

30 Bible Questions: Women Pastors, Tattoos, Masturbation, Suicide, Cremation, Etc.

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Bible Text: Romans 1:26-27, Exodus 20:13
Preached on: Friday, March 20, 2020

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1 Peter 3:15 says, "But sanctify the Lord God in your hearts and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear."

Christian Answers of Austin Texas
presents
The Top 30 Most Frequently Asked Bible Questions

with
Rob Zins, Author, Speaker, Apologist
Th.M., Dallas Theological Seminary

Rob Zins. I've been asked to give response to what has been commonly called the most frequently asked Bible questions. Evidently these questions are submitted across the nation by people who are interested in the Bible and would like some insight into what somebody who has been in the pastoral ministry and has served the Lord in different capacities for quite some years. So I'm going to try to answer these and I won't be able to go in depth but this should give you an idea of thinking biblically through some questions posed.

So let's just start out with number 1. Women pastors/preachers? What does the Bible say about women in ministry? The Bible says that women are welcome in ministry but the Bible also limits the extent to the authority that women would have in the local church. Women, it seems as we think through the New Testament, are given full charge as teachers of other women, teachers of small children. They are called to different roles, but never in a position of authority, never in a position of having authority over men in the local church. That's why when the question says women pastors and preachers, it's a tricky question. The Bible teaches us that only men qualify as elders which are ultimately the leaders of the local church, but preachers, there's no gift of preaching in the New Testament, hence I suppose that a woman could be a preacher, she could go out on the street, preach the Gospel, go into home and preach the Gospel, she could even go on stage and preach the Gospel. There's no gift of preaching, just proclaiming the Gospel, but where she falls short as far as roles are concerned in the body of Christ is she's not to have, exercise, and have authority over the men in the church, and she's not to be elevated to the position of an elder.

There's a debate about women as deacons out of 1 Timothy 3. Some think that women can function in the role of deaconesses, lady deacons. Others think that the word there refers to the wives of men deacons. Good men disagree on that but one thing we don't disagree on is that there is a place for women to exercise their gifts in the body of Christ. Their role is different from that of a man and because their role is different, they can't ascend to a position of power and authority or eldership, ruling in a local church.

Well, we certainly know that women are equal to men in God's sight but in this life God has assigned different roles to men and women. Women, by the word of God, have not been given the role of being an overseeing elder in the local church in a mixed congregation of men and women. Women are given other roles within the church but the office of overseeing elder is not one of them and is, indeed, forbidden.

This, of course, does not make women inferior to men. Women are equal to men, simply read Galatians 3:28. Unmistakable, they are made in God's image, Genesis 1:27. And husbands are told to love their wives as Christ loved the church, Ephesians 5:25. So there's no inequality in the big picture between a man and a woman, the question is what role has God given to men in the local church, and what role has God given the women in the local church.

Here's some scriptural passages that might be of help. In 1 Corinthians 14, we are told that women are to remain silent in the churches. They are rather to ask questions of their husbands if they have questions of a spiritual nature or if they are confounded by something that may have been said in the meeting of the church.

1 Timothy 2 challenges us to make sure that women do not usurp authority over men. In fact, Paul says, "I do not allow a woman to teach or have authority over men."

1 Peter 3 says women are to be in submission to their husbands.

Titus 2:3-5, women can, and I would add, should be teachers of other women, specifically older women should be teaching younger women.

In 1 Timothy 3, in citing the qualification of elders and deacons, we find that those two offices are reserved for men, not women.

Proverbs 31:10-31, a very popular passage of Scripture of the many attributes of a godly woman, the duties of an elder are nowhere mentioned.

In fact, in Isaiah 3:12 we read, "As for my people, children are their oppressors and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths." Certainly this is an indication that things are a bit upside down in the nation of Israel when children are their oppressors and, of course, when women rule over them.

In Acts 21:9, we find out that women can prophesy but it says nothing about women holding the office of elder.

Then finally in Acts 18:24-26, women such as Priscilla here, can be Christian witnesses for the Lord.

So in other words, what we're saying is that there are designated roles within the body of Christ, within the meeting of the church that are designed for men and for women, and if we would stay in line with the teaching of God's word, I don't think there'd be too much arguments.

There are those who argue against the clear teaching of Paul regarding the office of elder by those who favor women elders. Now this is a popular thing today. There are many churches that have decided to bypass the direct advice from the Apostle Paul in the order of the word of God, and have women elders. Some say Paul was a woman-hater, but this is totally false. Paul always upheld the dignity and equality of women. Just look at Galatians 3:28 and Ephesians 5:25. They are mentioned favorably throughout his letters.

Some say, "Who cares what Paul said? It doesn't matter what he says." Well, Paul was chosen by Jesus Christ himself to be an apostle. We read Paul's conversion story in Acts 9. Paul was accepted by the entire leadership of the Christian church in Jerusalem and was a spokesperson in Acts 15 at the Jerusalem counsel. Paul was testified to by the Apostle Peter himself as worthy of the commission that God gave to him. To reject Paul and his teaching is to reject Christ and his church.

Paul said his teachings came from Jesus Christ the Lord in 1 Corinthians 14:37, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

The second question is what does the Bible say about homosexuality? Is it a sin? The practice of homosexuality is a sin in the Bible. Those who practice and are active in homosexuality are sinning and they are violating the natural order of things. The passage that concerns me most is Romans 1 where part of God turning over the disobedient, those who fail to recognize God as God, those who have shapened for themselves false idols and worshiped them, God had turned them over to do things in their bodies, with their bodies, by their bodies, that are forbidden by the Lord and one of them is for a man to have a desire for a man and a women to commit indecent acts with another woman.

So, yes, homosexuality practiced. If a person is a homosexual and seeks help, repents of it and seeks to follow the Lord Jesus Christ, I believe that he can come out of it. I've seen it in my own pastoral experience. I have counseled it and I've seen committed homosexuals leave that lifestyle, have their life changed, turned completely upside down and around, and are now following the word of God. But does the Bible have a word to say about homosexuality? You bet. It is a sin and it is forbidden by both the Old Testament and the New Testament.

Next question, what does the Bible say about tattoos? Well, it doesn't use the word "tattoo" and the New Testament doesn't use necessarily the idea of tattooing as clearly in the Old Testament, although there is a reference to cutting and markings in the Old Testament and these cuttings and markings may include tattooing. Mostly it's forbidden in the nation of Israel because it identifies the person having these markings with the pagan cultures surrounding them. There might be something to say about that in New Testament days as well but I can't give you book, chapter and verse that I know of where getting a tattoo is sinful per se. The motive for getting it might be sinful, the idea that somebody is disobedient to mom or dad in getting a tattoo, or is flagrant in getting a tattoo in rebellion against one other of God's prescriptions might be a reason to not get a tattoo and it might be part of the sin, the tattoo could be a part of the sin behind the tattoo. But for somebody who is convinced in his own mind that he wants a tattoo and for decoration or for self-esteem in some sense, the Bible doesn't forbid it. I'm gonna have to flee to Romans 14 where the Apostle Paul says, "Let each man be convinced in his own mind," because some of this falls in the category of Christian freedom.

The next question is once saved, always saved? Is eternal security biblical? I like the idea of once saved, always persevering. I like the idea of the perseverance of the saints. In other words, if one is truly saved, no, he cannot lose his salvation because God has created a new person and God has promised to never leave them or forsake them. But to say once saved, always saved is a static position of a person is wrong. That's why we like to say once saved, always persevering. Once saved, always believing. Once saved, always producing the fruit of the Spirit because that's what God gives us as Christians.

Is eternal security biblical? It is but not on the basis of what we do, it's on the basis of God's promises never to leave or forsake his own people.

Can a Christian lose salvation? No, not a true Christian. Not at all. God has promised that he'll never leave nor forsake his own. All that he gives to Christ are secure. No one can

take them out of his hand and, of course, we believe that when the Holy Spirit takes up residence inside of a person, that person cannot lose that Holy Spirit and we believe that God preserves him and the Christian perseveres in his faith.

Next question, masturbation, is it a sin according to the Bible? Well, if you ask me, I would say masturbation is the outcome of thought and now let's examine the thought. If a person is reading a Playboy magazine and sees nude women on every page and gets excited sexually and begins to masturbate, I would say that that kind of thing is forbidden by the New Testament. It falls in the category of licentiousness, falls in the category maybe of a subcategory of fornication with himself. The other category would be if a man is married and he is watching internet videos and he is taken to masturbating, he actually is committing adultery against his wife and he needs to repent of that and he needs to get out of that cycle of sin because he is violating his marriage vows and he is, in fact, committing adultery of the heart against his wife and, of course, adultery is forbidden. And I would think that doing that sort of thing without repentance, without seeking help, without becoming involved in a Christian support group and having disdain for all advice given to the contrary, that that person probably was not born from above, did not have the Spirit of God within him, and it would be a cause for divorce in a Christian marriage if continued. I believe in that that strongly because there are many ways you can abandon your wife, many ways you can commit adultery against her and that's one of them. So if you're out there and you're involved in this type of sexual sin, you just need to stop, you need to quit, and if you can't quit, seek counseling and seek help.

Next question, what does the Bible say about interracial marriage? Well, the Bible says for the nation of Israel they're not to take wives from the surrounding nations but that's taking into account the Bible and the preservation of the nation of Israel and introducing foreign gods into the culture at large. So the Lord forbade them from taking wives from the surrounding nations and it was part of the prescription for the nation of Israel in the Old Testament.

