



TRUTH ON TOUGH TEXTS

EXPOSITIONS OF CHALLENGING SCRIPTURE PASSAGES

WWW.THESCRIPTUREALONE.COM

FROM SOLA SCRIPTURA PUBLICATIONS

ISSUE 106 (May/June 2017)

WHAT ABOUT HELL?

MATTHEW 11:20-24

THE MONDAY, MAY 18, 1885 EDITION OF *THE NEW YORK TIMES* reported what Henry Ward Beecher (1813–87) preached the day before at his Plymouth Congregational Church in Brooklyn concerning the “signs of the changes in theology” that were then occurring. Beecher said:

Many doctrines [such as election and predestination] have become obsolete or have been discarded. Future retribution is only alluded to and eternal punishment rarely brought into the pulpit. . . . I thank God I have lived to see these changes. I am not afraid of them. I do not believe we are drifting into infidelity or absolute worldliness. I am filled with gratitude and with most hopeful courage for the future. The Church and the world are, under God, advancing upward together.

As a proof of the adage, “The more things change, the more they stay the same,” we see the same trends now as then. Just as Beecher championed evolution and encouraged Christians that they could believe both in Darwinism and the Bible, many are still doing so, even denying Genesis 1–3 as literal.¹ Also like several religious leaders we have seen today, he was embroiled in sexual scandal.

But it was his perversion of the Gospel that was the worst. For him, as he went on to say, “sinfulness was a temporary malady, which the love of God could burn away as a fierce noonday sun dries up a noxious mold,” and as the earlier quote demonstrates, he banished the very concept of hell.

And so it is today. As if “channeling” Beecher, Rob Bell wrote in his book *Love Wins*:

A staggering number of people have been taught that a select few Christians will spend forever in a peaceful, joyous place called heaven, while the rest of humanity spend forever in torment and punishment in hell with no chance for anything better. It’s been clearly communicated to many that this belief is a central truth of the Christian faith and to reject it is, in essence, to reject Jesus. This is misguided and toxic and ultimately subverts the contagious spread of Jesus’ message of love, peace, forgiveness, and joy that our world desperately needs to hear.²

Apparently, Bell thinks Jesus’ words were “toxic” when He

said with no ambiguity: “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (Matt. 7:13–14). In case there is any doubt about Bell’s obvious apostate Universalism, he wipes it away with his view of the Gospel:

It begins in the sure and certain truth that we are loved. That in spite of whatever has gone horribly wrong deep in our hearts and has spread to every corner of the world, in spite of our sins, failures, rebellion, and hard hearts, in spite of what has been done to us or what we’ve done, God has made peace with us.³

In addition to such Universalism, others hold to Annihilationism, which while historically has been held by Seventh Day Adventists and Jehovah’s Witnesses, is now being touted by some evangelicals. Shockingly, John R. W. Stott, for example, says that while he is not dogmatic, he does “tentatively” hold this view and therefore does

plead for frank dialogue among Evangelicals on the basis of Scripture. I also believe that the ultimate annihilation of the wicked should at least be accepted as a legitimate, biblically founded alternative to their eternal conscious torment.⁴

Likewise, avowed Open Theist,⁵ Clark Pinnock, writes that Christians who believe in hell face the reality of the “moral horror and exegetical flimsiness of the traditional view of hell.”⁶ Even more pointedly, he writes:

How can one imagine for a moment that the God who gave His Son to die for sinners because of His great love for them would install a torture chamber somewhere in the new creation in order to subject those who reject Him to everlasting pain?⁷

Going on an even more violent offensive, he writes elsewhere:

How can Christians possibly project a deity of such cruelty and vindictiveness whose ways include inflicting everlasting torture upon His creatures, however sinful they may have been? Surely a God who would do such a

thing is more nearly like Satan than like God, at least by any ordinary moral standards, and by the Gospel itself. . . . Surely the God and Father of our Lord Jesus Christ is no fiend; torturing people without end is not what our God does. Does the one who told us to love our enemies intend to wreak vengeance on His own enemies for all eternity? . . . Everlasting torment is intolerable from a moral point of view because it makes God into a blood-thirsty monster who maintains an everlasting Auschwitz for victims whom He does not even allow to die.⁸

Writing still elsewhere, Pinnock offers his alternative,:

