

The Principles of the Doctrine of Christ (Heb 6:1-2)

- I. The importance of knowing the principles of the doctrine of Christ
 1. I have fed you a lot of spiritual meat over the last two and a half years, but it's also good to give you some milk from time to time.
 2. It is important for a pastor to teach things both new and old (**Mat 13:52**).
 - A. For the children in the church and for the brethren who are newer in the faith, it is important to get the milk of the word so that they can grow thereby (**1Pe 2:2**).
 - B. For the older and more mature brethren, it is good to be reminded of things you already know or knew (**2Pe 1:12-13; 2Pe 3:1-2; Jude 1:5**).
 - C. Paul considered the things we are going to be studying the *foundation* of the doctrine of Christ (**Heb 6:1**).
 - i. Doctrine - 1. The action of teaching or instructing; instruction; a piece of instruction, a lesson, precept.
 - ii. Foundation - 1. The action of founding or building upon a firm substructure; the state or fact of being founded. 6. *fig.* a. A basis or groundwork on which something (immaterial) is raised or by which it is supported or confirmed; an underlying ground or principle; the basis on which a story, fiction, or the like is founded.
 - iii. "If the foundations be destroyed, what can the righteous do?" (**Psa 11:3**)
 3. If you abide not in the doctrine of Christ, you have not God; but if you abide in the doctrine of Christ, you have both the Father and the Son (**2Jo 1:9**): hence the importance of knowing the basics.
- II. The principles of the doctrine of Christ
 1. Repentance from dead works (**Heb 6:1**)
 - A. Repentance - 1. The act of repenting or the state of being penitent; sorrow, regret, or contrition for past action or conduct; an instance of this.
 - B. Repent *v.* - 1. *refl.* To affect (oneself) with contrition or regret for something done, etc. (cf. 3.) 3. *intr.* To feel contrition, compunction, sorrow or regret for something one has done or left undone; to change one's mind with regard to past action or conduct through dissatisfaction with it or its results.
 - C. The first step of being practically (not eternally) reconciled to God is to feel sorrow and regret for one's sins and to change one's mind and course of life as a result.
 - i. God is close to those of a contrite heart (**Psa 34:18; Isa 66:2**).
 - ii. Contrite *adj.* - 1. *lit.* Bruised, crushed; worn or broken by rubbing. 2. *fig.* Crushed or broken in spirit by a sense of sin, and so brought to complete penitence.
 - D. Repentance from *dead works*.
 - i. Dead *adj.* - II. Deprived of or wanting some 'vital' or characteristic physical quality. 11. Without fire, flame, or glow; extinguished, extinct. III. Without animation, vigour, or activity; inactive, quiet, dull. 16. a. Without vigour or animation, lifeless.
 - ii. Work *n.* - 1. Something that is or was done; what a person does or did; an act, deed, proceeding, business; in pl. actions, doings

- iii. The works that unregenerate and unconverted people do are dull, lifeless, and useless.
 - iv. The reason for this is that the unregenerate are spiritually dead in sins (**Col 2:13**), so it follows that their works are dead as well.
 - v. It takes the blood of Christ to purge one's conscience from dead works in order for him to serve the living God (**Heb 9:14**).
 - E. Repentance is the first commandment of the gospel (**Mar 1:15; Act 2:37-38**).
 - F. Repentance is a universal call of the gospel (**Act 17:30**).
 - G. Repentance includes repenting of both sinful living and false beliefs.
 - i. Wicked sins such as uncleanness, fornication, lasciviousness, and wickedness must be repented of (**2Co 12:21; Act 8:22**).
 - ii. False beliefs must be repented of as well, and the truth must be acknowledged (**2Ti 2:24-26**).
 - iii. Notice that repentance is a gift that is given by God (**2Ti 2:25**).
 - H. Repentance is turning to God and doing works which demonstrate it (**Act 26:20**).
 - i. This is the repentance that John the Baptist required of his converts (**Luk 3:7-9**).
 - ii. Repentance includes turning from sins such as selfishness and covetousness, and instead helping others (**Luk 3:10-11**).
 - iii. Repentance includes turning from sins such as theft and fraud (**Luk 3:12-13**).
 - iv. Repentance includes turning from sins such as violence, lying, deceit, and covetousness, and instead being content with what one has (**Luk 3:14**).
 - I. When one learns of the goodness of God towards him, it should lead him to repentance (**Rom 2:4**).
 - J. God is longsuffering towards His elect children and desires that they all should come to repentance (**2Pe 3:9**).
2. Faith toward God (**Heb 6:1**)
- A. Definitions
 - i. Faith *n.* - I. Belief, trust, confidence. 1. a. Confidence, reliance, trust (in the ability, goodness, etc., of a person; in the efficacy or worth of a thing; or in the truth of a statement or doctrine). b. Belief proceeding from reliance on testimony or authority. 3. *Theol.* in various specific applications. a. Belief in the truths of religion; belief in the authenticity of divine revelation (whether viewed as contained in Holy Scripture or in the teaching of the Church), and acceptance of the revealed doctrines. c. The spiritual apprehension of divine truths, or of realities beyond the reach of sensible experience or logical proof. By Christian writers often identified with the preceding; but not exclusively confined to Christian use. Often viewed as the exercise of a special faculty in the soul of man, or as the result of supernatural illumination.
 - ii. Belief *n.* - 1. The mental action, condition, or habit, of trusting to or confiding in a person or thing; trust, dependence, reliance, confidence, faith. b. *absol.* Trust in God; the Christian virtue of faith. 2. Mental acceptance of a proposition, statement, or fact, as true, on the ground of authority or evidence; assent of the mind to a statement, or to the truth of a fact beyond

observation, on the testimony of another, or to a fact or truth on the evidence of consciousness; the mental condition involved in this assent.

iii. Believe v. - 1. To have confidence or faith in (a person), and consequently to rely upon, trust to.

