

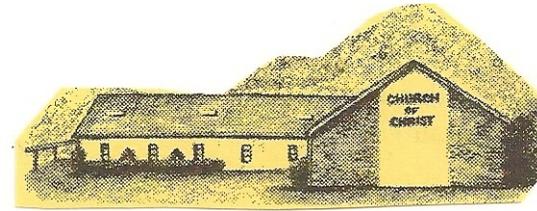
**News & Notes**

**Upcoming events:** Every 2nd Sunday of the month we have an afternoon song practice (*Today at 5pm*), the men’s Bible class is scheduled for the 4th Sunday of each month (*Next Sunday at 4:30pm*), and our next Young Adult’s study will be on *June 27th*.

**Keep in Prayer:** Our members: Diana Jordan (Medical condition) , Ed Lawson (Sickness), Linda James (Back Pain), and Butch Morgan (Medical conditions). Please remember also our family and friends: Betty Eubanks (Sandy Rawdon’s mother), Karen Stanley (Bonnie Meagher’s daughter), Naydene Fields (Moses Stevens’ sister), Jerry Jordan (Ken Jordan’s bother), Jimmy Johnson, and Brian James.

**Out of Town:** Jeremy Whitehead, Audrey Davis, Megan Rawdon, Bob & Steph Marschall, Keri & her girls, Ruth Miller, Kirk Marschall, the Goodalls, Larry Hicks, and Ronnie Henderson (preaching for Azalea Park this morning) are out of town.

**Group Meeting:** Group (1) meets tonight after worship. Please make it a point to be more involved with this work, and also reach out to those of our number counted absent who were not accounted for.



**Lakeland Hills  
Leader**

**LAKELAND HILLS CHURCH OF CHRIST**

2510 Lakeland Hills Boulevard Lakeland Florida 33805 (863) 688-4336

[www.lakelandhillschurchofchrist.com](http://www.lakelandhillschurchofchrist.com)

**ELDERS**

Larry Hicks (863) 899-7405  
Leon Miller (863) 640-6378

**SERVICES**

Sunday  
Bible Study 9:00 A.M.  
Morning Services 9:50 A.M.  
Evening Services 6:00 P.M.  
Wednesday  
Bible Study 7:30 P.M.

**DEACONS:**

Robert Marschall  
Michael Sadler  
Eric Stevens  
Moses Stevens  
David Williams

**EVANGELIST:**

Ian Rice (863) 213-9795

**Assignments for Worship Service**

**Wednesday Night: 6/18/14**

Song Leader: Eddie Lawson  
Opening Prayer: Jim Elliot  
Invitation: Larry Wisdom  
Announcements: Leon Miller  
Closing Prayer: Ben Cunningham  
Parking Lot: Leon Miller

**Sunday Evening: 6/22/14**

Song Leader: Nick Groenhof  
Opening Prayer: Charles Rawdon  
Lord’s Table: Bob Marschall  
Announcements: Leon Miller  
Closing Prayer: Paul Lloyd  
Parking Lot: David Williams

**Sunday Morning: 6/22/14**

Lord’s Table: (B) Bob Marschall  
(C) Keith Marschall  
Serving: Kirk Marschall  
Trent Stevens  
Song Leader: Colby Sadler  
Opening Prayer: Jim Elliot

Announcements: Leon Miller  
Closing Prayer: Jerry Williams  
Parking Lot: (9:00) Norm Blackburn  
(9:50) Paul Lloyd

***“When Sin Becomes Trivial”***

People sometimes indulge themselves in wickedness to the point that it no longer seems wicked. The danger of sin is that it can easily deceive us and eventually lull us to sleep so that our former awareness of God's will and sin's violation of that will becomes foreign soil to us.

Daily exhortation is the Lord's means appointed to prevent the process of hardening exerted by sin's deceitfulness (**Heb. 3:13**). "...lest any of you be hardened by the deceitfulness of sin." The Lord said that the heart becomes hardened, calloused, by sin because of its deceitful quality. There is something about sin — any sin — all sin — that is deceptive. While we seem to be faring well and enjoying ourselves, basking in the adulation and esteem of others, sin is hardening our hearts. It is through this process that sin becomes trivial, a light thing to us.

In **1 Kings 16**, near the end of the chapter, we have an example of sin becoming trivial in the day of King Ahab. Ahab served as king in the Northern Kingdom of Israel, in that long line of wicked kings after Jeroboam. Not one of his predecessors had deviated from the ways of evil launched into by Jeroboam. For years these kings had practiced evil instead of righteousness in leading the people of the nation. Is it any wonder that Ahab did wickedness "more than all who were before him" (**v. 30**)? Sin had become the usual way of life for all of the leaders of the nation. Verse thirty-one says that he took as wife Jezebel, the daughter of Ethbaal, king of the Sidonians, and that he went to serve and worship Baal in a temple that he had built in Samaria. The Lord's explanation as to how such departure from God could take place

is found in the same verse: "as though it had become a trivial thing for him to walk in the sins of Jeroboam the son of Nebat." Sin had become trivial to him.