I conclude that the traditional belief that God makes the wicked suffer in an unending conscious torment in hell is unbiblical, is fostered by a Hellenistic view of human nature, is detrimental to the character of God, is defended on essentially pragmatic grounds, and is being rejected by a growing number of biblically faithful, contemporary scholars. I believe that a better case can be made for understanding the nature of hell as termination—better biblically, anthropologically, morally, judicially, and metaphysically.⁹

What shocking error! As solid theologian Augustus Strong insightfully observed, in fact, “Much apostasy from the faith begins with refusal to accept the doctrine of eternal punishment.”¹⁰ So, what produces such error? It’s actually quite simple: *a wrong view of hell comes from a wrong view of God*. To even *mention* “hell” offends human sensitivities. God’s love has been elevated so far above His holiness, righteousness, and justice, that those attributes are completely obscured and dismissed as old fashioned superstition. “Hell can’t possibly be compatible with a loving God,” it is concluded.

Those who elevate God’s love over His holiness, however, rip away the very attribute that forms the foundation of His moral character. Moreover, this is not only a wrong view of God’s holiness and love, but it’s also a wrong view of *sin*. Sin is the breaking of God’s law, law that is based upon His holiness. A wrong view of holiness, then, produces a wrong view of sin (and hell), and vice-versa. While love is certainly one aspect of God’s nature (1 Jn. 4:8, 16), so are holiness and justice. His very nature demands that He abhor evil and judge sin.

It was actually while preaching Luke 10:1–16 that the original idea for this article (the *degrees* of hell) struck me (we’ll examine the parallel passage in Matt. 11:20–24 later). But, as the above demonstrates, the farther I went in my research the more I realized the need to go deeper into the whole subject of hell. What does Scripture say about the description, duration, and degrees of hell and what, therefore, should our declaration of it be to the lost?

The Description of Hell

As readers of this penman have probably noticed over the years, words are my passion simply because *words mean things*. Several terms are used in Scripture to describe “hell.”

First, there is the Greek *hades* (equivalent of the Hebrew *sheol*). Appearing 11 times in the NT,¹¹ and while it sometimes speaks simply of the grave, three of those very specifically refer to the punishment of hell: Matthew 11:23; Luke 10:15; and 16:23. We will return to the first two later, but the latter

is important here: “In hell [the rich man] lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.” “Torments” is *basanos*, which “comes from the Egyptian word for a touchstone for gold . . . and signifies originally a means of testing; then torture, as a means of examination; and finally torment generally.”¹²

Second, there is *gehenna*, which appears 12 times and is the standard, as well as the most graphic, term for hell. It is derived from the Hebrew *ge hinnom* (Valley of Hinnom), the valley that runs along the south side of Jerusalem. It was in this valley (which the Arabs will not allow to be excavated) that the worship of Molech took place. “The image of Moloch was a human figure with a bull’s head and outstretched arms, ready to receive the children destined for sacrifice. The image of metal was heated red hot by a fire kindled within, and the [living] children laid on its arms rolled off into the fiery pit below”¹³ (note 2 Kings 23:10; Jer. 7:31–32; 19:6; 32:35). This also became the place of burning refuse and the bodies of dead animals and criminals. *Gehenna*, therefore, became synonymous with the fire of hell and eternal punishment (Matt. 23:15, 33; 25:41, 46).

Third, there is *tartaroō*, which appears only once (2 Pet. 2:4, “hell”) but is nonetheless significant. Tartarus was “the subterranean abyss of Greek mythology where demigods were punished. It is mentioned in the pseudepigraphal book of Enoch as the place where fallen angels are confined.”¹⁴ While it seems odd that Peter used a pagan term, perhaps he did so for shock effect, using the language of his readers. His point is the severe judgment on apostasy (vv. 1–3). If God did not spare the fallen angels, or those in Noah’s day (v. 5), or Sodom and Gomorrah (v. 6), so shall apostates (“brute beasts”) “utterly perish in their own corruption” (v. 12) and “receive the reward of unrighteousness” (v. 13).

In addition to these terms, there are others that describe hell as: “unquenchable fire” (Matt. 3:12; Mark 9:43, 48), “furnace of fire,” where “there shall be wailing and gnashing of teeth” (Matt. 13:42, 50), “outer darkness” (Matt. 8:12; 22:13; 25:30), “eternal fire” (Matt. 25:41), “the lake that burns with fire and brimstone” (Rev. 21:8), and “lake of fire” (Rev. 19:20; 20:10, 14, 15). To dismiss such language is utter folly.

