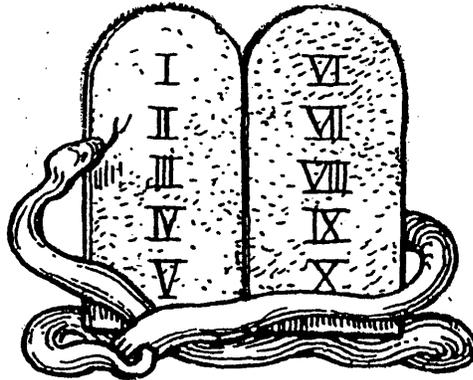
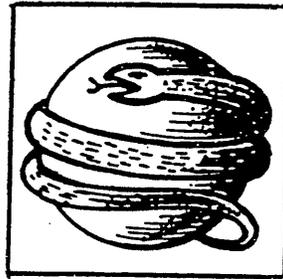


The Truth about **SIN**



Manfred
E.
Kober,
Th. D.

The Truth about **SIN**



Spring 2005 Bible Conference

May 13-15, 2005



Fri., May 13 7:00 p.m. **SIN and the Universe:** The Commencement of Creaturely Sin

Sat., May 14 1:00 p.m. **SIN and Man:** The Curse of Adam's Sin

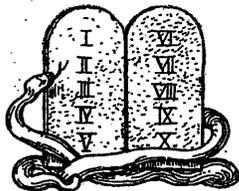
2:30 p.m. **SIN and Condemnation:** The Case for Human Redemption

4:00 p.m. **SIN and God:** The Catalog of Heinous Sins

Sun., May 15, 9:30 a.m. **SIN and the Last Days:** The Course of End-time Apostasy

10:40 a.m. **SIN and the Christian:** The Conquest of Personal Sin

6:30 p.m. **SIN and Perdition:** The Consummation of Divine Judgment



COME AND HEAR

Manfred E. Kober, Th.D.

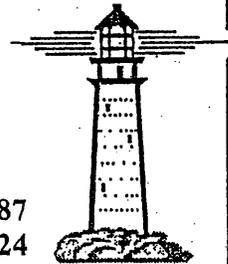
Wall Lake Baptist Church

(Bringing the Unchangeable Word of Life to a Changing World)

3527 Needham Ave. Box 446
Wall Lake, IA 51466

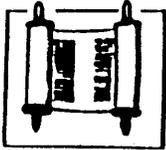
Ken McMillen
Pastor

Church 712-664-2087
Residence 712-657-8924



According to the Apostle Paul, the first benefit of Bible study is **doctrine** or **Sound teaching (2 Tim. 3:16)**. Doctrine gives content and conviction to one's beliefs. Join us for an interesting study of the **doctrine of sin**. It is impossible to understand the need for human redemption without knowing the depravity of sin, introduced by Satan into the universe and by Adam into the human race. Praise God He provided deliverance for man's dilemma!

Hamartiology and BIBLE DOCTRINES



THE INERRANT
OF SIN



THE INFINITE
FROM SIN



THE INCARNATE
FROM SIN

Hamartiology



THE INDISPENSABLE
OF SIN



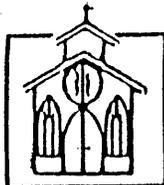
THE INITIAL
IN SIN



THE INDESCRIBABLE
BY SIN



THE INDISPENSABLE
FOR SIN



THE IMPORTANT
FOR SINNERS

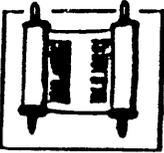


THE INEXORABLE
OF SIN

Manfred E. Kober, Th.D.



Hamartiology and BIBLE DOCTRINES



**THE INERRANT
RECORD
OF SIN**



**THE INFINITE
RECONCILER
FROM SIN**



**THE INCARNATE
REDEEMER
FROM SIN**

Hamartiology



**THE INDISPENSABLE
RESTRAINER
OF SIN**



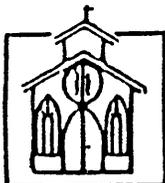
**THE INITIAL
REBELS
IN SIN**



**THE INDESCRIBABLE
RUIN
BY SIN**



**THE INDISPENSABLE
REMEDY
FOR SIN**



**THE IMPORTANT
REFUGE
FOR SINNERS**



**THE INEXORABLE
REMOVAL
OF SIN**

Manfred E. Kober, Th.D.



SIN AND THE UNIVERSE: THE COMMENCEMENT OF CREATURELY SIN



1A. The Reality of Satan:

Presuppositions:

- 1b. Satan exists and denial of Satan leads to blasphemy of Christ, Mk. 1; Mt. 4; Lk. 4.
- 2b. Satan is a personal being, not just an impersonal force or influence.
- 3b. Satan is a created being.
- 4b. Satan originally had great moral and spiritual beauty.

Ez. 28:14-15 14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

- 5b. Satan had great authority and was something like a priest and mediator among the angelic beings.
- 6b. There was only one will in creation and that was God's will.
- 7b. The first sin was that of Satan.

2A. The sin of Satan: Is. 14:1-17

Isa 14:1-17

For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose

captives they were; and they shall rule over their oppressors.

3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, 4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

5 The LORD hath broken the staff of the wicked, and the sceptre of the rulers.

6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

7 The whole earth is at rest, and is quiet: they break forth into singing.

8 Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.

9 Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, and the noise of thy viols: the

worm is spread under thee, and the worms cover thee.

12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

1b. The identity of Satan:

1c. If Isaiah 14 is not a reference to Satan, there would be no change in the doctrine of Satan.

2c. If Isaiah 14 is a reference to Satan, we learn an enormous amount of detail about him.

3c. The evidence points toward Satan in Isaiah 14.

1d. What is said of the king of Babylon goes far beyond any historical person.

2d. That Isaiah 14 contains a typical picture of Satan agrees with sound biblical literary method.

1e. In Isaiah 40, Isaiah's comforting his people finds its fulfillment in John the Baptist's ministry.

Is. 40 2-4 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that

her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins. 3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. 4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain.

- 2e. In Genesis 3, the serpent, a real animal, is a type of Satan.

Revelation 20:1-2 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

- 3d. The theme of Isaiah 14 is placed at the time of the end when Babylon is fallen, just prior to the second advent.

Isaiah 14:3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.



- 1e. When Satan, represented by the king of Babylon, is bound, even hell is welcoming him.

Isaiah 14:9 Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

- 2e. Israel is prepared as a nation for the kingdom and sings this song in Isaiah 14.

- 4d. Satan in his unfallen state is called Lucifer, a designation unfitting for a wicked Gentile king.

LU'CIFER (לְיָהִל) [see below]: 'Εωσφόρος: *Lucifer*). The name is found in Is. xiv. 12, coupled with the epithet "son of the morning," and (being derived from לְיָהִל, "to shine") clearly signifies a "bright star," and probably what we call the morning star.^b In this passage it is a symbolical representation of the king of Babylon, in his splendor and in his fall; perhaps also it refers to his glory as paling before the unveiled presence of God. Its application (from St. Jerome downwards) to Satan in his fall from heaven arises probably from the fact that the Babylonian Empire is in Scripture represented as the type of tyrannical and self-idolizing power, and especially connected with the empire of the Evil One in the Apocalypse. The fall of its material power before the unseen working of the providence of God is therefore a type of the defeat of all manifestations of the tyranny of Satan.

- 1e: The Hebrew meaning from *halel* (לְיָהִל) —to shine, thus "shining one" or "Son of the Dawn."

Luke 10:18 And he said unto them, I beheld Satan as lightning fall from heaven.

This application of the name "Lucifer" as a proper name of the Devil, is plainly ungrounded; but the magnificence of the imagery of the prophet, far transcending in grandeur the fall of Nebuchadnezzar to which it immediately refers, has naturally given a color to the symbolical interpretation of the passage, and fixed that application in our modern language. A. B.

2e. The Latin term: light-bearer

3e. The English term: "Morning Star"

5d. Sin arose in Satan by spontaneous generation.

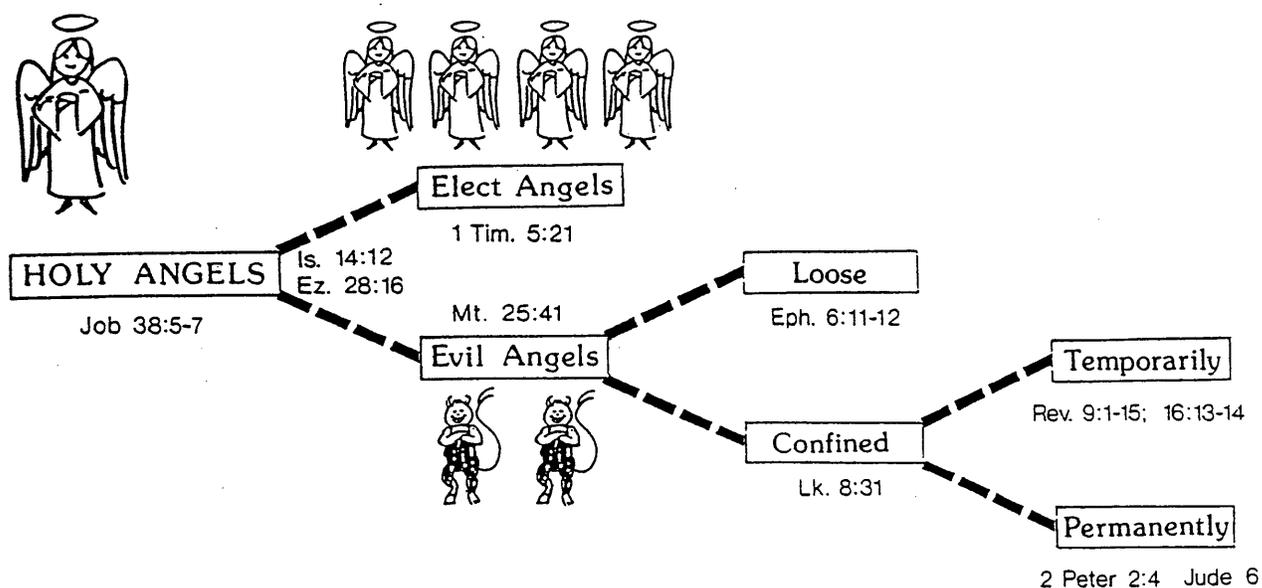
Ezekiel 28:15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

2b. The iniquity of Satan:

1c. The characteristics of sin: a declaration of independence.

Isaiah 14:13-14 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High.

The Spirit World



2c. The progression of the sin:

- 1d. "I will ascend to heaven"—he wants to dwell in God's house.
- 2d. "I will exalt my throne above the stars of God"—he wants to rule above the stars, probably meaning that he wants to rule over the angels.
- 3d. "I will sit also upon the mount of the congregation, in the sides of the north he wants to take his place in God's government.
- 4d. "I will ascend above the heights of the clouds"—he wants to ascend above the glory of God.
- 5d. "I will be like the most High"—he will replace God, "El Elyon," the most High."

3c. The pattern of sin:

- 1d. Satan promised men in the garden that men would be like God.
- 2d. Its climax in antichrist:



2 Thessalonians 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Daniel 11:36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

- 3d. Men, too, want to be God, infected as they are with Satan's sin. A desire to rule our own destiny is an echo of the original sin, a perversity only cured by submitting in faith to Jesus Christ.

THE FIVE "I WILLS" OF SATAN

Isaiah 14

13 For thou hast said in thine heart, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the Most High."



THE SIX "I WILLS" OF GOD

Ezekiel 28

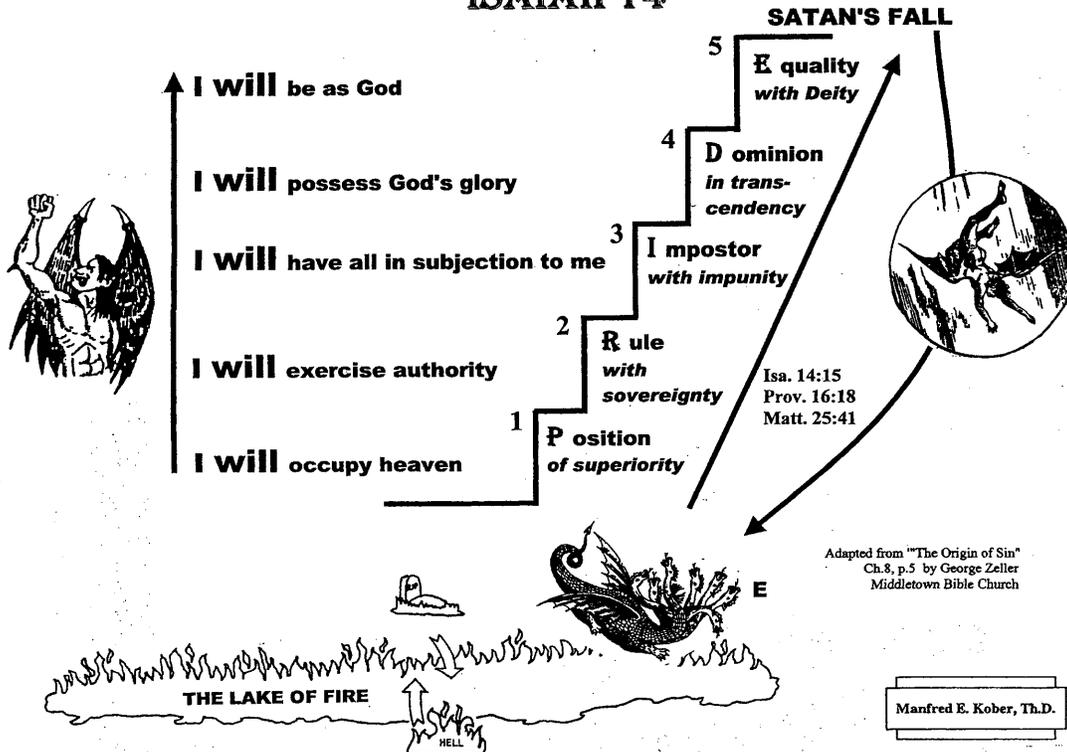
16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.



ISAIAH 14



4c. The nature of the sin:



1d. Personally:

Satan's ego desired to usurp God's place.

The German philosopher Friedrich Nietzsche said, "Let me reveal my heart entirely to you, my friend. If there were gods, how could I endure it to be no god. . .but there are no gods."

2d. Theologically:

The sin of Satan was unbelief. He trusted in a false god and that god was himself.

The Holy Spirit would convince men of sin because they believe not on Christ—but rather, believed in themselves.

John 16:8-9

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me.

3d. Psychologically, it was the sin of pride:

1 Timothy 3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

Satan thought of himself more highly than he should have and thought of God lower than he should have. If man does not trust in God, he trusts in himself.

Luke 18:11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

4d. Aesthetically: Satan was impressed with his beauty.

Ezekiel 28:12b, 17 Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in **beauty**. . . 17 Thine heart was lifted up because of thy **beauty**, thou hast corrupted thy wisdom by reason of thy brightness:

5d Practically: In its manifestation, sin is independence of God.

1e. Man is born in revolt against God.

Sidney Smith, the dean of the Faculty of Medicine at the University of Edinburgh, observed that "a child comes into the world aggressive, acquisitive and in all ways a potential criminal."

2e. In the heart of Satan, and that of Adam and antichrist, is unbelief and pride. Friedrich Delitzsch calls pride "the sin of sins."

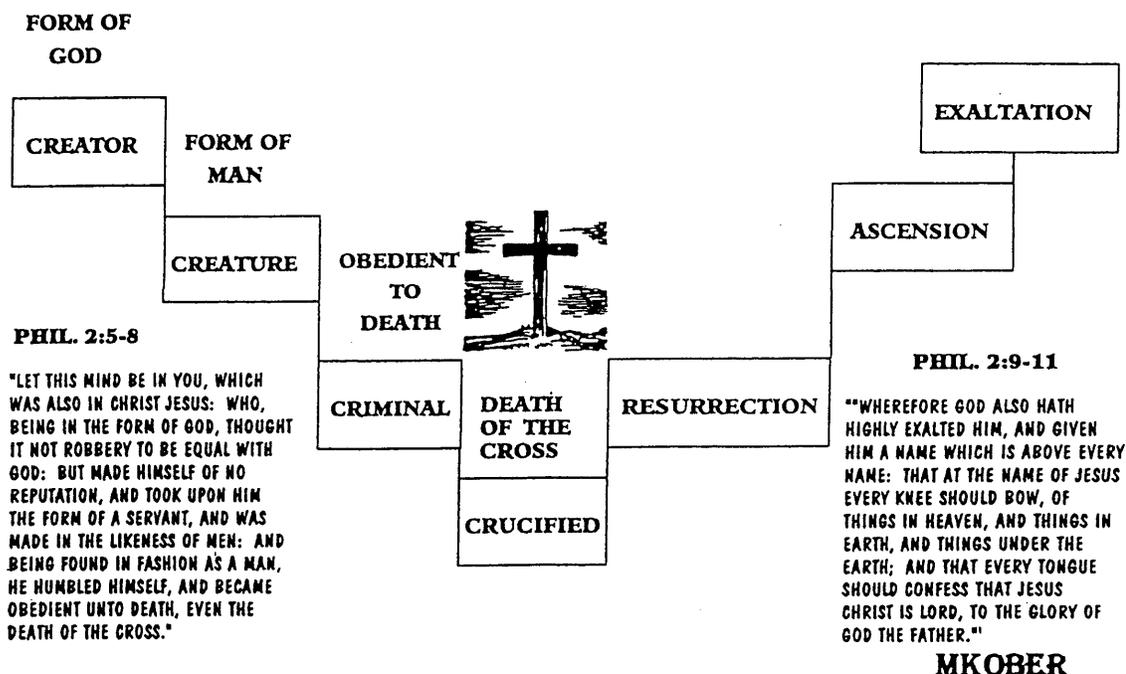
3e. The heart of God is seen in the heart of Christ, Who humbled Himself:

Phil. 2:5 Christ's exinanition or self-emptying was to condescend from creator to criminal, to be a substitute for man's sins.

"Let this mind be in you. . ."directs the believer away from his inveterate arrogance to self-abasement, so that God can highly exalt him in due time, as He exalted Christ.

