



Diakrisis (Australia)

'But strong meat belongs to them that are of full age, even those who by reason of use have their senses exercised to discern [diakrisis] both good and evil', (Heb.5:14)

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'Q&A' Sermon CD

The editor has done several 'Q&A' sermons over the last few years. People in Hervey Bay Bible Church sent in questions of their choice and Terry answered them in sermons. Questions were: Did Jesus experience lust?; Was Demas saved?; Are there two resurrections?; Where is Hell? Can we 'forgive ourselves'? What laws do we keep? Where did we get the Bible?...and more. This MP3 CD is available free (donation for postage accepted).

Editor's Comment

Is it not half obvious that the world is in a mess? Western nations are seeing an increase in crime and violence and first time offenders. And the age of offenders is becoming younger. The very moral fabric of society is being overturned. Politicians, the media and the populace lament at the state of the world and society. Few have any answers and yet they blindly continue on with the demand for same sex marriage, abortion and other issues which further pull down the family and the moral fabric of society.

The answer for society is to come back to a morality that has absolutes which worked to a far greater degree with our past generations.

Yet that is not the root problem or the ultimate answer.

At the root of this is something hidden from the world - *the church has lost its saltiness.*

The church is the '*pillar and ground of the truth*' (1Tim.3:15). It is '*salt*' to the earth. Much of the modern church, which is supposed to be distinct from, and salt for the world, has lost its savour (Lk.14:34). It has become '*unequally yoked*' with the world (2Cor.6:14-16). '*You are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. You are the light of the world...*' (Matt.14:13-15).

In the Old Testament the sacrifices were salted to keep or preserve them. *We do not salt a living thing but a dead one.* The world is corrupting regardless. The emphasis is on the '*salt*', not on any change that salt cannot make. Salt does not change corruption to being pure but *preserves* it from rotting. It holds off the coming disintegration. In the Great Tribulation of the end times (Matt.24:21; Rev.7:14) we will see a moral collapse and disintegration like never before. There will be no '*salt*' to preserve the depravity that is in the hearts of men.

Jesus says: '*Human society, without My influence (salt), is a carcass that is rotting and disintegrating...You are rubbed into that rotting mass to preserve it, arrest decomposition/corruption, to give flavour...to save it from falling to pieces of its own wickedness. You are the salt of the earth*'. (Maclaren)

If you are not '*the salt of the earth*' then the world will rot you! Is the salt being infected by the carcass, or is it preserving the corruption?

The base of society is in the family, its marriages, laws and the laws written on mens hearts. But *hidden from the world is the influence of the church on this society.*

The problem with the church is also *in its basement.* In the basement are the foundational doctrines which the early church was founded on. Apart from the Gospel, one of them is the doctrine of Inspiration, the all sufficiency, inerrancy of Scripture.

Over several decades I have had the opportunity to watch and monitor the

state of the church in Australia and some overseas destinations. The opportunity has come both through itinerant preaching and pastoring locally. I have seen new fads and programmes come and go and churches ebb and decline.

A committed pastor normally desires to see his church grow both deep and wide. 'Deep' as in Sanctification - God's people being conformed more and more to the image of Christ (Rom.8:29) - and 'wide' in numbers disciples.

To do this many Pastors are trying out all sorts of new techniques, often with a desire to simply fill pews. The tendency is to pacify the world and be more palatable with the message. Growing 'wide' has also too often become more important than 'deep'. We have lost our saltiness.

A pastor I believe I could double the size of my church within a few years - by changing the music to appeal to the 'beat' of the world, rather than the spirit of holiness in mind and truth (Eph.4:23; Rom.1:4; 1Jn.4:2); by preaching that which appeals to '*itching ears*' (2Tim.4:3) and make people feel good about themselves, rather than exposing the sinful hearts of us all; by taking on board the latest programme or fad by the church growth gurus; and generally by incorporating the latest fashions into sermons. The price would be a turnover of people coming and some leaving; an increase in counseling as carnality and selfishness manifests itself in relationships, marriages and behaviour; and a lack of interest in Bible study as people run on feelings rather than discernment. But none of these would even be considered if *we would live in the light of the judgement seat of Christ*, fear him and any apostasy in our own lives or in our churches. We need to be salt to a dying generation.

I am convinced that what is needed today to grow churches deep and even wide is a resurgence in the teaching of, and the understanding of, the Gospel itself. And then following this, strong decisive passionate expositional preaching, and Bible studies that entice people to study for themselves what is the all sufficiency of Scripture. This is what will motivate people to be more salt to the world.

Currently I am seeing people come out of the modern apostate church and seeking churches that will simply and decisively teach and preach the word with passion. It may only be a remnant but it is in fact polarising the church into more biblical and non biblical churches. Sadly, I see this as mostly older rather than younger people who have become hungry for the meat in God's word rather than the sugar coated testimonial style man-centred preaching so common today. A few months of straightforward, no-frills preaching on holiness with repentance would cut many churches down to far less numbers. Such is the state of the preaching today in many churches. Most churches have lost their salt.

Churches lament at the state of the world but do we realise that *the church is responsible for being salt to that decay*? If we lose straightforward preaching and Gospel content, we lose salt. We must *live in the light of the judgement seat of Christ* and be salt to a dying world.

Terry Arnold



The Apostasy Express

United Kingdom: The General Assembly of the United Reformed Church voted 240-21 to allow local churches to conduct same-sex 'marriages' in their buildings. This is the largest denomination in the U.K. to allow this.

'Today, the URC has made an important decision...some will rejoice...others will be uncomfortable', said Rev. John Proctor, General Secretary of the URC... 'Those of our churches who wish to offer full marriage services to same-sex couples are free to do that; those who do not wish to are not compelled to. All are part of this denomination. This has been a sensitive issue for many in our churches. It has been important to take time over the decision process, to listen carefully as we can to one another...'. The URC has considered such a proposal for the past three years...The denomination has roughly 1,500 churches across the UK...LGBT activists celebrated the decision...

