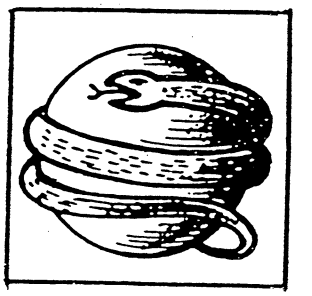
Hamartiology

TRANSPARENCY MASTERS

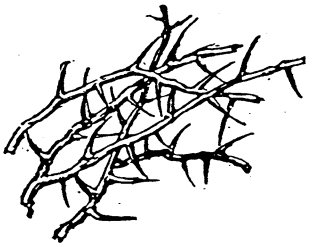


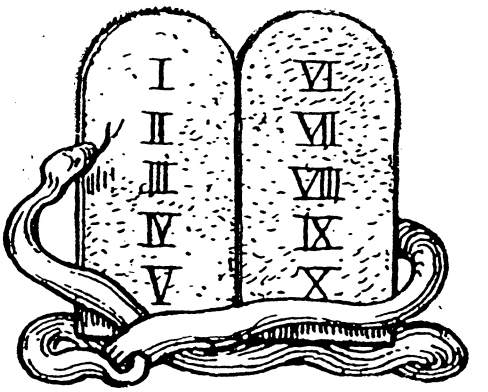








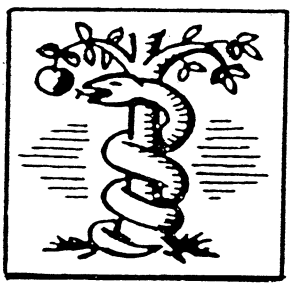








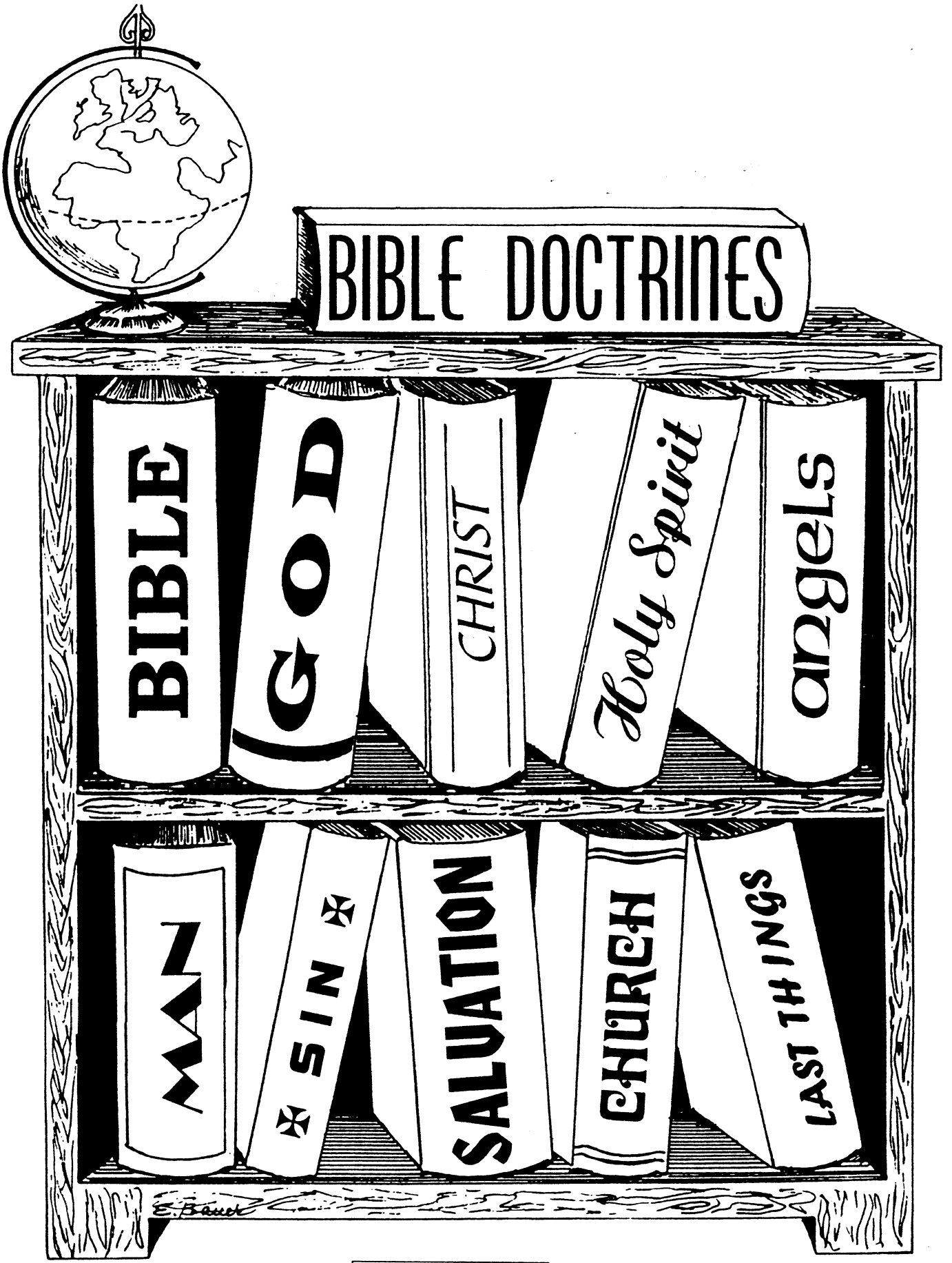




Manfred E. Kober, Th. D.

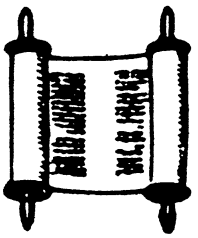
Manfred E. Kober, Th.D.

MK



Manfred E. Kober, Th.D.

MK



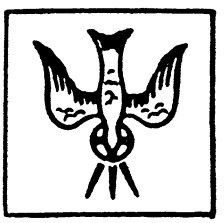
BIBLIOLOGY



THEOLOGY PROPER



CHRISTOLOGY



PNEUMATOLOGY

BIBLE DOCTRINES



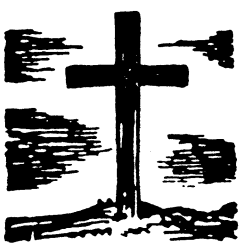
ANGELOGY



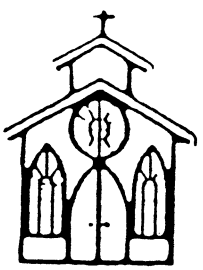
ANTHROPOLOGY



HAMARTIOLOGY



SOTERIOLOGY



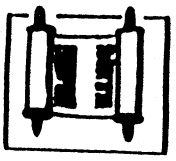
ECCLESIOLOGY



ESCHATOLOGY

MK

Hamartiology and BIBLE DOCTRINES



THE INERRANT



THE INFINITE

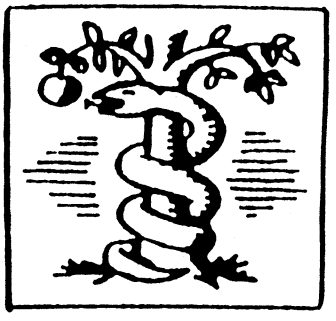


THE INCARNATE

Hamartiology



THE INDISPENSABLE





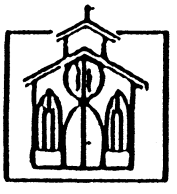
THE INITIAL



THE INDESCRIBABLE



THE INDISPENSABLE



THE IMPORTANT

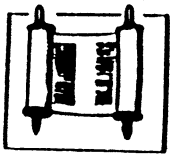


THE INEXORABLE

Manfred E. Kober, Th.D.

MK

Hamartiology and BIBLE DOCTRINES



THE INERRANT

OF SIN



THE INFINITE

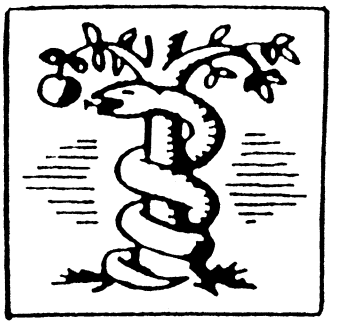
FROM SIN

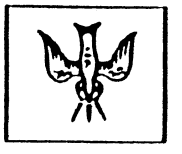


THE INCARNATE

FROM SIN

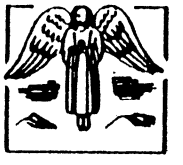
Hamartiology





THE INDISPENSABLE

OF SIN



THE INITIAL

IN SIN



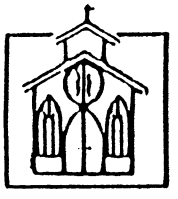
THE INDESCRIBABLE

BY SIN



THE INDISPENSABLE

FOR SIN



THE IMPORTANT

FOR SINNERS



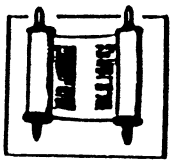
THE INEXORABLE

OF SIN

Manfred E. Kober, Th.D.

MK

Hamartiology and BIBLE DOCTRINES



THE INERRANT RECORD OF SIN

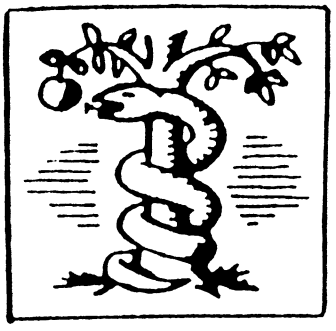


THE INFINITE RECONCILER FROM SIN



THE INCARNATE REDEEMER FROM SIN

Hamartiology





THE INDISPENSABLE RESTRAINER OF SIN



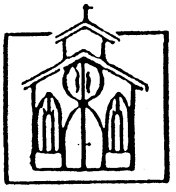
THE INITIAL REBELS IN SIN



THE INDESCRIBABLE RUIN BY SIN



THE INDISPENSABLE REMEDY FOR SIN



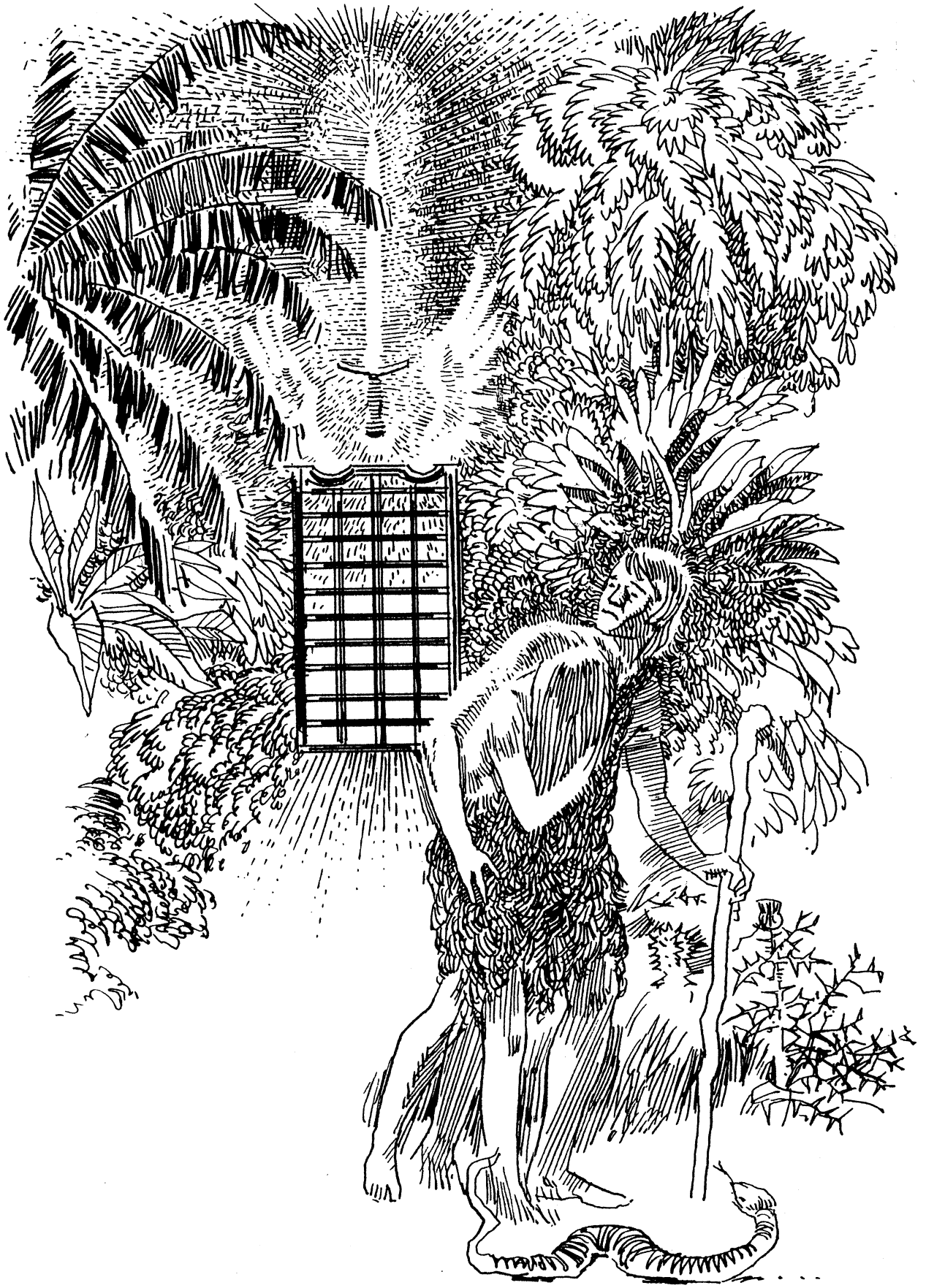
THE IMPORTANT REFUGE FOR SINNERS



THE INEXORABLE REMOVAL OF SIN

HAMARTIOLOGY



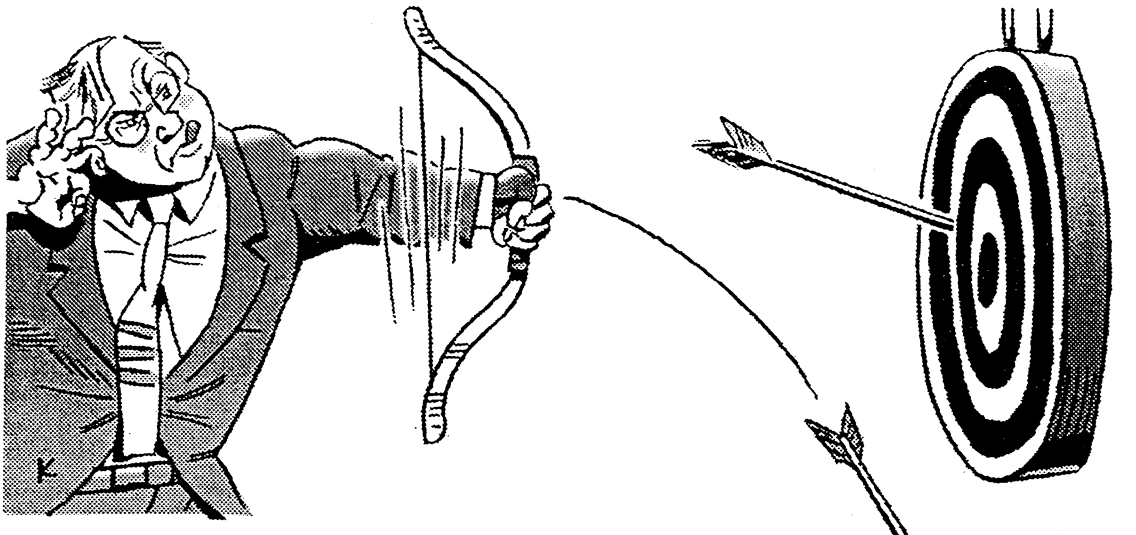


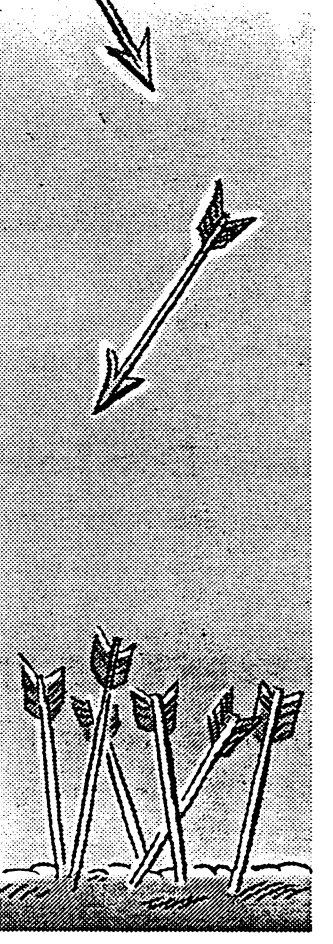
Bizarro


IF ELECTED, I PROMISE FREE APPLES FOR EVERYONE!
VOTE
THE FIRST POLITICIAN
PIRARO. ©DAN PIRARO 1996. DIST. BY UNIVERSAL PRESS SYND.
11/16
WWW.UEXPRESS.COM

SIN

חָטָא, ἁμαρτάνω





Sin (properly חַטָּאָה, *ἁμαρτία*, both originally signifying *to miss*) is any action, word, desire, purpose, or omission contrary to the law of God; a voluntary violation of, or failure to comply with, the divine law (Rom. iii, 20; iv, 15; vii, 7; James iv, 17). Whether such a law be revealed in the holy oracles, or in the constitution of our nature, the violation constitutes the transgressor a sinner (Rom. i, 19–32; ii, 11–15).

Hamartia:
"The metaphor behind the word is missing the mark . . . this is not only a negative idea but includes the positive idea of hitting some wrong mark." Charles C. Ryrie

MK



CYCLOPÆDIA

OF

BIBLICAL,

THEOLOGICAL, AND ECCLESIASTICAL

LITERATURE.

PREPARED BY

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

AND

JAMES STRONG, S.T.D.

VOL. IX.—RHENT

OMAHA BIBLE INSTITUTE LIBRARY SHELF NO.

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

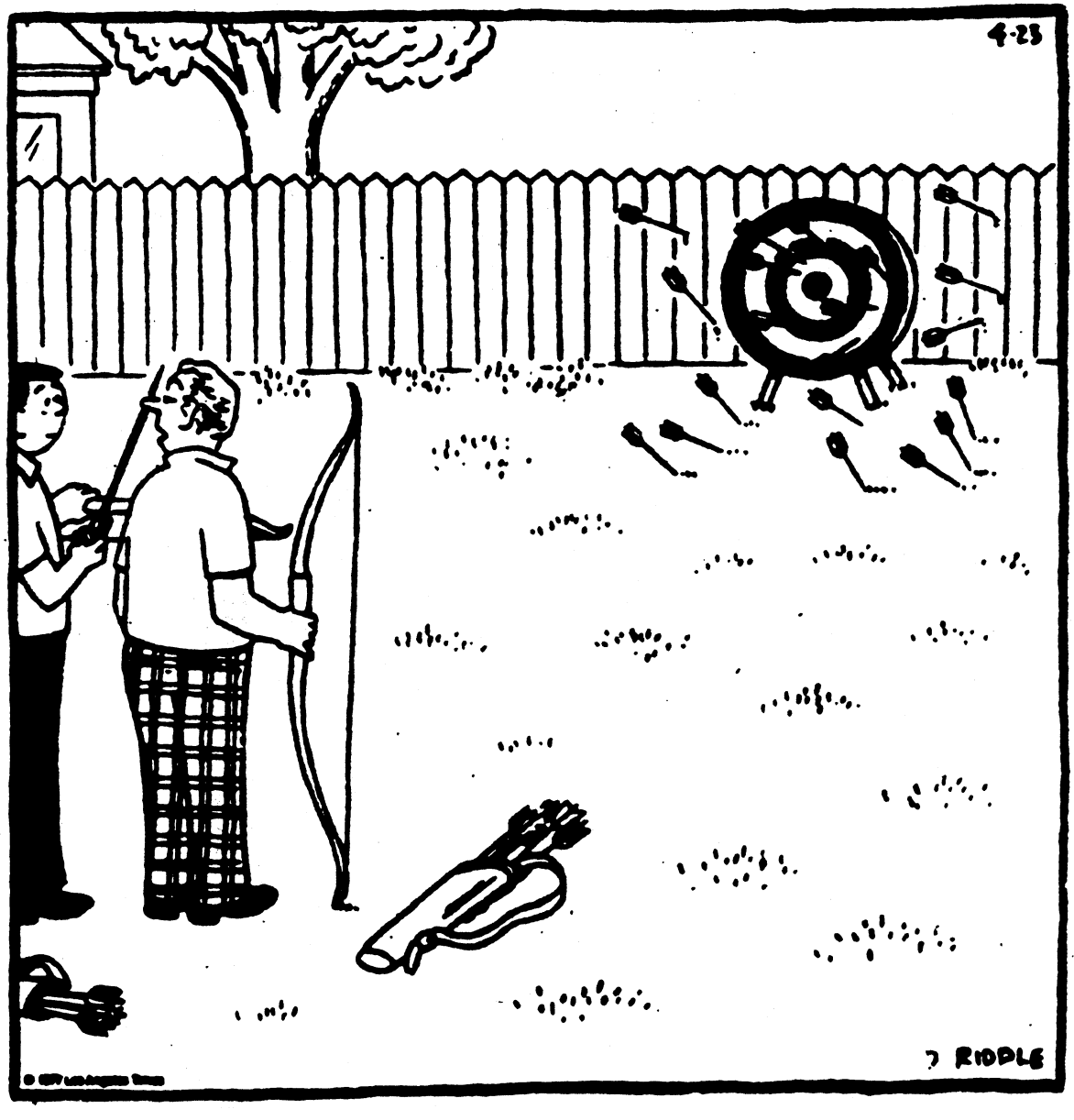
Sin (properly חֲטָאָה, *ἁμαρτία*, both originally signifying *to miss*) is any action, word, desire, purpose, or omission contrary to the law of God; a voluntary violation of, or failure to comply with, the divine law (Rom. iii, 20; iv, 15; vii, 7; James iv, 17). Whether such a law be revealed in the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

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

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

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

Mr. Tweedy



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



CYCLOPÆDIA

OF

BIBLICAL,

THEOLOGICAL, AND ECCLESIASTICAL

LITERATURE.

PREPARED BY

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

AND

JAMES STRONG, S.T.D.

VOL. IX.—RH–ST

OBERLIN BIBLICAL INSTITUTE LIBRARY SHELF NO.

