

Annihilation Refutation

- I. The wicked will be punished with *eternal damnation* (**Mar 3:29**).
 1. Eternal - 3. a. Infinite in future duration; that always will exist; everlasting, endless. The New Testament expressions eternal life, death, punishment, etc. are here referred to sense 3, this being the sense in which the adj. in such contexts is ordinarily taken.
 2. Damnation - 1. The action of condemning, or fact of being condemned (by judicial sentence, etc.); condemnation. 2. *Theol.* Condemnation to eternal punishment in the world to come; the fact of being damned, or doomed to hell; spiritual ruin; perdition. (Opposed to salvation.)
 3. Therefore, the *punishment* of the wicked in the world to come is infinite *in future duration, everlasting, endless, and will always exist*.
- II. The wicked will be punished with *everlasting destruction* (**2Th 1:9**).
 1. Everlasting - 1. a. Lasting for ever; infinite in future duration; endless; = eternal A. 3.
 2. Destruction *n.* - The action of destroying; the fact or condition of being destroyed: the opposite of construction. 1. The action of demolishing a building or structure of any kind, of pulling to pieces, reducing to fragments, undoing, wasting, rendering useless, putting an end to, or doing away with anything material or immaterial; demolition.
 - A. When a thing is destroyed, *its form is ruined*, but the parts do not become nonexistent, such as is the case in the destruction of a building.
 - B. When the wicked are destroyed in hell and in the lake of fire, their form is ruined, but their spirit, soul, and body remain, though they are broken down and ruined, being no more what they once were.
 - C. The form of their existence will be altered to the point of being incapable of experiencing peace, rest, happiness, enjoyment, love, health, etc. which were things they experienced in this world that made them who they were.
 3. Therefore, the wicked will be destroyed *endlessly for infinite future duration*.
 - A. The *everlasting destruction* is *punishment* (**2Th 1:9**).
 - i. *Punishment* is *inflicting pain and suffering* on someone.
 - ii. Punishment - 1. a. The action of punishing or the fact of being punished; the infliction of a penalty in retribution for an offence; also, that which is inflicted as a penalty; a penalty imposed to ensure the application and enforcement of a law.
 - iii. Punish *v.* - 1. a. *trans.* As an act of a superior or of public authority: To cause (an offender) to suffer for an offence; to subject to judicial chastisement as retribution or requital, or as a caution against further transgression; to inflict a penalty on.
 - iv. Penalty - 1. Pain, suffering.
 - v. *Punishment* is not *annihilation*.
 - B. The *everlasting destruction* the wicked face at the return of Christ is *tribulation* which they receive for persecuting the saints and causing them tribulation (**2Th 1:4-6 c/w 2Th 1:9**).
 - i. Tribulation - 1. A condition of great affliction, oppression, or misery; ‘persecution; distress; vexation; disturbance of life’
 - ii. *Tribulation* is not *annihilation*.

- iii. If the false doctrine of annihilation were true, then the wicked living at the last day who persecuted the saints will *not* be recompensed with tribulation by God at the second coming (**2Th 1:4-9**), but will simply be annihilated.
 - iv. In this false system, the wicked living at the last day would suffer far less than the saints they persecuted.
 - v. This false doctrine makes God a liar.
- C. God will *destroy* the soul and body of the wicked in hell and in the lake of fire (**Mat 10:28**).
- i. This *destruction* of the soul in hell and later the body in the lake of fire is *punishment* (**2Th 1:9**) which is the *infliction of pain and suffering*.
 - ii. The *destruction* of the soul in hell, and later of the body and soul in the lake of fire, is accomplished by *tormenting it in flames* (**Luk 16:23-24; Rev 14:10-11**).
 - iii. Therefore, the *destruction* of the wicked in hell and in the lake of fire is *everlasting pain and torment in flames*.
4. *Destruction* is not a synonym of *annihilation*.
- A. Annihilation - 1. The action or process of reducing to nothing, or of blotting out of existence.
 - B. To destroy doesn't mean to annihilate (**Heb 2:14 c/w Rev 20:10; 2Pe 2:12 c/w 2Pe 2:17**).
 - C. Destruction doesn't mean annihilation (**1Co 5:5; 1Co 3:17**).
 - D. Destruction is *punishment* which is *inflicting pain* on someone (**1Co 5:5 c/w 2Co 2:6**).
 - i. Punishment - 1. a. The action of punishing or the fact of being punished; the infliction of a penalty in retribution for an offence; also, that which is inflicted as a penalty; a penalty imposed to ensure the application and enforcement of a law.
 - ii. Punish v. - 1. a. *trans.* As an act of a superior or of public authority: To cause (an offender) to suffer for an offence; to subject to judicial chastisement as retribution or requital, or as a caution against further transgression; to inflict a penalty on.
 - iii. Penalty - 1. Pain, suffering.
 - E. Jesus' body was *destroyed* (**Joh 2:19-21**), but it certainly was not *annihilated* (**Act 2:31**).
 - F. The flood *destroyed* the earth; it did not *annihilate* it (**Gen 9:11**).
 - G. Frogs *tormented* the Egyptians when they *destroyed* them; they did not *annihilate* them (**Psa 78:45**).
 - H. Egypt was *destroyed* with plagues that tormented and afflicted it; it was not *annihilated* (**Exo 10:7**).
 - I. God threatened to *destroy* His own people with plagues and sickness; He was not going to *annihilate* them into nonexistence (**Deu 28:59-63**).
 - J. God's people were *destroyed* for lack of knowledge; they were not nonexistent (**Hos 4:6**).
 - K. Wicked pastors *destroyed* God's sheep by scattering them; they did not *annihilate* them into nonexistence (**Jer 23:1**).