(Apostasy Alert, July/2016)

Editor's Comment: 'An important decision'? The Word of God already decided this issue thousands of years before! This was discussed for 'three years'? Were they horribly wrong for decades before that? Rather, God decided *in eternity* about marriage being between a man and a woman, let alone same sex practices. That a 'Reformed' church with so many churches would succumb to this apostasy is a sign we are approaching the second coming, 'the days of Noah and Lot' (Matt.24:37) in which the Old Testament described same sex practises as one of the sins judged by God (Matt.24:37).

Russia Bans Christian Evangelism



Russia has banned virtually all types of evangelism outside of a church or religious site...The law which will come in on July 20, will prohibit evangelism anywhere outside a church or religious site - including private homes and online. Those in breach of it will be fined or imprisoned. Only 'named' members of religious organisations will be able to share their faith, and even informal witnessing between individuals is forbidden.

According to the New York Times, this ban includes 'preaching and praying' outside the boundaries of 'officially recognized' religious institutions.

All over the planet, the Christian faith is under assault. In the western world we may not have to face much violent persecution yet, but our faith is relentlessly mocked, ridiculed and demonized on television, in movies and on the Internet...Just like in much of the rest of the world, we are starting to discover that there is a great price to be paid for following Jesus Christ.

(Apostasy Alert 14th July, 2016)

Church Singers Compared to ISIS & Nazis?



A U.S. church group currently in the UK has been compared to neo-Nazis and Islamist terrorists by a newspaper columnist. Shona Craven said The King's Project singers were a 'musical Trojan horse'...part of a church that 'ticks every box on the Ugly Religious Fundamentalism checklist'. Craven pointed to the church's pro-marriage and pro-life views as reasons why they are 'not welcome'

...Craven, who writes for The Herald and The National newspaper, claimed that the church's 'dreadful' pregnancy centre exists 'to frighten and manipulate women into ruling out abortion', because they offer them ultrasounds. She continued: 'What message does it send when a shopping centre welcomes this kind of musical Trojan horse into a Scottish city, and where do we draw the line?...A neo-Nazi puppet show at the Gyle Shopping Centre? Magic tricks by Islamic State at Buchanan Galleries?'. Craven added that, as a nation, citizens 'should be stating clearly: bigots are not welcome here'.

(Apostasy Alert July 12, 2016)

Editor's comment: Christians who have been monitoring the media's view on Christianity and moral issues will hardly be surprised by this. The moral fabric of our society is being eroded. The media are now far more brutal and decisive in this campaign. Local papers in various parts of Australia are showing the same more open anti christian and amoral stance. To have a view on moral issues such as same sex marriage and abortion is now 'intolerant' and 'bigotry', despite nearly half of Australians are still not in favour of such. The media appears to be increasingly driven by some unseen force?

The 'Slippery Slope' - Sex With Animals Legalised?

Switzerland is seeing a worrying increase in the number of 'sex attacks' against animals, in particular horses. Figures show animal abuse rose to 1,709 in 2014, an increase of 1,542 from the previous 12 months. The 20 Minuten newspaper reported that experts believe that as many as 10,000 people living in Switzerland are suspected of practicing zoophilia (sex with animals).

Editor's comment: The 'slippery slope' argument has been laughed at by same-sex marriage activists and leading politicians (e.g. Australian lesbian senator Penny Wong). Australian Senator Bernardi raised this issue in parliament to the mocking of politicians and his fellow party leaders who distanced themselves from him. The media consistently mocks him also.

However, the 'slippery slope' argument has been consistently proven by

history in many areas of apostasy. In the 80's most churches were warning of the ecumenical tide and the World Council of Churches (WCC). Today most denominations are linked to, or directly supporting the WCC, and all have ecumenical agendas.

If one studies the history of the same-sex debate, the early push to get sodomy legalised, then transgenderism as normal, it is now credible to see bestiality and sex with children as closer than what we think. *In Canada the supreme court ruled that most sex acts between people and animals are now legal.* Just how far will Western society fall into moral depravity? The 'Slippery Slope' argument is not so silly after all?

Adapted from: <https://www.rt.com/news> 29th Nov, 2015

www.biblebasedministries.co.uk by Shaun Willcock 29/06/2016

Persecution: ISIS Warns Christian Clergy - You're Next



Following the brutal public execution of an elderly Roman Catholic Priest in France, ISIS has warned British Christian clergy and their congregants: you're next. Police publicly warned Britain's 5.4 million Christian church-goers, pastors and clergy...they are likely targets for ISIS...Security has now been increased for Britain's 47,000 churches...On an ISIS hit list of cities...America is next. ISIS released pictures of major world cities online, two of which are New York City and Washington, D.C.

(Israel Report August/2016)

Editor's Comment: In persecution, ISIS tends not to distinguish between 'christians' by birth or name, and that of Bible believing born again Christians.

But a much more subtle persecution is also taking place in the west between the media and Bible believers. The tide against the absolutes in God's word on moral issues is rising. The media is now much more openly scathing and condescending of Christians who will believe God's word on moral issues of the day. The coming debate in Australia on same-sex marriage legislation will surely further reduce God's people to a remnant, considering almost every denomination has now run with the world's sentimental tide on these issues or are impaling themselves on fences of compromise. However, the Word of God does not change with history, culture or the fashions of the day. It is eternal. *'Every word of God is pure...'* (Pr.30:5); the *'scriptures cannot be broken'* (Jn.10:35). This is a time when we need to 'hold fast', read our Bibles as God's inspired word and pursue that sanctification which God has procured for us by Christ's sacrifice for our sins. The current subtle 'persecution' by the media is a foretaste of perhaps a more open persecution to come?

