

Romans 14:19
So then let us
follow after things
which make for
peace, and things
whereby we may
edify one another.



John 8:32 and
ye shall know
the truth, and
the truth shall
make you free.

FEBRUARY

4

2018

WATERING DOWN HELL - INTRODUCTION

Jim Everett

This article is the first of seven written by the late Jim Everett concerning the subject of the annihilation of the condemned in judgment. The general teaching of this erroneous doctrine is that the word eternal when applied to the punishment of the lost simply does not mean everlasting. Those who believe this are "Conditional Immortalists" or annihilationists.

The modern, liberal theologian has joined the cultic religionist in seeking to "water down" hell and make eternal punishment nothing more than a momentary oxidation of the body. He inconsistently affirms the eternal nature of God and the future state of the righteous by denying the everlasting duration of the punishment of the unrighteous. He also perverts the Bible's teaching about punishment in hell. In fact, when he finishes interpreting Bible contexts, "*eternal*" does not mean "forever and forever," "*punishment*" becomes "non-existence," and "*hell*" refers to a geographical location where the unrighteous will momentarily experience some degree of suffering as God kills them, then discards their bodies to be eaten of worms and burned by fire. With more than a mere sprinkle of philosophy, he cools the flames of hell by his rationale.

Accepting annihilation, as opposed to believing in everlasting punishment, is not a result of a more accurate definition of the Greek word "aionios" and the Hebrew word "olam," because the words do mean "endless duration" in many instances — the integrity of those opposed to "endless duration

punishment" requires that they admit that. If not actually stated, the implication is seen in the writings of the opponents of hell that a proper definition of words requires that one deny the reality of eternal punishment in hell. The reasoning is presented as though in exegeting Biblical contexts, since words have a particular meaning in one context, then those words must have the same meaning in all contexts. Specifically, as it relates to this study, the conclusion is drawn that since "aionios" and "olam" mean "age lasting" or a "duration of time," then that is what they must mean in passages addressing the future punishment of man. That is not an accurate analysis. While words will always retain their basic meaning, there are extensions and variations in different contexts. The rejection of an "endless duration" of punishment does not rest on the definition of the words — it rests on human reasoning that sets aside the most basic understanding of passages.

Every bible student recognizes that the words "*eternal*," "*everlasting*" and "*forever*" are used sometimes to describe what is actually less than "endless duration." For instance, Jonah said of his stay in the fish's belly that it was "*forever*" but we know that it was actually only three days (**Jonah 2:6**). In this instance the word "*forever*" is used in the sense of that which seems to be so to the writer — that is a legitimate use of language, because there is a kind of "poetic" latitude involved. Does the fact that both the Hebrew words and the Greek words that are translated "*eternal*" and "*everlasting*" are used for

time-frame references of shorter duration justify a denial of an eternal hell? The preponderance of Biblical evidence proves that such an interpretation is incorrect.

Neither is a person logically forced to believe that the soul or spirit of man cannot exist separate from Divine presence and sustenance, because he has learned better definitions of the words “*spirit*,” “*soul*,” “*death*” and “*destroy*.” Contrariwise, I believe that definitions are manipulated to sustain “conditional immortality.” There may have been some factor that caused a person to accept “conditional immortality” but once having accepted it, he is then logically forced to reinterpret many passages.

And, there are some implications necessarily flowing from modern reasoning which, when pursued with consistency, reach far beyond the nature of man and eternal punishment. For instance, Edward Fudge, in being consistent with his belief in “conditional immortality” says, “*Every scriptural implication is that if Jesus had not been raised, he — like those fallen asleep in him — would simply have perished (1 Cor. 15:18). Scriptures such as 2 Timothy 1:10; Hebrews 2:14; Revelation 20:14 affirm that his resurrection reverses every such estimation of affairs, assuring us instead of the death of Death,*” (Fudge, p. 145, *The Fire That Consumes*). If that statement isn’t saying that not only does man cease to exist at death but that when Jesus died, He also ceased to exist, I must confess that I do not understand it.

Furthermore, I believe that if he reasons consistently, he will cease believing in “*eternal life*” — radical, liberal theologians have already. Existence then becomes “man focused” with both heaven and hell a “now” experience. None of us are immune from the flood of religious materials being published containing modernistic concepts. Like all error, left unattended, it can subtly erode faith.