Who, then, are the occupants of hell? In addition to Satan and his angels (Matt. 25:41), as well as the Beast and the False Prophet (Rev. 20:10), hell is also reserved for “the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, [who] shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev. 21:8).

The Duration of Hell

As alluded to above, Scripture unambiguously refers to hell as an eternal reality. In Gehenna, the “worm dieth not, and the fire is not quenched” (Mk. 9:47–48). This imagery is taken from Isaiah 66:24 for the condition of unburied bodies, especially on a battlefield, and for the perpetual fire in the Valley of Hinnom. Those who commit the “unpardonable sin” are “in danger of eternal damnation” (Mk. 3:29). Our Lord Himself said, “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn. 3:36); the implication is

clear that the antithesis of “everlasting life” is “[everlasting] wrath.” Paul unmistakably wrote that those who “obey not the gospel of our Lord Jesus Christ . . . shall be punished with everlasting destruction” (2 Thes. 1:8–9). For those who think this can refer merely to physical death and nothingness, the Greek behind “destruction” is *olethros*, which in this context refers to eschatological judgment, not simply death. “The fundamental thought is not annihilation by any means, but unavoidable distress and torment.”¹⁵ Likewise, for the worshippers of the beast of the end times, “The same shall drink of the wine of the wrath of God” and “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 ascendeth up for ever and ever: and they have no rest day nor night” (Rev. 14:10–11).

Matthew 25:46 is without doubt a key verse and one of the most difficult to deny, dilute, or disregard: “And these [the goats of v. 32] shall go away into everlasting punishment: but the righteous [the sheep] into life eternal.” Both “everlasting” and “eternal” are the adjective *aiōnios*, which appears 71 times in the NT (the noun *aiōn* occurs 128 times). In Classical Greek, as one authority puts it, Plato “developed [the term] to represent a timeless, immeasurable and transcendent super-time, an idea of time in itself.”¹⁶ As for the NT, Greek scholar A. T. Robertson perhaps says it best: “The word *aiōnios* (from *aiōn*, age) means either without beginning or without end or both. It comes as near to the idea of eternal as the Greek can put it in one word. It is a difficult idea to put into language. Sometimes we have ‘ages of ages’ (*aiōnes tōn aiōnōn*).”¹⁷

So, “everlasting punishment” and “life eternal” are set in direct opposition to each other, and both are eternal. “Life” is the thrilling word *zōē*. “In ancient Greek thinking, life was not a *thing*, but *vitality*. For that reason, *zōē* can’t be used in the plural. In other words, we don’t possess several ‘lives’ like we could possess several books or shoes; rather, life is a singular, vital, and active reality.”¹⁸ So, when the adjective *aiōnios*, is added, as our Lord does elsewhere (Jn. 3:16; 4:14; 5:24; 6:27, 40, 47; 12:50), the term takes on a whole new meaning. While physical life comes to an end, “life eternal” is just what it says—it is forever. It is a perpetual, never-ending vitality.

In contrast, “punishment” is *kolasis*, which is derived from the verb *kolazō*, literally, “to cut short, mutilate, or even trim or prune.” Some who prefer to soften God’s punishment of sin say that this can, therefore, indicate an ages-long pruning process that ultimately leads to the salvation of the goats. But the adjective *aiōnios* again comes into focus, for if we limit the “punishment,” we must also limit “life.” As Robertson notes again, “There is not the slightest indication in the words of Jesus here that the punishment is not coeval [of the same duration] with the life.” This reminds us immediately of Judas, of whom Jesus Himself said, “it had been good for that man if he had not been born” (Matt. 26:24). How could Jesus say this if after an “ages-long pruning process,” Judas will ultimately be translated into eternal bliss?

The Degrees of Hell

We now arrive at the original purpose of this article. Are there degrees of hell? Or to put it another way, will some suffer in hell more than others? After all, how can we compare

Adolf Hitler with someone who has “lived a good moral life”? While Scripture does not go into detail on this subject (and neither do most Theology books), it does go far enough to demonstrate that there are, in fact, degrees of hell. The evidence follows two lines of thought.

