

"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."



A Controversial Newsletter "The Printed Voice of Summit Theological Seminary"

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

Vol. 27 No. 4

October 2014

George L. Faull, Editor



IS GOD REALLY YOUR GOD?

TEXT: Galatians 3:26-29, "26 For ye are all the children of God by faith in Christ Jesus. 27

For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Sometimes when I get in bed at night and begin my prayers to God, I am overwhelmed with the goodness of God. I tell Him, "Thank you so much for being my God".

My mind begins to dwell on that thought. I am thoroughly surprised to find out that though God is the only God, He refuses to be everyone's God. For God to be your God is conditional. Let me prove it.

When He approached Moses, He said, "I AM the God of Abraham, Isaac, and Jacob." Exodus 3:6

However, when He spoke to Israel, He insisted that since He was their God, they must be holy. Leviticus 11:45, "For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy."

Leviticus 20:7, "Sanctify yourselves therefore, and be ye holy: for I am the LORD your God."

He made a covenant with them and told them His being their God was conditional. Leviticus 26:3, 11-18, 45, "3 If ye walk in my statutes, and keep my commandments, and do them; 11 And I will set my tabernacle among you: and my soul shall not abhor you. 12 And I will walk among you, and will be your God, and ye shall be my people. 13 I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright. 14 But if ye will not hearken unto

me, and will not do all these commandments; 15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: 16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. 17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. 18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. 45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD."

But Israel disobeyed God and turned to other gods so He promised a captivity to correct their thinking and they would become His people again. Isaiah 40:1-5, 9-11, "1 Comfort ye, comfort ye my people, saith your God. 2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins. 3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. 4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: 5 And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. 9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

Jeremiah reviews that it was conditional from the get-go. Jeremiah 7:23-28, "23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. 24 But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. 25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: 26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers. 27

Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee. 28 But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth."

So God promised the greater David and they could become His people. **Jeremiah 30:9, 22,** "9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them. 22 And **ye shall be my people, and I will be your God.**"

Jeremiah 31:1, "At the same time, saith the LORD, will I be the God of all the families of Israel, and **they shall be my people.**"

Ezekiel also made promises that if they would do right He would be their God. **Ezekiel 36:26-28,** "26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. 28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and **I will be your God.**"

The prophet, Hosea, foretold of Gentiles becoming His people. **Hosea 2:23,** "And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were not my people, Thou art my people;* and they shall say, *Thou art my God.*"

The writer of Hebrews quotes Jeremiah about the new covenant. **Hebrews 8:8-12,** "8 For finding fault with them, he saith, **Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:** 9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." He can be our God.

We began by saying that God was the God of Abraham. The Jews were secure in having Him for a father....But

He was also the father of Ishmael of Hagar and the sons of Keturah.

It is the Spiritual sons of Abraham that are heirs to the promise, like our text says. **Galatians 3:26-29,** "26 For ye are all the children of God by faith in Christ Jesus. 27 For as many

of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 **And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.**"

Abraham had great faith in his separation from old things. He obeyed by giving up security, his home town, family, past religion, houses, and lands.

He had great faith by his sojourning as a pilgrim and stranger in tents. He had no houses, fenced cities, and confessed that he was a stranger and pilgrim. All he got was a graveyard. In this life he looked for a city....a Heavenly country. **Hebrews 11:10,** "For he looked for a city which hath foundations, whose builder and maker *is* God."

He had great faith by his stamina to hold on to God's promises. He and Sarah had faith to conceive seed.

He had great faith when he was willing to offer his beloved son as a sacrifice. He believed the Gospel. He believed the pre-named, only begotten son would rise from the dead. He loved God more than family.

This is the kind of a man and woman that God is not ashamed to be their God. **Hebrews 11:6,** "But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him." Think about that sentence.

We, too, have had a call... a promise... guidance... and we are going to a city and He is our God. **Revelation 21:3**

Faith is the victory that overcomes the world. So obey the call to separate. Confess and live like you're a pilgrim and stranger on the earth. Look for that city with faith, hope and stamina. Sacrifice all so God will not be ashamed to be your God; His People.

You're not home. There are battles, trials, disappointments and graves. Do not fear death... that is, a door to the place where God is.

Look for a Heavenly city that shows a social life, security, and whose foundation, designer, and builder is God.