Without hell there is not much incentive to restrain evil aspirations — without heaven there is not much reason for people trying to live righteously.

**Jim R. Everett taken from
insearchoftruth.org**

Emotionalism is NOT Worship. (concl.)

We began last week with an introduction to the idea of the substitution of emotionalism for worship. Now the question we need to ask ourselves is simply this: How can I tell if the church where I worship is experiencing emotions, or suffering from emotionalism? As I said last week, the thoughtful

soul cannot but feel emotions in the true worship of God. That is good and proper. So, how can I tell if my church has a problem?

1. The very fact that you’re asking the question ought to be a red flag requiring attention. It is NOT BY ANY MEANS CONCLUSIVE but you should look into it.
2. Is there a lack of clear Bible Teaching? I mean by this that the whole Bible is taught in an orderly and systematic way from the pulpit. Some modern so-called preachers like Joel Osteen don’t use enough Bible in their sermons to blow out a candle. This will never do for edifying the saints. Paul said in **Acts 20:27**, “*For I shrank not from declaring unto you the whole counsel of God.*” This includes Old and New Testaments, (**Romans 15:4**); How to be saved and how to lead a godly life. Does he give Book, Chapter and Verse for what he teaches so that you can check up on him?
3. Is there a lack of self-control practiced during worship? Paul told the Corinthians that the spirits of the prophets were subject to the prophets, **1 Corinthians 14:32**. Some people then, as many today, were sold on the idea that ‘spiritual’ worship causes one to lose control and be “swept along” by the spirit. The inspired apostle directly contradicts this notion.

Numbers 2 & 3 above, when found together in a church are sure indicators of a problem.

Cleveland Reddinger

THE EVOLUTION OF FAITH TO OBEDIENCE

Jim Stauffer

When we view faith as defined in Scripture, *Now faith is the assurance of things hoped for, the conviction of things not seen.*, we realize the depth of the faith of those mentioned in following verses. Abraham, Sarah, Noah and all the others were prompted by such faith to go to what many may consider extraordinary measures to accomplish what God commanded them.

When we see the great turnaround of those people in **Acts 2** on the day of Pentecost, as they witnessed the outpouring of the Holy Spirit, as Joel had prophesied (**Joel 2:28-32**), we understand it was this kind of faith that caused them to take the bold action not only to confess to the killing of the Son of God, but to make the change to follow and worship Him in their lives.

So when we see these great examples of faith written in the Bible, how do we view our commitment to the truth God’s word gives us each day?

Abraham was spoken to by God, visited by angels and was promised by God a son in his old age because he had been faithful and because through that son God would bring His own Son to bless all mankind as our Savior from sin.

Sarah was asked to believe God would cause her to give birth to this son of promise even in her old age after she had been barren throughout her youth.

Noah was called upon to preach a message of salvation to the people of his day for 120 years that no one but his family accepted as the word of God.

These were all promises of God. These promises all came true. And we could go on and on with the promises God has made. He has been true to His word each and every time.

For instance He promised to bless Israel if they would obey Him and curse them if they did not. Moses warned them many years in advance they would be expelled from the land of Canaan if they rejected God for idols. It took many years of repentance followed by disobedience but He finally authorized the conquest of the Northern 10 tribes to Assyria and less than 150 years later the captivity of Judah by King Nebuchadnezzar of Babylon.

God was patient in the days of Noah for 120 years, but true to His word, the flood came and destroyed all but Noah's family. So, with this idea in mind and aware the people of his day were disputing the coming of the Lord in judgment, Peter penned the following words. **2 Pet. 3:8** *But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day. 9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. 10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.*

The question then is where is your faith? Have you like those in the days of Noah mocked the impending judgment of the Lord?