THE SELF-EMPTYING OF CHRIST

PHIL. 2:5-11



SIN AND MAN: THE CURSE OF ADAM'S SIN



1A. Introduction: The Problem of Evil

- 1b. The power of evil is great and universal.
- 2b. Evil is a puzzling blight on creation (e.g. plane crashes, earthquakes, war, cancer, etc.)
- 3b. Evil touches the life of each individual.
- 4b. The enigma of evil on earth cannot be easily explained.

Berkouwer: "We are of the opinion that an explanation of sin is truly impossible."

2A. Historical Overview:

- 1b. The Church Fathers tended to disconnect Adam's sin from our sin (e.g. Pelagius: Adam set a poor example, nothing more.)
- 2b. St. Augustine: Man is both guilty of sin and polluted by sin.
- 3b. The Reformers followed St. Augustine in insisting that man is hopeless and helpless and in desperate need of divine grace.
- 4b. Arminius, a Semi-Pelagian, spoke of a pollution by sin which was overcome by prevenient grace in every individual.

5b. Modernism:



SCHLEIERMACHER, FRIEDRICH DANIEL

- 1c. Kant relegates sin to the supersensory realm.
- 2c. Schleiermacher sees sin as being only in the senses, feeling.
- 3c. Ritschl taught that sin originated in ignorance and can be overcome by education.
- 4c. Evolutionists insist that man developed into an ethical being with an indeterminate will.
- 5c. Karl Barth, founder of Neoorthodoxy, taught that man is basically evil. The fall, however, happened not in history but in suprahistorie or Geschichte. The account of the fall in Genesis 3 is to be taken seriously but not literally. Man's sin is bound up in his creatureliness.

3A. The Biblical Account:

Genesis 3:1-7

1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall

not surely die: 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. 6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

THE TEMPTATION ACCOUNT



1b. The truth of Genesis 3:



- 1c. The liberal view: Genesis 3 is a sacred legend
- 2c. The neoorthodox view: Genesis 3 is actual but not factual, true but not historical. It is "a true myth." The fall occurred in Urgeschichte, in suprahistory, not in our time or space.
- 3c. The evangelical view: Adam and Eve were historical individuals who failed God's test on a certain day, at an actual geographic locality.

Matthew 19:3-6 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Luke 3:38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

Jude 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

Rom 5:12-21

2b. The account of Genesis 3:



- 1c. Genesis 3 is ordinary historical discourse in Hebrew.
- 2c. The serpent is a real animal used by Satan in his evil designs.
- 3c. The tree of life was a source of life.
- 4c. The tree of the knowledge of good and evil imparts *sin* to Adam and Eve, who previously only knew *happiness*.
- 5c. Conclusion:
 - 1d. The human nature existed before the fall.
 - 2d. Sin is an intruder from without.
 - 3d. Sin is an integral part of human nature since the fall.
 - 4d. Man's problem is not his environment.
 - 5d. Sin is not man's psychological maladjustment.

3b. The course of the temptation:

- 1c. The lure of Satan: (The problem was not the apple *on* the tree but the *pair* under the tree!)

The first discussion of God is initiated by the devil. He did not come to Eve saying, I am an atheistic Madelin Murray O'Hare." Rather, he said, "Let's talk about theology."

- 1d. Satan doubted the goodness of God:

Genesis 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

Modern day apostates do not come with point-blank denials of God.

Perilous Times.

The Seeds of Error.

2d. Satan denied the Word of God:

Genesis 3:4 And the serpent said unto the woman,
Ye shall not surely die:

Satan's questioning of the Word of God is followed by a denial as he utters the first lie spoken on this planet. Christ refers to this direct assault on God's truthfulness in John 8:44:

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

3d. Satan distorted the plan of God:

Genesis 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

4d. Satan disputed the wisdom of God:

Genesis 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

2c. The logic of Satan:

- 1d. The major premise: restrictions are not good
- 2d. The minor premise: God's plan is restrictive
- 3d. God's plan is not good.

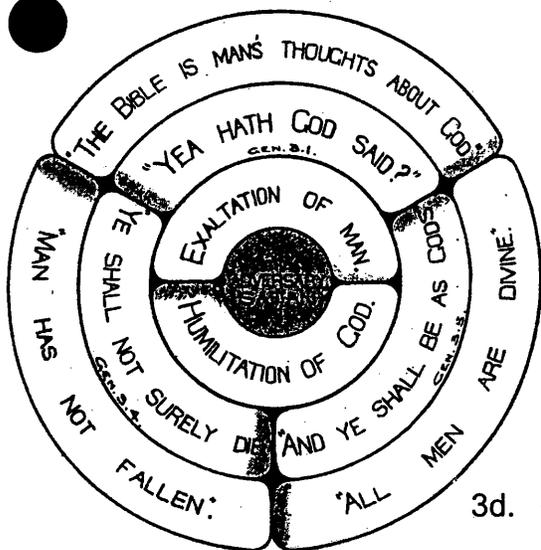
3c. The logic of Eve:

Genesis 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

1d. It involved her domestic responsibilities:

She assumed the responsibility to prepare an attractive and varied diet for her husband.

2d. It involved her aesthetic sensibilities:



(Henry Clark, The Faith and the Book,
pp. 282-283)

“Pleasant to the eye. . . desire to make one wise.”
 God appreciates beauty and admires wisdom, Eve
 concluded. Why should not I?

4b. The avenues of temptation:

1c. Satan appealed to the lust of the flesh, the lust of the eyes
 and the pride of life in such a clever manner that Eve was
 deceived.

1 Timothy 2:14-15 And Adam was not deceived, but the
 woman being deceived was in the transgression. 15
 Notwithstanding she shall be saved in childbearing, if they
 continue in faith and charity and holiness with sobriety.

2c. Eve acted independently of her husband.

3c. Adam acted out of nature by following his emotions.

The Three Avenues of Temptation		
AVENUES & ENEMIES	BIBLICAL ILLUSTRATIONS	
	EVE - Genesis 3	CHRIST - Mt.4, Mk.1, Lk.4
LUST OF FLESH (Internal Enemy) <small>The Flesh</small>	Good to Eat	Stones to Bread
LUST OF EYES (External Enemy) <small>The World</small>	Beautiful to Behold	Sees the Kingdoms
PRIDE OF LIFE (Infernal Enemy) <small>The Devil</small>	Desire to Make One Wise	Jump off Pinnacle of Temple

Manfred E. Kober, Th.D.



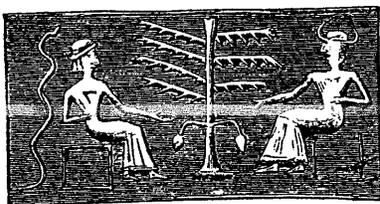
1 JOHN 2:16

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

4A. The Signs of the Fall:

1b. Universal tradition:

Perhaps the oldest man-made picture found is the Mesopotamian
 “temptation seal,” dating back to about 3,500 B.C. and depicting a
 scene reminiscent of Genesis 3.



—Chaldean Tree of Knowledge.



The Sumerian-Babylonian poem about the "Mother of Sin":
 "The Maid, the Mother of Sin, sank into the dust,
 She looked with the look of death,
 The mistress cried the cry: "Sin!"
 (Alfred Jeremies, Das Alte Testament Im Lichte
 Des Alten Orients, pp. 99-100).



Fig. 16.—Horus Attacking Evil Serpent.



The Serpent Goddess

2b. The serpent in religion, history and prophecy points to the conditions and curse of Genesis 3.

1c The representation and adoration of a the serpent in ancient Egypt.

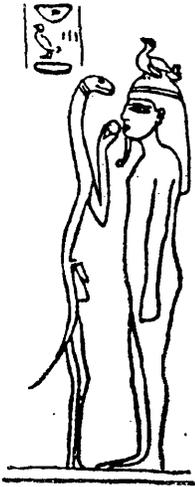
2c. The Egyptians and Canaanites worshipped the serpent, practicing, in fact, devil worship.

3c. In ancient Egypt the serpent is pictured with appendages.

The curse, which deprived the actual animal of these appendages, will not be lifted in the Millennium.

Isaiah 65:25

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: **and dust shall be the serpent's meat.** They shall not hurt nor destroy in all my holy mountain, saith the LORD.



3b. The existence of human government to curb evil:

Romans 13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

4b. The human conscience:

This moral monitor enables man to discern between good and evil.

Romans 2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.

5b. The universal presence of evil:

Both biblical history (e.g. the need for a universal flood) and contemporary experience argue for the pervasiveness of sin.

6b. Horrendous examples of human sin:



The 300 million victims of atheistic communism and 5 million Jewish victims of Nazi fascism cannot be explained apart from human sin.

Mass murderers such as the BTK criminals, the Maceys, Daumers and Bundys demonstrate a complete degeneracy of the human nature.

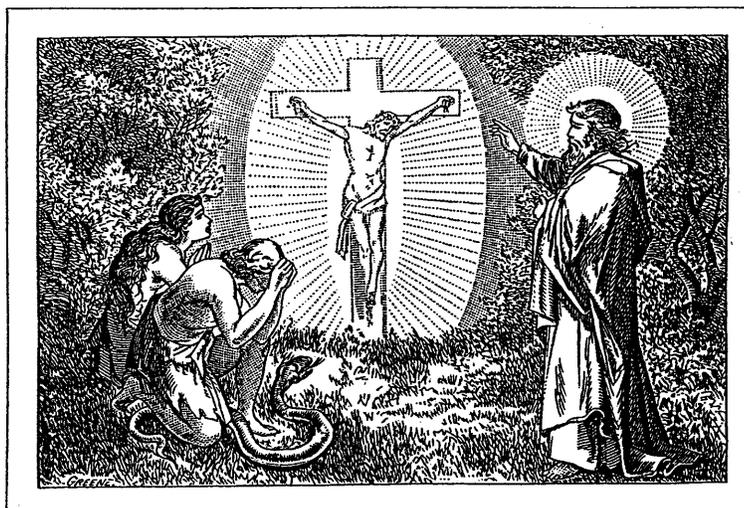
7b. The remedy through the cross:

The incarnation and crucifixion of the Son of God argues forcefully for the historicity of the fall. God's supreme **remedy** argues for man's spiritual **calamity**.

God gave His most precious gift, His only begotten Son, to redeem man from the curse of the sin, brought into this world by Adam. If there was no literal Adam, there was no need for the incarnation of the eternal Son of God. Paul's statement in Romans 5:12 argues forcefully for the historicity of the first Adam who introduced sin into the world, making necessary the incarnation of the Last Adam Who made redemption possible.

Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned

THE PERSON	ADAM	CHRIST
THE ACT	SIN	CROSS
THE RESULT	DEATH	LIFE



SIN AND CONDEMNATION: THE CASE FOR HUMAN REDEMPTION

1A. The definition of sin:

1b. Common definitions:

1c. Sin is ignorance:
Greek philosophy



2c. Sin is an illusion:
Eastern mysticism, Christian Science



3c. Sin is an eternal principle of evil:
Zoroastrianism, dualism

4c. Sin is selfishness:
Liberalism



Self
Esteem
New Reformation
Robert H.
Schuller

5c. Sin is lack of self-esteem:
Robert Schuller

6c. Sin is an intermediate stage in man's evolutionary progress:
Evolutionists, communists

2b. The correct definition for sin: "Sin is anything contrary to the character of God."

Sin is a violation of God's expressed law, but more than that, it is a violation of His absolute holy standard. Sin, therefore, is a departure from any of God's standards.

1 Jn 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

1 Cor. 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

2A. The words for sin:

1b. The terms for sin:

1c. Old Testament words:

1d. *chata* χ υ π 522 times
 τ $+$

The term means primarily to miss the mark.

Judges 20:16 Among all this people [there were] seven hundred chosen men lefthanded; every one could sling stones at an hair [breadth], and not miss.

2d. *ra* יר 444 times

This word "denotes *evil* of any kind, and coming from a root which means to *break* suggests, when applied to moral evil, the wreck and ruin of the moral nature" (Milton S. Terry, *Biblical Dogmatics*, 86, italics in the original).

2c. New Testament words:

1d. There are twelve New Testament words for sin. Please note a listing of the seven major words on a separate page.

hamartia ἁμαρτία

The Greek word expresses the same thought as the Hebrew word. The figure implied in these words suggests the moral standard which one has failed to reach. It is missing the right mark one tried to reach.

3c. General conclusion: Sin is missing the **right** mark and hitting the **wrong** mark.

2b. The features about sin:

- 1c. Sin is primarily directed against God. (Genesis 39:9)
- 2c. Sin is the violation of a clear standard.
- 3c. Sin assumes a variety of forms.
- 4c. Sin leads to positive rebellion against God.

Mr. Tweedy



"It's too easy when it just sits there. Would you mind running back and forth with it?"

3A. The nature of sin:

1b. Personal sin:

- 1c. The meaning: Sins committed by individuals. Rom. 3:23 For all have sinned, and come short of the glory of God.



CYCLOPÆDIA

BIBLICAL,

THEOLOGICAL, AND ECCLESIASTICAL

LITERATURE.

PREPARED BY

THE REV. JOHN M'CLINTOCK, D.D.,

AND
JAMES STRONG, S.T.D.

VOL. IX.—RH

NEW YORK:
HARPER & BROTHERS, PUBLISHERS,
FRANKLIN SQUARE
1894.

Sin (properly חַטָּאת , *ἀμαρτία*, both originally signifying *to miss*) is any action, word, desire, purpose, or omission contrary to the law of God; a voluntary violation of, or failure to comply with, the divine law (Rom. iii, 20; iv, 15; vii, 7; James iv, 17). Whether such a law be revealed in the holy oracles, or in the constitution of our nature, the violation constitutes the transgressor a sinner (Rom. i, 19-32; ii, 11-15). The various words by which sin and wickedness are set forth in the Old Test. throw considerable light upon the real nature and tendency of the evil.

1. The proper and original idea of sin appears to be that it is *a coming short of our true destiny*, a "missing" the mark (חַטָּאת , *ἀμαρτάνω*). The end of man's being is to be like unto God, to have his will in thorough harmony with the divine will, and so to glorify God and enjoy him forever. God is love; and to love him and be beloved by him is true blessedness. The whole law is summed up in love, whence sin, which is contrary to love, is a failure in the purpose of our existence.

2. This leads us to the second idea of sin, namely, that it is *the transgression of God's law*. From the Christian theistic standpoint there is no doubt as to the existence of an eternal moral order. That which, according to this rule, ought to be done is good; that which ought *not* to be done is sin. The law being neither advice nor prayer, but a positive demand, our only relation to it can be either that of submission or transgression. Whether we look upon God's law as moral, that is, stamped upon our nature, or positive, that is, revealed to us from without, in either case it should be considered binding upon our hearts, and should be implicitly obeyed, because it proceeds from the holy and loving Author of our being. Duty is represented in Scripture as a path along which we should walk, and to sin is to transgress or to go out of the way of God's commandments; hence the use of the word עָבַר , to pass over.

3. Again, every transgression is represented in the Bible as *an act of rebellion* (פָּשַׁע and מַרְדָּה). God is the Ruler of his people, the Father of the human race. In both these capacities he demands obedience. To sin is to rebel against his paternal rule, to revolt from his allegiance. It is to act independently of him, to set up the will of the creature against the will of the Creator, to put self in the place of God, and thus to dishonor his holy name.

2c. The penalty: Loss of fellowship

3c. The remedy:

1d. Forgiveness:

2d. Justification:

Rom. 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.

2b. The sin nature:

There are four reasons why God is perfectly justified in condemning a sinner to hell. Any of these factors would suffice to put man in a lost condition. The total sinfulness of man magnifies the grace of God in providing redemption for man when He did not do so for fallen angels. There is no constraint on God to send a Savior but man must be in eternal gratitude to God for "so great salvation."

1c. The meaning: "The capacity to do those things, good, neutral, or bad, which do not commend us to God."

2c. The Scriptures:

Psalm 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

1d. The intellect: **darkened or blinded**

2 Cor. 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2d. The emotions: **depraved or defiled**

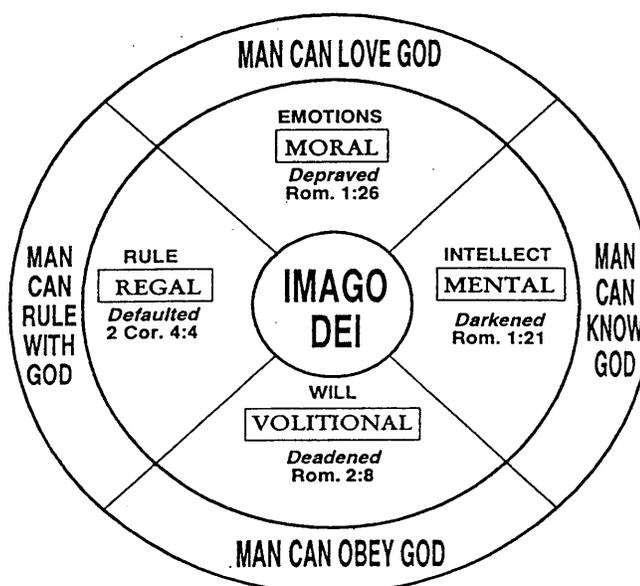
Eph. 4:18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

3d. The will: **deadened or enslaved**

Rom. 1:28 And even as they did not like to retain God in [their] knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.

- 4d. The conscience: **desensitized or polluted**
1 Tim. 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron
- 5d. The dominion: **defaulted or surrendered**
Heb. 2:6-8 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? 7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: 8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

MAN IN THE IMAGE OF GOD
Genesis 1:26-28



EPH. 2:1, "And you hath he quickened who were dead in trespasses and sins."

