

# The Gospel Unashamed

"From the cowardice that shrinks from new truth, from the laziness that is content with half-truths, from the arrogance that thinks it knows all truth, O, God of Truth, deliver us."

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~ All articles are written by George L. Faull, Rel. D. unless otherwise stated ~

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George L. Faull, Editor

## The Apocrypha

--By Terry Carter

Recently one of our students called to ask about the Old Testament Apocrypha. He had read that some believe **Hebrews 11:35-38** may refer to incidents recorded in the Apocrypha. "35 Women received their dead raised to life again. And others were tortured, not accepting deliverance, that they might obtain a better resurrection. 36 Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. 37 They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented-- 38 of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth." **Hebrews 11:35-38 (NKJV)**

This assumption of allusions to the Apocrypha was, in turn, used as an argument for including the Apocrypha in the Canon of Old Testament Scripture. There are a number of reasons why this is not valid reasoning.

**First**, there is nothing mentioned in these verses that are certainly references to the Apocrypha. In fact, it is far from certain that any of these incidents referred to what happened during the time between the Old and New Testaments. That is, after the time of Malachi and before the birth of Jesus. All the events listed here are described in a rather general way. Just because an incident recorded in the Apocrypha fits one of these

descriptions is certainly not proof that that is the incident the Hebrew writer had in mind. Some of them certainly correspond to events recorded in the Old Testament Canon. The ones for which we have no specific record of in the Old Testament Canon might just as well come from oral tradition as from similar events in the Apocrypha.

**Second**, a reference or allusion is not the same as a quotation. It is certainly true that neither the apostles nor Jesus ever quoted from the Apocrypha. The events listed in these verses from Hebrews are certainly not exceptions to this statement. They are allusions at best and that is far from certain. Allusions are not valid grounds for inclusion in the Canon. If they were, then Jewish tradition must be included as many of them are alluded to in the New Testament by Jesus and the apostles. But often it is the fact that they are at odds with these traditions that explains why they are mentioned at all.

**Third**, even a quotation is not automatically a valid basis for inclusion in the Canon. If they were, then there are some heathen poets whose works must be included. While at Athens, Paul quotes one of their poets who said that we are the offspring of God. "For in Him we live and move and have our being, **as also some of your own poets have said, 'For we are also His offspring.'**" **Acts 17:28 (NKJV)**

This is not an indication that everything that poet said was true. It certainly is not proof that that poet was inspired of God. There is no

valid argument to be made for including any of his works in the Canon. It could be that everything else he said was in error, but this was true. The audience to whom Paul was speaking was evidently familiar with what this poet had said, yet what they were practicing was a long way from what it should have instructed them to do. Paul is saying that since you are God's offspring, we should not think of God as made of materials like gold, silver, or stone. In fact, Paul calls their practices ignorant. "29 Therefore, **since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising.** 30 "Truly, **these times of ignorance** God overlooked, but now commands all men everywhere to repent," **Acts 17:29-30 (NKJV)**

Paul also quotes from a Cretan in his letter to Titus. In fact, he called him a prophet of theirs. He even went so far as to say that what he quoted was, in fact, true. "12 **One of them, a prophet of their own, said, 'Cretans are always liars, evil beasts, lazy gluttons.** 13 **This testimony is true.** Therefore rebuke them sharply, that they may be sound in the faith," **Titus 1:12-13 (NKJV)**

Once again this is no indication that everything this man said was true. Since what he said is that Cretans are always liars, it was especially important that Paul told us this is true. Otherwise we might have thought that he was lying when he said that. However, it is also a good indication that we should be very careful about

heeding the words of any Cretan, including the one Paul quoted here. Certainly, this is no indication that he was inspired of God or that any of his works should be included in the Canon. As the old saying goes, "Even a stopped watch is right twice a day, but I don't wear one".