Does the New Testament have anything negative to say about interracial marriage? No, not at all. Not that I can find. It does have a lot to say against marrying somebody who's not a Christian. That would be to be unequally yoked. I would think that it would be a grave mistake to marry somebody who's not a Christian because you're going to have trouble in that marriage and you'll regret it, and you two will not be on the same page and it will lead to all kinds of difficulty in moving forward in your marriage. It's a calculated risk. I know that a lot of Christian girls get married to non-Christian guys, they live to regret it, and vice versa. So the Bible is very keen on this, stay in your Christian lane and if you want Christian fellowship throughout your marriage, you have to marry a Christian, don't you? Sometimes God has mercy and saves the spouse but you can't count on that. That is testing the Lord and it's not a good habit. Just stick with what the Bible says and do not be unequally yoked. It's a dangerous thing to do.

Who was Cain's wife? Madam X. The Bible gives limited details on the name and character of Cain's wife. The only mention of Cain's wife is in Genesis 4:17 where Cain

and his wife had a son. They soon named a city after their son. The Bible does say that Adam and Eve have other children besides Cain and Abel, Genesis 5:4. No doubt it was one of these daughters that Cain took for a wife. Genesis 4:17 says Cain had relations with his wife and she conceived and gave birth to Enoch and he built a city and called the name of the city Enoch, after the name of his son.

God commanded humanity to be fruitful and multiply, Genesis 1:28 and 9:1, and thus it was necessary to marry one's own relative. Abraham, Isaac and Jacob married their own relatives so as to avoid intermarrying non-believers. Later, however, Moses commanded close intermarriages between members of the same family to be prohibited. You can look this up in Leviticus 18:6-17.

What does the Bible say about Cain's life? Only one verse in the Bible, Genesis 4:17, mentions Cain's wife. However, most of Genesis 4 tells the story of Cain. The high points of this chapter include the birth of Cain and Abel, the sacrifice both brothers bring to the Lord, also Cain murdering his brother. The chapter ends with Adam and Eve having another son named Seth. This is what Genesis 4:25 says, "And Adam knew his wife again and she bore a son and named him Seth, 'For God appointed another seed from me instead of Abel, whom Cain killed.'"

What is the Christian view of suicide? What does the Bible say about suicide? What about the believer who commits suicide? Well, a suicide is a sin against the Lord because you're created in the image of God and to murder yourself is akin to murdering any one of God's creatures. I think that it would take suicide seriously, it's a victory for Satan, for sure, but at the same time it's a sinful act and it's the ultimate selfish act, and it's a denial of hope and every personal life has hope if he puts his trust and hope in Jesus Christ. So to commit suicide is to violate the hope that God has set before us and, of course, to do so is to hurt a lot of other people too. So a suicide doesn't just hurt you, it hurts everybody around you, who you're close to. It's a sin against them and I can't imagine what suicides put their spouses through if they do commit suicide.

What about a believer who commits suicide? Well, it's wrong to do it but if he's a true believer and he's in despair and he's caught in the grip of sin and he makes this mistake, it'll be the last mistake he makes on earth. But I believe he can be forgiven by the blood of Christ. I believe that there's no sin on earth so great that the Lord cannot forgive. You can't have a habit of suicide. Suicide is not habitual, it's one time. So other sins are habitual and I would say that suicide by Christians would be forgiven but they are nonetheless sinful, thankfully covered by the blood of Christ.

Do pets, animals go to heaven? Do pets, animals have souls? Animals have the principle of life. Okay, we know that, God has created life, he's given them the principle of life. I don't believe they have eternal souls and I don't believe animals go to heaven or pets go to heaven. I believe that's reserved for the higher form of creation. God gave animals as pets, he gave animals for our consumption, he gave animals for in previous centuries work, transportation, things like this, but there's nowhere in Scripture that indicates that an animal when he dies has a soul that is eternal and goes to heaven.

Well, what does happen after death? Well, when one dies as a Christian, direct ascending into heaven to be with Christ. I place a great emphasis upon the resurrection. The hope of the Christian is the resurrection. Some people say that's only for the body where the body and soul are united. There are good Christians who disagree on this, but we do know this, that the unbeliever is in a holding period, perhaps a place called Hades or Sheol, and there will come a great day of judgment and at that day of judgment, the unbeliever will be cast into an eternal hell for eternity, separation from God and the nature of eternal hell is not disclosed to us in Scripture but it's said to be terrifying, awful, the worst possible end of a human being. So though we don't have precisely named the nature of it there figures for it.

Larry Wessels. This is a little interjection in this point in the video concerning scriptural references for hell from our newsletter, "Turn or burn. Repent or perish in hell." As you can see, here are the scriptural references for hell, hell, the place of eternal torment, and to the left we see hell as described as everlasting fire, eternal punishment, outer darkness, everlasting destruction, lake of fire. Now for those listening and viewing this video, please freeze frame the screen on YouTube and then you can look up all these biblical references that go with these descriptions.

B. Hell is prepared for the devil and his angels, wicked men and women, nations that forget God, the disobedient apostates, beast and the false prophet, worshipers of the beast, rejecters of the Gospel of Christ, fake self-deceived Christians, adulterers, fornicators, drunks etc., those hated by God.

C. Punishment of described as, this is the punishment of hell, of course, it's described as eternal punishment, bodily punishment, punishment in the soul, punishment with degrees, and punishment that is unchangeable.

D. The inhabitants of hell are those that possess memory, cry for release from, weeping, those that cannot escape from God.

E. Additional references. Hell is known as the second death. There's the parable of the 10 Virgins. It's described as hellfire, furnace of fire, resurrection to life or damnation, worm will not die, fire not quenched, unrepentant sinners left outside, blasphemy of the Holy Spirit. God loves judgment and, of course, the wrath of God.

Rob Zins. What does the Bible say about Christian tithing? Should a Christian tithe? A Christian should give. The New Testament wants Christians to give according to their ability and he wants them to do it with a loving heart. Now if you're asking me is tithing a good idea? I mean, if you have to set aside a percentage, it's not a bad idea to consider the nation of Israel and they were responsible for a 10% tithe to the Lord, but if you add up all these other givings in the Old Testament as one professor did for us one time in seminary, he came up to somewhere between 20-23% of what they actually gave of their possessions and money. So maybe you don't want to look that far back, I don't know, but whether you have a 10% idea or 15% or you set aside 10% to start with and then give

above and beyond that as the need comes, we know that there is no strict percentage given to us in the New Testament and the word "tithe" means tenth. So it's all coming from the Old Testament so as a new covenant Christian, I'd say you're free to give and you should give but I would shy away from the word tithe. It either restricts you or you can't do it with true happiness and joy.

What is the gift of speaking in tongues? Is it for today? What about praying in tongues? The gift of speaking in tongues is given to us in Scripture in a number of passages in the book of Acts initially at the outpouring of the Holy Spirit where it's pretty well confined to speaking known languages but people hearing them in their own language, even though they were speaking with one voice. So I think the outcome was known languages. It's unclear whether it was in the ear of the hearer or in the voice of the speaker in Acts 2, but what about this gift of tongues that's referred to in 1 Corinthians 14, a gift given to the body of Christ? Well, let me tell you, if it is extant, if it is still with us today, it better be proscribed, it better be limited, it better be encased and it better be followed carefully by exactly what the Apostle Paul says in 1 Corinthians 14. Is it for today? Good men disagree. I know the whole Pentecostal movement has created a lot of havoc with this because they abuse it terribly, and I know that there are great New Testament scholars who say no way, they are secessionists and there's another group that says, wait a minute, you're too harsh. You're too hard. I would say this, if there is a gift of praying in tongues, you're to do it by yourself. Was there such a thing as the gift of tongues for the body of Christ? Yes. Was it in the church. Yes. Are there prescriptions and proscriptions? Yes, just read 1 Corinthians 14 and decide for yourself. Is it carried through with us today? Is the modern Pentecostal Movement a good example of speaking in tongues? No, I don't think so. Is modern Charismatic Movement a good example? No, I don't think so because they're basically out of control. They're not following the word of God for what they're trying to promote and that is a dangerous thing to do.

What does the Bible say about dinosaurs? Are there dinosaurs in the Bible? Well, there might be. There certainly are large creatures mostly found in seas and according to all that I have read about the mammoth that walked the face of the earth prior to the flood, it appears to me, yes, of course, the Bible does allow for dinosaurs and there could very well be dinosaurs mentioned in the Bible and mentioned in these behemoths, these mammoth sea creatures and even some land creatures. So the Bible has something to say about these creatures but you can't say there were none because the fruits of dinosaurs is absolutely in front of us, the question is does the Bible treat it with any kind of detailed information and I don't think it does. I haven't read any of it.

What is the importance of Christian baptism? Does water baptism make you born again so you can automatically be a Christian and go to heaven? No. No. No. No, and when you say Christian baptism, I think we ought to clarify Christian baptism means that Christians are baptized. Not infants. The Bible does not teach infant baptism. Infant baptism is not Christian baptism. Infant baptism is infant baptism. Christian baptism is when Christians are baptized and the importance of Christian baptism is that it's a sign given to us by our Lord in the New Testament wherein we identify with the death, burial and resurrection of Jesus Christ. All those who believed in the New Testament were

baptized. The Apostle Paul was baptized. All of the disciples were baptized. As you read forward in the New Testament, those who believe are and were baptized but this idea of baptism making you born again, absolutely not. Only the Spirit can make you born again and those who are baptized, that's not a ticket to heaven. It's an ordinance given by our Lord with good purpose, to show to the world that we are identifying with him in his death, burial and resurrection. It's restricted to believing people, not infants in the New Testament.