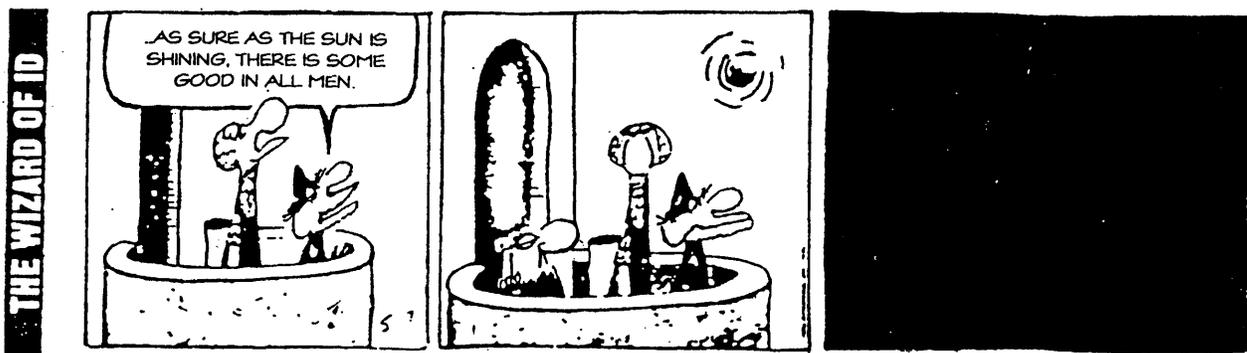
3c. The results:

1d. Total depravity

1e. Negatively:

- 1f. Not every man is as wicked as he can be.
2f. Not everyone will indulge in every form of sin.
3f. Not that man can do no good.

- 2e. Positively: "The unmeritoriousness of man in the sight of God" (Ryrie).
- 1f. Man fails the test of pleasing God.
 - 2f. The depravity is total in that
 - it affects every individual
 - it affects every aspect of his being.



- 2d. Spiritual death:
- 4c. The transmission: Parents to children:
Psalm 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.
 - 5c. The remedy:
 - 1d. Redemption, which brings a new nature or new capacity to serve Christ.
 - 2d. The indwelling power of the Holy Spirit to give victory over the judged sin nature.
 - 3b. Imputed sin:
 - 1c. The meaning: "The reckoning of Adam's sin to us."
 - 2c. The fact:
 - 1d. The guilt of mankind:
Rom. 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:
 - 2d. The headship of Adam:
 - 1e. Federal headship: Adam acted as our representative.

2 Cor. 5:21 For he hath made him *to be sin* for us, who knew no sin; that we might be made the righteousness of God in him.

Rom. 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

2e. Seminal headship: Each of us was actually, seminally there when Adam sinned.

Heb. 7:9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

It appears that both of these concepts have scriptural support.

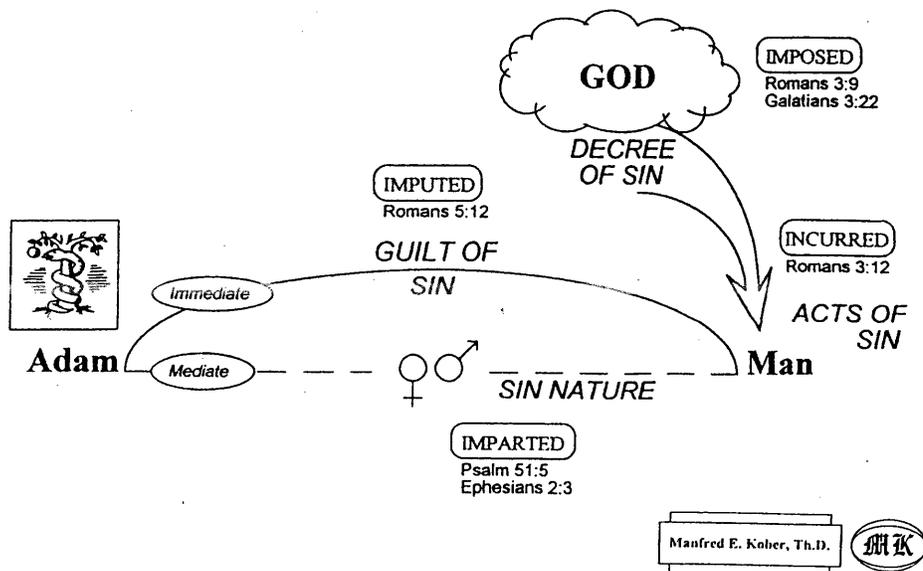
3c. The transmission: directly reckoned to the sinner

4c. The penalty: physical death

5c. The remedy: the imputed righteousness of Christ
 2 Cor. 5:21 For he hath made him *to be sin* for us, who knew no sin; that we might be made the righteousness of God in him.



THE FOUR TYPES — OF SIN —



4b. Man's estate under sin:

1c. The meaning:

"An estate or a sentence which is peculiar to this age whereby men are concluded as under the decree of sin." This decree of sin is perhaps due to the involvement of post-Christian generations in the most heinous crime, the crucifixion of the Creator.

2c. The fact:

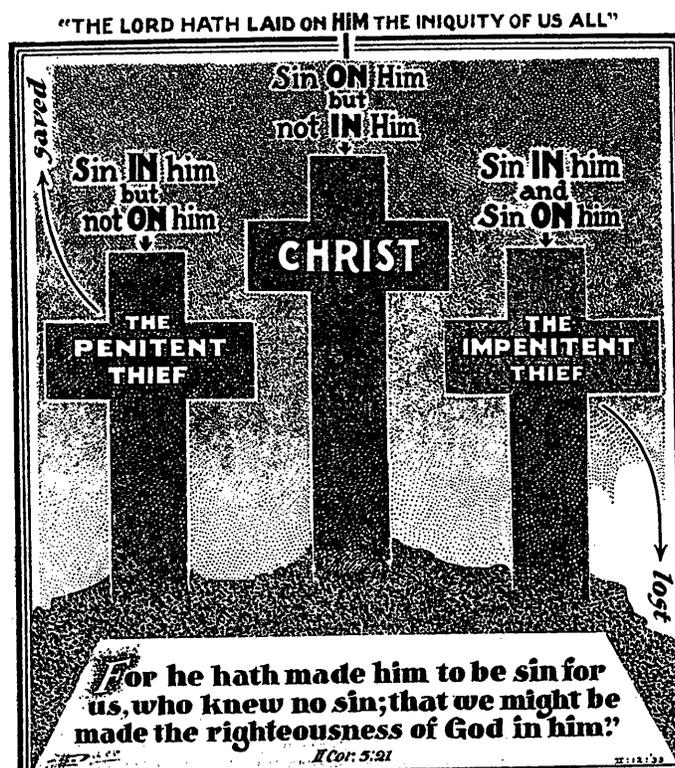
Rom 3:9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin.

Gal 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

3c. The transmission: directly reckoned to the race since Calvary.

4c. The penalty: condemnation, being lost

5c. The remedy: salvation, standing in grace



NEW TESTAMENT WORDS FOR SIN

GREEK WORD	ENGLISH TRANSLATION	KEY REFERENCE	N.T. USAGE	MORAL MEANING
<p>ἁμαρτία <u>Hamartia</u></p>	sin	<p>Romans 5:12</p> <p>¹²Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:</p>	272	
<p>παράβασις <u>Parabasis</u></p>	transgression	<p>Romans 4:15</p> <p>¹⁵Because the law worketh wrath: for where no law is, <i>there is no transgression.</i></p> <p>(Rom. 2:23; 5:14; Gal. 3:19; Heb. 2:2; 9:15; I Tim. 2:14)</p>	7	
<p>παράπτωμα <u>Paraptoma</u></p>	trespasses offense	<p>Romans 5:15</p> <p>¹⁵But not as the <i>offence</i>, so also is the free gift. For if through the <i>offence</i> of one many be dead, much more the <i>grace</i> of God, and the gift by grace, <i>which is</i> by one man, Jesus Christ, hath abounded unto many.</p>	22	
<p>παρακοή <u>Parakoē</u></p>	disobedience	<p>Romans 5:19</p> <p>¹⁹For as by one man's <i>disobedience</i> many were made sinners, so by the obedience of one shall many be made righteous.</p> <p>(II Cor. 10:6; Heb. 2:2)</p>	3	
<p>ἀδικία <u>Adikia</u></p>	unrighteousness iniquity	<p>Romans 1:18</p> <p>¹⁸For the wrath of God is revealed from heaven against all ungodliness and <i>unrighteousness</i> of men, who hold the truth in <i>unrighteousness</i>;</p> <p>(Col. 3:25)</p>	25	
<p>ἀνομία <u>Anomia</u></p>	iniquity transgression	<p>Romans 4:7</p> <p>⁷<i>Saying</i>, Blessed <i>are</i> they whose <i>iniquities</i> are forgiven, and whose sins are covered.</p> <p>(I Jn. 3:4)</p>	15	
<p>ἀσέβεια <u>Asebeia</u></p>	ungodliness	<p>Romans 1:18</p> <p>¹⁸For the wrath of God is revealed from heaven against all <i>ungodliness</i> and unrighteousness of men, who hold the truth in unrighteousness;</p> <p>(Rom. 11:26)</p>	6	

Reasons for Condemnation	Scripture	Meaning	Transmission	Penalty	Remedy	Scripture
Personal Sins	Romans 3:12 ¹² They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.	Sins committed by individuals, willfully or by ignorance; missing the mark		Separation; Loss of fellowship	Forgiveness, Justification (Confession of sin for Christians)	Romans 5:1 ¹ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: Romans 3:21 ²¹ But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;
Imparted Sin (Sin nature)	Psalms 51:5 ⁵ Behold, I was shapen in iniquity; and in sin did my mother conceive me. Ephesians 2:3 ³ Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.	The capacity to do those things, good or bad, which do not commend us to God	Mediate, from parents to children	1. Total depravity 2. Spiritual death	Redemption, Indwelling of the Holy Spirit	Romans 7:6 ⁶ But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.
Imputed Sin (Guilt of sin)	Romans 5:12 ¹² Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:	Reckoning of Adam's sin to us	Immediate, directly from God to man	Physical death	Imputed righteousness of Christ	II Corinthians 5:21 ²¹ For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.
Estate of Sin	Romans 3:9 ⁹ What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; Galatians 3:22 ²² But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.	Special condemnation in this dispensation	Immediate, directly from God to man	Condemnation; being lost	Standing in grace	Titus 3:7 ⁷ That being justified by his grace, we should be made heirs according to the hope of eternal life.

ENGLISH TERM	GREEK TRANSLITERATION	
Lovers of themselves	<i>philantoi</i>	
Lovers of money	<i>philargyroi</i>	
Boastful	<i>alazones</i>	
Proud	<i>hyperephanoi</i>	
Abusive	<i>blasphemoi</i>	
Disobedient to their parents	<i>apeitheis</i>	
Ungrateful	<i>acharistoi</i>	
Unholy	<i>anoisioi</i>	
Without love	<i>astorgoi</i>	
Unforgiving	<i>aspondoi</i>	
Slanderers	<i>diaboloι</i>	
Without self-control	<i>akrateis</i>	
Brutal	<i>anemeroi</i>	
Not lovers of good	<i>aphilagathoi</i>	
Treacherous	<i>prudotai</i>	
Rash	<i>propeteis</i>	
Conceited, puffed up	<i>tetyphomenoi</i>	
Lovers of pleasure	<i>philedonoi</i>	
Having a form of godliness but denying the power	<i>morphosin</i>	

He wants to launch a new reformation

By WILLIAM SIMERO
 Regular Religion Writer

It seems there is more than one way to launch a "reformation."

Martin Luther's 16th century way was to tack 95 statements to a church door, proposing scholarly debates on his concerns about beliefs and practices in the church of his day. That rather modest act exploded into a movement that shook the foundations of the church and radically changed the course of Christian history.

The Rev. DuSean Berkich, 46, says he wants to launch another reformation. He sees himself as a "voice crying in the wilderness" about his discovery of "an alarmingly fresh perspective" on Christianity.

Berkich is a 20th century man, so he has packaged two books and a cassette tape into a \$29.95 kit that is offered on a "10-day FREE trial" and can be ordered by dialing a toll-free 800 number. Instead of tacking up a notice suggesting a debate, he has launched a 100-city blitz on the interview and talk-show circuit. Des Moines was one of his stops last week.

The packaging is slick, the promoter is handsome, smooth, confident and immaculately groomed, and the product is a promised path to happiness and self-fulfillment, free of guilt and despair. To walk that path, all you have to do is to turn the old Christian dogmas upside down.

Berkich has a solidly conservative and evangelical background. He grew up in the Christian and Missionary Alliance Church and later became an Assemblies of God pastor. He said his "alarmingly fresh perspective" was developed during an intensive 13-year study of the Bible in which he found that Christians had pretty much muddled up everything over 2,000 years.

Traditional Christians will agree that his views are alarming. They may not find them fresh. As Berkich sees it:

- Man isn't a sinner needing to be forgiven by God. The need is to forgive God for producing a creation that includes some rather crummy things, such as the old enemy, Satan, and the reality of death. "God asks us to forgive Him for the difficulties of life and the sorrows of death," he says.

- Jesus died "to satisfy our grievances with God and to get us to change our minds about God from attitudes of suspicion and anger to trust and love."

- There is no hell either now or later and "in the end everyone is a winner and no one is a loser. The only difference among us is that some of us realize how worthwhile we are and some don't. In the end everyone will."

- The role of Jesus is that of the "mediator" of the world, leading us, one by one, to "forgive God" and be "reconciled" with Him. Jesus was never intended to be the "Savior of the world, but the Savior of Israel." In the



DuSean Berkich
 "Everyone is a winner"

future, "Jesus will reign until his work as mediator is finished." Then, as Berkich sees it, God will reign forever over a universe of folks who all have been persuaded to forgive, love and trust Him.

- The wrong turn that Christianity took was to turn Jesus' message to the Jewish people of his generation into a universal message to all people. "Christian Judaizers" of the first century started calling all people to live under the constraints of the Jewish law and therefore perverted Christianity.

Berkich calls this "the single greatest evil ever to be put upon mankind. It gave the Christianized world its powerful guilt complex, its deep inferiority complex. Their condemning message, like a creeping pollution, helped foul Christianized society with racism, sexual and economic prejudice and helped make it the armed camp of fear that it is today."

Berkich emphasized that he isn't criticizing either historical or modern Judaism, but the early Jewish-Christians, who he thinks fouled up what the purpose of Jesus was all about. They did that, he said, by making everyone feel they were sinners needing the forgiveness of a God they deep-down didn't like very well.

It is all a bit complicated. In a nutshell, Berkich is saying that a careful study of Apostle Paul's writings gets everything straightened out and causes one to see that everybody is fine in God's eyes and that God isn't trying to get anybody to repent of anything. He just wants them to forgive Him and to love Him. Then they will love themselves and will live good and productive lives. They will quit being miserable and guilt ridden and will quit doing the things miserable and

guilt-ridden people do — such as making atomic bombs, doing harmful things to each other or committing suicide.

His book outlining and defending his unorthodox reading of the Bible is called "How to Keep on Living" and the subtitle is "without fear, liking yourself, feeling worthwhile."

His kit also includes a reprint of a book called "Concordant Literal New Testament With Keyword Concordance," which has been around since the 1920s, and a cassette tape consisting of a fervent pep talk in which he presents the main ideas of his "alarmingly fresh perspective."

In an interview, it was suggested that the idea of "universalism," that in the end everyone is going to be saved and no-one will be damned, is not new. True, he allowed, but universalists generally have strayed from a biblical view of who Jesus is. He believes he has "uncovered" the true Biblical view.

It was also suggested that Christianity doesn't lack for preachers who stress self-development and optimism and who have little or nothing to say about negative things. The "Possibility Thinking" of the Rev. Robert Schuller of television and Crystal Cathedral fame was cited.

True enough, Berkich allowed, except that folks such as Schuller, Norman Vincent Peale and others, if pressed, would still come down on the side of the old creeds and the view of man as sinner, which Berkich believes are the causes of all our woes.

"Schuller sells the sizzle and not the steak. I want to sell the sizzle, but the steak also."

Starting where the orthodox people

do, by taking the Bible seriously and studying it carefully, he believes he has come up with an understanding of the real "meat" of the Bible.

After being pastor of several Assemblies of God churches, Berkich became pastor of the non-denominational All Faiths in Christ Church in Topeka, Kan., in 1968. The results of a Thursday night Bible study led Berkich and many church members to question traditional Christian teachings.

The church closed its doors, and 80 percent of its 500 members went to other churches. The rest stayed on with Berkich in what was to become what he calls a 13-year "sequestered study" to uncover what the Bible message, especially the Apostle Paul's writings, was all about. The 100 or so who stuck with him dwindled to about 60 who continued to support Berkich and his family while he studied in Lawrence, Kan., where he lives.

Finally, he wrote his book and is now ready to share his message with the world. He published the book earlier this year on his own after failing to persuade an established publisher to take it on. He said sales are going well, but he was vague about numbers. He said he has contacted 12 leading seminaries about presenting his views on their campuses, but he has had no takers.

He said his 100-city publicity tour is going well and creating a lot of interest and many telephone calls for his kit. For anyone interested, the number is 1-800-354-8858.

Press contacts on the tour are being arranged by a New York City agent. It seems you can't just tack up your ideas on a church door and expect to launch a reformation.

SIN AND GOD: CATALOG OF HEINOUS SINS: PROVERBS 6:16-19

The context of Proverbs 6:16-19:

WISDOM'S PRINCIPLES: PROVERBS 6:1-31

- 1A. How they goad us: 6:1-11
 - 1b. If we have become surety: 6:1-8
 - 2b. If we have become slothful: 6:6-11
 - 1c. A call to look: 6:6-8
 - 1d. The ant's wisdom: 6:6
 - 2d. The ant's world: 6:7-8
 - 2c. A call to listen: 6:9-11
- 2A. How they guide us: 6:12-19
 - 1b. The character of the sinner: 6:12-15
 - 2b. The catalog of sins: 6:16-21
 - 1c. An explanation about the Sovereign: 6:16
 - 2c. An enumeration of sins:
 - 1d. The disdainful look: 6:17a
 - 2d. The deceitful tongue: 6:17b
 - 3d. The deadly hand: 6:17c
 - 4d. The depraved heart: 6:18a
 - 5d. The delinquent foot: 6:18b
 - 6d. The dishonest witness: 6:19a
 - 7d. The deliberate meddler: 6:19b
- 3A. How they guard us: 6:20-35
 - 1b. From adversity: 6:20-23
 - 2b. From adultery: 6:24-35

(The general idea for the outline is derived from John Phillips, *Exploring Proverbs, I*, Loizaux, 1995. I am indebted to this volume for much helpful material.)