Hades, Sheol, Lake of Fire, the Abyss and ‘Soul Sleep’...

Recently I had a request to explain the differences between ‘Hades’ and the ‘Grave’, ‘Hell’ and the ‘Lake of Fire’, and other terms such as ‘Sheol’ and the ‘Abyss’ as used throughout scripture. The topic of ‘Soul Sleep’ also came into the discussion. Indeed, there is a maze of terms used in scripture which describe various places and conditions of the body and soul after death.

The sure way of discerning the differences and avoiding confusion is to do a systematic *word study* of each term, isolate the *original words* in Hebrew and Greek, study the various *contexts* and then allow *scripture to interpret scripture*. Such a systematic study would more than likely avoid the many errors and the false or new teachings that are commonly taught with these terms.

‘Sheol’ and the ‘Grave’

‘*Sheol*’ in the Old Testament was considered by the Jews to be the abode of the dead. In the Old Testament Hell is ‘Sheol’ which corresponds to ‘Hades’ in the New (Ps.16:10; Hos.13:14 quoted in Acts 2:27; Acts 13:35; 1Cor.15:55).

The ‘grave’ in the Old Testament is the Hebrew word transliterated ‘qever’ and is used *only* when referring to the grave or burying place.

The body enters ‘qever’ but it is never said to enter ‘Sheol’.

It is confusion between these words that the doctrine of ‘soul sleep’ arises.

‘Soul Sleep’

Some confuse the Old Testament ‘Hades’ (‘*Sheol*’) with the ‘grave’ (‘*Qever*’) and thus cult groups (such as Seventh Day Adventists) teach the soul ‘sleeps’ until the resurrection. They quote Old Testament Scriptures such as Ecclesiastes 9:5 which speak of ‘*sleeping in the dust*’. However, this scripture is about the *body*, not the soul. If one reads on to chapter 12:7 any difficulty is sorted: ‘*Then shall the dust [the body] return to the earth as it was: and the spirit shall return unto God who gave it*’.

The misunderstanding with ‘soul sleep’ occurs when, depending on the context, ‘Sheol’ is translated ‘Hell’ (30 times), ‘grave’ (31 times) and ‘pit’ (3 times). The Old Testament writers saw little more than a ‘place of the dead’. However, the Hebrew word transliterated ‘qever’ is used *only* when referring to the grave or burying place. The body enters ‘qever’ (Hebrew - Old Testament) and ‘*mnemeion*’ (Greek - New) but it is never said to enter Sheol.

A systematic study of each of the two Hebrew words (apart from the English words) shows the difference and quickly dismisses ‘soul sleep’.

In Job 17 we have in vs.1 the body in the ‘grave’ (‘qever’); and in vs.13 the ‘grave’ is ‘sheol’ referring to the soul. But the two Hebrew words are different: ‘*My breath is corrupt, my days are extinct, the graves (‘qever’) are ready for*

me...13 *If I wait, the grave ('sheol') is mine house: I have made my bed in the darkness*'.

There is actually little 'doctrine' on Hell in the OT. It is thus unwise to make a doctrine of either Hell or 'soul sleep' from the Old Testament, which the cults and those who teach 'soul sleep' invariably do. (It is also unscholarly to use books such as Ecclesiastes and Job where humans were giving wrong advice!). The cults and groups such as Seventh Day Adventists are biased when quoting heavily from the Old Testament and not from the New; and also grossly inconsistent when they fail to show the Old Testament scriptures for *consciousness* in Hell ('sheol'): *'The strong among the mighty shall speak to him out of the midst of hell ['sheol']'* (Ezek.32:21); *'Hell ['sheol'] from beneath is moved for you to meet you at your coming: it stirs up the dead for you, even all the chief ones of the earth; it has raised up from their thrones all the kings of the nations. All they shall speak and say unto you, Are you also become weak as we? are you become like unto us?'* (Is.14:9,10; see also Ps.16:10).

In the New Testament 'soul sleep' is most clearly dismissed. In Matthew 17 Moses and Elijah are speaking in the presence of God; in Luke 16 a 'certain rich man' in Hades speaks and feels; in Luke 23:43 the penitent thief is promised 'this day' to be with Jesus. Paul says in 2Cor.5:6-8: *'...knowing that, whilst we are at home in the body, we are absent from the Lord...We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.'* The tenses in vs.8 and the parallelism between vs.8 and vs.6 indicate that being present with the Lord occurs the moment one dies. Also Phil.1:21-23: *'For I am in a strait between two, having a desire to depart, and to be with Christ; which is far better'*. The English translation here is obviously against 'Soul Sleep', but further proof is this: The Greek infinitives 'einai' ('be') and 'anulusai' ('depart') have one construction, one grammatical thought and connected by one definite article ('the') in the Greek - Paul's desire to 'depart' and to 'be' with Christ is the same and instant in time. If 'departure' here was not instantly being with Christ, another Greek construction would be used.

Some also confuse the word 'sleep' for 'soul sleep'. But 'sleep' is a euphemism for death, not 'soul sleep'. Stephen is said to have fallen 'asleep' when he died after stoning (Acts 7:60). In John chapter 11 when Jesus raised Lazarus from the dead the two understandings of 'sleep' are shown by the use of different Greek words (different Strong's numbers - see vs.11-13). In many places 'sleep' is obviously death (Acts 13:36; 1Cor.11:30; 15:51; 1Thess.4:14).

Hell: Hades; Tartaros; the Lake of Fire

There are three different Greek words translated 'Hell' in the New Testament:

1. '**Hades**' (ten times 'Hell', once 'grave') - literally 'not'/'to see'. In the Old Testament it was 'Sheol' a place of the unseen dead. It is now an

intermediate place of darkness containing the spirits of the unsaved. 'Hades' is eventually cast into 'Gehenna' (the 'Lake of Fire') in the end (Rev.20:14).