What does the Bible say about drinking alcohol? Is it a sin for a Christian to drink alcohol? No, it's not a sin for a Christian to drink alcohol. It's a sin for Christians to over-drink. It's a sin for Christians to abuse the privilege of being able to drink alcohol. Wine has alcohol in it and I truly believe, probably against a lot of my Baptist friends, that when Jesus changed the water to wine, it was really wine. I don't think it was strong grape juice at all. But they're building a case that it's bad and I think they do so because they see the abuse. Remember, the abuse is always bad but we have some Christian liberty given to us in these matters and until there's a book, chapter and verse that strictly prohibits it from ever being partaken, I would have to say the Bible allows for Christian liberty in the matter of drinking alcohol. Is it a good idea to drink a lot of alcohol? No. Is it a slippery slope? Possibly. But there are thousands, probably millions of Christians who drink wine moderately or even have a drink of alcohol on occasion, and I can't condemn them for it.

What does the Bible say about gambling? Is gambling a sin? I don't think the Bible forbids gambling per se because gambling is hard to identify, but what the Bible champions is work, and so if you are using gambling as a method to gain money to support your family, to pay your bills, I'd say you're off-track there because the Bible reserves work in an honored position, work to provide for your family. If you don't work, you're worse than a pagan. But the idea that you're going to use gambling or the idea that you could be giving money away for the Lord's work, you could be helping charities, you could be helping your own family members or somebody who is sick and in need and you're wasting it by gambling, that brings almost to the thought that, yeah, it's a waste of money but is wasting money a sin? That brings the question is what is waste? People who put money in the stock market all the time, is that gambling? To me it is. You don't know anything about what they're gonna do with your money or the company they're going to invest it in, and it seems like it's one big gamble. So it's a tricky slope. I know that there are great articles on the internet where some say no, never, gambling is a sin, don't get involved, it's against God's will for people to waste their money by gambling, playing cards, and the other vices the go with it because, well, if you buy a lottery ticket, is it a good thing? I don't think it is but millions of Christians buy lottery tickets. So maybe we throw this in Romans 14 category and ask them to think about it before they do it because that money can be used for greater and more noble purposes. But then if you put money in the stock market, is that gambling? I don't know.

What does the Bible teach about the Trinity? The Bible teaches that the Trinity is, in fact, real, that we serve a Triune God, the Father, the Son and the Holy Spirit are all given the attributes of God in the New Testament. They are all part and parcel of a Godhead that

we can't fully understand. They all share the same essence as God. They all have different personalities. They all have different roles in the Godhead. But beyond a shadow of a doubt, the only deduction one can make is that we serve a Triune God, Father, Son and Holy Spirit.

Is the word "Trinity" used in the Bible? No, but it doesn't have to be used if the proof of it is there. So I would challenge anybody who doubts the Trinity to do a thorough study of the New Testament of the Son of God, his claims, his abilities, the Father in heaven and also the Holy Spirit. I think you'll find that all of them share the same essence, have different roles in a Triune Godhead.

What does the Bible say about sex before marriage? It says nada. No, it says a lot. It says that sex before marriage is illicit sex. It's not permissible, that it falls on the category of promiscuity, fornication, and it's just simply forbidden. People treat this so lightly in their lives and a lot of people treat it lightly. Before they get married, they live with their girlfriends and do all this sort of thing, but it really is forbidden because your body is the temple of the Holy Spirit and a woman's body is the temple of the Holy Spirit and she is to use it and give it lovingly to a husband in marriage that's sanctified, created and given to mankind by God as a gift. And it distorts the whole thing because if you have sex before marriage, you're not doing it in a loving relationship of marriage, you're doing it for your own pleasure. So it's a selfish act of sexual pleasure. It's dangerous because while doing it you can't match that kind of sexual promiscuity in marriage and once you've had a taste of that sort of stuff outside of marriage, it leads to further exploration and probably affairs on the side because no marriage can satisfy the sexual desires of a premarriage relationship. And that's a fact. So I'm against it and the Bible is too.

Where was Jesus for three days between his death and resurrection? Well, that's an interesting question. It depends on how you take the data in 1 & 2 Peter. So I'm not going to be able to answer this with any kind of clarity. Some say that he went and preached to those who were in prison, proclaiming the Gospel of victory over satanic forces, and he took a host of captives with him when he ascended into heaven. Some say preaching to those who are in prison from the time of Noah refers to them having been in prison all this time and he's preaching to them. But some say that it's a reference to Jesus preaching through Noah while Noah was building the ark in the Old Testament. So it's a tricky question. I'm not sure I have the answer to that but perhaps further biblical exploration and those who have studied it out more sufficiently would be able to give you a better answer to that. We know for sure that he was raised from the dead. We know for sure that he appeared before his disciples and we know for sure that he was ascended into heaven. What he did during those three days, exact time schedule where he went and all that was done could remain a mystery for us.

What does the Bible say about divorce and remarriage? I think the Bible permits remarriage for divorces that have been in line with the scriptural satisfactions for divorce. In other words, you just don't divorce to divorce, there has to be biblical ground for divorce and if that biblical ground is present, I take it, 1 Corinthians 7, I think is the passage, that you're not bound to the marriage. And some people say that's true, you're

not bound to that marriage if the unbelieving partner leaves, but you're not free to get remarried. It's better to get remarried if both of you repent and come together, but you're not free. Being not bound to that marriage doesn't mean you're free to get married to somebody else, but then that brings up the question of what does not bound mean if you're forever bound to that marriage by not being able to marry another. So I take that not bound there as freedom to get married if the divorce is sanctioned, not sanctioned so much but permitted. I guess that's a good word for it, permitted by scriptural considerations.

Next question, what will happen to people who never had a chance to know about Jesus or the Gospel? Are they going to be fine in the afterlife anyway as C. S. Lewis and Roman Catholicism says? No. There's only one name given among men by which they must be saved, must be saved, and that is Jesus Christ. There's only one Gospel and the Great Commission tells us to take it throughout the world for good reason because faith comes by hearing and hearing by the word of Christ.

A better question here would be is it possible for somebody to hear the Gospel without it being horribly transmitted to them by another Christian? I don't know the answer to that. I've heard both sides of it. I've heard of missionaries who come into villages and people say, "This is the one that we've been waiting for and we're so thankful that you've finally given us the name," so and so on. So it's a hard thing but in general, in the main, faith comes by hearing, hearing comes by the word. How will they hear unless a preacher is sent? If you read Romans 10, it seems perfectly clear, "Blessed are the feet of those who bring good news," and it's blessed because they're bringing the news that can save and it's the only news that can save. If that news is transmitted in another way, I don't know if God directly transmits that news to others to save them.

Narrator. Here's our YouTube comment for C. S. Lewis was a false prophet and a fake Christian. C. S. Lewis and all others who claim to be Christians yet deny the Bible and Jesus at the same time, openly show they are either liars or deluded or both, thus making them fake Christians. For more on C. S. Lewis hear, "C. S. Lewis, false teacher at sermonaudio.com. "C. S. Lewis and those who defend him" on sermonaudio.com. "Norman Vincent Peele and C. S. Lewis, same religion" at sermonaudio.com. "Was C. S. Lewis an Evangelical" on sermonaudio.com. "C. S. Lewis, practicing occultic Catholic" on sermonaudio.com.

C. S. Lewis, 1898-1963 was Cambridge professor of English Medieval literature and a very successful novelist. His books "The Screwtape Letters" and "The Chronicles of Narnia" won him many awards and honors and with his book "Mere Christianity," the venerable Lewis became the bestselling author of Christian theology during his lifetime. Lewis wrote another theological book near the end of his brilliant literary career entitled "The World's Last Night and Other Essays," 1960. In it he quotes liberal scholars who typically said, "The first Christians have been proved to be false. It is clear from the New Testament they all expected the Second Coming in their own lifetime and worse still, they had a reason and one which you will find very embarrassing. Their Master had told them so. He shared and indeed created their delusion. He said in so many words, "This

generation shall not pass till all these things be done," and he was wrong. He clearly knew no more about the end of the world than anyone else," page 97.

Lewis believed they were correct though he didn't say it in such stark language. C. S. Lewis was referring to Jesus' Olivet Discourse, Matthe 24:1-51; Mark 13:1-37; and Luke 21:5-36. Therein Jesus predicted there would be wars, earthquakes, famines and the rise of false prophets and false christs. He said his Gospel would be preached in all the world and then the end would come. He also affirmed Daniel's pivotal prophecy that an abomination of desolation would be set up in the temple at Jerusalem. Then Jesus added catastrophic portents alluding to some Old Testament texts, Isaiah 13:10, 34:4; Joel 2:30-31. By saying the sun would be darkened and stars would fall from the heavens just prior to his return on the clouds of heaven, then he uttered the words upon which Lewis and many others have stumbled, "This generation shall not pass till all these things have taken place," Matthew 24:34; Mark 13:30 NRSV. Lewis added concerning this verse, "It is certainly the most embarrassing verse in the Bible."