SIN AND GOD: CATALOG OF HEINOUS SINS: PROVERBS 6:16-19

1A. An Explanation about the Sovereign:

Proverbs 6:16 These six things doth the LORD hate: yea, seven are an abomination unto him:

1b. The idiom:

“Six things. . .yea seven” is an idiomatic Hebrew expression. The prophet Amos used it in his diatribe against the sins of the nations (Amos 1:3, 6, 9, 11, 13; 2:1, 4, 6).

Amos 1:3 Thus saith the LORD; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron:

Job 5:19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

According to Delitzsch, the idiomatic expression shows that the seven are to be numbered separately, and the seventh is the *non plus ultra* of all that is hated by God (146), meaning that there is no sin more hated by God than the seventh sin.

2b. The implication:

1c. Implications in relation to God:

God has divine abhorrence. Some sins are more grievous than others. The human organs are listed in a descending order: eyes, tongue, hands, heart, feet, speaking lies, instigating strife.

The first three characteristics are related to each other as mental, verbal and active, as denoted by the members of the body by which these characteristics are manifested. As in the realm of virtues, meekness stands at its head; so pride stands at the head of the list of seven sins as “the sin of sins” (Delitzsch, *Proverbs*, 147).

2c. Implications in relation to Satan:

The seven grievous sins are all characteristics of Satan and stand in contrast to the sinless Son of God.

2A. The enumeration of the sins:

1b. The Lord hates the **disdainful look**—each time. “a proud look.” 6:17a

1c. The lexical meaning:



The term “haughty eyes” refers to a proud look suggesting arrogant ambition. We speak of a person as “looking down his nose at someone else.” In the Old Testament, the pompous Assyrian invader in Isaiah 10:12-14 as well as the proud king of Daniel 11:12 is described as being intolerably proud. God will not tolerate anyone who thinks of himself more highly than he ought (Prov. 21:4; Isa 2:11-17)

2c. Satan’s example:

Satan’s initial sin was that of pride. He cast his evil gaze on the throne of God and planned an even higher seat of glory for himself.

3c. Christ’s example:

The Lord looked down from His lofty throne in compassion and grace upon poor fallen man made of the dust of the earth. He emptied Himself and became a human and a criminal for the sake of fallen man (Eph. 2:5ff). Ralph Wardlaw says that “the pride of religion is of all things the most *irreligious*. You know what I mean—the pride of the Pharisee when he stood in God’s sanctuary before the very ‘beauty of holiness’ and prayed, ‘God, I thank thee that I am not as other men are.’ That this pride of self righteousness is an abomination in God’s sight, His whole word tells us. And the verdict of Jesus in the parable referred to, testifies in the plainest terms” (*Lectures on the Book of Proverbs*, 178).



THE PHARISEE AND PUBLICAN.

2b. The Lord hates the **deceitful tongue**—"the lying tongue." 6:17b

1c. The lexical meaning:

The term literally means "a tongue of deception." It is used in Jeremiah 14:14 to portray false prophets who deceive people and in Psalm 109:2 to describe the deceiver who betrays—a passage that the disciples applied to Judas Iscariot in Acts 1:20.

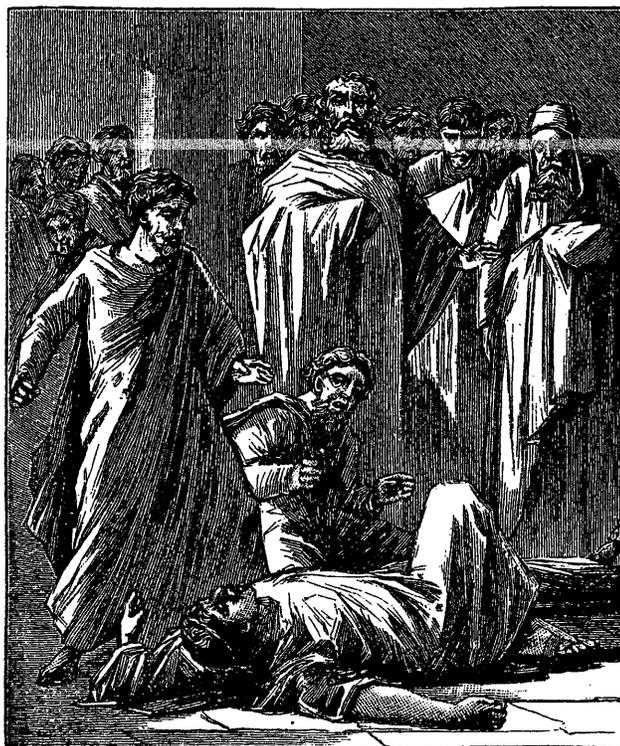
2c. Satan's example:

Satan is the father of lies (John 8:44). He came into the Garden of Eden to deceive. He is the author of all untruth, "the ultimate source of all religious, philosophical, scientific, social, economic and political error" (Phillips, 146).

3c. Christ's example:

The Lord Jesus is the Truth. He cannot lie. He told the truth to Caiaphas knowing it would cost Him His life in Matthew 26:62-66.

The case of Ananias and Sapphira is an illustration of God's estimate of lying, even in a believer. God set an example in the early church for discipline in two believers who lied with impunity.



DEATH OF ANANIAS.

3b. The Lord hates the **deadly hand**—"hands that shed innocent blood."
6:17b

1c. The lexical meaning:

The third description focuses on the hands as the instruments of murder. Genesis 9:6 prohibited shedding human blood because people are made in the image of God. But the shedding of "innocent blood" was an even greater crime. King Manasseh had filled the streets with innocent blood (2 Ki. 21:16; 24:4).

2c. Satan's example:

Christ referred to Satan as "a murderer from the beginning" (John 8:44). Little did Eve realize as she listened to the serpent's deceitful speech, that Cain, her firstborn son, would grow up to be a murderer. Since then, rivers of blood have flowed in crimson tides, due to Satanic motivation. In Rev. 14:20 a river of blood during the battle of Armageddon will extend for 200 miles in all the low places of Israel.

3c. Christ's example:

Instead of bringing death, Christ brought life. His hands were placed in blessing on the heads of little children, they gave sight to the blind, leprosy fled and the dead arose. In contrast to the hands shedding innocent blood He provided His precious blood that cancels all of human sins. His hands will forever bear the imprint of the Roman nails.

Cain is the first murderer and his judgment shows the severity of the crime; a crime so great, that after the flood, God demanded capital punishment to be meted out upon all those who take the life of another.



CAIN KILLS ABEL.

4b. The Lord hates a **depraved heart**—"a heart that deviseth wicked imaginations." 6:18a

1c. The lexical meaning:

The fourth phrase concerns the heart that "devises wicked schemes." According to Proverbs 4:23, the heart is man's most important immaterial capacity: "Above all things that are to be guarded, guard your heart, for out of it are the goings forth of life." (literal translation) Here in Proverbs 6:18a, the heart plots evil. God early on declared that the human heart was capable of this.

Genesis 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Adam lived for 930 years and watched human wickedness take deep root on the earth, a wickedness that encompassed every person from the youngest to the eldest in his attitude and actions. The Flood was the only remedy for that.

2c. Satan's example:

Satan gloats over the depravity of man. He is the one who approaches man through the three avenues of temptation and when man plots evil Satan delights in this wickedness. As Phillips well says, "The depraved heart is seen today, for example, in people who publish, peddle, and purchase pornography. They are an abomination in the sight of God."

3c. Christ's example:

In contrast to the wickedness of the human heart which is "deceitful above all things and desperately wicked" (Jeremiah 17:9), Jesus Christ is pure, holy and undefiled (Hebrews 7:26). He "knew no sin" (2 Corinthians 5:21). (Phillips, 146)



THE FLOOD.

5b. The Lord hates the **delinquent foot**—"feet that be swift in running to mischief." 6:18b

1c. The lexical meaning:

The fifth description uses the figure of "feet that are quick to rush into evil." This expression captures the enthusiastic and total involvement in activities that bring harm and hurt to all concerned.

2c. Satan's example:

It was Satan who ran to and fro upon the earth to cause trouble for Job. When Satan appeared before the God of heaven to give an account of himself, the Lord inquired where he came from. Satan replied, "From going to and fro in the earth, and from walking up and down in it" (Job 1:7). Clearly he did not do so to help people but to hurt them. Asked if he had taken note of Job and his integrity and his piety, Satan immediately began to slander and ridicule him. When God granted Satan permission to test Job, Satan wasted no time in ruining this man of God. Disasters came upon Job with lightening speed.

3c. Christ's example:

The Lord's feet were always employed in the helping and healing of others, back and forth across Israel from one coast to another, looking for the diseased, the downtrodden, the distressed and discouraged.

Job was an example of true piety where Satan acted with perfidy to injure Job.



JOB RECEIVING EVIL TIDINGS.

6b. God hates a **dishonest witness**—"the false witness that speaketh lies."
6:19a

1c. The lexical meaning:

Here the focus is on perjury, "a false witness," which is a direct violation of the Decalogue. This character pours out *lies*, the term also found in Psalm 44; Amos 2:4 and Micah 1:14.

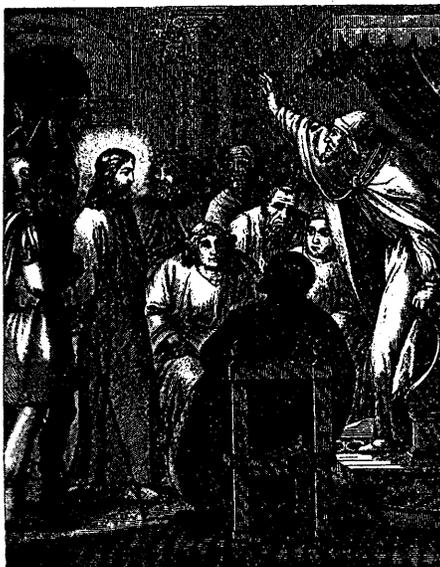
It is interesting that two of the heinous sins are similar to each other, that of verse 17a "a lying tongue" and here in 19a "a false witness that pours out lies." The Bible contains several "God is" statements: God is life, God is light, God is truth. No sin can be more offensive to God than the distortion of the truth, especially as in the case of a false witness who purposely seeks to damage others.

2c. Satan's example:

Satan attempted to use false witnesses to secure the death of Christ. Christ's enemies were not interested in honest witnesses; they wanted witnesses who would distort Jesus' words, taken out of context. Matthew 26:60 says, "Many false witnesses came."

3c. Christ's example:

In contrast to the sin of a false witness, being instigated by Satan, the father of all lies, Jesus Christ came to bear witness of the truth. He is truth in the absolute sense. "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). He prayed that his own would also be set apart unto truth: "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:17-19).



JESUS BEFORE THE HIGH PRIEST.

7b. The Lord hates a **deliberate meddler**—"he that soweth discord among brethren" 6:19b

1c. The lexical meaning:

The final description in the roster of sins is general. God hates one "who stirs up dissention." Dissention is attributed by the writer of Proverbs to contentious, quarreling people (21:9; 26:21; 25:24) who have a short fuse (15:18). The Apostle Paul, on the other hand, warns against envy, malice and strife as works of the flesh.

1 Timothy 6:4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

2c. Satan's example:

Phillips has well underscored this evil effort of Satan: "Satan, the meddler stirred up Cain against Abel, Ishmael against Isaac, Esau against Jacob, and the sons of Jacob against Joseph" (Proverbs 1:48).

3c. Christ's example:

Phillips underscores the efforts of Jesus to make peace: "Jesus, on the other hand, is the healer of broken homes, the reconciler of estranged brethren, the Prince of Peace. He matched Peter the doer with John the dreamer; Simon the Zealot with Matthew the former traitor; down-to-earth Philip with guileless Nathaniel" (148).



JOSEPH SOLD BY HIS BROTHERS.

3A. Conclusion:

1b. Observations on the passage:

1c. These seven sins are against the second table of the Decalogue (The Ten Commandments).

2c. These sins, as all other sins, originate from the heart:

Matthew 12:34-35 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

Matthew 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

3c. The eyes, tongue, hands, heart and feet are in themselves good. But as organs they can be prostituted to a base purpose. Every part of our nature is susceptible to this prostitution.

4c. Pride is at the forefront of the sins which God hates. Like an infectious disease, it taints the sound parts and corrupts every virtue.

5c. Pride, lying and cruelty are the opposites of humility, truthfulness and charity.

6c. The avoidance of these sins should not be because of their punishment but because God hates them and we wish to please God.

7c. Since the believer still has the old nature, he is still capable of committing any or all of these sins.

1 Peter 4:15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

2b. Lessons from the passage:

1c. God's ultimate desire:

These seven sins God will not tolerate. He hates them. Then, conversely, He must love and desire (1) humility, (2) truthful speech, (3) preservation of life, (4) pure thoughts, (5) eagerness to do good things, (6) honest witnesses, and (7) peaceful harmony. (*The Expositor's Bible Commentary*, V, 936).

2c. The example of Jezebel:

Phillips gives an illustration of a person who is the living incarnation of these seven sins which the Lord hates:

In secular and sacred history we can find many people who were living incarnations of these seven things the Lord hates. The one who comes most forcibly to my mind is Jezebel. She had a *proud look*. Apparently she was a handsome woman, for she is famous for painting her face and adorning her hair. Indeed it seems she thought her looks would somehow influence the redoubtable Jehu (2 Kings 9:30). But she was sadly mistaken.

We can picture Jezebel's proud look when she asked Ahab if he was going to allow Naboth to keep his vineyard. We can see the flash in her eye as she said, "Dost thou now govern the kingdom of Israel?" (1 Kings 21:7) We can see the proud toss of her head as she said, "I will give thee the vineyard of Naboth." No stubborn citizen would stop this imperious daughter of a neighboring pagan king!

Jezebel also had a *lying tongue*—or what amounted to the same thing: she forged letters. "She wrote letters in Ahab's name," the historian said (1 Kings 21:8). Lies were a useful instrument of statecraft in Jezebel's reign.

Jezebel's *hands shed innocent blood*. They were dyed crimson. She "cut off the prophets of the Lord" (1 Kings 18:4) and would have murdered Elijah if she could have laid hands on him (19:1-2). Indeed her name is linked with the first recorded use of civil power in Israel against the true faith.

Jezebel's *heart devised wicked imaginations*. Her evil heart gave Israel over to an immoral idolatry far worse than the idolatry of Jeroboam (1 Kings 16:30-33). She was a devotee of the Phoenician goddess Astarte. And Jezebel's evil heart planned the murder of Naboth.

Jezebel's *feet were swift in running to mischief*. The awful relentless plan and purpose of Jezebel is underlined in the

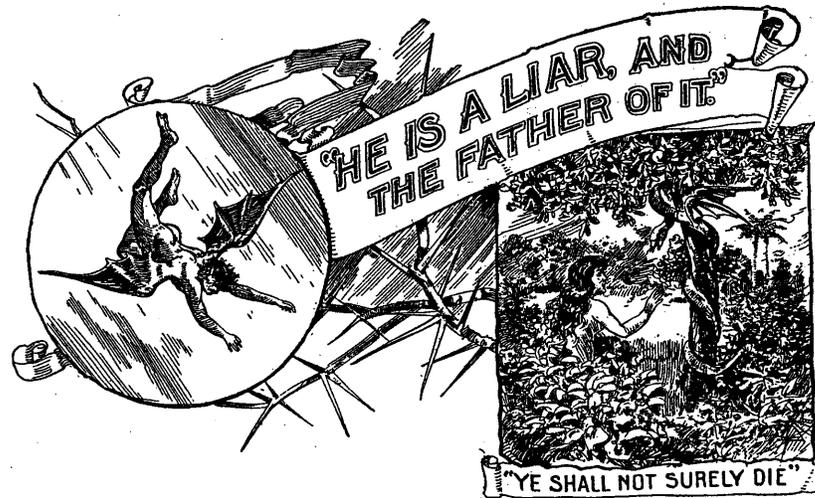


polysyndeton that carries on the story of Naboth. “*And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: And set two men, sons of Belial, before him, to bear witness against him...And then carry him out, and stone him, that he may die*” (1 Kings 21:9-10, italics added).

Jezebel demanded that *false witnesses* be used to doom poor Naboth. They were to accuse him of blaspheming God and the king (21:10,13).

To complete the picture of Jezebel, we note that she *sowed discord* in the land. When her son Joram hoped to come to some kind of terms with Jehu, Joram said, “Is it peace, Jehu?” Jehu answered, “What peace, so long as the whoredoms of thy mother, Jezebel and her witchcrafts are so many?” (2 Kings 9:22) It is no wonder that many centuries later when exposing the spiritual degeneracy of the church at Thyatira, the Lord referred to “that woman Jezebel” (Revelation 2:20). The behavior of that church was reminiscent of wicked Jezebel who embodied the things the Lord hates (Phillips, *Exploring Proverbs*, 148, 149, italics in the original).

GOD HATES AND DETESTS PROVERBS 6:16-19	GOD LOVES AND DESIRES
There are six things the Lord hates, seven that are detestable to Him:	
1. Haughty Eyes	1.
2. A Lying Tongue	2.
3. Hands that shed innocent blood	3.
4. A heart that devises wicked schemes	4.
5. Feet that are quick to rush into evil	5.
6. A false witness who pours out lies	6.
7. A man who stirs up dissention among brothers.	7.



THE SERPENT AND THE SAVIOR

5 "I will"s of Isaiah 14:13-14 2 Kings 9:22; Rev. 2:20	"A Proud Look"	Philippians 2:5ff; Matthew 11:29
John 8:44	"A Lying Tongue"	John 14:6; Matthew 26:62-66
John 8:44	"Hands that shed innocent blood"	John 11:25; John 14:6
Genesis 6:5	"An heart that devises wicked imaginations"	Hebrews 7:26; 2 Corinthians 5:21
Job 1:7	"Feet that be swift in running to mischief"	John 4:4-5
Matthew 26:60, Rev. 12:10	"A false witness that speaketh lies"	Rev. 1:5
	"he that soweth discord among brethren"	Matthew 11:28

GOD HATES AND DETESTS PROVERBS 6:16-19	GOD LOVES AND DESIRES
There are six things the Lord hates, seven that are detestable to Him:	
1. Haughty Eyes	1. Humility
2. A Lying Tongue	2. Truthful Speech
3. Hands that shed innocent blood	3. Preservation of Life
4. A heart that devises wicked schemes	4. Pure Thoughts
5. Feet that are quick to rush into evil	5. Eagerness to Do Good
6. A false witness who pours out lies	6. Honest Witness
7. A man who stirs up dissention among brothers.	7. Peaceful Harmony

**SIN AND THE LAST DAYS: THE COURSE OF
END-TIME APOSTASY:
2 TIM. 3:1-5**



1A. The Chronology of the Final Apostasy: 2 Timothy 3:1

This know also, that in the last days perilous times shall come.

