

“Does One Have to Believe in the Trinity to be Saved?”

Do you have to believe in the Trinity to be saved? I have a friend who is a Oneness Pentecostal who does believe Jesus is God who died for sins and rose from the grave. However, he does not believe in a Triune God. They believe God showed Himself as the Father, then the Son, and now the Holy Spirit.

You ask a very good question. Although the doctrine of the Trinity is a fundamental doctrine of the Christian faith, I do not personally think that a person needs to have an orthodox understanding of this doctrine in order to be saved. Indeed, when you think about it, many of the people in Christian churches today have an inadequate and unorthodox understanding of this doctrine (but this doesn't necessarily mean that they aren't saved).

The Bible is very clear that we are saved by the grace of God through faith in the person and work of our Lord Jesus Christ. Certainly, in order to trust Jesus properly, one must have some genuine knowledge of who He is and why He is capable of saving those who trust Him. But the Bible never teaches that it is necessary to have a correct understanding of the doctrine of the Trinity in order to be saved. All that is required is trusting in Jesus, the One who is truly God and truly man, and who died for our sins and rose from the dead in order to reconcile us to God.

So the bottom line is this: although your friend has an unorthodox view of the Trinity, I personally believe that he or she can still be saved through genuine faith in Christ. Of course, if one were to deny the deity of Christ, that would be another issue! But in the case of your friend, what he or she essentially holds is a modalistic doctrine of the Trinity. And this doctrine, while unorthodox, does not deny the deity of

the Father, Son, and Holy Spirit; it rather denies that there are three coequal and coeternal persons who are God. This is significant, to be sure. But I don't think it's the kind of false belief that will prevent someone who genuinely trusts in Jesus from being saved.

Shalom in Christ,

Michael Gleghorn

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“If Those Who Can't Choose God Go to Heaven, Why Give Us a Choice?”

I read at Probe.org some of the answers to the question of [whether babies are in heaven](#), and they still did not answer my question—IF the mentally retarded and infants are in heaven because of God's grace (before I go on, please don't think I am being disrespectful, because I love the Lord), then why did He create US with choice? Will the babies be grown up in Heaven and the formerly mentally retarded be complete? If so, how can God have a perfect relationship with them, if they have never been given a choice to choose against Him, like we were? Why didn't He just make us all that way?

Thanks for the question. Sorry to hear that the other articles didn't cover it for you, but your question is one that has no easy “one-size-fits-all” answer.

As earlier established, it is by God's grace that babies, and those too mentally handicapped to make a choice for or against

Christ, go to heaven. One of the rationales for that belief is Jesus' descriptions of the kingdom of heaven. Jesus used illustrations of children to highlight the kind of character that would be present in heaven. In Matthew 18:1-4, Jesus tells about the humility found in children that serves as a guiding principle for all who wish to enter eternal paradise of God. In Mark 10:13-16, Jesus described the sincere faith and genuine trust necessary for those who are in heaven. He asserted that children have a recognized place in the kingdom (Matthew 18:10) for they (and by extension, the mentally challenged who cannot progress beyond a child-like mentality) illustrate the kind of spirit an adult must have to experience a place in God's kingdom{1}.

Granted, deceased children and the mentally challenged do not have the option of belief; their development ended before the age of accountability where they could make a mature decision of trust{2}. However, Christ died for all (Romans 6:10); the debt of sin was paid in full once and for all (1 Peter 3:18). Unless someone deliberately rejects that offer of grace, the offer still stands. Children and the mentally challenged cannot believe nor disbelieve, therefore they have not rejected Christ's atonement. The cancelled debt of sin is still valid on their account.

But, I think I understand the core of your question. It seems that you are asking this: why do babies, children, and the mentally challenged get a "free pass" to heaven without having to go through the angst and struggle that comes from the life of faith? Why do they get to go to heaven scot-free while adults have to struggle with the issue of choice and the resulting dilemma of eternal damnation?