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

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

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

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

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

NEW TESTAMENT WORDS FOR SIN

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

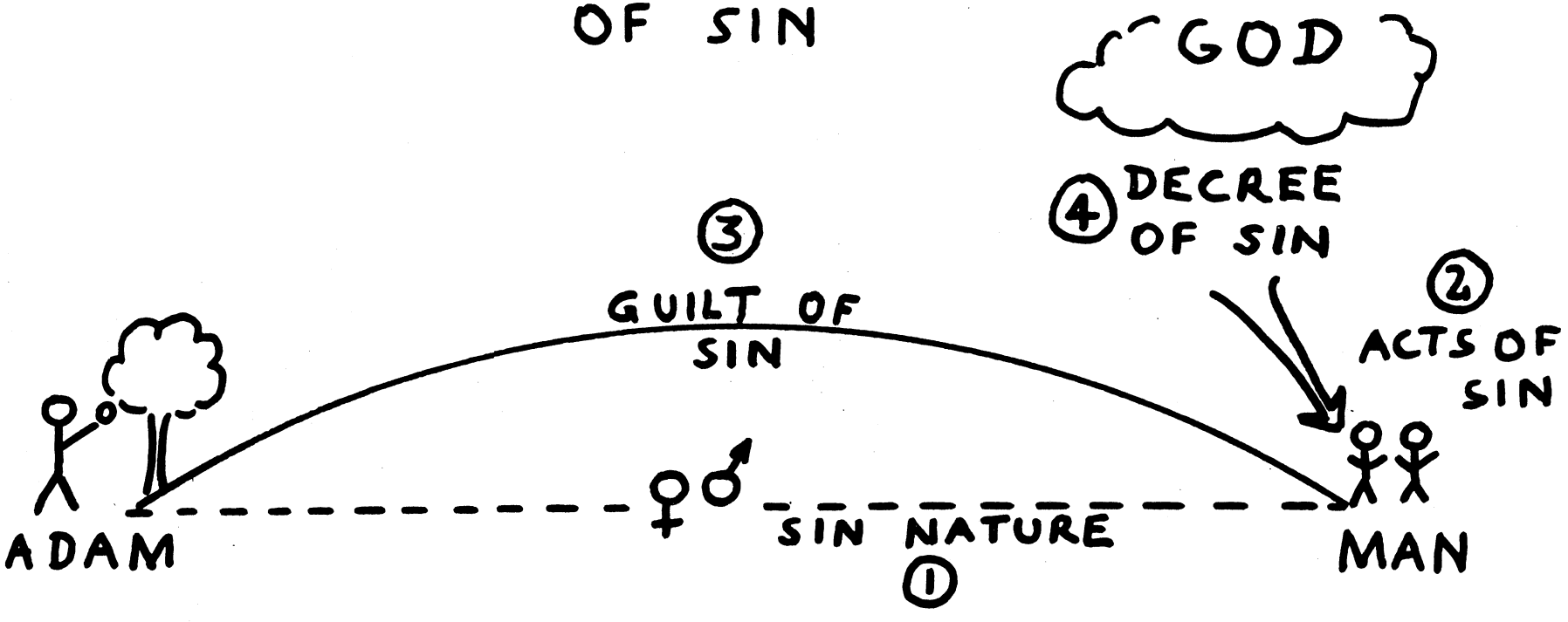
NEW TESTAMENT WORDS FOR SIN

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

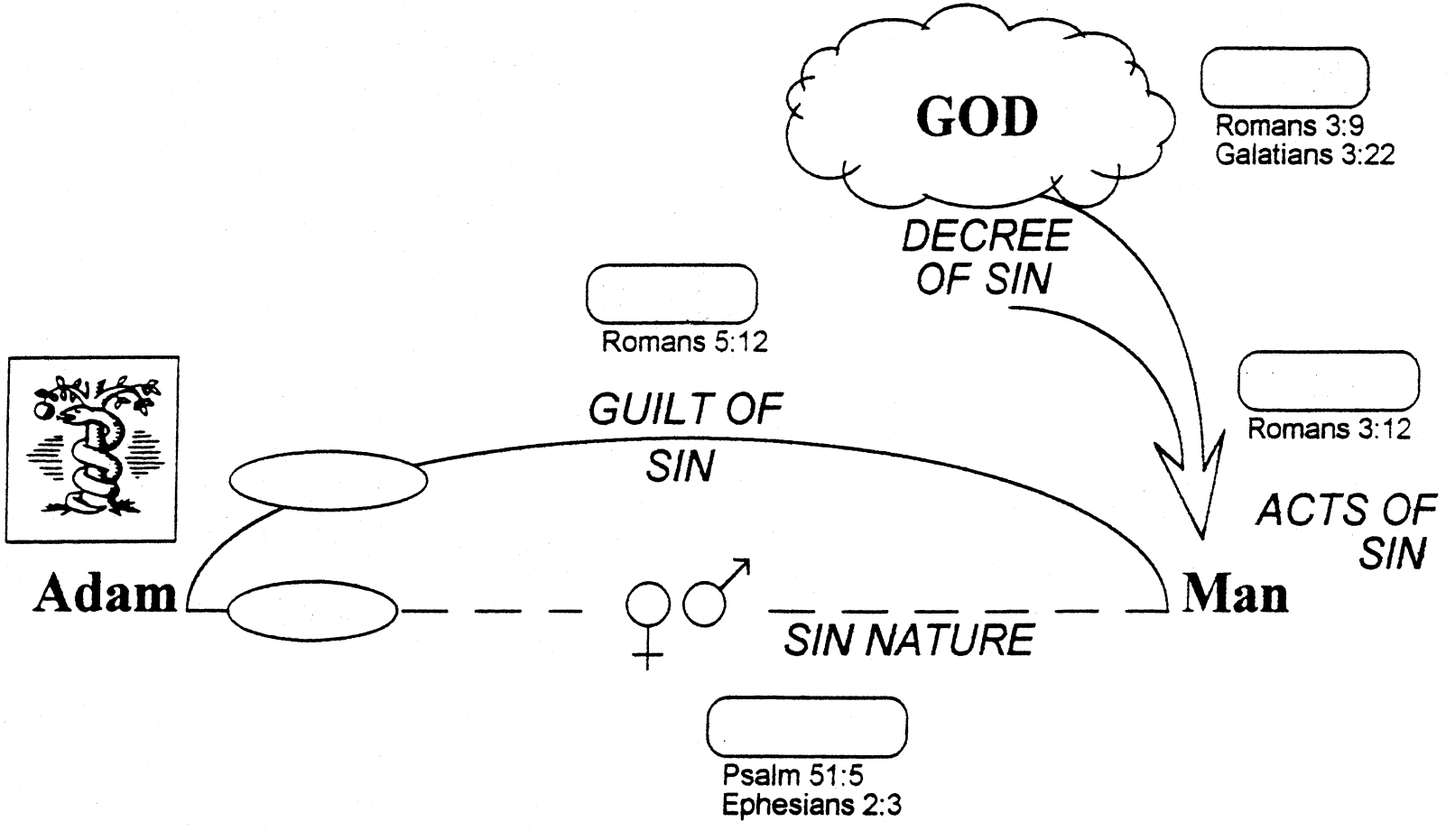
Reasons for Condemnation	Scripture	Meaning	Transmission	Penalty	Remedy	Scripture
Personal Sins	Romans 3:12 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.	Sins committed by individuals, wilfully or by ignorance; missing the mark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

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

THE FOUR TYPES OF SIN

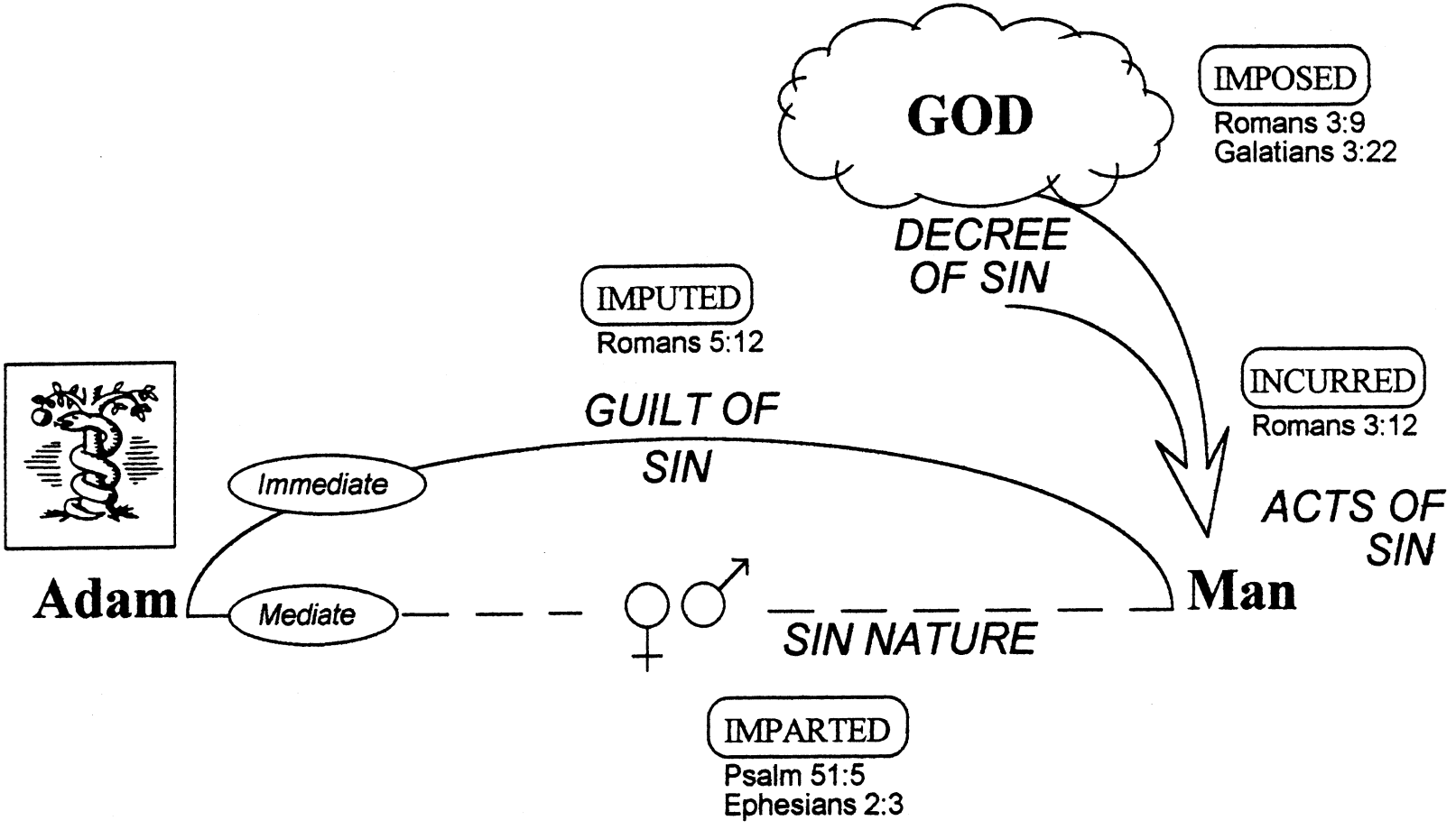


THE FOUR TYPES OF SIN



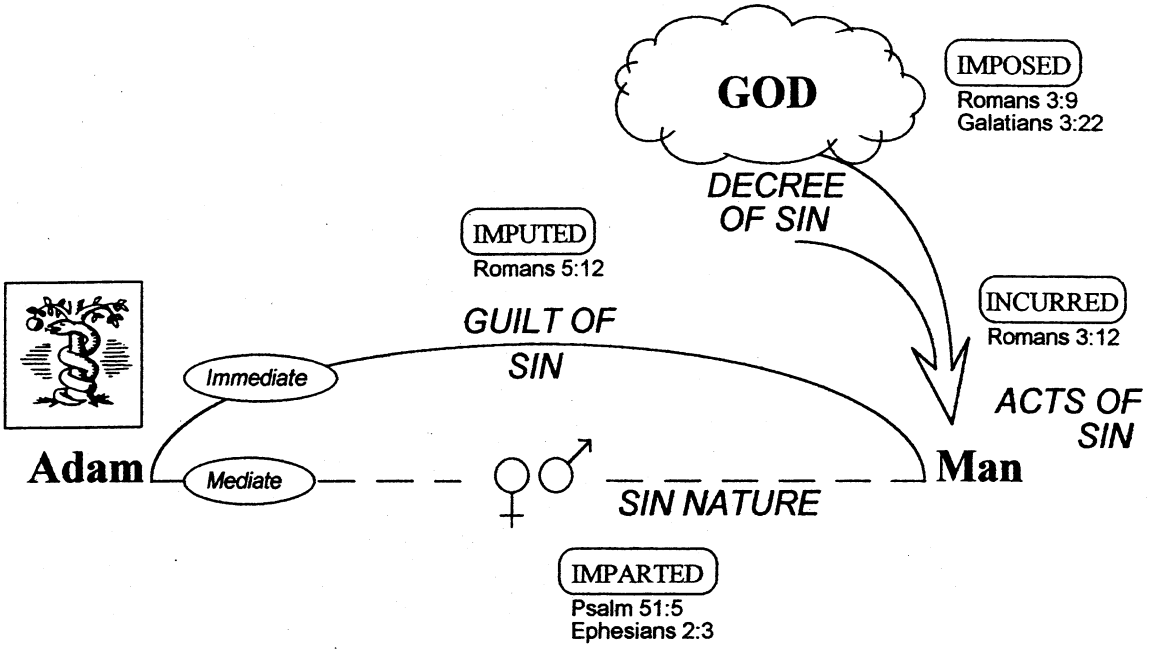
Manfred E. Kober, Th.D.

THE FOUR TYPES OF SIN



Manfred E. Kober, Th.D.

THE FOUR TYPES OF SIN



Manfred E. Kober, Th.D.

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

what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

CHAPTER 3

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

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither *shall* ye touch it, lest ye die.

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

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

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

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in



As runs the Glass,
Man's life doth pass

My book and Heart
Shall never part.

Job feels the rod,
Yet blesses God.

Proud Korah's troop
Was swallowed up

The Lion bold
The Lamb doth hold.

The Moon gives light
In time of night.

G H I J K L M

While the basic format of the primers remained the same, some of the woodcuts and couplets were changed according to the times. Following the Revolution, the symbol for the letter K was changed from the King to Korah.



Time cuts down all
Both great and small

Uriah's beauteous wife
Made David seek his life.

Whales in the sea
God's voice obey.

Xerxes the Great did die,
And so must you and I.

Youth forward slips,
Death soonest nips.

Zaccheus, he
Did climb the tree,
His Lord to see.

T U V W X Y Z

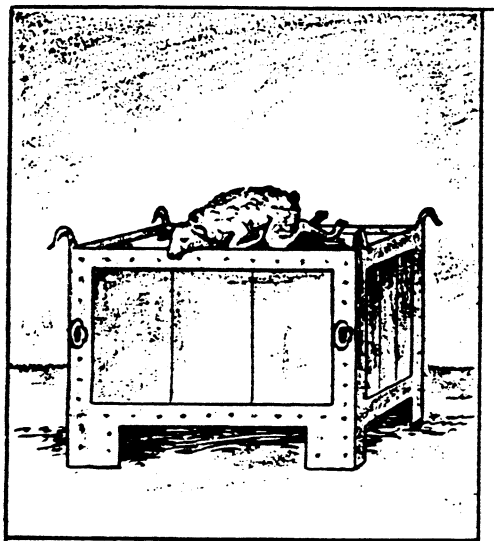
THE SIN DOCTRINE



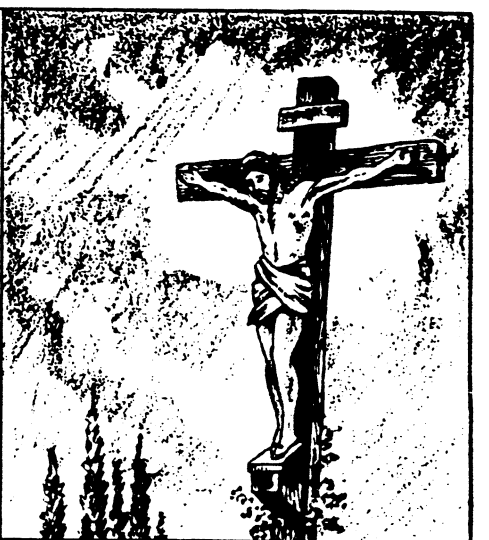
The Entrance of Sin into the World. Rom. 5:12,13



The Result of Sin in the World. Rom. 7:15-17

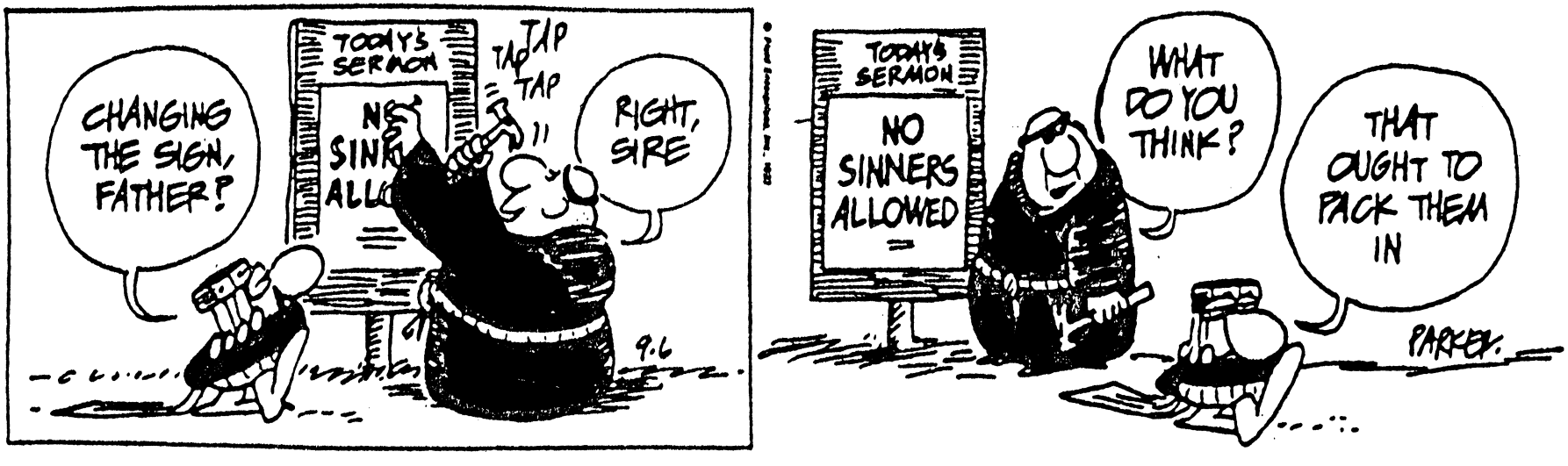


God's Temporary Provision for Sin. Heb. 9:6-10

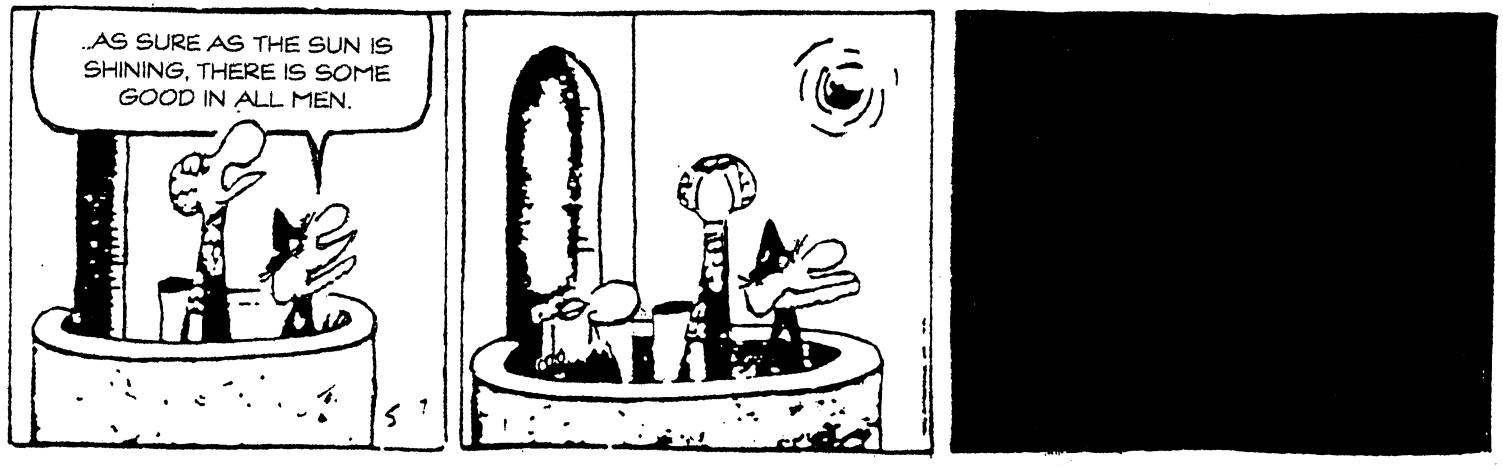


God's Permanent Provision for Sin. Col. 1:19,20

THE WIZARD OF ID



THE WIZARD OF ID

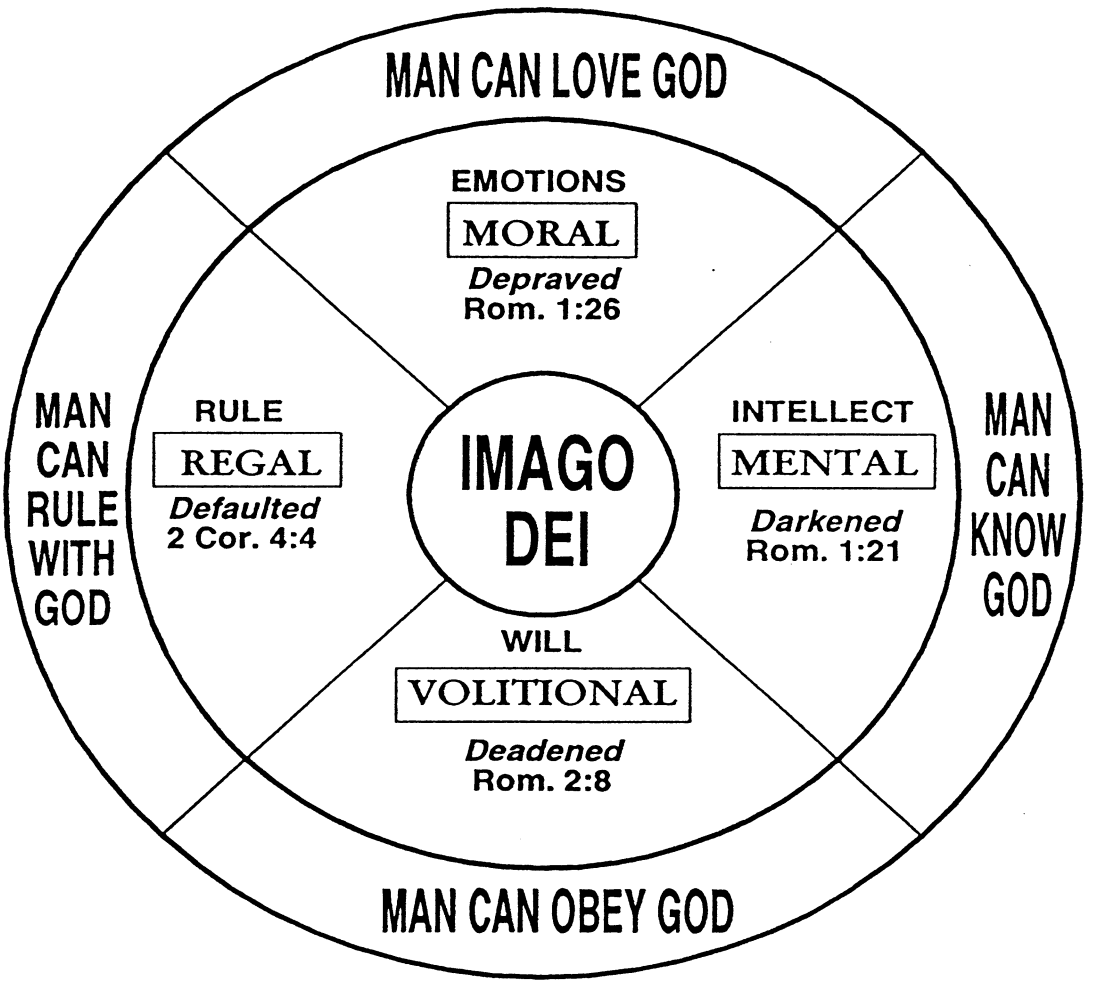


The Willies



MAN IN THE IMAGE OF GOD

Genesis 1:26-28

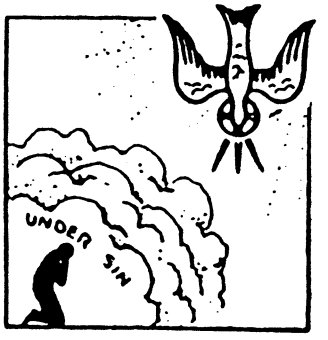


EPH. 2:1, "And you hath he quickened who were dead in trespasses and sins."