Is God really your God? Is He ashamed to be called your God? Does He consider you one of His people? Do you really have the privilege to say "Our Father, which art in Heaven?"

If you do not have the:

- ↳ Faith of Abraham
 - ↳ Stamina of Abraham
 - ↳ Attitude of Abraham and
 - ↳ Hope or desire for a city and Heavenly country
- Can you really say God is your God?

Apologetics, Is It Necessary?

--By Billy Dyer – a Graduate Student at Summit



What is the deal with this whole ‘Apologetic’ movement and is it really necessary? Shouldn’t we just focus on preaching the Gospel? The Gospel, not a philosophical argument, is the power to salvation. This is a sample from the questions and statements that can be heard in churches across our brotherhood. In fact, if you were to ask the regular churchgoer to define the term *Apologetic* I wonder if they even could?! So let us define the term before we attempt to broach the question of its necessity.

Even though it may sound like our English word ‘apology’, it is far from it. The word comes from the Greek ἀπολογία (apologia) which means ‘a defense’ or ‘a reasoned argument’. Therefore, apologetics is the branch of Christian teaching, which attempts to offer a defense for the Christian worldview. This may include topics such as ‘The Reliability of the Bible’, ‘A Defense of the Resurrection’, ‘An Argument for Creation *Ex Nihilo*’, etc... without necessarily using the Bible.

But at this point some may say “Well, that isn’t necessary because people just need to ‘have faith’”. I have two points of contention with this statement:

(1) The Bible never tells us to separate our mind from our faith. In fact, it instructs us to have rational faith. Jesus told us the greatest commandment was to love God with all our heart, soul, strength, and *mind*. (**Mk 12:30**). Peter commands us to always be ready to give a *defense* for the hope that is in us (**1st Peter 3:15**). The word ‘defense’ is the Greek word *apologia* where our term “apologetics” comes from. (2) It defines ‘faith’ differently than what we find in the Bible. Faith isn’t some leap in the dark or a belief where there is no evidence. In fact, that is the antithesis of the Biblical definition of faith. The New Testament defines faith as *trusting* in what you cannot see *based on* what you do observe (**Hebrews 11:1**). We ask jurors to make a judgment in

the courtroom on something they did not see (the crime) based on the evidence that is presented during the court proceedings. God puts us in the same seat. In fact, one of the greatest pieces of evidence in the courtroom is multiple eyewitness testimonies. The content of our faith is the person and work of Jesus Christ, but faith is simply accepting the eyewitness testimony of the Apostles (**Romans 10:17**). Therefore, faith and reason are not mutually exclusive.

Furthermore, God is the God who gave us the created world so we are without excuse (**Romans 1:18-21**). He also gave us the empty tomb/resurrection appearances so we could have eyewitness testimony and our faith wouldn’t have to rest on fairy tales (**2nd Peter 1:16**).

So when someone says, “We just need to have faith”, I agree. But what I agree to is not a belief with no firm foundation or a blind leap in the dark. I agree with a faith that naturally flows from the evidence presented in both of God’s books: the Bible and the book of nature.

The Gospel is the power of God unto salvation (**Romans 1:16**) and I am not promoting the idea that philosophical arguments or dry manuscript evidence will ever save a soul. However, I am challenging the mindset, which says, “Questions are bad.”

The Church lives in a different culture than it did 40, 30, or even 20 years ago. No longer can we tell people “The Bible says...” for they do not even accept its validity. In fact, when we teach our young people, “Don’t question and just believe,” we are only compounding the problem. This is why different studies show that around 75% of young people raised in the Church will fall away from the faith when they go to college. They read books like *‘The God Delusion’* by Dawkins or *‘God is Not Great’* by Hitchens. Their professors ridicule their faith and mock God as a jealous vindictive old man who commits many atrocities in the Old Testament. They make claims that the Bible is full of contradictions which leave our students confused and clueless.

The problem is that we, as a movement, have told them *that* the Bible is true but we have never told them *why* the Bible is true. Our brotherhood needs to catch up to the culture and approach it head on. There is no fear on the side of truth. If the Bible is God’s revelation and Jesus really did rise from the dead, then we should expect our awesome God to provide us with the evidence we need to advance the Kingdom of God.