B. What the definitions show us:

i. Belief and faith are synonyms, being used to define each other.

ii. Belief is based in facts and evidence that can be seen and observed.

iii. From the evidence that can be observed, a belief is formed.

a. For example: there is a large amount to historical evidence and testimony that George Washington existed and that he was the first president of the United States.

b. No person living today actually saw Washington, but based on credible evidence, we all *believe* that he existed.

iv. Belief in God and Jesus Christ is likewise based on evidence and testimony from credible witnesses.

a. The creation is evidence for a Creator (**Psa 19:1; Rom 1:20**).

b. Eyewitnesses of Jesus' life and works wrote down detailed historical accounts of His life.

c. There is credible evidence that the Bible is the word of God, such as fulfilled prophecies, internal consistency, and historical and scientific accuracy.

d. Therefore belief in God and the claims of the Bible which cannot be directly verified is a reasonable faith, just as is believing in George Washington.

C. Faith is a gift of God that He gives to His children in regeneration (**Rom 12:3; 1Jo 5:4; Phi 1:29**).

D. Faith is the evidence of things not seen (**Heb 11:1**).

i. By faith we see the invisible God (**Heb 11:27**).

ii. It's impossible to please God without faith (**Heb 11:6**).

iii. In order to come to God, one must first believe that He is and that He is a rewarder of them that diligently seek him (**Heb 11:6 c/w Psa 19:11**).

E. God commands us to have faith in Him.

i. Jesus exhorted His disciples to "Have faith in God." (**Mar 11:22**)

ii. Faith is a weightier matter of the law (**Mat 23:23**).

iii. Believing in Christ is doing the work that God would have us to do (**Joh 6:28-29**).

iv. God commands us to believe on His Son Jesus Christ (**1Jo 3:22-23**).

v. Jesus said if we believe in God we must also believe in Him (**Joh 14:1**).

vi. Having faith in Jesus is having faith in God because Jesus is God (**Joh 1:1,14; 1Jo 5:7,20**).

vii. Believing in Jesus includes believing that He died for our sins according to the scriptures and that He was buried and raised again from the dead three days later according to the scriptures (**1Co 15:1-4**).

F. By faith, we find rest (**Heb 4:3**).

G. Those that believe in God shall never be ashamed (**Rom 10:11; 2Ti 1:12**).

- H. Through faith in God, we will obtain a good report and be victorious, no matter what persecution or hardships we may endure (**Heb 11:32-40**).
3. Doctrine of baptisms (**Heb 6:2**)
- A. There is more than one type of baptism in the Bible, hence the doctrine of baptisms.
- B. There are least five different baptisms spoken of in the Bible: water baptism, baptism *by* the Holy Spirit, baptism *with* the Holy Ghost, the baptism of Christ's suffering, and the baptism with fire.
- C. Water baptism
- i. Water baptism is the most common baptism spoken of in the Bible.
 - ii. Water baptism has to meet five criteria to be scriptural which are:
 - iii. A proper administrator.
 - a. The proper administrator (baptizer) for baptism is an ordained minister.
 - b. Jesus commissioned His disciples to preach the gospel and baptize (**Mat 28:16-20**).
 - c. The only people in the Bible that baptized were ordained ministers (apostles, prophets, evangelists, etc.)
 - d. Preachers/pastors/elders are authorized to baptize.
 - (i) Evangelists baptize (**Act 21:8 c/w Act 8:36-38**).
 - (ii) Pastors/elders are to do the work of an evangelist (**2Ti 4:5**).
 - (iii) Therefore pastors baptize.
 - e. There is no commandment nor example in scripture of anyone besides ordained ministers baptizing.
 - (i) Therefore no one besides an ordained minister can baptize.
 - (ii) The argument from silence applies here (**Heb 7:12-14**).
 - iv. A proper candidate.
 - a. The proper candidate (person to be baptized) for baptism is a penitent believer.
 - b. In order to be baptized, a person must show forth the fruits of repentance (**Mat 3:5-8**).
 - (i) John's baptism was the baptism *of repentance* (**Act 19:4**).
 - (ii) Repentance was/is necessary for baptism in the N.T. church (**Act 2:38**).
 - (iii) This prevents babies from being baptized since they can't repent.
 - c. In order to be baptized, a person must also believe on Jesus Christ, that He is the Son of God (**Act 8:36-38; Act 19:4**).
 - (i) When people in Samaria *believed* the gospel Philip preached, they were baptized, both *men and women* (not infants) (**Act 8:12**).
 - (ii) Simon *believed* and was baptized (**Act 8:13**).
 - (iii) Many Corinthians hearing *believed* and were baptized (**Act 18:8**).
 - (iv) Belief and baptism go hand in hand (**Mar 16:16**).
 - (v) This prevents infants or those too young to believe from being baptized.