- L. Moab was *destroyed* from being a people by being taken into captivity; they were not *annihilated* (**Jer 48:42 c/w Jer 48:46-47**).
- III. The soul and the resurrected body are both eternal and do not get annihilated in hell or the lake of fire.
1. The soul is eternal and doesn't get annihilated in hell (**Luk 16:23; Jud 1:7**).
 2. The resurrected body of both the righteous and wicked is eternal.
 - A. The fate of the wicked and the fate of the righteous are set in contrast to each other (**Joh 5:28-29**).
 - i. The righteous are saved eternally (**Heb 5:9**); the wicked are damned eternally (**Mar 3:29**).
 - ii. Eternal salvation saves us from eternal damnation and eternal punishment.
 - iii. The righteous are given everlasting life, consolation, peace, joy, and happiness (**Rom 6:22; 2Th 2:16; Rev 21:4**); the wicked are given everlasting pain and suffering (see definition of punishment) (**Mat 25:46**).
 - iv. The righteous will shine in God's everlasting kingdom (**Mat 13:43**), while the wicked will experience wailing and gnashing of teeth in a furnace of fire (**Mat 13:42**).
 - v. The righteous are blessed to inherit and possess the heavenly kingdom to live in for all of eternity, which state is called *life eternal* (**Mat 25:34 c/w Mat 25:46**); the wicked are cursed to be consigned to the lake of fire which is called *everlasting punishment* (**Mat 25:41 c/w Mat 25:46**).
 - a. The *life eternal* is not simply eternal existence, but an eternal blessed and blissful life.
 - b. Likewise, the *everlasting punishment* is not nonexistence, but is eternal pain and suffering (see definition of punishment).
 - c. If one shortens the suffering of *everlasting punishment*, then one must shorten *eternal life* and reduce the joys of heaven.
 - d. The punishment in the lake of fire is just as eternal as the kingdom and blessings in heaven.
 - e. The punishment (suffering - see definition) of the wicked lasts as long as the life of the righteous.
 - vi. Annihilationists claim that the judgment, punishment, damnation, and destruction of the wicked are only eternal and everlasting in *result*, but not in *process*.
 - a. If the judgment, punishment, damnation, and destruction of the wicked is only everlasting and eternal in *result*, but not in *process*, as the annihilationists claim, then the life of the righteous is likewise only everlasting and eternal in *result*, not in *process*, since the two are set in contrast to each other and both are said to be everlasting.
 - (i) It is nonsensical to conclude that the saints could be blessed with eternal life without existing.
 - (ii) It is just as nonsensical to conclude that the wicked could be judged with eternal punishment and eternal destruction without existing.
 - (iii) If the righteous must exist to be blessed with eternal life, then the wicked must exist to be judged with eternal punishment.

