

The Discerner

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A QUARTERLY EXPOSING
UNBIBLICAL TEACHING & MOVEMENTS

Volume 43, Number 2

April May June 2023

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*"Hereby know we the spirit of truth
and the spirit of error" 1 John 4:6*

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WITH THIS ISSUE

Hello discerning readers!

Our first featured article in this Second Quarter 2023 issue of The Discerner is by Paul Miles. He provides an evangelical defense of *the reliability of the Genesis creation account* against those who undermine Genesis by suggesting it is just an example (or another example) of ancient mythological stories. In sum, Paul Miles argues for the priority of the Biblical account of which all others are pagan derivatives and departures.

Our second article is titled “From the Darkness of Word of Faith to the Glorious Light of the Gospel.” It is *the personal testimony* of Pastor Elly Achok Olare of Kenya, Africa. In his article, Elly describes his experiences as a leader in the word of faith, health and wealth, prosperity gospel, and how the Lord brought him to biblical faith and teaching in his life.

Concluding this issue is a third article written by RAS President Steve Lagoon, who examines ‘*The Argument for Universal Justice*’ as being indicative of God’s existence.

With all of the above articles, the RAS Editorial Team has made minor changes for Discerner presentation without affecting the author’s original intent or context.

Want to provide feedback on any of the above articles? Have a topic for consideration by the RAS Board for a future issue? If so, please visit our Contact Page (ras.org) and let us know what is on your mind—or how we are doing! If you do not use the internet, call or write (see page 2).

The Discerner is here to serve you—the Body of Christ. Like you, our goal is to discern the times and teachings of men, as Solomon also warned about many years ago:

Wisdom will save you from the ways of wicked men, from men whose words are perverse, who leave the straight paths to walk in dark ways, who delight in doing wrong and rejoice in the perverseness of evil, whose paths are crooked and who are devious in their ways. ([Proverbs 2:12–15](#), NIV)

Some people twist God's Word in order to (a) worship the god they create (b) so they can live out their desires. Others make translations that are *not* true to the original languages (Old Testament/Hebrew, New Testament/Greek). Still others (a person as well as translation team) aim to give their best in translating God's Word as accurately as possible to the language of the moment. With all this in mind, how much do you know about some Bible translations available today? Take our Quarterly Bible Quiz (Topic: Bible Translations) and sharpen your understanding!

Grace and Peace in Jesus Christ on behalf of the RAS Board,

Doug Steiner and Steve Lagoon

THE BIBLE AND ANCIENT NEAR EASTERN MYTHOLOGY

By Paul Miles

Mythological hermeneutics is a growing threat to evangelicalism today. The notion is that Genesis does not give a literal account of human origins, but is a monotheistic rearrangement of pagan texts from the Ancient Near East and therefore is subject to error.

If this accusation were coming only from atheists or even progressive Christians, it would be unfortunate; but mythological hermeneutics is infiltrating evangelicalism, so we need to equip ourselves with responses.

A Test: Who Said It?

It may be difficult to believe that such a liberal idea could threaten evangelicals, since we are known for defending Biblical inerrancy, so here is a test.

Below are five statements about Genesis from various sources. Can you identify whether each statement comes from *an atheist*, *a progressive Christian*, or *an evangelical*?

1. "[Genesis 1–11] is clearly not prepared to provide an account of history. Rather, the ancient Israelites were talking about their God in the categories available to them...The Israelites wrote as ancient people, and their argument for why Yahweh is above all the others gods...

only worked because of the shared mythic categories between Israel and her neighbors.”

2. “[The Biblical writers] didn’t know certain things that we take for granted... Their cosmic geography was flat earth... God put it on pillars. The foundations of the earth keep it suspended above the watery abyss. It’s just the Biblical conception of the physical construction of the world.”

3. “The stories of Adam and Eve, and of Noah and his Ark, are not history, and no educated theologian thinks they are. Like countless such stories from all over the world, they are ‘myths’. There’s nothing wrong with myths. Some are beautiful and most are interesting, but they aren’t history.”

4. “An ancient Israelite would have thought of Eden as the dwelling of God and the place from which God and his council direct the affairs of humanity. The imagery is completely consistent with how Israel’s neighbors thought about their gods.”

5. “Genesis, the first book of the Pentateuch, expounds the mythological notions of the ancient Jews regarding the creation of the universe, the world, and mankind (in many aspects it is close to the nations of the Ancient Near East [ANE]), as well as the legendary ancient history of the Jews.”

The Answers

Notice the similarities. Each statement treats Genesis as one of many errant ANE texts.

The first quote comes from a blog post by Peter Enns, a progressive who was formerly an evangelical and even served as the editor of the *Westminster Theological Journal* for a few years.

The second quote comes from a podcast discussion by two evangelicals: Tim Mackie and Jon Collins. Mackie and Collins have a global audience for The Bible Project, which has 3.5 million subscribers on YouTube.

The third quote comes from *Outgrowing God: A Beginner’s Guide* by Richard Dawkins, one of the biggest names in the new atheism.

The fourth quote comes from *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* by Michael Heiser, an evangelical and a former resident scholar with Logos Bible Software.

The fifth quote comes from *The Great Soviet Encyclopedia*, which was the standard Marxist-Leninist socialist encyclopedia in the former USSR.

Result

How did you do? Were you able to distinguish between evangelicalism and communist propaganda?

Three Issues

The modern evangelical needs to be equipped to cast doubt on the mythological approach to Genesis and build confidence instead in grammatical-historical hermeneutics.

To this end, I offer three issues that readers can bring into the conversation on mythological hermeneutics: [1] the primacy of Biblical historicity, [2] the similarities in distant (i.e., non-ANE) myths, and [3] the hypocrisy of mythological hermeneutics.

The Primacy of Biblical Historicity

The five statements in the [above] test come from the position that Genesis is a myth. A defense of the mythological view is that other ANE religions had myths that were like Genesis; therefore, Genesis probably copied and revised an earlier myth.

One response is quite simple: Actually, *Genesis is the true account, and the ANE myths are corruptions of that account.*

Assuming that Genesis is right, we would anticipate similarities in ancient religions. If God really did create the universe as recorded in Genesis and He really did flood the world, leaving only eight survivors, then surely those survivors—Noah’s family—would have passed along the true worldview to their children. If Noah’s descendants really were dispersed after the tower of Babel, it makes sense that the scattered nations had memories of Noah’s worldview that they corrupted over time.