What I am contending is that there are four major questions to be asked: (1) Does truth exist? (2) Does any God exist? (3)

Are Miracles possible? (4) Did the Resurrection really happen?

The problem is that the Church is stuck on number four while the culture is asking number one. How are we going to tell them that the resurrection of Jesus Christ is an absolute truth when they are questioning whether truth exists and flat out denying miracles from a philosophical basis?!?!

Someone may, to contradict me, argue thus: "The resurrection happened, therefore miracles are possible, if miracles are possible then God exists, and if God exists then absolute truth exists. Therefore, all we need to do is preach the resurrection." I would agree with this line of logic but deny that we can jump straight into conversations about the resurrection. The problem you run into is when someone responds, "That's true for you but not for me", this is why you have to start with the question; "Does truth exist?"

Furthermore, what would you do if you came across a Buddhist who believes that all reality is simply illusory? It would be frivolous to debate the resurrection of Jesus when they will simply argue that none of this is real.

How about a person who has studied the German Philosopher, Immanuel Kant? He argued that you can't know reality (which would include the Resurrection); you can only know what you perceive about the world. In other words, what you think about reality is not the same thing as reality; therefore, you cannot make definitive statements about reality. Thus, any discussion about what *really* happened on the Sunday after the crucifixion is fruitless because a person who agrees with Kant would say we can never *really* know what *really* happened.

Finally, you can proclaim the resurrection until you turn blue in the face but it will not work on those who (1) Do not trust the veracity of the New Testament, (2) Believe the Bible has been changed throughout history, or (3) Think 'resurrection' means something other than bodily resurrection.

These examples will hopefully show to the reader the necessity of building from the foundation upwards. That is, we must convince our culture that absolute truth exists before we can declare to them what is the content of this absolute truth.

The person who says, "Just preach the Gospel", is technically using apologetics. They are using what is called *pre-suppositional apologetics*. That is, they pre-suppose a whole gambit of things before they begin to make their case. In this

instance they take for granted that truth of logic, absolute truth, existence of God, that the Bible has been accurately copied, that the original New Testament eye-witnesses told the truth, that miracles are possible, etc...

You can use this method as long as the person you are discussing with pre-supposes the same things. But that is the whole point of my article; that most of the world DOES NOT!!! This is why we must begin by teaching people the validity of absolute truth.

In essence, a little bit of common sense and a few illustrations will show us two things. That is, those who deny absolute truth (1) by the very nature of things affirm what they deny and (2) reject that line of thought in all other areas of their life.

How is it that they affirm the very thing they deny? This can be proven by simply turning their statement around on itself. Let me illustrate: If someone says, "There is no absolute truth", you should ask, "Is that absolutely true?" If they answer "yes" then they just contradicted themselves and agreed that at least something has absolute truth.

Furthermore, it would make their statement self-defeating and thus logically incoherent. If they answer "no" then they are denying what they just affirmed. It would be like saying, "There is no absolute truth but this is only relatively true". Something cannot be absolutely true but only relative at the same time. Again, when put this way, just about anyone can see how this is unintelligible.

Let's use another example. What if someone stated, "You can't know the truth"! You should respond, "Is that true?" If they answer, "Yes", then they just claimed that they have what they deny; that is, truth. If you claim nobody has the truth, then you must have examined everything in the known universe to come to this conclusion, which you view as true. If they answer, "No", then they obviously just denied what they affirmed and again fall into incoherency. Therefore, by the very nature of things, anyone who denies absolute truth actually affirms it.

But they also reject this idea practically in all other areas of life. Imagine someone who thinks this way gets pulled over one day. The cop says, "Sir, I pulled you over for doing 75 mph in a 55 mph zone and that is illegal." Would the person dare respond, "Ha! That's true for you but not true for me!" and proceed to speed off? Certainly this line of reasoning would never hold up in a court of law.

What if a person walked into their bank and asked to withdraw \$5,000.00 from their account. The bank teller shows them their account only has \$37.12 as a balance. Could the person respond, "That is only relatively true for you, but for me it is true that I have over \$5,000.00 so please give me my money"! Of course not!!! We might relish in that idea but it simply doesn't pass in reality. You might get a good laugh from your bank but you will not get any money.

Therefore, by using these tactics we can help people to understand that they affirm absolute truth when they attempt to deny it and they would never extend that sort of thinking into their day to day life.

