

The Sinfulness of Humanity

Over the last couple of years we have witnessed some incredible events in our world. In Europe, communism has become a thing of the past. In South Africa, apartheid finally appears to be on the way out. The former Soviet Union is in the throes of reorganization as it moves toward democracy and free enterprise.

Such events, coupled with recent successes on the battlefield, have caused many Americans to feel tremendously optimistic about the future. It has become fashionable to appeal to a new world order in which nations will cooperate with one another in a spirit of peace, and some have even suggested that we are on the edge of the millennial kingdom.

Don't get your hopes up.

It's easy to be optimistic when looking at the trend of world events, but it's a little more difficult when one takes human nature into consideration. The sinfulness of humanity may be an uncomfortable subject, but it is absolutely necessary to understand sin in order to understand both ourselves and the world in which we live.

Many people like to focus on our tremendous potential as a society, maintaining that the only thing preventing us from fulfilling that potential is inadequate education. For example, consider the following statement from the second Humanist Manifesto:

Using technology wisely, we can control our environment, conquer poverty, markedly reduce disease, extend our life-span, significantly modify our behavior, alter the course of human evolution and cultural development, unlock vast new powers, and provide humankind with unparalleled opportunity for achieving an abundant and meaningful life.

Humanists recognize the fact that such utopian dreams are not guaranteed, but they believe our potential for progress is essentially unlimited. If we as a society decide that we really want to achieve something, we are capable of achieving it.

The Bible presents a very different view of humankind and our future. From a biblical perspective, we have all violated God's laws, and our continuing tendency is not to seek the well-being of others but to seek our own satisfaction. Consider the following words from Romans chapter 3:

There is none righteous, not even one; There is none who understands, there is none who seeks for God; All have turned aside, together they have become useless; There is none who does good, there is not even one.

These words may sound pretty pessimistic, especially when compared with modern humanism, but they are true. We all know our own failings. God says that we are to be holy just as He is holy (1 Peter 1:15, 16), and we cannot honestly say that we meet that standard. You and I recognize that we have selfish desires, that we rebel against God, that we often find it easier to cheat people than to love them. The Bible tells us that everyone else has the same problem. As Paul put it, All have sinned and fall short of the glory of God (Rom. 3:23).

Forgiveness for Sin

Thinking about the sinfulness of humanity is unpleasant at best, but we must first understand that all humankind has sinned if we are to realize that, even so, all is not lost. The most important thing to realize about human sinfulness is that forgiveness is available!

The Bible says that we have all broken God's laws, and we all deserve punishment as a result. Jesus Christ, however, came to take that punishment on our behalf. Let me explain it this

way. We have been sentenced to death because of our sin. God's justice demands that the sentence be carried out. If He were to simply lay the sentence aside, then He wouldn't be a very fair judge, and He is always fair.

At the same time, God's love demanded that He provide a way of forgiveness. He provided that forgiveness through Jesus Christ. By dying on the cross for our sins, Jesus paid the penalty that we should have had to pay. He took the punishment for our sins.

Since God's justice has been satisfied in the person of Jesus Christ, we are able to have peace with God through Jesus (Rom. 5:1). All we have to do to experience that peace is to place our trust in Jesus, believing that He died to take the punishment that we deserved (John 3:16). When we trust in Christ, our sins are forgiven. We no longer need to be afraid of death or of God's future judgment. We have been declared righteous in Christ, and we are at peace with God.

The idea that someone would or could take our punishment seems very strange to many in today's culture. The film *Flatliners* provides an excellent illustration of the way our world thinks about sin and life after death. In the film, several medical students take turns killing and then reviving one another, hoping to learn something about life after death. In their near-death experiences, they are confronted with past sins, in which they have offended not God but other human beings. They themselves must atone for their sins by making peace with the people they have wronged. There is no mediator to take their place. In addition, the sins for which they suffer are much less grievous than one might expect. What could a person do to obtain forgiveness for actions much worse than teasing another child or even causing another person's accidental death? Apparently nothing. Reflecting the perspective of many in our culture, *Flatliners* seems to say that there is no God to offend, no Christ to bear our punishment, and no hope for those who have committed grievous sin. What a sad perspective!