Ever since German Lutheran theologian H. S. Reimarus (1694-1768) first made this viewpoint well-known, a multitude of distinguished New Testament scholars have adopted it. That list is a Who's Who of biblical scholars in the 20th century. To start that century off, Albert Schweitzer put it forth in powerful arguments in his "The Quest of the Historical Jesus," 1906. This book has been acclaimed critically as the most important book about Jesus published in the 20th century. Lewis accepted this skeptical assessment, and he added the following in his book, "Yet how teasing, also, that within fourteen words of it should come the statement, 'But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.' The one exhibition of error and the one confession of ignorance grow side by side ... the facts, then, are these: that Jesus professed himself (in some sense) ignorant, and within a moment showed that he really was so. To believe in the Incarnation, to believe that he is God, makes it hard to understand how he could be ignorant; but also makes it certain that, if he said he could be ignorant, then ignorant he could really be. For a God who can be ignorant is less baffling than a God who falsely professes ignorance." *World's Last Night*, page 97.

Ponder that dense statement! Lewis means that it is easier to believe that Jesus, being God, doesn't know the time of his return than it is to believe that Jesus said he didn't know it whereas he actually did. Why is the latter more baffling? To believe that Jesus said he didn't know something when he really did, one is forced to conclude that Jesus lied. (Yet many scholars who accept this skeptical assessment—that Jesus believed he would return within a generation—refuse to make the obvious conclusion that Jesus was wrong, but especially that he lied.)

But have these scholars been correct in alleging that Jesus wrongly believed his generation would live to see his return? Not at all. The very fact that two verses after he spoke of "this generation" (the Greek text has *genea aute*), he said he didn't know "the day or hour" of his return, indicates that those scholars wrongly interpret "this generation" of Jesus' generation. On the contrary, Jesus meant he didn't have a clue when

he would return, whether in about a forty-year generation or thousands of years later. Thus, he must have meant "this generation" as the generation that sees "all these things" (Gr. *panta tauta*) he predicted in Matt. 24:4-25 (with vv. 26-27 being explanatory). Every generation has seen wars, earthquakes, and famines, but one generation will see the actual return of Christ at some time in world history.

Besides all of this Lewis believed in purgatory, works righteousness through sacraments, praying to and for the dead (necromancy), the intercession of saints, he believed in universal salvation for all pagans and many other heresies (for more see www.trinityfoundation.org/). He was simply a fake Christian like so many truly are as Jesus mentions in Matthew 7:13-29.

Lewis, like the demons that James mentions (James 2:19), believed in one God. He tells of his conversion to monotheism in his autobiography, "Surprised by Joy." In the last chapter of that book he briefly discusses his conversion to Christianity. Yet, strictly speaking, even that conversion, let alone his conversion to monotheism, is not to Christianity, but to the belief that Jesus Christ is the Son of God. That too, seems to be the faith of at least one demon, who in Mark 1:24 addresses Jesus as "the Holy One of God" who has come to destroy him. Regarding Jesus as Messiah or even as divine is not sufficient for salvation, for the Judaizers in Galatia, upon whom the Apostle Paul pronounces damning curses, presumably believed in Jesus as Messiah and the deity of Christ as well (Galatians 1:6-9).

Not many evangelicals know about this skeptical viewpoint held by C.S. Lewis and so many distinguished biblical scholars. Why not? It shows the deep chasm that often separates the academy from the Evangelical pew, if not the Evangelical pulpit. 2 Peter 2:1.

Rob Zins. Is Roman Catholicism a Christian religion? No. It is a pagan religion using Christian terms. It is not a Christian religion because they don't have the same Jesus, they don't have the same way of salvation, they don't have the same forgiveness of sins, and they don't have the same Scriptures, and they certainly don't have the same understanding of the body of Christ that's given to us by the New Testament. The Roman Catholic religion would use words like "faith, heaven, hell, eternal life, grace," but the definitions to these terms are altogether anti-Christian. They don't believe in justification by faith alone, in the finished work of Christ alone. They don't believe that one can be eternally secure in his salvation here on earth. They believe in a sacramental system. They believe in baptismal regeneration. They believe the pope at Rome is the vicar of Christ on earth. They believe that Mary was sinless; that she was assumed into heaven, that she didn't die. They believe that you can go through Mary to get closer to Christ. They believe that justification is incremental and based upon faith plus works. On and on it goes with the Roman Catholic religion. I'm surprised that people would even ask this question but they do because Rome puts on a good front. They think they're Christian, we think they're pagan and they've borrowed Christian terms to follow their own religious dictates.

Does God hate the sin but not the sinner, therefore God loves everybody and all will be okay for sinners? No. I can't say that God hates the sin but loves the sinner because it's the sinner who gets thrown into hell, not the sin, okay? That should be our first tip-off to a statement like this. If God hated only the sin, then he would save the sinner that he loves and he would let the sin just dry up inside of the person or overlook the sin, or vacuum the sin out of the person so that the person would be without sin. But he doesn't do that because it's the person who sins and the person who sins is under the wrath of God. We're told this in John 3:36 that the wrath abides upon you if you're not in Christ, if you don't believe the Gospel. Well, if the wrath of God abides upon you, you're the one that's going to pay that penalty in eternal hell, not your sin. So you'll not get out of it by saying God hates the sin but loves the sinner. That means that God loves somebody, he can't do anything about it, therefore sinners go to hell that he wants to save even though he loves them or else that everybody will go to heaven ultimately because God loves them all, he just hates the sin. That is not taught in the New Testament.

Narrator. This is a YouTube comment for Hosea 9:15, "Every evil of theirs is in Gilgal; there I began to hate them. I will love them no more."

To all those people out there who think God hates the sin but not the sinner must come to understand that the Bible disagrees with them and they'll have to tell God he is wrong when they face him on Judgment Day. God says in Hosea 9:15, "Every evil of theirs is in Gilgal; there I began to hate them. Because of the wickedness of their deeds I will drive them out of my house. I will love them no more; all their princes are rebels." God hates sinners and their sin. Why do you think hell is so terrible to the wicked? See our playlist called, "Dealing with Hell, Lake of Fire, Unpopular Bible Doctrines" with 45 videos & counting at our YouTube playlist on hell, and gain a biblical perspective instead of depending on your own emotional feelings. "The fear of the Lord is the beginning of wisdom and the knowledge of the Holy One is understanding," Proverbs 9:10. Perhaps people should try looking up the Bible verses instead of giving unbiblical opinions displaying their ignorance. Proverbs 17:24.

This is a very remarkable topic. The biblical God treats people in kind. Psalm 18:25-26, "With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright; With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward." God has strong antipathy against the unrepentant wicked, for example, Zechariah 11:8, says, "Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me." This shows that even though God set his love on Israel there were individuals in Israel who provoked his loathing because they abhorred him.

However, he desires the wicked's repentance because he takes no pleasure in their death, but rather that they should live, Ezekiel 18:23. Jesus who is God, second person of the Trinity, paid for the sins of the world by his blood, showing his love for those chosen by God the Father, John 6:37, 39, 44 and 65.. But, it's not a gift that the wicked desire because it involves giving up the darkness they love, John 3:19. Isaiah 26:10, "Let favor

be shown to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly."

People confuse God's love with God's kindness and patience. God is kind and patient with the wicked. He puts up with much longsuffering, vessels of wrath, Romans 9:22. He makes his sun to rise on them and his rain to fall on them, Matthew 5:45. Both Psalm 17 and Psalm 73 speak of the earthly prosperity of the wicked even more than that of the righteous. But, this kindness and patience runs out at death and hades (hell) is the next place they inhabit forever without even a drop of water, Luke 16:19-31. God's feelings against the wicked best expresses itself through the horrors of hell, Matthew 25:46; Revelation 20:10; Isaiah 66:23-24; Mark 9:43-48; Luke 16:24; Matthew 13:41-42; and a multitude of other Bible verses and passages.

If God loved the wicked as much as he does the righteous, he would "chasten and rebuke them." But, rather God considers wicked unrepentant sinners as bastards instead, Hebrews 12:8, but that would not work as it does with the righteous. The wicked would curse God over the afflictions, Revelation 16:9, whereas the righteous say of the affliction, "The Lord has given and the Lord has taken away, blessed be the name of the Lord," Job 1:21.

Here's the YouTube comment for God hates sin, evil, wickedness and unrepentant sinners. See our video "The God of the Bible does not love everybody but actually hates many instead, Romans 9:22."

Question: Does God hate? If God is love, how can he hate? Answer: It seems a contradiction that a God who is love can also hate. We are created with the capacity to both love and hate; it is part of our being created in the image of God. The fact that we are all tainted with sin does not negate the fact that the ability to love and hate is part of the image of God that was created within us all. Therefore, if it is no contradiction for a human being to be able to love and hate, then much more so would it not be a contradiction for God to be able to love and hate.

When the Bible does speak of God hating, the object of God's hatred is usually sin and wickedness. Among the things God hates are idolatry (Deuteronomy 12:31; 16:22) and those who do evil (Psalm 5:4-6; 11:5). Proverbs 6:16-19 outlines seven things the Lord hates: pride, lying, murder, evil plots, those who love evil, false witness, and troublemakers. Notice that this passage does not include just things that God hates; it includes people as well.

The question that begs to be answered at this point is why does God hate these things? God hates them because they are contrary to His nature—God's nature being holy, pure and righteous. In fact, David writes, "For you are not a God who delights in wickedness; evil may not dwell with you," Psalm 5:4, emphasis added. God is holy and hates sin. If He did not hate sin, He would not be holy. God is love, but He is also wrath, justice, and vengeance. But His wrath is a holy wrath and His justice and vengeance are holy as well. God's love is holy. Therefore, He cannot "love everyone all the time no matter what they

do," as some like to claim. Nothing could be further from the truth. God loves righteousness and holiness and hates sin and evil. If He did not, He would not be God.