Every human being is born with the potential of choice. It's in our DNA. It's a part of being human. Babies, children, the mentally challenged—all of us were born with the capacity for choice and free will. When those who cannot believe die, the full potentiality of their choice is cut short and they cannot

fully exercise that capacity. They do not have any accountable works to speak against their character, therefore God ushers them into His presence. It may seem that it would be preferable to simply die as a child to assure one's place in heaven. But we must remember two things: First, as humans in the image of God, we were created for more than just heaven. If we were created simply for heaven, we would not have physical bodies, nor would we be resurrected in bodily form. Our created purpose was to be a physical representation of God's presence on the earth. Second, there is a trade-off in the premature death of a baby versus the full life of an adult. Babies and the mentally challenged do not have to experience the angst of choice and the struggles of faith but they also miss out on earthly life itself. A full earthly life can include the joy of a family and the shared happiness that comes from strong lifelong friendships. Adults have the opportunity to find and experience love on many different levels: platonic, fraternal, casual, romantic, and spiritual. Those who are Christians share in the fellowship of their spiritual family and are indwelled with the filling of the Holy Spirit.

People past the age of accountability do have the eternally crucial decision of choosing rightly of whether to follow Christ or not. They have supernatural assistance from God in the power of the Holy Spirit. In deliberation with our free will, God is there to assist us in our choice and interacts with our spirits to help us make an informed decision (John 16:8-11). Though the choice can be difficult for some, God illuminates the truth and testifies to our spirit that Jesus is Lord (Philippians 2:9-11).

Finally, we simply cannot argue with how God decides to give his grace. The classic example is the parable of the Workers in the Vineyard (Matthew 20:1-16), where some of the workers were angry with the justice of the landowner . A landowner decided to hire workers to work in his vineyard, so he hired

help throughout the day. The workers who were hired at the end of the day did not work that long, yet they were paid a denarius (a full day's salary). The workers hired in the early morning sweated and toiled in the heat, yet they too were paid a denarius. Those who bore the brunt of the labor grumbled against the landowner and asked why those who performed less labor received the same payment as those who worked all day.

The analogy holds for babies and the mentally challenged. Babies and the mentally challenged have not made a profession of faith or lived a life of struggle against sin and temptation. Nor have they had to face the real possibility of hell, yet they are ushered through the gates of heaven. Adult believers have the task of coming to trust in Jesus and obeying the will of the Father, or face the possibility of eternal condemnation.

The landowner's response to the hired men is the same response that our Father gives us. This is not an occasion for anger or jealousy but an opportunity for grace. God wants to extend his mercy to all and we should be happy with the reward set before us. We should not be envious that those who cannot believe get to experience the same honor as those who have borne the scars of struggles and difficulties. We should celebrate because we know that those individuals – the babies, the children, and the mentally challenged- are in a better place and are safe in the arms of our Lord when they die.

You asked why God created us with choice. You may find this answer to email helpful: "[Why Did God Create a Flawed World Where Eve Could Eat the Forbidden Fruit?](#)"

I hope that answers your question.

Nathan Townsie

Notes

1. Lightner, Robert P. *Safe in the Arms of Jesus: God's*

Provision for Death for Those Who Cannot Believe. Grand Rapids: Kregel Publications, 2000.

2. The age of accountability was the age that God considered a person to be morally responsible for his/her own behavior. In Jewish culture, age thirteen was the age that a person was considered to be a full member of the community and thus responsible for his/her sins. In Christendom, there is no definitive age; it is left to the discretion of the Lord.

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“What is the Relationship Between Worldview and Salvation?”

Dear Don,

1) What is the relationship between worldview and salvation? Can you have a predominantly non-Christian worldview and yet accept Christ as your savior? Likewise, can you have a perfectly accurate Christian worldview (perhaps like the demons who shudder) and yet not be saved?

2) What is the relationship between worldview and Christian maturity? How much “accurate Christian worldview” is needed in order to mature as a believer in Christ? Conversely, is there any indication that an increase of worldview data brings about Christian maturity (e.g. fruit of the spirit, characteristics of elders, etc.)?

A quick answer to question 1) is yes and yes. People often come to Christ with a less than biblical worldview. Hopefully

they don't stay there. Fortunately, we aren't the judge of how much information is necessary for salvation. If someone claims that they have placed their trust in Christ's work on the cross, God judges the adequacy of their faith. However, we are told to measure someone's maturity when leadership in the church is the issue.