The Continuing Presence of Sin

When we accept God's forgiveness by placing our trust in Christ, we are completely freed from the penalty of sin. At the same time, however, we continue to experience the presence of sin. We still have the capacity, even the tendency, to rebel against God and to act independently of Him (Gal. 5:16-17). God's goal for us as Christians is that we would consistently obey Him, and the indwelling Holy Spirit works to change us from the inside out, but the process won't be completed until we are in the presence of God in heaven (Rom. 8:12-25; 2 Cor. 3:18; 4:7-18). In the meantime, we continue to struggle with the fact that we are sinful people.

As fallen creatures, we will always want to say no when God says yes and yes when He says no. All too often, we seek to please ourselves rather than to please God.

This thought doesn't sound very encouraging, and some have maintained that talking about the sinfulness (or depravity) of humanity causes Christians to have a pessimistic attitude about life. I disagree. Understanding that everyone is sinful gives us a realistic appraisal of life, one that explains the headlines we see in each morning's paper. If our natural tendency as sinful people is to seek power and control for ourselves or to lie, cheat, and steal, then we should expect people to act that way. Expecting these actions doesn't make them right, but it makes them understandable. Recognizing the sinfulness of humanity doesn't excuse crime, but it does protect us from the disillusionment that so many experience when their optimistic ideals eventually fall apart.

The belief that all persons are sinful can actually be a very liberating concept. We no longer place expectations on ourselves or others that no one could fulfill. We no longer demand perfection, for we expect a degree of failure. With regard to current events, we do not join those who continually hope for some kind of global transformation apart from divine

intervention. We recognize that sinful people will continue to govern every nation, even our own, and that they will always seek their own interests.

The founders of this country believed in the sinfulness of humanity; indeed, this view of human sinfulness is central to the United States Constitution. We do not believe in giving any single individual limitless power, because we do not trust anyone enough to put him or her in that position. We regard a system of checks and balances, through which each person's decisions must ultimately be approved by others, as safer than a government in which unlimited power is entrusted to one individual.

I am not saying that humanity should simply accept its lot; we must certainly work to improve our society. A proper understanding of human nature, however, prevents us from seeking to fulfill impossible goals through unrealistic means and keeps us from placing too much faith in humanity. We need to be involved in the political and social arenas, but we should not place too much hope in our involvement. Human sinfulness will keep us from doing all that we would like, but we must continue to do all that we can.

The Politics of Sin

Many people believe that humanity is basically good and that all we need to do to improve our society is provide a healthy psychological and physical environment. This belief is appealing because it makes us feel like we are in control of our own destiny, but unfortunately it isn't true. Humans are not good creatures in a bad environment. If anything, we are sinful creatures in a relatively good environment.

In this country we elect representatives who promise to uphold our interests in the public realm. Yet year after year we are disappointed when they break their promises. They may institute some helpful programs and make a few choices that we

agree with, but often the entire exercise seems futile. One reason behind this sense of futility is that politics is built upon compromise, but another reason is that political programs are unable to deal with humanity's real problem—sin. Barry Goldwater, who served many years in the United States Senate, said it this way:

We have conjured up all manner of devils responsible for our present discontent. It is the unchecked bureaucracy in government, it is the selfishness of multinational corporate giants, it is the failure of the schools to teach and the students to learn, it is overpopulation, it is wasteful extravagance, it is squandering our national resources, it is racism, it is capitalism, it is our material affluence, or if we want a convenient foreign devil, we can say it is communism. But when we scrape away the varnish of wealth, education, class, ethnic origin, parochial loyalties, we discover that however much we've changed the shape of man's physical environment, man himself is still sinful, vain, greedy, ambitious, lustful, self-centered, unrepentant, and requiring of restraint.

That is a pretty profound statement, and it is one with which the Bible would agree. Political programs have no effect on society's real problem, the fact that we are all sinful and self-centered.

When we look at the seeming hopelessness of the situation, it is easy to see why some Christians have grown apathetic. They say, We try as hard as we can and it doesn't do any good. Why bother to keep trying? Theirs is a good question. Many Christian activists felt the same way at the end of the 1980s. Christians had been more involved in this country's politics than ever before, and there were several events in which they seemed to pull out all the stops. Many Christians lobbied intensively for the confirmation of Robert Bork to the U.S. Supreme Court, seeing him as a vital tool in their aim to

bring an end to the abortion industry in this country. Their efforts failed. The troops were marshalled several more times during legislative battles on Capitol Hill, but they fell short more times than they succeeded. Many grew weary in the fight. I know I did.