So if God hates sin and loves holiness, how does He love us? Simple. He loves us because we have the righteousness of Christ who became sin for us on the cross (2 Corinthians 5:21). He poured out His wrath and vengeance against sin on His Son, so that He could pour out His mercy and love on us. But without that sacrifice credited to us, His wrath and hatred remain on us because He hates our sin. The Bible never says He "hates the sin, but loves the sinner." In fact, He is "angry with the wicked every day, Psalm 7:11. Is there a sense in which God loves everyone? Yes. Does that love preclude God from also hating sin, wickedness, and evil? No.

See our video "The Sovereignty of God versus man-made religions, Hollywood movie and petty emotionalism" on our YouTube channel. Titus 1:9-16.

Here's the YouTube comment for those hated by God, hates the sin but loves the sinner. You don't seem to understand what the Scripture is actually saying based on your comment here to me. Didn't you see all those Bible verses in that short video about the hatred of God? Are you just going to pretend that those verses are not there? Sometimes we hear that God hates the sin but loves the sinner, this is not true. A. H. Strong, "Systematic Theology," page 290 observes that God both hates and loves the sinner at the same time. He hates him as he is a living and willful antagonist of truth and holiness, loves him as he is a creature capable of good and ruined by his transgression. In other words, God hates the sin and he also hates the sinner. "You hate all who do iniquity. You destroy those who speak falsehood. The Lord abhors the man of bloodshed and deceit," Psalm 5:5-6.

This and many other passages show that God's hatred is directed against the person who sins and not just the sin itself. Sometimes just a general category is mentioned. "Everyone who acts unjustly is an abomination to the Lord your God," says Deuteronomy 25:16. "The LORD tests the righteous and the wicked and the one who loves violence his soul hates," Psalm 11:5. The seven things that God hates in Proverbs 6:16-19 include a false witness who utters lies and one who spreads strife among brothers. He also hates the perverse in heart, everyone who is proud in heart, Proverbs 16:5, the perverse in heart, Proverbs 11:20, and whoever justifies the wicked or condemns the righteous, Proverbs 17:15. Other passages describe God's hatred for specific persons. Leviticus 20:23 speaks of God as abhorring or loathing the Canaanites. Sometimes his hatred is directed against Israel. When the Lord saw their idolatry, "He was filled with wrath, and greatly abhorred Israel," (Ps. 78:59). "I have come to hate her," he says (Jer. 12:8; cf. Hosea 9:15). He also hated Esau (Edom), says Malachi 1:3 (cf. Rom. 9:13).

We must not take these passages lightly. To be hated by the holy God is a terrible, terrifying thing. The Old Testament word translated "to hate" expresses "an emotional attitude toward persons and things which are opposed, detested, despised and with which one wishes to have no contact or relationship. It is therefore the opposite of love. Whereas love draws and unites, hate separates and keeps distant. The hated and hating

persons are considered foes or enemies and are considered odious, utterly unappealing," (G. Van Gronigen, "Theological Wordbook of the OT," Moody 1980, II:880). Could anything be more terrifying than to hear God say, "I hate you"?

Keep in mind what Jesus said in Matthew 5:45, "That ye may be the children of your Father which is in heaven for he maketh his sun to rise on the evil and on the good and sendeth rain on the just and the unjust." In this life God shows a general love to all men as Matthew 5:45 indicates, but the personal individual love of God is reserved only for his elect, Amos 3:2; Romans 8:27-39; Acts 13:48; 1 Peter 1:2, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied."

Hear how Jonathan Edwards describes this in his sermon, "Those whom God hates, he is often pleased to give plenty of earthly things to." Edwards at sermonaudio.com. 2 Timothy 2:15.

Rob Zins. What is Reformed theology or Calvinism? Reformed theology is a system of theology based upon some presuppositions that you may or may not share with Reformed theologians. They do believe that baptism takes the place of circumcision in the Old Testament and they baptize infants as a result of that. They do believe that Adam was under a covenant of works and then after that God instituted a covenant of grace. They do believe that there is no literal millennial kingdom, most of them are amillennialists. They don't believe in a millennial kingdom. There are differences in Reformed theology that have nothing to do with most people relate to Calvinism. Most people when they think of Calvinism think of the Five Points of Calvinism and that's a soteriological system of theology, including total depravity and unconditional election, limited atonement, irresistible grace, perseverance of the saints, and so forth. They are called Calvinists even though John Calvin didn't formulate those Five Points. They should be called Dortians because it was the Council of Dort that formulated the Five Points in response to the Arminian remonstrance. So Reformed theology in our day and age is different from what most people think of Calvinism but it's the same in some sense because if John Calvin had articulated more, he probably would have been a Reformed theologian in full because I think Calvin thought that infant baptism replaced circumcision and some of these other things as well. So Reformed theology is great in most cases but in some cases you're gonna have disagreement primarily over using the word sacrament for the Lord's Table and for baptism, and the candidates for baptism. Those are the three things that I object to in Reformed theology plus first day Sabbatarianism, that is highly ineffective but still in the Westminster Confession of Faith.

Narrator. "Five big myths about Calvinism," by John Samson.

I speak for many when I say that I have not always embraced the doctrines of grace or what is commonly called Calvinism. It's actually unfortunate that a man's name is associated with the doctrines that came out of the Protestant Reformation. Calvin was not the first to articulate these truths, but merely was the chief systematizer of such doctrines. There was actually nothing in Calvin that was not first seen in Luther, and much of

Luther was first found in Augustine. Luther was an Augustinian monk, of course. We would also naturally affirm that there was nothing in any of these men that was not first found in Paul and Peter and John in the New Testament.

Even now, I have no desire to be a Calvinist in the Corinthian sense of the word – a follower of John Calvin, per say. Though I believe Calvin was a tremendous expositor of the Scriptures and had many great insights, I am not someone who believes he was in any way infallible. I am with Spurgeon who declared, "There is no soul living who holds more firmly to the doctrines of grace than I do, and if any man asks me whether I am ashamed to be called a Calvinist, I answer – I wish to be called nothing but a Christian; but if you ask me, do I hold the doctrinal views which were held by John Calvin, I reply, I do in the main hold them, and rejoice to avow it." (C. H. Spurgeon, a Defense of Calvinism)

In coming to understand these doctrines that are now so precious to me, I now realize that there were fortresses built in my mind to defend against the idea of God being Sovereign in the matter of salvation. Such was my total depravity! These fortresses were not made of stone and brick but of man made ideas concepts that I believed Scripture taught with clarity. These fortresses did not come down easily. In fact, I believe it is a work of Divine grace in the heart not only to regenerate His people, but also to open hearts and minds, even of His own people, to the truth of His Sovereignty in election.

There are many false concepts about Calvinism. Here are five that are very common:

1. CALVINISM DESTROYS EVANGELISM

I think some Calvinists do have an aversion for evangelism, and this is something that needs to be addressed whenever this tendency is seen, yet both historically and biblically, nothing could be further from the truth. It is quite easy to prove that the whole missions movement was started by Calvinists who believed Christ had His elect sheep in every tribe, tongue, people and nation. Romans 8 and 9 teaches election clearly, and Romans 10 tells us of the necessity of preaching the Gospel. How shall they (the elect) hear without a preacher? Romans 10 is in no way a contradiction to Romans 8 and 9.

Divine election is the only hope of evangelism. No one we speak to about Christ is beyond hope, for God may well have ordained from all eternity that our conversation or preaching is to be the very means by which He would achieve His ends – the gathering of one of His elect sheep into the fold! What a privilege to be used by God in this way. Divine election should never undermine evangelism. In fact, the truth about election should cause us to continue to proclaim Christ, even when results may not come immediately. The concept of election should actually fuel our evangelism when mere human emotion wanes. We should remember that God has His elect sheep who will hear His voice and will follow Him when we preach the Gospel of Christ. So then faith comes by hearing and hearing the word of Christ (Rom. 10:17).

Election is not a hindrance to evangelism. It simply explains to us why some believe the Gospel and why some do not. Jesus said to one group hearing Him "you do not believe because you are not My sheep" (John 10:26) and Luke explained the evangelistic results of the early church by declaring, "as many as were ordained to eternal life believed." (Acts 13:48)

2. CALVINISM APPEALS TO THE PRIDE OF MAN

Sadly, some Calvinists do reek of pride and give off an air of being better than those around them, but such is a total betrayal of biblical Calvinism. If we recognize our total depravity or radical corruption, we understand that there was absolutely nothing in us that caused God to look down upon us to show us such favor. The only thing we can say in response to His electing grace is "Lord, why me?"

Romans 9:11-16 11, though they were not yet born and had done nothing either good or bad- in order that God's purpose of election might continue, not because of works but because of his call- 12 she was told, "The older will serve the younger. 13 As it is written, "Jacob I loved, but Esau I hated." 14 What shall we say then? Is there injustice on God's part? By no means! 15 For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." 16 So then it depends not on human will or exertion, but on God, who has mercy.

"God intentionally designed salvation so that no man can boast of it. He didn't merely arrange it so that boasting would be discouraged or kept to a minimum – He planned it so that boasting would be absolutely excluded. Election does precisely that." – Mark Webb

3. CALVINISM STUNTS HOLINESS

I have heard this mentioned a few times recently and just scratch my head in wonder about it. One great example are the Puritans, who were strong Calvinists and yet were driven by a desire for holiness. But some see this as a contradiction in terms. Where they get this, I do not know.