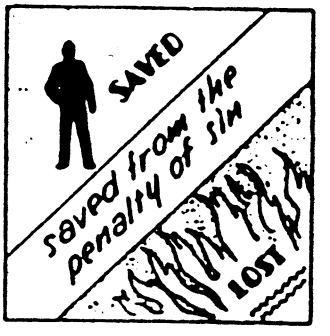
Manfred E. Kober, Th.D.

SANCTIFICATION IN ITS FOUR STAGES

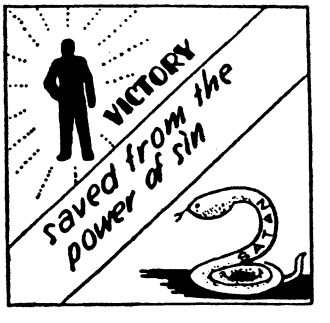
PREPARATORY SANCTIFICATION
2 THESS. 2:13



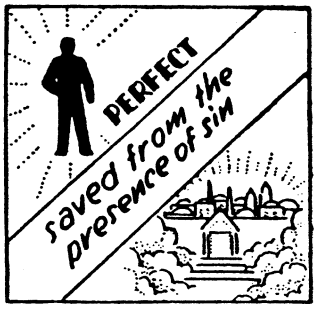
POSITIONAL SANCTIFICATION
1 COR. 1:2 cf. 6:11



PROGRESSIVE SANCTIFICATION
1 PETER 1:16



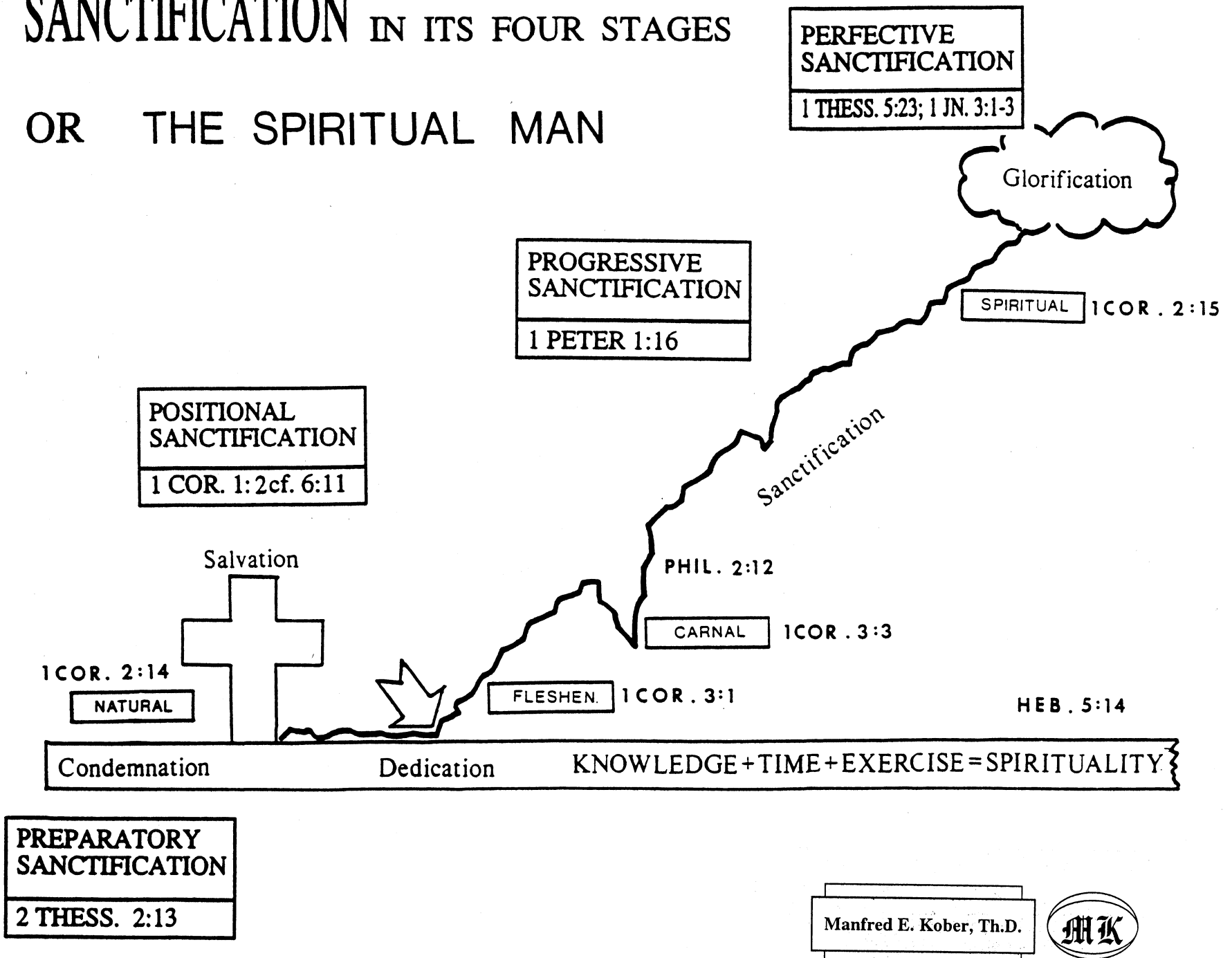
PERFECTIVE SANCTIFICATION
1 THESS. 5:23; 1 JN. 3:1-3



Manfred E. Kober, Th.D.

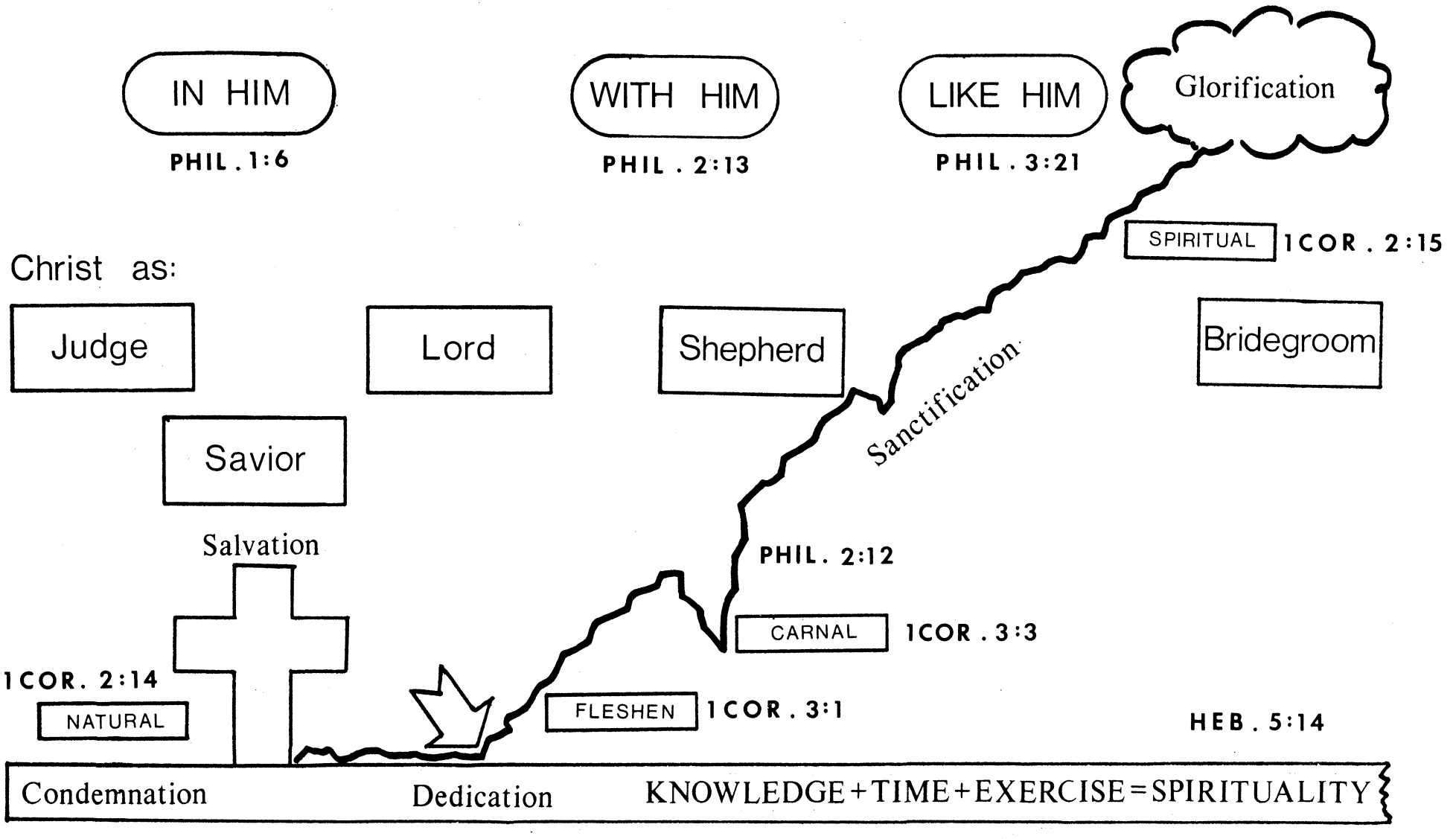
SANCTIFICATION IN ITS FOUR STAGES

OR THE SPIRITUAL MAN



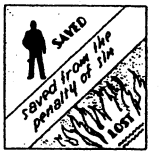
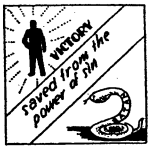
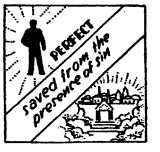
Manfred E. Kober, Th.D.

THE SPIRITUAL MAN



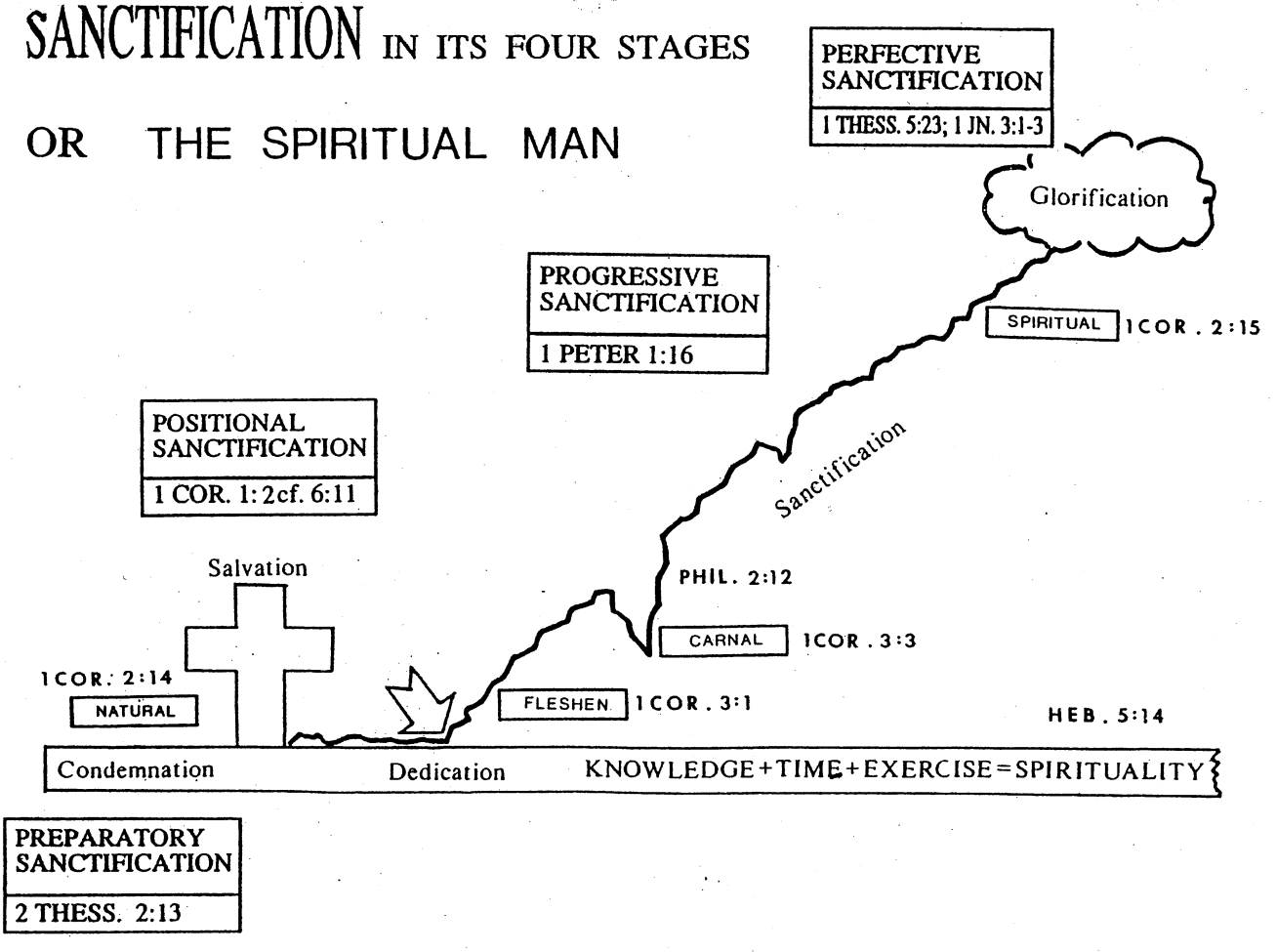
Manfred E. Kober, Th.D.

SANCTIFICATION IN ITS FOUR STAGES

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

SANCTIFICATION IN ITS FOUR STAGES

OR THE SPIRITUAL MAN



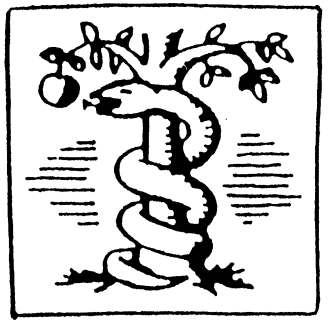
THE CORRUPTION OF THE FLESH
AND
CHRIST-LIKENESS IN THE SPIRIT

The works of the flesh Gal. 5:19-21, 26	The fruit of the spirit Gal. 5: 22-23
1. adultery	1. love
2. fornication	
3. uncleanness	2. joy
4. lasciviousness	
5. idolatry	3. peace
6. witchcraft	
7. hatred	4. longsuffering
8. variance	
9. emulations	5. gentleness
10. wrath	
11. strife	6. kindness
12. seditions	
13. heresies	7. faith
14. envyings	
15. murders	8. meekness
16. drunkenness	
17. revellings	9. temperance
18. vainglory	

Manfred E. Kober, Th.D.



The Three Avenues of Temptation



AVENUES & ENEMIES	BIBLICAL ILLUSTRATIONS	
	EVE - Genesis 3	CHRIST - Mt.4, Mk.1, Lk.4
LUST OF FLESH The Flesh		
LUST OF EYES The World		
PRIDE OF LIFE The Devil		

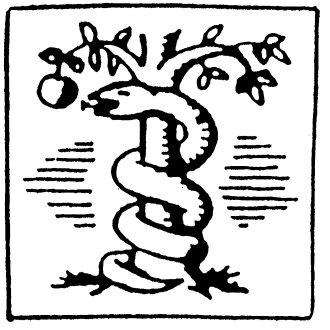
Manfred E. Kober, Th.D.

MK

1 JOHN 2:16

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

The Three Avenues of Temptation



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

Manfred E. Kober, Th.D.

MK

1 JOHN 2:16

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

Some Major Views of Sanctification

1.The Arminian View:

Perfectionism, total sanctification—"nothing of me and all of Christ"

2.The Reformed View:

Lordship salvation—"either He is Lord of all or not Lord at all"

3.The Libertine View:

Total freedom—"total liberty in Christ"

4.The Legalism View:

Bound by commandments—"blessings based on obedience"

5.The Keswick View:

Revivalism—"a spiritual high"

6.The Higher Plane View:

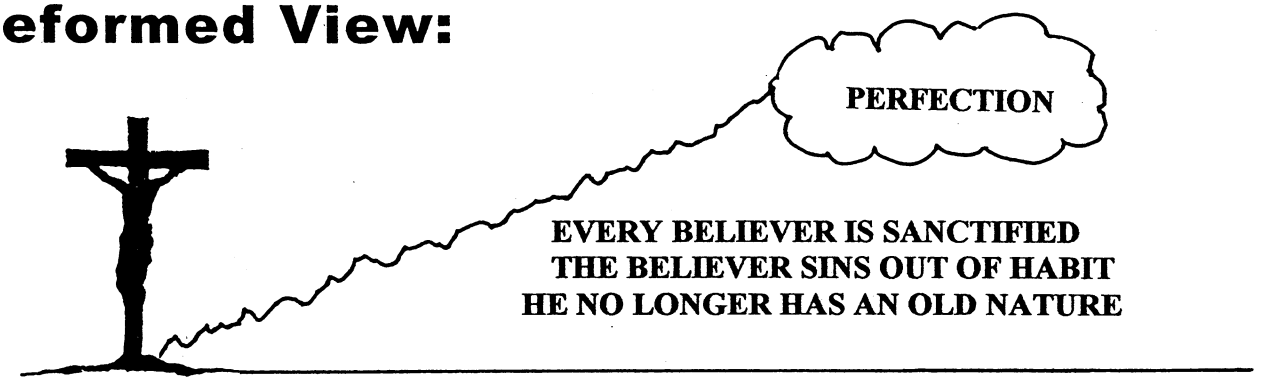
Resting in God—"let go and let God"

7.The Dispensational View:

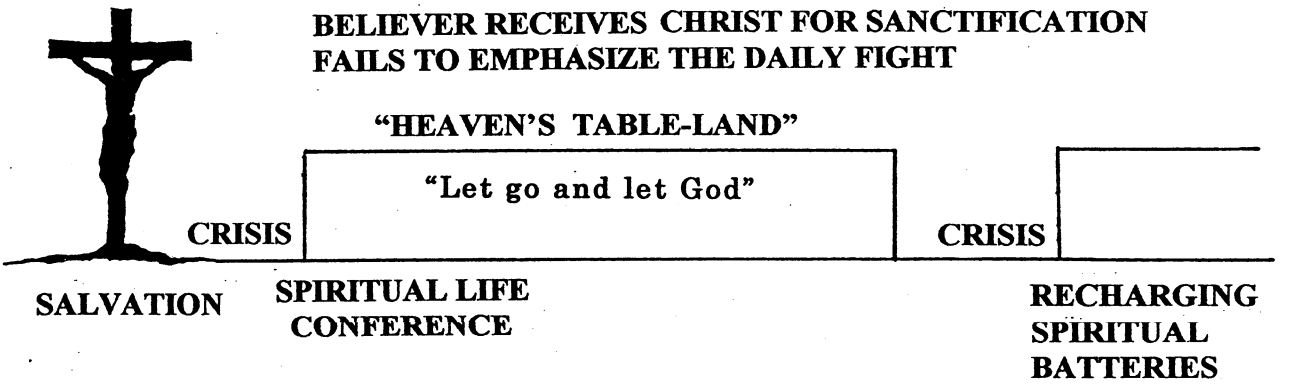
Progressive sanctification—"free from the Mosaic Law, free to obey the Lord"

THREE VIEWS OF THE SPIRITUAL LIFE

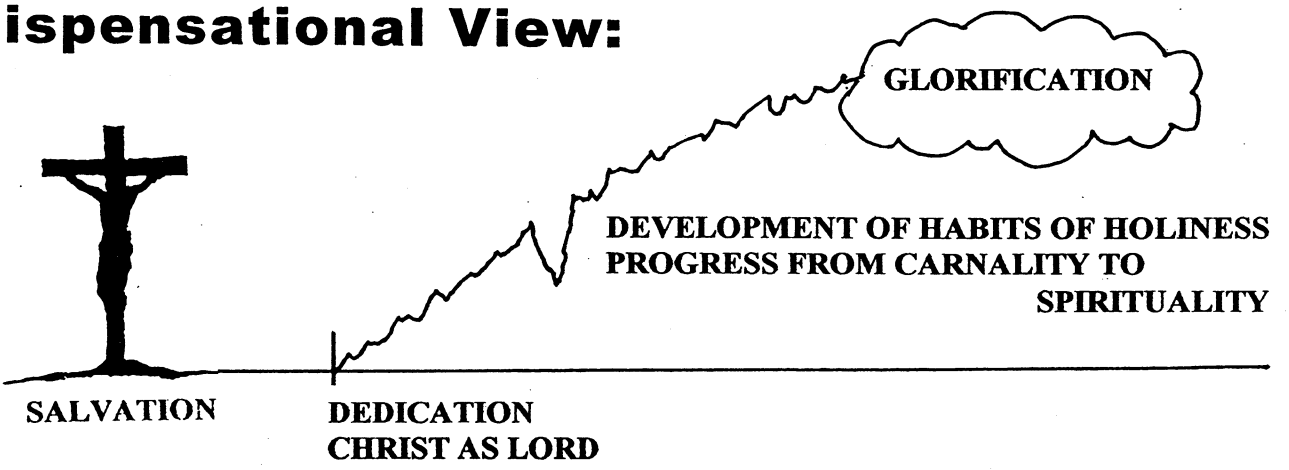
The Reformed View:



The Keswick View:

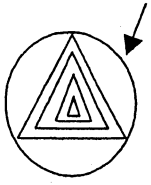
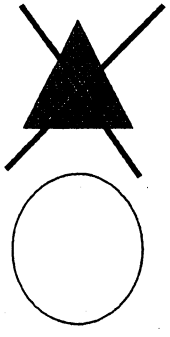
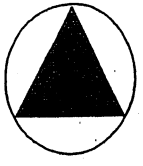


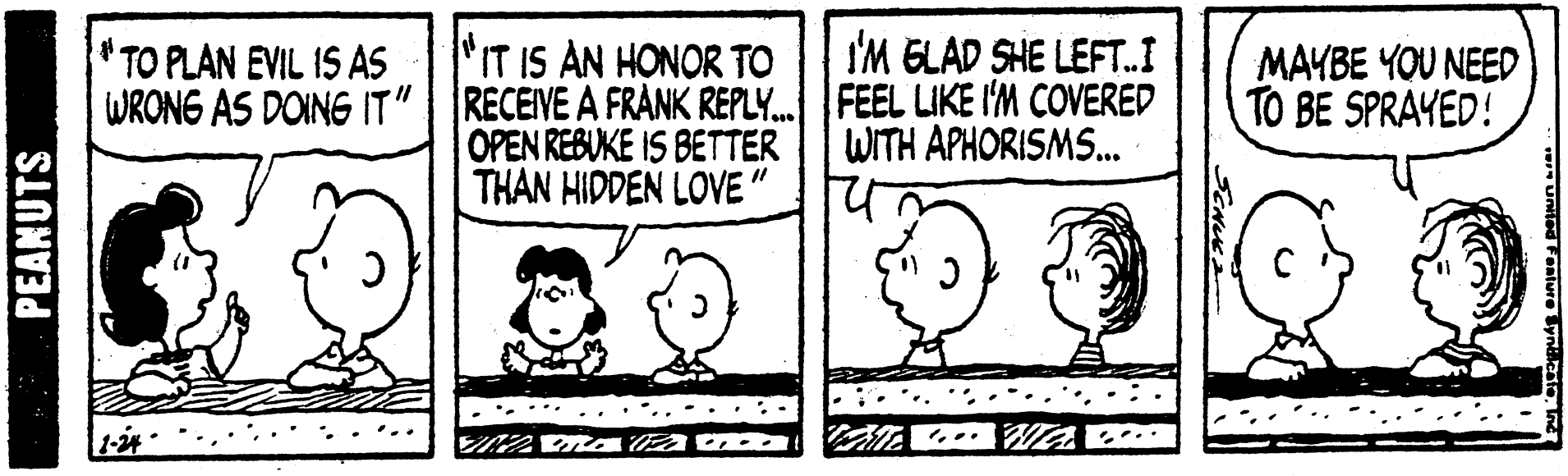
The Dispensational View:



Manfred E. Kober, Th.D.

THE THREE MAJOR VIEWS ON THE BELIEVER'S TWO NATURES

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

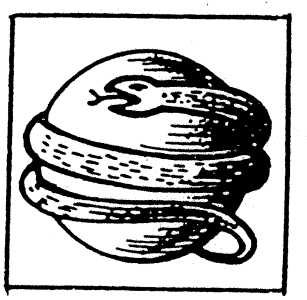

PEANUTS
"TO PLAN EVIL IS AS WRONG AS DOING IT"
1-24
"IT IS AN HONOR TO RECEIVE A FRANK REPLY... OPEN REBUKE IS BETTER THAN HIDDEN LOVE"
I'M GLAD SHE LEFT..I FEEL LIKE I'M COVERED WITH APHORISMS...
MAYBE YOU NEED TO BE SPRAYED!
SCHULZ
1971 United Feature Syndicate, Inc.

Hamartiology

TRANSPARENCY MASTERS

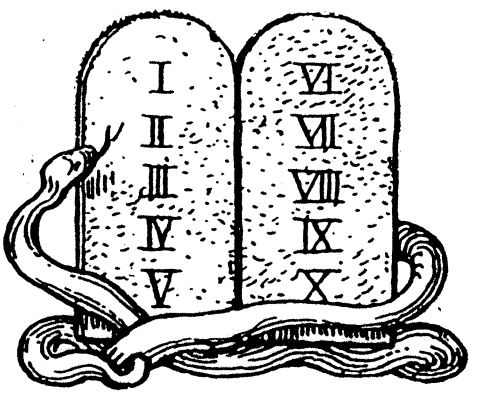
68















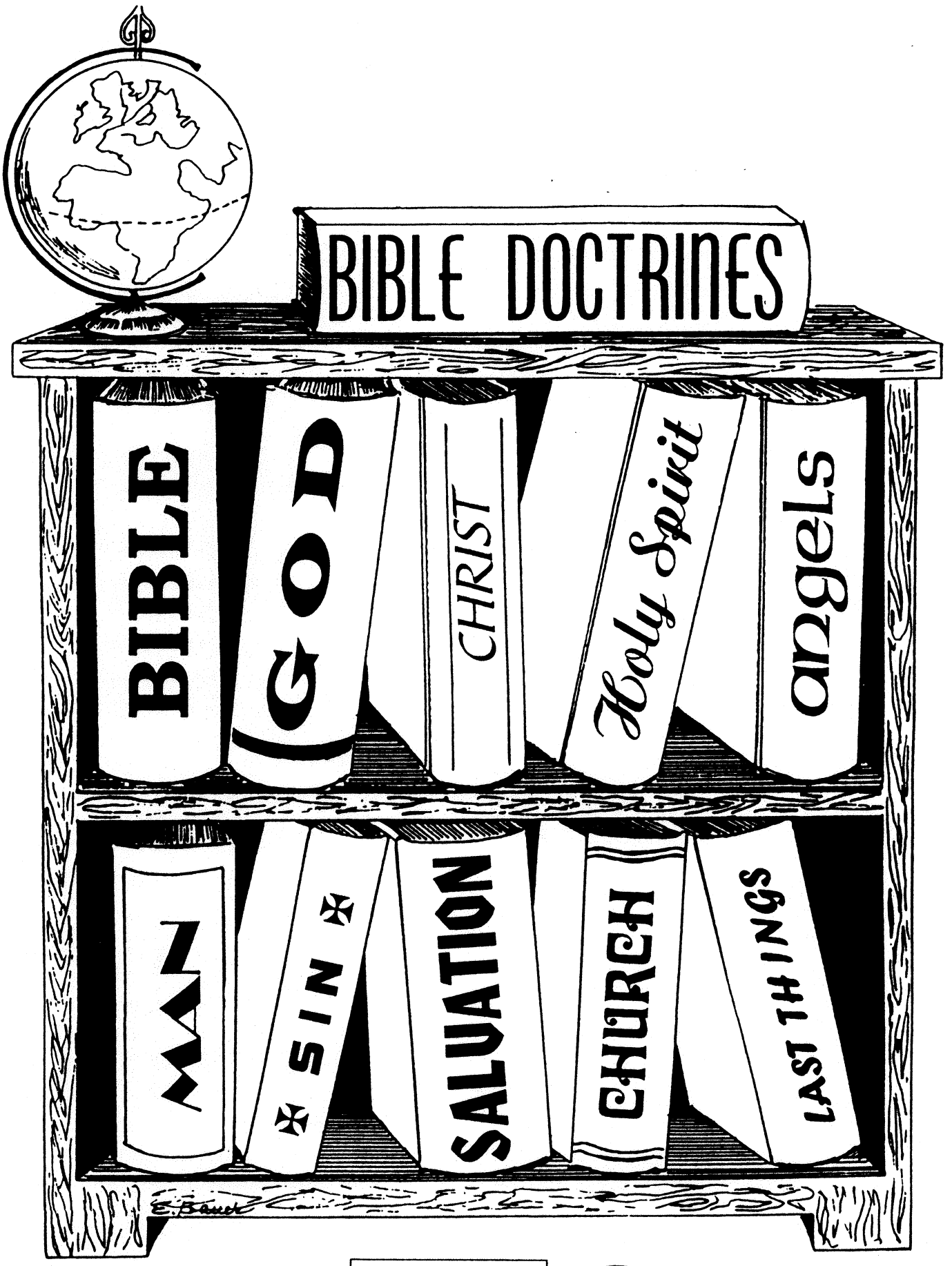




Manfred E. Kober, Th. D.

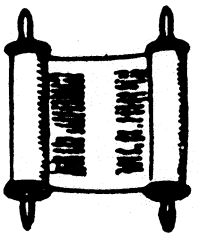
Manfred E. Kober, Th.D.

MK



Manfred E. Kober, Th.D.

MK



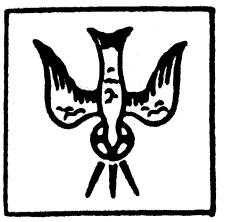
BIBLIOLOGY



THEOLOGY PROPER



CHRISTOLOGY



PNEUMATOLOGY

BIBLE DOCTRINES



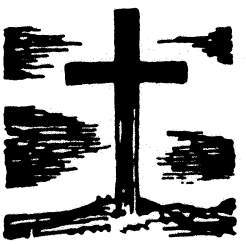
ANGELOLOGY



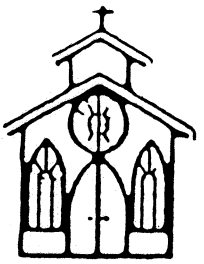
ANTHROPOLOGY



HAMARTIOLOGY



SOTERIOLOGY



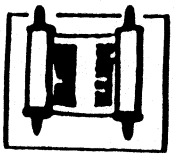
ECCLESIOLOGY



ESCHATOLOGY

MK

Hamartiology and BIBLE DOCTRINES



THE INERRANT



THE INFINITE

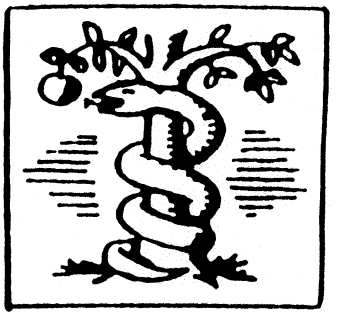


THE INCARNATE

Hamartiology



THE INDISPENSABLE





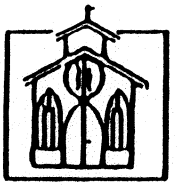
THE INITIAL



THE INDESCRIBABLE



THE INDISPENSABLE



THE IMPORTANT

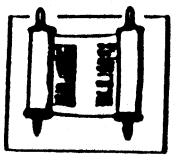


THE INEXORABLE

Manfred E. Kober, Th.D.

MK

Hamartiology and BIBLE DOCTRINES



THE INERRANT

OF SIN



THE INFINITE

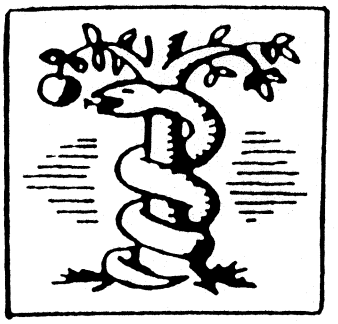
FROM SIN



THE INCARNATE

FROM SIN

Hamartiology





THE INDISPENSABLE

OF SIN



THE INITIAL

IN SIN



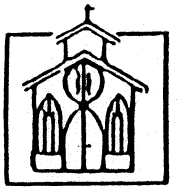
THE INDESCRIBABLE

BY SIN



THE INDISPENSABLE

FOR SIN



THE IMPORTANT

FOR SINNERS



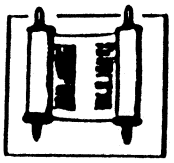
THE INEXORABLE

OF SIN

Manfred E. Kober, Th.D.

MK

Hamartiology and BIBLE DOCTRINES



THE INERRANT RECORD OF SIN



THE INFINITE RECONCILER FROM SIN

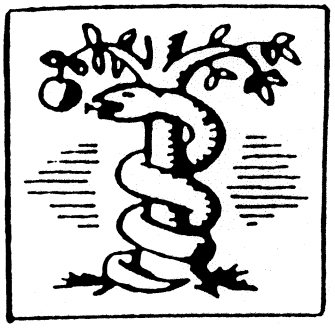


THE INCARNATE REDEEMER FROM SIN

Hamartiology



THE INDISPENSABLE RESTRAINER OF SIN





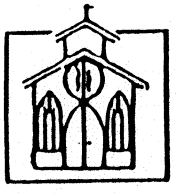
THE INITIAL REBELS IN SIN



THE INDESCRIBABLE RUIN BY SIN



THE INDISPENSABLE REMEDY FOR SIN



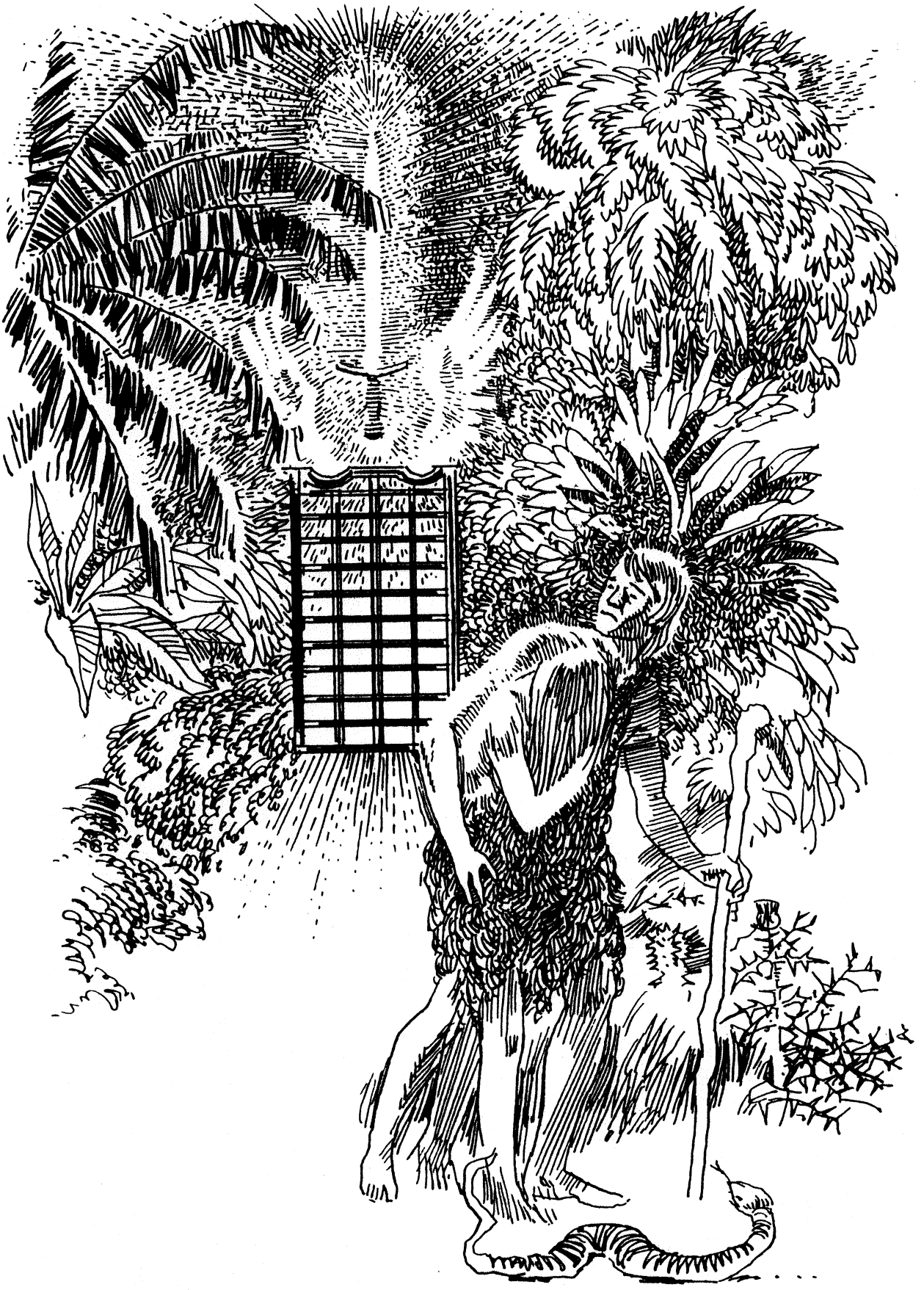
THE IMPORTANT REFUGE FOR SINNERS



THE INEXORABLE REMOVAL OF SIN

HAMARTIOLOGY



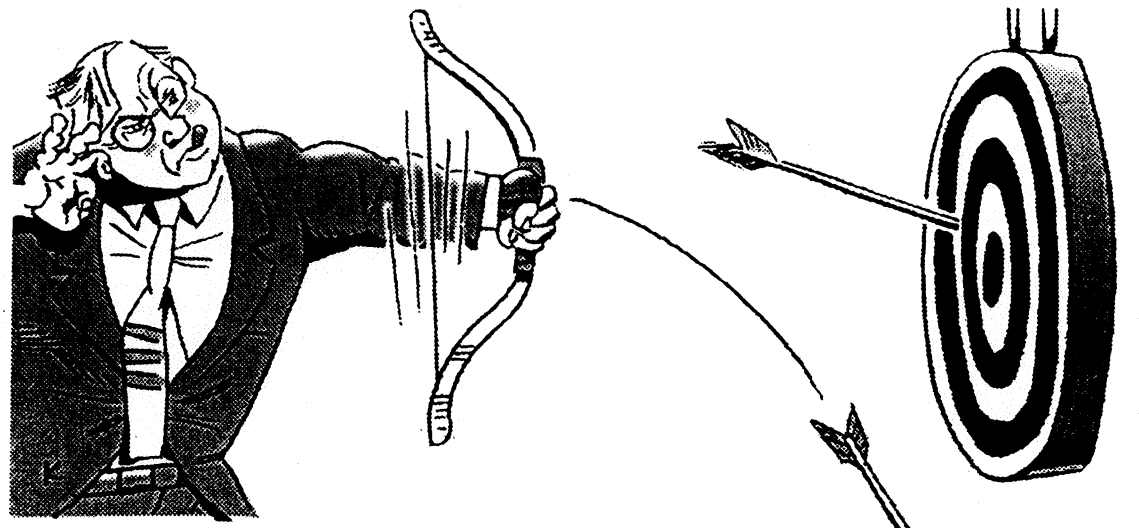


Bizarro

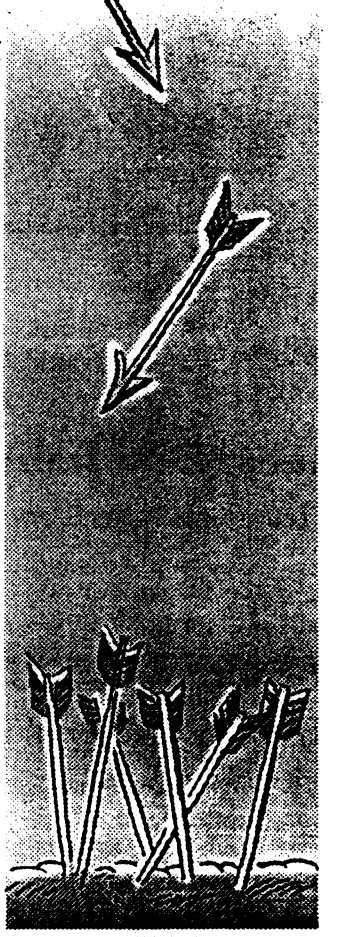

IF ELECTED, I PROMISE FREE APPLES FOR EVERYONE!
VOTE
THE FIRST POLITICIAN
PIRARO. ©DAN PIRARO 1996. DIST. BY UNIVERSAL PRESS SYND.
WWW.UEXPRESS.COM
11/16

SIN

חָטָא, ἁμαρτάνω



Sin (properly חַטָּאָה, *ἁμαρτία*, both originally signifying *to miss*) is any action, word, desire, purpose, or omission contrary to the law of God; a voluntary violation of, or failure to comply with, the divine law (Rom. iii, 20; iv, 15; vii, 7; James iv, 17). Whether such a law be revealed in the holy oracles, or in the constitution of our nature, the violation constitutes the transgressor a sinner (Rom. i, 19–32; ii, 11–15).



Hamartia:
"The metaphor behind the word is missing the mark . . . this is not only a negative idea but includes the positive idea of hitting some wrong mark." Charles C. Ryrie

MK



CYCLOPÆDIA

OF

BIBLICAL,

THEOLOGICAL, AND ECCLESIASTICAL

LITERATURE.

PREPARED BY

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

AND

JAMES STRONG, S.T.D.

VOL. IX.—R H—S T.

OMAHA BIBLE INSTITUTE LIBRARY SHELF NO.