This 'Hell' is a 'place' - a *'place [tópos] of torment'* (Lk.16:28). The Greek word *'tópos'* is where we get the English word 'topography'. Judas also went to his own 'place' (Acts 1:25).

Hades has *'torments'*. Jesus said a certain rich man in Hades *'...being in torments...'* begged Abraham to have mercy *'that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame...'* (Lk.16:23-25). The pain here too is that the rich man sees Lazarus being *'comforted'* but is told of the *'great gulf'* between them and is reminded that Lazarus *'is comforted while you are tormented'* (vs.23).

Many believe that 'Hades' had two compartments - one for the righteous and one for the unrighteous. Some refer to Luke 16:26 where there is the separation (*'a great gulf'*) between one compartment and 'Abraham's bosom'.

2. **'Gehenna'** (12 times) - The Greek word is derived from the Hebrew *'Valley of Hinnom'* (2Chron.28:3), a place southwest of the gate of Jerusalem and associated with the evil of idolatrous and human sacrifices, formerly including sacrificing children to the god Molech (Jer.7:31). The fires in this valley were kept alight day and night. It essentially became a great garbage dump. 'Gehenna' was always conceived of as a place of physical and spiritual punishment. In the New Testament it is the final Hell after the judgement, commonly referred to as the 'Lake of Fire', with fire that is 'unquenchable' (Mk.9:45,48).

The **'Lake of Fire'** is synonymous with 'Gehenna' (Is.30:33; Rev.19:20). In Revelation 20:14 Hell (*'hades'*) is cast into this final 'Hell' - the 'Lake of Fire'.

The Devil, the anti-Christ and the false prophet are all found in the *'lake of fire'* being *'tormented day and night forever and ever'* (Rev.20:10).

3. **'Tartaros'** (translated *'Hell'* 2Pet.2:4) - was originally a Greek mythological place where demigods were punished. Peter used it as a dungeon where angels are kept bound. (Some believe it is linked with 'Hades').

The 'Bottomless Pit'

The 'abyss' or 'pit' is believed to be synonymous with 'Tartaros'. The phrase *'bottomless pit'* is the Greek word *ábussos* where we get 'abyss' from. It literally means 'very deep'. It is mentioned nine times: Rom.10:7 - the abode of the dead; Luke 8:31 - the prison destined for evil spirits; in Rev. 9:1, 2; 11:7; 17:8; 20:1, 3 - it is a prison in which evil powers are confined but which can be let loose at times.

This 'bottomless pit' is not the Lake of Fire since Satan is bound in the pit

for a time only (1,000 years) and then cast into the Lake of Fire (Rev.20:1-10).

The Descriptions of 'Hell'

Depending on which Greek word is used, nevertheless 'Hell' is described as the following:

Hell is a real place

Hell is a place of 'outer darkness' and where there is 'weeping and gnashing of teeth' (Matt.8:12; 22:13; 25:30); it is place 'without' (outside of) the gates of the New Jerusalem (Rev.22:15); a place where 'the worm dies not' and the 'fire is not quenched' (three times in Mark 9:44,46,48). In Jude 4 and 13 false teachers are said to be assigned to a 'blackness of darkness for ever'.

Hell contains 'everlasting fire, prepared for the devil and his angels' (Matt.25:41). Eventually, the devil and his 'false prophet' will be thrown into Hell (Rev.20:10).

Hell is Punishment

Hell is not remedial. Sin is not paid for in Hell. Sin can only be paid for on the cross by Jesus Christ. '*...but now once in the end of the world has he appeared to put away sin by the sacrifice of himself...Christ was once offered to bear the sins of many...*' (Heb.9:26-28).

Hell exists to show God's wrath and for the glory of God. God created Hell and foreknew that 'many' people would go there. Christ has the 'keys' to Heaven and Hell (Rev.20:3). The Puritans and the Reformers taught that in Hell God's authority, holiness and justice will be exhibited. Hell is a place where God's wrath will be demonstrated. '*What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory*' (Rom.9:22,23). Because of sin God is 'willing' to show his anger. He will 'make His power known' to show his authority and justice. By punishing people in Hell He will show the contrast of his 'riches of His glory on the vessels of honour' which he predestined (vs.23 'afore prepared unto glory').

What Happens in Hell? In Hell there is the ultimate loneliness, separation from God - perhaps the worst kind of punishment being no comfort, no hope (1Thess.4:13; Pr.10:28), no mercy (Jn.5:29) and with a bowing of the knee to almighty God (Rom.14:11; Phil.2:10). Edward Payson (1783-1827) a Congregational preacher in USA, wrote: '*There the sinner will see what a God he has offended, what a saviour he has neglected, what a heaven he has lost, and into what a hell he has plunged himself*'. (1)

There is no Holy Spirit to restrain evil.

It is arguable there are degrees of punishment. Those that had more

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opportunities to repent of sin could suffer more judgement (Matt.11:21-24). (It does appear that some will be *'beaten with many stripes'* and some with *'few stripes'* - Lk.12:47,48). The punishment will be just and unchallenged.

The Bible says the *'worm does not die'* (mentioned 3 times and with the same phrase *'the fire is not quenched'* (Mk.9:44,46,48; Is.66:24). People will have immortal bodies (some believe the 'worm' also refers to memory).

The 'torment' will include *'wailing'* and *'weeping and gnashing of teeth'* (mentioned 6 times (Matt.8:12; 13:42,50; 22:13; 24:51; 25:30; Lk.13:28).

In the end times people who take the 'mark of the beast' shall *'drink of the wine of the wrath of God...and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascends up forever and ever: and they have no rest day nor night...'* (Rev.14:10,11).

Hell is Eternal.