God Sovereignly elects some people to salvation but this in no way diminishes our responsibility to make sure that we who profess faith in Christ, actually possess the faith that saves. If you and I do have the real thing there will be evidence to show it. The Scripture, and true Calvinism, teaches us to examine ourselves to see if we are in the faith. I find this to be the biblical mandate rather than simply recalling a time when we raised a hand or walked an aisle, which is what most Christians have been taught. The call to holiness is a call all true Christians will heed for without it, no one will see the Lord. (Heb. 12:14)

4. CALVINISM TEACHES THAT MEN ARE MERELY ROBOTS

Calvinists believes in man's will. Man always chooses what he most desires at the moment of choice. You are choosing now to read this sentence when there are literally

billions of other sentences out there waiting to be read. Why do you read this sentence right now? The answer is because at this very moment, this is your strongest desire. It is impossible for you to be reading something else – right now anyway. And this will be the case until a stronger desire for something else (like answering the phone or taking a shower, or going for a walk) rises up in your heart. The heart and the will are inseparably connected.

What we need is not "free will" but wills made free. This is because by nature our hearts only want independence from Christ. We love darkness rather than light. Jesus said, "No man CAN come to Me unless the Father who sent Me draws him, and I will raise him up at the last day," (John 6:44). Calvinists take these words seriously as well as Christ's words in John 3 which tells that unless a man is first born again (or born from above) he cannot enter or even see the kingdom of God.

"If any man doth ascribe of salvation, even the very least, to the free will of man, he knows nothing of grace, and he has not learnt Jesus Christ aright." – Martin Luther

George Whitefield, perhaps the greatest Evangelist in church history once declared, "I hope we shall catch fire from each other, and that there will be a holy emulation amongst us, who shall most debase man and exalt the Lord Jesus. Nothing but the doctrines of the Reformation can do this. All others leave free-will in man and make him, in part at least, a Saviour to himself. My soul, come not thou near the secret of those who teach such things . . . I know Christ is all in all. Man is nothing: he hath a free will to go to hell, but none to go to heaven, till God worketh in him to do of His good pleasure." – Works, pp. 89-90

"If the final decision for the salvation of fallen sinners were left in the hands of fallen sinners, we would despair all hope that anyone would be saved." – R. C. Sproul

"I do not come into this pulpit hoping that perhaps somebody will of his own free will return to Christ. My hope lies in another quarter. I hope that my Master will lay hold of some of them and say, 'You are mine, and you shall be mine. I claim you for myself.' My hope arises from the freeness of grace, and not from the freedom of the will. Free will carried many a soul to hell, but never a soul to heaven." – Charles Haddon Spurgeon

5. CALVINISM DIMINISHES THE GOD OF LOVE

I think for many, this is the big one. They have a concept concerning the love of God that while very popular, is not particularly biblical. They believe (as I once did) that if God is love, he loves all people in just the same way. I believe God does love everyone in some sense, but He has a love for His Son which is greater than His love for demons, and a love for His sheep which is greater than His love for the goats. Husbands are told to love their wives as Christ loved the church and gave Himself for her. Christ gave Himself for the church in a way He did not for Walmart or McDonalds. No one would ever say about a husband "Wow, look at the way this man loves his wife, and the great thing about his love for her is that he loves everyone else's wife in just the same way."

This is a truth that needs to be taught with great care because so many have false concepts stemming from being raised on inaccurate teaching about the love of God. We must be patient with such people when pointing them to the biblical texts. Some people think John 3:16 destroys divine election, but of course it does not. Yet a false concept brought to the Scripture text often confirms people in their opposition to what the Bible actually teaches.

However we interpret the words, "Jacob I loved but Esau I hated," I think if we believe the Bible, we all have to admit that in some sense, God had a greater love for Jacob than He did for Esau, or else the words mean nothing. John 17:23, "I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me." God, moved by love for His name and for us, sent His Son into the world to actually save elect sinners, not to merely try to do so. He went all the way in His love for us and did all the work in raising us from spiritual death by a work of supreme, matchless, measureless grace. Because salvation is of the Lord, all the glory for our salvation – absolutely all of it, goes to God alone. Calvinism affirms this.

"The doctrines of original sin, election, effectual calling, final perseverance, and all those great truths which are called Calvinism, though Calvin was not the author of them, but simply an able writer and preacher upon the subject are, I believe, the essential doctrines of the Gospel that is in Jesus Christ. Now, I do not ask you whether you believe all this. It is possible you may not; but I believe you will before you enter heaven. I am persuaded, that as God may have washed your hearts, he will wash your brains before you enter heaven." C. H. Spurgeon

Here's a note by Larry Wessels, Director of Christian Answers of Austin, Texas.

It is my observation, based on almost 40 years in Christian ministry, that most people hate Calvinism so-called because of the fact that lost sinners and sinners that call themselves Christians just plain don't like the fact that God is in control of the universe and everything in it which includes all of the people who ever lived. In other words, sinners simply do not like the sovereignty of God since they themselves would rather be in control. Religious sinners want to be autonomous from God, particularly when it comes to their own salvation. Thus virtually all religions share this trait in creation works based righteousness so they can get themselves into whatever perceived afterlife they want to believe in whether it is Islam, Hinduism, Judaism, Buddhism, the B'hai World Faith, Secular Humanism, the New Age Movement, Roman Catholicism with it's seven sacraments, fossilized Eastern Orthodoxy with its icons, Church of Scientology, Jehovah's Witnesses, Unification Church, Mormonism, Name it and claim it Pentecostalism, Seventh Day Adventists, Liberal Christians, Campbellites, Arminians, Pelagians, 87% of Evangelicals. See our YouTube video on that and a host of others because they, for the most part, share a rejection of God's control over all salvation matters since they want to add themselves in despite what God may have decided. All these religions always remind me of the wedding crasher in Matthew 22:11-14 where Jesus said, "But when the king came in to look over the dinner guests, he saw a man there

who was not dressed in wedding clothes, and he said to him, 'Friend, how did you come in here without wedding clothes?' And the man was speechless. Then the king said to the servants, 'Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth.' For many are called, but few are chosen."

Rob Zins. What about worldwide apparitions of the virgin Mary? I think if you read Tim Kaufmann's book "Quite Contrary," you'll come away convinced that the worldwide apparitions of Mary are satanically induced and they are portrayed as the appearance of Mary because people want to believe that, but the messages that are given by these apparitions have nothing to do with Scripture. They have everything to do with Mary but nothing to do with Scripture. They are widely unacceptable to Scripture. They're terribly off-base. They present Mary in this position of being the co-redemptrix, the co-redeemer, and the one closest to Jesus so that people on earth actually should pray to Mary to get closer to Jesus. So when people are told that Mary was sinless and that she's the mother of God, and that she was assumed into heaven without ever committing a sin, and that she herself was immaculately conceived without sin, and Jesus prizes her as a co-redemptrix with him, naturally they're gonna see her on the side of buildings, they want to see her as voices coming out of the sky and all this sort of stuff, but I think it's been proven over and over again that these apparitions are bogus or satanic, one of the two.

Narrator. For more information about this particular subject, please see the information on your screen now. To read all the information, simply pause the video. After reading the information, unpause the video.

"The Apparitions of 'Mary' – Divine or Demonic?"

The important subject of the apparitions of "Mary" must be addressed in the light of Biblical truth because the message given in the apparitions is either from God, and thus for the instruction of the believers, or from Satan, and thus to the destruction of believers. It is of such great importance because many of those in the Roman Catholic Church have their lives centered around the apparitions, and because the apparitions confirm and give a dramatized background to the official teaching of the Church of Rome itself.

We must examine the subject carefully because we are warned in 1 John 4:1 "*Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.*" and also in 2 Corinthians 11:14-15 "*And no marvel; for Satan himself is transformed into an angel of light. Therefore it is not great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.*" Since the apparitions claim to have a message of salvation, that message must be seen in the light of the gospel message given in the Scriptures. The Apostle Paul gives a severe warning in Galatians 1:8-9 for those who preach another gospel, and warns believers to examine the message even if it came to them from "an angel from heaven."

The gospel is the power of God unto salvation. Justification, which the gospel brings, is objective and outside the believer who, by grace through faith, is “*accepted in the Beloved.*”(Eph 1:6) It is forever counted perfect in Christ based on Christ’s righteousness and on His finished sufficient sacrifice on the cross. If, like the Apostle Paul and all true reformers throughout history, we measure “right standing” or “eternal curse” before the All Holy God in the light of the gospel, there can be no doubt on which side the appearances of “Mary” falls.

On the following pages you will read many exact quotations from apparitions and locations of “Mary” throughout the world, which have been documented in two publications, *Quite Contrary: A Biblical Reconsideration of the Apparitions of Mary and Graven Bread: The Papacy, the Apparitions of Mary, and the Worship of the Bread of the Altar*^[1] by Timothy Kauffman. The apparitions present Mary in many different formats. Some of these are quite similar, yet there are always distinguishing characteristic to each of the different messages. One such characteristic is that “Mary” appears to be a co-redeemer. Another is that she is presented as a co-mediator with Christ Himself, or as a high-priestess on behalf of believers. She is also presented as the promised Messiah and even sometimes as being part of the Trinity. As you read these apparition messages, you should be horrified to find that “Mary” often claims the unique aspects of glory, which are due to Christ alone, for herself.