- v. A proper mode.
- a. The proper mode of baptism is immersion in water.
 - b. The word "baptize" is a transliteration (the English word was created from the Greek word) of the Greek word "baptizo".
 - (i) Baptizo (G907) - From a derivative of G911; to make whelmed (that is, fully wet); used only (in the New Testament) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: - baptist, baptize, wash.
 - (ii) Bapto (G911) - A primary verb; to overwhelm, that is, cover wholly with a fluid; in the New Testament only in a qualified or specific sense, that is, (literally) to moisten (a part of one's person), or (by implication) to stain (as with dye): - dip.
 - c. The English "baptize" has the same meaning as the Greek word "baptizo" because it IS the same word.
 - (i) Baptize - *Etymology* - [a. F. *baptise-r, -izer* (11th c.), ad. L. *baptiza-re*, ad. Gr. *βapt?e??* 'to immerse, bathe, wash, drench,' in Christian use appropriated to the religious rite, f. *β?pte??* to dip, plunge, bathe.] 1. *trans.* To immerse in water, or pour or sprinkle water upon, as a means of ceremonial purification, or in token of initiation into a religious society, especially into the Christian Church; to christen.
 - (ii) Immerse - 1. *trans.* To dip or plunge into a liquid; to put overhead in water, etc.; *spec.* to baptize by immersion.
 - (iii) Since the word "baptize" means to immerse, it stands to reason that the proper mode of immersion is immersion.
 - (iv) To immerse in any other mode than immersion is not immersion.
 - (v) To immerse someone by sprinkling or pouring water on someone's forehead is asinine doublespeak.
 - d. Baptism is a figure of salvation in Christ (**1Pe 3:21**).
 - (i) The gospel of our salvation is the story of how Jesus died, was buried, and rose again for our justification (**1Co 15:3-4; Rom 4:25**).
 - (ii) In baptism we are symbolically buried with Christ (**Rom 6:4; Col 2:12**).
 1. Immersion in water symbolized Christ's burial quite well as he was "in the heart of the earth" (**Mat 12:40**).
 2. Christ's burial was not by sprinkling or pouring dirt on His forehead.
 3. "Baptism" by sprinkling or pouring hardly symbolizes a burial.
 - (iii) By baptism we are symbolically *planted* in the *likeness* of His death (**Rom 6:5**).
 1. Planted - *ppl.* 1. Set in the ground, as a plant; fixed in the ground, set up, established, etc.; placed

- surreptitiously or misleadingly; hidden esp. so as to deceive the discoverer:
2. Plant - v. 1. a. *trans.* To set or place in the ground so that it may take root and grow
 3. Jesus described planting as a corn of wheat falling *into the ground (Joh 12:24)*.
 4. To plant is to place something IN the ground, not to sprinkle a minute bit of dust on a seed (the equivalent to sprinkling water on someone's forehead to immerse them).
 5. "Baptism" by sprinkling or pouring hardly symbolizes planting.
- e. The Bible clearly shows that baptism was done by immersion which required *much water*, and for people to be *in the water*.
- (i) John baptized in Aenon *because there was MUCH water there (Joh 3:23)*.
 1. Why would John need to be in a place where there was MUCH water to sprinkle a few drops on people's heads?
 2. Clearly, much water was needed to immerse people.
 - (ii) John baptized people IN Jordan, not BY Jordan (**Mar 1:5**).
 1. Jesus, when He was baptized of John, *went up straightway OUT OF the water (Mar 1:10)*.
 2. Why would people be IN Jordan if John was sprinkling water on their heads?
 - (iii) The Ethiopian eunuch asked what hindered him to be baptized when he and Phillip came to *a certain water (Act 8:36)*.
 1. Why would seeing *a certain water* (in other words a *body of water* of some type) prompt the eunuch to ask about being baptized if all that was needed was a couple of drops out of a canteen?
 2. To be baptized, both he and Phillip *went down INTO the water* and came *up OUT OF the water (Act 8:38-39)*.
 3. Why get into the water to only sprinkle a couple of drops on his head?
- vi. A proper belief.
- a. A confession of one's belief that Jesus Christ is the Son of God is a necessary requirement to be baptized (**Act 8:36-38**).
 - b. A confession that one is a sinner is also necessary to be baptized (**Mar 1:5**).
 - c. These two requirements prohibit infants and children who are too young to make these sincere confessions from being baptized.
- vii. A proper result.

- a. The proper result of baptism is the addition of the baptized person to the membership of a local church.
 - b. The pattern of baptism resulting in being added to a church is found in **Act 2:41**.
 - (i) Being *added unto them* was the result of being baptized.
 - (ii) The *them* which they were added to is the church at Jerusalem which had about 120 members named on a role (**Act 1:15**) who were assembled together, *all with one accord in one place* (**Act 2:1**).
 - (iii) It is obvious that they were added to the church because they continued from that time forward having church, which consisted of the apostles' doctrine (preaching) and fellowship, breaking of bread (communion), and prayers (**Act 2:42**).
 - (iv) To be sure that they were added to church upon their baptism, we are told that *the Lord added to the church* daily (**Act 2:47**).
 - viii. This is the *one baptism in kind* that all believers have in common (**Eph 4:5**).
- D. Baptism by the Holy Spirit.
- i. When the preacher is baptizing a person in water which outwardly adds him to the church, the Holy Spirit is spiritually baptizing him into the body of Christ (**1Co 12:13**).
 - a. The body of Christ in context is the local church (**1Co 12:14-27**).
 - b. This is the gift of the Holy Ghost (the gift the Holy Ghost gives) (**Act 2:38**).
 - c. *Being made to drink into one Spirit* (**1Co 12:13**) is receiving the gift of the Holy Ghost, which is what Jesus referred to when He said *If any man thirst, let him come unto me, and drink* (**Joh 7:37-39**).
- E. Baptism with the Holy Ghost
- i. John the Baptist said that Jesus would baptize people *with* the Holy Ghost (**Mat 3:11**).
 - ii. Being baptized *with* the Holy Ghost is not the same as being baptized *by* the Holy Ghost.
 - iii. When one is baptized *by* one Spirit, it is the Spirit that is performing the baptism.
 - iv. When one is baptized *with* the Holy Ghost, the Spirit is the element that is used to baptize a person, just as water was the element that John was baptizing *with* (**Mar 1:8**).
 - v. This is what happened on the day of Pentecost when the church was filled *with* the Holy Ghost (**Act 1:4-5 c/w Act 2:1-4**).
 - vi. The baptism *with* the Holy Ghost likewise happened to the first Gentile converts, showing that God had given the same gift to them as He had to the Jews (**Act 11:15-17 c/w Act 10:44-46**).
- F. Baptism of Christ's suffering
- i. Jesus said that He had a cup to drink of and a baptism to be baptized with (**Mat 20:22-23**).