- (iv) If the wicked can be judged with eternal punishment without existing, then the righteous could be rewarded with eternal life without existing.
- (v) If an error proves anything, it proves too much.
- b. The benefits of *eternal salvation* are *experienced* for eternity (**Jer 31:3; Psa 16:11**).
 - (i) Have we (if the false doctrine of annihilation is true) given ourselves a false hope if the converse (*eternal judgment, everlasting destruction, everlasting fire, etc.*) is merely implying a non-experiential eternity?
 - (ii) Perhaps then **Psa 16:11** is merely implying that saints will be in a place where there are pleasures for eternity but they will not experience them?
 - (iii) If an error proves anything, it proves too much.
- c. In truth, the righteous will reign and experience eternal life endlessly, just as the wicked will suffer and experience punishment and destruction endlessly.
- B. The resurrected body is resurrected unto damnation (**Joh 5:29**).
- C. The damnation is being in *everlasting* fire (**Mat 25:41**) and experiencing *everlasting* punishment (**Mat 25:46**).
 - i. Punishment - 1. a. The action of punishing or the fact of being punished; the infliction of a penalty in retribution for an offence; also, that which is inflicted as a penalty; a penalty imposed to ensure the application and enforcement of a law.
 - ii. Punish v. - 1. a. *trans.* As an act of a superior or of public authority: To cause (an offender) to suffer for an offence; to subject to judicial chastisement as retribution or requital, or as a caution against further transgression; to inflict a penalty on.
 - iii. Penalty - 1. Pain, suffering.
 - iv. Everlasting - 1. a. Lasting for ever; infinite in future duration; endless; = eternal A. 3.
 - v. Therefore, *everlasting punishment* is God *inflicting pain and suffering* on the wicked which lasts *forever*, is *infinite in future duration*, and is *endless*.
 - vi. If the pain and suffering are endless, then the resurrected body is eternal.
- 3. The fiery *torments* of the lake of fire last *for ever and ever* (**Rev 20:10**).
 - A. Torment v. - 1. *trans.* To put to torment or torture; to inflict torture upon.
 - B. Torture n. - 1. The infliction of severe bodily pain, as punishment or a means of persuasion 2. Severe or excruciating pain or suffering (of body or mind); anguish, agony, torment; the infliction of such.
 - C. On judgment day, the wicked will be sent to the lake of fire which was prepared for the devil and his angels (**Mat 25:41 c/w Rev 20:11-15**).
 - D. The devil and his angels are *tormented* in the lake of fire *endlessly* (**Rev 20:10**).
 - E. The wicked will likewise be *tormented* in the lake of fire *forever and ever and have no rest day nor night* (**Rev 14:9-11**).
 - F. This is precisely what Jesus referred to when He said that the wicked would go away into *everlasting punishment* (**Mat 25:46**).

- i. Punishment - 1. a. The action of punishing or the fact of being punished; the infliction of a penalty in retribution for an offence; also, that which is inflicted as a penalty; a penalty imposed to ensure the application and enforcement of a law.
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 - iii. Penalty - 1. Pain, suffering.
 - iv. Everlasting - 1. a. Lasting for ever; infinite in future duration; endless; = eternal A. 3.
- G. The *everlasting punishment* that the wicked receive in the lake of fire is the *torment* that lasts *for ever and ever* that the devil and his angels receive in the lake of fire (**Mat 25:41,46 c/w Rev 20:15 c/w Rev 20:10**).
- H. Just as the wicked experience the same punishment in hell as the fallen angels (**2Pe 2:4 c/w Jud 1:6 c/w 2Pe 2:17 c/w Jud 1:13**), in like manner the wicked will experience the same unending torment in the lake of fire as will the devil and the fallen angels (**Mat 25:41,46 c/w Rev 14:10-11 c/w Rev 20:15 c/w Rev 20:10 c/w Mat 8:29**).
- I. Neither the fallen angels, nor wicked men, will be annihilated in the lake of fire.
- 4. On judgment day when the wicked are cast into a furnace of fire in outer darkness, there shall be *wailing and gnashing of teeth*, not *annihilation* (**Mat 8:11-12; Mat 13:40-43; Mat 13:49-50**).
- 5. The punishment of the wicked on Judgment Day is described as *wrath, indignation, tribulation, and anguish*, NOT *annihilation* (**Rom 2:5-9**).
 - A. Wrath n. - 1. Vehement or violent anger; intense exasperation or resentment; deep indignation: d. Righteous indignation on the part of the Deity.
 - B. Indignation n. - 1. The action of counting or treating (a person or thing) as unworthy of regard or notice; disdain, contempt; contemptuous behaviour or treatment. (last usage in 1530 AD) 2. Anger at what is regarded as unworthy or wrongful; wrath excited by a sense of wrong to oneself or, especially, to others, or by meanness, injustice, wickedness, or misconduct; righteous or dignified anger; the wrath of a superior.
 - C. Tribulation n. - 1. A condition of great affliction, oppression, or misery; 'persecution; distress; vexation; disturbance of life'
 - D. Anguish n. - 1. Excruciating or oppressive bodily pain or suffering, such as the sufferer writhes under. 2. Severe mental suffering, excruciating or oppressive grief or distress.
 - E. The time of this judgment is "the day of wrath and revelation of the righteous judgment of God" (**Rom 2:5**).
 - F. In other words, **Romans 2:5-9** is speaking of Judgment Day when Jesus Christ shall sit on His throne and judge all men and cast the wicked into the lake of fire (**Act 17:31 c/w Mat 25:31-32,41,46**).
- 6. Since the soul and the resurrected body are eternal, they can be punished with everlasting destruction and never be annihilated.
 - A. A man could be destroyed by burning him to death.