Remember that a calloused attitude develops slowly, so that the person is hardened in his feelings, insensitive in his response to those influences designed by God to prick and goad him to do right.

The warnings of God mean increasingly little to him as the hardening process proceeds. When sin becomes trivial to one, it usually spreads contagiously so that it is then trivialized by many; in fact, the trivializing of sin becomes almost institutionalized.

I hope this thought scares us to avoid sin. It is not the harmless plaything that we sometimes think it to be. It can paralyze us spiritually and damn us eternally!

When our attitude toward the vulgar and irreverent speech so common in our world declines so that we begin viewing it as not so bad after all, we need to wake up. When we start thinking that one's clothing has little to do with his godliness, so that we start experimenting with styles and garments bordering on indecency, we need to wake up. When we start thinking that our children's popularity and acceptance are more important than the positive influence for good that they should exert, then we need to wake up. When we allow the ungodliness and abounding iniquity in the world to dampen our zeal to save the lost and to set examples for good, we need to wake up. When we permit the loose thinking in the world and in the church to drift into

our attitude and practice, no longer striving to hold fast to the pattern of sound words set forth in the Scriptures, then we need to wake up. Sin is becoming trivial to us, and the sad thing is that we don't even realize it.

And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed. The night is far spent; the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts **(Rom. 13:11-14)**.

- By Bobby Graham

### ***"Hell"***

The King James Version translates the Greek words, hades and tartarus, with the single word "hell." This has infected some people with either simple confusion or outright error. In the 17th century, the English word hell meant "an unseen place." Hades was the general Greek word for "the unseen state" of the dead and as such relates to the Hebrew sheol. So, the translators replaced hades with the word hell, seeing that both words were defined alike.

The Greeks understood hades as being divided into two sections - the Elysian Fields (Paradise) and tartarus. The first was the place of rest for the good people after death and the second contained the wicked dead who were punished. Tartarus is found only in II Peter 2:4.

It is translated by the word hell in nearly all translations. The passage says that the angels that sinned were cast down to tartarus, there reserved until judgment day.

Jude 6 adds that these angels are kept in "everlasting bonds under darkness" until judgment. Tartarus is that part of hades where the rich man of Luke 16 was confined at death. Lazarus was in the bosom of Abraham (Elysian Fields). The above passages could not be referring to hell as the place of eternal punishment because that will exist only after the end of the world, Matthew 25:31-46. Hades, including tartarus, is an intermediate state of the dead that will end at judgment, Revelation 20:12-15.

The term that corresponds to hell, as we think of it, is gehenna. It has a literal origin and a figurative meaning. As a Hebrew word, it originally meant a place, the Valley of Hinnom, also known as Tophet. It was a valley on the south side of Jerusalem; at one time it was very pleasant. There, Caananites offered heathen sacrifice with some apostate Israelites joining in at times; they even offered their children as sacrifice to Moloch. Isaiah 30:33, Jeremiah 7:31-33 prophesied the end of it. King Josiah burned a pig on the altar of Moloch and spread the bones around the valley. This made it unfit for further religious use. It became the city dump for Jerusalem, a place of corruption and filth. Carrion eating birds and beasts came there to feed. Fires were kept burning to try to consume as much refuse as possible. From this comes the figurative imagery that describes hell.

Jesus uses this word eleven of the twelve times it appears in the N.T. He said more about hell than He did heaven. He says in Matthew 10:28 - God will "destroy both soul and body in hell (gehenna)." See Matthew 3:12, etc.

The word "destroy" in Matthew 10:28, from *apollumi*, never means annihilation in the N.T. Here it means loss of well-being. See its use in these passages - Luke 5:37, 15:4, 15:24.

Both punishment in hell and life in heaven are of the same duration, eternal. The same word in the same grammatical form applies to both heaven and hell in Matthew 25:46. One will last as long as the other. Also, punishment, and especially torment, implies consciousness.

Hebrews 10:26-31 speaks of punishment worse than being put to death physically. Jesus said in Mark 9:44-48 that one could go to a place where their worm does not die and the fire is not quenched. This is based on Jeremiah 66:24. Just as worms cling to dead bodies, so punishment will cling to those in a hell that does not end.

The smoke of their torment ascends for ever and ever (unto the ages of ages) and they have rest neither day nor night, Revelation 14:11. The consciousness of torment is ceaseless.

- By Maurice Barnett