Consider an example from ancient Egypt. Egyptian mythology includes a god named Nun, who was a primordial watery abyss. Out of Nun came another god, Atum, who in turn created Shu and Tefnut, perhaps by spitting or sneezing. Shu and Tefnut mated and gave birth to the sky goddess, Nut, and the earth god, Geb, who went on to mate and create more gods. In short, the Egyptian creation began with primordial waters and continued through mating until we got the physical universe and its inhabitants.

Critics of the Bible tell us to start with false religions and read the Bible as an ancient myth. The universe was not created from a sneeze, so they would say that we really cannot trust ancient myths—and we would agree—but then they lower the Bible to mythological status and scoff.

They would say that the writer of Genesis took an ANE myth and made it into a monotheistic text: the writer changed Nun to Elohim, kept the primordial water motif, changed the sneeze into

creation through speech, changed Nut to an inanimate dome in the sky, and so on. They would even say that silly Biblical writers thought the earth was flat and the stars were angels. We expect such attacks from critics.

Evangelicals who use mythological hermeneutics will typically start by accepting the interpretation that these critics propose, *but then they put an evangelical spin on it by emphasizing differences from the pagan myths, rather than the similarities.*

There are some edifying points that proper comparative studies may highlight, but these points are severely diminished when the true creation account is taken as a myth. But what if Genesis did not modify the Egyptian myth? What if Genesis is true? What would that mean for the Egyptian myths?

Assuming the Bible is true, then after the tower of Babel incident, several false narratives would have spread around the world while the truth was being preserved in Jewish culture.

Within a few generations, the nations had inhabited several continents and expounded upon their myths in ways that deified creation. These myths still had superficial similarities with the earlier pre-Babel account, but Israel did not copy from Egypt and Babylon; rather, the people worshiped the one true God. Sure, individual Israelites may have gotten confused or even apostatized along the way, *but when Moses penned Genesis, God made any necessary corrections, as the Biblical text is the inspired, inerrant, and infallible Word of God.*

The Similarities in Distant Myths

The Egyptian myths come from various sources, including pyramid texts that predate Israel's enslavement in Egypt. Critics may point to Egypt's geographical proximity to the location of events in Genesis for evidence that Genesis is the copycat, so let us now consider a creation myth from another time and place that carries similar motifs.

The K'iche' are a Mayan people in Central America who transmitted an oral creation myth that was not recorded until the 16th century AD in a document known as the *Popol Vuh*. Nobody would say that Israel—or any other Middle Easterners for that matter—copied from the K'iche'.

In this Mayan myth, the primordial world began with a sky and water. Then a water-serpent-god gave birth to other gods, who then assisted with creation. The earth was created by dividing the primordial waters and bringing forth mountains. Then wild animals were created as guardians of the forest, but they could not worship the gods, so those animals were cursed. The gods attempted to make a being out of mud.

When that did not work out, they made people out of wood, but they were washed away in a flood. Then some drama ensued: a decapitated head spat in a goddess's hand, an act that impregnated her, then she gave birth to twins, who killed a bird-demon and became the moon and sun. Eventually they succeeded in making man out of maize.

There are several differences between Egyptian and Mayan mythology. For example, in Maya, man comes from the local staple of maize, while some Egyptian myths say that we descended from Atum's tears.

Some similarities between Maya and Egypt are distinct from Israel, such as the moon and sun being gods. Other similarities between the Egyptian and Mayan myths are like Genesis: man is the last creation, animals before man, earth before animals, and the earth somehow comes from dividing water.

The *Popol Vuh* carries other motifs that are vaguely similar to Genesis, such as an old serpent, fallen man made of mud, and a flood that kills early mankind; but it is impossible for ancient Israel to have copied from 16th century Maya. That a pagan document is like the Bible does

not mean the Bible copied the pagan.

In both the Egyptian and the Mayan myths (as well as many others), the pre-Babel tradition is hazy yet apparent. An additional Biblical possibility for the similarities is that Maya and Egypt *have the satanic world system as another common influence*. If we consider the possibility that the angelic conflict could be directly involved in perverting the truth, then we could anticipate similarities in the theology between pagan myths.

Genesis presupposes that God is preexistent, that only God is preexistent, and that God alone created a universe that is entirely separate from Him. Not a single atom of the universe is deity.

In other words, there is a clear distinction between the Creator and the creation. This is a theological concept that has been called the Creator/creation distinction. Pagan theology always seems to boil down to an anti-biblical concept that has been labeled “continuity of being.”

Pagan myths typically begin with preexisting water that is deified. This water then becomes gods who beget more gods. (Interestingly, the Mayan serpent is called the “Framer and the Shaper, Sovereign and Quetzal Serpent, They Who Have Borne children and They Who Have Begotten Sons,” a name that is similar to the Egyptian god Atum, who was called “the one who makes

himself into millions.”) All matter is understood to share the same origin through the primordial waters; and since the primordial waters are deified, all matter can be considered divine.

In K’iche’ theology, everything, whether it is animate or inanimate, has a spirit essence called nawal. This is logical because everything comes from the same deified primordial water. The reason that this satanic concept is called “continuity of being” is that it says all of existence is continuous from a common source, as opposed to the Biblical notion of a Creator/creation distinction whereby God created all matter ex nihilo¹ and does not fuse or mingle Himself or His deity into creation.

It is unlikely that the continuity-of-being worldview became prominent among pagans around the globe by accident. This is one of the reasons that evolutionist versions of history are unlikely. However, the Bible recognizes Satan’s work in history, so the similarities between pagan myths and theology as anti-Biblical literature ironically fit perfectly within the Biblical framework.

The Hypocrisy of Mythological Hermeneutics

If you think ‘continuity of being’ is antiquated foolery that nobody believes anymore, think again.

As we will soon see, the accusation that Genesis borrowed from pagan myths is itself a doctrine that begins by borrowing from a pagan myth. In other words, the skeptics, not Genesis, are the ones who copy paganism.

According to the pagan concept of continuity of being, mankind is interconnected with nature, being part of the same mystical source as the rest of the universe. Humans can feel big because they are made from god-stuff; but at the same time, they are not above or better than

¹ RAS Editorial note: “ex nihilo” = Latin for “out of nothing” or “from nothing”; a belief statement/phrase which means ‘God created this world out of nothing/from nothing’ (e.g. [Genesis 1:1](#); [Job 38:1–42:6](#), etc.).

nature, because nature is made from the same primordial and divine material.

Keeping in mind the pagan concept of continuity of being, consider Neil deGrasse Tyson's comments from the History Channel's *The Universe* series:

We are all connected; to each other, biologically, to the earth, chemically, and to the rest of the universe, atomically. That's kinda cool! That makes me smile and I actually feel quite large at the end of that. It's not that we are better than the universe; we're part of the universe. We're in the universe and the universe is in us.