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

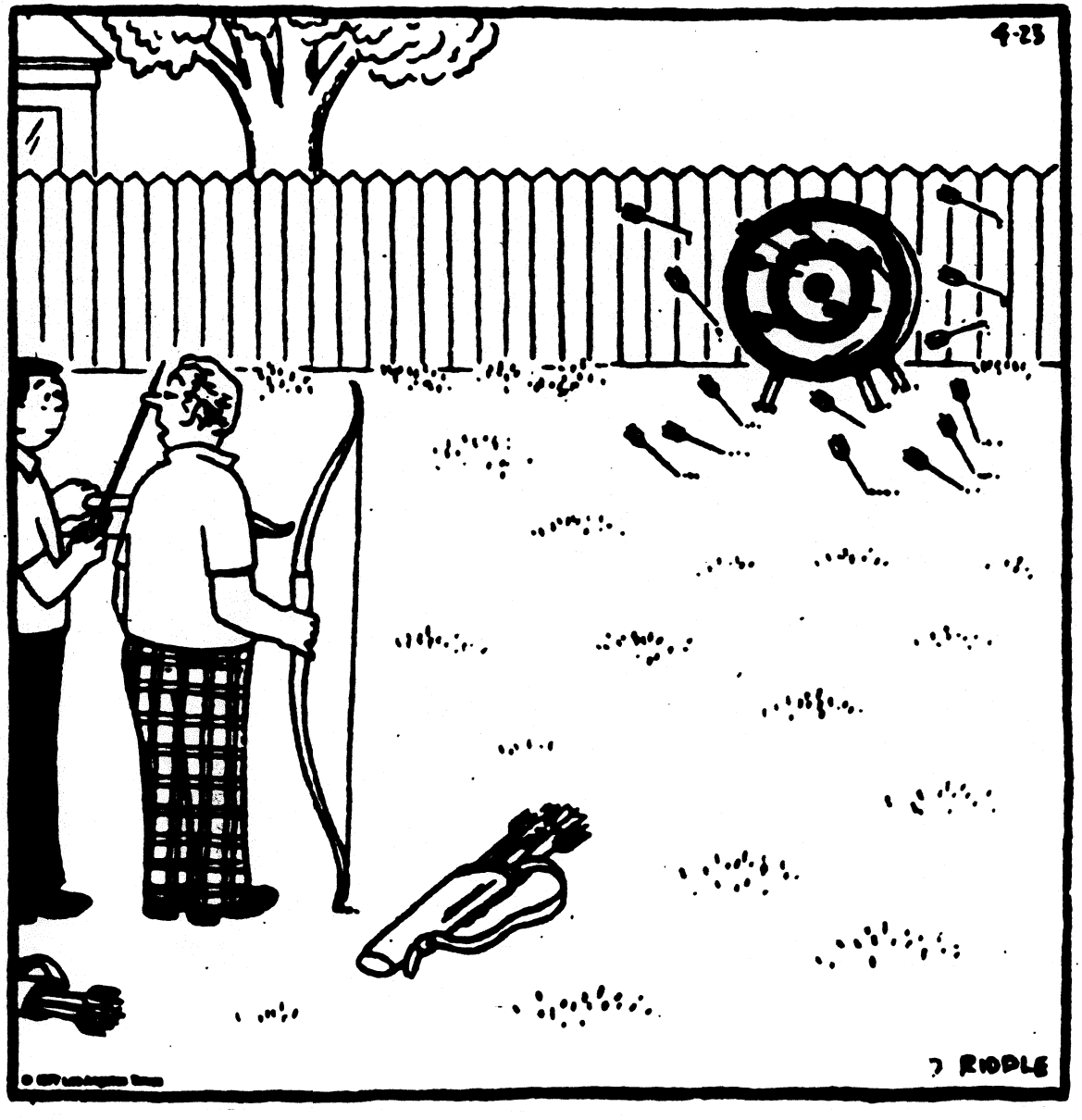
Sin (properly חַטָּאָה, *ἁμαρτία*, both originally signifying *to miss*) is any action, word, desire, purpose, or omission contrary to the law of God; a voluntary violation of, or failure to comply with, the divine law (Rom. iii, 20; iv, 15; vii, 7; James iv, 17). Whether such a law be revealed in the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

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

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

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

Mr. Tweedy



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



CYCLOPÆDIA

OF

BIBLICAL,

THEOLOGICAL, AND ECCLESIASTICAL

LITERATURE.

PREPARED BY

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

AND

JAMES STRONG, S.T.D.

VOL. IX.—RIGHT

OMAHA INSTITUTE
BIBLE LIBRARY
SHELF NO.

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

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

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

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

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

NEW TESTAMENT WORDS FOR SIN

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

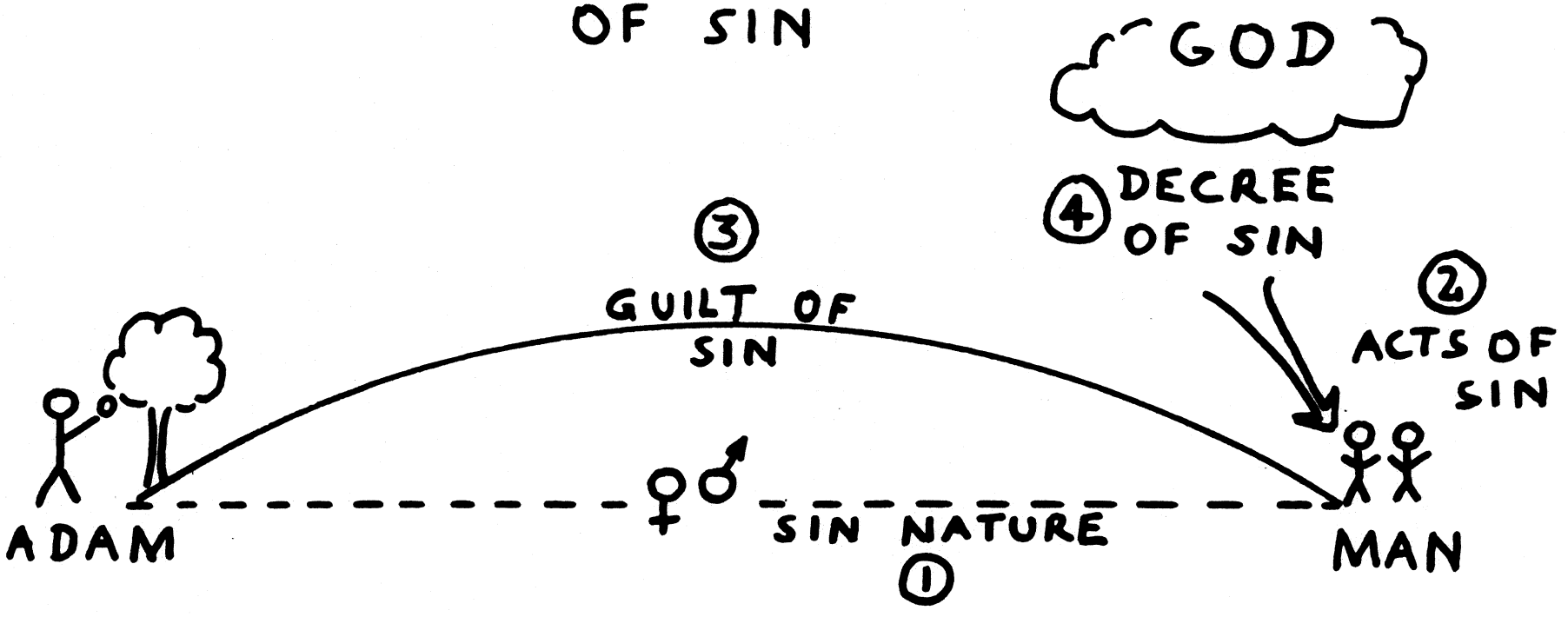
NEW TESTAMENT WORDS FOR SIN

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

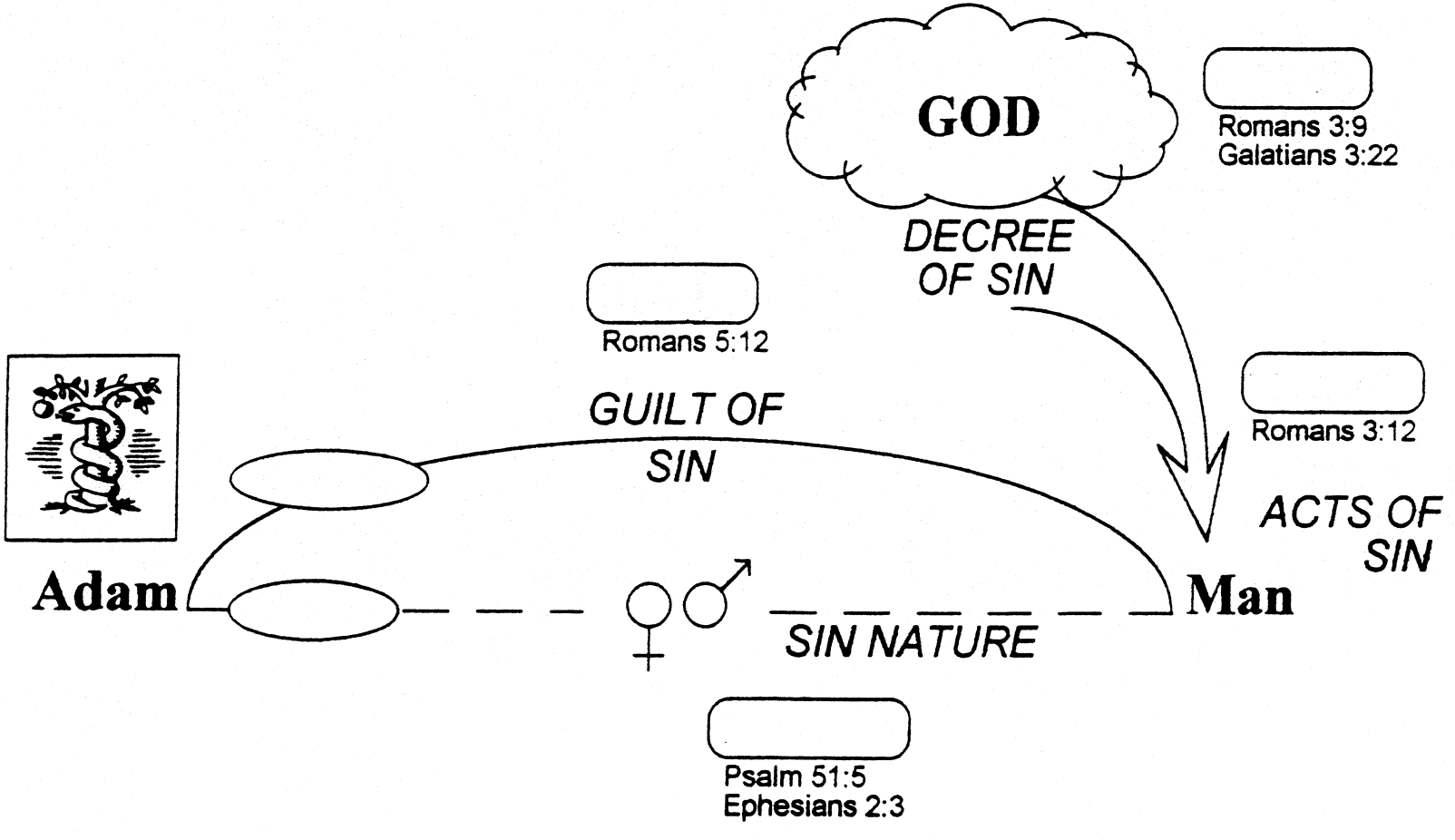
Reasons for Condemnation	Scripture	Meaning	Transmission	Penalty	Remedy	Scripture
Personal Sins	Romans 3:12 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.	Sins committed by individuals, wilfully or by ignorance; missing the mark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

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

THE FOUR TYPES OF SIN

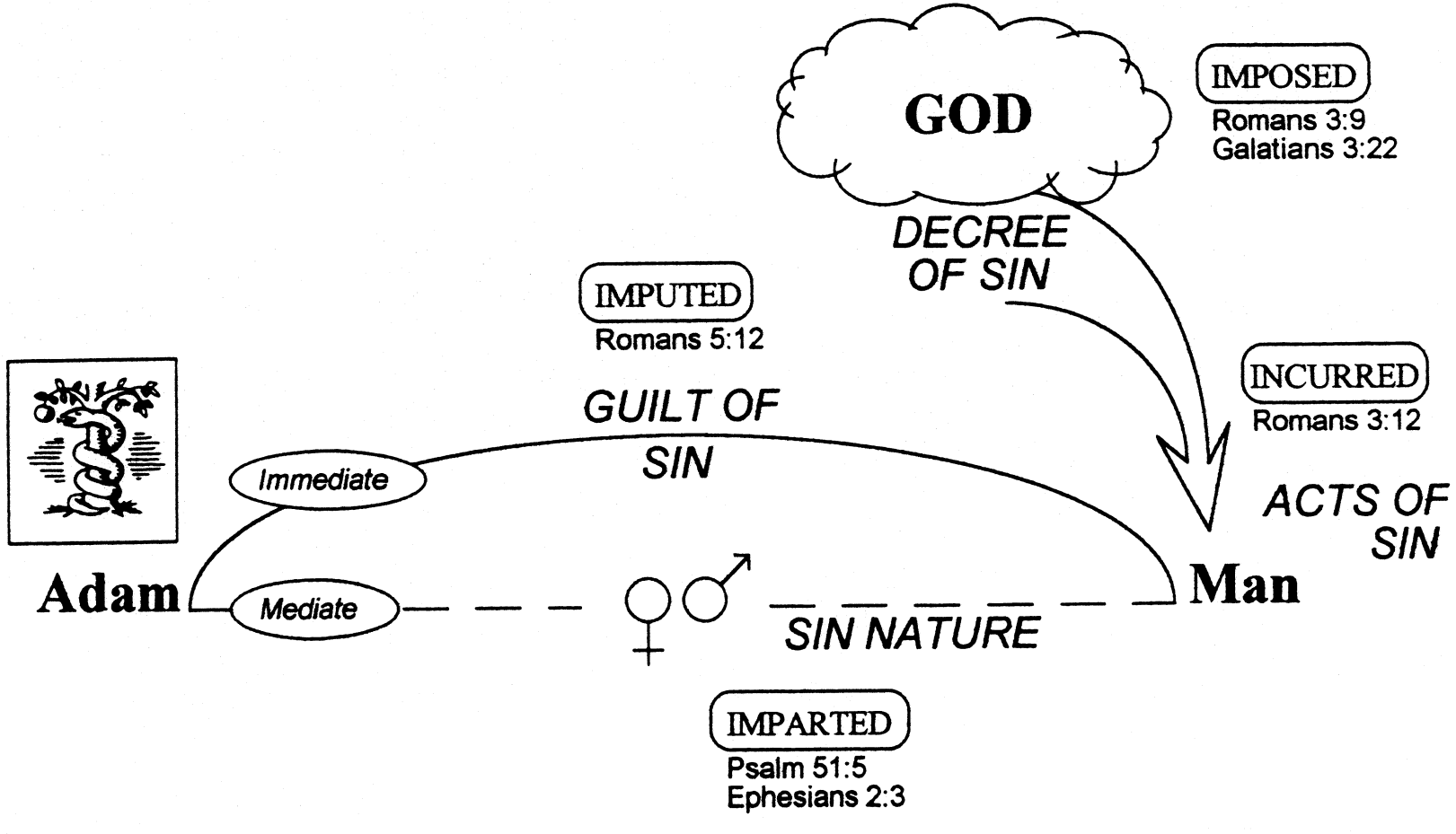


THE FOUR TYPES OF SIN



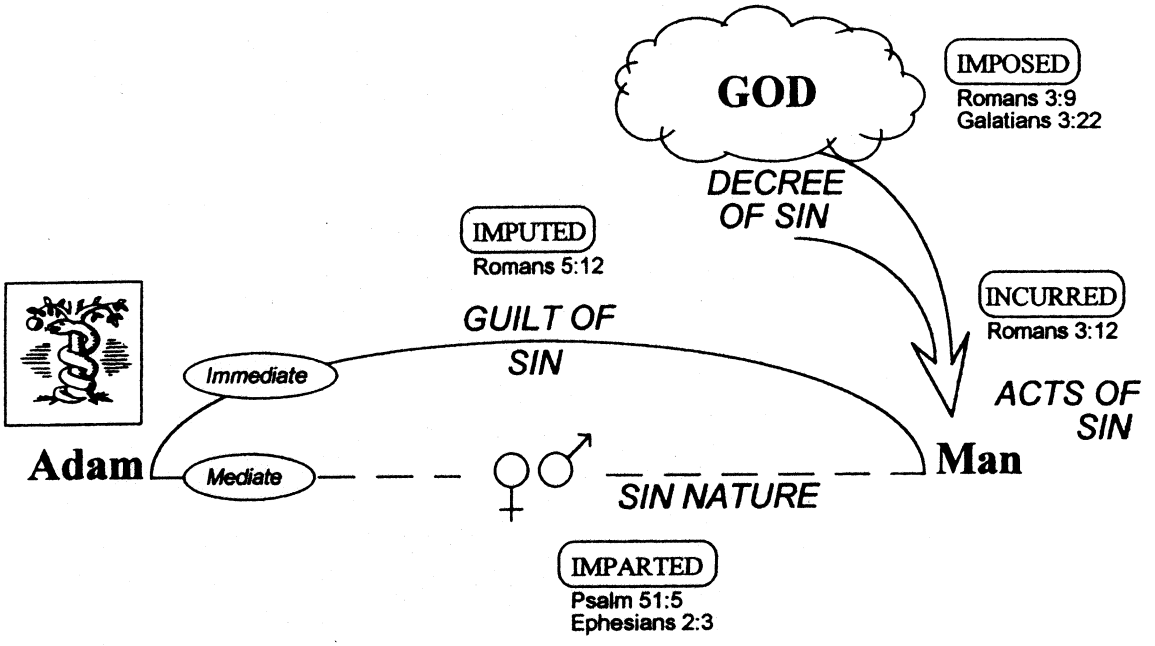
Manfred E. Kober, Th.D.

THE FOUR TYPES OF SIN



Manfred E. Kober, Th.D.

THE FOUR TYPES OF SIN



Manfred E. Kober, Th.D.

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

what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.
20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.
21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;
22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.
23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.
24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.
25 And they were both naked, the man and his wife, and were not ashamed.

CHAPTER 3

NOW the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?
2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
4 And the serpent said unto the woman, Ye shall not surely die:
5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.
6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.
7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.
8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.
9 And the LORD God called unto Adam, and said unto him, Where *art* thou?
10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.
11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?
12 And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.
13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.
14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:
15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.
16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.
17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in



As runs the Glass,
Man's life doth pass

My book and Heart
Shall never part.

Job feels the rod,
Yet blesses God.

Proud Korah's troop
Was swallowed up

The Lion bold
The Lamb doth hold.

The Moon gives light
In time of night.

G H I J K L M

While the basic format of the primers remained the same, some of the woodcuts and couplets were changed according to the times. Following the Revolution, the symbol for the letter K was changed from the King to Korah.



Time cuts down all
Both great and small

Uriah's beauteous wife
Made David seek his life.

Whales in the sea
God's voice obey.

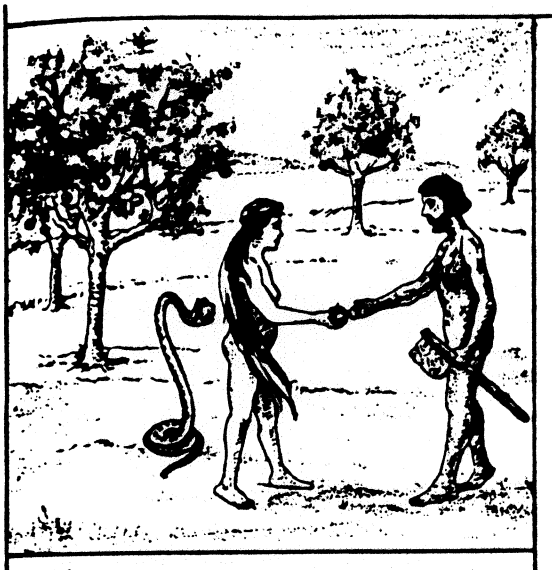
Xerxes the Great did die,
And so must you and I.

Youth forward slips,
Death soonest nips.

Zaccheus, he
Did climb the tree,
His Lord to see.