Looking back on that decade, we have to ask, What did we expect? Did we expect our politicians to abandon the appeal of special-interest groups in favor of altruistic ideals and biblical ethics? We should not have been so naive. The sinfulness of humanity means that people will always tend to enhance their own power and seek their own interests. When they do otherwise, we take their actions as grace, but we do not expect them to act in accordance with anything but their own interests.

That's why we as believers must continue to be active in political and social causes. True, we do struggle with our own sinfulness, but we are being transformed by the person of Jesus Christ, transformed to the extent that we should no longer fit comfortably into our culture (Rom. 12:1-2). Jesus said that we are the salt of the earth and the light of the world, and what He meant by that is that we are to be distinctive representatives of God in a world that is trying to forget Him (Matt. 5:13-16; cf. Phil. 2:15). If we abandon our culture, we abandon that duty. We realize that we won't necessarily win the day, but we might. In any case, we'll have done the right thing.

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A Funny Thing Happened on the Way to the End

Hundreds of cases have been recorded of people who returned from the brink of death to report on “the other side.” But are out-of-body experiences really encounters with the afterlife ... or something more deceptive?

A man is dying.

As he lies on the operating table of a large hospital, he hears his doctor pronounce him dead. A loud, harsh buzzing reverberates in his head. At the same time, he senses himself moving quickly through a long, dark tunnel. Then, suddenly, he finds he is outside of his own physical body. Like a spectator, he watches the doctor's desperate attempts to revive his corpse. Soon, he sees the spirits of relatives and friends who have already died. He encounters a “being of light.” This being shows him an instant replay of his life and has him evaluate his past deeds. Finally, the man learns that his time to die has not yet come and that he must return to his body. He resists, for he has found his afterlife experience to be quite pleasant. Yet, somehow, he is reunited with his physical body and lives. [\[1\]](#)

You may be one of the many who have read this account of a near- death experience in the best-selling book, *Life After Life*, by Dr. Raymond A. Moody, Jr. Dr. Moody is a psychiatrist who pieced together this picture from the reports of numerous patients he had studied. He notes that not all dying patients have these “out-of-body experiences” (OBE's) and stresses that this is a *composite account* from some who have. Not every element appears in every experience, but the picture is fairly representative, he says.

The last few years have seen a flurry of books and articles on

these OBE's as an increasing number of doctors report similar findings. My own curiosity led me to several fascinating interviews with surviving patients.

One interview was with a woman in Kansas, who developed complications after major surgery. She told me that she sensed herself rising out of her body, soaring through space and hearing heavenly voices before she returned to her body.

A man in Arizona was in a coma for five months following a severe motorcycle accident. He said that during that time he saw his deceased father, who spoke to him.

Interpreting the OBE's

How should we interpret these out-of-body experiences? Are they genuine previews of the afterlife? Hallucinations caused by traumatic events? Or something else?

Let's evaluate.

First, the people who have death-related OBE's fall into different categories. Some have been pronounced clinically dead and later are resuscitated. Others have had close calls with death, but were never really thought dead (such as survivors of automobile accidents). Still others did die—permanently—but described what they saw before they expired.

Second, the determination of the point of death is a hotly debated issue. In the past, doctors relied merely on the ceasing of the heartbeat and respiration. More recently they have used the EEG or brainwave test. Some argue that death must be *an irreversible* loss of all vital signs and functions. These would say that patients who were resuscitated did not really die because they were resuscitated. But whatever one considers the point of death, most would agree that these folks have come much closer to it than the majority of people living today.

A number of possible explanations for the OBE's have been offered. Different ones may apply in different situations. Here are a few of the main theories:

The physiological explanations suggest that a "physical" condition may have caused some of the out-of-body experiences. For instance, cerebral anoxia (a shortage of oxygen in the brain) occurs when the heart stops. The brain can survive for a short while (usually only a few minutes) without receiving oxygen from the blood. Anoxia can produce abnormal mental states.[\[2\]](#) Thus, patients who recover from heart failure and report OBE's may be merely reporting details of an "altered state of consciousness," some say.[\[3\]](#)

The pharmacological explanations say that drugs or anesthetics may induce some of the near-death experiences. Some primitive societies use drugs to induce OBE's in their religious ceremonies.[\[4\]](#)

LSD and marijuana sometimes generate similar sensations. [\[5\]](#) Even many medically accepted drugs have produced mental states akin to those reported by the dying. Ether, a gaseous anesthetic, can cause the patient to experience "sensations like that of being drawn down a dark tunnel."[\[6\]](#)

The drug ketamine is an anesthetic that is injected into the veins.[\[7\]](#) It is used widely and produces hallucinatory reactions 10% to 15% of the time." UCLA pharmacologists Siegel and Jarvik report the reactions of two subjects who took this drug:

"I'm moving through some kind of train tunnel. There are all sorts of lights and colors, mostly in the center, far, far away; way, far away, and little people and stuff running around the walks of the tube, like little cartoon nebbishes; they're pretty close."