Notice the continuity. All life shares a common origin in the primordial soup whence life evolved. Moreover, we share origins with all matter, since we were together in the Big Bang. This is a modern version of continuity of being; evolutionism is simply a revamped and atheistic paganism.

Not only is evolutionism paganism, but it also is the basis for mythological hermeneutics.

John Walton, a leading mythological hermeneuticist, presupposes evolution. In his book *The Lost World of Genesis One*, Walton writes, "Biological evolution is capable of giving us insight into God's creative work," but this puts him at odds with the Biblical data on issues such as the age of the earth. To compensate, he [Walton] changes the nature of Genesis, saying that Genesis 1 is not "an account of material origins" and therefore "the Bible offers no information on the age of the earth."

But if Genesis is not an account of material origins, what is it? Why, a myth of course! The term that Walton uses to describe his view is the cosmic temple inauguration view, whereby Genesis 1 is seen as an ANE myth that describes function in a mythical sense rather than material in a grammatical-historical sense.

In other words, mythological hermeneutics begins with the assumption that evolutionism is true, and since the Bible is at odds with evolution, Genesis must be a myth that cannot reliably tell us about origins in a historically accurate sense.

I am a young earth creationist, but the mythological approach to Scripture should be deeply unsettling to Christians in other camps as well. In a counterpoints book, *Four Views on Creation, Evolution, and Intelligent Design* (Zondervan, 2017), Deborah Haarsma, the president of BioLogos, defended mythological hermeneutics in her presentation

of theistic evolution. The young earth creationist responded, “Sadly, there is not much in Dr. Haarsma’s chapter that I can agree with.”

The progressive creationist rightfully called her out on inerrancy. The intelligent design advocate pointed out several scientific and mathematical difficulties and a logical problem: If theistic evolutionism affirms the standard neo-Darwinian view of evolution as an *undirected process*, then it cannot affirm that *God directed it*. It is readily apparent that the mythological approach to Genesis is not a view that gives proper respect to the Biblical text.

In short, when people justify mythological hermeneutics by accusing Genesis of redacting ancient myths, those people do the very thing of which they accuse the Bible, because *they copy the contemporary pagan myth of evolutionism*.

Not Just Another Myth

Mythological hermeneutics undermines the Bible by claiming that Genesis is just another ANE myth.

This article has offered three responses: First, if the Bible is right, then it explains why Middle Eastern myths have similarities to Genesis. Second, similarities in recent pagan myths show that Genesis is not necessarily the copy. And third, it is the mythological hermeneuticist, not Genesis, who copies from paganism (via evolutionism).

As a final word, it is worth recalling that Satan thwarted Eve by getting her to question God’s Word. The mythological approach to Genesis is just another attack in the same vein.

Mythological hermeneutics answers the question “Has God indeed said, ‘You shall not eat of every tree of the garden?’” with a resounding “No, He did not say that.” Instead of rejecting God’s Word, we must be prepared to reject mythological hermeneutics lest we go the way of Eve.

Paul Miles (DMin, Tyndale Theological Seminary) is executive director of [Grace Abroad Ministries](#).

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FROM THE DARKNESS OF WORD OF FAITH TO THE GLORIOUS LIGHT OF THE GOSPEL

By Elly Achok Olare

My name is Elly Achok Olare. I am a pastor in a small town in Kenya called Mumias, in Kenya's sugar belt, about 500 kilometers west of Nairobi. It was in the year 1994 when I heard what appeared to be the Gospel of Jesus Christ.

In reality, what was advertised to me then was a Jesus who would meet all my needs and fulfil

all my dreams as a young man. I was told that to be unsaved was to sign up to a life of misery, sickness and poverty. To embrace Christ was to step into a world of limitless blessing.

I made then what appeared to be a practical and most logical decision to 'accept Christ into my heart'. Zealous and wanting all that God would have for me, I quickly rose through the ranks and soon became a preacher of the same message I was given.

I would later learn that this is the *Word of Faith teaching*, also called *the Prosperity Gospel*, or as some would call it, *'the Health and Wealth Gospel'*. I knew nothing else because there was nothing else apart from this that I heard.

I only knew that God was good and that meant nothing negative or uncomfortable came from Him. I was taught at the start to deal with Satan who caused all negatives in my life in what I later came to know as 'spiritual warfare'. It was ingrained in me that I was in the 'God class' (as Creflo Dollar and Kenneth Copeland would insist), and therefore had absolute authority in and of myself to 'create my own world' by positive thinking and faith-filled confessions.

It was God's will for me to be healthy and wealthy and anything less was to be repudiated in faith and the opposite called to existence by my positive confession. I learned that if all else fails, I was to engage the 'heavenly language—the language of angels' and bypass Satan and the hosts of darkness by praying in tongues. These I had thoroughly learned and taught others for many years.

So when my wife and I lost our first child in 2003, a girl we had named Whitney, I had to face the self-imposed reality that 'the spirit of death' had prevailed over me. The turmoil that ensued was chaotic in my

soul, perhaps more so for my equally 'faith-filled' wife. How could a good God, who we served faithfully, let the devil overrun us like this? The well-meaning church people who came to us suggested in different ways that our calamity was due to either a sin in our lives, some curse, or as I held very firmly, a lack of faith on my part.

My grieving wife and I would spend many months repenting (in case there was hidden sin). We also sought answers from our families in case this was a generational curse (a teaching that was very dominant at the time, and still is, what is known as 'spiritual mapping' and 'identificational repentance').

In this painful ordeal of inner turmoil in the context of bereavement, we became pregnant again. This time we would get a boy child. From the hospital that sunny afternoon my wife and I, jubilant in our final triumph, took Robin home. The next 24 hours would be the darkest period the Lord took us through (yes, He did).

Baby Robin developed complications and we went into a frenzy of prayer, [engaging in] spiritual

warfare as a wide net of intercessory appeals went forth. This time we were not caught off guard (or so we thought), and 'faith' had assured us that the devil would not take Robin from us. Everyone we called returned 'prophetic assurances' that only life was permitted; death was not our portion. But despite our bravado, the night was growing more intense.

I have been a Pentecostal/Charismatic/Word of Faith preacher for a better part of my adult life, and I think I am competent to say that night must have been one in which heaven got busy with dialed calls. My wife believed then that she had a prophetic gift and she saw several visions that single night. In some our Robin was happily playing in the mud; in another, he was an 'international preacher' addressing thousands as his father 'taught him by example'.