The issue of having correct knowledge but not being saved is a real problem. Traditionally, faith has been described as having three components.

*a) Faith as **Knowledge** (notitia – Latin, literally: knowledge, from notus, known) Jude 3 “ . . . I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints.” Consists of the propositions or content of the Christian faith. Knowledge is a necessary ingredient to having faith.*

*b) Faith as **Assent** (assensus – assent, agreement, belief; approval, approbation, applause) This aspect of faith goes beyond simple knowledge to being in agreement with or accepting the truth of Christian teaching.*

*c) Faith as **Commitment** (fiducia – trust, confidence, faith, reliance) In the case of Christianity, it is commitment to both truth claims and to the person of Jesus Christ as indicated by the way one lives his or her life. Christians may experience different levels of confidence in specific truth claims.*

Merely having the knowledge of Christ's saving work is insufficient for salvation.

Regarding your second question, you might want to look at Barna's book *Think Like Jesus*. It makes the argument that living a life of righteousness depends upon having a worldview similar to that of Christ. Both Romans 12:2 and the verse

below seem to imply that knowledge and the renewing of the mind are important components of living a righteous life.

Philippians 1:9-11 “And this is my prayer: that your love may abound more and more in knowledge and depth of insight, 10 so that you may be able to discern what is best and may be pure and blameless until the day of Christ, 11 filled with the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God.”

Don Closson

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“When Does a Fetus Receive a Soul?”

I had a question about the beginning of life. My wife and I have endured two miscarriages so far. The doctor says that there isn't enough genetic info to create personhood for at least eight days and both of our miscarriages happened before a visible fetus had formed. (One when there was just a gestational sac, another when there was just an endometrium lining). We've always believed life begins at conception, of course, and I've read a couple articles on this site to that end. But when does a fetus receive a soul? Do we, CAN we know from scripture? It seems obvious that the life cycle is under way when sperm and egg meet, but at what point does the soul become infused in the cells?

Thank you for writing, and I am sorry to hear that you and your wife have had to endure two miscarriages. One of my siblings had to deal with this recently, so I know it is a

difficult loss. I pray that God will provide comfort and healing for you and that he would bring compassionate friends into your life who know what you have gone through. I will provide an academic answer to your question, but know that I am sensitive to the circumstance behind your question.

I have received questions about when exactly the soul enters the body before, and I know there are several theories posited by theologians to this end. With that in mind, understand that my training is as a scientist and a bioethicist. I will tell you that the soul is not something that we can detect scientifically because science deals in the realm of the physical, and the soul is in the realm of the spiritual. We can see the physical effects of the spiritual realm, but we cannot actually detect the spiritual. Many have tried to this end with experiments that teeter on verge of ridiculous (the God Helmet comes to mind).

From scripture, especially, looking at Psalm 139 (I recommend reading the whole thing): "O Lord, you have searched me and known me! You know when I sit down and when I rise up; you discern my thoughts from afar. You search out my path and my lying down and are acquainted with all my ways. Even before a word is on my tongue, behold, O Lord, you know it altogether."

God has a very intimate knowledge of us, and as we see in the next few verses in this Psalm, that knowledge extends to everywhere, including the womb.

Where shall I go from your Spirit? Or where shall I flee from your presence?... For you formed my inward parts; you knitted me together in my mother's womb. I praise you, for I am fearfully and wonderfully made. Wonderful are your works; my soul knows it well. My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth.

This is a reference to being made in the womb. Even there God

has this intimate knowledge of man. I think this is an important verse for your situation because it is a reminder that God was sovereign over both of these pregnancies, and for whatever reason, they were not to come to fruition. The next verse is even more to this point.

Your eyes saw my unformed substance; in your book were written, every one of them, the days that were formed for me, when as yet there were none of them.

I was particularly struck by the “unformed substance” in this verse because you said your babies died when one was a gestational sac and the other when there was just an endometrial lining. And according to this verse, God seems to treat this unformed substance as though it has a soul.