- B. That destruction would not be instantaneous, but would last as long as he was alive.
- C. The destruction by burning in the lake of fire lasts forever because the body and soul are never extinguished.

IV. Annihilation is not God's punishment for sin.

1. From the time of Adam and Eve's sin and extending throughout all of human history, it is undeniable that God's punishment for sin is *suffering*, not *annihilation*.
2. The suffering begins in this life, continues in hell until the return of Christ (**Luk 16:23**), and will continue after the resurrection forever (**Mat 25:46**).
3. The fact that Jesus Christ *suffered* for sin (**1Pe 3:18**) demands that the punishment for sin is *suffering*, not annihilation.
 - A. Suffer v. - 1. *trans.* To have (something painful, distressing, or injurious) inflicted or imposed upon one; to submit to with pain, distress, or grief. a. pain, death, punishment, judgement; hardship, disaster; grief, sorrow, care.
 - B. Christ was *stricken*, *smitten of God*, and *afflicted* for our sins, not *annihilated* (**Isa 53:4**).
 - C. Christ took the punishment for sin that His people would have suffered.
 - D. The wicked will suffer the eternal punishment that Christ suffered for sin.
 - E. Annihilation is the *opposite* of suffering, since one that doesn't exist cannot suffer.
4. If annihilation was God's punishment for sin, then Christ would have disintegrated on the cross, and His body, soul, and spirit would have ceased to exist.
 - A. The bodily resurrection of Christ must be denied if annihilation is the punishment for sin.
 - B. This is why the Jehovah's Witnesses deny the bodily resurrection of Christ.
 - C. One heresy leads to another.
5. Annihilation is every atheist's and sinner's dream.
 - A. Sinners hate the doctrine of eternal punishment and much prefer the false doctrine of annihilation.
 - B. This is evidence of the human origin of the false doctrine of annihilation.
6. Annihilation is the goal of Buddhists whose desire is to die and cease to exist.
7. Ceasing to exist is not a fearful thing.
8. If the false doctrine of annihilation were true, then all of the wicked men who are alive at the second coming of Christ will go unpunished, merely being annihilated in the lake of fire for a split second.
 - A. If this false doctrine were true, then the most favored wicked men would be those who were the most wicked at the end of time.
 - B. They would receive the least punishment of all the wicked throughout history, being annihilated at the return of Christ and spending no time in hell.
 - C. Since all the wicked would be annihilated, the more wicked a man was, the less severe his judgment would be relative to his crimes.
 - D. If the false doctrine of annihilation were true, then the wicked living at the last day would be completely justified in saying, "let us eat and drink; for tomorrow we die" (**1Co 15:32**).
9. The wicked are *reserved unto the day of judgment to be punished* (**2Pe 2:9**).
 - A. They are awaiting the day of judgment while suffering in hell (**Jud 1:7**).
 - B. At the day of judgment, their full punishment will come in the lake of fire (**2Pe 2:9 c/w Mat 25:41,46 c/w Rev 20:10-15**).

- C. It is undeniable that suffering the vengeance of eternal fire in hell for thousands of years, as Sodom and Gomorrah have, is a far greater punishment than merely being annihilated and ceasing to exist.
- D. If the men of Sodom and Gomorrah have been in hell for thousands of years waiting to be punished (and they have - **2Pe 2:6-9 c/w Jud 1:7**), then it is obvious that the punishment they are awaiting must be worse than the condition they are currently in.
- E. Therefore, the punishment in the lake of fire must be more severe than the thousands of years wherein they suffered the vengeance of eternal fire in hell.