Apparitions Present Mary as Co-Redeemer

Examples of such are seen in the following claimed apparitions:

Apparition of Mary to Lucia Abobora, Fatima, Portugal 1917

“Jesus wishes to make use of you to have me acknowledged and loved. He wishes to establish in the world the devotion o My Immaculate Heart’ ..[Lucia Recalled,] ‘Before the palm of the right hand of Our Lady was a Heart encircled by thorns which seemed to have pierced it like nails. We understood that it was the Immaculate Heart of Mary outraged by the sins of humanity, for which there must be reparation.’”²

Apparition of Mary to Nancy Fouler, Conyers, Georgia, USA, 1987-Present

“Our Loving Mother said, ‘We are both revealing our suffering faces to you. Tell others we suffer for them in love.’”³ “During the vision, Jesus appeared to Nancy on the cross and, then, merged with an image of His Mother. This vision was repeated over and over and over and over. The vision appeared to show the oneness of their suffering.”⁴

Apparition of Mary to Tarcisio di Biasi, Oliveto Citra, Italy 1985

“My son, when you recite the rosary, you should think that in each mystery there is contained all the love and suffering of my Son and of myself for all of you.”⁵

Apparition of Mary to Maximin Graud and Melanic Mathieu, LaSelette, France: 1846

“For a long time I have suffered for you; if I do not want my son to abandon you, I am forced to pray to him myself without ceasing. You pay no heed. However much you would do, you could never recompense the pain I have taken for you.”⁶

Apparition of Jesus to Nancy Foulter, Conyers, Georgia, USA. Starting 1987

“Look from where graces flow, where they start. If there were no graces from Me, there would be no one on earth. My graces flow through My Mother. Now I am giving you My graces.”⁷

Apparitions Present Mary as Co-High Priestess

Examples of such are seen in the following claimed apparitions:

Apparition of Mary to the Children of Medjugorje, Bosnia: Starting 1981

“I am with you and day after day I offer your sacrifices and prayers to God for the salvation of the world.”⁸

Interior Locution of Mary to Cyndi Cain, Bella Vista, Arkansas: 1989-Present

“Ask the heavenly Father to permit my Immaculate Heart to Triumph. Pray. Be my little victims, for so many souls are saved by your loving sacrifice.”⁹

Apparition of Mary to Nancy Foulter, Conyers, Georgia, USA: Starting 1987

“Dear children, thank you for responding to my call here in Conyers. I call all my children here. Thank you for your prayers and sacrifices. My Son receives all your prayers and sacrifices and He stopped the war.”¹⁰

“I cannot restrain my Son’s hand. Please help me help you. Offer your daily sacrifices and prayers, please, in reparation for the sins of the world.”¹¹

Apparition of Mary to Lucia Abobora, Fátima, Portugal 1917

“..Pray a great deal, and make sacrifices for sinners, for many souls go to hell because they have no one to sacrifice and pray for them.”¹²

Apparitions Present Mary as Co-Messiah

Examples of such are seen in the following claimed apparitions:

Apparition of Mary to the Children of Medjugorje, Bosnia Starting 1981

“I seek your prayers, that you may offer them to me for those who are under Satan’s influence, that they may be saved.”¹³

“I love you with my motherly love and I call upon you to open yourselves completely to me, so that through each of you I may be enabled to convert and save the world, where there is much sin and many things that are evil.”¹⁴

Apparition of Mary to Theresa Lopez, Denver, Colorado, USA: Starting 1981

“I have come to save the world through you, dear children.”¹⁵

Apparition of Mary to Estela Ruiz, Phoenix, Arizona, USA: Starting 1988

“Satan has claimed many souls. Know that I am here in the world to defeat him.”¹⁶

Apparition of Mary to Sister Agnes Sasagawa, Akita, Japan: 1973-1981

“I alone am able still to save you from the calamities which approach. Those who place their confidence in me will be saved.”¹⁷

Apparition of Jesus to Nancy Fowler, Conyers, Georgia, USA: Starting 1987

“I am Jesus, Son of the Living God. I was born of My Holy Mother, Blessed Virgin Mary, who will crush the head of Satan.”¹⁸

Apparitions Present Mary as Goddess

Apparition of Jesus to Nancy Fowler, Conyers, Georgia, USA: Starting 1987

“Look at the four points on the cross. I will explain. See the Holy Trinity of God in three points. See in the other point My Mother, part of the Holy Trinity of God.”¹⁹

“One branch was selected from all branches. This branch is the most pure, the most delicate, the most perfect of all branches. My Mother is above all creatures and She is elevated to the Throne of God.”²⁰

Interior-Locution of Mary to Carlos Lopez, San Francisco, California, USA: Starting 1991

“Trust also in your Mother. I am the Morning Star whom announces the day, the Light which is near, the Light of God, the Light of Love, the Light of peace, the Light of eternal salvation. . . I will ascend to heaven to take possession of My throne alongside of My Son.”²¹

Interior Locution of Jesus to Cyndi Cain, Bella Vista, Arkansas: Starting 1989

“My little ones, I ask you to listen to the words of My Mother, for they are My Words and My Infinite Graces and Merits which She, the Eternal Virgin, dispenses. Yes, Eternal, for before time began She was known to the Trinity.”²²

Biblical Response

The apparitions preach a “gospel” which is always the same. Consider the most popular of the apparitions mentioned above: Fátima. In 1917, the apparition of Mary at Fátima, Portugal, stated that the children there needed to increase the level of their sacrifices, because, “...many souls go to hell because they have no one to sacrifice and pray for them.”

This stands in direct contradiction to the teaching of the Scripture which plainly states that Christ’s sacrifice on the cross was the first, last, and only meritorious sacrifice for the remission of sins (c.f., also Hebrews 10:4): “For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.”(Hebrews 9:26) “Now where remission of these is, there is no more offering for sin” (Hebrews 10:18).

Clearly, the visions of Mary at Fátima serve to detract from the message of the cross and, indeed, to undermine its efficacy. The same is true of visions of Mary at Medjugorje, at Denver Colorado, Phoenix Arizona, Conyers Georgia, and across the world.

The Medjugorje visions have a particular offense against the Cross of Christ that unashamedly and blatantly contradicts the gospel message of Christ. In the below citation, take note of what it is that the vision of Mary puts forth as the cause of God's anger toward mankind. On April 5, 1985, the vision of Mary at Medjugorje stated, "Dear children, this evening I pray that you especially venerate the Heart of my Son, Jesus. Make reparation for the wound inflicted on the Heart of My Son. That Heart is offended by all kinds of sin."²³

The reason this statement by the apparition of Mary is so damaging to the Gospel of Christ is that it portrays Christ's sufferings as the cause of our separation from God when in fact Christ's sufferings are the cause of our reconciliation. As it is written in Isaiah 53:11, God contemplated Christ's sufferings and was satisfied: "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

We are informed by Paul in Romans 5:1 that the reason "*we have peace with God through our Lord Jesus Christ,*" is that Christ's sufferings *removed the cause of separation* by satisfying the Father's wrath against us. His sufferings completely atoned for our guilt and satisfied the wrath of God, for Christ in His sufferings bore the iniquities of "the many." God, in Christ, punished our iniquities and thereby removed the offense by which His children were separated from Him. What is more, the Scriptures teach us that the Lord did not do this reluctantly. Rather, it was pleasing to Him: "*Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin...*" (Isaiah 53:10).

The Scriptures teach us that the sufferings of Christ removed the offense that separated us from God. The apparition of Mary says exactly the opposite. As the citation above demonstrates, the vision of Mary at Medjugorje teaches that the sufferings of Christ *are* the offense: "Make reparation for the wound inflicted on the Heart of My Son." A testimony to the absolutely confusing and hopeless gospel of the apparitions of Mary is the fact that they assert that we need to make reparations to God for the wounds inflicted on His Son. The truth is that the wounds inflicted on Christ are the reason we do not need to make reparations!

These two visions of Mary have shown contempt for the sanctity and purpose of the Cross of Christ. Both have lied about their identity (i.e., Mary) and both have lied about their origins (i.e., heaven). We must therefore let the authority of the Apostle Paul weigh in on the matter, and he renders his verdict: "*And no marvel; for Satan himself is transformed into an angel of light.*" (2 Corinthians 11:14) The apparitions and their message come under the judgment of God on those who teach a false gospel. "*But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any*

man preach any other gospel unto you than that ye have received, let him be accursed” (Galatians 1:8-9).

Clearly Pope John Paul II saw himself as *the custodian* of the Fátima apparition’s mandate to consecrate Russia to “Mary’s Immaculate Heart.” which he has done. On October 8th, 2000, he went so far as to consecrate the world and the new millennium to “Mary Most Holy.”²⁴

In this manner, the visions of Mary have lent themselves to increasing John Paul’s esteem in the eyes of men. Likewise have the popes—John Paul II in particular—lent their influence to increasing the apparitions’ esteem in the eyes of the world. Is their relationship not one of mutual support and mutual endorsement? Have they not together influenced the world?

Paragraph 67 of the *1994 Catechism of the Catholic Church* Para. states, “Throughout the ages, there have been so-called ‘private’ revelations, some of which have been recognized by the authority of the Church. They do not belong, however, to the deposit of faith. It is not their role to improve or complete Christ’s definitive revelation, but to help live more fully by it in a certain period of history. Guided by the magisterium of the [Roman Catholic] Church, the *sensus fidelium* knows how to discern and welcome in these revelations whatever constitutes an authentic call of Christ of his saints to the Church.”