- ii. The cup that He had to drink of was the cup of God's wrath for the sins for which He would die (**Mat 26:42 c/w Rev 14:10**).
- iii. The baptism He would be baptized with was a baptism of suffering (**Mat 20:22-23 c/w Luk 12:50**).
- iv. This baptism was an immersion in sufferings (**Psa 69:1-4**).

G. Baptism with fire

- i. John said to the Pharisees, many of whom were children of the devil on their way to hell (**Mat 3:7 c/w Mat 23:33 c/w Joh 8:44**), that Jesus would baptize them with fire (**Mat 3:11**).
- ii. The children of the devil are the chaff and tares that will be gathered and burned in the fire at the end of the world (**Mat 3:12; Mat 13:30,37-42**).
- iii. They will be baptized in the lake of fire (**Rev 20:15**).

4. Laying on of hands (**Heb 6:2**)

A. Laying on of hands is or was done for the following purposes:

B. Ordination to an office of ministry

i. The office of a pastor

a. The office of a pastor is conferred upon a man by ordination (**Act 14:23; Tit 1:5**).

b. This is done by the laying on of the hands of the presbytery (**1Ti 4:14**).

(i) Presbytery *n.* - 1. A part of a church, esp. of a cathedral or other large church, reserved for the clergy... 2. The office of a presbyter; eldership or priesthood; = presbyterate 3. A body of presbyters or elders 1611 Bible 1 Tim. iv. 14 Neglect not the gift+ which was giuen thee by prophesie, with laying on of the hands of the Presbyterie

(ii) Presbyter *n.* - 1. An elder in the Christian church.

(iii) The presbytery can be one elder (**2Ti 1:6**).

c. Barnabas and Saul had hands laid on them before they left to fulfill the work that the Holy Ghost had called them to (**Act 13:2-3**).

ii. The office of a deacon

a. The position of a deacon is an office (**1Ti 3:10**).

b. The office of a deacon is conferred by the laying on of hands (**Act 6:1-6**).

iii. The laying on of hands to ordain elders and deacons is still done today.

C. Healing of the sick

i. Healing the sick by the laying on of hands was one of the sign gifts (**1Co 12:8-10, 29-30**) which was given to Jesus and the apostles for a period of 40 years beginning with the ministry of Jesus and ending in approximately 70AD (**Mic 7:15 c/w Psa 78:12,43 c/w Joh 2:11 c/w Mar 16:17-18,20**).

a. The sign gifts were given for two purposes:

(i) To convince the unbelieving Jews who were accustomed to seeing signs and wonders (**1Co 1:22; Joh 4:48**).

(ii) To confirm the word of God that was being written (**Mar 16:20; Heb 2:3-4**).

b. In 70AD Jerusalem and the temple were destroyed and many of the Jews were killed and the rest were taken away captive.

c. By 70AD the majority (if not all) of the New Testament was written.

- d. Once these two reasons for the sign gifts were no longer needed, the miraculous gifts ceased (**1Co 13:8-10**).
 - e. (See [The Sign Gifts](#) series for more information.)
 - ii. Jesus healed many by laying His hands on them (**Mar 6:5; Luk 4:40; Luk 13:13**).
 - iii. Jesus even raised the dead by laying His hands on them (**Mar 5:23,41-42**).
 - iv. The elders in the early churches had ability to anoint the sick with oil and pray for them to heal them (**Jam 5:14-15**).
 - a. The only other place where healing the sick by anointing with oil is recorded in the Bible is in **Mar 6:13**, which was done by the apostles in conjunction with the apostolic gift of casting out devils.
 - b. Also, in **Jam 5:15**, it states that "the prayer of faith *shall* save the sick, and the Lord *shall* raise him up."
 - c. Prayer in conjunction with anointing with oil was a guarantee of healing (*shall*, not *might*).
 - d. Therefore, based on these facts, it is evident that healing the sick was a miraculous gift that elders in churches had during the 40 year period of signs and wonders.
 - e. When the miraculous gifts ceased around 70AD, so did the ability of elders to heal people in the church.
 - v. The apostle Paul still had the gift of healing towards the end of his ministry (**Act 28:8**).
 - vi. It appears that even Paul was losing his ability to heal the sick toward the end (**Phi 2:26-27; 1Ti 5:23**).
- D. Giving of the Holy Ghost
 - i. The Jerusalem Church, which was made up of Jews, was filled with the Holy Ghost on the day of Pentecost (**Act 2:1-4**).
 - ii. The Lord did the same for the first church made up of Gentiles just before Cornelius and his family and friends (**Act 10:24**) were baptized (**Act 10:44-48**).
 - iii. In two special instances, the gift of the Holy Ghost was given to churches by the laying on of hands, one to the church in Samaria made up of Jews (**Act 8:14-18**), and one to the church in Ephesus made up of Gentiles (**Act 19:6**).
 - iv. This giving of the Holy Ghost by the laying on of hands was part of the sign gifts given to the apostles which was accompanied by speaking in tongues (**Act 19:6**) which expired in approximately 70AD (see previous section on *healing the sick*).
- E. Persecution
 - i. Another "laying on of hands" that saints should be aware of is persecution by their enemies.
 - ii. Wicked men tried to lay hands on Jesus to kill Him on multiple occasions during His ministry (**Luk 4:29; Joh 7:30a; Joh 8:59; Joh 10:39**).
 - a. They were not able to succeed at those times because God had before determined His death to happen another way at another time (**Joh 7:30; Act 4:27-28; Act 2:23**).

