

“What If? (I Declare That!!!)”

I was born and raised in Highland Park, Illinois. My father died of colon cancer when I was only four years old. My mother raised my older brother and I on a meager secretarial salary, but we never really lacked for the essentials. My mother brought us up in the Catholic Church, but I never really had a relationship with Jesus Christ. While I went to Church every Sunday, I continued to confess the same sins over and over asking for forgiveness, but never experienced a heart change in my life.

At a very young age I was molested by a male babysitter, but I never said anything to anyone for years. I just dealt with this reality myself without confiding in anyone. My family moved to California after High School in 1970 and I graduated from Physical Therapy in 1975 from CSULB. In 1978 I was married in the Catholic Church and was divorced in less than two years.

On 8-13-83 I was married again in the Catholic Church, but my wife and I were not Christians. We began having marital problems, and we were clearly on our way to divorce. Needless to say, I had no relationship with Jesus Christ, but only filled with a lot of religion. By the grace of God we met Dennis Carroll, the fiancé to my wife's good friend, Patricia. Dennis was a Pastor who counseled with me once a week for 3 hours at a time out of the Word of God. His mission was to bring me to the Lord, and after 3 months I truly surrendered my heart and life to Jesus Christ.

Subsequently, Dennis met with my wife, Dani, and she as well surrendered her heart and life to Jesus Christ. Our lives were radically changed by Jesus Christ as God used Dennis to present the Gospel to us on God's terms. I often joke that when Dennis met with me he would say, “You are selfish, self-centered, and self-seeking; so where do we begin?”

Even though Dennis was very tactful in his counseling; he was brutally honest and bold in confronting me about any sin remaining in my life. He was never afraid to call an ace an ace regarding any sin or selfishness that I may be holding onto. Very importantly, he would say that God will judge the motive of our hearts in everything that we do. We are to love God supremely and love our neighbor as ourselves as we live. By following this plan, we will all derive the greatest benefit, eternal life through Jesus Christ.

In my late teens I had consumed my mind with pornography. I corrupted my mind, and indulged my flesh with that which God despised. I was a “pretty nice Guy” on the outside, but inside I was putrid. Thank God in

my counseling with Dennis; the darkness was exposed. I confessed and repented of this sin, and I was totally set free. When the Son sets you free, you are free indeed. Dennis taught us the definition of love: The commitment to promote the good of another with no selfish interest.

My wife and I had 3 children and raised them all up in the Christian Church. Anthony, our oldest son, was diagnosed with high functioning Autism. We have had challenges with him throughout the years, but God has given us His grace and His Holy Spirit to endure. All three children now all get along: Anthony, Joshua, and Angela. They all have different personalities, and are all living to serve God.

While attending Calvary Chapel in the early 1980's Pastor Chuck Smith announced to the congregation the great need of foster parenting especially in Orange County. He said if you have room in your home and room in your hearts please consider foster parenting. Over the next few years, Dani and I fostered 9 children in our home.

On 9-18-13, my wife, Dani was diagnosed with stage four Squamous Cell Carcinoma of her sinuses. She was given almost no hope of survival, but after multiple surgeries, chemotherapy, radiation, and a lot of prayer, she is almost 5 years free of cancer after all her treatments. While she wears the effects of all her cancer repairs in the form of facial deformities and a tracheostomy; she also wears the face of compassion and fortitude to all who meet her. By the grace of God, Dani is a disciple of Jesus Christ. She has chosen to allow her cancer journey to strengthen her rather than defeat her in her walk with Jesus Christ. Her fortitude is only possible by her complete dependence upon God's Holy Spirit to sustain her moment by moment.

In the process of writing this article, on 12-17-18, my mother just passed away of natural causes at age 97. I believe that she is now in the arms of Jesus as my wife, my brother, and I all shared the Gospel with her throughout her life that she received. I greatly appreciate all that she did in raising my brother and I. It was no easy task. We will all miss her greatly.

Each paragraph of this short introduction could easily be expanded to a chapter. However, I am intentionally keeping it short to focus on the main topic of this article, and the motive of my heart in writing it. Ultimately, this information is to bring God the most glory, honor, and praise. By exposing the darkness of a false doctrine and revealing the truth of God's character and His own creation; this will serve to promote God's glory, honor, and praise. The Church is to be the pillar and support of the truth, and the truth will set

you free. Please examine all the Scriptures that are used as well as the other articles to verify what I have written by God's Holy Word. These will serve to expose the darkness, and help us to live according to the truth of God depicted in Ezekiel 36:25-27 and Galatians 2:19-21.

FALLACIES/SOME TRADITIONS VS. FACTS/TRUTHS

Randolf S. Foster makes some penetrating comments on the moral turpitude (baseness; vileness; depravity; shameful wickedness) of clinging to error once we know the truth:

The known and willful support or perpetuation of an error is a crime against humanity and a sin against Him who is Truth. To cling to error or defend error when one has reason to suspect it may be

error reveals a heart that does not fully love the truth for the truth's sake.

To strenuously support and shield from scrutiny what we believe when we are aware that its truth is questionable reveals a heart that is not completely candid. We are supposed to be children of light, and to be afraid to shine light upon what we believe shows a love still for darkness.

To stop short in curable error is criminal; to cherish delusions after we have been forced to suspect them is debasing to our moral nature.

To persist in a belief against evidence, to refuse evidence or avoid proof...shows insincerity and lack of moral integrity. Slavish adherence to inherited traditions, merely on the ground of their wide acceptance and long continuance, would forbid the overthrow of error and the acceptance of redeeming truth.

If a doctrine cannot bear the light of the Scriptures and reason—If it is shown to be false and unreasonable under their burning light, it must consent to shrivel up and perish with all other error.

One more passage from Randolph S. Foster's "Studies in Theology" states:

Although all men have an innate and genuine thirst after truth and a corresponding disgust for error, to the acceptance of certain truths—and absolute hatred of them, because they differ from what we now believe, because they require the confession that we have been mistaken and have held error—so the mind will not give them fair treatment—It hardens against them and imposes unjust tests and will not give them the courtesy of fair and respectful attention. Prejudices, vicious habits of thought, pride of opinion and of denominational belief, ignorance, suspicion, bigotry, blind following of religious and denominational leaders so becloud and benumb the mind that it cannot and will not see its own errors, or

the truth of others—when with a little unprejudiced examination the truth could be seen.

Guy's Comments: Let's face it, as humans, no one wants to feel bad about ourselves (not you, not me, and not anyone). However, if we are unwilling to allow ourselves to be convicted (that awful guilt awareness) by the Holy Spirit if we choose to sin (mastered/controlled by our flesh), and unwilling to confess/repent of it, then the true comfort from the Holy Spirit (The True Comforter) will never be ours.

¹ Peter 5:5,6 says, "...and all of you, clothe yourselves with humility toward one another, for God is opposed to the proud, but gives grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that He may exalt you at the proper time." Pride is sin. Seeking self supremely over God's will for our lives is selfishness and pride; we label it as sin. We may look at sin very lightly, but because pride is sin we must fully realize (with real eyes/spiritual eyes) in light of the Scripture above that while remaining in the state of sin we not only lack God's grace (as God only gives grace to the humble), but God is opposed to the proud as well.

Since we are saved by grace through faith, our obedience of faith from our hearts is the manifestation in our lives that we have fully received, embraced and continue in God's grace (a free gift) by beginning and remaining in humility. Salvation is a continuum: We are saved, we are being saved, and we will be saved as we simply receive God's free gift of grace, and His Holy Spirit, by faith on His terms. If God's awesome Gospel and grace does not save us from sin, then what is the Good News??? A quote by Albert Barnes sums it up quite sufficiently, "Christians do not merit the favor of God by their faith and good works, but

their obedience is an indispensable condition on which that favor is to be continued."

WHAT IF? (I DECLARE THAT!!!)

The intent or purpose of this paper is primarily to **bring honor to God and His character by presenting the truth and exposing the darkness** that has deceived and is currently deceiving multitudes of Christians. In reading this information that contradicts Orthodox Christian Doctrines or views; I would encourage everyone not to ask the question: "What's so bad about it?", but rather, "What's good about it, is it true according to Scripture, will it draw us closer to God, and does it defame God or bring Him honor?" Remember, in John 8:32 Jesus said, "...the truth will make you free." I write with an attitude of love and humility praying for the guidance and wisdom of the Holy Spirit in every word written, and to bless its publication, dissemination, and reception for the glory of our Heavenly Father, and His true character.

Before even reading the main content of this information it is **essential that terms be clearly (without any ambiguity) defined and understood** in order to embrace the reality and truth of this information. If our terms are not clearly defined such as **salvation, faith, nature, believer, judging**, etc., then we will have no clarity in our understanding which will lead to deception. My hope is that the truth of this material will engender such profound conviction

that it would necessarily render the mind and heart receptive and pliable to reject the error and embrace this truth. Even if we have all of our doctrines and theology absolutely correct; we will still be tempted, as Jesus was, and will always have the ability to sin. More importantly, we will always have the ability to obey God and love Him if we simply receive the Gospel on God's terms, and not our own. However, if our doctrines and theology are incorrect; embracing false ideas about sin, our natures, and God's character could greatly impede our walk according to the Spirit. Just like Pilgrim's Progress, we don't need to be loaded down with false ideas, doctrines, and notions that will only misguide us, impede us, and deceive us.

In this letter, I will include writings from other authors which will serve to confirm biblically and reasonably that what I am presenting is true. I will take no credit for the awesome work of these authors, but rather I will honor and respect their boldness and passion to expose the darkness that is dishonoring to God and His creation. Remember, a little leaven leavens the whole lump of dough. One false doctrine can lead to another and yet another if we are assuming the first false doctrine to be true. We simply build or fabricate other doctrines, ways of thinking, or cliches upon the content of what is false causing a domino effect.

If we are convinced that what we now believe is false, contrary to literal Scriptures, and detrimental to our walk according to the Holy Spirit, yet continue to adhere to this false doctrine and form of teaching; what could be some reasons for continuing to embrace this false belief? Long held traditions of men, well-known and respected Pastors believe this way, fear of man or rejection by the vast majority of Christians, fear that we are disobeying God Himself by not embracing what multitudes believe in the Church, etc. The Bereans were a group of people who sought out the truth to prove what they believed was biblical sound, and not based on the fallacy of man. Acts 17:10,11 says, "The brethren immediately sent Paul and Silas away by night to Berea, and when they arrived, they went into the synagogue of the Jews. Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily to see whether these things were so."

Glossary of Terms:

Moral Agent: A human being who is of the age of accountability and in existence; having the intellectual and moral capacity to know good and evil with the ability to freely choose between these two. As Moral Agents we all have:

Free-will, Intellect (Reason, Conscience, and Self-Consciousness) and Sensibility (Desires, Emotions, Passion, Pain, Pleasure, Propensities, Appetites, Sensations, and every kind and degree of feeling as the term feeling is commonly used.)

Physical Depravity: A human being who has been created in the image and likeness of God, and purely innocent at birth (neither virtuous nor evil), but as a consequence of Adam's sin has a mortal body subject to physical death having no moral character. (Absolutely no guilt or sin of Adam or any other Moral Agent can be imputed to anyone and especially to an infant. Sin is not physical and cannot be transferred genetically such as genes from our parents. Sin must involve a choice of good or evil by each individual, and, of course, we must be in existence to make this choice. No one can sin for another. James 1:14,15, Rom. 5:13).

Moral Depravity: Depravity of the free-will, not of the faculty itself, but of its free action. It consists in violation of the Moral Law. Depravity of the free-will, as a faculty, is, or would be, physical, and not moral depravity. It would be depravity of substance, and not of free, responsible choice. Moral depravity is depravity of choice. It is a choice at variance with moral law. If we truly had no ability to choose good or evil from our "Depravity" at birth, then this would be the most reasonable and true excuse for sin, but God clearly tells us in Romans 1:20, "we are without excuse".

Predestined, Appointed, Called, Chosen, Elected: These terms are all synonyms and simply mean that all of Adam's race, who are or ever will be saved, were from eternity chosen by God to eternal salvation through the means of the sanctification of their hearts by faith in Christ. In other words, they are chosen to salvation by means of sanctification. Their salvation is the end (goal), their sanctification is a means. Both the end and the means are elected, appointed, chosen, the means as really as the end, and for the sake of the end. In reality, God does not Predestine, Appoint, Call, Choose, or Elect people to be saved, but only the means (sanctification by faith in Christ) as conditions for the end (salvation). If God truly Elected only certain people to be saved without any reference to their faith in Christ, then God would be partial. If we know God's character from the Bible; we know that God is impartial and that He is unwilling that any should perish, but that all should come to repentance. 2 Peter 3:9.

Selfishness: The committed voluntary state or condition of our hearts to the self-gratification of our appetites and propensities as the end or goal of our being. It is known as our Moral Depravity, Carnal Mind, Wicked Heart, and the Fountain of sin within us from which flow by a natural law or principle all of our sinful ways. And this it is that needs to be radically changed.

Regeneration, New Birth, Born Again, Conversion: These are all synonyms. These terms are designed to express primarily and principally the thing done, that is, the making of a sinner holy, and expresses also the fact, that God's agency (His Holy Spirit) induces the change. Throw out the idea of what is done, that is, the change of moral character in the subject, and he would not be born again, he would not be regenerated, and it could not be truly said, in such a case, that God had regenerated him.

Sinless Perfection or Perfectionism: A Theological View that holds that a Believer can arrive at a state or condition of his heart in which his walk in obedience to God and holiness is not dependent upon the grace of God, and that he no longer has the ability to sin. (This, of course, is a false doctrine or theological view).

Law of Liberty: Rule of action, Administered by motive and choice, known as the Moral Law, and is Not Pre-determined.

Law of Necessity: Rule of action, Imposed by force, known as the Law of cause and effect, and it is Pre-determined.

The "What If" question in the title of this paper is intended to spark the interest of the reader to consider what is written to be true, but the "I Declare That" statement is made to represent my belief in the content of this paper to be true according to Scripture and reason.

What if we were all born innocent because we have no intellectual or moral capacity as infants to choose to do anything good or evil, but only experience the physical depravity (crookedness) of Adam's sin only as sin's consequence, but not as sin itself? (Would it be reasonable and just to state that an infant at birth is guilty and imparted or imputed with the sin of Adam when we all know that this infant was not in existence, nor did he possess the intellectual or moral capacity to choose good or evil? Would we agree that if

this infant dies, that he would go to hell, according to the Doctrine of Original and Inherited Sin from Augustine which orthodox Christianity embraces?) Ecc. 7:29, Deut. 32:5, Genesis 6:12, Genesis 8:21, Psalm 14:3, Romans 3:23, Romans 9:11, Ezek. 18:20, 2 Chron. 25:4, Deut. 24:16.

What if we were all born with a nature that could be fit and equipped with adequate ability to obey God and His commands? By God's grace, His Holy Spirit, and through our faith in Jesus Christ we could consistently embrace Christ to persevere in our obedience to Him. As Moral Agents, endowed with a free-will from God, we (not Adam for us) suppressed this truth in unrighteousness once reaching the age of accountability, and we are without excuse when we sin. Ecc. 7:29, Genesis 1:26,27, Romans 1:18, 1 Cor. 11:7 and Psalm 139:13,14.

What if we as Moral Agents (not because of or in spite of our natures, but simply because of our God-given freedom of ability to choose good or evil) have exchanged the truth of God for a lie, exchanged the natural function for that which is unnatural (against nature) and God gives us over to degrading passions and a depraved mind just as we do not see fit to acknowledge God any longer? Romans 1:24-28, Genesis 6:12 and James 1:14-18.