In contrast to these quotations and alleged references, we have Peter calling the writings of Paul, "Scripture". This is a valid argument for inclusion in the Canon. "15 and consider that the longsuffering of our Lord is salvation--as also **our beloved brother Paul**, according to the wisdom given to him, **has written to you**, 16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also **the rest of the Scriptures.**" **II Peter 3:15-16 (NKJV)**

Paul referred to what Luke wrote as Scripture. This is a sure foundation for inclusion in the Canon. "For **the Scripture says**, You shall not muzzle an ox while it treads out the grain," and, **The laborer is worthy of his wages.**" **I Timothy 5:18 (NKJV)**

"And remain in the same house, eating and drinking such things as they give, for **the laborer is worthy of his wages.** Do not go from house to house." **Luke 10:7 (NKJV)**

The quotations of the pagan or alleged references to writings outside of the Canon are not a valid basis upon which to argue for their inclusion in the Canon. Alleged allusions are the best-case scenario for those who would advocate for the inclusion of the Old Testament Apocrypha in the Canon. But it cannot even be proven that Hebrews contains references to the Apocrypha, much less quotations. Certainly nothing from the Apocrypha is referred to as Scripture.

The following is some general information about the Old Testament Apocrypha that the reader may find helpful in this discussion:

#### The Old Testament Apocrypha

A. The word means "hidden" or "concealed", from the Greek word, "*apokruphos*"

1. It referred to books that religious authorities wanted hidden from the public.
2. At least that's how they were characterized by their supporters.
3. In fact, there was good reason to conceal them from the public.
4. They were often filled with esoteric teachings, as well.
5. Use of this word in reference to noncanonical books dates to Jerome in the 5<sup>th</sup> century A.D.
- B. They are books rejected by all but Catholics today.
- C. They were often included in early versions of the Old Testament but separate from the other books.
- D. They were never considered part of the canon.
- E. Note that Josephus knew of such books but said they lacked prophetic authority.
- F. Why they are rejected:
  1. They contain many historical, geographical and chronological errors.
  2. They contain doctrines that are contrary to Scripture.
  3. They contain contradictions.
  4. Their style is out of keeping with Scripture.
  5. They lack the distinctiveness of Scripture.
- G. Historical evidence against them.
  1. Philo (20 B.C. to 40 A.D.) recognized the Old Testament but not the apocrypha.
  2. Josephus (30 – 100 A.D.) same as Philo.
  3. Jesus and the New Testament writers, same as Philo.
  4. Jewish scholars of Jamnia (90 A.D.) didn't recognize them.
  5. No church council recognized them in the first four centuries.
  6. The early Church fathers rejected them.
    - a. Origen
    - b. Cyril of Jerusalem
    - c. Athanasius
  7. Jerome (340-420 A.D.) refused to put them in the Vulgate and argued with Augustine about it.
  8. Many Catholic scholars during the Reformation rejected them.
  9. Luther and the reformers rejected them.
  10. They weren't fully recognized by the Catholic church until 1546 A.D.
- H. Individual books

1. I Esdras, 150 B.C., tells of the return from captivity.
2. II Esdras, 100 A.D.
  - a. Contains seven visions.
  - b. Confused Luther so much that he threw it into the river.
3. Tobit, second century B.C.
  - a. A novel.
  - b. Claims that giving alms atones for sin.
4. Judith, second century B.C., a novel about a Jewish heroine.
5. Additions to Esther, 100 B.C., contains prayers of Esther and Mordecai.
6. Wisdom of Solomon, 40 A.D., warns against idolatry and materialism.
7. Ecclesiasticus or wisdom of Sirach, 180 B.C., proverbial sayings.
8. Baruch, 100 A.D.
  - a. Claims to be written by Jeremiah's scribe in 582 B.C.
  - b. Probably written in reaction to the destruction of Jerusalem in 70 A.D.
9. Story of Susanna, first century B.C.
  - a. Was appended to Daniel to make a chapter 13.
  - b. Story about a woman falsely accused of adultery.
10. Bel and the Dragon, first century B.C.
  - a. Was added to Daniel to make a chapter 14.
  - b. Shows the folly of idolatry.
11. Song of three Hebrew children.
  - a. Follows **Daniel 3:23** in the Septuagint and Vulgate.
  - b. It borrows from **Psalms 148**.
12. Prayer of Manasseh, second century B.C., supposed prayer of Manasseh.
13. I Maccabees, first century B.C.
  - a. Describes the exploits of three Maccabean brothers.
  - b. A valuable source for the history of the period.
14. II Maccabees, a parallel account to I Maccabees that is more legendary.
15. Some also include the following:
  - a. The Letter of Jeremiah.
  - b. The Prayer of Azariah.
  - c. III Maccabees
  - d. IV Maccabees

## I've Been Reading..

From "Makers and Molders of the Restoration Movement" – A Study of Leading Men Among the Disciples of Christ by J. J. Haley © copyright 1894

### "The American Church in the Nineteenth Century

Three things had happened to bring about this ecclesiastical reign of terror: First, the Bible had been lost in the church; second, Christ had been lost in the Bible, third, the Church had been lost in the world.