I cannot conclude when a fetus receives a soul, but from scripture, it seems that God’s actual mechanism on this is not our concern. The point is that this unformed substance will have/does have/has always had a soul, and we treat it as such. I also think it is reasonable to conclude from general and special revelation (that would be from what we know from observation and from the Bible) that from the time of conception the new clump of cells is a new individual. Your doctor is defining personhood as something that has the full genetic make-up of a person. Before 8 days, the cells have not formed its entire genetic structure, it’s still in the process of doing that, however, those cells are also not composed of only your genetics or only your wife’s genetics. In fact, there is no other genetic match to those cells, so it is a new genetic entity, and in that sense is a unique, new being.

I think it is tempting in our culture to think of the soul as a physical object that gets infused or sewn into our bodies. According to scripture, it seems to be much more complex than that; kind of in the sense that Jesus was both fully God and fully man. We are both physical beings and spiritual beings and because of the fall we have a very difficult time

understanding or even interacting with the spiritual aspect. Thankfully, Christ provided a way that we could interact with God (who is spirit) again.

I usually try to stick to the question at hand, but I do want to address that if your babies had souls, then where are they now? According to Psalm 139, God is sovereign, which is comforting because you can rest in his sovereign and loving grace knowing that he has taken care of your babies.

Thank you for writing,

Heather Zeiger

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“Could God Have Ordained the Holocaust?”

I have read an article titled “God, Evil and the Holocaust,” and I have also read an article called “Did God Ordain the Holocaust?” at <http://deoxy.org/godholoc.htm>. Both talk about the Holocaust, but in different terms.

From what I have read on articles on evil and suffering, it really seems to me that there are two views or ways of looking at evil and suffering. 1) Those who think of suffering or evil as part of the Fall and a way Christians are tested in their faith in God. 2) God intended evil for good (punishment or a necessity) or He is not powerful to intervene or “Why can’t he intervene if He loves us so much when the suffering or evil in the world today is too unbearable?”

Honestly, I really trust and agree with the article on the

Probe website. I have always and still believe in a God who is loving and merciful and just. Yet, the article in the other website which I have pasted (the link above) does provoke me to think differently about the Holocaust. Is the author of that article's reasoning flawed? Is he correct in saying that God ordained the Holocaust? He does form a good argument out of the bible.

Thanks for your letter. You ask an interesting and important question. The question not only touches on the problem of evil, but also on the nature of Divine sovereignty and human freedom. Concerning the latter issue, please see my previous response to the question, ["Does Calvinism Make People into Choiceless Puppets?"](#) I think this response will be helpful in rounding out the discussion.

For more on the problem of evil, please see Rick Rood's article [The Problem of Evil](#) and my brief e-mail response at ["Is God the Creator of Evil?"](#). Finally, please visit bible.org for a large array of articles and e-mail responses dealing with the problems of suffering and persecution at www.bible.org/topic.asp?topic_id=77.

Now for my own brief response. First, I'm personally hesitant to say that we should apply (without any qualification) the OT references cited in the article you mentioned to the suffering of Jewish people in the Holocaust. God did say these things, of course. And He did bring such suffering on His people in the Assyrian invasion of Israel (722 B.C.) and the Babylonian invasion of Judah (605-586 B.C), as well as at other times. However, in my opinion, God is no longer relating to the world on the basis of the Old Covenant and Mosaic Law. Rather, a New Covenant is now in effect (see Hebrews 8, etc.).

Second, the author of the article you cite seems to deny any human responsibility in the Holocaust. But the Bible clearly affirms a measure of human freedom and moral responsibility (see my e-mail response mentioned earlier). Of course, the

Bible is also very clear about God's sovereignty. Ephesians 1:11 describes God as "Him who works out everything in conformity with the purpose of His will." A good example of God's sovereignty and human freedom and responsibility can be seen in the crucifixion of Jesus (see Acts 4:27-28).

I think we're forced to conclude that God did at least permit the Holocaust. And some Christian theologians would indeed say that He ordained it (in the same sense in which He has ordained whatever comes to pass). How one understands the details of this is rather controversial among evangelicals and I'll leave you to think through this on your own. Everything which happens in history, some argue, is simply the outworking in time of God's eternal decree. Nevertheless, the Bible also seems to affirm that man has some genuine freedom and is therefore morally responsible for what he does. Thus, the Nazis acted freely in the Holocaust and are morally responsible before God for their sins.