What if some homosexuals/lesbians truly believe that they were born that way when Scripture clearly portrays their lifestyle resulted from their freedom of choice in contradiction to the good, uncorrupted, and involuntary nature (good, because it was given to us by God) with which they were born. Romans 2:14,15, Gen. 1:26,27, James 1:17

What if God condemns them only for living contrary to the dictates of their created (God-given) natures thus corrupting their characters (not their natures) through their good natures just as Adam, Eve, Lucifer and 1/3 of his angels who also were created in the image and likeness of God (God's blueprints for mankind depicted in Gen. 1:26,27 was not eradicated because of Adam's sin), and chose to disobey God through the good natures with which they were created. Adam, the devil, and no one else was given the power or authority by God to create or to change the blueprints of God's creation. Literal Scriptures will prove this statement to be true verifying that man is still created in the image and likeness of God after the fall, and that no one can sin for another; despite the accepted Orthodox Doctrine to the contrary. Genesis 9:6, Ecclesiastes 7:29, 1 Corinthians 11:7, Romans 2:14,15 James 3:9, Ezekiel 18:20

What if our natures (our involuntary constitutions from God) could never ever be changed or altered by us in any way, but only our character (attributes developed by the voluntary choices we make) could be changed as

they are dependent upon the voluntary choices that we are freely able to make. The general grace and saving grace of God greatly influence and persuade us, through His Holy Spirit, to choose the good, and ultimately Christ, with the created ability that we all have from God as Moral Agents.

What if God would never give us His commandments (not suggestions) to obey knowing that we truly had no ability to obey without being an unjust Tyrant. (Our reason, our conscience, and Scripture all affirm that we truly do have a free will to choose good or evil from our created natures, and to deny this would be dishonoring to the character of God Almighty. To assume that God would condemn anyone to hell that truly has no ability to choose or only having the ability to choose evil because of our “Sinful Natures”, with which God created us, is totally dishonoring to God and His character. This is A.B.S.U.R.D.: Antibiblically Believing Senseless Unreasonable Ridiculous Doctrines).

What if God created us all with the natures that we have. Could we truly charge God for creating us with a “Sin Nature”? If so, what sin is ascribed to this “Sin Nature”? Do we have a “Murder Nature”, an “Adultery Nature”, a “Lying Nature”, a “Stealing Nature”, a “Slander Nature”, a “Homosexual Nature”, a “Pornography Nature”? If now God did create us with a “Lying Nature”, and we consistently and perfectly told lies because of the dictates of our “Lying Nature”, could God or would God justly condemn us for simply being obedient to the “Lying Nature” in which we were created? Would it not be much more reasonable and scriptural to suppose that God created us all with a good nature, and that when we disobey God’s commandments we would be going against our natures that God intended and designed to do good, to be obedient, and to love God supremely and our neighbor as ourselves? James 1;14,15, James 1:13-18, and Rom. 2:14,15.

What if Augustine’s doctrines of “Sinful Nature” and “Original Inherited Sin” are actually false, contradict Scripture, make sin a misfortune and a calamity rather than a crime, make the sinner deserve pity and compassion rather than blame for his sins, excuse the sinner, dishonor God by making Him arbitrary, cruel, and unjust, make Jesus a sinner or it must deny his humanity. It contradicts the fact that sin must involve a choice, a moral agent of sound mind in existence to make it, and would clearly defy man’s God-given reason and justice that an infant can actually be born in sin (implying that sin has physical attributes). Ecc. 7:29, Genesis 6:12, Psalm 14:3, Romans 3:23, Ezek. 18:20, 2 Chron. 25:4, Deut. 24:16, Genesis 8:21, 1 John 3:4, 2 John 7, Hebrews 2:17,18 and Hebrews 4:14,15.

What if Augustine who for a time kept company with the Manicheans (a Gnostic religious sect who believed that all matter was sin, but their spirit was

always pure) and his self-professed struggle with concupiscence (sexual lust) greatly influenced his theories on original inherited sin, sin nature and ideas on Romans 7 were proven faulty and demeaning to the character of God which deceived not only the Catholic Church, but the Christian Church as well in these false ideas. (Same Scriptures as above) Romans 6:14, Romans 7:17, Romans 8:3, James 1:17 and 1 Timothy 4:4.

What if we truly have a choice nature and have the God-given ability to obey God and His commandments as Moral Agents; and by God's grace, His Holy Spirit, and through faith in Jesus Christ could persevere in this obedience? (God is faithful to provide the way of escape for any and all temptations when we remain humble to receive His abundant and sufficient grace.) 1 Cor. 10:13, Phil. 4:13, 1 Peter 5:5-10, James 4:6-10, 1 John 3:9, 1 John 4:4, 2 Cor. 5:17, Titus 2:11-15, Romans 6:14-23, 2 Cor. 9:8.

What if we know that the Spirit is willing, but the flesh is weak, and yet we simply and voluntarily choose to continue walking according to the flesh and not the Spirit entering into sin? Do we blame our natures for our "inability" or defend/excuse our sin? Do we truly recognize that it is not our "inability" to obey God at all, but our stubborn, obstinate, rebellious, transgressing heart manifesting our unwillingness to walk according to the Spirit? While and as long as we continue to walk according to the flesh, we cannot at the same time be under God's grace, but under Law. Romans 6:14, Romans 7:14, Romans 8:1-11, Matthew 6:24, Matthew 7:20-23, Gal. 6:7,8, 1 John 1:5-10, 1 John 2:15-17, 1 John 3:8-10.

What if some Christians by have all the right doctrines and have a true understanding of God's Holy Word, created with a good nature with the ability to choose good or evil, and still choose the evil; do not corrupt their natures, but rather only their characters are now corrupt from their voluntary choice of evil? John 8:44, Genesis 6:12.

What if although all have been created with a good nature from God, have freely chosen evil and continuously gratify our flesh by indulging its appetites and propensities? Do we now ascribe our "Natures" as necessarily evil because of our free will choice of evil? Would it not be more reasonable and scriptural to ascribe our "Natures" as a constant and unchanging good constitution from God that we could never alter or change in any way? These desires naturally (by nature, with nature, through nature and via nature, but not because of our natures) increase in intensity in proportion to the voluntary consent we give for the demands of their gratification. Our change in character from the voluntary choices of good or evil in no way change or alter our good God-given natures. Genesis 1:26,27, Genesis 6:12, Romans 2:14,15, 1 Cor. 11:7, James 1:17, 1 Tim. 4:4.

What if Augustine introduced and fabricated the idea of our “Natures” being sinful (as if sin could change or alter our good created natures as God designed them to be according to Genesis 1:26,27) is actually false, but rather we corrupted our characters as we voluntarily chose to disobey God? Genesis 6:12 and James 1:14,15

What if most Christians really don’t know what the Doctrine of Original and Inherited sin profess, and that it truly does contradict literal Scriptures and does defame our Heavenly Father and our good natures in which we are created? Psalm 139:13,14, Psalm 127:3, Job 33:4 and Job 31:15.

Before looking at the **monstrous lies** that are presented by Augustine and other authors from History of Doctrine by R. Seeburg; I will present some ideas I have about our natures that I have learned from God’s Holy Word and what I have experienced.

WHO CREATED THE MONSTER WITHIN?

(HOW DO I SAY GOODBYE TO THE MONSTER I FEED AND PET AND LOVE?)

My intention in writing this letter is to hopefully be of help to those who have been deceived into believing that they were created with a “sinful nature” and that God created them that way. I am hopeful that multitudes of people and especially the Christian society at large will seriously consider the possibility that they have been deceived. In other words, what they currently believe to be true about their **nature** and their **flesh** (wrongfully labeled as **“sinful nature”** in the NIV, simply called **“flesh”** in the King James Bible) is false. The **Doctrine of Original Inherited Sin** is not only false, but places a **destructive label upon our natures from birth defaming the character of God who is our Creator.** This

belief is also extremely **detrimental to our consistent walk according to the Holy Spirit as depicted in Proverbs 23:7, “For as he thinks within himself, so he is...”** if we believe and embrace it to be true.

Sermons that I have heard on **“TRADITIONS”** AND **“DECEPTION”** have rekindled a fire within me to expose the darkness of this false doctrine. Information that I have learned about the detrimental effects of **labeling** patients with disorders such as Schizophrenia, Bipolar or Major Depressive Disorder (MDD) secondary to a “Chemical Imbalance”, “Biological Defect” or “Medical Disease Model” (All theories which have not been proven) all **explain away or excuse the behaviors of these people** as uncontrollable or as a manifestation of this **disease or label**. This psychiatric labeling process has **revealed to me** the strong analogy of the **Sin Nature label** placed upon all mankind which would **seemingly** and **reasonably** excuse man’s behavior if it were true.

An excerpt from the book, **“Broken Brains or Wounded Hearts, What causes mental illness?”** says, “Although **labeling** might seem both helpful and harmless, it can become part of a **very destructive process that often perpetuates a person’s emotional condition**. For example, as Bob, his doctors, and his parents began to **focus on the label** and **what drugs worked for that particular label, no one searched for the truth behind his behavior**. The **label of schizophrenia** puts Bob at the mercy of his doctor and the rest of society, who now feel free to perceive him according to this **label**. Now that he has been **“properly” diagnosed**, it is easier to assume that he is someone who might be dangerous, an idiot, weird, or suffering from a brain defect.”

Oh, as I read this book, God revealed so powerfully to me the strong correlation and analogy of the **“Psychiatric Chemical Imbalance Label”** and the **“Spiritual Sin Nature Label”** and how very destructive both are to mankind. An extremely important and indispensable truth I learned is that:

A disease is something that you have, and a behavior is something that you do!!! This statement is absolutely critical to believe in order to clearly understand why any label which strongly implies, suggests or states that it (any psychiatric label or “sinful nature” label) is the cause of any addiction, behavior or sin must be false. Because Scripture and reason do affirm that addictions, behaviors, and sins are all choices that we make and do. If any of us could truly and honestly blame a label for the choices that we make, then we would truly have an excuse before God. However, God states in Romans 1:20 that we are without excuse.

Alcoholism cannot, accurately and specifically, be labeled as a disease without addressing its root cause being a voluntary behavior of excessive drinking of alcohol. Initially, it is a behavior that could be controlled. Certainly, God must know that Alcoholism is a disease caused by a voluntary overindulgence of alcohol, because God says in 1 Corinthians 6:9-11 that drunkards will not inherit the kingdom of God. Verse 11 states how we are all cleansed and set free of various sins. Sin of any kind cannot be caused by a Sin Nature, because sin is a choice or a behavior. The American Medical Association has labeled Adolescent Obesity as a disease. We must be very careful to differentiate what is a DISEASE, which is out of our control and involuntary; and what is a BEHAVIOR, which is within our control and totally voluntary.

We have all been deceived into thinking that all these behaviors (sin) are caused by diseases, psychiatric, or Sin Nature labels. The Bible, God’s Holy Word, calls all these behaviors sin and clearly tells us how we sin against the good nature in which God creates us, (James 1:14,15, Romans 1:18, Romans 2:14,15) and what sin is (1 John 3:4, 1 John 5:17, James 4:17) and how to get free of sin, and established in the state of holiness (1 John 1:9, John 8:32,36).

And in this day and age, almost every disease requires a medication to cure and/or relieve this disease. When is the truth ever going to emerge that our choice to gratify our desires which are contrary to God’s known will for lives is to us sin, and not a disease, chemical imbalance, or a Sin Nature out of control? Oh, when are we ever going to be reasonable and accountable people before God as He created us to be?

It is essential to know that it is not specifically our actions that God will judge, but rather the motives and intent of our hearts behind them!!!

Our hearts (will or choice-center) allow or render operative the desires of our flesh. The flesh (desires, emotions, passion, pain, pleasure, propensities, appetites, sensations, and every kind and degree of feeling as the term is commonly used) is not sinful in and of itself, but its unlawful indulgence is. Our NATURE, in which God created us, is totally INVOLUNTARY, and therefore, impossible to be sinful since sin must involve a voluntary choice. Our CHARACTER is determined by the voluntary choices that we make, good or bad. Our CHARACTER is totally VOLUNTARY, and only determined by our choices; not our creation or NATURES. Only that which is VOLUNTARY can possess a MORAL QUALITY. That which is INVOLUNTARY can never possess a MORAL QUALITY. Therefore, our NATURES are “good” because God created them, but no moral quality can be ascribed to our NATURES as representing our virtue or our evil of any kind. Please don’t blame our NATURES for habitually choosing our fleshly desires to be gratified contrary to the will of God which only serve to strengthen our behaviors (sinful choices and motives).

The Gospel is the “good news” that the mercy of God will withhold the deserved penalty for sin, the grace of God will treat the sinner as if he had never sinned, in consideration of the death, burial, and resurrection of Jesus Christ, on condition of faith in Jesus Christ with confession and repentance of sin by the sinner. We receive a “new heart” and a “new Spirit” which God promises to give any of us who simply receive the Gospel on His terms, not our own, in Ezekiel 36:25-29.

Someone might read this information that I have written and judge it to be heresy. Someone might judge my character and motive thinking I am pompous, arrogant, deceived, judgmental, hypercritical, and the list goes on and on. The question is WHY might someone critically judge what I have written and critically judge my motive or character in writing this article. The answer could be because it simply does not conform to Orthodox Christianity, it is contrary to biblical proof-texts used to support the Doctrine of Original (Inherited) Sin, or maybe it might be, that if this article were true, it would take their excuse away from choosing to live in sin or according to the dictates of their flesh.

The question may be asked, “How could so many scholarly people be duped for all these years”? Well, that’s simple. Look at how many people believed the earth was flat for centuries even though Galileo proved that it was round. All of his books were burned and he was labeled as a heretic. It is almost impossible to go against the vast majority, because most people don’t want to be laughed at, ridiculed, or labeled. We all want to be comfortable, but at what cost? Are we willing to count the cost of forsaking truth and dishonoring God by continuing to suppress the truth in unrighteousness?

The question might be asked, “If we truly don’t have a “Sin Nature”, then why do we all choose to sin?” Sin is pleasurable for a season, and makes us “feel” good while we are gratifying the flesh. So, it is not hard to understand that before coming to Christ we are all simply living according to the flesh and gratifying our desires. Living according to the flesh will cause our flesh to grow and strengthen in its demands to be gratified as we are simply allowing our flesh to be our master. This is how addictions are caused by allowing our fleshly desires to be unchecked in their demands.

Once we are truly born again into Jesus Christ, we have chosen to no longer live according to the flesh, but according to our reason or spirit and His Holy Spirit. As true believers, we cannot be known as “carnal (fleshly) Christians”, because this is an oxymoron. We can’t consistently live according to the flesh if the evidence of a true Believer is that he is living according to the Spirit. This is not a statement advocating “sinless perfection” or “perfectionism,” but simply a statement made to support Scripture in Matthew 6:24, which says “...No one can serve two masters...”, and Romans 8:6 says, “For the mind set on the flesh is death, but the mind set on the Spirit is life and peace.”

Before I continue, I must, first of all, point out what I am not saying concerning anyone who believes that we have a “sinful nature” from birth, we have inherited the sin and guilt of Adam’s sin from birth (The Doctrine of Original or Inherited Sin), and that God, in fact, created us this way.

I am not saying:

1. They are not Christians, they are wicked, they are stupid, and are intentionally deceiving people, so they won’t walk in holiness.
2. They must not be filled with the Holy Spirit or they would be more discerning to know that no one could possibly be born in sin or guilty of Adam’s sin before they come to the knowledge of good and evil, and especially before they were even born.

3. We don't need Jesus from birth or at all, because we are all born innocent, and will, of course, always walk in holiness because we have "innocent natures".
4. I must know more about every aspect of the Bible, because I see the deception and the detriment in believing this false doctrine in believing that we have "sinful natures."
5. Our walk in holiness is now assured and guaranteed if we simply reject the Doctrine of Original Inherited Sin.
6. Those who believe we are created innocent from birth and did not inherit the sin of Adam must now, of course, think they are special or belong to an elite club far superior to the foolish who believe otherwise.

This article is a "love letter" in a sense, not because of my "ooshie gushie" feelings toward you, because I may not even know you. But because of my commitment to love God supremely and love my neighbor as myself (and you are my "neighbor"); I impart this letter of love to you. Love is the commitment to promote the good of another for no selfish interest as I understand it. Philippians 2:3,4 helps to define love by saying, "Do nothing from selfishness or empty conceit, but with humility of mind, regard one another as more important than yourselves; do not merely look out for your own personal interests, but also for the interests of others."

Yes, I am a Christian (a former hypocrite who warmed the pews of Christian Churches for years, and in hindsight was clearly off track and off the path of God). If any of you reading this letter are consistently walking according to the flesh, then please allow Jesus from His Word and His life to show you a better way. Jesus, through His Holy Spirit, showed me a better way, and I received it on His terms.