"Everything's changing really fast, like pictures in a film, or television, just right in front of me. I am watching it

happen right there.”{9} The tunnel, lights, people and film scenes in these accounts bear some resemblance to the OBE images.

The psychological explanations suggest that the individual’s mind may generate the unusual mental experience. Sigmund Freud, writing about the difficulty of coping with the thought of death, said it would be more comfortable in our minds to picture ourselves as detached observers.{10} Some modern psychiatrists, following this theme, theorize that the OBE is merely a defense mechanism against the anxiety of death. That is, since the thought of one’s own death is so frightening, the patient’s mind invents the OBE to make it seem as if only the body is dying while the soul or spirit lives on.

Dr. Russell Noyes, University of Iowa psychiatrist, has done extensive research into the experiences of people in life threatening situations. He says that the OBE is “an emergency mechanism . . . a reflex action, if you like.” {11}

Noyes and his associate, Roy Kletti, write, “In the face of mortal danger we find individuals becoming observers of that which is taking place, effectively removing themselves from danger.”{12}

Other psychologists wonder if the patient may be confusing his or her *interpretation* of the experience with what actually happened.{13} The conscious mind seems to need an explanation for an unusual vision; therefore, it interprets the event in familiar terms. Thus, say these psychologists, the resuscitated patient reports conversations with deceased relatives or religious figures common to his culture.

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could be completely spiritual and yet
not be from God.**

Spiritual Theories

The spiritual explanations grant the existence of the spiritual realm. They view many of the OBE's as real manifestations of this realm. Dr. Moody, while admitting his inability to prove his belief, feels that the OBE's represent genuine previews of the afterlife.[{14}](#) The famous Dr. Elisabeth Kubler-Ross, well-known writer on death and dying, says she became convinced of the afterlife through her study of OBE's and related phenomena.[{15}](#)

Many have noted that the experiences in Dr. Moody's first book, *Life After Life*, seem to contradict some of the traditional Christian beliefs about the afterlife. All of the patients—Christian and non-Christian—report feelings of bliss and ecstasy with no mention of unpleasantness, hell or judgment.

However, Dr. Moody's first book was based on limited observation. Further research yielded new information that he presents in a second book, *Reflections on Life After Life*, which came out in 1977 (two years later).

He has now talked with numerous patients who refer to a "city of light" and describe scenes that are reminiscent of biblical material.[{16}](#) Some of his other patients report seeing "beings who seemed to be 'trapped' in an apparently most unfortunate state of existence."[{17}](#)

One woman who was supposedly "dead" for 15 minutes said she saw spirits who appeared confused. "They seemed to shuffle," she reports, "as someone would on a chain gang . . . not knowing where they were going. They all had the most weebegone expressions. It was quite depressing."[{18}](#)

Dr. Moody now states, "Nothing I have encountered precludes

the possibility of a hell.”{19} Some have felt that the OBE’s are inconsistent with the biblical concept of a final judgment at the world’s end. No one reports standing before God and being judged for eternity. Dr. Moody responds in his second book by pointing out that “the end of the world has not yet taken place, “so there is no inconsistency.” There may well be a final judgment,” he says. “Near-death experiences in no way imply the contrary.”{20}

Life After Death?

How should one view the OBE’s and their relationship to the issue of life after death? Scientific or experimental methods are currently unable to solve the riddle (as a number of scientists will admit).{21} Not only is it difficult to provide controlled situations during medical emergencies; the scientist has no instruments to determine the *content* of events in the spiritual or mental realms.

Personal testimony alone is insufficient as a test of truth in these cases. Subjective mental experiences can be deceptive and are susceptible to influence by injury, drugs, psychological trauma, etc., as stated previously. Also, what would we conclude when the experiences differ?