T U V W X Y Z

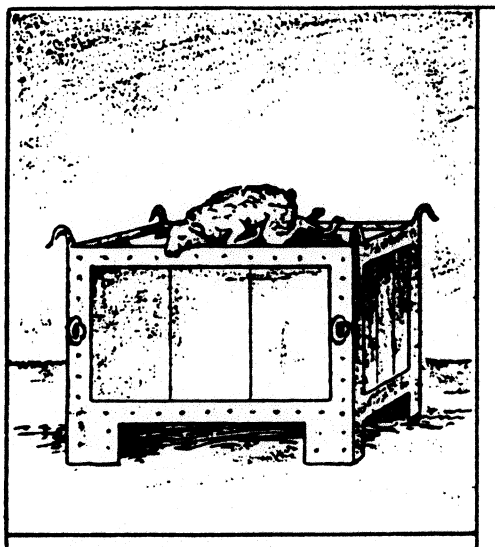
THE SIN DOCTRINE



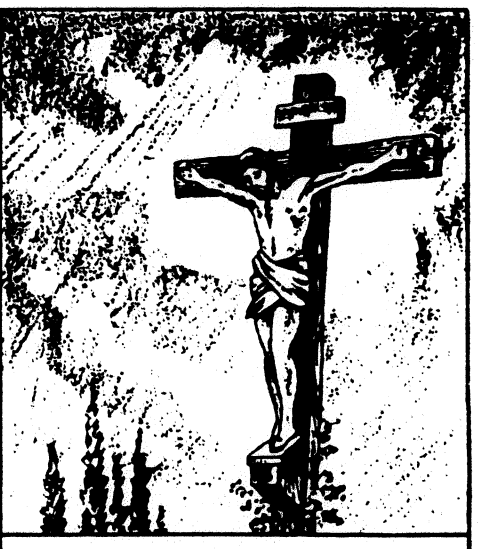
The Entrance of Sin into the World. Rom. 5:12,13



The Result of Sin in the World. Rom. 7:15-17

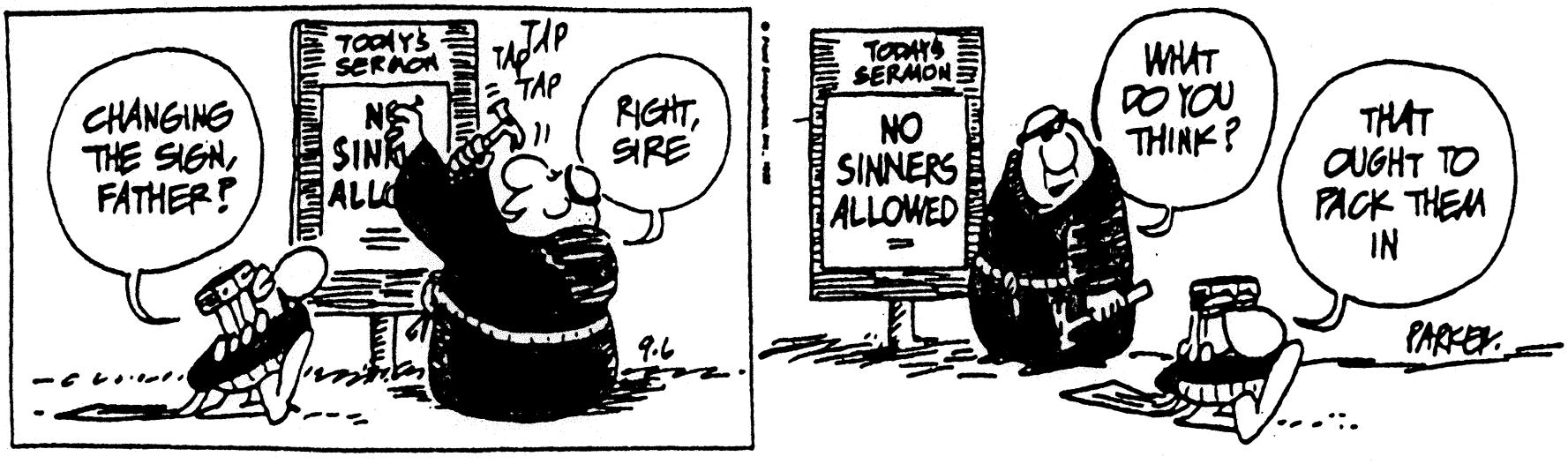


God's Temporary Provision for Sin. Heb. 9:6-10

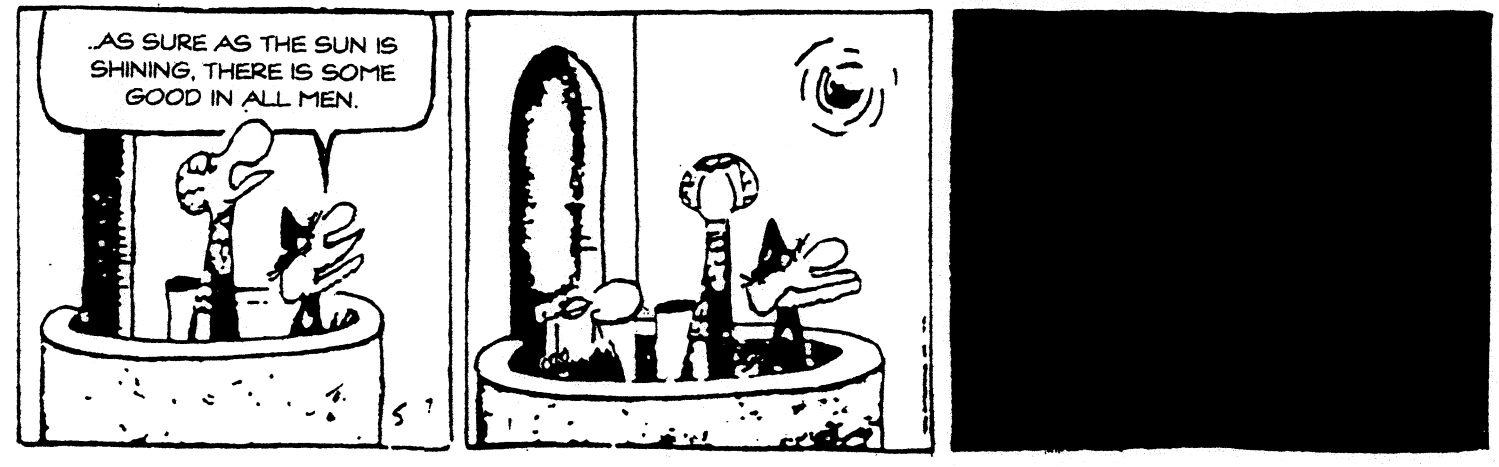


God's Permanent Provision for Sin. Col. 1:19,20

THE WIZARD OF ID



THE WIZARD OF ID

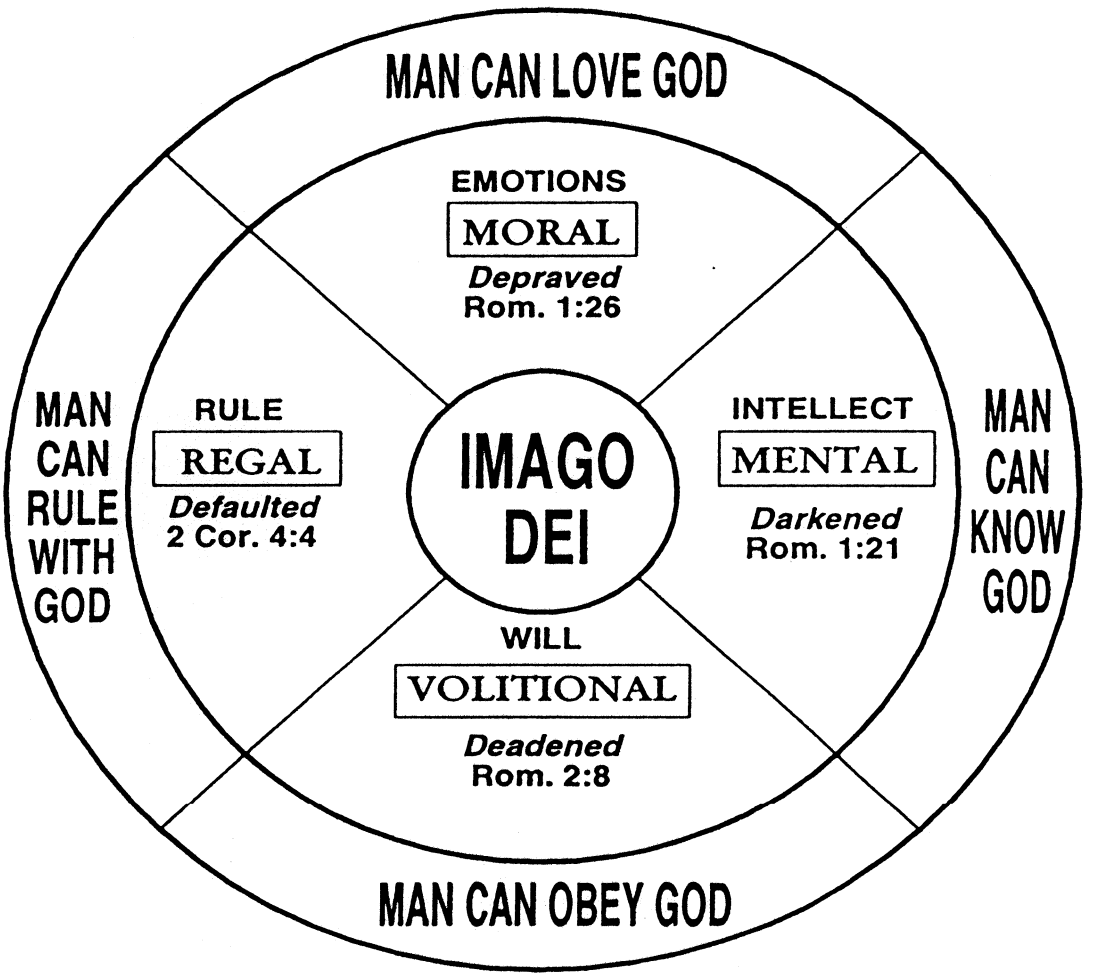


The Willies



MAN IN THE IMAGE OF GOD

Genesis 1:26-28

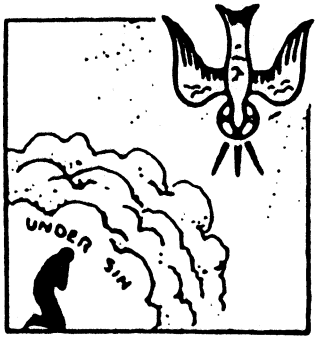


EPH. 2:1, "And you hath he quickened who were dead in trespasses and sins."

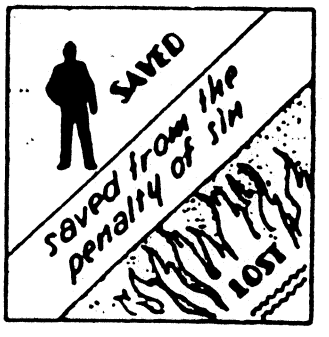
Manfred E. Kober, Th.D.

SANCTIFICATION IN ITS FOUR STAGES

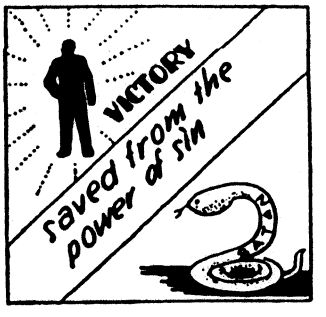
PREPARATORY SANCTIFICATION
2 THESS. 2:13



POSITIONAL SANCTIFICATION
1 COR. 1:2 cf. 6:11



PROGRESSIVE SANCTIFICATION
1 PETER 1:16



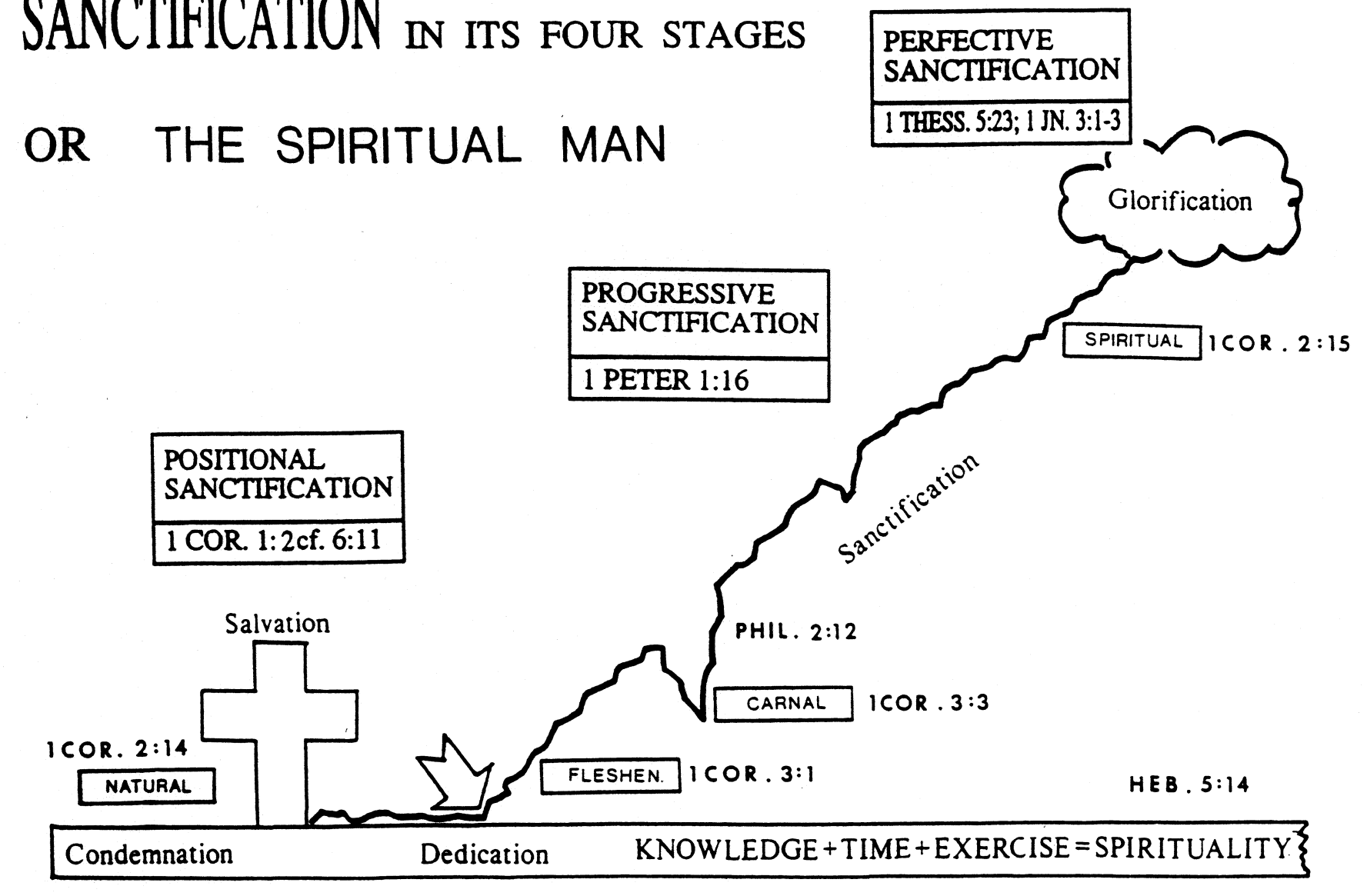
PERFECTIVE SANCTIFICATION
1 THESS. 5:23; 1 JN. 3:1-3



Manfred E. Kober, Th.D.

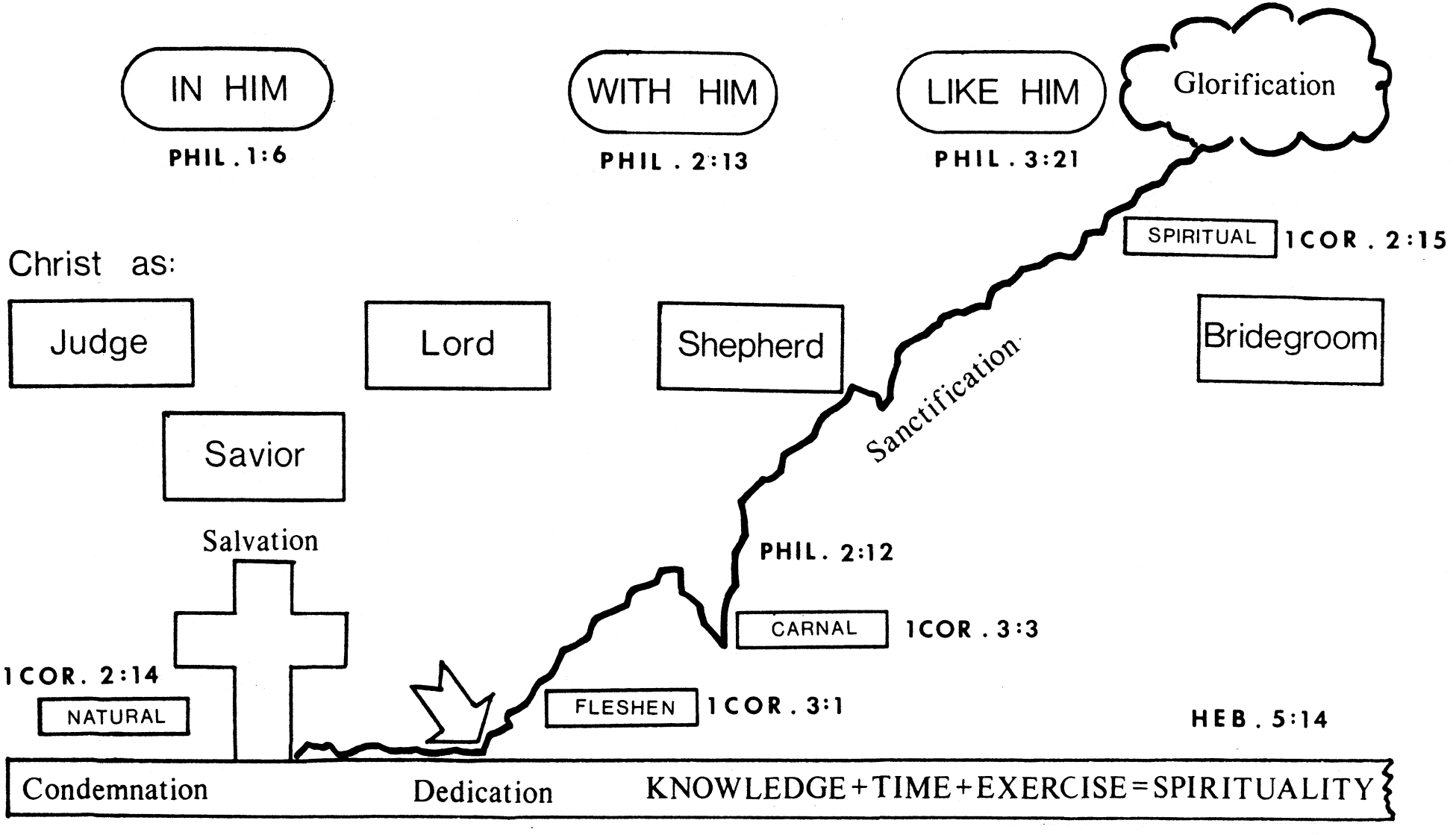
SANCTIFICATION IN ITS FOUR STAGES

OR THE SPIRITUAL MAN



Manfred E. Kober, Th.D.

THE SPIRITUAL MAN



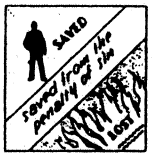
Manfred E. Kober, Th.D.

SANCTIFICATION IN ITS FOUR STAGES

PREPARATORY SANCTIFICATION
2 THESS. 2:13



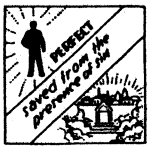
POSITIONAL SANCTIFICATION
1 COR. 1:2 cf. 6:11



PROGRESSIVE SANCTIFICATION
1 PETER 1:16



PERFECTIVE SANCTIFICATION
1 THESS. 5:23; 1 JN. 3:1-3



SANCTIFICATION IN ITS FOUR STAGES

OR THE SPIRITUAL MAN

PERFECTIVE SANCTIFICATION
1 THESS. 5:23; 1 JN. 3:1-3

Glorification

PROGRESSIVE SANCTIFICATION
1 PETER 1:16

SPIRITUAL 1 COR. 2:15

POSITIONAL SANCTIFICATION
1 COR. 1:2 cf. 6:11

Sanctification

Salvation

PHIL. 2:12

CARNAL 1 COR. 3:3

1 COR. 2:14

NATURAL

FLESHEN 1 COR. 3:1

HEB. 5:14

Condemnation Dedication KNOWLEDGE + TIME + EXERCISE = SPIRITUALITY

PREPARATORY SANCTIFICATION
2 THESS. 2:13

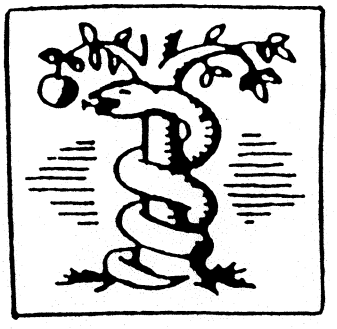
THE CORRUPTION OF THE FLESH AND CHRIST-LIKENESS IN THE SPIRIT

The works of the flesh Gal. 5:19-21, 26	The fruit of the spirit Gal. 5: 22-23
1. adultery	1. love
2. fornication	
3. uncleanness	2. joy
4. lasciviousness	
5. idolatry	3. peace
6. witchcraft	
7. hatred	4. longsuffering
8. variance	
9. emulations	5. gentleness
10. wrath	
11. strife	6. kindness
12. seditions	
13. heresies	7. faith
14. envyings	
15. murders	8. meekness
16. drunkenness	
17. revellings	9. temperance
18. vainglory	

Manfred E. Kober, Th.D.



The Three Avenues of Temptation



AVENUES & ENEMIES	BIBLICAL ILLUSTRATIONS	
	EVE - Genesis 3	CHRIST - Mt.4, Mk.1, Lk.4
LUST OF FLESH The Flesh		
LUST OF EYES The World		
PRIDE OF LIFE The Devil		

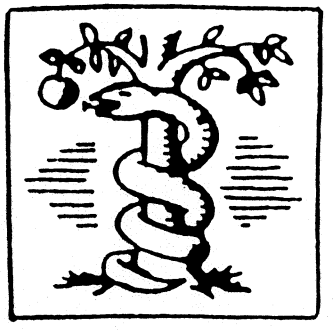
Manfred E. Kober, Th.D.

MK

1 JOHN 2:16

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

The Three Avenues of Temptation



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

Manfred E. Kober, Th.D.