I believe the Bible in its entirety and that Jesus said in John 14:6, "I am the Way, the Truth and the Life and no one comes to the Father but through Me" is absolutely true. I believe in God's promise in Proverbs 3:5,6 which says, "Trust in the Lord with all your heart and lean not on your own understanding, in all your ways acknowledge Him and He will direct your paths." We could always improve and grow in the grace and knowledge of Jesus Christ. We not only have the responsibility and obligation to obey the light that we have, but are commanded by God to do so.

We must know that Jesus, His Apostles, and the first three century Christians never even heard of "Sin Nature" and the "Doctrine of Original Inherited Sin" because this false doctrine was not fabricated until the fourth century mostly by Augustine. Both Martin Luther and John Calvin were greatly influenced and deceived by Augustine with his views on our "sinful

inherited natures” and his Romans 7 view. Augustine believed that the man depicted in Romans 7:14-25 was a true Christian under grace. Luther and Calvin followed this belief.

However, prior to Augustine’s deception; Romans 7:14-25 was **universally** understood to be a man that was heavily convicted by the Law because of his sin, but had not yet surrendered his life to Jesus Christ: **A Convicted Unconverted Sinner**, which would make sense of this man’s fleshly indulgence depicted in these verses.

From this false doctrine and views listed above derive the slogan: **“We aren’t horse thieves because we steal horses; we steal horses because we are horse thieves”**. Just replace any sin in the slogan above and we find ourselves steeped into corruption simply **because of our natures**, but not **because of our choices**. A **victim mentality** can be so easily attributed to **our natures causing our behaviors**. How sad and despicable to even think that God would create anyone in this manner. However, God’s grace and His Holy Spirit are more than sufficient to sustain us in holiness as we live out our lives of love.

While the Doctrine of Original Inherited Sin has been fabricated by different authors formulating various theories throughout the years; it was primarily Augustine who deceived the Church of its validity. Some of Augustine’s direct quotes along with others advocating this false doctrine must be written to clearly see its absurdity. Just how much must we distort and contort Scripture to believe as truth these following quotes from well-known and respected authors as well as institutions? Are we allowing doctrines of men to take precedence over God’s Holy Word when we find that these doctrines are in error and actually contradict Scripture by refusing to eradicate them from Orthodox Christianity? Are we embracing Augustinian views on Roman 7:14-25 as the Christian experience (“I do what I don’t want to do”) by conforming to this walk according to the flesh and calling it Orthodox Christianity?

Our nature sinned in Adam.

Augustine—R. Seeburg, History of Doctrine, Vol.1, p. 338.
It was just, that after our nature had sinned...we should be born animal and carnal.

Augustine—R. Seeburg, History of Doctrine, Vol. 1, p. 338.

Our nature, there transformed for the worse, not only became a sinner, but also begets sinners.

Augustine—R. Seeburg, History of Doctrine, Vol. 1, p. 342.

From this condemnation no one is exempt, not even new-born children.

Augustine—R. Seeburg, History of Doctrine, Vol. 1, p. 343.

Unconscious infants dying without baptism are damned by virtue of their inherited guilt.

Augustine—Albert Henry Newman, Manual of Church History, Vol. 1, p. 366.

Children are infected by parents' sins as well as Adam's and the "actual" sins of the parents impose guilt upon the children.

Augustine—Harnack, History of Dogma, Vol. V, p. 227.

There is in us a "necessity of sinning."

Augustine—R. Seeburg, History of Doctrine, Vol. 1, p. 343.

Whatever offspring is born is ...bound to sin.

Augustine--R. Seeburg, History of Doctrine, Vol. 1, p. 344.

The "nature and essence" of man is, from his birth, an evil tree and a child of wrath.

Martin Luther—R. Seeburg, History of Doctrine, Vol. II, p. 229.

Even children dying unbaptized are lost.

Martin Luther—R. Seeburg, History of Doctrine, Vol. II, p. 229.

Original sin is the hereditary depravity and corruption of our nature... which first makes us subject to the wrath of God, and then produces in us works which the Scriptures call works of the flesh.

Calvin—R. Seeburg, History of Doctrine, Vol. II, p. 3

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By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. Westminster Confession.

They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. Westminster Confession.

Original sin is the corruption of man's nature, whereby he is utterly indisposed, disabled, and made opposite to all that is spiritually good, and wholly inclined to evil, and that continually. Larger Catechism.

From this original corruption whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions. Westminster Confession.

No man is able, either of himself, or by any grace received in this life, perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed. Larger Catechism.

They deplore their inability to love their Redeemer, to keep themselves from sin, to live a holy life in any degree adequate to their own convictions of their obligations. Under this inability they humble themselves. They never plead it as an excuse or palliation; they recognize it as the fruit and evidence of the corruption of their nature derived as a sad inheritance from their first parents.

Charles Hodge, Systematic Theology, Vol. II, p. 273.

In Augustine's view, all of humanity was really present in Adam when he sinned, and therefore all have sinned. Original sin, according to Augustine, consists of the guilt of Adam which all humans inherit. As sinners, humans are utterly depraved in nature, lack the freedom to do good, and cannot respond to the will of God without divine grace. Grace is irresistible, results in conversion, and leads to perseverance.

John Calvin defined original sin in his Institutes of the Christian Religion as follows:
Original sin, therefore, seems to be a hereditary depravity and corruption of our nature, diffused into all parts of the soul, which first makes us liable to God's wrath, then also brings forth in us those works which Scripture calls "works of the flesh" (Gal 5:19). And that is properly what Paul often calls sin. The works that come forth from it--such as adulteries, fornications, thefts, hatreds, murders, carousings--he accordingly calls "fruits of sin" (Gal 5:19-21), although they are also commonly called "sins" in Scripture, and even by Paul himself. [43]

Martin Luther (1483-1546) asserted that humans inherit Adamic guilt and are in a state of sin from the moment of

conception. The second article in Lutheranism's Augsburg Confession presents its doctrine of original sin in summary form: It is also taught among us that since the fall of Adam all men who are born according to the course of nature are conceived and born in sin. That is, all men are full of evil lust and inclinations from their mothers' wombs and are unable by nature to have true fear of God and true faith in God. Moreover, this inborn sickness and hereditary sin is truly sin and condemns to the eternal wrath of God all those who are not born again through Baptism and the Holy Spirit. Rejected in this connection are the Pelagians and others who deny that original sin is sin, for they hold that natural man is made righteous by his own powers, thus disparaging the sufferings and merit of Christ. [41]

Anglicanism

The original formularies of the Church of England also continue in the Reformation understanding of Original Sin. In the Thirty-Nine Articles, Article IX "Of Original or Birth-sin" states:

Original Sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin. [45]

Catholicism

The Catechism of the Catholic Church says:

By his sin Adam, as the first man, lost the original holiness and justice he had received from God, not only for himself but for all humans. Adam and Eve transmitted to their descendants human nature wounded by their own first sin and hence deprived of original holiness and justice; this deprivation is called "original sin". As a result of original sin, human nature is weakened in its powers, subject to ignorance, suffering and the domination of death, and inclined to sin (this inclination is called "concupiscence"). [47]

After reading all this information above about how our “sinful natures” are defined by Augustine, Martin Luther, John Calvin, Catholicism, Anglicanism and Westminster Confession we can understand how a multitude of lies and deceptions can be built upon this false doctrine. The following articles by different authors are attached to help dismantle this false doctrine and its teachings.

From “**TULIP**” to “**FRUIT**”

By Dennis Carroll

CALVINISM is Described by Its People with the Adjective “TULIP”

“TULIP” IS AN ADJECTIVE THEOLOGY.

IT TAKES BASIC IDEAS OF CHRISTIANITY, AND ADDS ADJECTIVES IN FRONT OF THEM TO TRY AND MAKE A THEOLOGY.

FOR EXAMPLE, ALL OF CHRISTIANITY BELIEVES IN:

DEPRAVITY, ELECTION, ATONEMENT, GRACE, PERSEVERANCE

WHAT CALVINISM’S TULIP HAS DONE IS PUT ADJECTIVES IN FRONT OF THEM, AND HAVE CREATED THE “ACRONYM”:

“TULIP”

T -- TOTAL DEPRAVITY

U -- UNCONDITIONAL ELECTION

L -- LIMITED ATONEMENT
I -- IRRESISTIBLE GRACE
P -- PERSEVERANCE OF THE SAINTS

SO THE REAL ISSUE IS THE ADJECTIVES.

THE TASK IN ARTICULATING THE TRUTH IS NOT TO TRY AND
COUNTER THE T-U-L-I-P ADJECTIVES, BUT TO ADDRESS THE NOUNS:
D-E-A-G-P

THAT IS: THE DEPRAVITY, ELECTION, ATONEMENT, GRACE, AND
PERSEVERANCE.

SOLUTION:

ADDRESS THE NOUNS, THE FOUNDATIONAL THINGS, NOT THE COMMENTS ON THEM.
I WOULD NOT TRY TO GET ANOTHER FLOWER, FOR THE “TULIP” CONSTRUCTION IS A WEED.
I WOULD NEED TO CONSTRUCT WHATEVER IS BEST TO EXPLAIN THE D-E-A-G-P.

MAYBE THIS:

F-REE-WILL DEPRAVITY—SIN IS THE CHOICE OF REBELLION BY
MAN.

R-IGHTEOUS ELECTION OF THE MEANS TO SAVE MAN:

GOD HAS CHOSEN HOW TO SAVE ANY MAN WHO BELIEVES,
BUT HE HAS NOT CHOSEN WHO WILL BELIEVE.

U-NLIMITED ATONEMENT BECAUSE OF UNCONDITONAL LOVE.

I-MPARTIAL GRACE—WHOSOEVER WILL, MAY COME.

T-OTAL PROVISION FOR THE VICTORIOUS HOLY LIFE.

MORAL GOVERNMENT		SUBJECT MATTER		CALVINISM/ DETERMINISM
<u>FREE-WILL REBELLION:</u> Sin is the Decision to Rebel against known Responsibility.	F	SIN	T	<u>TOTAL DEPRAVITY:</u> Man therefore must be UNABLE to understand truth or obey God.
<u>RIGHTEOUS ELECTION OF THE MEANS OF SALVATION:</u>	R	ELECTION, GOD CHOOSING	U	<u>UNCONDITIONAL</u> : If God has no good Reason why He chooses someone;

God chose <u>How</u> He would Save, not <u>Who</u> He would Save.				His choice therefore would have to be “Unreasonable”
<u>UNLIMITED</u> : “God is Not Willing That Any should Perish.”	U	“ATONEMENT”	L	<u>LIMITED</u> : God therefore must have made the Death of Jesus ineffectual for all.
<u>IMPARTIAL</u> : “Whosoever Will may Come”	I	GRACE	I	<u>IRRESISTIBLE</u> : God therefore must Force people to believe and love Him.
<u>TOTAL PROVISION FOR A VICTORIOUS CHRISTIAN LIFE.</u>	T	PERSEVERANCE	P	“ <u>PERSEVERANCE OF THE SAINTS</u> ” “ONCE SAVED, ALWAYS SAVED” God therefore must Force Faithfulness.

THIRTEEN REASONS WHY THE DOCTRINE OF ORIGINAL INHERITED SIN IS FALSE!!!

1. It makes sin a misfortune and a calamity rather than a crime.
2. It makes the sinner deserve pity and compassion rather than blame for his sins.
3. It excuses the sinner.
4. It makes God responsible for sin.
5. It dishonors God. It makes Him arbitrary, cruel, and unjust.

6. It causes ministers to wink at and excuse sin.
7. It begets complacency and a low standard of religion among Christians.
8. It is a stumbling-block to the unsaved.
9. It makes Jesus a sinner or it must deny His humanity.
10. It contradicts the Bible.
11. It "adds to" and "takes from" the Bible. God warns against this in Deuteronomy 4:2 and Revelation 22:18,19.
12. It begets false doctrines and false interpretations of the Scriptures.
13. It is ridiculous, absurd, and unreasonable. It contradicts the necessary and irresistible affirmations of every man's consciousness and reason, which is something that no true doctrine of the Word of God could ever do.

"Take care that you keep your hearts with all diligence, and that your hearts keep pace with your intellectual improvement. If you do not make a self-application of the truth as fast as you learn it, if you do not obey it, it will ultimately blind instead of enlighten you. You must live up to your convictions, or the study of theology will greatly and fatally harden you. Therefore be careful that you grieve not, resist not, quench not the Holy Spirit. Study on your knees. Go to God with every position that is established, and pray him to write the **truth in your heart**; and rest not till it be adopted by you as your own, as a truth to influence you, to have dominion over you; and as these truths are developed in your intellect one after the other, and established, let it be settled that in the midst of them, and in conformity with them, you are to live and move and have your being.

"If you do this the study of theology will make you a mellow, anointed, devoted, useful man of God; if you do it not, you will become hardened and reprobate. And of all the reprobate minds in existence, they seem to be the most hardened who have studied theology and gone through the course of theology without **receiving the truth into their hearts**. Every truth that lodges in the head and does not take possession of the heart, is to the student "the savor of death unto death." As you value your own souls, therefore, as you value your influence, as you value the cause of God, let it be settled that with much prayer and the utmost honesty and effort you will make every truth of theology your own, not only in the sense of mastering it with your intellect, but of embracing and obeying it **in your heart**.

HOME

From: *The Oberlin Evangelist*

ON REFUGES OF LIES September 29, 1858 By The Rev. CHARLES G. FINNEY

"Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."-Isaiah xxviii. 17.

[Finney's eldest grandson had the following to say about this sermon: "He was unconsciously dramatic; never theatrical. One of the most impressive sermons I ever heard him deliver was on the text: "Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies."

It was an exposition of merciless justice; of what guilty men had the right to expect; of the futility of the excuses men were prone to offer for evil courses; and of the terrors that would overtake them when judgment was at hand. Then, right before our eyes, he conjured up such a fearful storm of wind, rain and hail that I grew chilled through and through. I shivered and buttoned my coat up tight and I saw uneasiness and apprehension depicted on the faces of all around me.

I was never more astonished in my life than when I went outside and saw the world bathed in sunlight, the birds twittering, and all as calm and serene as a June day could ever be.

And yet I have been told that I never heard Mr. Finney preach; that his powers were on the decline before I had come to years of understanding!

How he did it I cannot tell. No one can tell. He probably could not tell, himself. He just imagined the coming of an awful storm and then described what he imagined, and we saw and felt all that he imagined. You can read Prof. Cowles, report of this very sermon; but you will not find in it a word that even suggests this part of the sermon. The sermon itself was an hour and a half long; you can read Prof. Cowles' report in fifteen minutes." *Memorial Address*. 1908. pp, 68-70.]

All men know themselves to be sinners against God. They know also, that, as sinners, they are in peril and are not safe. Hence their anxiety to find some refuge for safety. They know they might find this in the way of forsaking sin and turning to the Lord; but they do not choose to forsake their sins. Hence there seems to be no convenient resource but to hide themselves under some refuge.

Our text speaks of "the refuge of lies." Yet it is obvious that men who resort to lies for a refuge regard those lies not as lies but as truth. This fact leads us to raise the primary fundamental question--Have we any rule or standard which will show what is truth, and what is falsehood? Men have countless opinions about religion; these can not all be true;--how can we determine which are true and which not true?

We have an infallible test.

Salvation, to be real and available, must be salvation from sin. Everything else fails. Any system of religion which does not break the power of sin, is a lie. If it does not expel selfishness and lust, and if it does not beget love to God and man, joy, peace, and all the fruits of the Spirit, it is false and worthless. Any system that fails in this vital respect is a lie--can be of no use--is no better than a curse. That which does not beget in us the spirit of heaven and make us like God, no matter whence it comes, or by what sophistry defended, is a lie, and if fled to as a refuge, it is a "refuge of lies."

Again, if it does not beget prayer, does not unify us with God, and bring us into fellowship and sympathy with him, it is a lie.

If it does not produce a heavenly mind, and expel a worldly mind, and wean us from the love of the world, it is a lie. If it does not beget in us the love required in the Scriptures, the love of God and of his worship and of his people--indeed, of all mankind;-- if it does not produce all those states of mind which fit the soul for heaven,--it fails utterly of its purpose.