Another approach involves the spiritual realm. Presumably, a qualified spiritual authority could accurately inform us about the afterlife. But with so many differing authorities on today’s spiritual scene, whom should we believe?

An increasing number of educated men and women are concluding that Jesus of Nazareth is a trustworthy spiritual leader. A major reason for this conclusion is that He successfully *predicted* His own out-of-body experience—that is, His own death and resurrection. Consider the evidence:{22}

Jesus was executed on the cross and declared dead. His body was wrapped like a mummy and then placed in a tomb. An

extremely large stone was rolled against the entrance. A unit of superior Roman soldiers was placed out front to guard against grave robbers. On the third day, the stone had been rolled away and the tomb was empty, but the grave clothes were still in place. The Roman guards came out with the feeble story that the disciples had stolen the body while they were sleeping. But how could they know who had done it if they were asleep?

Meanwhile, hundreds of people were saying they saw Jesus alive and were believing in Him because His prediction had come true. Both the Romans *and* the Jews would have loved to have produced the body to squelch the movement. No one did. The tomb remained empty and Christianity spread like wildfire. Jesus' disciples were so convinced that He had risen that they endured torture and even martyrdom for their faith.

Jesus Christ successfully predicted His own resurrection. This was not a mere resuscitation after His heart had stopped beating for a few minutes. It was a dramatic physical resurrection after several days in the grave.

Why is this incident so important? The resurrection shows that Jesus has power over death. It establishes Him as a spiritual authority. Because He remains consistent on statements we can test (such as His resurrection prediction), we seemingly have solid grounds for trusting Him on statements we *cannot* test (such as those He made about life after death).

One statement Jesus made was that all who believe in Him will have everlasting life, an eternity of joy. As one early Christian wrote: "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love Him."

Jesus also explained that God loves us and desires our happiness both now and after we die.[{24}](#) However, we all initially exist in a condition of separation or alienation from God. This condition is called sin, and it prevents us

from achieving maximum fulfillment in this life and from spending eternity with God.{25}

Jesus claimed to be the solution to our sin problem. By His death on the cross He paid the penalty for our sins so that we might be forgiven and live forever with God.{26} The Bible explains, “God has given us eternal life, and this life is in His Son (Jesus). He who has the Son has the life; he who does not have the Son of God does not have the life.”{27} If we refuse this free gift in Jesus, we are choosing to exclude ourselves from God, opting instead for an eternity of suffering. {28}

OBE Interpretation

In light of the above, how should one interpret the OBE’S? Here are some guidelines I use.

Because I have concluded that historical evidence supports both the authority of Jesus and the accuracy of the biblical documents, accept them as a standard.

If a given OBE contradicts biblical statements or principles, I do not accept it as being completely from God. If the experience does not contradict biblical statements or principles, then it *could* be from God. (I say “could” because there is always a possibility of influence from one of the other factors—body, drug or mind.)

It is also possible that a given OBE could be completely spiritual and yet not be from God.

Jesus clearly taught the existence of an evil spiritual being, Satan.

We are told that Satan “disguises himself as an angel of

light,"{30} but Jesus said that he is "a liar, and the father of lies."{31}

One of Satan's favorite deceptions is convincing people that they can achieve eternal life by doing good. That way, they don't see their need for receiving Christ's pardon.

Could this be the reason that sometimes the "being of light" in the OBE's tells the patient to go back and live a good life, but makes no mention of a commitment to Christ? (I'm not accusing everyone connected with OBE's of deliberately being in league with the devil. Rather, I'm offering a word of caution, a suggestion to consider satanic influence as one of several possible alternatives in individual cases.)

Obviously death is a common denominator of the human race. Some seek to avoid the issue or to insulate themselves from it through possessions and pursuits, popularity or power. Many feel that whatever belief makes you comfortable is okay. Do any of these descriptions fit you?

In the spring of 1977, a nightclub near Cincinnati was packed to the brim. Suddenly, a busboy stepped onto the stage, interrupted the program and announced that the building was on fire. Perhaps because they saw no smoke, many of the guests remained seated. Maybe they thought it was a joke, a part of the program, and felt comfortable with that explanation. When they finally saw the smoke, it was too late. More than 150 people died as the nightclub burned.{32}

As you consider death, are you believing what you want to believe, or what the evidence shows is true? Jesus said, "I am the resurrection and the life; he who believes in Me shall live, even if he dies."{33}

I encourage you to place your faith in Jesus Christ as your Savior. Then you, too, will live, even if you die.