The first thing a corrupt church does is to lose its Bible, and the Bible is never lost in but one place, and that is in the temple.

The first thing a restored Church does is to find the Book and put it in the place where it belongs. The greatest spiritual reformation in Israel synchronizes with the discovery of the book of Deuteronomy in the Temple, where it had been lost during the reign of corrupt Manasseh.

John the Harbinger launched his revolution by a rediscovery of the Book of the Law and the Prophets in the same old place of hiding, the Temple in Jerusalem.

In the Reformation of the sixteenth century, Martin Luther found the Holy Scriptures buried in a dead language, and a Standard Bible chained to the lectern of a Holy Catholic Church. The Book had to be liberated from its temple prison, and a translation of it made into the common vernacular before reformation truth could find a place in the consciousness of the people."

From "The Christian Chronicle" Published in the interest of primitive Christianity by the Bethany Church of Christ – Sumner, IL – Vol. 56 No. 3 – March 2019

The Period of Conquest  
By Phil Young - Evangelist

There is a "Freethinkers" club at Atlanta which included a number of

other representative men of the place. Mr. Burrows was their leader and champion. For more than a decade he had traveled and lectured on Free Thought, Phrenology, Spiritualism and Mesmerism. He boldly assailed the doctrines of denominationalism and held out a standing challenge to those who would defend them.

He first met in a public discussion, in Atlanta, Owen Davis, a farmer and pioneer Baptist preacher, January 16-18, 1868, in the Christian Church. The results were not satisfactory to the Christian people of the community. Mr. Davis was an inferior debater. Shortly after he met Minister Orvis, of the Congregational Church, in a debate. Mr. Orvis was a man of good education and well informed on the questions involved, but not much of a debater.

After this, Mr. Burrows, like Goliath of Gath, defied the hosts of Israel. The Freethinkers were exultant, the friends of truth and righteousness discouraged.

Andrew Wright, father of J. H. Wright, was making wagons in those days. He was a mild-mannered, gentle-speaking man, but counted it a part of his business to earnestly contend for the faith which was once delivered to the saints. This was his opportunity, and in the month of May he had his David, in the person of O. A. Burgess, on the ground.

Mr. Burrows affirmed that "the Book called the Bible is of human origin and fallible in its teachings, and that Jesus was nothing more than a man, born of woman, as other people are."

The crowds attending were immense, men coming from other States. The interest was intense, the occasion crucial. Some parts of the discussion were thrilling and climactic. In speaking of the virgin birth of Jesus, Mr. Burrows said, "It is impossible for any father to swear to his own child," to which Mr. Burgess replied, "this is a high compliment to Dr. Burrows' mother," which so angered Dr. Burrows and his followers that Mr. Burgess was threatened with some of the "hell fire"

which he was in the habit of preaching to his people.

In answer Mr. Burgess said: "I suppose you saw me going out through that window. I have stood where bullets flew thick and cannot be intimidated by words. Dr. Burrows well knows that when one party generalizes, his opponent has permit to particularize."

John S. Sweeny passed Mr. Burgess a note which read, "Give it to him; we are all here." The threat of violence was dismissed, and this incident closed by Mr. Burgess, as he spoke in his lion-like manner: "Bah! A threat. The last refuge of a lost cause."

In speaking of special Divine Providence, Dr. Burrows said: "I am an old infidel. Why does not God afflict me?" His defiance of the Almighty was blasphemous. While trimming hedge that season a thorn punctured his hand, causing blood poison, which necessitated several amputations, and he was left with one arm and one leg.

Two of his grandchildren were baptized into Christ at Atlanta in 1893, and several since that time, one now working in the Christian ministry. Mr. Burgess, at the close of the discussion, was presented with a floral bouquet, by Mrs. J. M. Brooks, for the Christian women of Atlanta, as a public expression of their appreciation of his impassioned defense of womanly virtue.