Here I must stop a moment to notice an objection. It is said, "The gospel does not in fact do for men all you claim. It does not make professed Christians heavenly-minded, dead to the world, full of love, joy, and peace."

I reply: Here is medicine which, applied in a given disease, will certainly cure. This healing power is just what it has and what we claim for it. But it must be fairly applied. A man may buy the medicine, and because it is bitter, may lay it up in his cupboard and never take it; he may provide himself with a counterfeit to take in its stead; or he may follow it with something that will instantly counteract its influence in the system. In any such case, the efficacy of the medicine is not disproved; you only prove that you have not used it fairly and honestly.

So with the gospel. You must take it and use it according to directions; else its failure is not its fault, but yours.

It is of no avail then to say that the gospel does not save men from sin. It may indeed be counterfeited; it may be itself rejected; but he who receives it to his heart will surely find his heart blessed thereby. The gospel does transform men from sin to holiness--does make men peaceful, holy, heavenly, in life and in death. Millions of such cases lie out on the face of the world's history. Their lives evince the reality and preciousness of the salvation which the gospel promises.

I will now proceed to name some things that lack this decisive characteristic. They do not save the soul from sin.

1. An unsanctifying hope of heaven. Speaking of what God's children shall be, John says--"We know that when He shall appear we shall see him as he is. And every man that hath this hope in him (Christ) purifieth himself even as he is pure." A good hope, then, does purify the heart. But there certainly are hopes indulged that fail to purify the heart of those who hold them. Those hopes are lies. They cannot possibly be sound and true. On their very face, it stands revealed that they are worthless--a mere refuge of lies. The stronger and more unwavering they are, so much the more are they delusive. What hope in Christ is that which does not bring the heart to Christ?

2. An old experience, that is all old, is a lie. You have perhaps heard of the man who had his old experience all written down and laid away with his deeds of land to keep till his time of need. This being

all the evidence he had, he used to refer to it from time to time for his comfort. At length, when the time came for him to die, he felt the need of this record of his religion, and sent his little daughter to bring it. She returned with only the sad story that the mice had found their way to his drawer and had eaten up the paper--all the dying man's evidence of piety! Alas! he must die in despair! He had no other hope but this! On the face of it, such a refuge is only lies.

3. There are two forms of self-righteousness--the legal and the gospel,--both of which are refuges of lies. The legal depends on duty-doing--evermore trying to work out salvation by deeds of law. The gospel form sets itself to get grace by works. Men try to get a new heart not by trying to turn from all sin, but by praying for it. I meet such a man. He says, "I tried to become religious." Indeed, and, what did you do? "I prayed for a new heart." You did! But you did not do what God says you must--"Make yourself a new heart and a new spirit;" you did not repent--you did not bow your heart to God. Therefore, all your doings come short of what God requires. They fail of saving the soul from sin. There is a great deal of this gospel self-righteousness--this throwing off the responsibility upon God.

4. Universalism is an old refuge of lies. And here let me give you a case. Being out from home in my carriage, I overtook a young man and invited him to ride. Almost immediately he told me he was a Universalist and came out strongly in defence of his system. I said to him, "I am not well and may not live long, and I do not dare to be deceived in this matter." He said for his part he was sure enough of its truth. He had heard smart men say so, and prove it from Scripture. I said to him--I have one objection. There is a certain train of facts which I cannot account for, if Universalism be true. I have known families once reputed orthodox, which were then upright, moral, and justly respected. These same families I have known become loose in morals, forsake the house of God, turn to strong drink, and become fearfully vicious. Such families I have observed along with this change almost always become Universalists. This is one set of facts.

On the other hand, I have never known a holy, prayerful Universalist backslide into orthodoxy--forsake his Universalism and his morality and degenerate into vice and orthodoxy by one uniform and simultaneous declension. I have known men reformed from drunkenness and vice, and then become orthodox; but I have never known men reform from vice into Universalism. In short, it seems to me that thousands of facts evince a natural sympathy between vice and Universalism on the one hand, and between virtue and orthodoxy on the other.

By this time, he began to feel troubled, and said, "I am afraid I am all wrong. Would you believe it?" said he, "I am running away from being converted. There is a revival in my place, and I am running away from it." You are! said I. And do you think it will hurt you? Will it do you any harm?

He looked deeply anxious and said--"Had not I better go back? My good father and mother looked sad when I left my home. I don't believe Universalism can save me. Everybody knows it never did save anybody and never can."

The same must be said of proper Unitarianism. Some who bear this name are not such in fact. But where you find men who deny depravity, regeneration, atonement, you will certainly find that their system does not make them heavenly-minded, holy and humble. You need not reason with them to find this out; you need only to take the facts of their history.

So of Davisism--the doctrines of Andrew Jackson Davis. Do these doctrines make men holy? Never. I have known a man, once a friend and patron of gospel reforms, who turned back to Andrew Jackson Davis. Did this change make him more holy? No, indeed. He said, "It makes me more happy." No doubt;

and for the reason that before he was only and always under conviction, never enjoying the peace of the gospel. What is the use of reasoning about his Universalism? Look at the facts! They alone are sufficient to show its utter falsehood. Universalism never saved any man from sin. It throws no influence in that direction. So of Mormonism, and all similar delusions. We need not stop to write books against this and such like lies;--it stands out on the fore-front of this system that it saves no man from sin. It is therefore a refuge of lies--deceiving men into hopes that can never be realized. So of every creed and system that does not save men from sin and fit them for heaven.

And now let my hearers take notice of what God says. He declares, "The hail shall sweep away the refuge of lies and the waters shall overflow the hiding-place." No doubt this hail is the symbol of God's displeasure. It is fit that God should be displeased with these refuges of lies. He loves truth too well to have the least sympathy with lies. He loves the souls of men too deeply to have any patience with agencies so destructive. Therefore, he loathes all these refuges of lies, and has solemnly declared that the hail shall sweep them all away.

The waters, he declares, shall overflow the hiding-places. Every resort that leaves the soul in sin is a hiding-place. All religious affectation is such, and is nothing better. To put on the mere appearance of devoutness and sanctimony, as if God could be made to believe you sincere and could not see through it all;--this is a flimsy hiding-place indeed. So of all religious formality--going through the forms of worship, being in the church, being baptized--what avails it all unless their piety be instinct with life and that life be the soul of real holiness?

A great many people hide in the church. Judas Iscariot crept in there to hide. A minister of the Dutch Reformed Church told me once of a case in point just here. A man who had been confirmed in that church was out at sea in a fearful storm. It was a time of intense alarm, and many were exceedingly fearful of death, not to say also of that terrible state beyond. When they said to him, How is it that you are so cool? He replied, "What have I to fear--I belong to the South Dutch!"

Many hide under orthodox creeds. They are not Unitarians; they are not Mormons; they are not Universalists; they are orthodox! Such religious opinions held so tenaciously must, they think, ensure their safety.

Others hide under the plea of a sinful nature. They are naturally unable to do anything. Here they have found a sure retreat. They are very willing to do all their duty--but this sinful nature is all against them, and what can they do? This is a refuge of lies.

Some dodge under professors of religion. I fear there are many such here among us. Alas, your hiding-place will fail you in the day of trial! When the hail comes and the storm rolls up fearfully, and the awful thunder breaks with appalling crash, you will try in vain to find your professor--to hide under his wing! Where is he now? Suppose he were as bad as you claim, how much can he help you in that all-devouring storm? If he is not as good as he should be, you ought to be better than he, and not try to hide yourself under his shortcomings.

REMARKS.

Sinners know these things to be refuges of lies, because they do not save men from their sins. Certainly they must see this and know it to be the truth.

They resort to these refuges, not as being quite fully true, but as an excuse for delay. Miserable subterfuge, this! They are not honest, and therefore need not think it strange if they are deluded.

They admit that if one lives like Christ, all will be well; and they know that nothing less than this will avail for their safety.

Of course, to seek a refuge of lies is to tempt God to destroy you. How can it be otherwise?

Remember the test--this one plain simple principle: That and only that which saves from sin is true; all else is false and ruinous. Now you all have some hope of a happy future; what is this hope? Good or bad? Is it truthful and sure, or is it a refuge of lies?

Does your hope sanctify you--does it make you humble, holy, prayerful? Does your faith purify your heart? Have you the fruits of the Spirit--love, joy, peace, long-suffering? Have you daily communion with God? Are you so united to him that you can say--Truly we have fellowship with the Father? If so, this will be a hiding-place indeed--not one which the hail shall sweep away, but one which shall save the soul.

Have you the life of God in your soul? Does it pervade your heart, and diffuse itself over all the chambers of your soul? Let nothing less than this avail to satisfy your mind.

Hear Catholics talk about the Virgin and the sacraments and absolution; what are all these things, and a thousand more such, good for, if they do not save from sin? What is the use of running after these things that do not save?

But you say--I love to believe that all will be saved; it makes me so happy. But does it make you holy? Does it renew your heart? This is the only sure test.

But you say, "I do not believe as you do." I answer--Here are great facts. You are in sin. Are you saved from your sin by your system? If so, well; if not so, then it is not well. Will your believing it to be one way or the other make it so? Does believing a lie make it the truth? If you were to believe that you could walk on the water, or that water could not drown you, and should leap overboard, would your belief save you?

Dying sinner, all those refuges of lies will surely deceive and destroy you. It is time for you to arise and say--I must have the religion of Jesus. Not having it, I cannot go where Jesus is. With a lie in my right hand, what have I to hope for? None of you, I hope, have reached that forlorn state described by the prophet, "A deceived heart hath turned him aside, neither can he say to his soul, There is a lie in my right hand."

O sinner, there is a refuge for you which is not one of lies. There is a hiding-place for you which no waters can reach to overwhelm. It lies far above their course. O, take refuge in Christ! away with these refuges of lies! Cry out--Give me Christ and none besides! Christ and Him only,--for what have I to do with lies and delusions? You need to come into such communion with Christ that his power and presence and fullness shall flow through your heart fully and freely, and be in you a well of water springing up into everlasting life.

The "Carnal Christian"

(by Winkie Pratney)

Much is said today about the "carnal Christian". Such a one, we are told, has made Jesus "Savior" but not Lord. It appears by this that a man can be saved, but not surrendered to Christ; following Him, but still serving self. And it is easy to see why this idea has arisen. Preachers and personal workers are at a loss to explain the strange contradiction of a self-pleasing, self-centered person who claims the name "Christian" without bearing any resemblance to this Savior they profess to love. Yet ask them, "Do you believe in Christ? Have you accepted Him as your personal Savior?" "Oh, yes," is the invariable answer. If these are all the basics, they are apparently in order, so another source of counsel must be sought other than conversion.

Out of a morass of uncertain Christianity, men have looked for a way to distinguish between an "effective" Christian who lives like his Lord, and the "believer" who seems no different from his pagan neighbor. The distinction has been made between making Christ Savior and believing Him for salvation and making Him Lord that He might use this person for service. This "carnal Christian" becomes a middle stage person; he may partly serve God and at the same time partly serve himself. His ticket to heaven is guaranteed, his discipleship is optional. All this, we trust, can be substantiated by Holy Scripture. Can it?

Just what does God have to say about the "carnal man"? Before examining this question, you should understand that God looks at the heart of man. Whatever you are on the outside, God looks at your heart. He knows the real reason why you live the way you do. Because of the simple fact that almost every Christian duty and feeling can be

imitated or duplicated by the unsaved man, we will concentrate on God's analysis of conversion and God's verdict on this issue. It will do no good to ask, "What are men who call themselves Christians, doing today?", and make these findings the criterion of true faith. Our guide must be the Bible, for on the evidence of this Holy Book, rests the final truth of each matter of faith.

Just how much like a Christian can a sinner be? The Bible answers, exceedingly so. It tells us that an unsaved man can be strictly moral in his outward life (Matt. 23:8); outwardly very prayerful (Mark 12:40); zealous in religion (Matt. 23:15); and conscientious in doing what is expected of him. (Matt. 23:23) None of these things are necessarily the sign of a true child of God. An unsaved man may be very much like a Christian in desires; to be of some use to others, to make converts and give money for the work of religion (1 Cor. 13:3; Matt 23:15; Luke 18:12). But desires are not the measure of true faith. The sinner may hate the same things a Christian hates but for a totally different reason, and that difference brings him a totally different destiny. It is the HEART, or the supreme, ultimate choice man lives for that determines whether he is a true Christian or not in God's sight. If the heart is wrong, everything else is wrong, no matter what is done outwardly. Either your heart is set on serving Christ supremely or it is set on supremely serving yourself. You are loving or you are selfish. You are living intelligently or unintelligently. You belong to God or you do not. (Matt. 6:22-24; 7:17-20; 12:33-35; John 3:19-21; Romans 6:16-18; 2 Cor. 5:17; Titus 1:15; James 3:10-11).

It's Hard To Tell the Phony (Sometimes)

The sinner may want to glorify God, and still be unsaved! The true saint does this because he loves Him, and wants to see Him glorified; the counterfeit, because he believes this is the way to be saved, and desires it as a means to his great end, his own benefit. The counterfeit may want to repent, because he is afraid if he does not he will be lost; the Christian repents because he hates sin itself, because it dishonors God. They may both believe in Christ; the true saint because he loves Him; the other, that he might have a hope of Heaven.

They may both feel like obeying God; the Christian, that he might be more like his Lord; the counterfeit because he wants the rewards of obedience. Desires are the same; the heart, in each case, totally different. One is saved; the other is not.

They may also agree in actual affections and resolutions towards certain things. A counterfeit may even "love," (as far as feelings are concerned), such things as the Bible, prayer and witnessing, even "love" Christ and the Father - YET STILL BE UNSAVED! FEELINGS are not the true test of faith. God sees the heart, and the essential difference is this; the true saint loves God with the unselfish love of trust and obedience, because he sees His character to be supremely excellent and lovely; and he loves Him for His own sake. The counterfeit "loves" God with a feeling of "buddy-buddy" affection, because he thinks God is his particular friend that is going to make him happy forever, and why shouldn't he love Him? (Matt.5:46)

The Christian loves Christ because he has responded to His love provision for us to return to God (1 John 4:19). The phony loves because he thinks God is going to save him from Hell and give him eternal life among other things, and he connects the friendship of Christ with his own selfish interests. The saint loves Him for what He is; the counterfeit, for what He gives. One seeks the Giver; the other, His gifts. One gives himself to God to do whatever He asks; the other comes to get whatever he can for himself, his own happiness and his own selfish purpose in life. (John 6:26; John 2:24).

Both true and false may feel badly about the low state of religion or church; both hate infidelity, injustice, and prejudice. The true saint, because it is opposed to God, to holy living, and to his Kings' Kingdom. The counterfeit, because it injures an interest in which he is concerned, (for himself, of course), and if allowed to spread, will injure his hopes for happiness, oppose the religion he has chosen, and run contrary to his own views and opinions (Matt. 5:20) A man can even "hate" sin and yet not forsake it, being no more a Christian than the devil. How often an addict hates drugs because they have ruined him, but not for sins' sake. He hates their bad effects, but loves the sin itself. Both may attend religious meetings, pray in secret, be self-denying and even be willing to suffer martyrdom for their faith. Yet, even in these, the basic motive of each may be utterly opposed. One has truly changed his direction and supreme purpose of life from living for self to living for God. His life is moved and marked by love, he unselfishly chooses the highest good of God and the universe to the best of his knowledge. The other has merely changed his means of serving himself, from the secular to the religious. His life is marked and motivated by selfishness. He wants his own happiness above the interests of everyone in the universe, including God.

Now, if the Bible be our guide, it is clear that a man cannot truly be called a Christian when he is supremely selfish. And if the "selfish Christian" cannot be found in the Bible, as far as God is concerned, there is no such thing. Yet it is said that the Bible teaches this, and such a person may be called a "carnal Christian". Let us first examine the Bible signs of the carnal man, to see whether or not we may call him at least a partial Christian.

The word "carnal" comes from the Greek root "sarx" (flesh) giving "sarkikos" meaning "fleshly." Each time the word "flesh" or "fleshly" is used in the Bible describing a moral action, it can be replaced by the word "carnal". The two words are the same in Greek, they only differ in some English translations.