All these she shared with me in tears in the presence of the many faith and prayer warriors we had gathered in our small house. It would be past midnight when I would cave in as the condition of the child grew worse, and some 'prophetic word' indicated that the healing of our son has been placed in the hands of a doctor (all to rationalize the deep darkness of the Word of Faith error).

So off I left with my boy clutched in my hands, behind me a praying wife supported by a battery of 'faith warriors'. At the coast general hospital, at 3:00 am, the doctor looked into the determined eyes of a 'faith-filled

preacher' and declared the worst news I could possibly hear—Robin was dead.

To say my world collapsed around me is a huge understatement, yet to date I still do not know how to put to words the millions of chaotic feelings that assailed me. I know I screamed "I am tired Lord", and it was in disappointment at God for failing me yet again. I had done all things right, exercised tremendous faith, how could God let this happen to us? I felt like a fraud for preaching what never worked for me. Hurt and confused and angry at God, I vowed I would quit the ministry. I had officially stepped into a crisis of faith.

Many years later my brother and friend pastor Barnabas, who was one of the 'faith warriors' in my house at that time, would preach a message that would bless me exceedingly; he called it *"The Death Of Faith In The Word Of Faith"* (obviously borrowing John Owen's title, and tweaking it a little).

God became an enigma to me and issues of faith an impossible labyrinth.

Coming home my wife, she was drained to the bones, she looked up to me and called me by an endearment she had never used before and she has never used again to date. "Daddy," she said, "he is alright now. Bring him I want to feed him." She couldn't have chosen worst words.

I don't know that I have screamed from the deepest recesses of my guts like that dark morning. She and I would literally fight for the child as she madly sought to wrench the dead body from my hands. What followed was prayer for resurrection from the dead, because we were taught that we had power over death itself. It turned into a huge circus which fortified our pain. Answers were in short supply and our consternation and perplexity at God were indescribable.

Next followed a series of early miscarriages. God did not make sense, faith remained a mirage, yet we had appearances to keep up and we had to pretend that we were not despairing. So inwardly we suffered with many unanswered questions, doubt and unbelief, feelings of cursedness and so on.

How could we understand the issues of evil and good that seem to co-exist in our world? How as Christians could we reconcile those 'bad' things that happen to us and the portrait of a good God which had been marketed to us aggressively, especially in the Word of Faith teaching?

We had learned to dismiss the suffering of Job as a consequence of his negative confession when he said, "the Lord gives and the Lord takes

away.”¹ But how could we make sense of Apostle Paul who fell sick ([Galatians 4:12–15](#)) and even rejoiced in his afflictions ([2 Corinthians 12:7–10](#))? How could we reconcile that Biblical portrait with the super ‘apostles’ who market health and wealth in their books, DVDs, and mega meetings (stuff we consumed with zeal and hope)? Could we legitimately expect our best life now and still hold to a genuine hope in the hereafter?

These questions would tumble restlessly in our minds. Soon, however, the balm of time would drown them in the routine activities of ‘Churchianity’. Our conscience dulled to these inner struggles; but just for a time.

The Lord Mighty To Save

In 2006, my Church posted me from Mombasa to Mumias in Western Kenya. Here I would be engaged in pastoral work in the Pentecostal/Charismatic/Word of Faith context despite my horrendous experience in that system.

I was bullish in my errors, stubbornly propagating a failed system, the more so because it was now a means of earning a livelihood and I entertained a hope that I would be rich in this way, believing, confessing and visualizing it...in the meantime faking it until I make it.

It was in August 2008 when the Lord knocked me off my beast, wrestling me to ground zero and laying waste to all pretensions. I would come to grips with the saving grace of Jesus Christ after 17 years in the gross darkness of a vain and false religious system of works, greed, and no creed at all. An Australian couple had visited a pastor friend of mine one afternoon enroute from Uganda. Papa Billy Sked and Mama Tessa Sked would be God’s messengers to me to pluck me from the flames of hell and eternal damnation despite being a popular preacher of the Word of Faith.

My friend had asked me to help with translation as Billy spoke in English and I was to translate into Swahili. The subject was ‘Justification by faith alone through the imputed righteousness of Christ’.

Never in my life had I come across such a ‘ridiculous’ interpretation of Holy Scripture. The one hour in which I literally forced myself to translate could be perhaps the most difficult hour I have ever had on stage. I was by that awkward situation forced to convey to people what I personally decided was a heretical and unbiblical message.

¹ RAS Note: [Job 1:21](#) (NIV): “Naked I came from my mother’s womb, and naked I will depart. The LORD gave and the LORD has taken away; may the name of the LORD be praised.”

But the Spirit of the Sovereign Lord was at work in my heart, calling forth reason and introspection from within my deepest recesses. It was as though the inner witness to the truths being propounded overruled what was clear in my head. Within that blessed hour of a secret struggle, the Spirit of the Lord had planted sufficient doubt as to the veracity of the system I defended with all my might.

The next three weeks would be a monumental fight within me as God ‘tortured me’ with the error of my ways, making it apparent with every text I had thought supported my ways. Now those same texts looked different, they affirmed what Billy was saying and rebuked my colored look of them.

As a crusade preacher, I had impressed upon people not only the immense value of their own contribution towards their salvation, but also their ongoing effort at keeping their salvation. I had insisted to them that if they lived right and believed right and confessed right then God was obligated to do whatever they desired.

Now that sandy edifice crumbled and made no sense in the light of Scripture, that ‘salvation is of the Lord...and the righteousness by which I am saved is of Christ and not my own.’

It was hard to accept by faith that only He the mighty Savior would keep to the Day of His Coming those whom He has called effectually. I was now confronted with a Biblical Gospel that ran counter to everything I knew. Weeks and months would follow in which I would engage Billy and Tessa Sked in constant email conversation.

The Lord helped them to answer and to send material, nurturing my new faith in Christ. The Kingdom of God was unfolding right in front of my eyes and in my heart, putting my faith in the finished work of the Savior for me. I had stepped into the Kingdom of His Dear Son and He was lovelier to me and more valuable than anything on earth.

The shackles of lust and desire for health and wealth seemed to hold no sway with me anymore, only Christ did. That is how decisive my conversion was; almost immediately aligning my heart to Truth. Not so much that I understood the fine points of Christian Truth, but my heart now yearned for Christ and His word.