Much more could be written on this subject. For more information, please visit the links above. Also Rick Rood, at the end of his article, lists the following resources for further study:

Resources for Further Study:

- Blocker, Henri. *Evil and the Cross*. Tr. by David G. Preston. Downers Grove: InterVarsity Press, 1994.
- Briggs, Lauren. *What You Can Say...When You Don't Know What to Say: Reaching Out to Those Who Hurt*. Eugene, OR: Harvest House Publishers, 1985.
- Carson, D.A. *How Long, O Lord? Reflections on Suffering and Evil*. Grand Rapids: Baker Book House, 1990.
- Craig, William Lane. *No Easy Answers: Finding Hope in Doubt, Failure, and Unanswered Prayer*. Chicago: Moody Press, 1990.
- Dobson, James. *When God Doesn't Make Sense*. Wheaton: Tyndale House Publishers, 1993.
- Dunn, Ronald. *When Heaven is Silent: Live by Faith, Not by*

Sight. Nashville: Thomas Nelson Publishers, 1994.

- Feinberg, John S. *The Many Faces of Evil: Theological Systems and the Problem of Evil*. Grand Rapids: Zondervan Publishing House, 1994.

- Ferguson, Sinclair B. *Deserted by God?* Grand Rapids: Baker Book House, 1993.

- Geisler, Norman L. *The Roots of Evil*. Grand Rapids: Zondervan Publishing House, 1978.

- Kreeft, Peter. *Making Sense Out of Suffering*. Ann Arbor, MI: Servant Books, 1986.

- Lockyer, Herbert. *Dark Threads the Weaver Needs*. Grand Rapids: Fleming H. Revell, 1979.

- McGrath, Alister E. *Suffering & God*. Grand Rapids: Zondervan Publishing House, 1995.

- Plantinga, Alvin C. *God, Freedom, and Evil*. Grand Rapids: William B. Eerdmans Publishing Co., 1974.

Hope this helps.

Michael Gleghorn

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“Were Those Who Fell Away Ever Saved or Did They Lose Salvation?”

In referencing II Thess. 2:3, II Timothy 3:1-8 regarding the apostasy of professing church (Body of Christ?) and falling away at the end time by seducing spirits, how does that correlate with Hebrews 6: 4-6? Are these people believers or not? Are they saved and God's elect or not? ...Are they

eternally lost because they cannot crucify Christ again and put Him to an open shame? I was taught (once saved, always saved). Please enlighten, as I am puzzled. Thank you for your time and information.

Thanks for your letter. These are complicated questions and good Christian people (including scholars) often disagree about the details. I personally lean toward the view that the true believer is eternally secure in her relationship with Christ. But not all Christians (indeed, not all evangelical Christians) hold this view. Some believe that a genuine Christian can indeed fall away and be lost. Hebrews 6:4-6 is a passage often cited in this regard. But notice that, strictly speaking, this passage does not say that a true believer can lose her salvation. What it says is that if such a person falls away (i.e., commits willful apostasy) it is impossible to renew that person again to repentance. This may mean that the person has sinned so grievously, and their heart has been so hardened in the process, that they simply will not repent. But their failure to repent does not necessarily mean that they are therefore eternally lost. Thus, I personally do not see this passage as decisive in this debate.

Ultimately, one must weigh all of the biblical evidence pertaining to this issue. It is my view that the evidence, considered in its entirety, is more consistent with the eternal security of the believer, than with the notion that one of God's elect might ultimately fall away and be eternally lost. Here, it seems to me, that Romans 8:28-39 and John 6:35-40 are particularly strong promises regarding the security of the believer.

Hope this helps. Shalom in Christ,

Michael Gleghorn

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“Isn’t It Egotistical of God to Command Our Worship and Praise?’