V. Death is not annihilation.

- 1. When a person dies, he is not annihilated, since his dead body remains.
- 2. Life is not mere existence.
 - A. One can exist and yet be dead while he lives (**1Ti 5:6**).
 - B. Life is a quality of existence (**Joh 10:10**).
- 3. Death is not non-existence.
 - A. The living wicked are currently spiritually *dead* (**Eph 2:1-3**), yet they have spiritual existence.
 - B. A corn of wheat *dies* in the ground, but is not annihilated (**Joh 12:24**).
 - C. A body that dies doesn't cease to exist.
- 4. The second death is not annihilation.
 - A. The first death, which is spiritual death, did not annihilate the soul of the unregenerate.
 - B. The physical death of the body did not annihilate the bodies of the dead.
 - C. The second death likewise doesn't annihilate the body and soul, but rather is a state of eternal torment for them (**Rev 20:10-15 c/w Mat 25:41,46**).

VI. The false doctrine of *annihilation* denigrates, cheapens, and minimizes the sufferings of Christ.

- 1. If annihilation is the ultimate punishment for sin, then Christ did not make ultimate payment because neither His body nor His soul were annihilated.
- 2. The ultimate payment for sin is eternal suffering.
 - A. The judgment for sin is *everlasting punishment* (**Mat 25:46**).
 - B. Punishment is causing a man to suffer.
 - C. Punishment - 1. a. The action of punishing or the fact of being punished; the infliction of a penalty in retribution for an offence; also, that which is inflicted as a penalty; a penalty imposed to ensure the application and enforcement of a law.
 - D. Punish v. - 1. a. *trans.* As an act of a superior or of public authority: To cause (an offender) to suffer for an offence; to subject to judicial chastisement as retribution or requital, or as a caution against further transgression; to inflict a penalty on.
 - E. Therefore, the payment for sin is *everlasting suffering*.
- 3. Christ suffered (**1Pe 3:18**) infinitely for sin because He suffered in His divine nature (**Act 20:28; 1Jo 3:16; Zec 12:10 c/w Joh 19:37**) which is eternal (**Joh 1:1,14; 1Ti 3:16**).
- 4. Christ, being God (**Heb 1:3, 8**) and suffering infinitely for sin, made a sufficient sacrifice for His elect when He suffered the wrath of God on the cross (**Heb 9:25-28**).
- 5. To say that the punishment for our sins is annihilation is to say that Christ didn't suffer infinitely for sins.
- 6. In order for God to put away sin, it must be suffered for forever, which is what Christ did on the cross as God.

- A. Therefore, the only way the sins of the wicked can be paid for is by suffering for them forever.
- B. If God could just simply annihilate the wicked, then Christ suffered in vain because God could have just annihilated the sins of the righteous without having Christ suffer infinitely for them.
- C. If Christ didn't suffer infinitely, then the elect could have spent a finite amount of time (several hours like Christ did on the cross) in the lake of fire to have all their sins atoned for and then be let into heaven.
- D. If Christ didn't suffer infinitely to pay for eternal damnation, then He would not have had to be God.
- E. The false doctrine of annihilation leads logically into the Jehovah's Witness false doctrines of denying the deity of Christ and denying His resurrection.
- F. One heresy leads to others.

VII. Addressing counter-arguments.

1. "Destruction and Annihilation are scriptural synonyms regarding the final judgment of the wicked in the lake of fire."

Annihilation: The act of reducing to nothing or non-existence; or the act of destroying the form or combination of parts under which a thing exists, so that the name can no longer be applied to it, as the annihilation of a corporation.

Man is a constituted body and soul. God destroys both body and soul (the constituent parts, see definitions) in Hell.

Mat 10:28

Destruction: The act of destroying; demolition; a pulling down; subversion; ruin, by whatever means; as the destruction of buildings, or of towns. destruction consists in the annihilation of the form of any thing; that form of parts which constitutes it what it is; as the destruction of grass or herbage by eating; of a forest, by cutting down the trees; or it denotes a total annihilation; as the destruction of a particular government; the destruction of happiness."

- A. *Annihilation* is not a scriptural word, nor is it a scriptural concept with regards to the final judgment.
- B. Destruction by Biblical definition is not annihilation, but rather is the inflicting of pain and torment on the wicked (see Section II).
- C. When a thing is destroyed, *its form is ruined*, but the parts do not become nonexistent, such as is the case in the destruction of a building.
- D. When the wicked are destroyed in hell and in the lake of fire, their form is ruined, but their spirit, soul, and body remain, though they are broken down and ruined, being no more what they once were.
- E. The form of their existence will be altered to the point of being incapable of experiencing peace, rest, happiness, enjoyment, love, health, etc. which were things they experienced in this world that made them who they were.