Enthralled by that beatific vision of Him who bid His own, “take up your cross daily and follow me,”² I would now be enjoined in the fellowship of His suffering, considering that the “sufferings of the present age

² RAS Note: [Mark 8:34](#) Then he [Jesus] called the crowd to him along with his disciples and said: “If anyone would come after me, he must deny himself and take up his cross and follow me.” Additional verses: [Matthew 10:38](#); [Matthew 16:24](#); [Luke 14:7](#).

are not worthy to be compared with the glory that shall be revealed in us” ([Romans 8:18](#)). For the Apostle elsewhere insists that such “... momentary afflictions work for us an eternal weight of glory...while we look not at the things which are seen but those which are unseen” ([2 Corinthians 4:16–18](#)).

It seems to me that with this new birth (for that is what it was) came new appetites, new desires, a set of new eyes with which I now looked at Scripture.

I saw that suffering was a blessing, even a gift from God. That in a fallen world we are not to expect our best life now. Eyes now trained in the hereafter I felt Christ of far greater infinite treasure. Yes, He satisfied the longing within and rendered all else insignificant. It was a careful study of Scripture that would clear ‘the poison of the Word of Faith error’ in my life and understanding.

In 2010, the Lord opened a door for me to attend a Reformed Bible College in Nairobi for three years. Here I would be tutored in God’s Word by Keith Underhill of Trinity Baptist Church. It was rich and fresh and gripping.

Shocked at the blindness of my former religion, yet gloriously introduced to a world where Scripture alone held sway, those were blessed years for me. The Lord would send me back home to Mumias and to Mombasa where we would seek to bring the genuine Gospel to our people and counter the Word of Faith epidemic.

In pursuing this we have since held Reformation Conferences, and started the Wisdom Training Center (WTC now in its fourth year)—a boot camp Bible College where we bring Reformed Truths to largely Pentecostal/Charismatic and Word of Faith church leaders. Church plants have also been established in the Reformed Gospel.

The Lord has blessed these outreaches tremendously. I feel very strongly that this is the mission of my life and to my people. May the Lord be pleased to convert more and send them to confront this dominant error of our times.

Lessons from Our Deliverance from the Slavery of Heresy

“The importance of sound and solid doctrine regarding Christian suffering.”

The above statement immediately militates against the most basic instinct of our fallen nature. We naturally cringe and move away at the suggestion of discomfort. The rich young ruler went away “very sad”

([Luke 18:23](#)) because his comfort had been threatened. Peter quickly denied his Lord at the prospect of pain. Demas loved the pleasures of this life and could not keep up with the way of the master ([2 Timothy 4:10](#)). This is not a good thing. But alas!!! This falling away has been legitimized and even glorified.

Quite frankly, and at the risk of sounding scathing, I think the difference between today's average Christian and the saints of yore is the difference between a soldier in an army and a monkey in the zoo.

The one endures hardship as a good soldier of Jesus Christ ([2 Timothy 2:3–4](#)), the other can only respond to carrots and bananas. Grandeur, wealth, and showmanship is vaunted as the hallmark of blessing; the way of the cross has been despised.

We live in an age of the American dream (even if clothed in Christian jargon). Pastors seem little more than life coaches, entertainers like Hillsong who franchise their death agenda. They are professionals who offer 'therapy' for stressed out congregants. The pagan ideas of humanism, self-esteem, and actualization are now unashamedly peddled on church pulpits as self-help ideas using crass and novel 'kangaroo' hermeneutics.

The result tragically has been a substandard brand of Christianity that is at worst a betrayal to the faith "once and for all time delivered to the saints" ([Jude 3](#)). This faith says, "you have been called, not only to believe in Him but to suffer with Him". It says, "...the present momentary affliction prepares for us an eternal weight of glory" ([2 Corinthians 4:16–18](#)).

This faith presents to us a history of men and women who did not modify the cross to ameliorate³ its offense. They [steadfastly] followed the Lamb who said, "... in this world you should have many sorrows" ([John 16:33](#)). It is a faith of Apostles who died by faith ([Hebrews 11:35](#)); a faith of Paul who endured illness and was not despised by the Galatians ([Galatians 4:12ff](#)), who had a "thorn in my flesh" ([2 Corinthians 12:7](#)) and endured unanswered prayers for deliverance, so he could boast in his weakness ([2 Corinthians 12:9–10](#)) and in the Christ who strengthens him ([Philippians 4:13](#)).

What does the Savior mean when He says to count the cost, to take up your cross daily and follow me?

Whatever else it means, it surely cannot mean amass wealth and enjoy health...by any stretch of the imagination and credulity. It cannot mean get your best life now. By the standard of this dominant and

³ RAS Note: ameliorate = make (something bad or unsatisfactory) better.

pervasive Christian doctrine in Scripture, it is safe to say present-day Christianity is [by many] diametrically opposed to the faith of the Scriptures, the faith of Jesus Christ.

If there stands out a jewel in the crown of Christianity, I think it must be the thoroughly and unequivocally biblical doctrine of suffering. Christian suffering is the Queen of Redemptive History and Future Grace is her handmaid. It is treasonous, how the Christian church has despised this doctrine, made it anathema in our churchmanship.

They must Be Born from Above—Born Again!

What on earth would motivate men and women to gladly accept to be burnt alive, eaten by lions, and scourged with unimaginable cruelty?

One of our pastors (also a student at Wisdom Training Center) recently drunk the cup of his Savior, partook of his baptism. We buried Daniel three weeks ago, and he left behind a widow and five children in uncertain world. For the Gospel he received after many years in a false religion his own church orchestrated his arrest. In the hands of police brutality, virtually every rib in his strong body was broken. The autopsy report suggests they beat him with blunt objects in ways that caused internal trauma and bleeding and showed little external signs.

One inmate who by God's gratuitous providence was released in time to give testimony to Daniel's testimony spoke of a man who had the Gospel in his mouth to the very last breath. I saw the departed comrade before the processes of death had disfigured his remains and I can

testify to a man who despite the pain died beholden to a joy that was out of this world. Here was a soldier who loved heaven and despised this earth. He knew he was a pilgrim in search of a better country ([Hebrews 11:13–16](#)), the heavenly delights far outweighed earthly aggrandizements. Like Stephen, he saw His Lord and desired to be received by Him.

Why do we cringe at stories like these? Because we have lost the doctrine of true salvation. Men and women will pander to innate appetites. A sinner will wallow in sin because that is the basic appetite that drives him. The neglect of true salvation and how it comes to people has resulted in a tragic tale of tares in the Lord's vineyard (cf. [Matthew 13:24–30](#)). We essentially have 'reformed' unregenerate men and women with little if any change of heart. But how could they be different if they do not hear the true Gospel, the saving kind of Gospel?