Infidelity lost much of its arrogance in Atlanta, after this. March 28, 1875, at the age of fifty-one years and six months, Dr. Burrows died as he had lived, without God and without hope.

Besides O. A. Burgess there were a number of other preachers who were adept at defending the faith in public debate. Among them in Illinois were: Maurice Trimble, Bushrod W. Henry, Walter P. Bowles (a friend of Abraham Lincoln), John Sweeney of Kansas, IL, Elijah Goodwin, and Prof. Clark Braden of Carbondale.

There were giants in the land in those days, Praise God!"

## A CONTRAST

THE QUESTION	Humansim	Mysticism	Christianity
<b>What is God?</b>	A superstition to control the masses.	Impersonal force for "All is God".	Creator of all
<b>What was Jesus?</b>	A moral teacher that man deified.	One of the occasional Gurus that appears.	God, the Eternal Son.
<b>What of other Gods?</b>	Superstitions and Commercialism.	All worship the same God with many names.	All others are false, deceptive and condemned.
<b>What is "Matter"?</b>	Matter is eternal.	Matter is God.	Matter is the creation of God.
<b>What Controls the Universe?</b>	Fate	Matter has its own consciousness.	God's providence.
<b>What is the Basis of History?</b>	Rulers' succession is by chance and the survival of the fittest.	Runs in cycles.	God sets up and removes Kings.
<b>What is the Nature of Man?</b>	Highest form of evolved life.	A potential God.	Created in the image of God by God.
<b>What is Truth?</b>	Reason and science reveals truth.	Individualistic/relative	Revealed in God's Word.
<b>What is Right or Wrong?</b>	Morality is relative and is regulated by man.	Man is self-knowing according to situation.	Morality revealed by God. Sin is disobeying God.
<b>What is Death?</b>	The end.	Illusion/passing to incarnate life.	An enemy to be destroyed by the resurrection.
<b>What is Man's Purpose?</b>	Eat, drink, be merry for tomorrow we die.	To reach perfection by "Karma".	Fear God! Keep His Commandments.
<b>What is Man's Hope?</b>	Technological and Evolutionary advancement.	A change of consciousness to be in harmony with the universe.	Obedience to Christ.
<b>What is Man's Destiny?</b>	The grave.	Absorbed into cosmic consciousness.	Judgment: Heaven or Hell!
<b>What is the Earths' Destiny?</b>	Destroyed by time or man by nuclear destruction.	No end, just changed.	Destruction by its Creator.
<b>What is the Gist of Life?</b>	You come from nothing, you go to nothing, so enjoy yourself.	You are a god. You shall become a greater god. So knowing good and evil "direct yourself".	You were created in God's image, but fell. He offers adoption into His family; so be perfect as your Father is perfect.



# What Did Jesus Know About His Death and When Did He Know It?

Chart by George L. Faull, Rel. D.

## 1. JESUS KNEW **WHY** HE WOULD DIE

**Matthew 20:28** – To give His life as a ransom.

**Mark 10:45** – To give His life as a ransom.

**Luke 9:56** – Not to destroy men's lives but save them.

**Luke 19:10** – To seek and save what was lost.

**John 10:16-18** – To lay down His life (for the sheep) that He may take it up again. So, there will be one fold and one Shepherd.