2. "Brutish men are not writhing in agony for eternity in the bright flames of hell, instead they utterly perish which is equated with a mist of darkness.

2Pe 2:12 c/w 2Pe 2:17

Perish: To die. To be destroyed, to come to nothing.

Utterly: To the full extent; fully; perfectly; totally."

- A. Yes, brutish men are writhing in agony for eternity in the flames of hell (see Section III).
- B. Hell is not *bright*, but rather is *darkness* (2Pe 2:4 c/w Jud 1:6).
- The mist of darkness that is reserved forever for the wicked is the darkness of *hell* (2Pe 2:4 c/w 2Pe 2:17 c/w Jud 1:6 c/w Jud 1:13).
 - Hell is called *outer darkness* (Mat 8:12; Mat 22:13).
 - The smoke of hell and the lake of fire would make it a place of darkness (Rev 14:11).
 - An oven is dark.
 - Sitting on a bed of hot coals in the middle of the night is darkness with intense heat.
- C. The *fifth* definition of *perish* from Webster's 1828 was used.
- This is cherry-picking definitions to support your predetermined belief.
 - The *first* definition of *perish* from the 1828 is: *To die; to lose life in any manner.*
 - To *utterly perish* then is to die the second eternal death in the lake of fire (see Section V).
 - If you want to go with a secondary meaning, you should use the tenth definition of *perish* in which Webster references 2Peter 2: *To be lost eternally; to be sentenced to endless misery, 2 Pet 2.*
 - To *perish* does not mean to be annihilated (Mat 8:25; Mat 8:32; Mat 9:17; Mat 26:52; Luk 11:51; Luk 13:33; Luk 15:17; Joh 6:27 etc.).
 - The people of Moab were said to have *perished* when they were taken into captivity; they were not *annihilated* (Jer 48:46).
 - "Perishable" food will spoil and rot, but not be annihilated.
3. "The soul that sins can and will die in hell. The Bible calls this judgment the second death in the lake of fire. Eze 18:4, 20; Rom 6:23 c/w Rom 20:14-15"
- The "soul" in Eze 18:4&20 is referring to the entire person of the wicked (Eze 18:13 c/w 1Pe 3:20).
 - Eze 18 is referring to temporal judgments of death for sin in this life (ex: Exo 21:12-17).
 - Souls do not cease to exist in hell (Luk 16:23-24) or in the lake of fire (Mat 25:41,46 c/w Mat 13:42,50; Rev 14:10-11).
4. "The word Hell must be read distinctly or we will not understand. Hell does not always mean the bottomless pit at the center of the earth.

- Hell is a place of intermediate detention or prison for wicked souls (deceased humans and fallen angels) until judgment day. It is at the center of the earth, is also called the bottomless pit. Lk 16:23; Jude 1:7; Rev 20:1-3
- Hell is a place of final judgment for the wicked in which both body and soul are utterly destroyed. This is called the second death and it is executed in the Lake of Fire. Jude 1:13; 2Pe 2:17; Rev 20:13-15; II Thes. 1:8-10
- Hell is used descriptively of severe temporal judgments, such as "hell on earth". Mar 9:42-50 (referring to the 70AD destruction)"

- A. Jesus was not referring to temporal judgments or 70AD in **Mar 9:42-50**.
- B. He was quite literally speaking of *hell*, a place of eternal fire, where "their worm dieth not, and the fire is not quenched" (**Mar 9:43-48**).
- C. Jesus was warning the disciples to mortify the sins of the flesh that their body members commit (**Col 3:5**) so that they would have the assurance of eternal life and would not be in danger of hell fire.
- D. You are treading on dangerous ground here, brother. It appears that you are on the verge of denying hell altogether and embracing full Preterism.

- "Hell is used to denote the grave where the body goes at death. In the times of King James it was common parlance to put "potatoes in hell" for storage. It is in this sense Jesus was in hell, but his body was not left long enough to see corruption. Act 2:31"