- b. When the time came, they laid their hands on Jesus and took Him **(Mar 14:46)**.
 - iii. The servant is not greater than his Lord - if it happened to Jesus, it will happen to His disciples **(Joh 15:18-21; Luk 21:12)**.
 - iv. The disciples experienced this "laying on of hands" on a few occasions **(Act 4:3; Act 5:18; Act 21:27)**.
 - v. When it happens to you, be joyful and thank God for it **(Act 5:40-42; Mat 5:10-12; Luk 6:22-23; 1Pe 4:14,16)**.
5. Resurrection of the dead **(Heb 6:2)**
- A. At His Second Coming Jesus will resurrect the dead **(1Th 4:16)**.
 - i. The resurrection of the dead will be both of the just and unjust **(Act 24:15)**.
 - ii. There is only one general resurrection: *a resurrection of the dead, both of the just and unjust*.
 - iii. There will only be *one* resurrection of *all that are in the graves* **(Joh 5:28-29)**.
 - iv. Our bodies will be resurrected from the dead by the voice of Jesus Christ **(Joh 5:28-29 c/w Joh 11:43-44)**.
 - v. Of all those who are resurrected, the righteous will be resurrected to eternal life and the wicked will be resurrected to eternal damnation **(Joh 5:29)**.
 - B. The resurrection which happens at the Second Coming of Christ will happen at *the last day* **(Joh 6:39,40,44,54; Joh 11:24)**
 - i. The resurrection happens *at the LAST TRUMP* **(1Co 15:52)**, when *all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven*, at which time there will be *a great sound of a TRUMPET* **(Mat 24:30-31)**, which happens when *the Lord himself shall descend from heaven with a shout...with the TRUMP of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air* **(1Th 4:16-17)**.
 - ii. The resurrection happens at the same time that *the heavens be no more* **(Job 14:12)**.
 - iii. This is *the day of the Lord* which comes as a thief in the night in which the heavens and the earth are destroyed by fire **(2Pe 3:10)**.
 - iv. The *day of the Lord* is the day of the coming of the Son of man which comes as a thief in the night **(Mat 24:42-44)**.
 - v. The coming of Christ will be *as the days of Noah* in which the destruction of the world will happen at His coming **(Mat 24:37-39)**.
6. Eternal judgment **(Heb 6:2)**
- A. The judgment of the wicked is *eternal*.
 - i. Jesus called it eternal damnation **(Mar 3:29)**.
 - ii. 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.
 - B. The judgment of the wicked is *everlasting*.
 - i. Everlasting - 1. a. Lasting for ever; infinite in future duration; endless; = eternal A. 3.

- ii. The eternal judgment of the wicked is called:
 - a. Everlasting punishment (**Mat 25:46**).
 - b. Everlasting fire (**Mat 25:41; Mat 18:8**).
 - c. Everlasting destruction (**2Th 1:9**).
 - d. Everlasting chains (**Jud 1:6**).
- C. The judgment to come is a frightening thought (**Act 24:25**).
 - i. The terror of the Lord that will be experienced at the judgment seat of Christ ought to be motivation for us to persuade men (**2Co 5:10-11**).
 - ii. We should behold the severity of God, as well as His goodness (**Rom 11:22**).
 - iii. The judgment to come is described as wrath, indignation, tribulation, and anguish (**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.
 - iv. Eternal judgment happens upon death (**Heb 9:27**).
- D. Hell
 - i. Hell is below the surface of the earth, presumably in the center of it (**Mat 11:23; 2Pe 2:4; Isa 14:9; Deu 32:22; Job 11:8; Pro 7:27; Pro 9:18**).
 - ii. Hell is a place of torment where the soul of the wicked goes (**Psa 9:17**) immediately upon death (**Luk 16:22-28**).
 - iii. Torment *v.* - 1. *trans.* To put to torment or torture; to inflict torture upon.
 - iv. Hell is a place of pain and sorrow (**Psa 18:5; Psa 116:3**).
 - v. Hell is a place of eternal fire (**Mat 5:22; Mat 18:9; Mar 9:43; Jud 1:7; Rev 14:10-11**).
 - vi. Hell is a place of damnation (**Mat 23:33**).
 - a. 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*.)
 - b. Condemnation - 1. The action of condemning or of pronouncing adverse judgement on; judicial conviction; expression of disapprobation or strong censure; the fact of being condemned