First, people will be judged according to their works. The Apostle John was given a view of the future, final judgment and recorded that he “saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” (Rev. 20:12). Every person will be judged not by *rank*, not by *reputation*, but by *record*. The record will be flawless and infallible because God knows all things and recompenses accordingly (Pss. 28:4; 62:12; Rom. 2:6; Rev. 2:23; 18:6; 22:12). Now, this in no way implies salvation by works. A person’s name is recorded in the Book of Life not by works but by God’s electing grace. Those who are not in the Book of Life “are cast into the lake of fire” (20:15). It is simply because Christ paid for all the evil deeds of believers so they don’t have to. Unbelievers, however, will pay for each and every one of their evil deeds for all eternity. The brilliant 17th-century theologian Francis Turretin addresses this issue through the lens of God’s attribute of justice:

A punishment ought to answer to the guilt, according to the order of distributive justice. Now the guilt is unequal, for some sins are more heinous than others. Therefore the punishments also ought to be unequal, that God may render to each one his due according to his works.¹⁹

Do we not shudder at such a reality? Returning to Adolf Hitler, in the name of racial purity, he was not only responsible for the murder of six million Jews, but millions of others considered *untermenschen* (“sub-humans”), such as: gypsies, negroes, slaves, and the mentally handicapped. In addition to all that, his regime was ultimately responsible for killing millions more through military action in the European Theatre of World War II. Can we even fathom his eternity in hell?

How long a list could we compile of other such wicked men? It would include Nero, Diocletion, Genghis Khan, Heinrich Himmler, Adolph Eichmann, Joseph Stalin, Ho Chi Minh, Saddam Hussein and his sons, Osama Bin Laden, Charles Manson, Timothy McVeigh, Ted Bundy, and it goes on virtually *ad infinitum*. But to bring it down to something even closer to home, what can be said of the despots in lab coats who have murdered millions of babies through abortion?

Second, however, people are also judged according to the amount of knowledge of God they have received but then rejected. This brings us to our main text, Matthew 11:20–24 (cf. Lk. 10:1–16), Jesus’ “woes” upon three cities located in the vicinity of the Sea of Galilee. **Chorazin** and **Bethsaida** were villages near **Capernaum**. Since the latter was the headquarters of Jesus’ Galilean ministry, the former would have been very familiar with His miracles and message. They rejected Him, however, and as a result Jesus pronounced a **woe** upon them. This is the Greek *ouai*, an onomatopoeia (a word that imitates its sound) that expresses grief, misery, or disaster. Jesus then added something that would have stunned his listeners. The Gentile cities of **Tyre** and **Sidon** were seaports on

the Phoenician coast and among the most notoriously wicked in the ancient world, As a result, severe judgment was pronounced against them (Is. 23; Ezek. 28). But Jesus said that if they had seen **the mighty works** that He had done in **Chorazin** and **Bethsaida**, they **would have repented long ago in sackcloth and ashes** (a symbol of deep sorrow and contrition). He then concluded with the sobering declaration of judgment: **It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.**

Turning, then, to **Capernaum** itself, because it was Jesus' base of operations, it had had more exposure to the Truth than any other city. Interestingly, there is no record that Jesus was persecuted there, no indication whatsoever that anyone mocked Him or tried to run Him out of town. The impression we get from the Gospel accounts is that their attitude was simply indifference, much like what we mean today when we say, "Whatever." They viewed themselves as already **exalted unto heaven** in their religious pride and self-righteousness. But Jesus' words brought them crashing back down not only to *earth* but even lower: you will **be brought down to hell**. Since **hell** is mentioned here in direct contrast to **heaven**, there is no doubt whosoever that Jesus is referring to eternal punishment in **hell** (not the grave). While those in **Chorazin** and **Bethsaida** would have been stunned by being compared to **Tyre and Sidon**, those in **Capernaum** would have been utterly traumatized by Jesus' next words: **if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.** It was unimaginable for them to be compared with the most vile, villainous, and variant city in the ancient world, one that is to this day the most explicit symbol of wickedness. "If this is true of Capernaum," writes one commentator, "how much truer of places where Bibles abound, where the gospel is broadcast, and where few, if any, are without excuse."²⁰

The Parable of the Faithful and Unfaithful Servants (Lk. 12:41-48) provides us with further evidence of the degrees of hell. Our Lord emphasizes here a principle He reiterated throughout His ministry: *true belief* is exhibited by *transformed behavior*. Just as true salvation is demonstrated by godly living, true service is verified by laboring until the Lord returns (also a proof of true conversion). He, therefore, asks, in effect, "Who is the genuine servant?" a question we each must answer. The true believer in the parable, therefore, would be rewarded. One of the unfaithful servants, however, who "knew his lord's will, and prepared not himself, neither did according to his will, [would] be beaten with many stripes" (v. 47). The other, however, who "knew not, and did commit things worthy of stripes, [would] be beaten with few stripes." Jesus then concludes with the general principle: "For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." So, the greater one's knowledge is, the greater the penalty for ignoring it. As William Hendriksen writes: "Among those who at the master's return are punished there is indeed a difference: some are punished severely, others lightly. This shows that not only are there degrees of glory in the new heaven and earth (1 Cor. 15:41-42), but there are also degrees of suffering in hell."²¹