1b. The definition of the last days:

The whole period of the church age, between the ascension of Christ and His return, though here clearly the last days of the age are meant.

2b. The description of the last days:

- 1c. In the last days perilous or dangerous times will set in, literally, would be imminent.
- 2c. Paul referred earlier to the danger of the last days: 1 Tim. 4:1-3
- 3c. The conditions described for the last days have the following characteristics:
 - 1d. The premonitory symptoms are already appearing.
 - 2d. These symptoms were apparent in Timothy's church in Ephesus: 1 Tim. 4:4-9
 - 3d. These conditions have always been present in Christendom.
 - 4d. The severity as well as the wide distribution of the conditions make the last times ever more perilous.
 - 5d. The believer today should be surprised if there were not a widespread declension in doctrine and decorum.
 - 6d. The nineteen symptoms amount to "mass corruption, of a breakdown of law and tradition" (Ryrie, *Study Bible*, 1719n).
 - 7d. If Timothy was commanded to know these things (v. 1, *ginoske*, imperative) how much more should the believer today be on guard against the fearful symptoms of the last days.

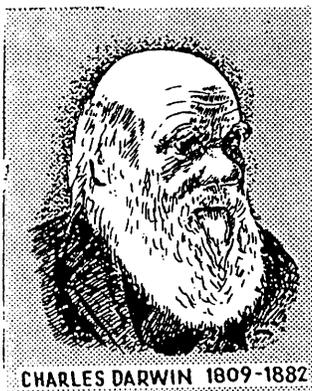
2A. The Concept of Apostasy:

1b. The definition of apostasy:

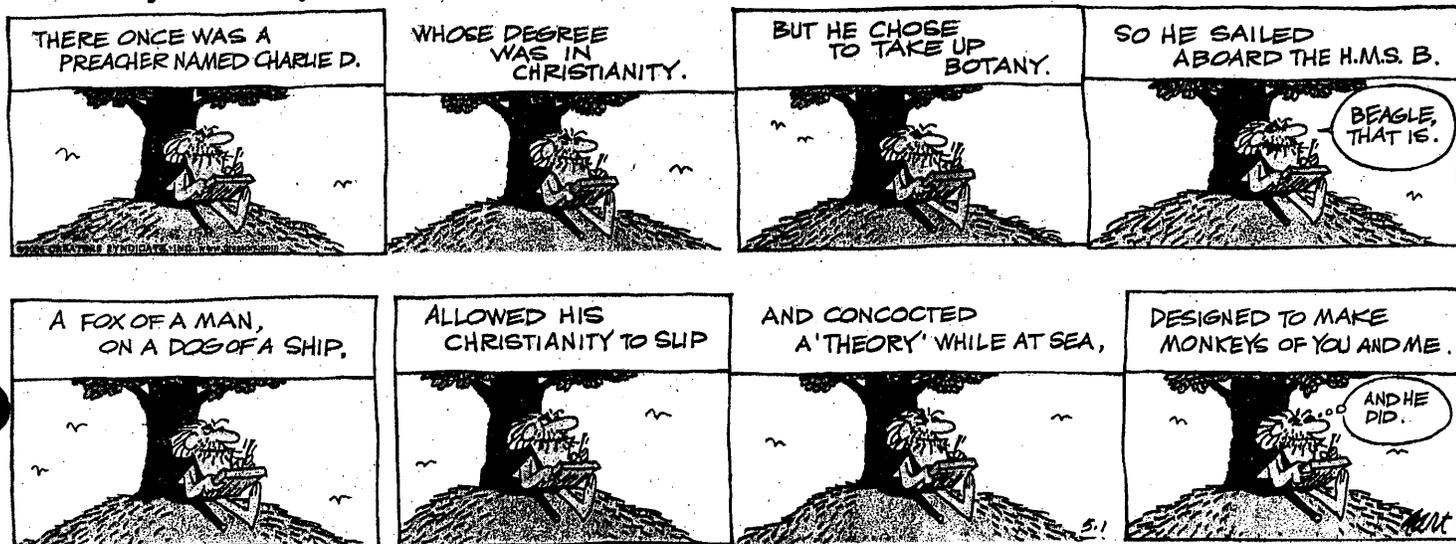
- 1c. Apostasy is a departure from a formerly professed position: The word *apostasy* is derived from *aphistemi*—to stand off from, fall away, apostatize.
- 2c. In a technical sense, apostasy is a sin committed by an unbeliever who used to profess the truth then turned his back on his formerly held position.

Several glaring contemporary examples come to mind:

- ❖ Ted Turner, who came from an evangelical home, attended church three times a week, and felt called to missions, now is one of the greatest scoffers of Christianity in our country.
- ❖ Robert Schuller, a pastor in the Reformed Church of America, subscribed to its conservative doctrinal position but then turned from that and now preaches a gospel that omits any mentioning of sin, insisting that the greatest sin that man can commit is that of lack of self-esteem.
- ❖ Charles Darwin, of 150 years ago, who studied for the ministry, then began to question the miraculous elements of the Old and New Testament, and then popularized the hypothesis of an illusion to explain life on this planet without any need for a Creator God.



B.C./ by Johnny Hart



her'e-sy (hĕr'ĕ-sī), *n.*; *pl.* -SIES (-sīz). [ME. *heresie*, *eresie*, OF. *heresie*, *eresie*, F. *hérésie*, L. *haeresis*, Gr. αἵρεσις a taking, a taking for one's self, a choosing, a choice, a sect, a heresy, fr. αἵρεῖν to take, choose.] 1. Religious opinion opposed to the authorized doctrinal standards of any particular church, esp. when held by a person holding the same general faith, and tending to promote schism or separation; lack of orthodox or sound belief; rejection of, or erroneous belief in regard to, some fundamental religious doctrine or truth; heterodoxy. Formerly, in countries having an established church, heresy was a crime, and consisted in refusal to accept any prescribed article of faith. The canon law names 82 different sorts. In England the writ "De heretico comburendo" was abolished by 29 Car. II. c. 9, and various toleration acts have practically abolished civil punishment for heresy.

Deluded people! that do not consider that the greatest heresy in the world is a wicked life. *Tillotson.*

2. An opinion held in opposition to the established or commonly received doctrine, and tending to promote division or dissension; — usually said in reproach.

New opinions

Divers and dangerous, which are heresies. *Shak.*

3. A characteristic opinion held by a person or a party; a particular body or style of doctrine; a sect.

After the study of philosophy began in Greece, . . . because every man took what opinion he pleased, each several opinion was called a heresy; which signified no more than a private opinion, without reference to truth or falsehood. *Hobbes.*

When I call dueling, and similar aberrations of honor, a moral heresy, I refer to the force of the Greek αἵρεσις, as signifying a principle or opinion taken up by the will. *Coleridge.*

her'e-tic (hĕr'ĕ-tĭk), *n.* [ME. *heretike*, *eretike*, F. *hérétique*, L. *haereticus*, Gr. αἱρετικός able to choose, heretical, fr. αἵρεῖν to take, choose. See HERESY.] One who holds to a heresy; esp., one who, having made a profession of Christian belief, deliberately and pertinaciously upholds a doctrine varying from that of his church, or rejects one prescribed by his church.

Syn. — HERETIC, SCHISMATIC, SECTARIAN (OR SECTARY), DISSENTER, NONCONFORMIST. A HERETIC is one who maintains heterodox, or rejects orthodox, opinions or beliefs; a SCHISMATIC is one who (often unjustifiably or contentiously) separates from, or (esp.) provokes division in, a church or communion; a SECTARIAN (frequent as adj.) is an ardent, often narrow-minded or bigoted, adherent of a sect; as, "There is sprung up an heretic, an arch one, Craumer"

HERESY

αἵρεσις

a-pos'ta-sy (-tā-sī), *n.*; *pl.* -TASIES (-sīz). [ME. *apostasia*, F. *apostasie*, L. *apostasia*, fr. Gr. ἀποστασία a standing off from, a defection, fr. ἀποστήναι to stand off, revolt; ἀπό from + στήναι to stand. See OFF; STAND.] An abandonment of what one has voluntarily professed; a total desertion or departure from one's faith, principles, or party; an apostate's act of renunciation; esp., the renunciation of a religious faith.

Apostasy. — This consists in the total renunciation of Christianity, by embracing either a false religion or no religion at all. The offense can only take place in such as have once professed the true religion. *Blackstone.*

(*Apostasy*) . . . is of three kinds: that from the Christian faith; that from ecclesiastical obedience; and that from a religious profession, or from holy orders. *Cath Dict.*

a-pos'tate (ā-pōs'tāt), *n.* [L. *apostata*, Gr. ἀποστάτης. See APOSTASY.] 1. One who has forsaken the faith, principles, or party, to which he before adhered; esp., one who has forsaken his religion for another; pervert; renegade. 2. *R. C. Ch.* One who, having taken sacred orders, renounces his clerical profession without lawful dispensation. **Syn.** — See PERVERT.

a-pos'tate (-tāt), *a.* Pertaining to, or characterized by, apostasy; faithless to moral allegiance; renegade.

So spake the apostate angel.
A wretched and apostate state.

Milton.
Steele.

APOSTASY

ἀποστασία

- 3c. In a non-technical sense, the term *apostasy* is used for individuals who depart from the faith.
- 4c. The sin of apostasy is in view here, as is apparent from the parallel passage of 1 Timothy 4 where Paul identifies the source of this latter day departure.
- 2b. The difference between apostasy and heresy:

Heresy is a sin committed by Christians. The Word means party or division. A heretic is a believer who introduces false doctrine, causing a division.

Examples, again, are numerous:

- ❖ Marvin Rosenthal, after preaching the pretribulational rapture view for forty years, now denies the believer's blessed hope. Many churches have split over this issue.
- ❖ John MacArthur teaches that an individual has to dedicate his life as a *sine qua non* for salvation. A person is saved only when he makes Christ the Lord of his life. This is a confusion of salvation and sanctification and falls under the curse of another gospel (Gal 1:8-9)
- ❖ Clark Pinnock earlier defended the inerrancy of the Scriptures and now subscribes to an ever greater array of gross errors, such as an errant Scripture, a finite God Who does not know comprehensively the future and the possibility of salvation for heathens apart from Christ.

C oncepts for C orruption in C hristianity		
	<i>HERESY</i>	<i>APOSTASY</i>
Greek Term	αἵρεσις	ἀποστασία
Lexical Meaning	CHOICE	ABANDONMENT
Cultural Significance	SEPARATED PARTIES	REMOVED POSITION
Proper Synonym	HETERODOXY	DEPARTURE
Scriptural Reference	TIT. 3:10 1 COR. 11:19; GAL. 5:20	ACTS 21:21 2 THESS 2:3 LK. 8:13; 1 TIM. 4:1; HEB. 3:12
Biblical Usage	OPPOSING ÒPINION TO THE TRUTH	TOTAL DESERTION FROM THE TRUTH
Tentative Definition	ESPOUSAL OF ERROR CAUSING DIVISION	A WILLFUL DEPARTURE FROM PROFESSED TRUTH

ἀφίστημι. "to fall away."		
ST. LUKE 8 13 They on the rock <i>are they</i> , which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.	I TIMOTHY 4 NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;	HEBREWS 3 12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.
Apostatizing from the True Word	Apostatizing from the True Faith	Apostatizing from the True God
Believed and received the Word with joy but fell away	Fulfillment by Jude; no Holy Spirit (cf. Rom. 8:9b)	Evil heart of unbelief

3A. The Catalog of Future Apostasy:

2 Timothy 3:2-4 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God.

In the perilous times of the last days, people will be:

- 1b. Lovers of themselves (*philantoi*, *hapax*, ie used only here in the N.T.)
The prominent position of this sin suggests that it is the root of the following vices.
- 2b. Lovers of money (*philargyroi*); 1 Tim. 6:10
The word means avaricious and is used only here and in Luke 16:14.
- 3b. Boastful (*alazones*)
Men will be imposters, braggarts (cf. Rom 1:30).
- 4b. Proud (*hyperephanoi*)
The term means literally, showing oneself above others. An inflated estimate of oneself, despising others and even treating them with contempt. Whereas boastful refers especially to words, proud relates to the thoughts.
- 5b. Abusive (*blasphemoi*)

The term does not refer to blasphemy against God but the reviling of others, a trait springing from their contempt.

- 6b. Disobedient to their parents (*apeitheis*), Rom. 1:30
Ralph Earle observes: "and it may well be questioned whether children and young people were ever more disobedient to their parents than they are today" (*The Expositor's Bible Commentary, XI*, 406). This sin involves the rejection of lawful authority, (as in Jude 8), a distinctive trait of the antichristian way of doing things and the vice appears to be the source of the sins that follow. This and the next three adjectives begin with *a-*negative, meaning without or lacking a designated virtue.
- 7b. Ungrateful (*acharistoi*), this term is used only here and in Luke 6:35. The lack of gratitude must be recognized as one of the greatest evils of our times.
- 8b. Unholy (*anoisioi*), this term is used only here and in 1 Tim. 1:9. The description is of an impious person who has no fellowship with God and lives a secular lifestyle apart from God.
- 9b. Without love (*astorgoi*)
A reference not only to a lack of affection, but a lack of natural affection (Rom. 1:31, heartless).
- 10b. Unforgiving (*aspondoi*)
Originally, the term meant "without a treaty or covenant," thus irreconcilable, implacable.
- 11b. Slanderers (*diaboloï*)
The word is usually translated "devil" (1 Tim. 3:6-7; 2 Tim. 2:26). But here it means false accusers. In contrast to *blasphemoi*, the open revilers, the *diaboloï* are prone to slander.
- 12b. Without self-control (*akrateis*, after hapax) This and the next two adjectives also begin with *a-* negative. The meaning is without self-control, especially in regard to personal lust, incontinent.
- To mind come the escapades of Jimmy Swaggart and Jim Bakker. Both individuals have brought enormous reproach upon the cause of Christ.
- 13b. Brutal (*anemeroi*)
The term literally means untamed, the exact opposite of civilized. The hippies and protesters of the 1960's are a classic case in point.
- 14b. Not lovers of good (*aphilagathoi*)

This word is only used here in all of Greek literature, though its meaning is clear from its composition: *a-* negative, *philos* (lover) and *agathos* (good).

- 15b. Treacherous (*prudotai*)
This means disposed toward betrayal. This and the next adjective begin with the prefix *pro-*, indicative of an aggressive tendency toward vice.
- 16b. Rash (*propeteis*)
Literally, the term means falling forward, headlong, thus reckless, foolhardy. These individuals are under the influence of their prejudices, acting not on higher principles but under the pressure of their circumstance.
- 17b. Conceited, puffed up (*tetyphomenoi*) (The term is used only here and in 1 Tim. 3:6 and 6:4.) The root word *typhos* is smoke; thus to be conceited is to be wrapped up in smoke. The individuals are besotted by pride and self-conceit. They are “beclouded wholly through vain self-delusion” (*Lange’s Commentary on the Holy Scriptures*, XI, 4).
- 18b. Lovers of pleasure (*philedonoi*) rather than lovers of God (*philo theoi*)
The prefix *phil-* here and in characteristics 1, 2, and 14 indicates persons who are “lovers of . . .” These individuals are *philedonai* rather than *philotheioi*, pleasure loving rather than God loving. Even today the amusements of the culture are for many professing Christians more important than the assembly of the church.
- 19b. Having a form of godliness but denying the power (*morphosin*, “outward shape”)
“Their condemnation is that they are living in the semblance of God’s fear but have repudiated its reality” (Alford, *Greek New Testament*, III, 381)

There is hardly discernable a formal rule of arrangement of this catalog of corruption, the last days underscoring, perhaps, the manifold nature of these manifestations of evil.

4A. The Cause of the Future Apostasy:

1b. The snare of the devil:

2 Timothy 2:26 And that they may recover themselves out of the *snare of the devil*, who are taken captive by him at his will.

The devil is able to control the allegiance and attitudes of believers.

2b. The doctrine of demons:

1 Timothy 4:1-2 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and *doctrines of devils*; 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

5A. Conduct Toward the Fearsome Apostasy:

1b. The admonition of believers who have fallen in error:

2 Timothy 2:24-25 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

2b. The avoidance of unbelievers who manifest the works of the devil.

2 Timothy 3:5 Having a form of godliness, but denying the power thereof: *from such turn away.*

3b. Alertness to the signs of the times:

2 Timothy 3:1, 13 This know also, that in the last days perilous times shall come. 13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

2 Timothy 4:3-5 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto fables. 5 *But watch thou* in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

1c. Confront unsound doctrine with sound doctrine:

2 Timothy 4:2-3 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 3 For the time will come when they will not endure *sound doctrine*; but after their own lusts shall they heap to themselves teachers, having itching ears;

2c. Communicate to others sound doctrine.

6A. Conclusion:

1b. The warning of Paul:

Paul is concerned about the perilous times in the last days.

2b. The burden of Paul:

- 1c. He warned about perilous times to come.
- 2c. He admonished Timothy and his flock to be alert, to confront this eschatological evil.

The obedient believer today:

- 1d. Discerns the signs of the times.
- 2d. Discriminates between believers and unbelievers where possible.
- 3d. Defends sound conviction while being adorned with godly conduct.

2 Timothy 3:10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience.

Apostolic Anticipation of Apostasy

Acts 20:29

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

1 Timothy 4:1

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Timothy 3:1

This know also, that in the last days perilous times shall come.

2 Peter 3:1-3

This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts



Manfred Kober

From: Olive Tree Views [admin@olivetreeviews.org]
Sent: Thursday, May 05, 2005 12:53 PM
To: MKober@RDFilms.com
Subject: What's Jack Van Impe's "Damascus Road" Experience?