Hell is spoken of as being *'everlasting'*, *'eternal'* and *'forever and ever'*. The Bible clearly teaches that those who do not *'know Jesus Christ'* and *'obey the Gospel'* *'shall be punished with everlasting destruction...'* (2Thess.1:9). The fire that destroys is *'everlasting fire'* (Matt.25:41). If such phrases and words are not proof enough of Hell being eternal and never ending, then the following verse is irrefutable: *'And these shall go away into everlasting ('aionion') punishment: but the righteous into life eternal ('aionion')'* (Matt.25:46). The words here for *'everlasting'* and *'eternal'* are the same in Greek (*'aionion'*). The structure of the sentence means that if Hell is not 'eternal', then Heaven is also not 'eternal'! The Greek *'aionios'* clearly is showing a state that is perpetual, abiding, endless in duration. This same word is used of the punishment of the wicked and of fire (Matt.18:8; 25:41,46; Mk.3:29; 2Thess.1:9; Heb.6:2; Jude 1:7). If the punishment in Matthew 25:46 was not truly eternal as many today teach (eg. Seventh day Adventist and many cults) and instead 'annihilation', then other Greek words could have, and would have, been used. The word eternal (*'aionios'*) is also used of the Holy Spirit (Heb.9:14), salvation (Heb.5:9), the Gospel (Rev.14:6), the new covenant (Heb.13:20) and the resurrected body (2Cor.5:1). If the eternal punishment in Hell is not unending than the above things are also not 'eternal'!

Yet still some cult groups teach that Hell is 'annihilation' because of associated words used such as *'perish'* or *'destruction'*. But these words do not mean annihilation. The Greek here *'appollumi'* is also translated 'lose', 'die', 'destroyed', 'marred', etc. The various contexts where *'appollumi'* is used will quickly show that it does not mean a literal annihilation: In Matthew 9:17 a wine bottle is 'lost' (*'appollumi'*), not 'annihilated'; there are 'the lost (*'appollumi'*) sheep of the house of Israel' (Matt.10:6), 'the son of man comes to seek and save that which was lost' (*'appollumi'*) - not annihilated (Matt.18:11). The parables also speak of things that were 'lost' (*'appollumi'*)

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yet are found again (not annihilated); the demons plead not to be ‘destroyed’ (‘appollumi’) - they are not ‘annihilated’, but later put in Hell (Mk.1:24); we are told not to ‘destroy’ (‘appollumi’) a brother by being a ‘stumblingblock’ (Rom.14:15; 1Cor.8:11) - the brother is not ‘annihilated’; and the ‘world...perished (‘appollumi’) in the flood’ (2Pet.3:6) - not ‘annihilated’.

There is simply no changing the meaning of the words ‘everlasting’, ‘eternal’ and ‘forever and ever’. How clear does the Bible have to be when people will not accept that ‘*forever and ever...no rest day nor night...*’ means what it says? (Rev.14:10,11).

Some might logically question how bodies can be *eternally* tormented by fire without being consumed? But cannot God have a body that is not consumed? In Exodus chapter 3 there was a burning bush not consumed and in Daniel Chapter 3 there were men not consumed in a fiery furnace.

In Mark chapter 9 this truth of eternal punishment is relentlessly *repeated* for emphasis: ‘*the fire that never shall be quenched: Where their worm dies not, and the fire is not quenched...the fire that never shall be quenched: Where their worm dies not, and the fire is not quenched. Where their worm dies not, and the fire is not quenched*’ (Mk.9:43-48).

How can this be - because the fire is ‘*prepared*’ by God (Matt.25:41)!

Jonathan Edwards wrote: ‘*Be entreated to consider attentively how great and awful a thing eternity is...Do but consider what it is to suffer extreme torment forever and ever; to suffer it day and night, from one year to another, from one age to another, from one thousand ages to another, and so adding age to age and thousands to thousands, in pain, in wailing and lamenting, groaning and shrieking, and gnashing your teeth; with your souls full of dreadful grief and amazement, with your bodies and every member full of racking (pain) without any possibility of getting ease; without any possibility of moving God to pity by your cries; without any possibility of hiding yourselves from Him; without any possibility of diverting your thought away from your pain; without any possibility of obtaining any manner of mitigation, help, or change for the better.*’ (2)

Emotionally and logically our finite minds may not be able to comprehend or accept an eternal Hell of punishment and torment. But Scripturally the fact of eternal Hell remains.

A study of the various words for Hell and its descriptions should only urge us to spread the Gospel more! ‘Eternal life’ rather than ‘eternal damnation’ must be offered to all regardless, that many would repent of their sins, believe on the Lord Jesus who offered payment for sin on the cross, and life forever with Him.

Terry Arnold

(1) ‘*Sermons*’ by Edward Payson (1783-1827) P.487

(2) ‘*The Works of President Edwards*’ Vol.4, P.278

The Hypocrisy Files

Frequently one will hear and see preachers speaking against smoking and treat this as ‘sin’ and as defiling the ‘temple of the Holy Spirit’ (1Cor.6:19). (This scripture does not refer to ‘smoking’ but rather ‘fornication’). Yet sometimes the same preachers are *grossly overweight*. The question of gluttony could just as well arise?

Would this not be hypocrisy?

Spurgeon’s ‘Smoking’ War

Some people who believe smoking is a sin criticise the famous Charles Spurgeon for having ‘smoked’. (Many say he smoked ‘a pipe’ when in fact he never used a pipe but smoked an occasional cigar). The issue would not have arisen had not it been briefly mentioned in a reply to a sermon and then hijacked with a media spin of the day in 1874.

The following are the facts on Charles Spurgeon and his ‘love of fine cigars’ as it was once called. The information can be gleaned from biographies and from some of his personal letters as well as newspaper reports.

Firstly, let it be known the editor does *not* endorse smoking in any sense. I personally dislike the habit and believe it to be decidedly unhealthy and no doubt many smokers are obviously *addicted*. But there are things to be learned from Spurgeon’s ‘smoking’ war. May the reader reach his or her own conclusion...