Compare your circumstances to those of the people mentioned above. You have not personally witnessed the miracles of Jesus that He says will lead to faith and salvation (**John 20:30,31**). Yet, you do have an equal advantage over that generation that equals or exceeds the advantage you may perceive they have over you. When Thomas demanded to see the wounds of the Lord to believe, Jesus said this. *Then He said to Thomas, "Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing."* **28 Thomas answered**

and said to Him, "My Lord and my God!" 29 Jesus said to him, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed." (**John 20:27-29**)

How do we suppose Jesus expected those who did not see these things, these evidences of miraculous power with their own eyes, to believe? It would be the same as when He prayed in **John 17** and said in **verses 17-21**, *"Sanctify them in the truth; Your word is truth. As You sent Me into the world, I also have sent them into the world. For their sakes I sanctify Myself, that they themselves also may be sanctified in truth. I do not ask on behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me.*

Jesus expects us to believe through their (the apostles) word. How reliable is their word? Jesus promised a Comforter to them who would, *....bring to your remembrance all that I said to you. AndHe will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.* (**John 14:26; 16:13**)

Whereas they only *knew in part*, they needed to see the power demonstrated before them, but we have that *which is perfect* and therefore can view what they saw and see it explained as we view all of God's promises and their fulfillment (**1 Cor. 13:9,10**).

We have the promise of God to grant salvation through His Son if we will be washed in regeneration after repenting of sin and confessing His name (**Titus 3:4-7; Acts 2:38; 22:16; Rom. 10:9,10**). That my friend is the obedience commanded of us that is equal to the faith Abraham, Sarah and Noah needed to trust in God's promises and obey.

Jesus came to earth to demonstrate the kind of person we must become (**1 Pet. 2:21-24; Phil. 2:5-8**) in order to be His disciples. It is expensive (**Mat. 16:24,25**) but the price is paltry compared to the product we purchase in such an analogy.

Think about eternity in heaven with our Lord following the struggles, suffering and comparatively minimal joys of this very limited life. John describes it this way as he sees it in a vision, *And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away."* (**Rev. 21:3,4**)

Psalm 1:1 *Blessed is the man that walketh not in the counsel of the wicked, Nor standeth in the way of sinners, Nor sitteth in the seat of scoffers: 2 But his delight is in the law of Jehovah; And on his law doth he meditate day and night. 3 And he shall be like a tree planted by the streams of water, That bringeth forth its fruit in its season, Whose leaf also doth not wither; And whatsoever he doeth shall prosper. 4 The wicked are not so, But are like the chaff which the wind driveth away. 5 Therefore the wicked shall not stand in the judgment, Nor sinners in the congregation of the righteous. 6 For Jehovah knoweth the way of the righteous; But the way of the wicked shall perish.*

HOURS OF WORSHIP

Sunday A.M. 9:30 Bible Study

Sunday A.M. 10:20 Assembled Worship

Sunday P.M. 5:00 Assembled Worship

Wednesday P.M. 7:00 Bible Study and Worship

Visitors welcome

We conduct in home Bible Studies

We offer Correspondence Courses

Evangelist and Editor Jim Stauffer

Elders Ron Peck and Jim Stauffer

Deacons:

Bill Miller

Brandon Jimison

Casey Dent

Joe Hurd

OUR ADDRESS IS:

7845 Cottonwood Dr.

Lenexa, Kansas 66216

913-764-9170

Check out the following websites:

facebook.com/LenexaChurchofChrist/

lenexachurchofchrist.org

NEWS AND NOTES:

REMEMBER THE SICK IN PRAYERS AND VISITS.

JAN PATRICK, STEPHEN KIMKER,
JOANN MEYER, LINDIA JACKSON AND
THE MOTHER OF ALMA BAUMGARTNER
STEVE WIMP IS IN OVERLAND PARK
REHAB CTR, ROOM 124

SUNDAY MORNING BIBLE CLASS:
EPHESIANS THRU COLOSSIANS
BILL MILLER TEACHER

WEDNESDAY BIBLE CLASS: CHRISTIAN
STEWARDSHIP
RON PECK TEACHER

SUNDAY MORNING SERMON:
WHAT, WHO AND WHOM



What Must I Do To Be Saved?

Hear the gospel - Romans 10:17

Believe in Jesus Christ - Hebrews 11:6

Repent of sins - Acts 17:30

Confess Christ as Lord - Romans 10:9,10

Be Baptized for remission of sins - Acts 2:38

Be Faithful unto death - Revelation 2:10