These passages are not isolated incidents. Hebrews 10:29 expresses this principle soberingly, "How much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Hebrews repeatedly contrasts the old with the new, demonstrating that the new is "better"—Christ was better than the angels (1:4), He is a better hope (7:19), the better Mediator of a better covenant and better promises (8:6), Christians have a better country awaiting us, that is, heaven (11:16), and we also await a better resurrection (11:35). Here, then, those who reject the far better reality of God's grace through Christ deserve a far worse punishment than those who rejected Judaism. The latter, in fact, pales to insignificance.

Judas is a prime example. As noted earlier, "it had been good for that man if he had not been born" (Matt. 26:24). Jesus, in fact, said to Pilate: "he that delivered me unto thee hath the greater sin" (Jn. 19:1). Why? Because of the enormous amount of knowledge Judas had. Returning to Hitler once again, space doesn't permit us to go into detail, but he also had much Christian knowledge but twisted and perverted it to his own evil ends. Joseph Stalin had some Christian knowledge as well but chose atheism. The same was true of domestic terrorist Timothy McVeigh and serial killer Ted Bundy. Oh, the *fate* of those who reject the *fact*!

The Declaration of Hell

My Dear Reader, ponder this: Would it not make perfect sense for Satan to convince people that there is no hell? Or would he not love to at least persuade them that death means annihilation? Is not this issue just another example of Satan's question in the Garden of Eden, which, in effect, was: "Is that what God *really* said?" Further, why did Jesus say more about hell than any other biblical figure? Why did He, in fact, say more about hell than He did heaven? Why did He weep over Jerusalem if there is no hell or if unbelievers will be annihilated anyway?

There is no greater flaw in modern evangelism than its failure to warn sinners of the coming judgment of hell if they reject Christ. Salvation is not about personal fulfillment, health and wealth, self-esteem, relevance, or purpose. It is about *sin*, the eternal *sentence* of hell for sin, and the only *Savior* from sin. No, hell certainly is not a popular subject. But neither are such topics as absolute Truth, justification by faith alone, condemnation of sin, biblically-centered ministry, and a plethora of others. Is not hell, however, more important than all those combined? This subject addresses each person's final, eternal punishment if they reject Christ.

We would submit, therefore, that our evangelistic zeal is in direct proportion to our belief in the horrors of hell. If we really believe in those horrors, we will want to *lovingly* but no less *candidly* tell family members, friends, and co-workers of what awaits. As John the Baptist asked the religious leaders (after calling them a "generation of vipers"), "who hath warned you to flee from the wrath to come?" (Matt. 3:7). Yes, that did, indeed, sting their sensitivities, and it will sting people today, but that doesn't change the Truth.

Dr. J. D. Watson

Grace Bible Church & Sola Scriptura Publications

NOTES

¹ See TOTT 96, "Is Genesis 1-3 Really Important?"

² Rob Bell, *Love Wins* (HarperOne, 2011), 107.

³ Ibid.

⁴ John R. W. Stott and David L. Edwards, *Evangelical Essentials* (Hodder & Stoughton, 1988), 319.20.

⁵ Open Theism is a popular trend. It views God in the same light as changeable, mutable, and likened to the Greek mythological Zeus. It views Him as not omniscient, but ever learning and changing His plans according to His new knowledge.

⁶ Clark Pinnock, "Fire, Then Nothing," *Christianity Today*, March 20, 1987, 41.

⁷ Ibid, 20.

⁸ Clark Pinnock, "The Destruction of the Finally Impenitent," *Criswell Theological Review* 4 (1990), 246-247, 253.

⁹ Clark Pinnock, "The Conditional View," *Four Views On Hell*, ed. William Crockett (Zondervan, 1992), 165.

¹⁰ *Systematic Theology* (Judson Press, 1907, 1993), 1055.