It must be understood what the context of Spurgeon’s habit was. It is also proven that Spurgeon did not have an *addiction* to smoking. Also, the cigars of Spurgeon’s time had no sulphur, burning agents or the chemicals as with cigarettes today. Cancer from smoking was practically unheard of. Unlike cigarettes, cigars were also usually smoked without inhaling. (It is arguable that the foods and drinks today in certain volumes would create more damage to the body?).

Spurgeon’s smoking was also very occasional and by all accounts it appears it was on average perhaps no more than one per day or less. He did not smoke for months at a time and particularly towards the end of his life. His death showed no causes of any smoking.

Spurgeon was a mighty preacher against sin. He did not see his smoking as sin. Against those who discovered he smoked and were not in favour, he once said *‘I cultivate my flowers and burn my weeds’*.

Perhaps one of Spurgeon’s mistakes in the controversy that developed was to initially make light of the issue. One of Spurgeon’s workers who saw Spurgeon lighting up, once remarked *‘Enjoying your bacca again, sir!’* Spurgeon replied *‘I can do without my ‘bacca’ a good deal easier than you can, George’*. George replied: *‘I don’t believe you can, sir.’* *‘Very well, George, don’t smoke again until I do’*. *‘Agreed, sir’*. A week passed, then a fortnight. George was yearning

for his pipe. A friend of George asked Spurgeon to let George off. But Spurgeon replied: *'No, no! He made a bargain; let him stick to it'*. Eventually George had a smoke but Spurgeon did not have one till months later. (1)

Once when a tour group arrived to view his Tabernacle church, the men in the tour began to light up their pipes. Spurgeon immediately said with an expression of astonishment, *'What, gentlemen! Are you not ashamed to be smoking so early?'* One by one the pipes and cigars dropped from sight. Then Spurgeon took out his cigar case and lit up. One of the men said *'I thought you said you objected to smoking, Mr. Spurgeon?'* Spurgeon replied: *'Oh no, I did not say I objected. I asked if they were not ashamed, and it appears they were, for they have all put their pipes away'*. The men laughed and returned to lighting up.

The Media Spin

The general public probably would not have known about Spurgeon's smoking had it not been for the media and a 'Daily Telegraph Scandal'. In 1874 a Dr. Pentecost visited the church and Spurgeon arranged to speak on certain doctrines and then have Mr. Pentecost to illustrate each. In one session Mr Pentecost mentioned of his 'struggle with the cigar'. When Mr. Pentecost sat down Spurgeon immediately added to what had just been said. The newspaper reported this as the following: *'Last Sunday evening, at the Metropolitan Tabernacle...Mr. Spurgeon was preaching a sermon on the sinfulness of little sins...under the title of 'The Little Foxes'...Mr. Spurgeon's discourse was that habitual indulgence in little sins leads to the commission of great ones...At the close of his useful sermon the minister introduced an American clergyman who...by inveighing fiercely against the sin of smoking tobacco, especially in the form of cigars, told his hearers how he had struggled and fought against the pernicious habit, and how at last, by the blessing and with the assistance of Providence, he had conquered his addiction to the weed. Then uprose Mr. Spurgeon and, with quiet humour, remarked that...he did not consider smoking to be a sin, and that, by the grace of God, he hoped to enjoy a good cigar before going to bed that night...If Mr. Spurgeon be a smoker, he only adds another and most excellent name to the long catalogue of distinguished English divines of the Established and the Dissenting Churches who have solaced themselves with that Indian weed'*. (2)

The incident was more accurately reported in a church magazine, *Christian World* (Sept.25, 1874) who reported Spurgeon's reply: *'Well, dear friends...some men can do to the glory of God what to other men would be sin...I intend to smoke a good cigar to the glory of God before I go to bed to-night. If anybody can show me in the Bible the command, 'Thou shalt not smoke', I am ready to keep it; but I haven't found it yet. I find ten commandments, and it's as much as I can do to keep them; and I've no desire to make them into eleven or twelve...I have been speaking to you about real sins, not about listening to mere quibbles and scruples. At the same time, I know that what a man believes to be sin becomes a sin to him, and he must give it up. 'Whatsoever is not of faith is sin' [Rom.*

14:23], and that is the real point of what my brother Pentecost has been saying. 'Why, a man may think it a sin to have his boots blacked. Well, then, let him give it up...I'm not ashamed of anything whatever that I do, and I don't feel that smoking makes me ashamed, and therefore I mean to smoke to the glory of God'.

Spurgeon believed this was what scripture says and does not say on this matter. But it then became a matter of public football, a tool for legalistic ramblings and arguably a stumbling block to some at the time.

The media made much 'spin' of this in various newspapers and 'smoking to the glory of God' became associated with Spurgeon's name. Images of him with a huge cigar in his mouth were drawn. Spurgeon later addressed a letter to the *Daily Telegraph* with a view of ridding any misinformation. To the editor of the *Daily Telegraph* he stated: 'You cannot regret more than I do the occasion which produced the unpremeditated remarks to which you refer...I am not responsible for the accuracy of newspaper reports, nor do I admit that they are a full and fair representation of what I said...Together with hundreds of thousands of my fellow-Christians I have smoked, and, with them, I am under the condemnation of living in habitual sin, if certain accusers are to be believed. As I would not knowingly live even in the smallest violation of the law of God, and sin in the transgression of the law, I will not own to sin when I am not conscious of it.

There is growing up in society a Pharisaic system which adds to the commands of God the precepts of men; to that system I will not yield for an hour. The preservation of my liberty may bring upon me the upbraidings of many good men, and the sneers of the self-righteous; but I shall endure both with serenity so long as I feel clear in my conscience before God.