Men and women have come to church as a social place, to meet friends and form networks. Many come to a Jesus of the Joel Osteen kind, who

promises ‘your best life now’. An average Christian in your average church has not come to terrifying grips with the tomb-opening, sin-slaying power of the authentic Gospel.

Platitudes, entertainment, and a so called ‘positive message’ cannot do what the simple message of the gory, rugged cross ([1 Corinthians 1:18](#); [Romans 1:16](#)) of a substitute Savior, presented in its stinging potency, can do. It takes more than a choreographed seeker-friendly service, soulful music styled as worship, and a brilliant, smartly dressed ‘cool’ kind of minister, to bring a soul from spiritual death and worldly appetites.

This ‘born again’ experience, death to life, new creature reality is a sovereign, unsolicited work of the mighty Holy Ghost. The result of which is a complete turnaround from idols (like worldly pleasure) to the true God ([1 Thessalonians 1:9–10](#)). It brings about new appetites, priorities, a heavenly focus; Christ becomes an exceedingly great reward, in whose shadow all else is but dung.

It is this paradigm change that will make one glory in suffering and say “Thank providence!” that his lot has been cast with that of his Savior. The apostasy in our churches is pronounced by loss of the true Gospel; we do all else but preach the Gospel.

Counted with Your Savior

Joshua stood before an apostate nation and challenged: “Choose ye this day whom ye will serve, [plus Elijah said] “...if Baal be God follow him and if Yahweh be God, Then follow him”.⁴ That challenge reverberates to our times. Cowardice and pursuit-of-comfort will keep us in Babylon ([Psalms 137:1–4](#)), and [not only make us but] confirm us as traitors to the way of our Master.

I have been privileged to see many people make hard, unpopular, and traumatic decisions. From pastors who have resigned pastorates because their denominations refused to consider “the ruins of Zion”, to ordinary church folk—who realize the stakes are too high ‘to play nice and party games’ in the name of church membership. The call is to “come out from among them and be ye separate.”⁶ I am very persuaded

⁴ [Joshua 24:15](#): “But if serving the LORD seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your ancestors served beyond the Euphrates, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the LORD.” [1 Kings 18:21](#): “Elijah went before the people and said, “How long will you waver between two opinions? If the LORD is God, follow him; but if Baal is God, follow him.”

⁵ RAS Note: The author is probably referring to [Jeremiah 9:19](#): The sound of wailing is heard from Zion: ‘How ruined we are! How great is our shame! We must leave our land because our houses are in ruins.’”

⁶ RAS Note: 2 Corinthians 6:17 (KJV): “Wherefore come out from among them, and be ye separate, saith the

that even at the present time, there is a remnant, chosen according to grace.” ([Romans 11:5](#)).

The times have fallen upon us when the choices have never been clearer. We either continue friendship with the world and incur enmity with God ([1 John 2:15](#)), or be willing as Moses was to go outside the camp and bear the reproach of Christ with God’s people.

Biblical religion is not popular, it offends the sensibilities of natural man. No doubt there will be a price to pay and losses to be counted and friends to lose, yet this is exactly what the Lord meant when He said we must hate our very lives, count the cost, take up our crosses and follow Him.

We must follow the suffering Lamb wherever he leads...Follow the Lamb if that should prove a lonely path...Follow the lamb if my life should be forfeited by it.

That slain Lamb has proved a beauty beyond all mention, His cross my glory and delight...So I trudge and plod along...following the Lamb wherever he leads. Amen and amen praise God!!! To Him alone be Glory who can shine the light of the Gospel in dark hearts!!! Praise God, praise God, and praise God!!! Amen.

Elly Achok Olare

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THE ARGUMENT FROM UNIVERSAL JUSTICE TO THE EXISTENCE OF GOD

By Steven Lagoon

“Though the mills of God grind slowly/Yet they grind exceedingly small; though with patience He stands waiting, with exactness grinds He all.”¹

One of the foremost attacks against the existence of God leveled by atheists and skeptics is the problem of evil and suffering in the world. Christians note that the origin of evil began with man’s rebellion against God. They also note God’s plan to bring redemption to the world through the suffering of God the Son on Calvary’s cross, thereby offering eternal life to all who place their faith in Christ ([1 Corinthians 15:1–4](#)).

It should be noticed that atheists offer no comfort to the suffering of the world. They merely state that *it is a red in the tooth and claw world*; you live, suffer, and die, and exist no more.

Christian theologians and philosophers argue that this atheistic scenario paints a picture of a world where injustice reigns. In contrast, Christianity offers a perspective of the universe in which justice prevails over injustice and good ultimately conquers evil.

The Universal Justice Argument for the Existence of God

Stated negatively, the essential idea is that if there is no accounting or reckoning in the afterlife for the lives we have led, injustice will prevail. Stated positively, that all will one day face judgment before a holy God will result in universal justice.

The philosopher Jean Jacques Rousseau argued for this idea of divine judgment being necessary for ultimate justice in the universe:

“Had I no proof of the immortality of the soul than the oppression of the just and the triumph of the wicked in this world, this alone would prevent my having the least doubt of it...I should say to myself, we do not cease to exist with this life; everything resumes its order after death.”²

¹ Henry Wadsworth Longfellow, *Retribution*, as quoted in the *Concise Dictionary of Religious Quotations*, William Neil Editor, Grand Rapids MI (William B. Eerdmans Publishing Company, 1974), 61.

² *The Encyclopedia of Religious Quotations*, Frank S. Mead, Editor, Westwood NJ (Fleming H. Revell Company, 1965), 252.

This becomes a powerful argument for the existence of God, since it is God who makes ultimate justice possible. The fact that all will stand before his holy tribunal ([Revelation 20:11–15](#); [Philippians 2:10–11](#)) ensures that every injustice will be punished and every noble act rewarded.

Kerry Walters noted Kant's support of this argument:

“So if morality is to be salvaged—if the highest good is to be taken seriously as our normative standard—the existence of a beneficent and just God who ultimately guarantees that the righteous will be rewarded with happiness is a necessary postulation. ‘It is,’ Kant concludes, ‘morally necessary to assume the existence of God.’”³

The Epitome of Evil

Certainly Adolf Hitler stands out as the epitome of evil in the twentieth century. Under his leadership, the lives of European Jews were at first only disrupted, but eventually destroyed in the most barbaric conditions imaginable.

Now history tells us that as his empire was collapsing around him, Hitler committed suicide in his bunker in Berlin. After all the horrors and atrocities he had committed, we ask, was justice done by a suicidal shot to the head? Never would he face even a human tribunal or receive any punishment. From a strictly human standpoint, the balance of justice concerning the atrocities committed by Hitler and the Nazis is tilted toward injustice.