- E. You are treading closer and closer to the precipice of out right denying that hell exists, brother.
- F. This is false.
- G. I have taught against this position in the past in my sermon called "Limbus Patrum". The following is an excerpt from that outline (with a few verses added to it):
 - i. **Act 2:27-31** - Jesus not being left in hell
 - a. Jesus was in hell on the cross.
 - b. Jesus experienced everything that hell represents when he hung on the cross: damnation, torment, burning, darkness, and separation from God's love.
 - (i) **Damnation** - (**Mat 23:33 c/w Gal 3:13**)
 - (ii) Damnation - 1. The action of condemning, or fact of being condemned (by judicial sentence, etc.); condemnation.
 - (iii) Curse *n.* - 1. a. An utterance consigning, or supposed or intended to consign, (a person or thing) to spiritual and temporal evil, the vengeance of the deity, the blasting of malignant fate, etc. It may be uttered by the deity, or by persons supposed to speak in his name, or to be listened to by him.
 - c. Torment, pain, and suffering - (**Luk 16:23 c/w Luk 22:44 & Isa 53:4-5, 10-11 & Luk 24:46 & 1Pe 2:21**)
 - (i) Torment *n.* - A state of great suffering, bodily or mental; agony; severe pain felt or endured.

- (ii) Grief *n.* - 1. Hardship, suffering; a kind, or cause, of hardship or suffering.
 - (iii) Travail *n.* - 1. Bodily or mental labour or toil, especially of a painful or oppressive nature; exertion; trouble; hardship; suffering.
 - d. Burning, intense heat - (**Luk 16:24 & Mar 9:43 & Jud 1:7 c/w Psa 22:14**).
 - e. Darkness - (**2Pe 2:4 c/w Mat 27:45**)
 - f. Separation from God's love (**Mat 25:41 c/w Mar 15:34**).
- H. I also recently taught against this in the sermon I did on Strong's Concordance. The following is an excerpt from that outline:
- i. Some of the following arguments have been made by heretics using Hebrew and Greek to pull the wool over the eyes of the ignorant.
 - ii. Denying hell
 - a. The argument goes as follows.
 - b. "Hell" (**Psa 9:17**) is translated from the Hebrew word "sheol" (H7585).
 - c. "Sheol" is also translated as "grave" (**Gen 37:35**) and "pit" (**Job 17:16**).
 - d. Therefore, hell means the grave or a pit.
5. "Only the resurrected bodies of the righteous are eternal. The wicked are resurrected in earthly bodies, fit for destruction.

Joh 5:29 c/w John 3:16; 1Co 15:39, 45-49 c/w Rom 9:22-23"

A. This was proven false earlier in this outline (Section III).

6. "Be careful not to confuse the word "spoiling" with "destruction". Jesus spoiled the Devil at his first coming. Jesus will destroy the Devil at his second coming.
- Jesus spoiled the Devil at his first coming and will destroy him at his second coming. Col 2:15 c/w Heb 2:14
 - First of all, Jesus, *by His death*, not His second coming, *destroyed* the devil (**Heb 2:14; 1Jo 3:8**).
 - Secondly, if it is maintained that Jesus will destroy Satan at His second coming, He does so by **TORMENTING HIM DAY AND NIGHT IN THE LAKE OF FIRE FOR EVER AND EVER (Rev 20:10)**.
 - The devil will not be annihilated!
 - In contrast, Jesus destroyed our sins at his first coming on the cross. The mind of God constitutes ultimate reality and he does not remember them, our sins have been annihilated by the blood of Christ. Isa 43:25 c/w Col 2:14
 - First of all, in order to blot out our sins, Christ *suffered infinitely* in His divine nature (see Section VI).
 - This demands that the wicked must suffer eternally for their sins.

- Secondly, our sins are only forgotten by God in the sense *that He will not remember them against us any longer (Psa 79:8)*.
 - Obviously, the omniscient God who knows all things knows all of the sins that we have committed.
 - David's sin is recorded in the Bible, so obviously God knows about it, but He does not remember it *against him*.
- *Spoiling; Plundering; pillaging; corrupting; rendering useless. Wasting; decaying.*
 - *The devil is tormented day and night forever in the Lake of Fire. The same verse however also says that the Beast "system" is tormented day and night forever in the Lake of Fire. Rev. 20:10*
 - If the beast of **Rev 19:20** and **Rev 20:10** is a "system" and not a man, it is comprised of devils and/or men (such as a system of government is), both of which will be tormented day and night for ever and ever in the lake of fire (**Rev 20:10,15 c/w Mat 25:41,46**).
 - The false prophet in **Rev 19:20** appears to be a man, the "man of sin" (**2Th 2:3-9**), who will also be tormented day and night for ever and ever in the lake of fire (**Rev 19:20 c/w Rev 20:10**).
 - Whoever the beast and false prophet are, this certainly does not support the false doctrine of annihilation.
 - *In a figurative sense, the sense in which many words of Revelation are to be taken, the word "forever" signifies continually, for an indefinite period. Ex 21:6*
 - § First of all, even if "for ever and ever" means "continually, for an indefinite period" as you say, that contradicts your false doctrine of annihilation because you would have the devil (and the wicked with him - **Rev 20:15**) being tormented in the lake of fire "continually, for an indefinite period."
 - § Secondly, it is true that the word "forever" doesn't always mean "for all eternity", as is the case in **Exo 21:6**.
 - In verses using words like forever, everlasting, etc., it is necessary to see what it is being contrasted with.
 - In **Exo 21:6** and other such passages, it is used in contrast to something temporary.
 - The man would be a slave for the rest of his life, not only for a portion of it.
 - § In passages referring to eternal life, salvation, death, punishment, destruction, etc., *forever* means for all of eternity, not a limited time.
 - The fate of the wicked is being contrasted with the fate of the righteous in such verses (**Mat 25:46; Joh 5:29**) (see Section III, 2, A).
 - The righteous have eternal life and blessing forever (**Joh 6:51; Heb 10:14; Rev 22:5**) and the wicked have eternal