The expression 'smoking to the glory of God' standing alone has an ill sound, and I do not justify it...No Christian should do anything in which he cannot glorify God; and this may be done, according to Scripture, in eating and drinking and the common actions of life. When I have found intense pain relieved, a weary brain soothed, and calm, refreshing sleep obtained by a cigar, I have felt grateful to God, and have blessed His name; this is what I meant...If through smoking I had wasted an hour of my time - if I had stinted my gifts to the poor - if I had rendered my mind less vigorous - I trust I should see my fault and turn from it; but he who charges me with these things shall have no answer but my forgiveness...'

Spurgeon then had several preachers and pastors attack his stance. James Clarke stated the habit was 'destructive'. W.M. Hutchings likened it to a threat against the Temperance Movement (complete abstinence from alcohol movement) and wrote a stinging letter (Oct/1874) stating Spurgeon had been misled: 'Many hearts have been deeply grieved by your apology for smoking - made in God's House...The greatest power for evil upon earth is the false teaching of a good and great man...Have you thought of the result upon the young men who light their cigars...(disgustingly offensive to hundreds of their fellow worshippers)...Some of them do waste many hours in smoking...they do render

Continued next page >

their minds less vigorous - and now, in answer...they will be ready to say, 'SPURGEON PREACHES IN FAVOUR OF SMOKING; let's have 'a good cigar to the glory of God'...Your Tabernacle utterance was defiant. Its teaching was: Smoking is right and proper for all men; and those who say otherwise are adding to God's commandments...I hold that that principle is false, mischievous, and utterly repugnant to the teaching of Christ and his Apostles...Can any Christian picture to himself the Blessed Master with 'a good cigar in His mouth?' Should we not be shocked to see such a representation - even though painted with all the exquisite skill of the best of the old masters? I think so. Practical Christianity consists in a constant endeavor to be in all things like Christ...'

The above excerpts of the letter by Hutchings, if read carefully and compared to what Spurgeon actually stated and believed on the matter, will show at least some embellishments and exaggerations. The charge that, because of Spurgeon, others would now engage in *'many hours in smoking...they do render their minds less vigorous...they will be ready to say, 'SPURGEON PREACHES IN FAVOR OF SMOKING...'* is an unfair 'transferring' of sin from one person, Spurgeon, to another. Spurgeon actually did not preach *'in favour of smoking'*. The many charges in this letter, including that Spurgeon's smoking was *'mischievous and utterly repugnant to the teaching of Christ and his Apostles'*, are noticeably not backed by a single scripture - which was exactly Spurgeon's initial argument. However, the issue of ones 'freedom' being *'a stumbling block to them that are weak'* (1Cor.8:9) - is a valid point.

The Lessons

What are the lessons to be learned in all of this? Firstly, Spurgeon did not endorse smoking. It was hardly something he himself did often. The medical facts we have today were also hardly evident in that day. It was not an addiction. He claimed to gain relief from pain and lack of sleep which he suffered long and hard in much of his later life.

However, we might well learn to keep our habits, pastimes, hobbies and what we consider 'freedoms' to ourselves so as not to be a *stumblingblock* to others. It is lamentable that some today parade their pastimes and 'freedoms' on social media and invite the unnecessary legalistic or otherwise criticisms as well as cause a stumblingblock to some.

Spurgeon did not see his use of cigars as sin for himself but he admitted that to others it could be so. He did not find a command against it in scripture. He believed that *'what a man believes to be sin becomes a sin to him, and he must give it up. 'Whatsoever is not of faith is sin'* (Rom.14:23).

Terry Arnold

(1) From William Williams, *'Charles Haddon Spurgeon: Personal Reminiscences'* (London: The Religious Tract Society, n.d.), 30-32.

(2) *The Daily Telegraph Scandal* - Adapted from G. Holden Pike, *'The Life and Work of Charles Haddon Spurgeon'*, 5 Vols. (London: Cassel, n.d.), 5:138-40.

Your Comments and Questions

(Views expressed here are not necessarily those of the editor)

Thanks for your article I found titled 'Herald of Hope - Election'. It was very well written...Have you any other articles concerning the Herald of Hope and 'Calvinism' and also Augustine?...Some people here treat the Herald of Hope as almost unquestionable truth...they push their anti - 'Doctrines of Grace' agenda, making out we are double predestinationist (hyper Calvinists). We are indeed thankful for the stand you have taken. It will be of great benefit to many of us here. We will source your book also...God bless...

(Qld. Pastors name withheld at editor's discretion)

Editor's comment: In the '*Diakrisis*' magazine we have published two main articles on the *Herald of Hope* and 'election'. One was early in Jan/Feb 2007 P.5-8. (There were comments and replies to that in 2007 March/April). Then again a more extensive article in May/June 2015 P.6-15. (And comments and replies to that in July/ Aug 2015 - P.12).

The *Herald of Hope* has also produced articles which included information about Election, Augustine, etc. - in their magazine and in another book 'A-millennialism'. In my book and in one of our articles we put to bed the misrepresentations of Augustine (although we do not agree with all that Augustine taught, especially in his later years). A new teaching in recent years is now to say that Augustine and even Calvin were not saved because of their 'Calvinistic' ideas.

Our book '*Calvinism & Arminianism - Out of the Maze*' explores and refutes most of these errors. *Herald of Hope* in their articles on 'Calvinism' horribly confuses what happened at the Synod of Dort and even has 'TULIP' as invented at the same time, ('TULIP' was not even heard of for hundreds of years after the Synod). Historic 'Calvinism' does not teach a definitive election/predestination to Hell as the *Herald of Hope* has suggested. Calvin also is not the best example of historic 'Calvinism'. (A better example is Spurgeon). Calvin's name became a nickname for the Doctrines of Grace.