Once this task is completed, we can move on to the question, "What is absolutely true?" When we move them to this question, then we can begin to present to them the evidence for God's existence, the validity of the New Testament, and the truth of the bodily resurrection of Jesus Christ.

For some reason we think that it is more spiritual to believe without the need of evidence. *This is a false view that has infiltrated the Church.* In fact, the early Church produced some great men who did apologetics from the very beginning. The Church fathers were apologists mostly because they had to be.

The pagan world at first tried to ignore our claims. Then, once they realized that we were growing, they constructed straw men and argued to the contrary. Once our early apologists corrected their misunderstandings, the pagan world launched into full scale attack mode.

The beautiful story is that the greatest minds of the Church met their philosophical attackers head on and dismantled their arguments. These men used fulfilled prophecy, types/anti-types, miracles of Jesus, the moral effect of Christianity, its rapid spread by persuasion only, the ability of Christianity to meet the deepest needs of man and its reasonableness to debate critics. They did not simply tell people to believe, but battled with evidence and tore down every speculation or lofty thing raised up against Christ (2nd Corinthians 10:3-5).

So then, my questions for you are the following: "Could some members in your church outline the cosmological, teleological or moral arguments for God's existence? How familiar are they with the manuscript evidence we have for the Bible and how it compares to other ancient documents? Would your preacher even be able to do this? What was the

last book you read by an atheist who attempted to discredit Christianity?"

You may not need auxiliary arguments to support your faith in God but I guarantee you that your children and/or grandchildren do. It is crucial that we familiarize and train our churches in this topic. We cannot convert people fast enough to fill the hole left by the young people who are abandoning their faith because they view Christianity as a fairy tale. If you (the reader) choose not to deal with it and sweep it under the rug, then you will wake up one day to a dying church of old faithful saints (God bless them all) with no next generation to carry the torch.

In this moment you will realize that you have the same problem that I am presenting to you now; *that people want to know why Christianity is true before they want to know how to be saved.* Unfortunately, if this issue goes un-addressed by you, it is only a matter of time before you will not only have lost a whole generation, but a lot of time when you could have been preparing yourself to give a defense for the hope that is in you.

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Cain and Abel's Sacrifice

-By Terry Carter

Dear Brother Carter,

How could God hold Cain accountable for his offering when it is never recorded that God told them what and how to sacrifice?

ANSWER,

Your question about Cain's sacrifice is a good one that is often asked. While the Bible does not record God giving Cain and Abel instructions for sacrifice, there are good reasons to believe that He had done so.

1. There are many things that the Patriarchs did in worshipping for which we find no explicit instructions from God recorded. However, it is a fair assumption that God had given them instructions since they seemed to know what to do.
2. **Hebrews 11:4** says that Abel offered a more excellent sacrifice by faith and **Romans 10:17** says that faith comes by hearing. This indicates that Abel must have heard what was required of him.

"By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks"
Hebrews 11:4

"So then faith [comes] by hearing, and hearing by the word of God." **Romans 10:17**

3. **Hebrews 11** is called, "The Faith Chapter" since it is filled with examples of men and women who acted in faith. Throughout the chapter we see that they were counted faithful when they obeyed what God had told them to do. There is every reason to believe that this was the case with Abel since he is mentioned along with the others here.
4. Notice that Genesis calls it an "offering" while Hebrews calls it a "sacrifice".

"3 And in the process of time it came to pass that **Cain brought an offering** of the fruit of the ground to the Lord. 4 Abel also brought of the firstborn of his flock and of their fat. And **the Lord respected Abel and his offering**, 5 **but He did not respect Cain and his offering**. And Cain was very angry, and his countenance fell. 6 So the Lord said to Cain, "Why are you angry? And why has your countenance fallen?" **Genesis 4:3-6**