¹¹ This includes 1 Cor. 15:55, where *hades* appears in the Traditional Text, but not in the Critical Text and modern translations ("death,"

thanatos, appears twice). But this is quoted from Hosea 13:14, and there is no compelling reason to accepted the Critical reading.

¹² Colin Brown, (Ed.), *The New International Dictionary of New Testament Theology* (Zondervan, 1975), Vol. 3, 855.

¹³ *International Standard Bible Encyclopedia* (public domain).

¹⁴ Spiros Zodhiates, *The Complete Word Study Dictionary* (AMG Publishers, electronic edition), entry #G5020.

¹⁵ Zodhiates, entry #G3639.

¹⁶ Colin Brown, Vol. 3, 827.

¹⁷ A. T. Robertson, *Word Pictures In the New Testament* (public domain, electronic edition), comment on Matt. 25:46.

¹⁸ See the author's book, *A Word for the Day* (AMG Publishers), 294, for more detail on this word.

¹⁹ Francis Turretin, *Institutes of Elenctic Theology* (P&R, 1997), Vol. 3, 606.

²⁰ William MacDonald, *Believer's Bible Commentary* (Thomas Nelson, 1995, 1992, 1990, 1989), comment on Matt. 11:20-24.

²¹ William Hendriksen, *Baker's New Testament Commentary: Luke* (Baker Academic, 1978, 2007), comment on 12:47-48.

ANNOUNCING A NEW BOOK

Seek Him Early: Daily Devotional Studies on Knowing, Loving, and Serving Our Lord Jesus Christ

Pastor Watson's publishing endeavors began with his two daily devotionals, published by AMG Publishers: *A Word for the Day* and *A Hebrew Word for the Day*. This new daily devotional, which was two years in the writing) truly comes from the depths of his heart. Endorsed by Phil Johnson, Joel Beeke, Paige Pterson, and others, it is divided into the three distinct parts specified in the sub-title (each encompassing four months of devotional/theological studies). The reader is first encouraged to know the Lord in a personal way, then to love Him like never before, and finally to be driven to more passionately serve Him. Each daily reading is between 450-500 words in length, meaty, theological, and homiletical. Like its predecessors, each day also includes a "Scriptures for Study" section, which lists other related verses for you to explore and lends itself to personal journaling. See samples (and other available books) at <http://SolaScripturaPublications.blogspot.com/>. [Single Copy, \$15.00; 2-3 copies, \$14.00 ea.; 4-5 copies, \$13.00; 6+, \$12.00 ea. Also available on Amazon.com and for Kindle Reader.]

SOLA SCRIPTURA PUBLICATIONS

Order Form

P.O. Box 235
Meeker, CO 81641
970-878-3228
970-618-8375

dwatson@thescripturealone.com

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Email (optional) _____

Qty.	Title	Price	Total
1	We Preach Christ: The Bible Story	FREE	FREE*
Sub-Total			
<i>Entirely Optional Shipping Donation</i>			
TOTAL			\$

* One FREE copy with any order of at least one other book title. Additional copies may be purchased.

BLOGS

NEW: *Sola Scriptura Publications*: Info and ordering [Sola Scriptura Publications](#)

Tas Membranas: A Blog for Sound, Solid, and Scriptural Books [Tas-Membranas.blogspot.com](#)

Expositing Ephesians: The Christian's Wealth and Walk [ExpositingEphesians.blogspot.com](#)

OTHER RECOMMENDATIONS

John Calvin for Today [JohnCalvinForToday.blogspot.com](#);

Christ in Community [ChristInCommunity.org/](#)

TRUTH ON TOUGH TEXTS

A Ministry of
Grace Bible Church
P.O. Box 235
Meeker, CO 81641
[www.TheScriptureAlone.com](#)
dwatson@thescripturealone.com
A F.I.R.E. Church
[www.FireFellowship.org](#)

This monthly publication is intended to address Scriptures that have historically been debated, are particularly difficult to understand, or have generated questions among Believers. We hope it will be an encouragement and challenge to God's people to carefully examine and discern Truth. While the positions presented here are based on years of careful biblical research, we recognize that other respected men of God differ.

If you have a question that perplexes you, please send it along so we might address it either in a full length article or in a "Reader Questions" issue. Other comments are also warmly welcomed, and letters to the editor will be published.

This publication is sent free of charge to anyone who requests it. To aid in the ministry, donations will be greatly appreciated, but never demanded. If you know someone you think would enjoy TOTT, please send along their address.