MK

1 JOHN 2:16

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

Some Major Views of Sanctification

1.The Arminian View:

Perfectionism, total sanctification—"nothing of me and all of Christ"

2.The Reformed View:

Lordship salvation—"either He is Lord of all or not Lord at all"

3.The Libertine View:

Total freedom—"total liberty in Christ"

4.The Legalism View:

Bound by commandments—"blessings based on obedience"

5.The Keswick View:

Revivalism—"a spiritual high"

6.The Higher Plane View:

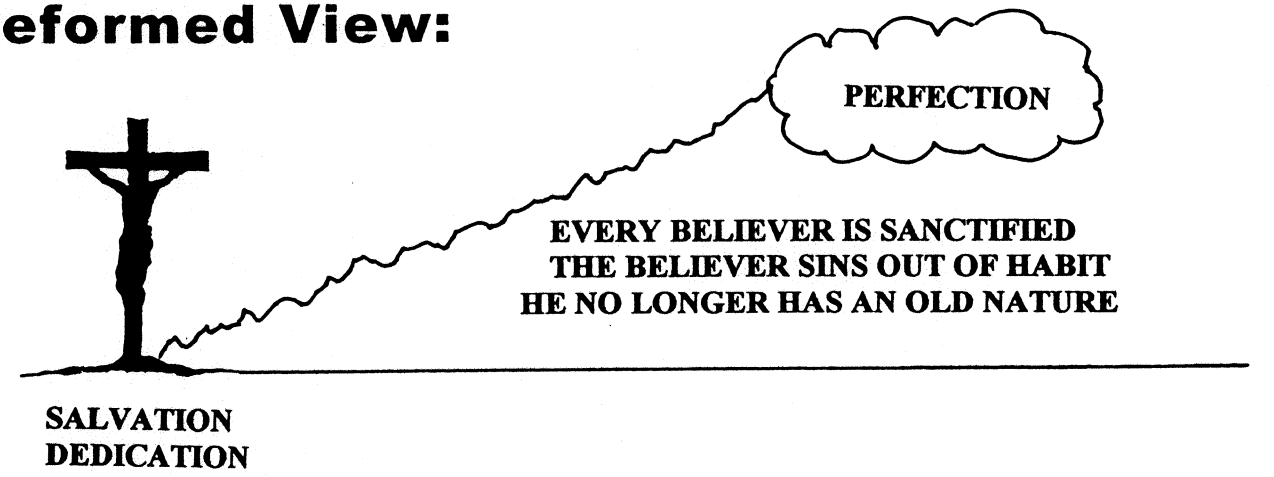
Resting in God—"let go and let God"

7.The Dispensational View:

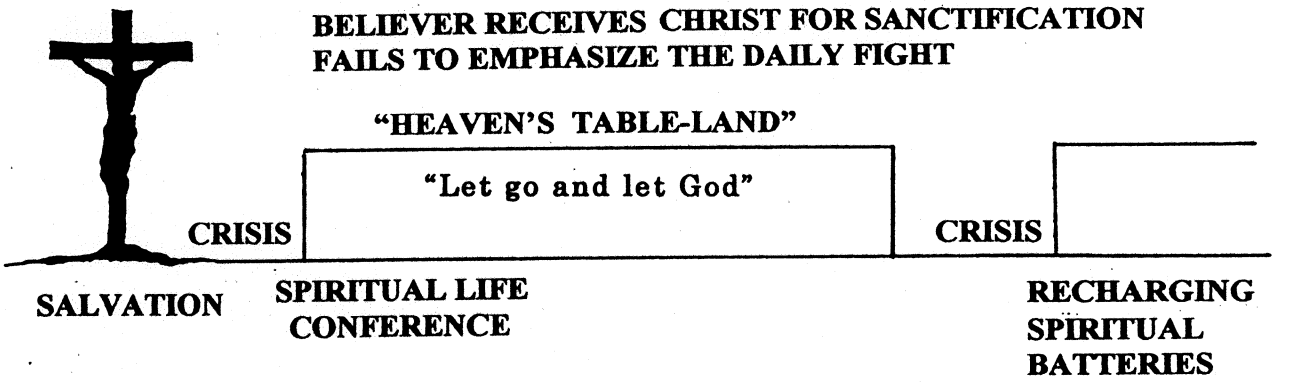
Progressive sanctification—"free from the Mosaic Law, free to obey the Lord"

THREE VIEWS OF THE SPIRITUAL LIFE

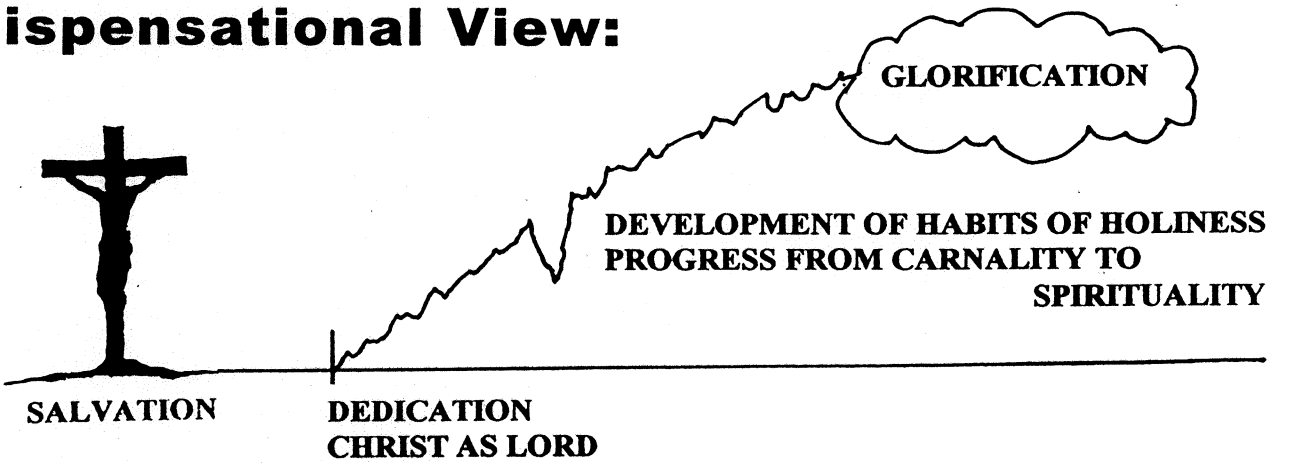
The Reformed View:



The Keswick View:

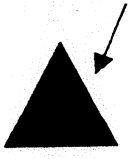
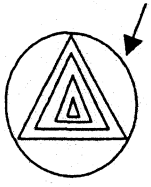
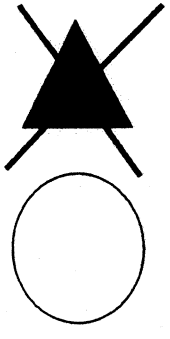
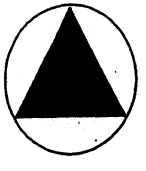


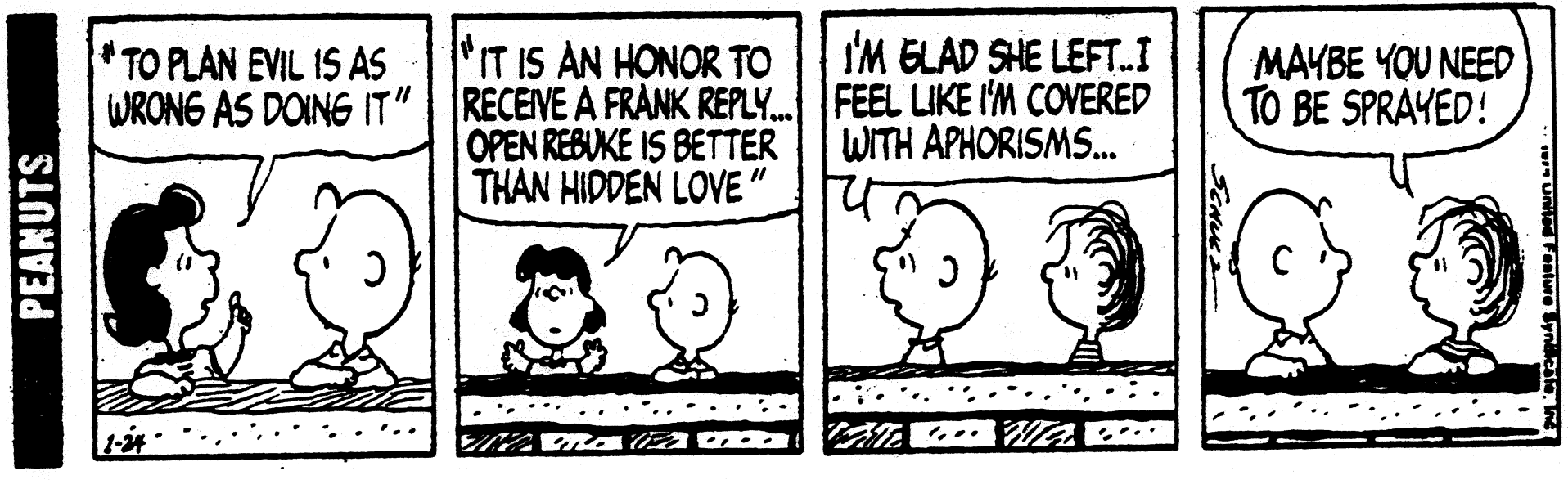
The Dispensational View:



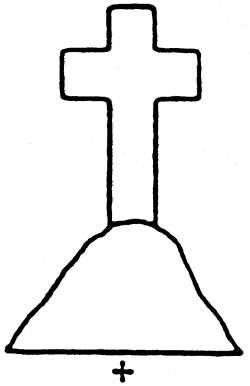
Manfred E. Kober, Th.D.

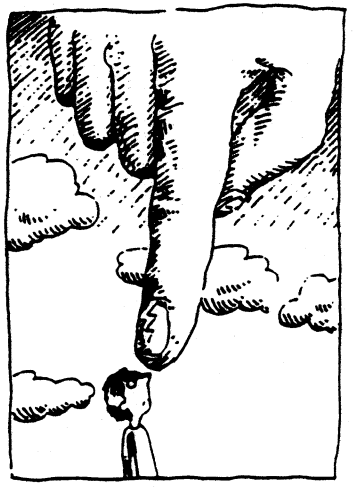
THE THREE MAJOR VIEWS ON THE BELIEVER'S TWO NATURES

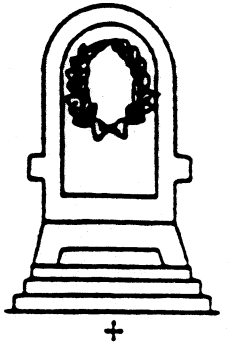
THE 3 VIEWS		*THE POSITION*	*THE PROPONENTS*	*THE PROOF*	*THE PROBLEMS*
UNBELIEVER	BELIEVER				
OLD NATURE 	NEW NATURE  PERFECTIONISM	**ARMINIANISM** THE OLD NATURE GRADUALLY RECEDES, EVENTUALLY LEADING TO SINLESS PERFECTION.	**WESLEYAN METHODISTS** **ASSEMBLIES OF GOD** **HOLINESS CHURCHES**	**Mt. 5:20**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


PEANUTS
"TO PLAN EVIL IS AS WRONG AS DOING IT"
1-24
"IT IS AN HONOR TO RECEIVE A FRANK REPLY... OPEN REBUKE IS BETTER THAN HIDDEN LOVE"
I'M GLAD SHE LEFT..I FEEL LIKE I'M COVERED WITH APHORISMS...
MAYBE YOU NEED TO BE SPRAYED!
SCHULZ
1971 UNITED FEATURE SYNDICATE, INC.

The Believer's 3 Judgments







As a Sinner at the Cross	As a Son During Life	As Servant at the Bema
Gal. 3:13 1 Pet. 2:29	1 Cor.11:31-32 Heb. 12:5-7	Rom. 14:10-12 1 Cor. 4:1-5
1	2	3

Manfred E. Kober, Th.D.

Four Kinds of God's Forgiveness of Sin

1. *Initial Judicial Forgiveness*
   Time: At the moment of belief in Christ
   Nature: Conditioned on faith alone
   Sins involved: All previous sins committed before justification
   Result: Eternal life

2. *Initial Fellowship Forgiveness*
   Time: At the moment of belief in Christ
   Nature: Removal of estrangement
   Sins involved: All previous sins committed before justification
   Result: Fellowship with God begun (1 John 1:7)

3. *Repetitive Judicial Forgiveness*
   Time: At the moment a Christian sins
   Means: Jesus' work as the believer's Advocate
   Nature: Immediate and unconditional
   Sins involved: Sins committed in a believer's life

4. *Repetitive Fellowship Forgiveness*
   Time: When a Christian confesses his sin
   Means: Jesus' ministry as the believer's High Priest
   Nature: Conditioned on confession
   Result: Fellowship with God restored (1 John 1:9)

Four Kinds of God's Forgiveness of Sin

1. *Initial Judicial Forgiveness*
   Time: At the moment of belief in Christ
   Nature: Conditioned on faith alone
   Sins involved: All previous sins committed before justification
   Result: Eternal life

2. *Initial Fellowship Forgiveness*
   Time: At the moment of belief in Christ
   Nature: Removal of estrangement
   Sins involved: All previous sins committed before justification
   Result: Fellowship with God begun (1 John 1:7)

3. *Repetitive Judicial Forgiveness*
   Time: At the moment a Christian sins
   Means: Jesus' work as the believer's Advocate
   Nature: Immediate and unconditional
   Sins involved: Sins committed in a believer's life

4. *Repetitive Fellowship Forgiveness*
   Time: When a Christian confesses his sin
   Means: Jesus' ministry as the believer's High Priest
   Nature: Conditioned on confession
   Result: Fellowship with God restored (1 John 1:9)

The Judgments of Unbelievers at the Second Advent of Christ

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

Manfred E. Kober, Th.D.

The Judgments of Unbelievers at the Second Advent of Christ

GROUPS	REFERENCES	PUNISHMENT
Antagonists of the believer	2 Thess. 1:7-8	Flaming vengeance of Jesus Christ
Armies at Armageddon	Rev. 19:21	Slain with a sword from Jesus' mouth
Antichrist and the False Prophet	Rev. 19:20	Cast alive into the Lake of Fire
Apostates	2 Peter 2:9 Jude 15	Judgment of God
Accursed of Israel	Ezek. 20:38	Purged out by God
Abominable among the Gentiles	Matt. 25:45-46	Everlasting punishment
Arch-enemy Satan and his host	Rev. 20:1-3 Zech. 13:2	Cast into bottomless pit Banished by God

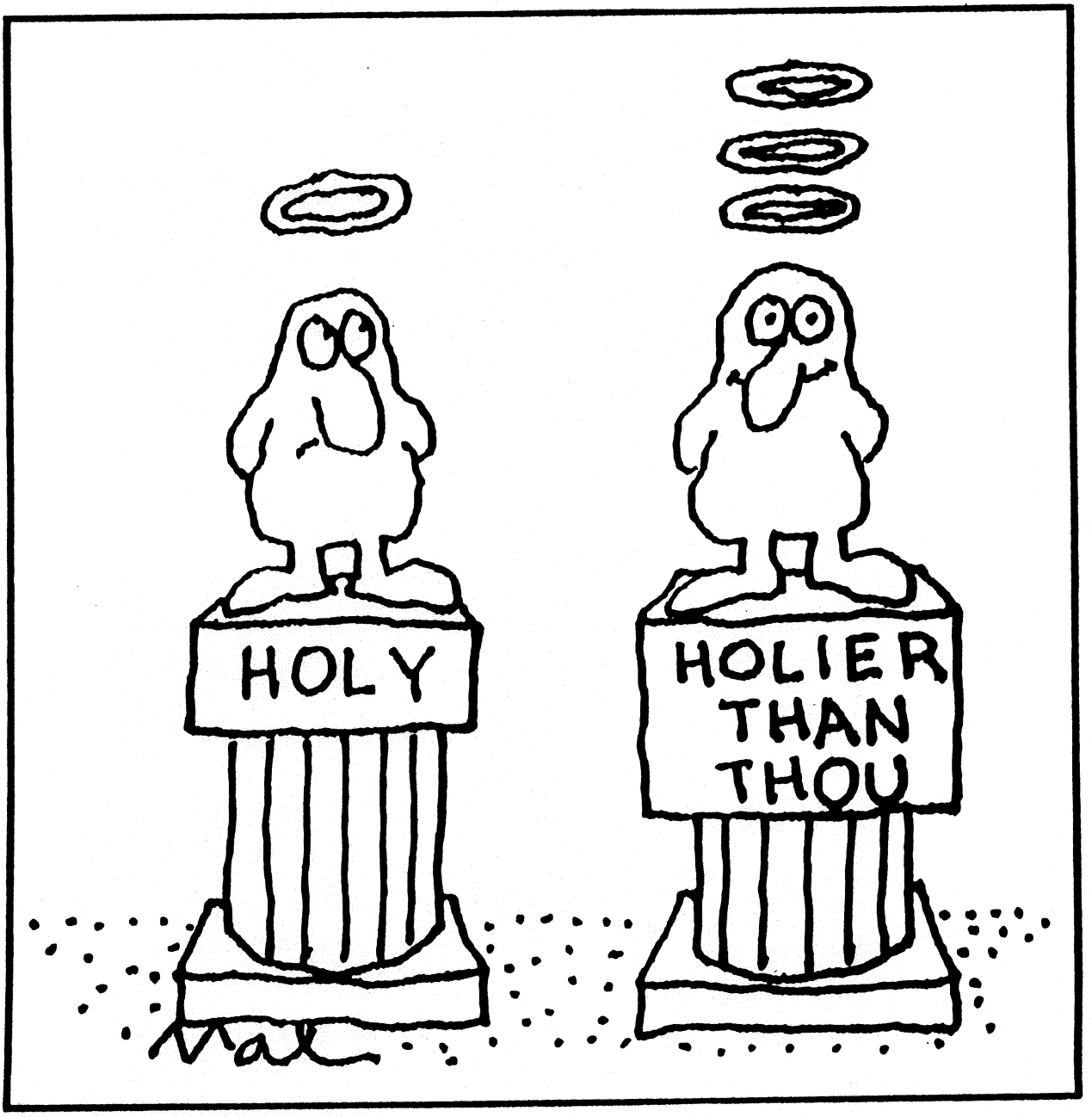
Manfred E. Kober, Th.D.

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

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

THE SERPENT AND THE SAVIOR

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



© 1990 Mal Ent., Inc.

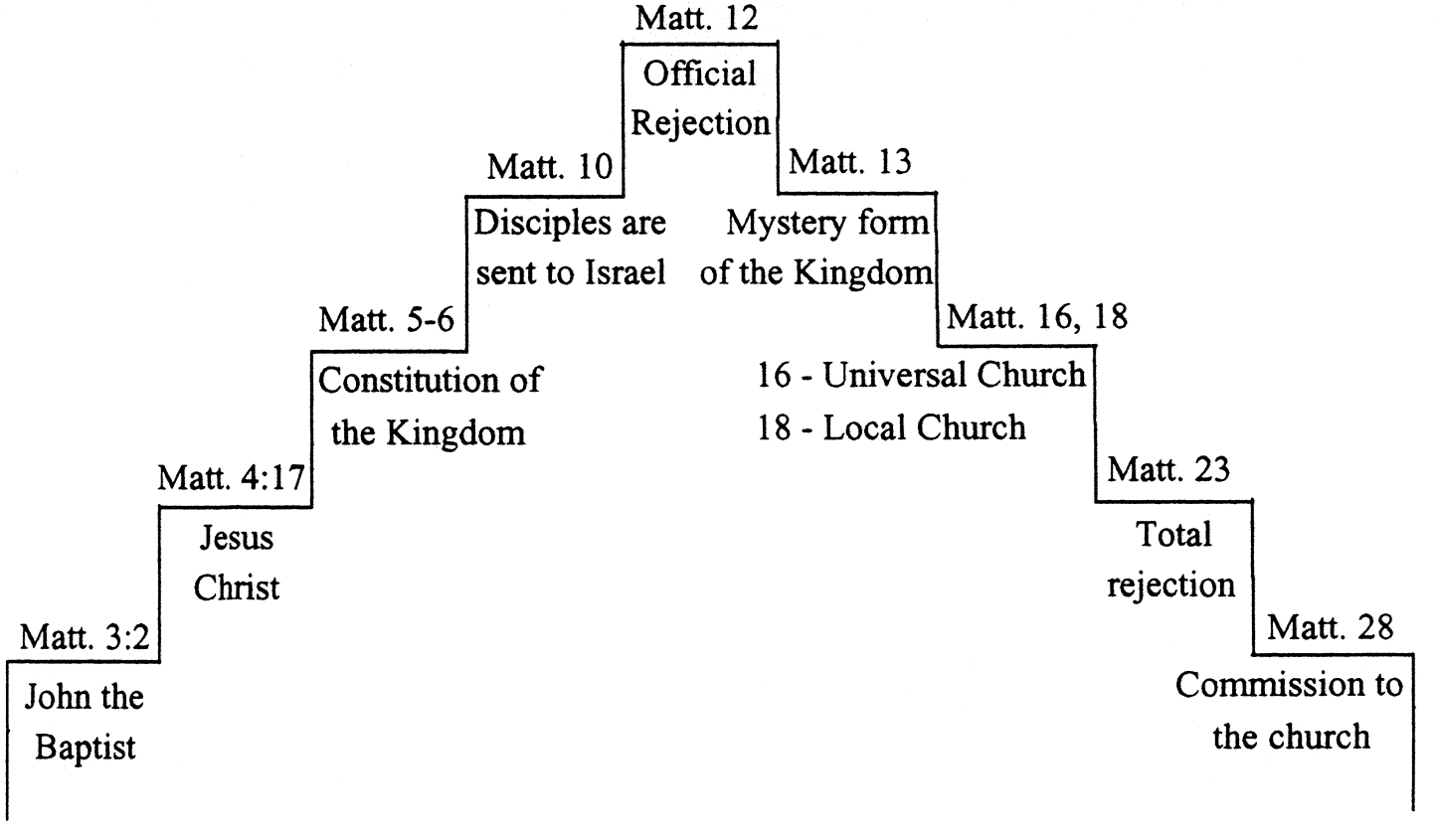
The Willies


THE WAY I LOOK AT IT, COSGROVE, IF THE SINS OF COMMISSION DON'T GET ME THE SINS OF OMISSION WILL!

THE SIN AGAINST THE HOLY SPIRIT

or

THE UNPARDONABLE SIN



Prerequisites to committing the unpardonable sin:

1) Presence of Christ
2) Stupendous miracles
3) In the power of the Spirit
4) Attribute miracles to Satan

Manfred E. Kober, Th.D.

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

2.TIM.3

ST. MARK 9

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.
43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:
44 Where their worm dieth not, and the fire is not quenched.
45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:
46 Where their worm dieth not, and the fire is not quenched.
47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:
48 Where their worm dieth not, and the fire is not quenched.

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18. See also John 3:36.



"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost."—Titus 3:5.

Heaven's door will open only to such who have been regenerated and washed from their sins through the blood of the Lord Jesus Christ. All others, no matter how religious or sincere, or how many good works they have done, will not find favor with God, for all our self-righteousness is as filthy rags in His sight.

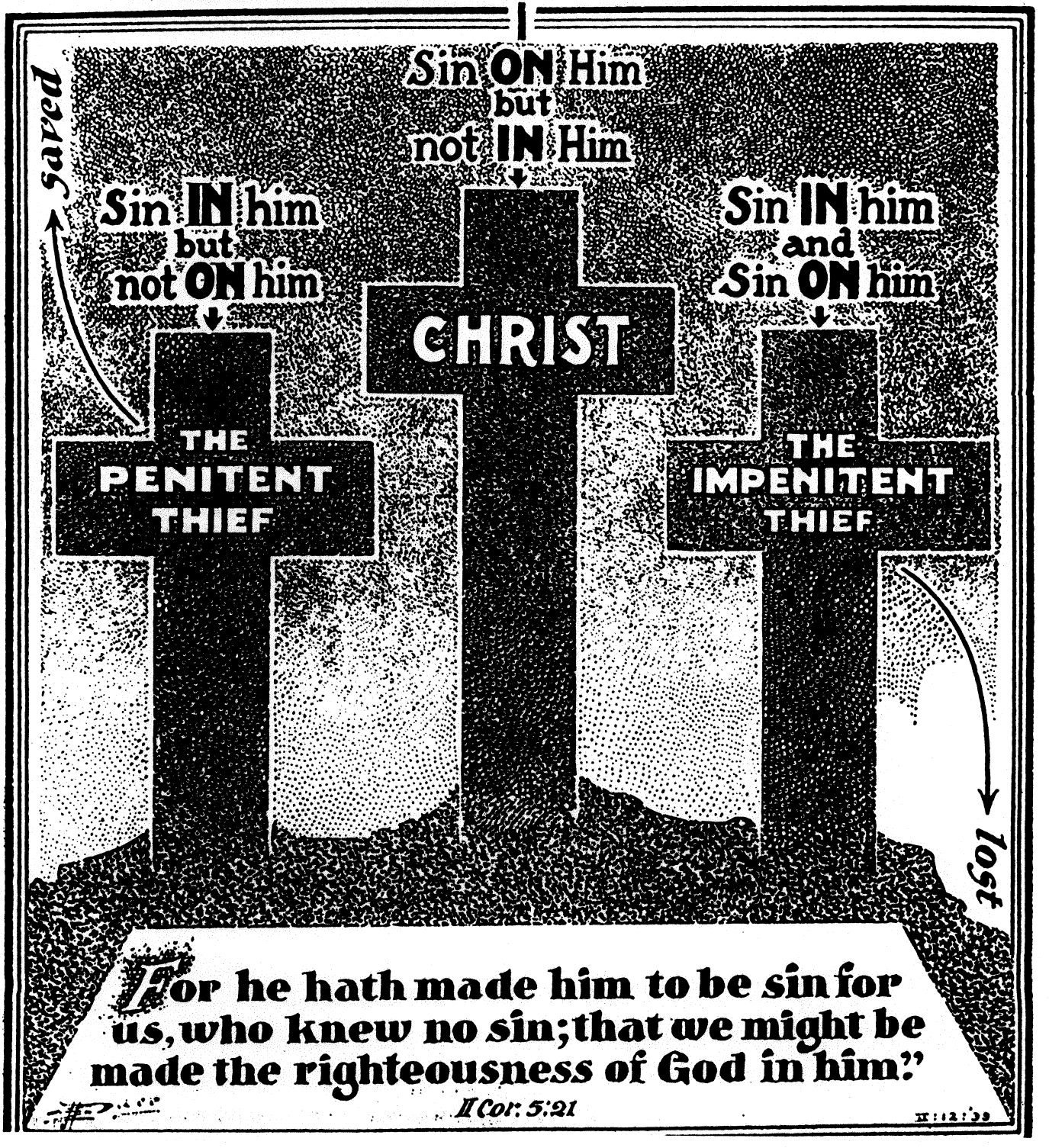
"By grace, thru faith, and that alone,
I'm saved, from sin set free;
Not by works that I have done
Salvation came to me.
How could I come with works of mine
Wrought by a sinful heart?
I thus could share but wrath Divine,
And hear His word, "Depart!"
It is by grace I'm justified,
Not boasting may I know;
My soul in Christ is satisfied,
Peace doth my heart o'er-flow."