Let us first of all list the signs of the carnal man as opposed to the spiritual man in Romans Chapter 8:

<u>CARNAL MAN</u>	<u>SPIRITUAL MAN</u>
Condemned (Rom. 8:3)	No condemnation (Rom. 8:1)
Walks after the flesh	Walks not after flesh (Rom. 8:4)
Under law of sin and death	Free from law of sin and death (Rom. 8:2)
Minds things of the flesh	Minds things of Spirit (Rom. 8:5)

Carnally minded is death (Rom. 8:6)	Spiritually minded is life & peace (Rom. 8:6)
Enmity (enemy) against God	Friend of God (8:7) cf. (John 14:14-21)
Not subject to God's law	A subject of God's law (Rom. 13:8-14)
Cannot be subject to law (cf. Matt. 12:33-35)	God's law the rule of his life (cf. Matt. 7:13-27; 1 John 2:3-7)
Cannot please God (Rom. 8:8)	Pleases God (John 14:21; John 16:27)
In the flesh (Rom. 8:9)	Not in the flesh (not carnal) (Rom. 8:1)
Out of Christ	In Christ, if Spirit indwells (Rom. 8:9)
None of His (Rom. 8:9)	A child of God (Rom. 8:16)
Shall die a spiritual death (Rom. 8:13)	Shall live (Gal. 3:2-3; Gal. 5:24)

These are hardly encouraging Scriptures for the "carnal Christian" philosophy.

However, Paul lists another set of signs characterizing the carnal man in Galatians 5:16-24:

The "WORKS OF THE FLESH":

ADULTERY
 FORNICATION
 UNCLEANNESSE
 LASCIVIOUSNESS
 IDOLATRY
 WITCHCRAFT
 VARIANCE
 EMULATIONS

Actions of the CARNAL MAN:

WRATH
 *STRIFE
 HERESIES
 *ENVYINGS
 MURDERS
 DRUNKENNESS
 *NOTE especially these starred characteristics for later reference.

AND SUCH LIKE

..."of the which I told you before, as I have also told you in times past that they which do such things shall not inherit the Kingdom of God." (Gal. 5:21)

Another list of the characteristics of carnal people is given in 2 Peter 2:9-22. We are told that they are ungodly and are reserved for judgment (2:9). Those singled out for the worst judgment are those who have known the Gospel and still live selfishly and carnally. They "walk after the flesh" in the lust of uncleanness and despise government, (rule or authority; immediately, of a society, but ultimately of God, refusing His Lordship). (2:10)

They are self-willed and self-loving, (AMP. 2:10) showing most of the signs of the people in Galatians 5:16-26: fornication (2:14), uncleanness (2:10), lasciviousness (2:2), emulations (2:18), sedition (2:10), heresies (2:1) drunkenness and revelings (2:13). These men are cursed (2:14), they have forsaken the right way, gone astray (2:15) slaves of sin (2:19). "...to whom the mist of darkness is reserved forever." This does not sound like heaven!

It should be reasonably evident now, that a man who claims to be a “carnal Christian” does not have a very promising future, because his life is identical with the unsaved man. He is a slave to the flesh, a servant of his own desires and as such a rebel against the good rule of God, righteousness, and holiness.

But it is asked, “Didn’t Paul address the Corinthian Christians as “carnal” in 1 Cor. 3:1?” Since this is the only passage where the word “carnal” is used where a superficial reading might give the impression of “selfish Christians” - notwithstanding the above Scriptures listed by Paul himself against this very idea, let us examine it in detail. If the “carnal” Christian philosophy is not taught here, it is not taught anywhere in the Bible. And if it is taught here, this passage is in direct contradiction to those already studied.

NOTE in introduction: (a) Paul’s audience will, of course, include the unsaved (cf, his letter to the Romans 1:7-8 and 2:1-24. Also to the Galatians (cf. Gal. 1:1-5 and 3:1-5); (b) He specifically states the criterion of those he addresses as saints, those sanctified in Christ, (set apart in Him, not following sin, living like Christ as 1 John 4:17) (1 Cor. 1:2).

SETTING ANALYSIS: 1 COR. 2:9-16

(A) Paul came under the direction and guidance of the Holy Spirit, not his own powers. The purpose of his visit, (and letter), is to combat faction, division, and false teaching not of the Holy Spirit. This implies: (a) That he has God’s authority to tell them something from Him; (b) They may not like what he has to say; (c) No matter whether they do or not, they had better be prepared to act on his words!

(B) He amplifies his purpose (showing more of Christ’s glories for those that love Him, (1 Cor. 2:6-11), then says that the Spirit shows men God’s right and goodness. Accordingly, (a) Spiritual men are taught of God what is wrong in situations (vs. 11-15); (b) They do not live in sin (v. 15; cf. 1 John 1:5-7; 3:4-8); (c) God knows and shows what is right to spiritual men, who have His mind. (v. 16) however...

This sets the atmosphere for a searching, but loving rebuke. Paul has heard of some very suspicious activities still going on in this Corinth church. Sin could only occur if: (a) Some Corinthian Christians still thought some sins might be allowable or even justifiable through either lack of light or false teaching; (b) Some sinners in the church were still successfully posing as true Christians.

From this, Paul says - “I, brothers, could not speak to you as spiritual (men) but as carnal (natural, fleshly, unsaved men) as babies in Christ (or - as uninstructed people in the Word of God as to what a Christian should be like). He explains further by saying the first time he spoke to them, they had so little light they hardly seemed like Christians, so he had to give them “milk” (simple, basic facts of true faith for conversion). But, now some have still not changed! A “baby” Christian is not partially selfish and “growing” from partial repentance and commitment to complete repentance. All true men of God have forsaken all known sin, and are not knowingly living in sin. A Christian “grows” by responding to moral light given and disciplining new areas as God reveals.

If they were babies, they should have learned last time. There was only one other explanation for such sin problems continuing under the light of truth he had given them:

"For you are yet (still must be unsaved) carnal; for whereas there is among you:

- **ENVYINGS:** (zelos - cf. Rom. 13:13; James 3:14,15; 1 Cor. 13:4; but especially Gal. 5:21)
- **STRIFE:** (eris - cf. Rom. 13:13; 2 Cor. 12:20; but especially Gal. 5:20 as above)
- **DIVISIONS:** (dichostasia - "a two-fold upstanding", used only twice elsewhere in Scripture;
Romans 16:17 as "faction", and Gal. 5:20 as sedition.

"...are you not carnal, and walk as men?" or "Are you not worldly-minded and behave like the unconverted" (Berk.) (1 Cor. 3:3)

Notice carefully: Paul makes no case for a selfish Christian at all. There is no option here to forsake all sin; it is an absolute necessity. No honest Bible scholar could at all justify the salvation of a man who still lives in sin. If he does not know what he is doing is wrong, it is not sin. (Rom. 7:7-9; James 4:17; Luke 23:34; 12:47-48; 11:47-51; John 9:41; 15:22,24) If he sins ignorantly, he is a baby; if he sins knowingly, he is a phony.

"Christian" implies being a "little-Christ" or "Christ-like". (1 John 2:6; 4:17; 3:3-7) What kind of blasphemous combination is a "Carnal Christ-Like?" You might as well talk about "godly sinners" or "heavenly devils". God sees sinners. He sees saints. He does not see "sinful saints" or "saintly sinners". What fellowship has light with darkness? We are good or bad, selfish or loving. No definition of a Christian, that allows fellowship with the sin that cost God His Son and Christ His life, comes from the Holy Spirit of God. The "carnal Christian" philosophy is all right in its place. That place is Hell. If you are living in known sin, it is time you quit. If you live a carnal life you are not a Christian, and have no right to call yourself one. "Carnal" or otherwise.

Neither does the following passage, (1 Cor. 3:5-15), refer to a "selfish" Christian who has not served God on earth, makes heaven, but loses his "rewards" in the fire. Paul is not talking about salvation but ministries. This passage is a terrible warning to a man who tries to build a ministry on his own basic salvation, (through Christ the Foundation Stone), but presents a sub-standard message. He preaches to others a salvation God cannot justify or endorse. Through carelessness or spiritual blindness, tradition or man-centered activism, he fails to faithfully present God's conditions for new birth. He himself is saved, but all his work and ministry of sub-standard quality and presentation is burned. (1 Cor. 3:15)

Ministers, personal-workers, teachers, will you be in that awful number? And you who claim you are a "carnal Christian", will you be lost in that terrifying fire? May God bring you to your knees, men and women of the Gospel, that you may re-examine your lives or ministry's in the strong, clear light of the Holy Scriptures. If you have justified sin, will you now finish with it, forever? Will you cry out to God to strip away the filthy rags of your own self-righteousness, and come naked and humbled to the foot of the cross? Will you do it?

"No man can serve two masters; for either he will love the one and hate the other; or else he will hold to the one and despise the other...". "Choose ye this day whom you will serve!"

JUDGE NOT?
By
Evangeline Smock McKay

From a young age, I have ministered open-air on America's college campuses with my parents. I preach the gospel of Jesus Christ to unbelieving students, convicting them of sin, righteousness and judgment. The collegians immediately take offense when told that God has condemned them for their sin. Soon, a few students will huddle together and search frantically for Bible verses to prove me wrong.

They rush back with, "Judge not, lest ye be judged." (Matthew 7:1) This common occurrence has provoked me to Biblical study and research on the subject of judging. My intention is to prove that Christians not only may, but must judge. First, I will demonstrate that it is impossible not to judge, and second, that the Bible commands believers to judge.

The fact that it is impossible not to judge must be seen by examining everyday activities. All people judge and could no more avoid it than they could avoid breathing. Judging as defined in the American Heritage Dictionary is: "To form an opinion or estimation of after careful consideration: judge heights; judging character." Some examples of judging are: telling someone he is a great person, choosing friends, deciding what church to attend, saying Hitler was a bad man, choosing to walk or to run, or picking what to have for dinner.

All people must make choices, and every choice is a judgment. Even by choosing not to judge, one is making a judgment; one is simply judging that it is wrong to judge. Therefore, if you do not judge, you judge, and if you do judge, you judge. Judging is an inevitable part of human life. For instance, one must judge whom to marry or whether to marry. Judging is a necessity! I challenge anyone to try to go one day without judging. It is impossible; the very attempt is in itself a judgment.

After hearing the above argument, some will respond, "That is just logic; show me Bible verses to prove this." It is easy to find Scriptures that command Christians to pass judgment. Six times, in his first letter to the Corinthians, the Apostle Paul instructs believers to judge, and twice he rebukes them for not judging. "But he that is spiritual judgeth all things, yet he himself is judged of no man." (1 Corinthians 2:15)

So, if someone is truly saved he has the responsibility to judge good and evil. Later, in chapter 6 verse 3, Paul questions the Corinthians, "Know ye not that we shall judge angels? How much more things that pertain to this life?" The apostle reasons that because God considers Christians able to judge angels, the same believers are also qualified to judge people, who are lower than the angels. Finally, in verse 5, Paul reproves the believers for their lack of judgment. "I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren?" The apostle indicates that a wise man will judge.

Paul is not the only Biblical writer who commands believers to judge. Jesus exhorts in Luke 12:57, "Yea, and why even of yourselves judge ye not what is right?" The Lord expressed frustration that men will not judge right from wrong. In

Leviticus 19:15, Moses writes "...But in righteousness shalt thou judge thy neighbor." Here is another one of the numerous verses directing judgment. Whether in church life or personal life, sound discernment is always a necessity. For example, what if a man asked a woman for a date? Should that woman not judge him, when she has evidence that he is not of a strong moral character? It would not be wise for her to say, "I must not judge, so I will go out with him." In contrast, is it not also true that by deciding not to judge, and going on the date, she would be judging in his favor?

Though many ministers preach from the pulpit, "Thou shall not judge," all mainline denominations have some form of excommunication and church discipline. In Matthew 18, Jesus gives the proper procedures to follow to reprimand those who sin. To allow sin to remain in the camp is historically and Biblically corrupt. However, one should always keep in mind that the purpose of chastisement is so that the wayward member will repent and then be restored to favor.

If the civil authority punishes those who break the law and rightly so, how much more should the church? "The local congregational leadership does well to remember that the Lord requires of their hands an accounting of the blood of each member. What the disciplined member does becomes his responsibility; what the leaders fail to do is ineradicably theirs," L. DeKoster writes in *The Evangelical Dictionary of Theology*.

Many people believe that though as Christians they may judge other Christians, they should not judge unbelievers. Ezekiel wrote to the contrary. The following verses show that the righteous who fail to judge the wicked will be held accountable to God for their souls:

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. (Ezekiel. 3:18-19)

Assuredly, God considers it very important that the righteous should judge the wicked.

To fulfill the Great Commission to preach the Gospel to all the world, Christians must warn the unbelievers that they are condemned. "And he {Jesus} said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16)

Does this verse mean that Christians are to preach God's mercy and forgiveness to the lost, without mentioning that if they reject this good news, they will be damned to hell for eternity? I think not. It would not be right nor fair to fail to tell people the whole truth. Jesus' final words in Matthew 28:19-20 are, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of

the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." If disciples are to teach a new way of life, they have to warn that the old life is wrong.

Anyone that evangelizes discovers that one of the few verses that every sinner knows is Matthew 7:1, "Judge not, that ye be not judged." It is unfortunate that this verse is often taken out of context by those who care nothing for God or his commandments. Reading the next few verses, one can see that the correct interpretation of this passage is very different:

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matthew 7:2-5)

Jesus is telling the hypocrite not to judge. For instance, the thief should not condemn his neighbor for stealing. But Jesus is by no means forbidding the Christian to judge. In fact, in verse 5 he again says to judge. Jesus directs the hypocrite to first cast the beam (sin) out of his own life; then he may judge justly. When a sinner repents and turns to God, it is then his duty as a good Christian to judge.

"And {Jehoshaphat} said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who is with you in the judgment. Wherefore now let the fear of the LORD be upon you; take heed and do it." (2 Chronicles 19:6-7)
This verse tells the faithful that it is their duty to judge rightly because they are God's representatives. They must remember to be careful to remain true to God's Word, for they are not actually judging for themselves, but simply teaching the Bible. Evangelists should judge people according to Scripture rather than by their own personal convictions.

People commonly argue that it is not loving to judge others, but consider Leviticus 19:17: "Do not hate your brother in your heart. Rebuke your neighbor frankly so you will not share in his sin." A reproof might seem un-loving on the surface, but the above verse teaches that one who does not judge actually hates his brother. The Bible teaches that those in sin are condemned to hell. If Christians do not tell their fellow human beings this, they may burn forever in hell. Is it not loving to warn them before it is too late?

In conclusion, not only is it impossible not to judge, but it is by far the most right and loving thing to do. I challenge Christians to do their duty and judge in this present world. It is a Christian's obligation to judge! If believers do not judge, they are partly responsible for the sinner's damnation. For when all else is said, "Open rebuke is better than secret love." (Proverbs 27:5)

Therefore, remember that Christians fulfill their duty more with a loving word of rebuke and judgment when needed than with a cruel word of undue flattery.

LET SCRIPTURE SPEAK!!!

(Thought provoking questions posed to those who have at one time truly accepted Jesus Christ as their Lord and Savior, “Born Again”. These questions are posed to urge diligence in finding and confirming the answers using our reason, conscience and most importantly God’s Holy Word through God’s Holy Spirit).

1. Is Christianity a democracy?
2. Does the blood of Christ automatically forgive us of sin past, present and future while we still live in it?
3. Does time forgive sin or make that sin somehow less sinful?
4. Does God’s grace or Jesus’ blood automatically cover (forgive) our sins without confessing and repenting of these “known” sins?
5. Could a Christian be deceived?
6. If a doctrine or accepted way of thinking is clearly contrary to literal Scripture (not poetic or figurative), affirmed by our conscience, reason and other literal Scriptures, then who or what are we to believe: Doctrine (man’s view) or Scripture (God’s view)?
7. In Proverbs 3:5,6 where it says not to “lean on our own understanding”, does God intend that we don’t use our God-given reason in discerning what is true according to God’s Holy Word?
8. If man or the doctrines of man tell us that we can’t be holy in this life, yet God commands us that we must be holy as He is holy; who are we to believe?
9. How do we become holy and how do we stay holy?
10. Can we disobey God and still love Him at the same time?
11. Can we keep God’s commandments and does God really expect us to keep His commandments?
12. Is the righteousness of a true Christian “filthy rags” or is it “fine linen bright and clean”?
13. Will God judge us according to our deeds?
14. Is it wise to determine if what we currently believe is in harmony with God’s Holy Word?
15. Is it wise to shield from scrutiny any doctrine or way of thinking from God’s Holy Word?
16. Even if a doctrine is almost universally accepted yet we find that reason and literal Scripture prove it to be false; why does it continue to exist?
17. Does man corrupt himself or did Adam or God corrupt us?
18. How is man corrupted?
19. Does man have a free-will to choose good or evil?
20. If man truly doesn’t have a free-will to choose good or evil would this be an acceptable excuse before God for our disobedience to His commandments?
21. Is holiness legalism?
22. What is legalism?
23. What is false humility?