5. There is a difference. While every sacrifice is an offering, not every offering is a sacrifice. A sacrifice implies shed blood. An offering may involve shed blood, but it may not. Abel's offering was a sacrifice because it involved shed blood. Cain's offering did not. Abel offered a sacrifice. Cain tried to get by with a mere offering. He was probably the first to find out that you cannot get blood from a turnip.
6. The fact that God held Cain accountable for his offering is a pretty good indication that he knew what God expected. God later tells him that if he does well he will be accepted. In order for him to do that, he had to know what that was.
7. John tells us that Cain slew his brother "because his deeds were evil". That is a strong indication that he knew very well that his offering was not sufficient. It would seem rather harsh to call it evil if he did it in ignorance. However, it is definitely evil to do what you know very well is wrong.
"Not as Cain [who] was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous." **1 John 3:12**
8. God had already made a sacrifice for Adam and Eve. After they sinned God made them coats of skin. That required the death of an innocent animal victim. This was an example of what a sacrifice was to be. This was surely the institution of sacrifice.
9. They were grown men at the time of this incident. They may have made numerous sacrifices to God

prior to this. Likely, they had seen their father offer sacrifices on a regular basis. It is an assumption that this was the first time they offered sacrifice to God.

10. In verse 7, God tells Cain that if he does not do well, sin is lying at the door.

“If you do well, will you not be accepted? And if you do not do well, **sin lies at the door**. And its desire [is] for you, but you should rule over it.” **Genesis 4:7**

The Hebrew word here for “sin” is *chattaah* which is translated “sin offering” over 100 times in the Old Testament. In fact, the Septuagint in this verse translates it with the Greek word, *hamartia* (sin). That word is used of Jesus in **II Corinthians 5:21** where Paul says He made Him sin for us who knew no sin. That is, Jesus was made to be a sin offering for us although He knew no sin Himself.

“For **He made Him who knew no sin [to] [be] sin for us**, that we might become the righteousness of God in Him.” **II Corinthians 5:21**

This harmonizes this passage perfectly with what Isaiah prophesied about Christ’s death on the cross.

“Yet it pleased the Lord to bruise Him; He has put [Him] to grief. When **You make His soul an offering for sin**, He shall see [His] seed, He shall prolong [His] days, and the pleasure of the Lord shall prosper in His hand.” **Isaiah 53:10**

This understanding is also reinforced by Young’s Literal Translation.

“Is there not, if thou dost well, acceptance? and **if thou dost not well, at the opening a sin-offering** is crouching, and unto thee its desire, and thou rulest over it.” **Genesis 4:7 YLT**

The Hebrew word for “lieth” in **Genesis 4:7** is *rabats*. Both Clark and Gesenius note that this word is used of a quadruped (a four-footed animal) lying at the door of his fold. It seems that God is telling Cain that since he sinned, there is a sin offering lying at the door. This would indicate that Cain and Abel were offering a sin offering, not just any thank offering. It also indicates that Cain knew that a sin offering was to be an animal. Clarke says, “*Cain’s fault was in not bringing a sin offering when his brother brought one, and his neglect and contempt caused his other offering to be rejected.*”

Clarke translates the second part of **Genesis 4:7** as, “*And unto thee shall be his desire, and thou shalt rule over him.*” That is, if Cain would offer the sin

offering that was lying at the door, he would still rule over his brother as the firstborn. This would be aimed directly at Cain’s envy of Abel. Sadly, Cain did not listen to God just as he had not listened to Him earlier. He killed his brother rather than submitting to God.

11. The fact that God is presenting a sin offering indicates that Cain had sinned. But sin is transgression of the law and where there is no law, there is no sin.

“Whosoever committeth sin transgresseth also the law: for **sin is the transgression of the law.**” **I John 3:4 KJV**

“Because the law brings about wrath; for **where there is no law [there] [is] no transgression.**” **Romans 4:15**

This is a strong indication that God had given them instructions about how and what to sacrifice. Otherwise, how could it be sin? And if it was not sin, why would God present a sin offering to Cain?

UPDATE – BROTHER FAULL GREATLY IMPROVED!!

On June 21st, 2014, Brother George L. Faull suffered a serious heart attack and had a 6-bypass surgery on the 23rd of June. Since then, he has had many complications of water around the lungs and many required procedures.

It was necessary to return to the hospital for further x-rays and blood studies on the lungs. He is diagnosed as having congestive heart failure. However, with much prayer he has returned to teaching many classes and preaching. He enjoyed holding a meeting the weekend of Oct. 17-19th in Bolivar, PA with no noticed complications. He says that he is back in the saddle but holding tightly to the saddle horn!