**John 6:51** – The bread that He gives was His flesh which He gives for life of the world.

**Matthew 18:11** – The Son of man is come to save that which was lost.

## 2. JESUS KNEW **WHERE** HE WOULD DIE

**Matthew 16:21** – Go unto Jerusalem and suffer and be killed.

## 3. JESUS KNEW **WHEN** HE WOULD DIE

**Matthew 26:2** – Passover – After 2 days is the feast of Passover and the Son of man is betrayed to be crucified.

## 4. JESUS KNEW **WHAT** WAS INVOLVED WITH HIS DEATH

**Matthew 17:12** – Suffering

**Matthew 20:18** – Condemned

**Luke 17:25** – Rejected

**Luke 18:32** – Spitefully entreated, spit on

**Mark 9:12** – Set at Naught

**Luke 9:44** – Delivered

**Matthew 20:19** – Scourged

**Matthew 20:19** – Mocked

## 5. JESUS KNEW **WHO** WOULD BE INVOLVED

**Matthew 20:18-19** – Chief Priests, Scribes, Gentiles

**Mark 8:31** – Elders

**Luke 9:22** – Chief Priests, Scribes

**Mark 10:33** – Gentiles

## 6. JESUS KNEW **HOW** HE WOULD DIE

**John 8:28** – Lifted up

**Matthew 26:2** – Crucified

**John 12:32-33** – Lifted Up

## 7. JESUS KNEW HE WOULD BE BETRAYED

**Matthew 26:24** – Woe unto that man by whom the Son of man is betrayed.

**Matthew 20:18** – The Son of man is to be betrayed.

**Mark 14:18** – One of you which eats with Me, shall betray Me.

**John 13:21, 26** – He it is to whom I give a sop.

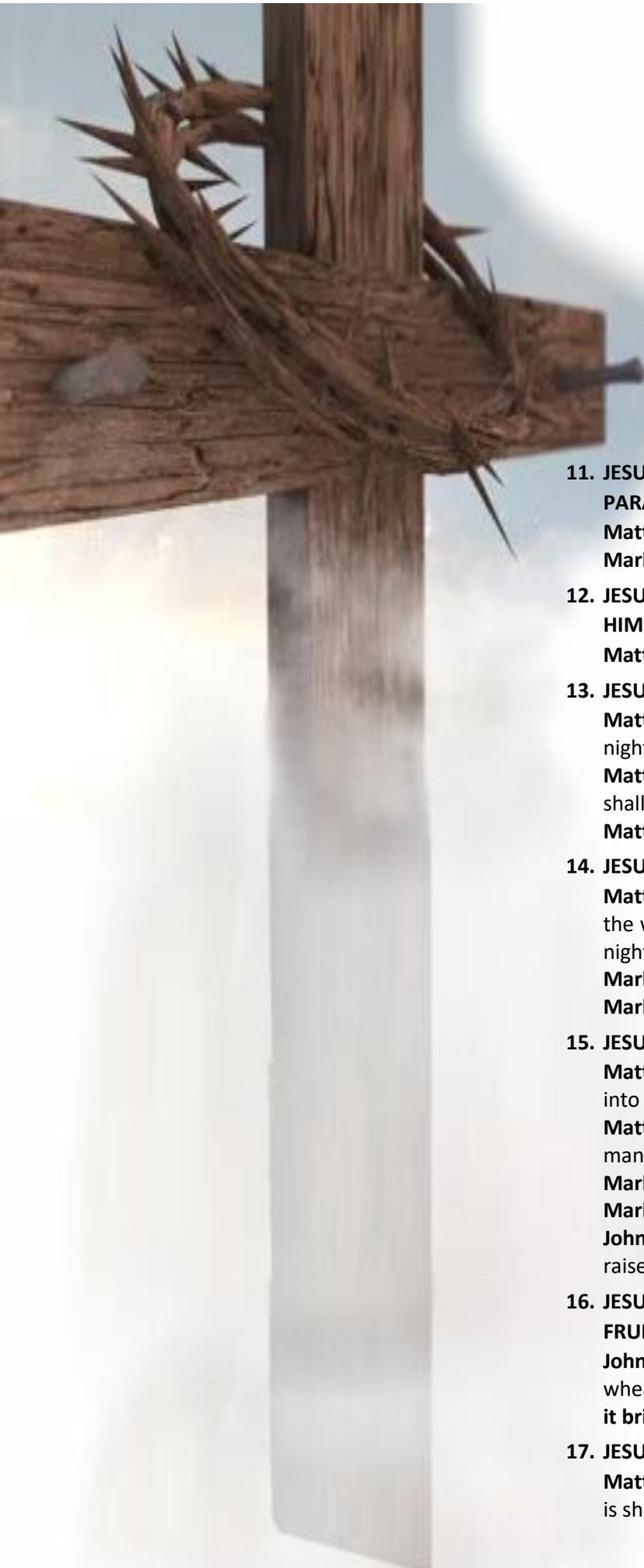
**Luke 22:21-22** – Woe to that by whom He is betrayed.