- vii. Therefore hell is a place of unending torment, pain, mental and physical anguish, and condemnation.
 - viii. It is worth giving up and mortifying any fleshly lust to have the *assurance* that you're not going to hell (**Mat 5:29-30 & Mat 18:9 c/w Col 3:5-6**).
 - ix. God will destroy both soul and body of the wicked in hell (**Mat 10:28**).
 - a. The destruction of the soul happens immediately after death (**Luk 16:22-23**).
 - b. The destruction of the body happens after the body is resurrected on the last day (**Joh 5:28-29 c/w Joh 11:24**).
 - x. Hell has an insatiable appetite (**Pro 27:20; Pro 30:15-16; Isa 5:14; Hab 2:5**).
 - xi. Death and hell will be cast into the lake of fire (**Rev 20:14**).
- E. Jesus taught that hell is a place where "their worm dieth not and the fire is not quenched" (**Mar 9:43-44**).
- i. This is a quote from **Isa 66:24**.
 - ii. In that **Isa 66:22** speaks of the new heavens and the new earth, some have concluded that people on the new earth will be able to see those in hell or the lake of fire.
 - iii. This is not so: consider the context of the passage.
 - a. **Isa 66:14-17** speaks of God executing judgment against His enemies (happened in 70 AD with the destruction of Jerusalem; will also happen at the end of time).
 - b. After that, the Gentiles in all nations shall see His glory (**Isa 66:18-19 c/w Col 1:27**) (the gospel went to the Gentiles in all nations).
 - c. These Gentiles will be an offering to the Lord (**Isa 66:20 c/w Rom 15:16**).
 - d. These Gentiles will be made priests of God (**Isa 66:21 c/w Rev 1:6; Rev 5:10; 1Pe 2:5,9 c/w Mal 3:3**).
 - e. God then promises to Israel that just as the new heavens and new earth that He *will make* shall remain before Him, so will the seed of Israel (Abraham's seed - those who are in Christ - **Gal 3:28-29**) and their name (the Israel of God - **Gal 6:16**) remain (**Isa 66:22**).
 - f. In that day when the Gentiles will be brought into the commonwealth of Israel (**Eph 2:11-22**) and made priests of God (**1Pe 2:5,9 c/w Isa 66:21**), they shall come to worship God from one new moon to another (monthly communion?) and from one sabbath to another (weekly church service?) (**Isa 66:23**).
 - g. During that time they shall see the destruction of the Jews in Jerusalem who transgressed against God (**Isa 66:24 c/w Psa 37:34 c/w Dan 9:24,27**), and later the destruction of God's enemies at the end of time (**Rev 19:21**).
 - h. When these judgments happen, they will look upon the carcasses (*the dead body of man*) (**Isa 66:24 c/w Rev 19:21**) of those wicked people whose souls are burning in hell (**Mat 23:33**).

- iv. **Isa 66:22-24** is not a prophecy of the new heaven and the new earth, but rather of the NT church times and the judgment of God's enemies which happens during them.
 - a. God simply used the reference of the new heavens and the new earth as a comparison to show that, just as they will remain once they are made, so will the seed and name of Israel (those that are in Christ, the Israel of God) remain forever.
 - b. The NT church began in the first century and will remain forever (**Eph 3:21**).
- v. Furthermore, there will be no carcasses (dead bodies) to look at when the saints are living on the new earth because it will be after the resurrection when the bodies of the just and unjust will be resurrected (**Joh 5:28-29**).

F. Lake of fire

- i. The beast and the false prophet will be cast alive into the lake of fire (**Rev 19:20**).
- ii. The devil will be cast into the lake of fire (**Rev 20:10**).
 - a. The lake of fire was prepared for the devil and his angels, and the wicked will join them there (**Mat 25:41**).
 - b. There will be everlasting punishment for them there (**Mat 25:46**).
 - c. They will be tormented day and night for ever and ever (**Rev 20:10**).
 - d. Torment v. - 1. *trans.* To put to torment or torture; to inflict torture upon.
 - e. The wicked will be tormented with fire and brimstone *in the presence* of Jesus Christ for ever and ever (**Rev 14:9-11; Pro 15:11; Job 26:6**).
 - (i) They will be punished with everlasting destruction from (coming from) the presence of the Lord (**2Th 1:9**).
 - (ii) This doesn't mean that they will be separated from the presence of God.
 - (iii) From *prep.* - 1. Denoting departure or moving away: governing a n. which indicates a point of departure or place whence motion takes place. 1611 Bible Gen. iv. 16 And Cain went out from the presence of the Lord.
 - (iv) Just as Cain went from the presence of the Lord (**Gen 4:16**), so the punishment and everlasting destruction will go from the presence of the Lord unto the wicked (**2Th 1:9**).
 - (v) "This destruction shall come from the presence of the Lord, that is, immediately from God himself. Here God punishes sinners by creatures, by instruments; but then he will take the work into his own hands. It will be destruction from the Almighty, more terrible than the consuming fire which consumed Nadab and Abihu, which came from before the Lord. It shall come from the glory of his power, or from his glorious power. Not only the justice of God, but this almighty power, will be glorified in the destruction of sinners; and who knows the power of his anger? He is able to cast into hell." (Matthew Henry's Commentary, commenting on 2Th 1:9)