Hi there! Someone once raised this objection that really bugs me... They asked whether it isn’t vain or egotistical of God to command our worship and praise and be so passionate about His own glory. While I certainly don’t agree that God could be vain or egotistical, I’m at a loss for how to respond to this objection. I can understand why some people read verses like these and conclude that God is tooting His own horn:

For my own name’s sake I delay my wrath; for the sake of my praise I hold it back from you. Isaiah 48:9

I will say to the north, ‘Give them up!’ and to the south, ‘Do not hold them back.’ Bring my sons from afar and my daughters from the ends of the earth—everyone who is called by my name, whom I created for my glory, whom I formed and made.” Isaiah 43:6-7

For my own sake, for my own sake, I do this. How can I let myself be defamed? I will not yield my glory to another. Isaiah 48:11

How would you respond to this objection to the Christian faith?

What a great question! I meditated on it for a couple of weeks.

God wants us to relate rightly to Him. Because He is so immense, so powerful, so sovereign, so righteous, so holy, so

pure, so right, so good, so loving, so kind, so just, and most importantly, so *glorious*, relating rightly to Him means responding in awe, in fear, in love, in attraction, in worship, and in praise.

His commands are His loving gifts to us because He created and designed life to work the way it does, and His commands align with His design. The Ten Commandments are powerful because that's the way He created life to function, and we are blessed when we obey. We have trouble when we disobey. His command to praise and worship him is no different because He knows that He is the only source of life. Being rightly related to God is the only way to enter into life, to get our empty souls filled up. Being rightly related to Him means humbly accepting our position as creatures, and affirming that He is God and we are not. It means praising, worshipping and glorifying Him and, as the Westminster Catechism starts out, "enjoying Him forever."

God is not a limited, finite creature for whom it would indeed be prideful and arrogant to say, "Worship and praise me." There is no sinful pride in His invitation to be rightly related to Him, to invite us to enjoy and partake in His glory.

We don't look at the sun and say, "How arrogant of it to shine so brightly, to relentlessly give off heat and light that makes life possible on the earth." It's the nature of gargantuan balls of burning gas to do these things. Our response to the sun is one of respect, gratitude and fear: we can't even look directly at it for more than a glance or it damages our eyes.

It's not arrogant or prideful for God to shine with a radiance beyond a million suns. That's what glory does: it radiates. It shines. That's how He is, that's who He is.

The God who created the billions of galaxies can pinch the entire universe between two fingers like a toddler picking up

a Cheerio. This same God, who keeps the galaxies in motion just as He holds the atoms of physical matter together, not only revealed Himself through His prophets, He actually became one of us, then died in our place and came back to life just as He said He would.

The only response to that kind of God that makes any sense is to fall down at His feet and worship Him.

Thanks for writing!

Sue Bohlin

* * *

After reading this article from my Facebook, a friend sent me a link to a short essay on this subject he thought I'd enjoy. I did, and I'm posting it here because I bet you'll enjoy like it too! [C.S. Lewis' Most Important Discovery](#)

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“It's Not Fair for God to Judge People For Sins They Didn't Know Were Wrong”

How is it fair for God to judge an unsaved person's sin on Judgment Day if that person did not know “specifically” that their action was a sin? If an unbeliever is taught sex outside marriage is morally OK and no one ever shows him in the Bible that it is against God's laws, how can he be judged guilty? Don't you have to be taught the law in order to be punished for it?

Thanks for your letter. This is a very good question. Briefly, here are some important points to bear in mind.

First, carefully read Romans 1:18-32 and 2:1-16.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness,

because that which is known about God is evident within them; for God made it evident to them.

For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened.

Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.

Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them.

For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural,

and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

And just as they did not see fit to acknowledge God any

longer, God gave them over to a depraved mind, to do those things which are not proper, being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips, slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, without understanding, untrustworthy, unloving, unmerciful; and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.

And we know that the judgment of God rightly falls upon those who practice such things.

But do you suppose this, O man, when you pass judgment on those who practice such things and do the same yourself, that you will escape the judgment of God?

Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?

But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,

who will render to each person according to his deeds:

to those who by perseverance in doing good seek for glory and honor and immortality, eternal life;

but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.

There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek,

but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek.

For there is no partiality with God.

*For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law;
for it is not the hearers of the Law {who} are just before God, but the doers of the Law will be justified.
For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,
in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,
on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.*

These passages strongly suggest that all men (with the exception of [infants](#) and the severely mentally retarded) have an inherent knowledge of God (through the things that He has made) and of basic morality (for God has “written” the law on their hearts in some sense). This knowledge of basic morality, though not perfect because of the darkening of our intellects due to sin, comes through our conscience. Thus, in this sense, all men have some knowledge of God and of their morally guilty status before Him—all men are therefore without excuse.