24. Is one who believes he could consistently walk holy in the Lord by God's grace and His Holy Spirit through faith in Jesus Christ, by necessity, labeled as arrogant, proud, or somehow foolish for even entertaining such an idea?
25. Does Jesus truly rebuke all people from judging (spiritually appraising and not condemning) others; or does he rebuke only the hypocrites?
26. Does Jesus rebuke the true Christian for not judging a righteous judgment in order to restore a brother who has stumbled and fallen into sin?
27. What do these terms mean, and can they have different interpretations depending upon the context in which they are used? Love of benevolence, love of complacency, judging or judgmental, condescension or condescending?
28. How are we saved? What are we saved from? Who are we saved unto?
29. Does sin truly separate us from God or is that just a fallacy?
30. Does sin only separate an unconverted sinner from God, but not the Christian who has chosen to remain in sin without confessing and repenting of it, and why?
31. Should all Orthodox Christian Doctrines be supported by God's Holy Word, or is that just a formality?
32. Just because someone has all the Orthodox Christian Doctrines memorized as well as God's Holy Word; does that assure that that person will never sin against a Holy God?
33. Does one have to have a "Sin Nature" to sin, and why?
34. How did Adam, Eve, Lucifer (angel of light before his rebellion against God and becoming: Satan, the devil, and the serpent) and one third of the angels sin against God for we know they could not have had a "Sin Nature"; yet they all sinned against God?
35. Can we be saved from hell, but yet not be saved from our sin?
36. Did Jesus die on the cross so that we might be saved from hell, or rather that we might be saved from sin and thereby be saved from hell?
37. Does God allow sin and rebellion to exist in heaven, and, if not, why would He allow sin and rebellion to exist in His children on earth who profess to love and serve Him?

THE CHRISTIAN RADICAL FANATICAL

(THE NORMAL CHRISTIAN)

One who hears the truth, applies the truth to his own life, takes immediate and necessary action to live out this truth by confessing and repenting of any and all sin, whenever necessary, and accepts Jesus Christ as his Lord and Savior. He is now saved by grace through faith in Jesus Christ. This radical new, born-again, Spirit-filled life depicted in 2 Corinthians 5:17, Galatians 2:19-21, Ezekiel 36:25-27, and Jeremiah 31:31-34 has now been embraced.

He is continuously dying daily to his fleshly desires, so that this new life and new man may be sustained by the Holy Spirit to the honor of God. He is constantly seeking out more truth and more of the Holy Spirit to walk in and live out this new life of holiness according to the will of God. He knows that in order to maintain this standard of life; he must remain humble with an obedience of faith from his heart in Jesus Christ, and His Holy Spirit, for this river of saving grace to strengthen and sustain him. To merely depend only on himself for his walk in obedience to God would result in utter and complete failure. Without faith it is impossible to please God.

He sets his mind on the things above and will not because he wills not to carry out the lust of his flesh. He diligently devours the Word of God, memorizes and uses it for protection against any and all temptation as it is sharper than any two-edged sword. He leans not on his own understanding, but consistently through unceasing prayer and through faith in Jesus Christ, and His Holy Spirit, seeks and lives out the will of God.

He claims and receives God's promises by simply accepting the wings that God's grace offers anyone through unwavering and unbroken faith in Jesus Christ, and His Holy Spirit. This grace, when embraced, will manifest his present justification as he confesses and repents of any known sin by making Jesus His Lord and Savior. His reason, conscience, heart, and life will permit the Holy Spirit to truly continue this "sanctifying process" within him by remaining H.O.L.Y.: Humbly/Honestly, Obediently, Lovingly, Yielded to the truth he knows and a willingness to yield to the truth that he comes to know. No, most people aren't changed overnight. However, a heart of desperation is indispensable to keep surrendering to the Holy Spirit allowing Him to fight his battles, and will experience sweet victory in Christ!!!

He completely understands that salvation is a process, but not as some may define this term: As if we can live in known sin while holding onto the

doctrine of imputed righteousness of Christ and remain a rebel. However, the true salvation process that God honors is growing in the grace and knowledge of Jesus Christ, and moving from faith to faith. Certainly not a life of “sinless perfection”, but a life of love to his awesome Lord and Savior, Jesus Christ. He simply obeys the light or truth that he already knows, and yields to the truth that he comes to know.

He knows that at initial salvation, he was saved from the guilt, power, and penalty of sin. He knows that when the Son set him free; he was totally free indeed (in truth, really, in fact, certainly) from any and all sin.

He does not merely hold on to a “positional freedom” in which he continues in sin, but an actual freedom from sin in Christ. He experiences this freedom affirmed by his reason and conscience. He knows that his only hope in maintaining this freedom is to receive God’s grace in its deliverance power through faith. He knows that sin should be the rare exception in this new life. However, through confession and repentance of any sin subsequent to initial salvation; he is now able to experience God’s grace in its forgiveness power. He has an attitude of gratitude in his obedience toward God.

If he ever stumbles and falls into sin; he is unwilling to excuse himself or hide behind a refuge of lies (false doctrines) for false comfort. He quickly confesses and repents to a Holy God through Christ Jesus for forgiveness to once again return to the favor of God.

Through God’s grace and His Holy Spirit he has come to know that SAVING FAITH: PURIFIES THE HEART, OVERCOMES THE WORLD, and WORKS BY LOVE. He has found that this is God’s purpose and design for all of mankind through His Gospel as we receive it on God’s terms. If he ever falls short of the purpose of God’s Gospel; he is not primarily concerned about losing his salvation, or going to hell, but dishonoring God by not trusting Him completely.

CHRISTIAN TO BE HOLY

Romans 12:1-2 (NASB)

[1] Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

[2] And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

1 Corinthians 15:33-34 (NASB)

[33] Do not be deceived: "Bad company corrupts good morals."

[34] Become sober-minded as you ought, and stop sinning; for some have no knowledge of God I speak this to your shame.

Hebrews 12:1-3 (NASB)

[1] Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us,

[2] fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

[3] For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart.

Galatians 6:1-4 (NASB)

[1] Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted.

[2] Bear one another's burdens, and thereby fulfill the law of Christ.

[3] For if anyone thinks he is something when he is nothing, he deceives himself.

[4] But each one must examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another.

1 Peter 2:21-25 (NASB)

[21] For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps,

[22] WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH;

[23] and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously;

[24] and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.

[25] For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.

Philippians 1:9-11 (NASB)

[9] And this I pray, that your love may abound still more and more in real knowledge and all discernment,

[10] so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ;

[11] having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.

Romans 6:10-14 (NASB)

[10] For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.

[11] Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

[12] Therefore do not let sin reign in your mortal body so that you obey its lusts,

[13] and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.

[14] For sin shall not be master over you, for you are not under law but under grace.

Romans 6:15-18 (NASB)

[15] What then? Shall we sin because we are not under law but under grace? May it never be!

[16] Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey,

either of sin resulting in death, or of obedience resulting in righteousness?

[17] But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,

[18] and having been freed from sin, you became slaves of righteousness.

Romans 6:22,23 (NASB)

[22] But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.

[23] For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Romans 8:1-10 (NASB)

[1] Therefore there is now no condemnation for those who are in Christ Jesus.

[2] For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

[3] For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,

[4] so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

[5] For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.

[6] For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

[7] because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so,

[8] and those who are in the flesh cannot please God.

[9] However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you But if anyone does not have the Spirit of Christ, he does not belong to Him.

[10] If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness

Philippians 2:1-11 (NASB)

[1] Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion,

[2] make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.

[3] Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves;

[4] do not merely look out for your own personal interests, but also for the interests of others.

[5] Have this attitude in yourselves which was also in Christ Jesus,

[6] who, although He existed in the form of God, did not regard equality with God a thing to be grasped,

[7] but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.

[8] Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

[9] For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name,

[10] so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth,

[11] and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

1 Thessalonians 2:10 (NASB)

[10] You are witnesses, and so is God, how devoutly and uprightly and blamelessly we behaved toward you believers;

1 Thessalonians 3:12-13 (NASB)

[12] and may the Lord cause you to increase and abound in love for one another, and for all people, just as we also do for you;

[13] so that He may establish your hearts without blame in holiness before our God and Father at the coming of our Lord Jesus with all His saints.

1 Thessalonians 4:3-5 (NASB)

[3] For this is the will of God, your sanctification; that is, that you abstain from sexual immorality;

[4] that each of you know how to possess his own vessel in sanctification and honor,

[5] not in lustful passion, like the Gentiles who do not know God;

1 Thessalonians 4:7,8 (NASB)

[7] For God has not called us for the purpose of impurity, but in sanctification.

[8] So, he who rejects this is not rejecting man but the God who gives His Holy Spirit to you.

1 Thessalonians 5:14-24 (NASB)

[14] We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone.

[15] See that no one repays another with evil for evil, but always seek after that which is good for one another and for all people.

[16] Rejoice always;

[17] pray without ceasing;

[18] in everything give thanks; for this is God's will for you in Christ Jesus.

[19] Do not quench the Spirit;

[20] do not despise prophetic utterances.

[21] But examine everything carefully; hold fast to that which is good;

[22] abstain from every form of evil.

[23] Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

[24] Faithful is He who calls you, and He also will bring it to pass.

1 Timothy 5:20-22 (NASB)

[20] Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful of sinning.

[21] I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality.

[22] Do not lay hands upon anyone too hastily and thereby share responsibility for the sins of others; keep yourself free from sin.

Titus 2:11-15 (NASB)

[11] For the grace of God has appeared, bringing salvation to all men,

[12] instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age,

[13] looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus,

[14] who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.

[15] These things speak and exhort and reprove with all authority Let no one disregard you.

Colossians 3:1-8 (NASB)

[1] Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.

[2] Set your mind on the things above, not on the things that are on earth.

[3] For you have died and your life is hidden with Christ in God.

[4] When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.

[5] Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.

[6] For it is because of these things that the wrath of God will come upon the sons of disobedience,

[7] and in them you also once walked, when you were living in them.

[8] But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth.

1 Peter 1:13-16 (NASB)

[13] Therefore, prepare your minds for action, keep sober in spirit, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ.

[14] As obedient children, do not be conformed to the former lusts which were yours in your ignorance,

[15] but like the Holy One who called you, be holy yourselves also in all your behavior;

[16] because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY."

1 Peter 1:22-25 (NASB)

[22] Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart,

[23] for you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God.

[24] For, "ALL FLESH IS LIKE GRASS, AND ALL ITS GLORY LIKE THE FLOWER OF GRASS. THE GRASS WITHERS, AND THE FLOWER FALLS OFF,

[25] BUT THE WORD OF THE LORD ENDURES FOREVER " And this is the word which was preached to you.

Titus 3:4-7 (NASB)

[4] But when the kindness of God our Savior and His love for mankind appeared,

[5] He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,

[6] whom He poured out upon us richly through Jesus Christ our Savior,

[7] so that being justified by His grace we would be made heirs according to the hope of eternal life.

1 Peter 4:1-2 (NASB)

[1] Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin,

[2] so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God.

2 Peter 2:20-22 (NASB)

[20] For if, after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first.

[21] For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment handed on to them.

[22] It has happened to them according to the true proverb, "A DOG RETURNS TO ITS OWN VOMIT," and, "A sow, after washing, returns to wallowing in the mire."

Hebrews 10:26-29 (NASB)

[26] For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,

[27] but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES.

[28] Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses.

[29] How much severer punishment do you think he will deserve who has trampled underfoot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?

Hebrews 10:36-39 (NASB)

[36] For you have need of endurance, so that when you have done the will of God, you may receive what was promised.

[37] FOR YET IN A VERY LITTLE WHILE, HE WHO IS COMING WILL COME, AND WILL NOT DELAY.

[38] BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM.

[39] But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.

Hebrews 6:4-6 (NASB)

[4] For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit,

[5] and have tasted the good word of God and the powers of the age to come,

[6] and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.

1 John 5:2-4 (NASB)

[2] By this we know that we love the children of God, when we love God and observe His commandments.

[3] For this is the love of God, that we keep His commandments; and His commandments are not burdensome.

[4] For whatever is born of God overcomes the world; and this is the victory that has overcome the world--our faith.

1 John 5:6-8 (NASB)

[6] This is the One who came by water and blood, Jesus Christ; not with the water only, but with the water and with the blood. It is the Spirit who testifies, because the Spirit is the truth.

**[7] For there are three that testify:
[8] the Spirit and the water and the blood; and the three are in agreement.**

1 John 5:12,13 (NASB)

[12] He who has the Son has the life; he who does not have the Son of God does not have the life.

[13] These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.

1 John 5:17-19 (NASB)

[17] All unrighteousness is sin, and there is a sin not leading to death.

[18] We know that no one who is born of God sins; but He who was born of God keeps him, and the evil one does not touch him.

[19] We know that we are of God, and that the whole world lies in the power of the evil one.

1 John 1:5-10 (NASB)

[5] This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all.

[6] If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth;

[7] but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

[8] If we say that we have no sin, we are deceiving ourselves and the truth is not in us.

[9] If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

[10] If we say that we have not sinned, we make Him a liar and His word is not in us.

1 John 2:1-6 (NASB)

[1] My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;

[2] and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.

[3] By this we know that we have come to know Him, if we keep His commandments.

**[4] The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him;
[5] but whoever keeps His word, in him the love of God has truly been perfected By this we know that we are in Him:
[6] the one who says he abides in Him ought himself to walk in the same manner as He walked.**

1 John 3:3-10 (NASB)

**[3] And everyone who has this hope fixed on Him purifies himself, just as He is pure.
[4] Everyone who practices sin also practices lawlessness; and sin is lawlessness.
[5] You know that He appeared in order to take away sins; and in Him there is no sin.
[6] No one who abides in Him sins; no one who sins has seen Him or knows Him.
[7] Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous;
[8] the one who practices sin is of the devil; for the devil has sinned from the beginning The Son of God appeared for this purpose, to destroy the works of the devil.
[9] No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God.
[10] By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother.**

1 Corinthians 15:17-19 (NASB)

**[17] and if Christ has not been raised, your faith is worthless; you are still in your sins.
[18] Then those also who have fallen asleep in Christ have perished.
[19] If we have hoped in Christ in this life only, we are of all men most to be pitied.**

2 Corinthians 5:14-21 (NASB)

[14] For the love of Christ controls us, having concluded this, that one died for all, therefore all died;

[15] and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf.

[16] Therefore from now on we recognize no one according to the flesh; even though we have known Christ according to the flesh, yet now we know Him in this way no longer.

[17] Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.

[18] Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation,

[19] namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.

[20] Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God.

[21] He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

1 John 3:17-24 (NASB)

[17] But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him?

[18] Little children, let us not love with word or with tongue, but in deed and truth.

[19] We will know by this that we are of the truth, and will assure our heart before Him

[20] in whatever our heart condemns us; for God is greater than our heart and knows all things.

[21] Beloved, if our heart does not condemn us, we have confidence before God;

[22] and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight.

[23] This is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us.

[24] The one who keeps His commandments abides in Him, and He in him We know by this that He abides in us, by the Spirit whom He has given us.

John 8:31-36 (NASB)

[31] So Jesus was saying to those Jews who had believed Him, "If you continue in My word, then you are truly disciples of Mine;

[32] and you will know the truth, and the truth will make you free."

[33] They answered Him, "We are Abraham's descendants and have never yet been enslaved to anyone; how is it that You say, "You will become free"?"

[34] Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin.

[35] "The slave does not remain in the house forever; the son does remain forever.

[36] "So if the Son makes you free, you will be free indeed.