- (vi) In the same way that punishment comes to the wicked from the presence of the Lord, times of refreshing shall come to the righteous *from the presence of the Lord* (**Act 3:19**).
- (vii) To say that the wicked will be separated from God's presence is to say that God is not omnipresent, which is false (**Pro 15:3**).
- iii. Death and hell will be cast into the lake of fire (**Rev 20:14**).
- iv. All who are not written in the book of life will be cast into the lake of fire (**Rev 20:15**).
- G. The justice of eternal judgment.
 - i. It is often asked, how can a just God consign a person to an eternity of torment in hell?
 - a. To some who understand the doctrine of election, it seems especially unrighteous for God to send someone to hell who was made a sinner by Adam's transgression (**Rom 5:12,19**) and never had a chance to be saved.
 - b. To some, it seems even more unfair that God would damn an unborn baby (**Rom 9:11-13**) to hell who was not one of His elect.
 - c. Let's examine these things.
 - ii. Why does God send anyone to hell?
 - a. God is holy (**1Pe 1:15-16**).
 - b. God's law is holy, just, and good (**Rom 7:12; Psa 119:137**).
 - c. Sin is the transgression of the law (**1Jo 3:4**).
 - d. Sin must be punished.
 - e. The wages of sin is death (**Rom 6:23**).
 - f. Evil cannot dwell with God (**Psa 5:4**).
 - g. God is so holy that He cannot even look on iniquity (**Hab 1:13; Isa 59:2**).
 - h. God hates sin (**Heb 1:9; Jer 44:3-4**).
 - i. God hates sinners (**Psa 5:5; Psa 11:5**).
 - j. Sinners hate God and are His enemies (**Rom 5:10; Rom 8:7**).
 - (i) Enmity - 1. The disposition or the feelings characteristic of an enemy; ill-will, hatred.
 - (ii) Every person that goes to hell hates God.
 - k. Because God is righteous and just, He cannot acquit the wicked nor clear the guilty (**Nah 1:2-3; Exo 34:7; Num 14:18; Job 10:14**).
 - l. Therefore, God must punish sinners.
 - iii. Why punish the wicked with fire?
 - a. God's wrath burns like fire (**Psa 21:8-9; Eze 22:21**).
 - b. Fire removes impurities (**Pro 17:3**).
 - (i) Melting silver removes the dross (**Pro 25:4**).
 - (ii) The wicked are dross (**Psa 119:119**).
 - (iii) Therefore, God melts them in the fire (**Eze 22:17-22**).
 - (iv) The wicked in hell are 100% dross; there is no silver or gold in them to refine (**Rom 3:9-18**).
 - (v) Fire burns off wood, hay, and stubble (**1Co 3:12-15**).

- (vi) The wicked are only wood, hay, and stubble, therefore there is no saving them by fire (**Mat 3:12**).
 - c. God has always required a burnt offering for sin (**Exo 29:14; Lev 5:12**).
 - d. The wicked are the burnt offering for their sin.
- iv. Why is the suffering in hell eternal?
- a. Fire consumes and destroys (**Num 11:1; Num 16:35**).
 - b. The soul and spirit of man is immortal and doesn't die when the body does (**Ecc 3:21; Gen 35:18**).
 - c. Punishment of sinful men doesn't purge their sin; they just become more sinful.
 - (i) The carnal mind is enmity against God, and is not, nor can be, subject to the law of God (**Rom 8:7**).
 - (ii) The wicked will not seek after God (**Psa 10:4**).
 - (iii) The nature of the wicked is unchangeable (**Jer 13:23**).
 - (iv) If favor is shown to them, they won't change (**Isa 26:10**).
 - (v) If a fool is severely punished, he will still remain a fool (**Pro 27:22**).
 - (vi) If God scorches them, they will not repent, but will continue to blaspheme God (**Rev 16:9-11**).
 - d. Therefore, no amount of punishment in hell would be enough to purge the sin of the wicked, therefore they must be burned forever.
- v. Why do we all deserve hell?
- a. All have sinned (**Rom 3:23**).
 - b. There is not a just man upon earth, that doeth good, and sinneth not (**Ecc 7:20**).
 - c. We are *all* as an unclean thing before God (**Isa 64:6**).
 - d. We are all by nature the children of wrath (**Eph 2:1-3**).
 - e. We all deserve hell for the same reasons the wicked reprobate do: because the elect in their natural state are no different than they are. (See Section II,6,G,ii - Why does God send anyone to hell?)
- vi. Why did God allow Adam to sin, knowing that Adam's transgression would condemn the human race to an eternity in hell?
- a. God did not cause Adam to sin.
 - (i) God doesn't tempt men with evil (**Jam 1:13**).
 - (ii) God never commands people to sin, nor does it come into His mind to do so (**Jer 19:5**).
 - (iii) Adam was no different.
 - b. God knew that Adam would sin because God knows everything (**Psa 139:1-6; Psa 147:5**).
 - c. God created Adam as a perfect sinless man (**Gen 1:31**).
 - d. God gave Adam a law to keep (**Gen 2:17**), which was holy, just, and good (**Rom 7:12**).
 - e. God gave Adam freewill to choose to obey or disobey Him: Adam had the ability to *freely eat* (**Gen 2:16**).

- f. Adam knew the punishment for His sin before he committed it: *thou shalt surely die* (**Gen 2:17**).
- g. Adam willingly and knowingly chose to rebel against God.
 - (i) Adam was drawn away of his own lust and enticed (**Jam 1:14**).
 - (ii) His lust conceived and brought forth sin, which brought forth death (**Jam 1:15**).
 - (iii) God allows people to sin by giving them over to their own lusts (**Rom 1:24**).
 - (iv) Nobody, including Adam, can blame God for their sin (**Jer 7:9-10; Jam 1:13**).
- h. By creating a perfect human being with freewill to choose to obey God or rebel against Him, God can never be accused of not letting us have it our way: God is justified in His sayings and He will overcome when He is judged by wicked sinners who blame Him for their sin (**Rom 3:4**).
- i. No man can ever blame God for his sin.
- j. No man can ever condemn God for not giving man freewill.
- k. The clay has no right to complain to the potter and ask, *why hast thou made me thus* (**Rom 9:20**).
- l. No man can say that he would have done any better, given the chance, if a perfect man couldn't keep God's law.
- vii. Why didn't God prevent Adam from sinning?
 - a. God can restrain the sin of man if He chooses to (**Psa 76:10**).
 - b. If God would have restrained Adam from sinning the first time, he would almost certainly have sinned in the future.
 - c. God then would've had to continually restrain Adam from sinning.
 - d. God would have had to restrain all of Adam's progeny from sinning as well, since once they sinned, they would pass their sinful nature down to their children.
 - e. If God restrained all men from sinning all the time, then the human race would not have freewill and would be as robots living out a preprogrammed life.
 - f. How much glory would God receive from a bunch of automatons?
 - (i) We show our love to God by keeping His commandments (**Joh 14:15**).
 - (ii) God would not receive love from people who did not willingly keep His commandments, but were instead forced to by Him.
 - g. If God would have limited our freewill, then the same people who complain about God allowing Adam to sin would complain that God didn't give them freewill (if they had the freewill to complain).
- viii. Why did Adam's sin pass down to all men?
 - a. When Adam sinned, spiritual death was the result (**Gen 2:17 c/w Gen 3:6**).