Notes

1. Paraphrased from Raymond A. Moody, Jr., M. D., *Life After Life*, Bantam, New York, 1976 (first published by Mockingbird Books in 1975), pp. 21, 22.
2. Stanislav Grof, M. D., and Joan Halifax-Grof, "Psychedelics and the Experience of Death," in Toynbee, Koestier, and others, *Life After Death*, McGraw-Hill, New York, 1976, p. 196.
3. Daniel Goleman, "Back from the Brink," *Psychology Today*, April, 1977, p. 59.
4. Michael Grosso, "Some Varieties of Out-of-Body Experience," *Journal of the American Society for Psychical Research*, April, 1976, pp. 185, 186.
5. Grof and Halifax Grof, pp. 193-195; Stanislav Grof, "Varieties of Transpersonal Experiences: Observations from LSD Psychotherapy," *The Journal of Transpersonal Psychology*, 4: 1, 1972, p.67; Russell Noyes, Jr., M.D., and Roy Kletti, "Depersonalization in the Face of Life-Threatening Danger: An Interpretation," *Omega: Journal of Death and Dying*, 7: 2, 1976, p. 108.
6. Raymond A. Moody, Jr., *Reflections on Life After Life*, Bantam/ Mockingbird, New York and Covington, Georgia, 1977, p. 108.
7. Moody, *Life After Life*, p. 157.
8. Louis Jolyon West, M.D., "A Clinical and Theoretical Overview of Hallucinatory Phenomena" in R. K. Siegel and L. J. West (eds.), *Hallucinations Behavior, Experience, and Theory*, John Wiley & Sons, New York, 1975, p. 292.
9. Ronald K. Siegel, Ph. D. and Murray E. Jarvik, M.D., Ph.D., "Drug-Induced Hallucinations in Animals and Man," in Siegel and West, pp. 116-118.
10. Sigmund Freud, "Thoughts for the Times on War and Death" (1915), *Collected Papers*, Vol. 4, Basic Books, 1959; quoted in Russell Noyes, Jr., M.D., "The Experience of Dying," *Psychiatry*, May 1972, p. 178.
11. Joan Kron, "The Out-of-Body Trip: What a Way to Go!" *New York Magazine*, December 27, 1976-January 3, 1977, p. 72.
12. Noyes and Kietti (1976), loc. cit.
13. Dr. Charles Tart in Robert A. Monroe, *Journeys Out of the*

- Body*, Doubleday, Garden City, New York, 1971, pp. 6, 7.
14. Moody, *Reflections on Life After Life*, p. 111.
 15. James Pearre *Chicago Tribune*, "Ghost Story: How a long dead patient talked doctor into continuing work with the dying," *San Francisco Sunday Examiner & Chronicle*, November 14, 1976, section B, p. 7.
 16. Moody, *Reflections on Life After Life*, pp. 15-18.
 17. *Ibid*, pp. 18-22.
 18. *Ibid.*, pp. 19-21.
 19. *Ibid.*, p. 36.
 20. *Ibid.*, pp. 36, 37.
 21. *Ibid.*, pp. 132-135; A. Susan Mennear, "Life After Death?" *Good Housekeeping*, September, 1976, pp. 187, 188; J. B. Rhine, Ph. D., "Parapsychology and Psvchology: The Shifting Relationship Today," *The Journal of Parapsychology*, June, 1976, pp. 131-133.
 22. For a more thorough documentation of resurrection evidences, see Josh McDowell, *Evidence That Demands a Verdict*, Campus Crusade for Christ International, 1972, pp. 185-273; see also pp. 15-79 for evidences for the reliability of the biblical documents.
 23. 1 Corinthians 2: 9, NIV.
 24. John 3: 16; John 10:10.
 25. Romans 1:23; 6:23.
 26. Luke 19:10; Mark 10:45; 1 Peter 2:24; John 3:16.
 27. 1 John 5: 11,12.
 28. John 3:36; Revelation 20:15.
 29. McDowell, loc. cit.
 30. 11 Corinthians 11:14.
 31. John 8:44.
 32. "They Didn't Believe It," *The New York Times*, May 30, 1977, p. 16; Hal Bruno, "The Fire Next Time," *Newsweek*, June 13, 1977, pp. 24, 27.
 33. John 11:25.