Rome rationalizes acceptance of other sources of extra-Biblical revelation by stating that the ordinary faithful Catholics welcome whatever the “magisterium” that is the teaching power of the Roman Church guides them into accepting. She consolidates her power over the rank and file Catholics by denying in practice that revelation is complete and definitive. The apparitions have become part of the tradition of Rome. This is shown by such as Roman Catholic priest, Michael Scanlon at Holy Family Catholic Church in Ogden, Utah. On January 6, 1994, when he stated, “We’re a Church that believes in Scripture *and* Tradition. *This* is our tradition. *This* is part of the belief of our Church: the traditions of our Lady’s apparitions *and those messages.*”²⁵ Scanlon acknowledged the apparitions of Mary as part of the deposit of faith.

More detailed analyses of the messages of the apparitions of Mary, their demonic origins and their interactions with Popes, are contained the books *Quite Contrary* and *Graven Bread*. The reader is encouraged to investigate these issues further. Upon doing so, one finds the Roman Catholic church allied with a demon and its messages of establishing ones own righteousness by self suffering, reparation, and prayer and obedience to one claiming to be Co-Redeemer, co High Priestess, even elevated Throne of God.

1 Timothy F. Kauffman, *Quite Contrary*, 189 pp. including bibliography, glossary, and indices; *Graven Bread*, 204 pp. including appendices, bibliography, glossary, indices. Out of print can only be purchased second hand

2 Walsh, *Our Lady of Fatima*, pp. 68-9 Brackets added for clarity.

3 *To Bear Witness*, pg. 99, para. 172 Message of February 2, 1991

- 4 To Bear Witness, pg. 68, para. 86 Vision of March 29, 1991
- 5 Our Lady Queen of Peace,” Our Lady in Italy,” pg. 14, Message of May 7, 1986. Used by permission.
- 6 Zimdars-Swartz, pg. 30 Message of September 19, 1846
- 7 To Bear Witness, pg. 63, para. 73 Message of August 26, 1990
- 8 Caritas of Birmingham,, “Messages From Our Lady,” September-December 1990 issue, pg. 1. Message of November 25, 1990
- 9 A Call to Peace, vol. 4, no. 1, “1992 Locutions from the Hidden Flower of the Immaculate Heart,” pg. 15. Message of August 14, 1992
- 10 To Bear Witness, pg. 75, para. 106. Message of march 13, 1991. The reference is to the Gulf War of 1991.
- 11 The Apparition of Mary’s message to the United States, October 13, 1992
- 12 Walsh, Our Lady of Fatima, pp. 51-2, 120
- 13 O’Carrol, pg. 222. Message of February 25, 1988
- 14 Caritas of Birmingham, June-October 1992 edition, pp. 1-2. Message of August 25, 1992
- 15 Kuntz, pp. 61-2. Message of November 10, 1991
- 16 Our Lady Queen of Peace, “Messages from Our Lady of the Americas,” pg. 9. Message of January 13, 1991. Used by permission.
- 17 Our Lady Queen of Peace, “Our Lady in Italy,” pg. 14. Message of January 10, 1986. Used by permission.
- 18 To Bear Witness, pg. 58, para. 65. Message of November 17, 1990
- 19 To Bear Witness, pg. 38, para 22. Message of August 14-15, 1990
- 20 To Bear Witness, pg. 38, para. 22. Message of July 11, 1991
- 21 Sign of the Times, Volume 6, Number 2, April/May/June 1994
Published by Signs of the Times, Sterling, Virginia, Maureen Flynn, editor. “Heaven’s Global Tapestry.” pg. 49. Message of February 2, 1994
- 22 A Call to Peace, vol. 4, no. 1, “ Locutions from the Hidden Flower of the Immaculate heart,” pg. 4. Message of January 23, 1992
- 23 Words From Heaven: Messages of Our Lady from Medjugorje, 5th ed., (Birmingham, AL: St. James Publishing Company, ©1991) , pg. 162. Message of April 5, 1985
- 24 “The culminating moment of the Jubilee of Bishops was the Mass concelebrated by the Pope and Bishops in St Peter’s Square on Sunday morning, 8 October. Tens of thousands of the faithful gathered for the sacred liturgy, which concluded with the Act of Entrustment to Mary Most Holy.” L’Osservatore Romano Weekly edition in English 11 October 2000.htm
- 25 From a video of Michael Scanlon’s sermon.. (Emphasis in original)

Rob Zins. What about astrology and other occult arts such as seances, spiritism, Ouija boards and witchcraft? Well, they're all satanic. Every single one of those categories are satanic. Satan is real. We're told in the New Testament that the whole world lies in the hands of the evil one and God has put eternity in the hearts of all so there is always an infatuation with spiritualism, spirit worlds, nether worlds, things unseen. Things that happen on earth are explained away through spiritual activities. It's nothing new. If you

read the history of Israel, one of the greatest displays of God's miraculous deliverance of his people from Egypt was in the miracles that Moses performed before Pharaoh and what happened right next to them? Counterfeit miracles by satanic forces.

So I don't want to discount the fact that these things are driven by satanic influence and I think Satan uses astrology, the occult arts, seances, spiritism, Ouija boards and witchcraft to get people in a spiritual realm, so to speak, and ultimately he'll take them down. My sister was involved in spiritism, the occult, and seances, Ouija boards, and she picked it all up when she went to Haiti and got involved with witchcraft in Haiti. Ultimately she died a homeless person on the streets of Seattle, Washington, and when I think of her, there's very much sadness in my heart because I know when she started that stuff, how bad it was but she had an appetite for the unearthly and she went in this direction and ultimately it destroyed her.

Is praying to the dead and asking them favors okay? No. It's a tossup between buying lottery tickets and praying to the dead. Both of them are hopeless and useless. In fact, this is worse because there's no hope. The dead can't hear you. The dead are dead, and communication with the dead is forbidden by the Old Testament and those who would try to do that were forbidden to do so. The New Testament doesn't have to say much about it but those who are in the Roman Catholic religion believe the dead are alive, which means they're not dead. So I don't know how they get away referring to the dead because they believe they're alive so they're saying they're live people but that's no good either. The communication between heaven and earth does not exist between those of us who are living on earth and those of us who have died and who might yet now be in heaven, if they're in heaven in a bodyless form, if it's their soul in heaven there is no communication between those who have died on earth and whose souls may be in heaven and those of us who are remain. So praying to the dead is just simply stupid. The Bible forbids it and there's no, what should we say, there's no upside to it. They're not going to respond. They're not given that kind of ability.

Narrator. For more information about this particular subject, please see the information on your screen now. To read all the information, simply pause the video. After reading the information, unpause the video.

Rob Zins. Is it wrong to judge others in their actions because, after all, the Bible says judge not? No, it's not wrong to judge others in their actions because when the Bible says judge not, the Bible's talking about a hypocritical judgment. I know the passage. I think it's in Matthew 7, the first part of Matthew 7, "Judge not lest ye be judged," so forth and so on. So if you're judging with wrong motives and you're judging with a view to hurt somebody and it's a false judgment, of course, judge not. But the Bible also says in John 4 that we are to judge with a righteous judgment. That's discernment. Judging with a righteous judgment is discernment and, Christians, above all else we are to be discerning. We are to take every thought captive to the obedience of Christ and we are to discern everything around us, hold on to what is good and stay away from what is evil. So it is good to judge. Judge with a righteous judgment. That's what Christians do. We prefer to call it discernment.

Narrator. For more information about this particular subject, please see the information on your screen now. To read all the information, simply pause the video. After reading the information, unpause the video.

Rob Zins. What about cremation instead of a tomb or a grave for someone who has recently died? I don't know of anything against cremation. I don't know of any value to save the human carcass that's left over once the spirit of life has left that human. I don't know of any Bible passage that forbids cremation or champions a dirt grave over cremation. I don't know of any passage. I'd have to be enlightened on that but my answer would be right now is that it's okay. The body has to die, the perishable has to put on the imperishable, the mortal has to give way to the immortal, so this seed must die in order for life to begin eternally with God, and our life eternally with God, we'll have a new body. So this body is done. The body you have right now, it's done, it's over. Just take a look at it. I don't even want to look at mine anymore. It's just getting too ugly because as you get older, no matter what you do, it just goes away.

Narrator. For more information about this particular subject, please see the information on your screen now. To read all the information, simply pause the video. After reading the information, unpause the video.

Rob Zins. Alright, final question here. Is Jesus wrong because he believed in the Adam and Eve story, the flood of Noah and other Old Testament stories that most people and scientists who believe Charles Darwin's theory of evolution do not believe in? You're asking me was the Son of God Incarnate by whom all things were created is wrong to believe in Adam and Eve and Noah and the Old Testament stories? No. He wasn't wrong. He validated them. Jesus Christ was either Lord, liar or lunatic. I think that's not a bad statement. If he was Lord, he's God Incarnate, he's the Son of God, he came with a mission to seek and to save the lost and being God Incarnate gave him supreme authority here on earth. He had authority over life and death unless you believe the New Testament's lying when he raised Lazarus from the dead and others from the dead. So he has all this authority, he's the Son of God, and then when we get to the New Testament we're told that by him, through him, and for him, all things were created. So does he have an idea of Adam and Eve? Yeah. Did he believe they were real? He did. And Noah. And the flood. And a universal flood. And he probably is not too pleased with Charles Darwin's theory of evolution and he didn't believe it. God created. Period.

And that's the end of the story for these questions.

Narrator. For more information about this particular subject, please see the information on your screen now. To read all the information, simply pause the video. After reading the information, unpause the video.

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