- b. That spiritual death passed from Adam to all of his posterity (**Rom 5:12**).
- (i) Adam's children were made in his image (**Gen 5:3**), not in God's image as Adam was (**Gen 1:27**).
 - (ii) All living things pass their nature to their children through biological generation.
 - (iii) Dogs produce dogs with dog natures; cats produce cats with cat natures; humans produce humans with human natures.
 - (iv) We are *by nature* the children of wrath (**Eph 2:3**).
 - (v) Nature *n.* - 1. a. The essential qualities or properties of a thing; the inherent and inseparable combination of properties essentially pertaining to anything and giving it its fundamental character.
 - (vi) A clean thing can't come out of an unclean thing (**Job 14:4; Job 25:4-6**).
 - (vii) Think of our spirit and soul as having spiritual DNA.
 - (viii) When a mutation happens in a woman's mitochondrial DNA, it passes down to all her daughters, who pass it down to all their daughters.
 - (ix) Our "spiritual DNA", which is corrupted by sin, was passed down from Adam to his children, and it continues to get passed down through each man to his children (**Rom 5:12**).
 1. This is evident because all have sinned (**Rom 5:12**).
 2. Babies are conceived in sin (**Psa 51:5**).
 3. The wicked start sinning as soon as they are born (**Psa 58:3**).
 4. Foolishness is bound in the heart of a child (**Pro 22:15**).
 5. Man's heart is evil continually from his youth (**Gen 8:21**).
 6. Jesus Christ is the only man to whom a sinful nature did not pass down because Jesus didn't have a human father (**Luk 1:35**), and He was therefore born without sin (**2Co 5:21**).
 - (x) This answers the question: How could a just God punish an aborted unelect baby, who like Esau, has not yet done any evil, by throwing him into the eternal Lake of Fire, where he will consciously experience unspeakable unending torture?
 1. Because an aborted unelect baby is conceived in sin (**Psa 51:5**) and is by nature a child of wrath (**Eph 2:3**) who will grow up to be a wicked sinner, God is perfectly justified in condemning him to hell.
 2. God sees the end from the beginning and sees what that person would be when they grew into a child and then into a man: a wicked, vile sinner.

3. A similar question could be asked: How could a person find a nest of termite eggs in the floor of their house and be so cruel to crush them all before they hatched and actually started eating their house?
 4. Because they are termites by nature and they will turn into full grown termites when they hatch and then will start eating up the house.
 5. This is a good analogy since man is likened to an *unclean worm* (**Job 25:4-6**).
 6. A man likewise would be justified in crushing rattlesnake eggs that he finds in his bedroom because he knows they have a rattlesnake nature and will turn into deadly snakes when they hatch and mature, even though they have not caused any harm yet.
 7. This is another good analogy because we are all by nature children of the devil (**Eph 2:3 c/w Joh 8:44**) who is a snake (**Rev 20:2**).
- c. With spiritual death came judgment and condemnation for all men (**Rom 5:18**).
 - d. Because we are all by nature the children of wrath and we all have sinned, we all deserve to go to hell (See Section II,6,G,ii - Why does God send anyone to hell?).
 - e. No one can blame Adam or God for their condemnation because they themselves chose to sin and continually choose to sin (**1Jo 1:8,10**).
- ix. Why didn't God choose to save everyone and not send anyone to hell?
- a. If you understand how holy God is and how wicked and filthy sin is, the question should be: Why did God choose to save *anyone* instead of sending us all to hell where we deserve to be?
 - b. It is not unrighteous for God to choose to have mercy on some and not others (**Rom 9:10-18**).
 - (i) We have no right to question God about whom He chose to have mercy on and whom He didn't (**Rom 9:19-20**).
 - (ii) God is the potter and we are the clay, which is a sinful lump of mankind, which God has the right to do with as He chooses (**Rom 9:21**).
 - (iii) Adam fitted the lump to destruction (**Rom 9:22 c/w Rom 5:12**).
 - (iv) God, in mercy, prepared some of the fallen lump unto glory (**Rom 9:23**), and left the rest to suffer the punishment they deserve.
 - c. God hasn't told us *why* He chose to save some sinners, but not all.
 - (i) God's ways and thoughts are infinitely higher than our ways and thoughts (**Isa 55:8-9**).
 - (ii) His ways are past finding out (**Rom 11:33**).
 - (iii) The secret things which God was not revealed to us belong unto Him (**Deu 29:29**).

- (iv) Don't argue with Him or question Him (**Rom 9:20; Isa 29:16; Isa 45:9; Jer 18:3-6; Job 9:2-4; Dan 4:35**).
- (v) He doesn't have to give an account of Himself to us (**Job 33:12-14**).