On the other hand, if there is, in fact, a just God ruling the universe, this, then, means that regardless of the fact that Hitler evaded earthly punishment, he will ultimately stand before a perfect, holy, and just God to answer for his actions. That indeed, in the end, justice will prevail in the universe.

The same can be said for every rapist who thought he got away with it, and likewise for every killer who evaded punishment before the law. They will all be judged before the God who knows all the secrets of men. Yes, we know that in our imperfect world, the poor often suffer at the hands of the rich, and the destitute at the hands of their powerful oppressors. Larry Norman asked:

“You say all men are equal, all men are brothers,

³ Kerry Walters, *Atheism: A Guide for the Perplexed*, New York (The Continuum International Publishing Group Inc, 2010), 123.

then why are the rich more equal than others[?].”⁴

Indeed, we know that millions in our world suffer from racism; that millions of innocent babies die in their mother’s womb never allowed to breathe the fresh air of life; that wealthy corporations knowingly sell dangerous and deadly products to the public in search of greater profit; that children starve to death while warlords steal the humanitarian relief meant to feed them; that too many women live in fear of being brutalized and murdered by their boyfriends and husbands; and that too many children are terrified of the next cruel beating they will receive at the hands of the very ones charged to protect them.

Yes, we know that so many in our world suffer silently and never find justice in this life. But we can be sure that there is a God who sees all (Hebrew: El-Roi, the God who sees, i.e., [Genesis 16:14–15](#). See [also 2 Chronicles 16:9](#) and [Hebrews 4:13](#)), and that every person that has ever walked this earth will one day stand before the holy tribunal of the Righteous Judge of the universe. And then justice will prevail in the universe. Soren Kierkegaard stated it starkly:

“Do you not know that there comes a midnight hour when every one has to throw off his mask? Do you believe that life will always let itself be mocked? Do you think you can slip away a little before midnight in order to avoid this? Or are you not terrified by it?”⁵

Atheist’s Response to the Argument from Justice

The atheist George Smith criticized the argument from justice thusly:

“The standard reply to this objection is that God rewards the virtuous and punishes the wicked in an afterlife, so there is an overall balance of justice...This approach is so obviously an exercise in theological rationalization that it deserves little comment...More importantly, no appeal to an afterlife can actually eradicate the problem of evil. An injustice always remains an injustice, regardless of any subsequent efforts to comfort the victim...The Christian may believe that God will punish the perpetrators of evil and compensate the victims of injustice, but this does not explain why a supposedly benevolent and omnipotent

⁴ Larry Norman, *Great American Novel*, Only Visiting This Planet, 1972, Verve.

⁵ Soren Kierkegaard, *Either/Or* as cited in Robert Bretall, *A Kierkegaard Anthology*, New York (The Modern Library/Random House, 1946), 99.

being created a world with evildoers and innocent victims in the first place.”⁶

We will examine more closely the problem of evil and suffering in another section, but I want to note two things in reaction to Smith. First, his argument seems to undermine the entire basis of the criminal justice system since it necessarily reacts to evil acts after the fact, attempting to bring about justice to those who have experienced injustice.

Second, it should be remembered that God created the world without evil, but with the possibility of evil contingent upon how man used his God-given free-will. Timothy Morgan described Bertrand Russell’s criticism of the Argument from Justice:

“Russell attacked the idea that God is required to remedy injustice in the next life since justice is often thwarted on Earth. He said that if you open a crate of oranges and find the top layer of oranges are bad, that does not mean the bottom oranges will ‘redress the balance’ by being good.”⁷

Russell is welcome to his pessimism, but Christianity is a faith of optimism. The Christian doctrine of original sin asserts that not only the fruit at the top is spoiled, but that the whole crate of oranges is spoiled—i.e., we are all sinners. We have all joined Adam and Eve in biting the forbidden fruit.

Yet God is working all things to the good. He specializes in making lemonade from lemons. As Martin Luther King Jr. put it: “The arc of the moral universe is long, but it bends toward justice.”⁸

The whole point of Christianity is that God offers hope and redemption to the world. Man’s guilt has a cure in Christ’s atonement. God’s final tribunal guarantees that the bells of justice will ring forever to the far ends of the universe.

“Then pealed the bells more loud and deep: ‘God is not dead, nor doth he sleep;

The wrong shall fail, the right prevail, With peace on earth,
good will to men.”⁹

⁶ George H. Smith, *Atheism: The Case Against God*, Amherst NY (Prometheus Books, 1979, 1989), 84.

⁷ Timothy Morgan, *Thank God for Atheists: How the Greatest Skeptics Led Me to Faith*, Eugene OR (Harvest House Publishers, 2015), 94.

⁸ Martin Luther King Jr., as quoted by Elaine Pagels, *Revelations: Visions, Prophecy, and Politics in the Book of Revelation*, New York (Viking, 2012), 175.

⁹ Henry Wadsworth Longfellow, *I Heard the Bells on Christmas Day*, 1863.

THE ARGUMENT FROM UNIVERSAL JUSTICE TO THE EXISTENCE OF GOD

By Steven Lagoon

In this brief article we shall consider an argument for the existence of God based upon the idea that God will one day bring justice to all the world's injustices.

The essential idea is that if there is no accounting or reckoning in the afterlife for the lives we have led, injustice will prevail. Stated positively, those responsible for all the injustices of the world will one day face judgment before a holy God which will result in universal justice.

The famed philosopher, Jean Jacques Rousseau advocated for this idea:

“Had I no proof of the immortality of the soul than the oppression of the just and the triumph of the wicked in this world, this alone would prevent my having the least doubt of it . . . I should say to myself, we do not cease to exist with this life; everything resumes its order after death.”¹

This becomes a powerful argument for the existence of God, since it is God who makes ultimate justice possible. If there is no God, or even no afterlife, then ultimate justice is impossible. The fact that every man and devil will stand before God's holy tribunal ensures that every injustice will be punished and every noble act rewarded.

Kerry Walters noted the support of another famed philosopher, Immanuel Kant, for this position:

“So if morality is to be salvaged—if the highest good is to be taken seriously as our normative standard—the existence of a beneficent and just God who ultimately guarantees that the righteous will be rewarded with happiness is a necessary postulation. ‘It is,’ Kant concludes, ‘morally necessary to assume the existence of God.’”²

The epitome of evil: Adolph Hitler

Certainly, Adolf Hitler stands out as the epitome of evil in the twentieth century. Under his leadership, the lives of European Jews were at first

¹ *The Encyclopedia of Religious Quotations*, Frank S. Mead, Editor, Westwood NJ (Fleming H. Revell Company, 1965) 252.