Ephesians 5:25-30 (NASB)

[25] Husbands, love your wives, just as Christ also loved the church and gave Himself up for her,

[26] so that He might sanctify her, having cleansed her by the washing of water with the word,

[27] that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.

[28] So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself;

[29] for no one ever hated his own flesh, but nourishes and cherishes it, just

as Christ also does the church,

[30] because we are members of His body.

Jude 1:17-25 (NASB)

[17] But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ,

[18] that they were saying to you, "In the last time there will be mockers, following after their own ungodly lusts."

[19] These are the ones who cause divisions, worldly-minded, devoid of the Spirit.

[20] But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,

[21] keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life.

[22] And have mercy on some, who are doubting;

[23] save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh.

**[24] Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy,
[25] to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.**

1 Corinthians 2:14-16 (NASB)

[14] But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.

[15] But he who is spiritual appraises all things, yet he himself is appraised by no one.

[16] For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? But we have the mind of Christ.

2 Peter 1:2-11 (NASB)

[2] Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord;

[3] seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence.

[4] For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust.

[5] Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge,

[6] and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness,

[7] and in your godliness, brotherly kindness, and in your brotherly kindness, love.

[8] For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ.

[9] For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins.

[10] Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble;

[11] for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

Ezekiel 36:25-29 (NASB)

[25] Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols.

[26] Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.

[27] I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.

[28] You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God.

[29] Moreover, I will save you from all your uncleanness; and I will call for the grain and multiply it, and I will not bring a famine on you.

Jeremiah 31:27-30 (NASB)

[27] "Behold, days are coming," declares the LORD, "when I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast.

[28] As I have watched over them to pluck up, to break down, to overthrow, to destroy and to bring disaster, so I will watch over them to build and to plant," declares the LORD.

[29] "In those days they will not say again, 'The fathers have eaten sour grapes, And the children's teeth are set on edge.'

[30] But everyone will die for his own iniquity; each man who eats the sour grapes, his teeth will be set on edge.

Jeremiah 31:31-34 (NASB)

[31] "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah,

[32] not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD.

[33] "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.

[34] They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from

the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more."

Colossians 1:21-23 (NASB)

[21] And although you were formerly alienated and hostile in mind, engaged in evil deeds,

[22] yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach-

[23] if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.

NINE AWFUL FALLACIES IN CHRISTIANITY

These nine awful fallacies were paraphrased from chapter four of the book “Exactly What Our Savior Taught About Sin” by M. L. Dye. Also, the ninth fallacy: Once Saved, Always Saved, was greatly expounded upon in another awesome book, “The Believer’s Conditional Security” by Daniel D. Corner. Both books are simply outstanding and have clarified many questions that I have had regarding Christianity in general. I highly recommend that every Christian read these books to simplify Christianity. I believe these books and, of course, the Bible will help us all to be in harmony with the views and commands of Jesus Christ as depicted in the Bible.

These are nine fallacies that we may already know. Many have been accepted and embraced by some Christians in the Church today, but are not according to the truth as clearly expressed in the Word of God. These must be exposed and eradicated as they will greatly impede our walk in holiness toward God if we believe and embrace them. Please may we always “Let Scripture Speak!!!”. We must not allow clichés and doctrines, mere words of men, which are contradicting Scripture to permeate our minds and hearts. Let not tradition or multitudes contradict God’s Holy Word.

These nine fallacies will first be listed, and then details with clear Scriptures will be used to prove that each one is in direct contradiction to the Word of God. Let’s all keep an open mind and heart as we examine these fallacies. Let’s seek the Holy Spirit and the Word of God to verify that all these fallacies are false according to the Word of God. These are all fallacies when we apply them to a true believer (Christian) abiding in Christ. We are not referring to the “unsaved” or to the “backslidden Christian” as both categories of people are not currently abiding in Christ according to Scripture. 1 Timothy 3:15 NASB says, “but in case I am delayed, I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth”. I am compelled to write this information to hopefully expose the darkness of these fallacies, and allow the truth of God and His Word to shine through. It is the Truth that will set us all free!!!

1. “There is none righteous, no not one”.
2. The filthy rags fallacy. “Our righteousness is but filthy rags”.

3. Conscience is not safe as a guide.
4. God's commandments cannot be kept.
5. If we keep God's commandments after confession and repentance of our sins and accepting Jesus Christ as our Lord and Savior by grace through faith which is salvation (initial salvation), then we have no need of God's grace as we are, by necessity, being "saved by works".
6. Sermon on the Mount preaching by Christ Himself in its primary application gives neither the privilege nor the duty to the Church. In other words, what was spoken by Christ in His Sermon, the promises (privileges) and commands (duties) were not intended for Believers (Christians), in general, to obey.
7. Stinking Corpse Fallacy of Romans 7
8. Sin every day in Thought, Word and Deed based on 1 John 1:8 implying that we are always living in sin.
9. Once Saved, Always Saved (OSAS) or Once in Grace, Always in Grace.

#1. "There is none righteous, no not one."

Those who teach that we sin every day in thought, word, and deed use this #1 Fallacy to prove their position. It is critical to know that Romans 3:9-18 is referring to all Jews and Gentiles before coming to faith in Christ. Verse 9 says, “What then? Are we better than they? Not at all; for we have already charged that both Jews and Gentiles are all under sin (No one can be under sin or in bondage to sin while being under grace and abiding in Christ simultaneously according to Scripture: 1 John 3:3-10 and Romans 8:14).

Verse 10 says, “as it is written, ‘There is none righteous, not even one. Since the words none and one are clearly referring to all Jews and Gentiles before coming to faith in Christ, then it is apparent that none, no not one of these Jews or Gentiles prior to their conversion to Christ is righteous. As true believers abiding in Christ we have the righteousness of Christ from God on the basis of faith in Christ as depicted in Philippians 3:9 and 1 Corinthians 1:30.

Verse 17 says, “And the path of peace they have not known.” The word they is referring again to all the Jews and Gentiles before coming to faith in Christ. As true believers abiding in Christ we must have the peace of God dwelling within us as depicted in Philippians 4:7,9.

Verse 18 says, “There is no fear of God before their eyes.” The word their again is referring to all Jews and Gentiles before coming to faith in Christ. As true believers abiding in Christ we must have fear of God. Proverbs 9:10 says, “The fear of the Lord is the beginning of wisdom...” and 1 Corinthians 1:30 says, “But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption.” So, because the fear of the Lord is the beginning of wisdom and we have the wisdom of God from Jesus Christ as we abide in Him; we must have a healthy, reverent fear of God.

#2. The Filthy Rags Fallacy

(Our righteousness is but filthy rags)

Isaiah 64:5-7 says, “⁵You meet him who rejoices in doing righteousness, who remembers You in Your ways. Behold, You were angry, for we sinned. We continued in them (sin) a long time; and shall we be saved? ⁶For all of us have become like one who is unclean. And all our righteous deeds are like a filthy garment; and all of us wither like a leaf, and our iniquities, like the wind, take us away. ⁷There is no one who calls on Your name, who arouses himself to take hold of You, for You have hidden Your face from us and have delivered us into the power of our iniquities.”

It is essential to know that this “filthy rags or filthy garments” statement is clearly demonstrated in Isaiah 64:6 of the Bible, and is referring to the backslidden Jewish Nation who is continuing in sin and iniquity as depicted in Isaiah 64:5-7. They are trying to merit the favor of God with their “righteous deeds” (works of Law) while living in iniquity. In verse 5 it states that they are continuing in their sins and in both verse 6 and 7 it states that they are living in iniquity. In verse 7 it states that God hides His face from them. Also, Zechariah 3:3-5 speaks of “filthy garments” referring to iniquity, but God wants to clothe us in “festal robes” with a “clean turban” on our heads as we truly walk in holiness before the Lord.

As true Christians (Believers) abiding in Christ: we won’t be living in iniquity and God won’t hide His face from us.

Revelation 19:8 says, “It was given (gift or instruction) to her (bride of Christ) to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.” Filthy rags and fine linen are totally and completely different.

If we are true Christians abiding in Christ presently, then which garments are we currently wearing: Filthy Rags (unclean) or Fine Linen (bright and clean)?

#3. CONSCIENCE IS NOT SAFE AS GUIDE

It's true that the Word of God must be used to enlighten the individual conscience more and more; and also true that some consciences are more enlightened than others. But at the same time it is wrong to say that one should not follow one's conscience.

Webster defines "Conscience" as "the moral sense within, which urges to right conduct."

Conscience will always lead us to follow the Word of God, SO far as we know it. Let's look at Matthew 6:22-24 in light of the statement above. Matthew 6:22-24 says, "²²The eye is the lamp of the body; so then if your eye is clear, your whole body will be full of light. ²³But if your eye is bad, your whole body will be full of darkness. If then the light that is in you is darkness, how great is the darkness! ²⁴No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth." It is critical that we not be deceived (believing a lie) in our spiritual walk as it will lead us to destruction.

Conscience will lead us to study more of the Word of God. We can choose to ignore and even sear our conscience, but if followed it will always lead us in the right direction.

Acts 24:15,16 says, "¹⁵Having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked. ¹⁶In view of this (resurrection of the righteous and wicked), I also do my best to maintain always a blameless conscience both before God and before men."

1 Timothy 1:19,20 says, "¹⁹Keeping (holding onto) faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith. ²⁰Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme".

God created us all with a conscience (With knowledge of knowing the good to do) to follow and not to be ignored. Romans 1:18 says, "¹⁸For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth (in a

sense this would mean simply ignoring our conscience) in unrighteousness”.

James 4:17 says, “¹⁷Therefore, to one who knows the right thing to do and does not do it, to him it is sin”.

#4. GOD’S COMMANDMENTS CANNOT BE KEPT

If none of us could keep God’s commandments, then, by necessity, we would have a valid excuse before God and this would prove that one of God’s character attributes, namely justice, would be called into question. Do any of us really believe that God’s grace is insufficient to keep us and sustain us in our being led by the Holy Spirit to be humbly obedient to God’s commands?

Let’s all be honest with God, ourselves, and one another that the only reason we don’t obey God’s commands is simply because we have chosen to serve another master, and to serve God simultaneously, would be an impossibility.

Romans 6:16-18 and 22 says, “¹⁶Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? ¹⁷But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, ¹⁸and having been freed from sin, you became slaves of righteousness. ²²But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life”.

Romans 8:6-8 says, “⁶For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, ⁷because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so (compare with 1 John 3:9), ⁸and those who are in the flesh cannot please God”.

John 14:15,21 says, “¹⁵If you love Me, you will keep My commandments.” “²¹He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.”

Matthew 5:17-19 says, “¹⁷Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. ¹⁸For truly I

say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. ¹⁹Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven”.

Deuteronomy 4:2 says, “²You shall not add to the Word which I am commanding you, nor take away from it, that you may keep the commandments of the Lord your God which I command you”.

Deuteronomy 5:29 says, “²⁹Oh that they had such a heart in them, that they would fear Me and keep all My commandments always, that it may be well with them and with their sons forever”.

John 3:36 says, “³⁶He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.”

Matthew 7:20-23 says, “²⁰So then, you will know them by their fruits. ²¹Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. ²²Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ ²³And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’

1 John 2:1-6 says, “¹My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; ²and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world. ³By this we know that we have come to know Him, if we keep His commandments. ⁴The one who says, “I have come to know Him,” and does not keep His commandments, is a liar and the truth is not in him; ⁵but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him: ⁶‘the one who says he abides in Him ought himself to walk in the same manner as He walked.’”

1 John 3:3-10 says, “³And everyone who has this hope fixed on Him purifies himself, just as He is pure. ⁴Everyone who practices sin also practices lawlessness; and sin is lawlessness. ⁵You know that He appeared in order to take away sins; and in Him there is no sin. ⁶No one who abides in Him sins; no one who sins has seen Him or knows Him. ⁷Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous; ⁸the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil. ⁹No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God. ¹⁰By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother.”

1 John 1:5-7 says, “⁵This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. ⁶If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; ⁷but if we walk in the Light as He Himself is in the Light we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.”

#5. IF WE KEEP GOD’S COMMANDMENTS, WE WOULD HAVE NO NEED OF GOD’S GRACE

Some say that if we keep the commandments of God we would have no need of God’s grace, but would then, by necessity, be “saved by works”. They stress Paul’s words in Ephesians 2:8,9 which says, “⁸For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; ⁹not as a result of works, so that no one may boast.”

To say that keeping God’s commandments, after one repents of sin, is being saved by works, reveals a total misunderstanding of what “saved by grace” really means. By God’s grace (God’s part) through faith (man’s part) we are saved. **We are saved from the guilt, power and penalty of sin!!!** God’s grace is totally sufficient to not only forgive us of sin, but also to deliver us from sin.

Matthew 1:21 says, “²¹She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins.”

John 8:36 says, “So if the Son makes you free, you will be free indeed.” (Webster defines the word indeed: In truth, really, in fact, certainly). If someone says, “I have positional sanctification in Christ and yet bears bad fruit, then he is not free indeed. He has no position with Christ and cannot possess Christ. One who presently possesses Christ cannot help but to bear good fruit and will be free indeed!!!

Hebrews 10:26-29 says, “²⁶For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, ²⁷but a terrifying expectation of judgment and the fury of a fire which will consume the adversaries. ²⁸anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. ²⁹How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?”

When we are truly “born again” and set free indeed by our Lord and Savior Jesus Christ we then proceed to “work out” (not work for) our salvation with fear and trembling (as depicted in Philippians 2:12). To “work out” our salvation implies our work of faith (not a works of Law trying to earn or merit our salvation) in securing our steadfast relationship with Christ as we obey Him. (Please see Hebrews 5:8,9 to clarify).

#6. SERMON ON THE MOUNT PROMISES AND COMMANDS ARE NOT REQUIRED FOR BELIEVERS

One prominent Bible teacher said on page 1000 of the Bible that he published: “The Sermon on the Mount, in its primary application, gives neither the privilege nor the duty to the Church.” He says, in other words, that neither the promises (privileges) nor the commands

(duties) of the Sermon on the Mount were for believers in general. The promises are the privileges and the commands are the duties of all believers.

Now let us see what Christ Himself said of His own Sermon on the Mount:

In Matthew 7:24-27 Jesus said, “²⁴Therefore everyone who hears these words of Mine and acts on them, may be compared to a **wise man** who built his house on the rock. ²⁵And the rain fell, and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock. ²⁶Everyone who hears these words of Mine and does not act on them, will be like a **foolish man** who built his house on the sand. ²⁷The rain fell, and the floods came, and the winds blew and slammed against that house; and it fell—and great was its fall.”

In Matthew 28:18-20 Jesus said, “^{18...}All authority has been given to Me in heaven and on earth. ¹⁹Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, ²⁰teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.” In Matthew 6:25-34 Jesus said, “²⁵For this reason I say to you, do not be worried about your life, as to what you will eat or what you will drink; nor for your body, as to what you will put on. Is not life more than food, and the body more than clothing? ²⁶Look at the birds of the air, that they do not sow, nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they? ²⁷And who of you by being worried can add a single hour to his life? ²⁸And why are you worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, ²⁹yet I say to you that not even Solomon in all his glory clothed himself like one of these. ³⁰But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more clothe you? You of little faith! ³¹Do not worry then, saying, ‘What will we eat? Or ‘What will we drink? Or What will we wear for clothing? ³²For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. ³³But seek first His kingdom and His righteousness, and all these things will be added to you. ³⁴So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.”

#7. STINKING CORPSE FALLACY (ROMANS 7)

This fallacy is called the “stinking corpse fallacy” because a corpse is a dead body and if we are living according to the flesh we are dead in sin according to Romans 8:6 which says, “For the mind set on the flesh is death, but the mind set on the Spirit is life and peace”. Now, unfortunately, many Christians believe that Paul in his letter to the Romans in chapter 7 is referring to the “normal Christian experience”. However, we must read Romans chapters 6,7, and 8 entirely to truly understand Romans 7:14-25. These verses refer to all people who have come to the knowledge of the Law of God and are heavily convicted by this Law, but have not yet surrendered to Christ, and therefore disobey God’s Law while being controlled by the flesh.