Jack Van Impe and His "Damascus Road" Experience--Jan Markell
 Olive Tree Ministries, Inc.
 www.olivetreeviews.org

Semi-Weekly Review of the News - May 5, 2005

I very sparingly and cautiously name names and single out ministries that to me really deserve it. Most Christian leaders either remain silent on these issues or join in with praise today for teachings and movements that are questionable because "truth has fallen in the streets" (Is. 59). As a result, Christendom is ravaged today because we are in the generation of 2 Timothy 4:1-5: "The time will come when they will not endure sound doctrine, having itching ears; and they shall turn away their ears from truth and be turned to fables." It also says that in the latter days, some will "give heed to seducing spirits....." (I Timothy 4:1).

I do not know what has overtaken Dr. Jack Van Impe other than strong delusion. Here is a man who has much of the Bible memorized. While Jack's flamboyant style has been criticized over the years, I and many others have given him credit for presenting the truths of Bible prophecy when few others will touch the topic. When the Bush administration sought a chart of end-time events a few years ago, they sought out Dr. Van Impe and the information was passed on to Condoleeza Rice. This is fact, not rumor. Week after week for years, Jack has presented Premillennial Dispensational truth: A literal coming Millennium, literal antichrist, literal Tribulation, literal Battle of Armageddon, and at the center of all of this, national Israel and her important central role in the Bible--past, present, and future. He regularly denounces the newest fad in the church, "Replacement Theology"--the Church is the new Israel.

But starting on his April 16 show, Van Impe has praised Pope John Paul II, the Vatican, Catholic theology, Pope Benedict 16th, the Catholic Catechism, and Rome non-stop. It has been thus far a three-week infomercial. Jack and Rexella insist that as long as we agree on the virgin birth, the deity of Christ, the bodily resurrection, and substitutionary atonement, we can set aside all other disagreements and accept Catholicism. We can set aside the adoration of Catholics for Mary, papal infallibility, baptismal regeneration, exaltation of the Eucharist, the doctrine of good works, indulgences, purgatory (which makes a mockery of Christ's death on the cross), the power of the priesthood, and more. And then there is the Vatican's strong belief in Replacement Theology and their eschatological belief that the Catholic Church will prepare the way for Christ's return.

Van Impe stated on his April 16 show that he is no longer a "right-wing fundamentalist" but didn't say what he now was. He stated he has had a "Damascus Road experience" with Catholicism and has stopped short of announcing his conversion but one has to wonder if he has done that. Jack insists that Catholics are "fundamentalists" even though Jack now denounces fundamentalism and says that "fundamentalism deteriorated many years ago." He is speaking out of two sides of his mouth.

He is now reading on air from the Catholic Catechism, and the theme of three programs has now been unity, unity, unity (ecumenism), and that Protestants must have unity with Rome as he lauds "Evangelicals and Catholics Together (ECT)." The next step with ECT is going to be Protestants embracing Mormonism for what we agree on, disregarding our major differences. We can see this already forming.

Van Impe is also lauding the prophecy of St. Malacy as fact, that only one more pope remains and then the end shall come. This St. Malacy story is in the same category as Nostradamus and no one should look upon it seriously. No man knows the future with this kind of specifics. This gives prophecy-lovers a bad name, pegged as sensational, date-setters, etc.

Jack and Rexella have pushed their video on Pope John Paul II for three weeks as, "the

most important product we carry."

Though Van Impe has taught on Revelation for fifty years, he apparently cannot see that the events in Rome in the last two months are a foreshadowing of Revelation 13 and 17 with emphases on the one-world religion.

Van Impe also says he believes there is validity in the apparitions of Mary, when in fact, these "angels of light" have Mary declaring herself co-redeemer. Olive Tree Ministries carries a book and video/DVD on these apparitions that tell it like it is. See "Our Products" at www.olivetreeviews.org. You can order on the Web site or by mail. Overseas friends, please include \$10 for foreign shipping.

If the "elect can be deceived" (Matthew 24), I believe this has happened to Jack and Rexella Van Impe.

I encourage you to listen to my radio show with Mike Gendron on "Radio Archives" at the Web site. It's the April 23 radio show, both hours.

To listen to Van Impe yourself, go to his Web site, www.thegospel.org. Also visit my Web site and the category of "Spiritual Deception" to better understand the all-around deception among people of faith today.

Yes, I know many good Catholic people who are born again, and no, I do not have an answer for why they don't leave the Catholic Church. I am not interested in Catholic-bashing. As in my family background which is Judaism, faith can also be a culture from birth to the grave. Departing from it can be difficult at best and traumatic at worst, often losing loved ones who do not understand the decision to leave a life-long faith and lifestyle. Some stay in Catholicism to make a difference in their church. How effective this is I do not know.

While this email being sent to my list of 10,000 will result in many requesting removal, Olive Tree Ministries continues to stand for truth and always contends for the faith as outlined in the book of Jude.

Awaiting His return,
Jan Markell

Interview: Larry King and Billy Graham - April 2, 2005

(portion of transcript)

<http://transcripts.cnn.com/TRANSCRIPTS/0504/02/lkl.01.html>

KING: Did he tell you once that you and he were brothers?

GRAHAM: That's correct. He certainly did. He held my hand the first time that I met him about 19 - he's just been Pope for two years when I saw him first. Because when he was elevated to the papacy, I was preaching in his cathedral in Krakow that very day. And we had thousands of people in the streets. And watching the television today of Krakow has brought back many memories.

KING: You said that he was an Evangelist.

GRAHAM: He was, indeed. He traveled throughout the world to bring his Christian message to the world. And we see tonight the outpouring from the world that he touched. And I think he touched almost everybody in the whole world.

KING: What, Billy, in your thoughts -- you said you feel like it's a personal loss. What in the human sense was so special about him?

GRAHAM: I think it was his background in Poland. And I had finished preaching all over Poland, gotten to know many people, and I knew a little bit about where he came from.

And he was a suffering pope, too. He suffered as much as anybody you could ever imagine. His mother died when he was young. And he had that terrible assassination attack. And through it all, he taught us how to suffer. And I think in recent days he's taught us how to die.

KING: There is no question in your mind that he is with God now?

GRAHAM: Oh, no. There may be a question about my own, but I don't think Cardinal Wojtyla, or the Pope -- I think he's with the Lord, because he believed. He believed in the cross. That was his focus throughout his ministry, the cross, no matter if you were talking to him from personal issue or an ethical problem, he felt that there was the answer to all of our problems, the cross and the resurrection. And he was a strong believer.

about four years ago on radio stations KABC and KBRB by Father Vivian Benlima, then Director of the Office for Ecumenical and Interdenominational Affairs of the Archdiocese of Los Angeles, who just returned from a year's study at the Ecumenical Institute. It is the official teaching of the Roman Church.

The Billy Graham Evangelistic Association was the primary force for the founding of the Lausanne World Evangelism Conferences back in the 1980s. Especially in recent years these conferences have called on all churches, including the modernist ecumenical churches of the World Council of Churches and the Roman Catholic Church to cooperate with the evangelical churches in evangelizing the world for Christ. At Amsterdam '86, billed as a "school for evangelists" and sponsored by the Billy Graham Evangelistic Association, Graham revealed his ecumenical, inclusivist approach to worldwide evangelism. In the final press conference, Dr. Graham was asked by Dennis Costella, a news correspondent for *Foundation* magazine, how he could justify this melding together of such a disparate crowd of theologically disunited religious groups. Dr. Graham responded, "Evangelism is about the only word we can unite on. ... Our methods would be different and there would be debates over even the message sometimes, but there is no debate over the fact that we need to evangelize. ... I think there is an ecumenicity here that cannot [be gotten] under any other umbrella." Therefore, he averred, all the churches must be willing to disagree even on the question of what the Christian message to the world is.

More recently, in the spring of 1994, a group of both evangelical and Roman Catholic leaders signed a document called "Evangelicals and Catholics Together" (ECT). This document asserts that there is one Church (including both Protestant and Roman churches), that, therefore, they must work together in evangelizing the world for Christ, and agree that there will be no sheep-stealing, that is, proselytizing of members of one church to depart and join another church. ECT dismayed multitudes of Christians and elicited vigorous criticism from many Christian circles.

There can be little question that Dr. Billy Graham during almost forty years laid the major foundation for ECT. Where will the Billy Graham Evangelistic Association go in the future? Will the leadership that succeeds the founder continue down the same perilous path of compromising and diluting biblical truth until we arrive at total syncretism and universalism? May God forbid and warn His people!

* Robert E. Kofahl, Ph.D. and the Rev. Harold L. Webb certify the accuracy of the transcripts from *Paris I and II*, respectively, of the televised interview of Dr. Billy Graham by Dr. Robert Shuller.

evangelistic series in New York City sponsored by "a committee of twice-born men."

On his return to the States, Dr. Graham announced that he would come to New York in 1956 sponsored by the Ministerial Association of New York City. The committee of Bible-believing men sent a delegation to Dr. Graham begging him not to confuse the line between the gospel of grace and the false gospel of the modernist churches represented in the Ministerial Association. Graham turned a deaf ear to them, and came to New York with the requirement that all churches should be invited to participate in the campaign. In that campaign, the Billy Graham Association trained counselors sent from all sorts of churches, including the Roman Catholic Church. The policy was established of directing each inquirer during the campaign to his or her home church. Some Protestants were sent to modernist churches. Roman Catholics were directed back to the priest of the Roman church nearest to their home address. This policy of cooperation with the Roman Church continues to this day.

Dr. Graham has received honors from Roman Catholic circles, including an honorary degree from a Catholic college. In his last campaign in the British Isles, two leading prelates in the Roman Catholic Church in England sent out pastoral letters encouraging Catholics to attend the Graham meetings. One of these prelates explained to his parishioners that "Billy Graham knows our limits." That is, the Roman Church can count on him not to touch on any theological doctrines that contradict official Romanist teachings. Thus Dr. Graham will not explain that a sinner trusting in the Lord Jesus Christ for forgiveness of sins and eternal life must give up any trust he might have in any other object of faith; that he or she must trust in the Person, Jesus Christ, and Him alone, not trusting in Mary or saints, rejecting any trust in the sinner's good works or religious observances, relying totally on His perfect work of redemption, a substitutionary atonement on the cross, taking the sinner's place under the judgment of God and receiving in His body the total punishment for sin that the sinner deserves, and through repentance and faith receive the perfect righteousness of Christ, imputed by God to the believer, that makes the sinner forever acceptable to a holy God, and immediately a possessor of the gift of eternal life that cannot be forfeited or lost, kept by the power of God throughout all eternity. If Billy Graham were to preach this biblical and complete doctrine of salvation, he would at once lose the support of the Roman Catholic leaders. Multitudes of Roman Catholics would be warned and frightened from attending Billy Graham meetings.

The doctrine that Dr. Graham expressed to Dr. Shuller is exactly what the Pope and the Ecumenical Institute in Rome have been teaching for years. This is the idea that any pagan, practicing idolatrous worship, having no slightest knowledge of the Bible, the gospel of grace, or the Person and name and redeeming work of Jesus Christ—if he is a "good person" and if he is sincere in whatever he may believe—is automatically "redeemed by the blood of Christ." This false doctrine of salvation was clearly and explicitly asserted and defended in debate

Billy Graham Believes Catholic Doctrine of Salvation Without Bible, Gospel, or Name of Christ

By Robert E. Kofahl, Ph.D

Television interview of Billy Graham by Robert Schuller. Part I, an approximately 7-minute-long broadcast in Southern California on Saturday, May 31, 1997. The following is an exact transcript of an excerpt close to the end of this broadcast.*

Schuller: Tell me, what do you think is the future of Christianity?

Graham: Well, Christianity and being a true believer—you know, I think there's the Body of Christ. This comes from all the Christian groups around the world, outside the Christian groups. I think everybody that loves Christ, or knows Christ, whether they're conscious of it or not, they're members of the Body of Christ. And I don't think that we're going to see a great sweeping revival, that will turn the whole world to Christ at any time. I think James answered that, the Apostle James in the first council in Jerusalem, when he said that God's purpose for this age is to call out a people for His name. And that's what God is doing today. He's calling a people out of the world for His name, whether they come from the Muslim world, or the Buddhist world, or the Christian world or the non-believing world, they are members of the Body of Christ because they've been called by God. They may not even know the name of Jesus but they know in their hearts that they need something that they don't have, and they turn to the only light that they have, and I think that they are saved, and that they're going to be with us in heaven.

Schuller: What, what I hear you saying that it's possible for Jesus Christ to come into human hearts and soul and life, even if they've been born in darkness and have never had exposure to the Bible. Is that a correct interpretation of what you're saying?

Graham: Yes, it is, because I believe that. I've met people in various parts of the world in tribal situations, that they have never seen a Bible or heard about a Bible, and never heard of Jesus, but they've believed in their hearts that there was a God, and they've tried to live a life that was quite apart from the surrounding community in which they lived.

Schuller: [R. S. trips over his tongue for a moment, his face beaming, then says] I'm so thrilled to hear you say this. There's a wideness in God's mercy.

Graham: There is. There definitely is.

*Television Interview of Dr. Graham by Dr. Schuller continued:
Part II was broadcast on Sunday, June 8.*

*The following is an accurate transcription of a segment.**

Schuller: You knew....Fulton Sheen. You knew these men. Your comments on both of these men [Fulton Sheen and Norman V. Peale].

Graham: The primary way of communicating is to live the life, let people see that you're living what you proclaim.... [comments on his friendship and conversations with Fulton Sheen] I lost a very dear friend, and since that time, the whole relationship between me and my work, and you and your work, and the Roman Catholic Church has changed. They open their arms to welcome us and we have the support of the Catholic Church almost everywhere we go. And I think that we must come to the place where we keep our eyes on Jesus Christ, not on what denomination or what church or what group we belong to.

*Some Historical Background for Understanding
Billy Graham's Shocking Profession of
Roman Catholic Style Universalism in 1997:*

Billy Graham's first great city-wide evangelistic campaign was held in Los Angeles in 1949. At that time he made a public promise that he would never have any theological modernists (theological liberals) on his platform. Dr. Graham's first evangelistic campaign in England was held in the summer of 1954. On that tour he was accompanied by Dr. John Sutherland Bonnell, the pastor of the First Presbyterian Church in New York City. Dr. Bonnell was also the president of the Ministerial Association of New York City, which was dominated by modernist ministers and churches. On Dr. Graham's British tour Bonnell was working to persuade him to hold a campaign in New York in 1956 under the auspices of the liberal Ministerial Association. During that time a group of Bible-believing pastors and laymen sent Dr. Graham in England a telegram asking him to hold an

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A Statement of Evangelicals and Catholics Together

The Communion of Saints

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I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.

— John 17

We believe in the communion of saints.

— Apostles' Creed

This statement on the communion of saints (*communio sanctorum*) is part of the ongoing project known as Evangelicals and Catholics Together, commonly called ECT. The project began in 1992 with a conference occasioned by growing and often violent conflicts between Catholics and evangelical Protestants in Latin America. In May 1994 we issued a statement, "Evangelicals and Catholics Together: The Christian Mission in the Third Millennium." In that statement we explained why it is necessary for us, as "brothers and sisters in Christ," to work with one another, and not against one another, in the great task of evangelization, and to support one another in facing up to the ominous moral, cultural, and spiritual threats of our time. The signers of the statement pledged themselves to such Christian solidarity and, while this initiative has not been without its critics, both Evangelical and Catholic, we are greatly heartened by the thousands who have joined in that pledge, both in this country and in other parts of the world.

Such solidarity, if it is to be true and enduring, must be grounded in nothing less than the gospel of Jesus Christ. This has been an insistent theme of ECT, reaffirmed every step of the way: the only unity that is pleasing to God, and therefore the only unity we can seek, is unity in the Truth. This theme was deepened and exemplified in the 1997 statement, "The Gift of Salvation." In that statement we together affirmed the way in which we understand justification by faith alone as a gift received by God's grace alone because of Christ alone. In that statement, we were able to say together:

We agree that justification is not earned by any good works or merits of our own; it is entirely God's gift, conferred through the Father's sheer graciousness, out of the love that He bears us in His Son, who suffered on our behalf and rose from the dead for our justification. . . . The New Testament makes it clear that the gift of justification is received through faith. "By grace you have been saved through faith; and this is not your own doing, it is the gift of God" (Ephesians 2:8). By faith, which is also the gift of God, we repent of our sins and freely adhere to the gospel, the good news of God's saving work for us in Christ. By our response of faith to Christ, we enter into the blessings promised by the gospel. Faith is not merely intellectual assent but an act of the whole person, involving the mind, the will, and the affections, issuing in a changed life. We understand that what we here affirm is in agreement with what the Reformation traditions have meant by justification by faith alone (*sola fide*).

As early as the second century, Christians gathered for worship at the tombs of the martyrs, celebrating the power of God's grace in the lives of these faithful men and women. They prayed to God for spiritual and temporal favors to be granted through the intercession of the martyrs. Indeed, in the early Church and through the patristic era, the phrase *communio sanctorum* had primary reference to this enduring bond between the faithful on earth and the faithful who had gone before, especially those whose witness was crowned with martyrdom. While all Christians are properly called saints, the word "saint" soon became a title of honor referring to exemplary lives among the faithful, and most notably the lives of martyrs. Our own time is rightly understood as a time of the martyrs, and it is a most encouraging development that Christians today increasingly recognize and revere those members of the several ecclesial communities who, in the century past and still now, offer the ultimate witness to the lordship of Christ.

As Christians, we are wayfarers who look forward to joining one day "the assembly of the first-born who are enrolled in heaven" (Hebrews 12:23). Scripture indicates that the martyrs beneath the heavenly altar still await their full vindication (Revelation 6:10). They are one with us, and we are one with them, in yearning for the completion of God's plan of salvation in the final establishment of the Kingdom of Christ who is "the Alpha and Omega, the first and the last, the beginning and the end" (Revelation 22:13). In a world where many believe that this life is all there is, Christians are called to bear bold witness to the solidarity of the *communio sanctorum*, a solidarity secured by our communion with Jesus Christ—crucified, risen, and coming again—and with all, both the living and the dead, who are alive in Christ.