George also said, “*I do not know how to thank the people who were praying, sending cards, calling or visiting. I have felt extremely loved and cared for by the STS staff, my family and Church family. I also wished to thank those who supported the school these 3 months I was unable to work. Also, I sincerely appreciate those who purchased Annuities as soon as I got home. This was a great God-send which allowed us to stay in the black. God is so good! I also appreciated the many folk who were considerate to add a gift when paying for their Gospel Unashamed. (More did so than we ever had in the past 30 years of operation.) May God bless all these thoughtful people who helped me while I was lying flat on my back.*



God really does more than we ask or think.”



The Jehovah's Witnesses and John 1:1

--By Terry Carter

It is pretty well known that the Jehovah's Witnesses deny the Deity of Jesus. They do not believe He was God in the flesh. Sometimes they accuse those of us who do believe in the Divinity of Jesus of being polytheists. That is they accuse us of believing in multiple gods.

The problem they have is that the Bible plainly says that Jesus IS God. Probably the plainest Scripture in this regard is **John 1:1**, "In the beginning was the Word, and the Word was with God, and **the Word was God.**"

Verse 14 makes it clear that Jesus is the Word, "And **the Word became flesh and dwelt among us**, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

Of course this leaves the Jehovah's Witness with a problem. They admit that Jesus is the Word but they deny that He is God. Consequently they have made their own translation of the New Testament called the *New World Translation*. In this translation they render verse one as follows: "Originally the Word was, and the Word was with God, and the Word was a god."

They argue that this is a proper translation since there is no definite article before the word God in the Greek. (In English the definite article is the word "the" while the indefinite article is the word "a" or "an". There is no indefinite article in Greek however.) But this is flawed thinking for the following reasons.

1. The absence of the definite article in Greek does not justify adding the indefinite article in a translation. This is true because there is no indefinite article in the Greek. Only context can determine whether a translator should supply one in English.

The best proof of this is the fact that *New World Translation* itself follows this practice. In fact, right in this very context there are several places where the definite article is missing but they rightly do not supply the indefinite article in the English translation. In verses 6, 12, 13, and 18 there is no definite article before the word God but they do not translate these as "a god". The reason is that it would be obviously incorrect. Consider how these verses would read if they did supply the indefinite article. "6 There was a man sent from **a god**, whose name [was] John...12 But as many as received Him, to them He gave the right to become children of **a god**, to those who believe in His name: 13

who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of **a god**...18 No one has seen **a god** at any time. The only begotten Son, who is in the bosom of the Father, He has declared [Him]."

Not only is this nonsense, it would refute their own beliefs that Jesus was "a god" who was seen by men since verse 18 would say that no man has seen "a god" at any time. Further it would seem to be teaching polytheism as the text would be talking about "a god" rather than the one and only God. The main point here is that they do not consistently apply their own supposed rule of translation.

2. While they accuse us of being polytheists, it is their own translation that teaches there is another god besides the God. If *The New World Translation* is correct in its rendering of **John 1:1**, Jesus is "a god" distinct from the one God. So I'm wondering who the real polytheists are here?
3. There is good reason not to supply the indefinite article in translating verse one into English. In fact, it would be incorrect to do so because of what is called Colwell's rule. According to this rule, when it precedes the verb, the definite predicate noun drops the definite article while the subject of the sentence does not. So for John to say that the Word was God, the definite article needs to be dropped before the word God which is exactly what John did.

The Watchtower Society published a booklet in 1989 called *Should You Believe in the Trinity?*. The interesting thing is that on page 28 they admit that Colwell's rule applies to **John 1:1** and that therefore the context should determine whether the indefinite article should be supplied by the translator. They say it should be supplied, "...for the testimony of the entire Bible is that Jesus is not Almighty God."

Notice they admit that the context should decide the question but they offer no evidence from the context itself. Instead they beg off the question and depart from the context 'to state their already arrived at' conclusion. They assume the very thing they are attempting to prove. That is, that Jesus is not God. In other words, they argue that it should not be translated "the Word was God" because they don't believe He was.

In summary, the Jehovah's Witness must create their own bogus translation to support their flawed theology. Their translation breaks the very rule that they admit applies to verse one. They fail to follow their own method of translation throughout the passage.

And finally, their translation ultimately teaches what they themselves deny. That is, that there is more than one God.