## 8. JESUS KNEW HIS BETRAYER... JUDAS

**Matthew 26:23-25** – He that dips his hand with Me in the dish.

**Mark 14:20** – It is one of the 12 that dips with Me in the dish.

**John 13:18-19** – And when He dipped the sop He gave it to Judas Iscariot.



**9. JESUS KNEW HIS DISCIPLES WOULD SCATTER LIKE SHEEP**

**Matthew 26:31** – Ye shall be offended and scatter.

**John 16:32-33** – Ye shall be scattered every man to his own and leave Me alone.

**10. JESUS KNEW PETER WOULD DENY HIM THREE TIMES**

**Matthew 26:34** – This night, before the cock crows.

**Mark 14:26-30** – This day, even this night, before the cock crows twice thou shalt deny Me three times.

**Luke 22:34** – Satan has desire to have you... You shall 3 times deny Me.

**John 13:38** – The cock shall not crow till you have denied Me three times.

**11. JESUS KNEW THE SON OF MAN MUST DIE AS SHOWN IN HIS PARABLES**

**Matthew 21:33-39** – Vineyard parable.

**Mark 12:1-12** – Vineyard parable.

**12. JESUS KNEW HIS DEATH AND HADES WOULD NOT PREVENT HIM BUILDING HIS CHURCH ON THE FACT THAT HE WAS CHRIST**

**Matthew 16:16-18**

**13. JESUS KNEW HE WOULD BE BURIED**

**Matthew 12:40** – In the heart of the earth three days and three nights.

**Matthew 17:23** – And they shall kill Him and the third day He shall be raised again.

**Matthew 16:21** – Be raised again the third day.

**14. JESUS KNEW HOW HE WOULD BE RAISED AFTER THREE DAYS**

**Matthew 12:40** – For as Jonah was three days and three nights in the whales' belly, so shall he Son of man be three days and three nights in the heart of the earth.

**Mark 8:31** – After three days He shall rise again.

**Mark 9:31** – After He is killed, He shall rise the third day.

**15. JESUS KNEW HE WOULD RISE AGAIN**

**Matthew 26:32** – “But after I AM risen again, I will go before you into Galilee.”

**Matthew 17:9b** – “...tell the vision to no man until the Son of man be risen again from the dead.”

**Mark 9:9-10** – “...till the Son of man were risen from the dead...”

**Mark 14:28b** – “...after that I AM risen.”

**John 2:18-22** – “...destroy this temple and in three days I will raise it up.”

**16. JESUS KNEW HIS DEATH WOULD GLORIFY HIM AND PRODUCE FRUIT**

**John 12:24** – “Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but **if it die, it bringeth forth much fruit.**”

**17. JESUS KNEW HIS DEATH WOULD BE COMMEMORATED**

**Matthew 26:28** – This is the blood of the New Testament which is shed for many for the remission of sins.

**All this was PRIOR to His death!!!**

# God's Progressive Revelation on Eating Meat

## GARDEN OF EDEN

No meat eaten before sin - Man ate grass (that which grows of itself) Trees bearing seed, fruits, nuts. **Gen. 1:29-30**

## MAN REMOVED FROM THE GARDEN TILL THE FLOOD

No Tree of Life - No meat - The ground cursed, must plant, fight weeds/thorns - Work and raise vegetables for food like Cain **Gen. 3:17-24** for 1,656 years. From Creation to the Flood. Clean/Unclean refers only to what could be sacrificed, not for food.

## AFTER THE FLOOD

All meats clean - **Gen. 9:2-3** - Meat with blood forbidden - All men could eat meat - Patriarch's were all meat eaters.

## THE LAW OF ISRAEL

Only selective meat approved by God for food - Jewish dietary laws only for the Jews to keep them distinct from nations. **Leviticus 11**

## CHRISTIANITY

Several facts must be recognized to see that eating meat was progressively revealed to Christians. At Rome, Corinth, Colossae, some Christians disagreed on the eating of meat - It was a period of transition. There were Christians who:

- a. Were vegetarians.
- b. Were keeping Jewish dietary laws.
- c. Were meat eaters.
- d. Were eaters of meat sacrificed to idols.
- e. Paul had to correct all of them in his letters to the churches.
- f. The Holy Spirit led them into all truth as Jesus promised to do. **Acts 15:28-29**