Catholics believe that there is a lively interaction, including an exchange of spiritual goods, between ourselves and those who have gone on to glory. This interaction is always in Christ and through Christ. Just as all Christians request the intercession of brothers and sisters on earth, so Catholics rely also on the intercession of the saints in heaven, of whom the Blessed Virgin Mary is foremost, and invoke their aid in prayers, recognizing that prayers to the saints are also prayers with the saints, directed to Christ and to the Father, and that all blessings are received from God. When the saints in heaven act, it is God who acts through them. This understanding is expressed in the Constitution on the Church (*Lumen Gentium*):

It is supremely fitting that we love those friends and fellow heirs of Jesus Christ, who are also our brothers and extraordinary benefactors, that we render due thanks to God for them and "suppliantly invoke them and have recourse to their prayers, their power and help in obtaining benefits from God through His Son, Jesus Christ, our Lord, who is our sole Redeemer and Savior." For by its very nature every genuine testimony of love which we show to those in heaven tends toward and terminates in Christ, who is the "crown of all saints." Through him it tends toward and terminates in God, who is wonderful in His saints and is magnified in them.

Evangelicals do not generally affirm the intercession of the saints in heaven, and do not ask for their intercession, since they do not find any explicit biblical warrant for such practice. They are sometimes puzzled, if not repelled, by the intense and various ways in which Catholics express communion with the saints. They caution, as do Catholics, against the dangers of abuse and superstition in connection with the cult of saints and of relics. Indeed, the formal Catholic procedures for beatifying and canonizing saints are intended, inter alia, to guard against superstition, miracle-mongering, and popular enthusiasms of a possibly heretical nature. While Evangelicals do not have such formal procedures, they have informal ways in which those who have lived exemplary lives of faith are recognized as deserving of particular honor. At the same time, however, some Evangelicals express concern that the Catholic doctrine of the "merits" of the saints implies that there is a basis of merit other than Christ the sole Redeemer, and are not convinced by Catholic assurances to the contrary. These are among the questions in need of further examination in our continuing conversation.

All Christians of all times have asked how God prepares believers for the beatific vision of the fullness of His glory. Holy Scripture does not present us with details about what happens to those who die in Christ—whether, as most Evangelicals believe, they enter immediately into the fullness of God's glory or, as Catholics believe, ordinarily undergo a period of further preparation. If sanctification is not complete here on earth, is it somehow completed between the time of death and the beatific vision? Catholics hold that one who dies in God's friendship while still suffering from certain sinful attachments and dispositions will be cleansed by "spiritual fire" in Purgatory. Evangelicals agree that our lives will be reviewed before the judgment seat of Christ, and all that is unworthy will be burned away. While Evangelicals find no biblical warrant for the doctrine of Purgatory, we together affirm with Paul, "If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire" (1 Corinthians 3:14-15).

← REALLY?

A detailed exploration of the doctrine of Purgatory and related questions is beyond the scope of this round of our conversation. Nor have we examined adequately suffrages for the dead, the question of indulgences, the role of Mary in Christian piety, or the sins of denominationalism against the communion that is God's present gift. Together, however, we do affirm that no true Christian, living or dead, can be outside the *communio sanctorum*, the fellowship of all who live in the crucified, risen, reigning, and returning Lord. Within the body of Christ, we know that we are to pray for one another and to offer up our sufferings for the sake of the Church (Colossians 1:24).

Living as we do in communion with those who have gone before us, we strive to realize in the pilgrim Church on earth a life together that more fully anticipates the communion of the Church in glory. It is our hope and prayer as Evangelicals and Catholics that by rightly using the means of grace afforded to us in the Church here on earth, we will be more fully conformed to Christ and thus be drawn into more perfect communion with one another and with the *communio sanctorum* triumphant, to the glory of the one and immortal God, the Father, the Son, and the Holy Spirit.

Evangelical Protestants

Dr. Harold O. J. Brown
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Mr. Charles Colson
Prison Fellowship

Dr. Timothy George
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Dr. Kent R. Hill
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Mr. George Weigel
Ethics and Public Policy Center

Dr. Robert Louis Wilken
University of Virginia



A Response to Harold Camping's Erroneous Teaching

By J. Ligon Duncan, Mark Talbot

Camping's Folly: A Response To Harold Camping's Erroneous Teaching On The Church from the Alliance of Confessing Evangelicals

By J. Ligon Duncan and Mark R. Talbot

In early 2002, religious news services began to report some strange claims by Harold Camping, the now-octogenarian co-founder and president of the Family Radio Network. Among others, *Christianity Today* and *World* magazines alerted their readers to the fact that Camping had begun announcing "the end of the church age" both in writing and on his "Open Forum" program on Family Radio. Meanwhile, impeccable evangelical ministries who broadcast their own products on Family Radio were finding their program content edited without authorization and with all of their references to the church deleted.

This is not the first time that Mr. Camping has landed himself in controversy. In 1992, he published a book arguing that 1994 would be the end of the world and mark the coming of Christ.¹ It wasn't. And so Mr. Camping gained the twin infamy both of being shown to be utterly confused in his eschatological exegetical method and of being the only self-described amillennialist known to have so publicly hazarded an opinion about the precise timing of Christ's return.

Camping's Claims

So here we are, ten years later, and Mr. Camping has produced another prophetic novelty. What is he saying now? In short, on his weekday evening radio talk show "Open Forum" and at the Family Radio website, Mr. Camping claims that God is no longer blessing and using local churches. In fact, the end of the church age has come. The institutional church is now under God's curse because of its apostasy. It should disband and its clerical ministries cease. Presumably, the sacraments should no longer be administered.² True Christians should no longer submit to the authority of any local church body; indeed, obedience to God now requires them to remove themselves from their local churches. God has taken the task of evangelization away from the church and given to organizations "like Family Radio." (When Mr. Camping says this, he does not even mention any ministries other than Family Radio!)

Although (as we shall see) Mr. Camping attempts to establish the truth of these claims from Scripture, he comes to this view partly from his analysis of the current church situation. He asks:

What is going on? Certainly something strange is happening. On the one hand we see churches everywhere becoming more and more apostate. Yet on the other hand we see a ministry like Family Radio becoming more and more useful to the Lord in sending the true Gospel into the world.

Virtually everyone of us, as we look at the church we attend, and as we look at the other churches in our city, deplore what we are seeing. The worship service has become increasingly a time of entertainment. The preaching seldom, if ever, warns of the immanence of Judgment Day. Church after church feature signs and wonders. Little or no money is available for mission work because of increasing obligations to pay for newer and finer buildings, and greater and greater pastor's salaries. Perhaps one of the most shocking experiences of the true believer within these churches is the rejection he will experience if he contends too strongly for greater purity in doctrine.

Indeed any spiritually minded believer must admit something drastic has happened and is happening in even the most conservative of the churches.

How can it be then that a ministry like Family Radio appears to be increasingly blessed as it is able to share the true Gospel with an increasingly large percentage of the world's population.

We do know that there are many prophecies in the Bible that indicate that as the history of the world draws to a close the congregations and denominations will be increasingly apostate. For example, Revelation 13 speaks of a time when Satan, called the beast that comes out of the sea, will rule in the churches through false Gospels. In this chapter these churches are called a false prophet that comes out of the earth. These churches have become altogether apostate.³

No matter whether or how far each of us agrees with Mr. Camping's assessment of the current scene, his argument is clear:

- 1. He believes that today's institutional church is completely apostate.
- 2. He believes that Family Radio is still a beacon of truth.
- 3. He believes that this situation is predicted and described in Scripture.
- 4. He believes that the only proper response to this situation is for Christians to leave their churches, huddle together on Sunday in informal groups, and listen to Family Radio.

The specifics of Mr. Camping's position continue to evolve, but many of them are found in his paper entitled "Has the Era of the Church Age Come to an End?" In outline form, they come to this:

- 1. Camping sees empirical evidence of the institutional church's apostasy and of God's blessing on Family Radio.
- 2. He appeals to apocalyptic literature in both the Old and the New Testament-Rev. 13; 2 Thess. 2:1-10; Dan. 8:10-14; Matt. 24:24-to explain the institutional church's apostasy. He claims that the Bible prophesies that the church will become apostate and that these prophecies have come true in our time. Satan is now ruling in the church; and false prophets and false Christs are afoot.
- 3. Yet it is necessary that the Gospel go out to all people before Christ can return (see Matt. 24:14). The institutional church was God's delivery system for the Gospel 1900 years. So how can the Gospel go out to all people if era of the institutional church is now at an end? Why, by means of Family Radio. Family Radio is obviously healthy and blessed. So while the institutional church delivered the Gospel for 1900 years, now technology is going replace it
- 4. But what about the Bible's glorious statements about the church's invincibility and permanency-statements such as Christ's promise at Matthew 16:18 that "I will build my church, and the gates of hell shall not prevail against it"? In his paper's second chapter, Camping attempts to undercut these promises by distinguishing between what he calls "the corporate external church" and "all those individuals who personally have become saved." God's curse is on the former. The latter are still "safe and secure." -Now, don't be confused by this! Christians have always distinguished between what the Reformers called "the visible and the invisible church" (although other Christians

did this in different ways and often with different terms). That is, Christians have always acknowledged that there is an invisible communion of the saints that transcends time and place and culture and even death. This—the church universal—consists of all who are God's children by grace, as they are found both in heaven above and on earth below. We also affirm that there is a visible church on earth consisting of believers and their children. Yet the Reformers did not attempt to pit the one against the other. They did not postulate a radical discontinuity between the visible and the invisible church. God intends for his church to be visible; and so a believer's connection to and membership in that visible church is vital. But Camping has sundered the visible church with its divinely given orders and ordinances (ministers, elders, deacons, sacraments, commission, government, discipline, etc.) from the invisible church with its individual members. According to him, the former has ceased while the latter continues.

5. In his second chapter, Camping begins to develop a torturous line of exegesis in order to prove that God has rejected what he calls "the corporate external church." The main feature of this exegesis is what Camping identifies as "the problem of high places." These high places were "places outside of Jerusalem" in Old Testament times "where false God's [sic] were worshiped." With appeal to passages like Leviticus 26:27-34, Camping argues that Old Testament Israel was rejected, destroyed, and exiled because of these high places. This came to pass when first the northern kingdom and then the southern kingdom fell.
6. Israel's fall, Camping claims, foreshadowed God's present judgment on "the corporate external church," which is "the New Testament Israel." In his third chapter, Camping identifies some of the corporate external church's current "high places." What are these high places? Camping observes that in "Old Testament days it took serious thought as to how to properly design and build a high place in order to make the overall worship scene more complete." In the New Testament era, it is the same. And so, in this era,

serious men have carefully thought about teachings they felt were pleasing to God. They reasoned together in solemn meetings such as church councils, consistories and synods. After prayerful consideration they adopted doctrines which were not always true to the Bible. Some of the erroneous conclusions were even written into and became a part of very prestigious confessions. This was so even though they had arrived at conclusions that were not taught in the Bible. Such conclusions that there can be divorce for fornication, baptismal regeneration, our faith is an instrument that God uses to bring us to salvation, a future millennium, women can pastor a church, universal atonement, our acceptance of Christ as a requirement for salvation, are typical of many doctrines solemnly adopted by churches. But these are high places, in that they have come from the exalted minds of men instead of coming from God.

Camping then declares that God has overlooked "these spiritual high places" in the church for over 1900 years, just as he overlooked Israel's high places for "many hundreds of years." But now God's patience has run out and so his judgment has fallen on "the corporate external church."

7. Finally, in his fourth chapter and with his contorted apocalyptic hermeneutic in overdrive, Camping scours Matthew 24, Mark 13, Revelation 11 and 13, Daniel 7 and 8, 2 Corinthians 10, 2 Thessalonians 2, and more to prove that we are now in the Great Tribulation and that a central part of that tribulation involves the institutional church's apostasy and the obligation of true believers to flee from it. His instructions are explicit here:

Now the big question. What are we to do now that we have this information concerning the church.

If the church age has come to an end, what are the believers to do who are members of churches.

Obedience to the command of Luke 21:20-24 can be accomplished in various ways. If

a person or family is a member of a church they can withdraw their membership and fellowship on sundays with whomever there may be who are of like mind. Such withdrawal may initiate a move by the church to excommunicate. For that individual that is not a trauma because he has become convinced that the church era has come to an end and the church no longer has any divine authority.

If the individual or family are simply attending a church and are not members they can stop attending that church but continue to fellowship outside of the church with individuals of like mind.

If a congregation decides to be obedient to this command they can reorganize their congregation from a church congregation, to become a fellowship of believers. The elders will no longer be elders. The deacons will no longer be deacons. The Pastor will no longer be pastor. In other words no individuals will have spiritual rule over the congregation.

The Alliance's Response

Claims and counsel like this is why we wrote some months ago that "The Alliance of Confessing Evangelicals has been gravely concerned about Mr. Camping's claims from their first airing. We, with Christians everywhere, affirm that the church is Christ's bride which he has promised to cherish and preserve until he comes again. We find Mr. Camping's claims regarding the end of the church age to twist the Scriptures in a way similar to that against which the apostle Peter warns at the end of his second letter; and so we admonish our fellow Christians, in Peter's words, to take care not to be carried away by these errors and thus lose their own stability (see 2 Pet. 3:16, 17)."⁴

Indeed, the Alliance has attempted to reason charitably with Mr. Camping about this. In April of 2002, the Alliance's Council appointed several representatives to meet with Mr. Camping and urge him to acknowledge his errors and turn back from his unbiblical course. This meeting took place in June of 2002, but-alas!-to no avail.

Some Central Errors and Issues in Camping's View

Mr. Camping's errors are too numerous and too serious to be fully answered in a short response.⁵ And so we shall only address some of the more significant issues.

First and foremost is the gross and obvious deficiency in his doctrine of the church. Ecclesiology -- or the study of what the Bible teaches about the church -- has not been evangelicalism's strong point over the last hundred years. Mr. Camping displays this weakness in spades. For him, the visible church, as the institutional form of the kingdom of God, is incidental to God's grand redemptive plan. It is a mere phase, a dispensable mode of operation, and a temporary instrument. This is a far cry from the Bible's true view, as we shall see later.

With that said, some specific features in Camping's presentation of his own view ought to be noted. Some of these features involve theological error. Others involve errors of analysis. And some are peculiar aspects of his approach that may be attractive to those who are inclined to value his opinion for various reasons.

1. A false analysis of the contemporary church situation

Is Camping's description of the contemporary scene correct? It is an understatement to say that his assertion that "we see churches everywhere becoming more and more apostate" is inaccurate. However critical we may be about the church -- and the Alliance has been very critical of the churches and denominations of evangelical Protestantism, lovingly so, we hope, but critical nonetheless-Camping's assessment of the current situation is still exaggerated as well as myopic. Both in our country and throughout the southern hemisphere it is possible to find many of God's people in God's churches

SIN AND THE CHRISTIAN: THE CONQUEST OF PERSONAL SIN

1A. The significance of sanctification:

Jude, the half brother of our Savior, begins his important epistle with the enumeration of three spiritual blessings, the first of which is sanctification:

Jude 1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.

The term sanctified denotes that the believer has been separated or set apart. The word "saint" comes from the same root word and means "a sanctified one"—one who has been set apart from sin unto Christ. It was the Father's plan from eternity past to set apart certain ones to be the special objects of His favor, to apply the merits of Christ's death to their sins and eventually make them totally holy like His Son.

2A. The stages of sanctification:

The Scriptures teach four stages of sanctification:

1b. Preparatory sanctification:

2 Thessalonians 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

1 Cor. 7:12-14

2b. Positional sanctification:

1 Corinthians 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

Rom. 1:7; 2 Cor. 1:1; Eph. 1:1; Phil. 1:1; Col. 1:2

3b. Progressive sanctification:

1 Peter 1:16 Because it is written, Be ye holy; for I am holy.

4b. Perfective sanctification:

1 Thessalonians 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

1 Jn. 3:1-3

Every genuine believer is a saint. Positionally he is seated with Christ at the heavenlies and some day, when he sees Christ face-to-face he will be sinlessly perfect. The Corinthian believers, despite all their immorality and carnality, are called saints (1 Cor. 1:2; 2 Cor. 1:1). How totally unbiblical is the Roman Catholic understanding of sainthood. Only the godliest of persons will some day achieve sainthood and that not until they are declared by the church to be in heaven. Note the excerpt from a Catholic catechism:



Veneration of Saints

2. A person who died in the grace of God and is already in heaven is a *saint*. In the strict sense of the term, a saint is one solemnly declared by the Church to be in heaven, and may be given public veneration.

Before a person is declared a saint, rigid proof is required of a life of heroic virtue. Inquiry is made into his life, virtues, and writings. The preliminary investigation is usually not made until at least fifty years after the person's death. The process goes through three stages which, if satisfactory, end in papal declarations for three degrees, with titles given of Venerable, Blessed, and Saint.

MY CATHOLIC FAITH 198

3A. The schemes of sanctification:

1b. The Reformed view:

1c. The parole:

"Either He is Lord of all or not Lord at all."

2c. The persons:

Generally reformed theologians, such as Charles Stanley and James Kennedy. John MacArthur also holds this position.

3c. The principles:

1d. This is the Lordship Salvation view.

2d. To believe, one has to dedicate his life.

3d. There's no difference between salvation and dedication.

4d. There are no carnal Christians.

5d. The believer no longer has an old nature. He still sins, but he does so out of habit.

2b. The Keswick view:

1c. The parole:

“Let Go and Let God!”

2c. The persons:

Ruth Paxson, Alan Redpath and the British Keswick Conference; in a certain sense also, Watchman Nee.

3c. The principles:

1d. The view espouses life on the highest plane, “Beulah Land.”

2d. There is periodically a crisis experience.

3d. The believer receives a spiritual high.

4d. This high generally involves freedom from sin.

5d. At the next Keswick Conference, the believer’s spiritual batteries are charged again.

6d. Some teach that life on the highest plane can be permanent.

3b. The Dispensational view:

1c. The parole:

“Free from the Mosaic law, free to obey the Law of Christ.”

2c. The persons:

1d. Lewis Sperry Chafer, *He That is Spiritual*

2d. John T. Walvoord, *The Holy Spirit*

3d. J. Dwight Pentecost, *Designed to be Like Him*

4d. Charles C. Ryrie, *Balancing the Christian Life*

3c. The principles:

1d. There is a difference between salvation and sanctification, Saviorhood and discipleship.