There are in general Five types of people: Careless Unconvicted Sinners, Convicted Unconverted Sinners, the true Christian who is presently living according to the Holy Spirit, the “backslidden Christian” who has returned to his vomit and once again is living according to his flesh. If being true Christians we now choose to sin, and walk out of God’s grace and according to our flesh, we have now entered into a backslidden state. This backslidden state is actually worse than the first two categories of people because we have not only at one time come to the knowledge of God’s Law, but we have completely surrendered to Christ leading us to obedience and righteousness by the Holy Spirit. While we live in this backslidden state; 2 Peter 2:20, Hebrews 6:4-6, and Hebrews 10:26-29 all apply to us as we have fallen from God’s saving grace by choice. Now, the last type of person, those who apostacize (those who fall away from the faith) the Bible warns against in 1 Timothy 4:1 which says, “But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons,”

Please read for ourselves Romans 7:14-25 carefully after reading Romans chapters 6 and 8 and determine for ourselves if this man depicted in Romans 7 is living according to the flesh or according to the Spirit. Read 2 Corinthians 10:1-6 as Paul himself rebukes anyone stating that he, as a Christian, is walking according to the flesh. Also, ask ourselves if this “Romans 7 man” is living according to Galatians 2:19-21 which says, “¹⁹For through the Law, I died to the Law so that I might live to God. ²⁰I have been crucified with Christ, and it is no longer I who live, but Christ lives in me, and the life which I now live

in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. ²¹I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly.” We must remember that the same Paul who wrote Romans 7 is the same Paul who also wrote Romans chapters 6 and 8 as well as all of Galatians and Corinthians. To take Scripture out of context is to distort the true meaning of God’s Holy Word.

Romans 7:14 says, “¹⁴For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.” From this Scripture alone the idea that this “Romans 7 man” is a true Christian (abiding in Christ and walking according to the Holy Spirit) is absolutely false!!! We cannot be sold into bondage to sin and completely surrendered to Christ simultaneously. Matthew 6:24 says, “²⁴No one can serve two masters....”, Romans 6:16 says, “¹⁶Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey...”

Remember, from fallacy #3 Conscience is defined as the “moral sense within which urges to right conduct”. God created all mankind with a conscience which means “with knowledge”: the knowledge of good. Whether we are Christians, Buddhist, Hindu, atheist or agnostic we all have a conscience that is operable if we are of sound mind with a developed reason. When our hearts (our wills) are making evil choices contrary to our conscience (always urging to right conduct) disharmony and lack of peace results. Once we make an evil choice, our flesh becomes our master: all the members of our body, by necessity, will submit to this choice and act accordingly. In Bible language it is a principle or law (rule of action): Moral or immoral choices result in mental and/or physical actions. The only one that can make a choice for us is us. Let’s void our minds of any “victim mentality” and realize that we are only living according to the flesh, because we have not allowed Christ through faith to rule, control and constrain us at all times. Please see Romans 7:4-6, Romans 6:16, Romans 8:6, Galatians 2:19-21 and 5:24,25 to verify that our freedom to choose will either lead us to life and peace or death.

In Romans 7:14-25 verses below, all the “I’s” in red represent the heart (our will) making choices in subjection to the flesh (which in this case is the master). The red color was chosen to represent the blood

of Jesus that is required to forgive us of this evil choice. All the “I’s” in green represent the conscience acknowledging the right thing to do, as well as the peace and life which would result if we live by our conscience. This “Romans 7 man” is clearly a “convicted unconverted sinner” or a “backslidden Christian” in light of all 14-25 verses below, but especially Romans 7:24 and 25. We are not “wretched” nor in need of being “set free” if we are presently born again and abiding in Christ. We would be free indeed. We have crucified our flesh with its passions and desires if we truly belong to Christ. (See Galatians 5:24)

Romans 7:14-25 says, “¹⁴For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin. ¹⁵For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. ¹⁶But if I do the very thing I do not want to do, I agree with the Law, confessing that the Law is good. ¹⁷So now, no longer am I the one doing it, but sin which dwells in me. ¹⁸For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not. ¹⁹For the good that I want, I do not do, but I practice the very evil that I do not want. ²⁰But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me. ²¹I find then the principle that evil is present in me, the one who wants to do good. ²²For I joyfully concur with the law of God in the inner man, ²³but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members. ²⁴Wretched man that I am! Who will set me free from the body of this death? ²⁵Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.”

#8. SIN EVERY DAY IN THOUGHT, WORD, AND DEED **(FALLACY REGARDING 1 JOHN 1:8)**

We are not espousing sinless perfection as if no one has sinned since being truly converted, nor legalism (trying to earn or merit our salvation through works of law), nor a “holier than Thou arrogant attitude”. We are coming against the idea or mindset that embraces the false notion that we must, by necessity, be living in sin of some kind at all times because of our “humanness”. Claiming to be free from sin at any point in time is often viewed as prideful, deception or an attempt to earn our salvation. However, this freedom is simply the magnificent manifestation of God’s glorious grace working in and through anyone who accepts the Gospel on God’s terms: This is not pride, but true humility. To truly and practically walk according to the Holy Spirit by consistent and unbroken faith in Christ may be viewed as an impossibility. However, God’s New Covenant promise in Ezekiel 36:25-27 shows us in Whom we are to put our trust leading to victory and freedom.

Proverbs 23:7 says, “⁷For as he thinks within himself, so he is...” No one will rise higher than the expectations that are put upon him! See 2 Corinthians 5:14-17 and 2 Peter 1:2-11 which views Christians as victorious!!!

Those who insist that “we sin every day in thought, word and deed” will often pick one ambiguous Scripture such as 1 John 1:8 to prove their position while totally ignoring many other Scriptures, which lead to an opposite conclusion in the same epistle. We must look at all these Scriptures in context in order to truly know what John taught about sin.

1 John 1:8 says, “⁸If we say that we have no sin we are deceiving ourselves and the truth is not in us.” In this Scripture John is addressing the Gnostics: A sect of heretics who believed that the spirit is entirely good and matter is entirely evil (Unbiblical dualism). John knew that the Gnostics were living in sin, but yet because they believed their spirit is always clean, they believed they were pure. So, in 1 John 1:8, John was directly referring to the Gnostics who were living in sin, and deceived to think they were pure while living that way. John was not trying to establish some doctrine stating that all believers everywhere must, by necessity, always be living in sin. Rather, 1 John 1:8 really should

be interpreted as 1 John 1:10 which says, “If we say that we have not sinned we make Him a liar and His Word is not in us.”

Let’s look at some other Scriptures in the book of 1 John depicting obedience to God:

1 John 2:1-6 says, “¹My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the

Father, Jesus Christ the righteous; ²and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world. ³By this we know that we have come to know Him, if we keep His commandments. ⁴The one who says, “I have come to know Him,” and does not keep His commandments, is a liar and the truth is not in him; ⁵but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him: ⁶the one who says he abides in Him ought himself to walk in the same manner as He walked.”

1 John 3:3-10 says, “³And everyone who has this hope fixed on Him purifies himself, just as He is pure. ⁴Everyone who practices sin also practices lawlessness; and sin is lawlessness. ⁵You know that He appeared in order to take away sins; and in Him there is no sin. ⁶No one who abides in Him sins; no one who sins has seen Him or knows Him. ⁷Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous; ⁸the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil. ⁹No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God. ¹⁰By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother.”

1 John 1:5-7 says, “⁵This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. ⁶If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; ⁷but if we walk in the Light as He Himself is in the Light we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.”

John 14:15,21 says, “¹⁵If you love Me, you will keep My commandments.” “²¹He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.”

Matthew 5:17-19 says, “¹⁷Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. ¹⁸For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. ¹⁹Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven”.

John 3:36 says, “³⁶He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.”

Matthew 7:20-23 says, “²⁰So then, you will know them by their fruits. ²¹Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. ²²Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ ²³And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’

1 John 5:18 says, “¹⁸We know that no one who is born of God sins; but He who was born of God keeps him, and the evil one does not touch him.”

1 John 5:2-4 says, “²By this we know that we love the children of God, when we love God and observe His commandments. ³For this is the love of God, that we keep His commandments; and His commandments are not burdensome. ⁴For whatever is born of God overcomes the world; and this is the victory that has overcome the world—our faith.”

#9. ONCE SAVED, ALWAYS SAVED **(ONCE IN GRACE, ALWAYS IN GRACE)**

This fallacy “Once Saved, Always Saved” (or Once in grace, Always in grace) will be abbreviated OSAS in this letter. OSAS proponent theology consists in either Extreme or Moderate views.

The Extreme OSAS position, is embraced by teachers such as Charles Stanley and Charles Ryrie. Their position declares that after a moment of saving faith (Initial Salvation) such a person might even become an unbeliever, but will still remain saved.

The Moderate OSAS position, is disseminated by John MacArthur and others who especially subscribe to the Westminster Confession. The moderate position of OSAS states that a true, saving faith will last forever. In other words, a true believer cannot become an unbeliever. The moderate position also tends to deny the concept of Carnal Christians which is embraced by the extreme position of OSAS (To deny Carnal Christianity is a true and accurate view of the Bible, but this does not negate the error they hold believing once saved, always saved unconditionally).

To believe that once we are truly born again we can never lose our salvation (Apostasy) no matter what our behavior displays, is to deny the truth of the Bible as depicted in 1 Timothy 4:1: “**But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons**”. To assume that if any of us is bearing “bad fruit” consistently, then we, by necessity, never were truly saved is to deny the possibility that after “Initial Salvation” we can choose not to believe, and go our own willful way. The Moderate OSAS proponents really don’t believe in apostasy (fall away from our faith in Christ), because they believe that Christ’s death covered our sins past, present and future and that repentance after coming to the initial faith in Christ (Initial Salvation) is merely optional.

The two strongest props that are used to brace this false doctrine are:

1. No man can pluck you out of My Father’s hands.
2. You can’t be spiritually unborn.

Let’s briefly examine these props. True, the first one consists of Christ’s own words. But let’s be sure we do not read into them what is not there. When Jesus said, “No man can pluck you out of My Father’s hands”, He did not say, “You cannot get out, if you try,” but

only that “you are secure against all attacks from without” only while we remain, by faith, in Christ’s hands.

Our safety in the Father’s hands is like the safety of a man in a castle where the windows and doors are all barred securely against any intruder who might come to forcibly take him out. One important factor is too often forgotten: The man inside the castle still possesses the key. The Christian is not made a prisoner in the Father’s hands against his will. He still possesses the key (his free moral agency; his free will to choose).

God does not destroy our will when He saves us. He wants us to love Him enough to walk with Jesus voluntarily!!!

Now, let’s examine the second prop: “We can’t be spiritually unborn”. The Lord Jesus likens the spiritual birth to the natural birth. All informed people will agree that the term “born again” is used here by the Lord Jesus as a metaphor. Using “born again” as a metaphor does not mean that the new birth and the natural birth are in all points alike, though it does mean they are alike in some points. Webster defines a metaphor as a “figure of speech by which a word or phrase, literally denoting one kind of object or idea, is applied to another (word or phrase) to determine a likeness or analogy between them”.

Nicodemus inquired whether this metaphor would apply to a man entering the womb again, and being born in the natural. It is a fact that no metaphor ever applies in all details to that which it simulates. The “new birth” is like the “natural birth” in some respects, but quite unlike it in other respects.

When a person repents of sin, evil forces are no longer in control. In the act of repentance these evil forces have been rejected. James 4:7,8 says, “7Submit therefore to God. Resist the devil and he will flee from you. 8Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.” It is essential to know that if we don’t first submit to God (repent of sin) our efforts to resist the devil are futile. As long as (period of time) we obey God, the Spirit-life that controls, empowers, and equips us is God’s Spirit. Romans 8:14 says, “14For all who are being led by the Spirit of God, these are sons of God”.

Those who are not led by the Spirit of God are led by the devil. In John 8:44 Jesus said to the hypocritical Pharisees, “44You are of your

father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies.” Romans 6:16 says, “¹⁶Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?” 1 John 5:18 says, “¹⁸We know that no one who is born of God sins; but He who was born of God keeps him, and the evil one does not touch him.”

Matthew 7:20-23 says, “²⁰So then, you will know them by their fruits. ²¹Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. ²²Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ ²³And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’

By obeying the Word of God in genuine repentance, we come into God’s Kingdom and family, and it is a “new birth” in the fact that a “new Spirit life” is taking possession of us as we give consent.

1 Peter 1:23 says, “²³For you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring Word of God.” 1 Corinthians 4:15,16 says, “¹⁵For if you were to have countless tutors in Christ, yet you would not have many fathers, for in Christ Jesus I became your father through the gospel. ¹⁶Therefore I exhort you, be imitators of me.”

“Begotten” = “Born again” in Greek translation. The “new birth” reveals that the Spirit of God, by divine persuasion, produces the change known as the “new birth” whereby: (1) a Sinner becomes a Saint and (2) a Child of the devil becomes a Child of God.

The Holy Spirit is the Agent of the “new birth”. The Word of God and one who preaches the Word are the instruments of the “new birth”.

Agent is defined as one authorized to carry on business or affairs for another; person or thing producing effect; cause; natural force.

Instrument is defined as a tool, implement, means, person or thing used to make, do, measure, etc.

The Holy Spirit, at conversion, begins a cleansing process to clean up selfish motives that have been inspired by Satan. Thus through

conviction He leads the convert to hate and turn from all sin. So then, the new birth is like the natural birth, in that a new life takes possession of the one who is “born again”, but it is quite unlike the natural birth in the fact that it is voluntary; while the natural birth is wholly involuntary. Revelation 22:17 says, “17The Spirit and the bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come; let the one who wishes take the water of life without cost.” In the new birth it is a matter of “God now commands all men everywhere to repent” and some will do so and some refuse. Freedom to choose is the possession of all.

Now, certainly the new birth does not deprive a man of his free moral agency. For this reason he can, of course, later turn his back on God and Christ if he chooses and become “spiritually unborn”. God never cancels man’s power of choice!!!

Because the new birth is conditioned on repentance (or obedience) and the new birth does not destroy an individual’s freedom of will, it can be revoked or cancelled by the will of that individual. The new birth is thus annulled, and the subject in that sense is “spiritually unborn”, or becomes “spiritually dead” again in trespasses and sins. Ephesians 2:1,2 says, “1And you were dead in your trespasses and sins, 2in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience”. Jesus and His Apostles taught that REPENTANCE is essential to salvation!!!

May God bless you all as you search God’s Holy Word and seek the Holy Spirit through prayer to know the truth and most importantly to live according to this truth that you come to know. May the Lord keep you free as you continue to trust in Jesus as your Lord and Savior through His awesome grace and His Holy Spirit.

To anyone who has read this information and truly examined all the Scriptures listed will see how the Doctrine of Original Inherited Sin contradicts the Bible and our reason which is something that no true doctrine of the Word of God could ever do. Please “LET SCRIPTURE SPEAK” and let the Holy Spirit lead us into all truth!!!

Please know that even if you are thoroughly convinced by Scripture and reason that no one is created with a “Sin Nature” inherited by Adam and Eve’s original sin: **THIS IS ONLY THE BEGINNING OF YOUR WALK IN HOLINESS WITH GOD, BECAUSE**

THE TRUTH WILL SET YOU FREE. While I am not intending that anyone “major on the minors” by so focusing our attention on our natures, that we lose sight of the power of God’s Holy Spirit; However, this can and does occur in some people.

How sad that this false doctrine, volumes of books supporting it, and multitudes of Pastors preaching it has so duped the vast majority of people into believing that walking out our Christian life in holiness is just a fallacy. No one can convince me that the “Sin Nature Label” foisted upon mankind by our Christian society does not have some detrimental effects in those who believe it is true. Most importantly, this is dishonoring to God to allow God’s character to be defamed into believing that He created all of us with a “Sin Nature”. Our loving Father could not and would not ever do such a thing if we know His character from His Holy Word.

However, **EXPONENTIALLY MORE IMPORTANT** than throwing out any false doctrines is to embrace God’s Holy Spirit promised to all believers in Ezekiel 36:25-29 for a victorious Holy Christian life that is pleasing and honoring to our heavenly Father. This is why Jesus Christ died for us all; so that we might be free in Christ, and have an intimate relationship with our Heavenly Father.

John 8:36 says, “So if the Son makes you free, you will be free indeed.” Galatians 5:1 says, “It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.”