—Author unknown

Again I wish to repeat, that multitudes of good, honest, religious people will be disappointed when they come to the end of their earthly pilgrimage, because they lack the new birth. Have you been born again? If not, do not delay, but come to Jesus now!

Tract # A-71 Send for information on 100 others.
FULL SALVATION TRACT SOC., INC.
343 S. George St., York, PA 17403 USA

"THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL"



TOYING WITH A PYTHON

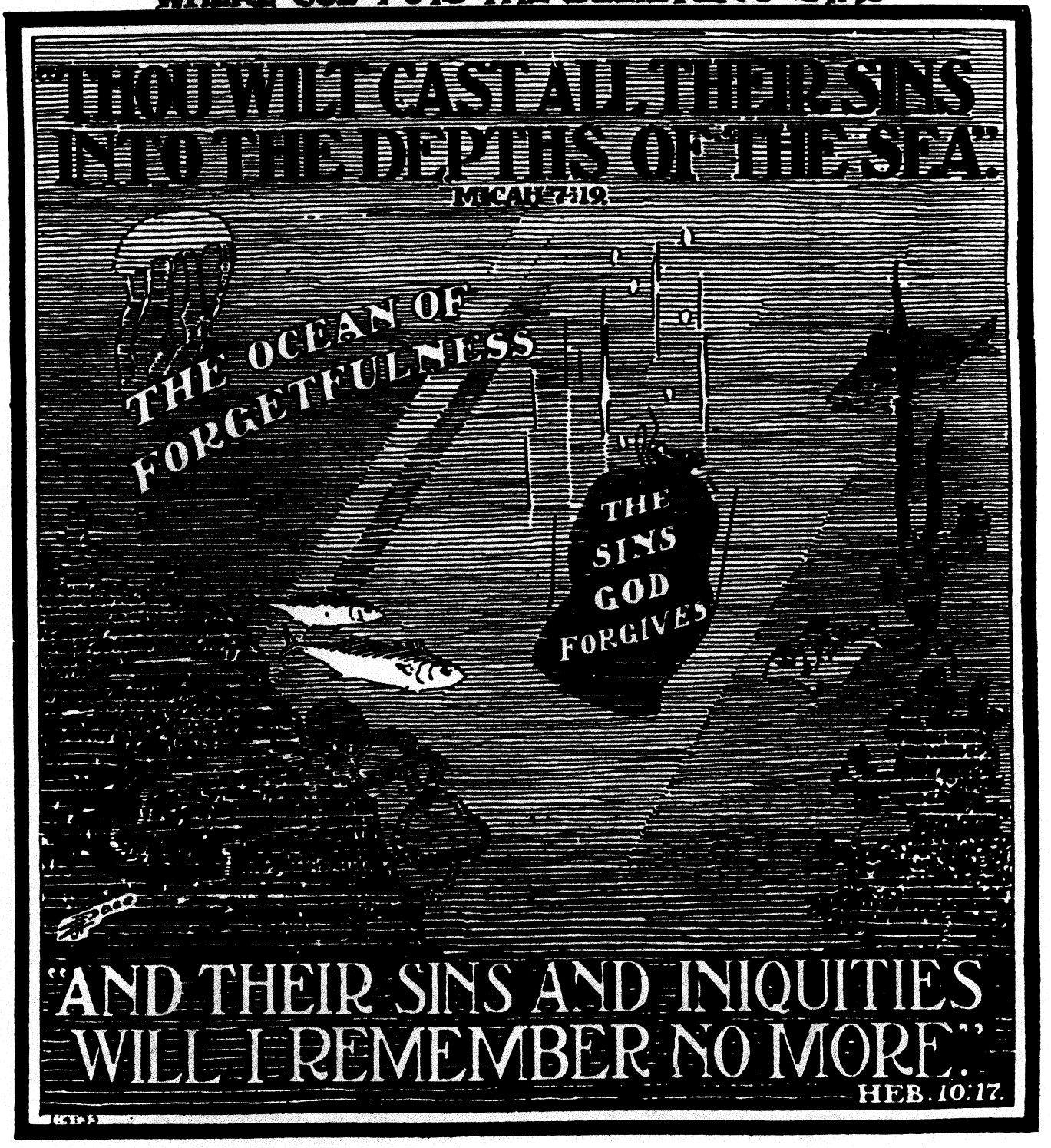
THRILLING BUT FRIGHTFULLY DANGEROUS



"I---beheld among the simple ones, I discerned among the youths, a young man void of understanding." Prov. 7:7.

I:7:35

WHERE GOD PUTS THE BELIEVER'S SINS

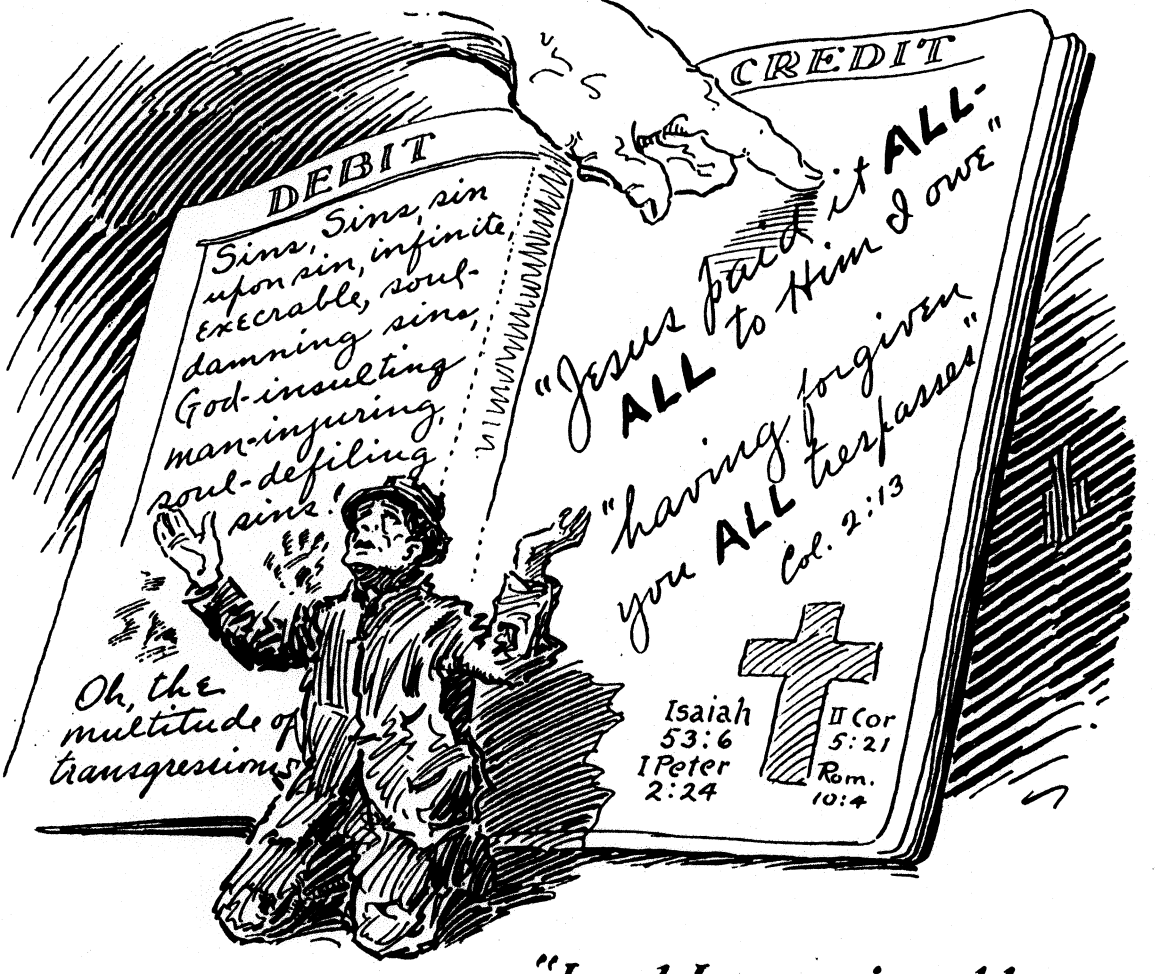




But remember, God also "gave up" (same Greek word, Rom. 8:32) His only Son.


ON THE AUCTION BLOCK
"How many thrills am I bid for my soul?"
HIS SOUL
ALCOHOL
FAME
SINFUL PLEASURE
LUST
SENSUALITY
Pace

"Heaven echoes NOTHING TO PAY!

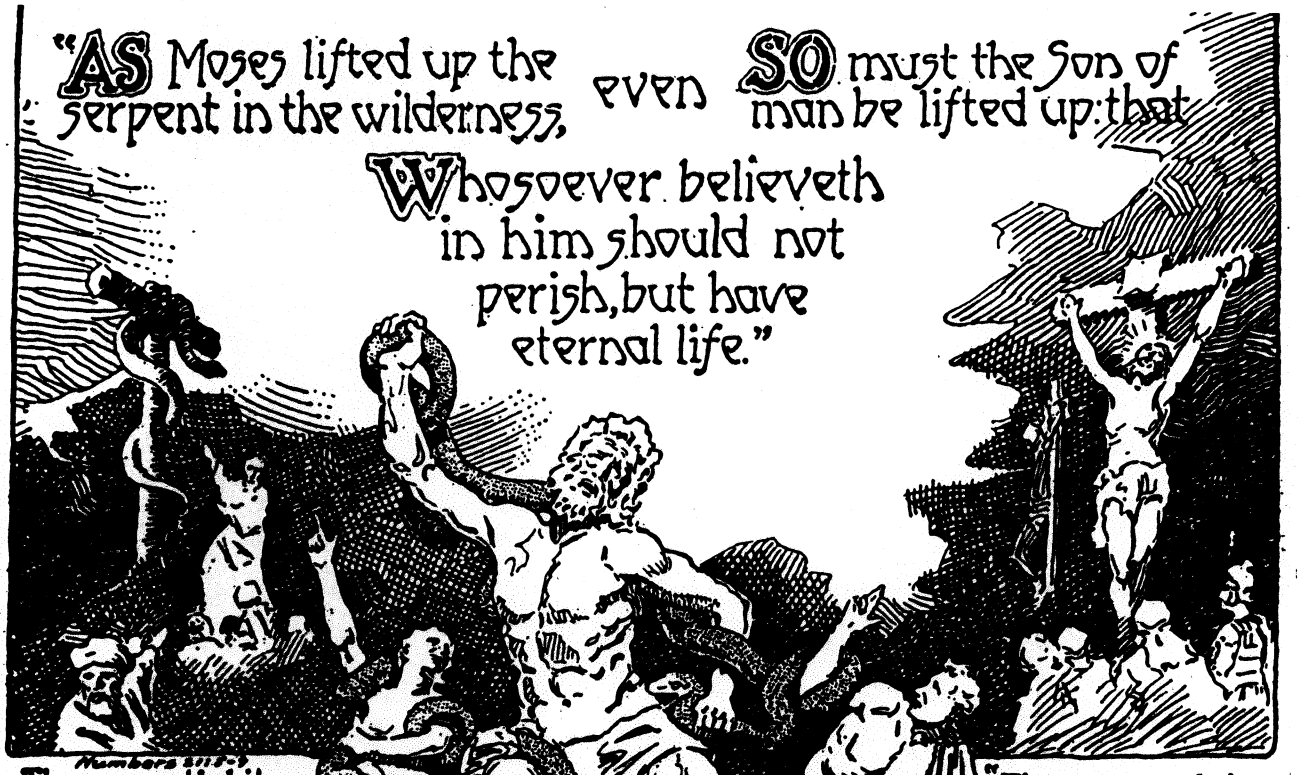


"Lord, I am a miserable bankrupt sinner! I have nothing to pay."

acc

1:4:30

"AS Moses lifted up the serpent in the wilderness, even SO must the Son of man be lifted up: that Whosoever believeth in him should not perish, but have eternal life."



1. The serpent's bite issued in death.
2. The remedy divinely ordered;
3. The likeness of the poisonous reptile,
4. But no poison.
5. Displayed to the view of the victims.
6. Believing issued in health for the body,
7. Supernaturally bestowed

ADAM AND HIS RACE

1. "The wages of sin is death." Rom. 6:23
2. The remedy divinely provided. Acts 2:23
3. "In the likeness of sinful flesh." Rom. 8:3
4. But no sin. I Pet. 2:22
5. "Whom God hath set forth a propitiation" Rom. 3:25
6. Faith in Him issued in "holiness of soul, Acts 16:3
7. Supernaturally bestowed

MATTHEW,
Chap. xxvi:
verse 41.

1 TIMOTHY,
Chap. vi:
verse 9.

JAMES,
Chap. i:
verse 12.

HEBREWS,
Chap. iv:
verse 15.



1 JAMES,
Chap. i:
verse 14.

PSALM
cxix:
verse 37.

PROVERBS,
Chap. xxiii:
verse 31.

PROVERBS,
Chap. v:
verse 8.

TEMPTATION.

And lead us not into temptation, but deliver us from evil. Matt. vi: 13.

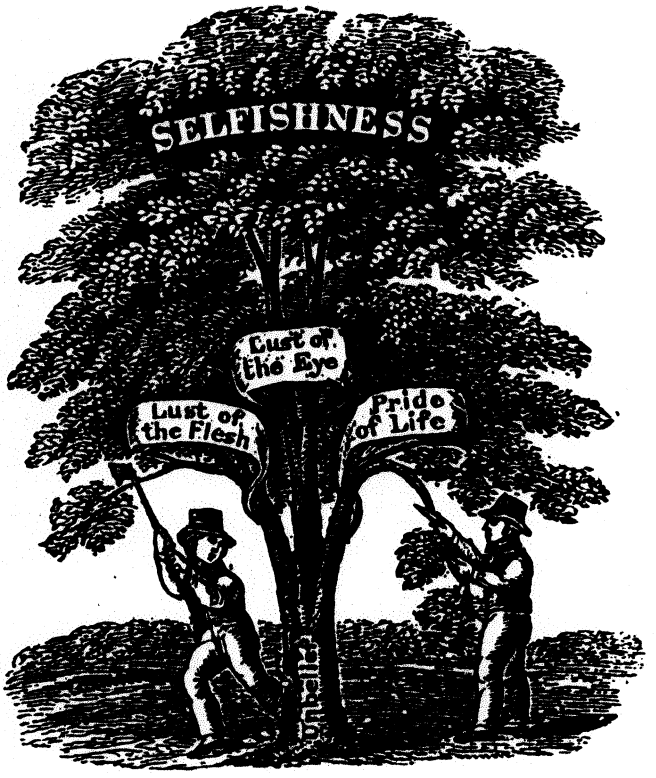
See where the tree its richest foliage wears,
And golden fruit its laden branches bears;
Behold concealed beneath its shade sidelong,
The glossy serpent, with his poisonous tongue;
The simple boy, far from his father's care,
Is well-nigh taken with the gilded snare.
The tempting fruit outspread before his eyes,
Fills him with rapture and complete surprise;
Nor hidden dangers will he wait to see,
But onward hastens to the fatal tree.
His father sees him, and, with faltering breath,
Recalls his loved one from the brink of death;
Nor waits reply, but on the spot he springs,
And saves his darling from the serpent's stings.

2 TIMOTHY,
Chap. iii:
verse 2.

LUKE,
Chap. vi:
verse 44.

1 JOHN,
Chap. ii:
verse 16.

GALATIANS,
Chap. v:
verse 19.



PSALM
xxxvii:
verse 35.

DEUTERO'MY,
Chap. xxxii:
verse 32.

JOB,
Chap. xiv:
verse 4.

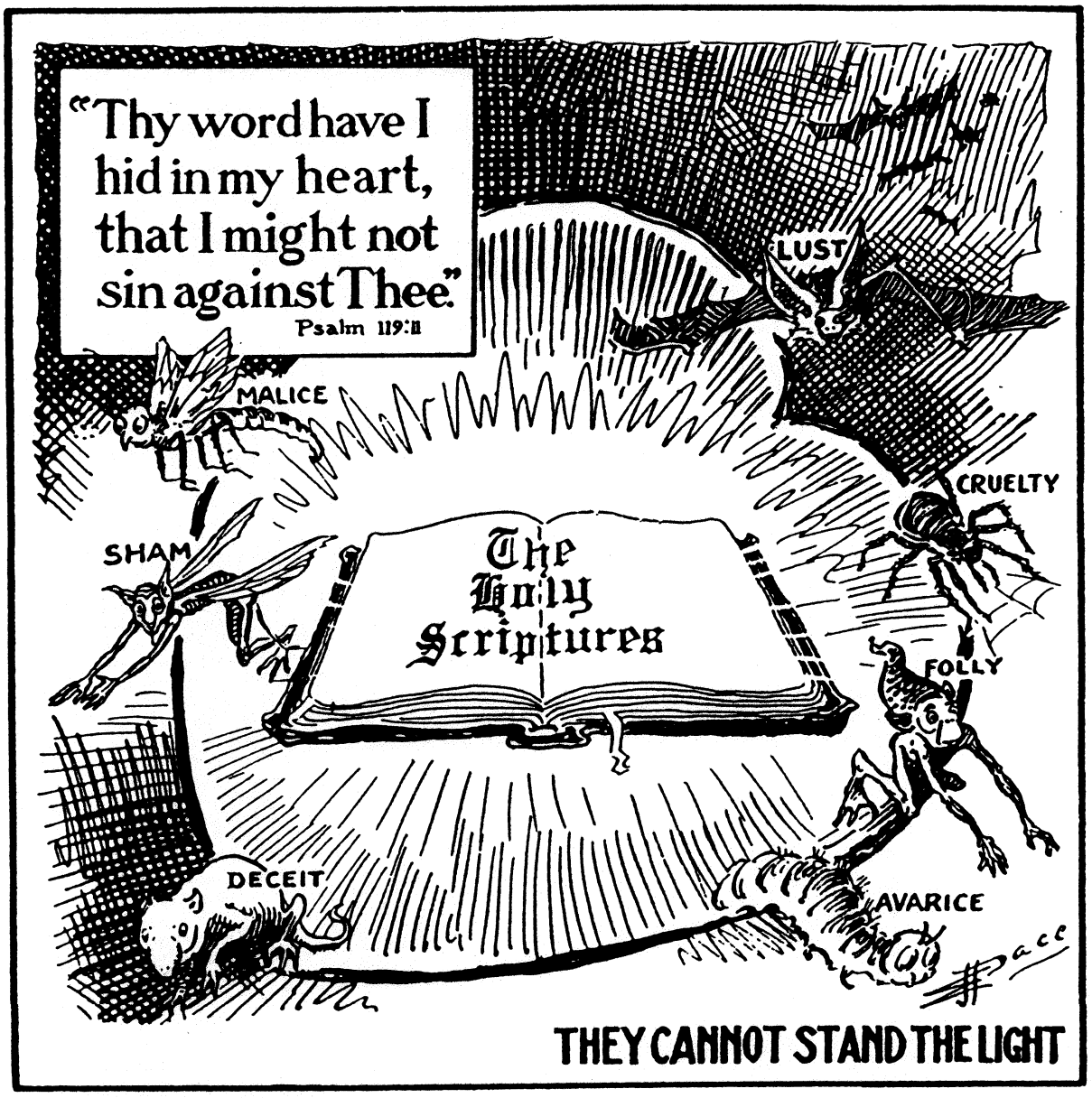
MATTHEW,
Chap. xii:
verse 35.

THE TREE OF EVIL.

The tree corrupt, and his fruit corrupt; for the tree is known by his fruit. Matt. xii: 33.——*Every tree which bringeth not forth good fruit is hewn down, and cast into the fire. Matt. iii:* 10.

HERE, in dread silence, on the blighted heath
Behold! the Tree of Evil, and of Death:
No heavenly breeze throughout the region blows;
No life of Love exists where'er it grows;
No flowers of Hope around it ever bloom;
No fruit of Faith e'er yields its rich perfume;
Fell Unbelief strikes deep its deadly root;
The branches bend with most pernicious fruit;
The Pride of Life, and Fleshly Lusts hang there,
Emblems of misery, anguish, and despair.
Two men employed in different ways you see,
To rid the groaning earth of this bad tree:
One only lops a branch just here and there,
That makes its neighbor more productive bear;
The other, by experience taught to know,
Aims at the root his well-directed blow;
Blow after blow through the wide heath resound,
And with a crash, it falls and shreds the ground.

The Tree of Desolation stands alone upon the blasted heath. It sheds its baleful influence far and wide. No dewy meads, nor grassy plains, or verdant lawns are seen around; no blushing fields, waving luxuriantly the golden ear; no laughing flowers, bestudding the earth with their starry gems, nor spicy groves, breathing the odor of delight, can live or flourish here. The lowing kine, the bleating, fleecy tribe, the choral songsters of the woods, are never heard; here, in these regions, eternal silence reigns. This corrupt tree is altogether of a poisonous quality. Its roots, bark, branches, leaves, and fruit are all poison.


"Thy word have I hid in my heart, that I might not sin against Thee."
Psalm 119:11
LUST
MALICE
CRUELTY
SHAM
The Holy Scriptures
FOLLY
DECEIT
AVARICE
THEY CANNOT STAND THE LIGHT