death and punishment forever (**2Pe 2:17; Jud 1:13; Rev 14:11; Rev 20:10**).

- When used with reference to the final state, *everlasting* is refers to a period when time has ended and therefore means *unending*.

- We must have primary meanings from other scripture to be able to interpret the figures given in Revelation.

- § We do (**Rev 20:10-15 c/w Mat 25:41,46**).

- § See pages 1-7 of this outline.

- If a man were to be resurrected into a special body that could withstand the destructive capacity of the Lake of Fire then that man would be spoiled and not destroyed. He would writhe for eternity in agony because of peripheral nervous system, anxiety from perpetual and anticipated trauma, elevated heart palpitations, erythema, etc. An angel in strictly spirit form would suffer but to a far lesser degree."
 - I have proven in this outline that a man with a resurrected body will be destroyed, punished, and damned for all eternity.
 - Whether or not men in resurrected bodies will suffer more than angels is speculation and is immaterial.

7. "Paul teaches Christians to not let the sun go down on your wrath. God practices what he preaches. God's wrath is a consuming fire, not a fire ever-consuming.

Eph 4:26; Heb 10:31 c/w 12:29

We can rejoice indeed that the wrath of God can be spent once vengeance is taken and justice has been executed. If this were not the case, then the Catholics do well to keep Jesus on a crucifix perpetually."

- A. First of all, God is not bound by the commandment to men to not let the sun go down upon their wrath.
 - i. God has been tormenting Cain in hell for 6,000 years.
 - ii. God has been tormenting the men of Sodom and Gomorrah for several thousand years (**Jud 1:7**).
 - iii. God is angry with the wicked *every day* (**Psa 7:11**).
- B. Secondly, God is a consuming fire (**Heb 12:29**) and God never changes (**Mal 3:6**); therefore God is a fire ever-consuming with *everlasting burnings* (**Isa 33:14**).
- C. Thirdly, the fact that God is a consuming fire doesn't mean that He annihilates people.
 - i. Sodom and Gomorrah are not annihilated and they have been being consumed by the fire of God's wrath for thousands of years.
 - ii. To *consume* doesn't mean to annihilate.

- a. When God *consumed* a wall, He broke it down, not *annihilated* it causing the pieces to not exist (**Eze 13:12-14**).
- b. The Galatians were not *annihilating* each other, but *harming* and *tormenting* each other when they *consumed* one another (**Gal 5:15**).
- c. When God wanted to *consume* Israel, He would have killed them and their bodies would have been buried and their souls would have gone to heaven or hell, but neither their bodies nor souls would have been annihilated (**Exo 32:10; Exo 33:5**).
- d. The bodies of the dead are *consumed* from the earth into the grave to not return to their homes; they are not annihilated out of existence (**Job 7:9-10**).
- e. Their dead bodies are said to be *no more* (**Psa 39:13**), but they clearly are not annihilated, but are rather in the grave.
- iii. Neither the fire of God's wrath in hell or in the lake of fire annihilates the wicked (**Luk 16:23-24; Jud 1:7; Rev 20:10-15 c/w Mat 25:41,46**).
- D. Fourthly, Christ suffered infinitely for the sins of the elect in His divine nature (see Section VI), therefore He didn't have to stay on the cross for eternity to suffer eternal punishment.
- E. If the ultimate punishment for sin were annihilation, then Christ would have been annihilated (see Section VI).