Second, God has graciously provided the Holy Spirit to convict unbelievers of their sin and (hence) their need for a Savior. Please see John 16:7-11 in this regard:

*“But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.
“And He, when He comes, will convict the world concerning sin and righteousness and judgment;
concerning sin, because they do not believe in Me;
and concerning righteousness, because I go to the Father and you no longer see Me;
and concerning judgment, because the ruler of this world has*

been judged.

Thus, not only has God made His existence and basic morality clear to man through creation and conscience, but His Holy Spirit also convicts the world of their sin and need for salvation in Christ.

Finally, we must remember that God is perfectly holy, just, and fair (Deuteronomy 32:4, etc.). For this reason, we can be absolutely confident that on Judgment Day no one will be able to look God in the face and honestly complain of being treated unfairly or unjustly. God will be perfectly just and completely fair in His judgment of each individual. We can therefore safely rule out any sort of unfair or unjust judgment of any particular individual. Everyone will be treated fairly; no one will be treated unfairly. God is all-knowing and completely good. We can trust that He knows perfectly well just what an individual did—or did not—know about His moral standards. And we can trust that He will judge that individual fairly and with perfect justice.

I hope this helps.

Shalom in Christ,

Michael Gleghorn

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“Is ‘I am Second’ OK?”

I am looking into a ministry called I am Second. I believe it is based in Dallas, Texas? From the little bit I can find on it, it seems to have links with the Emergent Church and Brian

McLaren? Curious if you guys know anything. Thanks.

I am Second (iamsecond.com) is indeed based here in Dallas and is not part of the emergent church except that all wise pastors and churches, including [emergent](#) ones, will recognize it as a powerful tool for the gospel. [It features great video stories of life change in people who are second because Jesus Christ is first.] In fact, Ray's and my pastor and church (Watermark Community Church) is featured on the website.

When Probe moves to the new [Hope Center](#) in a couple of months, we are looking forward to welcoming I am Second as one of our office neighbors. This is a building with 30+ ministries as tenants, and the Hope Center Foundation is very picky about the theology and integrity of the ministries they allow to office there. We're delighted to be so close to an excellent ministry like theirs!

So glad you asked!

Sue Bohlin

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“If Jealousy Is a Sin, Why Is God a Jealous God?”

If jealousy is a sin, then why does God say He is a jealous God?

Great question. Not understanding this distinction was Oprah's point of departure from orthodox Christianity, when she heard that God is a jealous God, and her reaction was, “What? God is jealous of *me*?”

There is a difference between holy jealousy and sinful jealousy.

Holy jealousy means that one is appropriately possessive of something that belongs to him or her. For example, I am not willing to share my husband's heart or body with any other woman because he is mine. I'm happy to share his gifts and energies with the body of Christ and the larger world, and I even love to see that happen, but I want his heart and soul to be exclusively mine. That is a kind of holy and entirely appropriate jealousy.

Sinful jealousy is the desire to have something that *doesn't* belong to us; another word is envy. When we want something God has not given to us, such as other people's fame, or material goods, or a job, or favor, or a spouse, that is a sin. Sometimes we see this in a jealous person who wants *all* the attentions of their loved one to be directed to themselves. I have seen people who fly into a rage when they learn that their spouse or significant other has talked on the phone with anyone, or had any kind of conversation with a third person. Such a jealous person desires to have a level of exclusivity that doesn't belong to them.

God exhibits holy jealousy because our love and adoration rightfully belong to Him; He is jealous with a holy jealousy when we love and worship false gods in idolatry. His kind of jealousy is not sinful because we belong to Him and He created our hearts to belong to Him as well.

For a fuller description of these ideas, check out these articles at GotQuestions.org and Bible.org:

Why Is God a Jealous God?

[www.gotquestions.org/jealous-God.html]

A Jealous God [bible.org/seriespage/jealous-god]

Hope you find this helpful.

Sue Bohlin