## SEE THE REVELATION ON MEAT EATING WAS PROGRESSIVE - REVEALED IN TRANSITION

1. In AD 41, (11 years after Pentecost) Peter learned that all meats were cleansed. **Acts 10-11**
2. In AD 46, The apostles conference revealed the Jewish dietary law was not important except not to eat meat sacrificed to idols or eat blood - **Acts 15:28-29**
3. In 59 AD, No meat knowingly offered to idols permitted to be eaten. Eat, asking no questions for conscience sake but not knowingly. **1 Cor. 10:19-30**
4. In 59 AD, No eating of meat which might cause a brother to stumble or be emboldened to violate his conscience. To do so was a sin against him and thus a sin against Christ. **1 Cor. 8:4-13**
5. In 59 AD, No meat sacrificed to idols. It is sacrificing to demons and having fellowship with demons even though an idol is nothing. **1 Cor. 10:18-30**
6. In 61 AD, Warned not to judge or condemn a strict vegetarian or a meat eater. Not to take place of God as judge and He who is able to make one stand. **Rom. 14:4, 13**. Paul admits it is the meat eater who is strong, but he is to support the vegetarian not despise him. **Rom. 14:2-3**
7. In 64 AD, Shows Jewish dietary laws were part of the Law of Moses and we are not to let men judge us by our diet. **Col. 2:16**
8. In 65 AD, Points out those who depart from faith give heed to seducing spirits and doctrines of demons. He informs us all meats are clean, nothing is to be refused if sanctified by the Word of God and prayers. **1 Tim. 4:1-5**

You can see from this progressive chart of revelation of God's Will why some early Christians were confused and why God did not want the Church quarrelling over a doctrine not totally revealed for three decades. Today, those who believe and know the truth can clearly see God's Will on eating meat. Jesus, Himself gave us a "hint" - **Mark 7:18-19**, "18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him: 19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, \*\*purging all meats?"

\*\*Many commentators and manuscripts believe the latter phrase were Mark's words. He added his comment in retrospect as he understood it when he wrote. The draught is in different gender and thus not what causes the meat to be purified but Mark was explaining what Jesus was teaching.

**"For the Kingdom of God is not meat and drink but righteousness and peace and joy in the Holy Spirit" - Romans 14:17**

## Outline Study of Sin

--By George L. Faull, Rel. D.

"I had six honest serving men; they taught me all I knew. Their names were "Why" and "Where" and "When" and "What" and "How" and "Who!"

--Rudyard Kipling

### WHAT IS SIN?

1. It is breaking God's Law.  
"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." **1 John 3:4**
2. It is omitting what's right.  
"Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin" **James 4:17**
3. It is desiring and intending to do evil.  
"The thought of foolishness *is* sin: and the scorner *is* an abomination to men." **Proverbs 24:9**
4. It is an arrogant, self-righteous attitude.  
"An high look, *and* a proud heart, and the plowing of the wicked, *is* sin." **Proverbs 21:4**
5. It is doing what one doubts is right.  
"And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin." **Romans 14:23**
6. It is doing what is not right for all concerned.  
"All unrighteousness is sin: and there is a sin not unto death." **1 John 5:17**

### WHO HAS SINNED?

1. "All have sinned and come short of the glory of God." **Romans 3:23**
2. "As it is written, There is none righteous, no, not one:" **Romans 3:10**
3. "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." **Isaiah 53:6**
4. "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be

given to them that believe." **Galatians 3:22**

5. "If we say that we have no sin, we deceive ourselves, and the truth is not in us."  
**1 John 1:8**

### WHERE DO SINNERS GO?

1. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." **Revelation 21:8**
2. "12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire." **Revelation 20:12-15**
3. "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;" **2 Thessalonians 1:8-9**

### WHY CAN SINNERS BE SAVED?

1. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." **John 3:16**
2. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." **Romans 5:8**
3. "The Lord is not slack concerning his promise, as some men count

slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." **2 Peter 3:9**

### WHEN IS SIN FORGIVEN?

1. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." **Mark 16:16**
2. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." **Acts 2:38**
3. "Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls." **Acts 2:41**
4. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." **Acts 22:16**

### HOW DO WE KNOW SIN IS FORGIVEN WHEN WE OBEY THE GOSPEL?

1. "God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?" **Numbers 23:19**
2. "13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:" **1 John 5:13-14**
3. "If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness." **1 John 1:9**
4. "17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness." **-- Romans 6:17-18**