- 2d. The believer aims for Christlikeness, glorification or perfective sanctification.
- 3d. The believer will always have the struggle between the old and the new nature.
- 4d. The old nature remains undiminished, though its power should be rendered inoperative.
- 5d. Every believer is already positionally perfect.

1 Peter 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:
- 6d. Even carnal believers are considered saints, i.e. positionally separated from sin unto God (1 Cor. 1:2)
- 7d. There are prerequisites for the overcoming of sin:
 - 1e. Supernatural regeneration:

John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
 - 2e. Initial dedication:

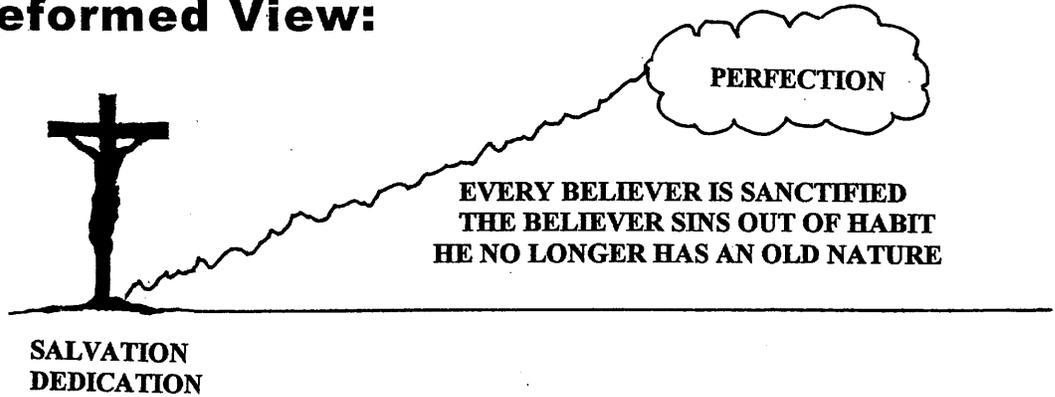
Romans 12:1-2 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.
 - 3e. Daily sanctification:

1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

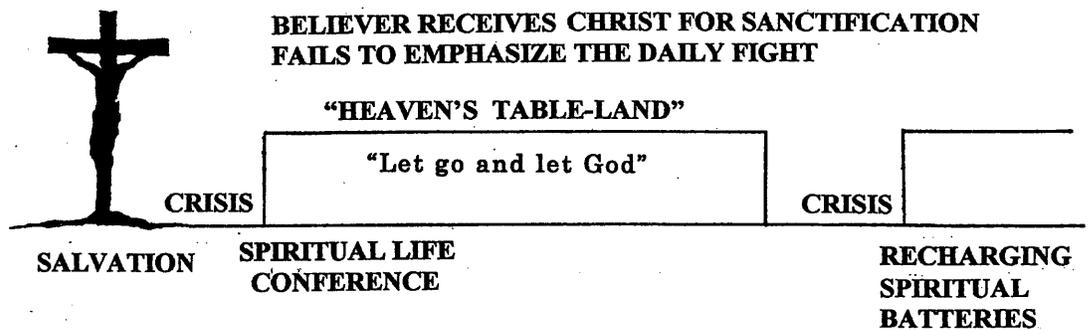
Colossians 3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

THREE VIEWS OF THE SPIRITUAL LIFE

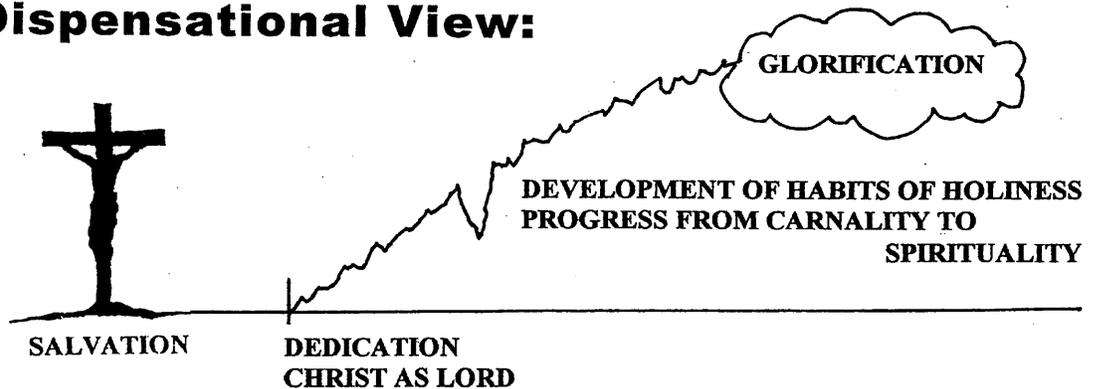
The Reformed View:



The Keswick View:



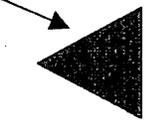
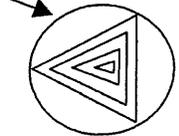
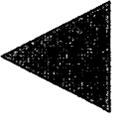
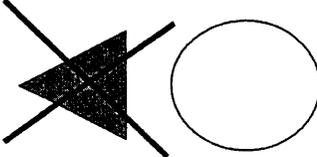
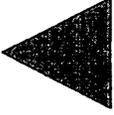
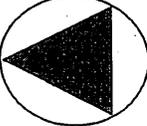
The Dispensational View:



Manfred E. Kober, Th.D.



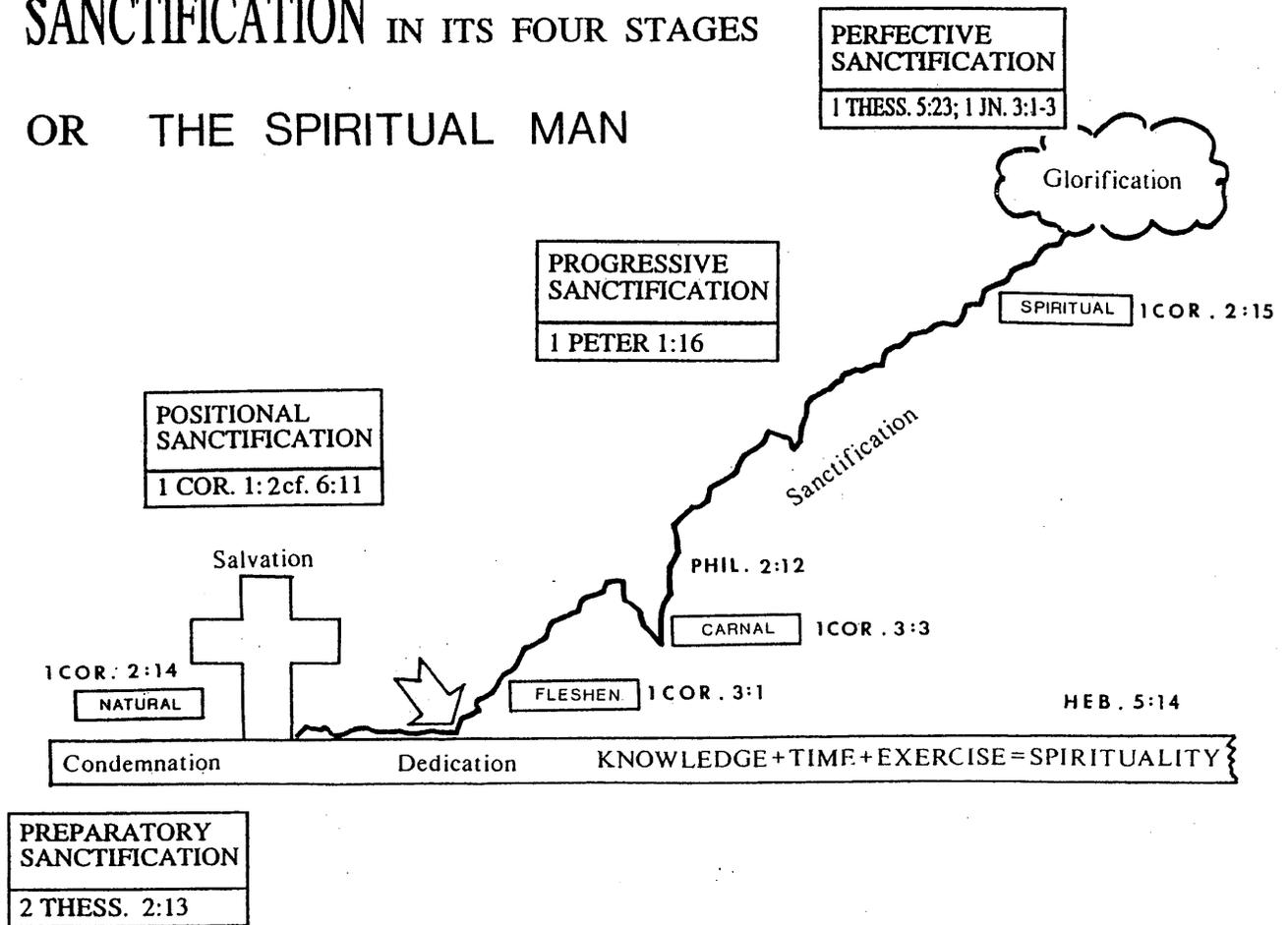
THE THREE MAJOR VIEWS ON THE BELIEVER'S TWO NATURES

THE 3 VIEWS		THE POSITION	THE PROponents	THE PROOF	THE PROBLEMS
UNBELIEVER	BELIEVER				
<p>OLD NATURE</p> 	<p>NEW NATURE</p>  <p>PERFECTIONISM</p>	<p>ARMINIANISM</p> <p>THE OLD NATURE GRADUALLY RECEDES, EVENTUALLY LEADING TO SINLESS PERFECTION.</p>	<p>WESLEYAN METHODISTS ASSEMBLIES OF GOD</p> <p>HOLINESS CHURCHES</p>	<p>Mt. 5:20</p> <p>Mt. 5:48</p> <p>Be ye therefore perfect, even as your Father is in heaven. is perfect.</p>	<p>EXPERIENTIALLY, EVEN THE MOST SPIRITUAL BELIEVER IS NEVER TOTALLY FREE OF SIN</p>
	 <p>ERADICATIONISM</p>	<p>REFORMED THEOLOGY</p> <p>THE BELIEVER NO LONGER HAS AN OLD NATURE, THOUGH HE STILL SINS BECAUSE OF OLD HABITS.</p>	<p>JOHN MACARTHUR</p> <p>CHARLES STANLEY</p>	<p>EPH. 4:24</p> <p>COL. 3:10</p> <p>And have put on the new man, which is renewed in the knowledge after the image of him that created him.</p>	<p>A DENIAL OF THE POSSIBILITY OF A CARNAL CHRISTIAN. (1 COR. 3:1-3.) SINS ARE A DAILY EXPERIENCE NOT AN OCCASIONAL LAPSE.</p>
	 <p>DISPENSATIONALISM</p>	<p>DISPENSATIONAL VIEW</p> <p>THE OLD NATURE IS NEITHER DIMINISHED NOR DEFEATED. THE BELIEVER CAN YIELD TO EITHER NATURE.</p>	<p>LEWIS SPERRY CHAFER</p> <p>J. DWIGHT PENTECOST</p> <p>JOHN F. WALVOORD</p> <p>CHARLES C. RYRIE</p>	<p>GAL. 5:17</p> <p>For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.</p>	<p>BELIEVERS MAY SO REVERT TO LIFE UNDER THE CONTROL OF THE OLD NATURE, THAT THEY GIVE NO EXTERNAL EVIDENCE OF SALVATION.</p>

SANCTIFICATION IN ITS FOUR STAGES

<p>PREPARATORY SANCTIFICATION</p> <p>2 THESS. 2:13</p>	
<p>POSITIONAL SANCTIFICATION</p> <p>1 COR. 1:2 cf. 6:11</p>	
<p>PROGRESSIVE SANCTIFICATION</p> <p>1 PETER 1:16</p>	
<p>PERFECTIVE SANCTIFICATION</p> <p>1 THESS. 5:23; 1 JN. 3:1-3</p>	

SANCTIFICATION IN ITS FOUR STAGES OR THE SPIRITUAL MAN



SIN AND PERDITION: THE CONSUMMATION OF DIVINE JUDGMENT



1A. The judgment of believers:

The certitude for the Christian: Paul begins the eighth chapter of the book of Romans with no condemnation and concludes the chapter with no separation.

Romans 8:1 There is therefore now **no condemnation** to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Romans 8:35-39 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

1b. Believers are judged as **sinners** at the **cross**:

Romans 6:1-6 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein? 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

2b. Believers are judged as **sons** in this **life**:

John 15:2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Hebrews 12:5-11 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: 6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9 Furthermore we have had fathers of our flesh which corrected us, and we

2A. The judgment of the unsaved:

1b. Judgment during the Tribulation:

The Bible anticipates various times of judgment involving varied groups of sinners. Of course, the Tribulation period is already a time of judgment and by the end of the Tribulation period very few people will be left alive. "...therefore the inhabitants of the earth are burned and **few men left.**" Is. 24:6)

2b. Judgments at the Second Advent of Christ:

1c. Antagonists of the believers:



2 Thessalonians 1:7-8 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Armies at Armageddon:

Revelation 19:21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

3c. Antichrist and the False Prophet:

Revelation 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.



4c. Apostates:

2 Peter 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

Jude 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

5c. Accursed of Israel:

Ezekiel 20:35-38 And I will bring you into the wilderness of the people, and there will I plead with you face to face. 36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. 37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: 38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.

6c. Abominable among the Gentiles:

Matthew 25:45-46 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

7c. Arch-enemy Satan and his host:

Revelation 20:1-3 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Zechariah 13:2 And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

The Judgments of Unbelievers at the Second Advent of Christ

GROUPS	REFERENCES	PUNISHMENT
	2 Thess. 1:7-8	Flaming vengeance of Jesus Christ
	Rev. 19:21	Slain with a sword from Jesus' mouth
	Rev. 19:20	Cast alive into the Lake of Fire
	2 Peter 2:9 Jude 15	Judgment of God
	Ezek. 20:38	Purged out by God
	Matt. 25:45-46	Everlasting punishment
	Rev. 20:1-3 Zech. 13:2	Cast into bottomless pit Banished by God

At the conclusion of the Millennium, Satan once again marshals his hosts and all the unsaved across the planet, to revolt against the King and His subjects in Jerusalem. Fire from heaven will destroy him and his army.

Revelation 20:7-9 And when the thousand years are expired, Satan shall be loosed out of his prison, 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

3b. Judgment at the Great White Throne:

1c. The progress of the judgment:

Revelation 20:12-14 And I 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. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death.

2c. The issue of the judgment: the degrees of punishment in the future of the wicked.

1d. Spiritual light:

Matthew 10:15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.

Matthew 11:20-23 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.



2d. Earthly works:

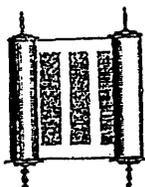
Revelation 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

3c. The books in the heavenly library:

1d. The Lamb's Book of Life:

Every believer's name has been entered into that Book in eternity past. This Book is produced at the Great White Throne judgment to indicate that these individuals were never saved.

THE ELECT



The Lamb's
Book of Life

Revelation 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Luke 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Revelation 17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Hebrews 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

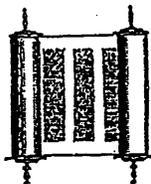
Philippians 4:3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

Daniel 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2d. The Book of the Living:

Apparently into this volume is entered the name of every individual at birth.

LIVING INDIVIDUALS



The Book of
the Living

Revelation 3:5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Psalms 68:28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

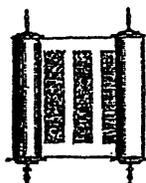
Exodus 32:32-33 Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. 33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

Revelation 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

3d. The Books of Works:

These books contain a list of works done in this life. The severity of eternal punishment is based on those volumes.

WORKS



The Books of
Works

Revelation 20:12 And I 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.

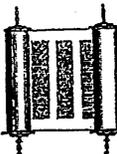
Malachi 3:16-17 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. 17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

WIZARD OF ID

By PARKER and HART



The Heavenly Library

THE ELECT	LIVING INDIVIDUALS	WORKS
		
The Lamb's Book of Life	The Book of the Living	The Books of Works
Every believer in eternity past	Every person at birth	Works done in this life
Rev. 13:8 "Book of life" Lk. 10:20 "Names are written in heaven" Rev. 17:8 "From the foundation of the world" Heb. 12:23 "Which are written in heaven" Phil. 4:3 "whose names are in the book of life" Dan. 12:1 deliverance for those written in the book	Rev. 3:5 Believers never blotted out Ps. 68:28, Ek. 32:32-33 Sinners may be blotted out Rev. 22:19 Sinners removed from the book (KJV) tree (western text)	Rev. 20:12 Books of works Mal. 3:16-17 "Book of remembrance"
		<div style="border: 1px solid black; padding: 2px; display: inline-block;">Manfred E. Kober, Th.D.</div> 

4c. The discussion of possibilities in the fate of the wicked:

1d. Annihilation:

Some groups teach that the wicked are destroyed at the end-time judgment, whereas the godly will enter the home of the blessed.

2d. Universalism:

The more extreme form is known as the "harrowing of hell," meaning that hell itself will be emptied and Satan and his demons will eventually be saved.

3d. Second Chance after Death:

There are those, especially in the evangelical camp, who presently subscribe to the idea that those who died without a knowledge of the Savior will have an opportunity to believe in the afterlife. Clark Pinnock and others suggest that everyone will have an opportunity in this life or the next life to be saved. Billy Graham has recently suggested that those pagans who are sincerely looking for God are in actuality members of the church, whether they know it or not. (Note the documentation at the end of this outline.)

4d. Punishment:



The punishment of the wicked will be conscious, eternal, and physical, as our Savior repeatedly makes clear. In fact, He spoke twice as much about hell as about heaven.



Mark 9:43-48 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: 44 Where their worm dieth not, and the fire is not quenched. 45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: 46 Where their worm dieth not, and the fire is not quenched. 47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: 48 Where their worm dieth not, and the fire is not quenched.

3A. Conclusion:

God never forgets about sin. Sin will always be punished. Either man accepts the punishment of God's Son as a substitute Savior or else he will bear the penalty for his own sins and suffer eternal loss.

God holds out a pardon to each individual, but a pardon rejected is not a pardon at all and the sinner will die in his sins.