The *Herald of Hope* is hopelessly wrong in their history. Several serious errors were made in their articles which we corrected by personal e-mails to them *before we went to print*. Our e-mails were either ignored or at one stage abruptly treated with *no willingness to make corrections*. That is one reason why we went to print in 2015 (*Diakrisis* May/June 2015). The articles in the *Herald of Hope* were some of the most unscholarly we have ever read. But to refuse to make the corrections is simply inexcusable. These men simply do NOT understand historic 'Calvinism' and do not represent it as it was. The confusion with hyper-Calvinism remains. My book uses Spurgeon's quotes to identify historic 'Calvinism' and hyper-Calvinism...

Your Comments and Questions

(Views expressed here are not necessarily those of the editor)

Terry, read all of your excellent-as-usual Diakrisis July/Aug. Re: P.18 - I have never read or heard that Eve had sinned BEFORE partaking of the forbidden fruit. When Eve spoke to the serpent she was not breaking a law which had been given to her. When she altered and added to what she must have been told by Adam from God, did she have a CONSCIENCE which told her she should not have listened and responded? She did not disobey a law given to her.

...Only twice did I give my daughter a spanking...recently it hit me that for one of them she was not disobeying me. I...saw her walking (age 3) on the bonnet of our car. I...gave her a spanking...But she did not disobey me because I had never told her not to do such a thing...Regarding their [Adam/Eve] nakedness - it was not till after they had DISOBEYED they felt shame.

(G.J., Qld)

Editor's reply: I doubt we can equate a child doing something dangerous with God's punishment of disobedience? To smack a child for doing something dangerous is done to ensure and train through pain that they never do that again? Genesis 2:17 shows God forbidding the eating from a certain tree. In chapter 3:2-3 Eve is *fully aware* of this restriction and repeats it. Then the serpent tempts her and she immediately begins to look on the fruit on that tree as very attractive, edible, and that it would give wisdom. At that VERY moment she had disobeyed God in her heart and had already made the decision to disobey him before she ate. I still see it as her sinning BEFORE eating the fruit. But I do not desire to make a strong point of doctrine out of this lest the doctrine of the sin, the Fall, be missed.

Dear Terry, you ask in the article on that horrific Hillsong conference [July/Aug/2016] in the latest issue of Diakrisis, where was Jesus in it. He was there - He was represented by the bearded man dressed as the Statue of Liberty. He looked like the pictures of Jesus you see in Catholic churches with the spikes representing radiance coming out of his head.

I couldn't believe what I was seeing, until I realised he had the torch in his hand and that he was meant to be the statue of liberty. Perhaps they thought they were being clever, with Jesus giving us 'liberty'. If they didn't mean it to represent Jesus, why did they use a bearded man?

I thoroughly agree with your opinion - the whole thing was demonic and disgusting. Thanks for 'Diakrisis'. I look forward to every issue...God bless...

(L.W., NSW)

Your Comments and Questions

(Views expressed here are not necessarily those of the editor)

Terry, Re your article 'The Illogic of Doctrine (and a Critique of Dave Hunt's 'logic')' July/Aug....Are you saying that my tract giving out, and witnessing is a waste of time? Rom.10 :14; Is.55:11. Just wondering? God bless.

(J.H. Brisbane)

Editor's reply: I am puzzled as to how one would get this impression? I thought we actually said the opposite? P.11: *'it rather impresses more the need for the Gospel to be given to the unsaved so the Spirit might 'draw' and save!'*

I certainly encourage anyone who is called to give out tracts to do it. If we do not witness, preach, etc, then *'how shall they hear'* and be saved?

However, personally I don't like a lot of modern 'tracts' today as they often present another gospel, truncate it or cheapen it. I use the booklet 'Eternal Questions' - which is now in a pocket size 'tract'. The Gospel must be given to all and sundry, whether it is in preaching, tracts or other ways.

Terry, I've recently had discussions regarding a congregant who, by attributes/behaviour, fills the description of 'Diotrephes' (3 John). To quote the pastor I discussed these concerns with: 'but Diotrephes was not a Christian' ...which I would have thought he was, despite his (carnal) personality traits. I fail to see 'from the scriptures' that Diotrephes had risen to a leadership position in a church full of 'non-discerners'. Can I get your thoughts on whether this is a 'personality' - or a salvation - issue...

(M.W. E-mail)

Editor's reply: I cannot see how Diotrephes was not a Christian. The text simply does not convey that. At the least he was a professing Christian which we all have in our churches today and we pastor as such. This man was obviously *in the church*.

The epistle provides little information to say he was not saved? The charges raised against him: He loves to be first; He will have nothing to do with the Elder and gossips maliciously about him; and he refuses to welcome the brothers - are those I have come across often by professing Christians in church life.

The issue here does not also appear to be doctrinal. He is not one of the false teachers or prophets referred to in the same epistle. *The issue seems to be one of authority*. He does appear to have power of sorts. I personally have come across several men like this in church life. Some I could not say were not saved?

Terry, I listen to your sermons every day I travel to and from work. The sermons are an absolute Godsend.

(A.C. Vict.)

Editor’s Comment: I feel sorry for you to have to listen to me driving to work...But pray the Word is a blessing to inform, teach and equip...

Dear Terry, Thank you for the ‘Diakrisis’. Everything you send has been a wonderful help. I pass them onto others. The e-mail newsletter will be OK from now on...I thank God you have kept exhorting, warning and examining materials which are against the word of God. May God bless and keep you...

(G&I. P. Qld)

Prayer / Praise Points

- Praise the Lord for the Deane Woods prophecy weekend in June which saw our church hall full. Many CD’s were sent out and it stirred people back to remembering prophecy in scripture.
- Praise the Lord new people have also come to Hervey Bay Bible church, some as a result of the above prophecy weekend. The church is experiencing another growth spurt. Two mid-week Bible studies are now at capacity. Two more deacons have been inducted. Please pray for the leadership, those involved in discipleship and for the church as a whole.

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