² Kerry Walters, *Atheism: A Guide for the Perplexed*, New York (The Continuum International Publishing Group Inc, 2010) 123.

only disrupted, but eventually destroyed in the most barbaric conditions imaginable. Now history tells us that as his empire was collapsing around him, Hitler committed suicide in his bunker in Berlin. After all the horrors and atrocities he had committed, was justice done by a suicidal shot to the head? Never would he face even a human tribunal or receive any punishment for his atrocities. From a strictly natural or human stand point it seems difficult to see how justice was served.

On the other hand, if there is, in fact, a just God ruling the universe, this, then, means that regardless of the fact that Hitler evaded earthly punishment, he will ultimately stand before a perfect, holy, and just God to answer for his actions. That indeed, in the end, justice will prevail in the universe. The same can be said for every rapist who thought he got away with it, and likewise for every killer who evaded punishment before the law. They will all be judged before the God who knows all the secrets of men.

Injustice in the world

Yes, we know that in our imperfect world, the poor often suffer at the hands of the rich, and the destitute at the hands of their powerful oppressors. We know that millions in our world suffer from racism; that millions of innocent babies die in their mother's womb never allowed to breathe the fresh air of life; that wealthy corporations knowingly sell dangerous and deadly products to the public in search of greater profit; that children starve to death while warlords steal the humanitarian relief meant to feed them; that too many women live in fear of being brutalized and murdered by their boyfriends and husbands; and that too many children are terrified of the next cruel beating they will receive at the hands of the very ones charged to protect them.

The God who sees

Yes, we know that so many in our world suffer silently and never find justice in this life. But we can be sure that there is a God who sees all³, and that every person that has ever walked this earth will one day stand before the holy tribunal of the righteous Judge of the universe (Revelations 20:11-15; 12, 2 Corinthians 5:10). And then justice will prevail in the universe.

Christian Philosopher Soren Kierkegaard stated it starkly:

“Do you not know that there comes a midnight hour when every one has to throw off his mask? Do you believe that life will always let itself be mocked? Do you think you can

³ Hebrew El Roi, The God who sees, Compare to Genesis 16:13

slip away a little before midnight in order to avoid this? Or are you not terrified by it?”⁴

Atheist's George Smith's response to the argument from justice

It is instructive to consider the response of the atheist George Smith's response to the argument from justice. He criticized the argument thusly:

“The standard reply to this objection is that God rewards the virtuous and punishes the wicked in an afterlife, so there is an overall balance of justice . . . This approach is so obviously an exercise in theological rationalization that it deserves little comment . . . More importantly, no appeal to an afterlife can actually eradicate the problem of evil. An injustice always remains an injustice, regardless of any subsequent efforts to comfort the victim . . . The Christian may believe that God will punish the perpetrators of evil and compensate the victims of injustice, but this does not explain why a supposedly benevolent and omnipotent being created a world with evildoers and innocent victims in the first place.”⁵

Let us note two things in reaction to Smith. First, his argument, if true, would seem to undermine the entire basis of the criminal justice system since it also reacts to evil acts after the fact, attempting to bring about justice to those who have experienced injustice. Second, it should be remembered that God created the world without evil, but with the possibility of evil contingent upon how man used their God-given free-will. God created a good world for His creatures, and tragically His creatures rebelled against Him, resulting in the fallen world of our existence.

We have all joined Adam and Eve in biting the forbidden fruit. Yet, God is working all things to the good (Romans 8:28). He specializes in making lemonade from lemons.

The whole point of Christianity is that God offers hope and redemption to the world. Man's guilt has a cure in Christ's atonement (John 3:16). This is surely good news, because it means that every sinner can find peace with God on the basis of Christ's substitutionary atonement (Romans 5:1-11). Justice is done because Christ bore the punishment for our guilt (1 Peter 2:24).

⁴ Soren Kierkegaard, *Either/Or* as cited in Robert Bretall, *A Kierkegaard Anthology*, New York (The Modern Library/Random House, 1946) 99.

⁵ George H. Smith, *Atheism: The Case Against God*, Amherst NY (Prometheus Books, 1979, 1989) 84.

For those who reject God's grace in Christ Jesus, they should take to heart the wise words of Martin Luther King Jr: "The arc of the moral universe is long, but it bends toward justice."⁶ Yes, God's final tribunal guarantees that the bells of justice will ring forever to the far ends of the universe.

⁶ Martin Luther King Jr., as quoted by Elaine Pagels, *Revelations: Visions, Prophecy, and Politics in the Book of Revelation*, New York (Viking, 2012) 175.

BIBLE QUIZ: BIBLE TRANSLATIONS

1. Which translation was produced by the Watchtower Bible and Tract Society (Jehovah's Witnesses) and distorts key passages according to its cultic theology?
 - a. Clear Word Bible (CWB)
 - b. Contemporary English Version (CEV)
 - c. New World Translation (NWT)
 - d. The Living Bible (LB)
2. This Translation, ordered by the king of England and published in 1611, was itself a revision of earlier English translations.
 - a. The Bishop's Bible
 - b. The Geneva Bible
 - c. The American Standard Bible
 - d. The King James Version (KJV) aka Authorized Version (AV)
3. Which Bible translation, first published in 1978, became the best-selling Bible...surpassing even the King James Version in sales?
 - a. New International Version (NIV)
 - b. New American Standard (NASB)
 - c. Better Than the KJV (BTTKJVB)
 - d. Living Bible (LB)

4. Which is not true of the Vulgate Bible?
 - a. It is a Latin translation of the Bible produced by Jerome
 - b. It was the most popular translation among Catholics through the middle ages
 - c. Anyone producing a genuine copy of the Vulgate can stay at the Vatican for free
 - d. Jerome initially resisted including the Apocrypha in the Vulgate
5. Which is *not* true of the American Standard Version (ASV) of the Bible?
 - a. It was published in 1901
 - b. Ironically, none of the translators had ever been to America
 - c. It retained Elizabethan English
 - d. It used Jehovah for the divine name throughout
6. Which is *not* true of the Living Bible?
 - a. It was a paraphrase of the KJV rather than being a new translation
 - b. It was intended to be understood by everyone—even children
 - c. It was produced by Kenneth Taylor
 - d. Ironically, Taylor died the day the Living Bible was completed
7. Which is true of the “Adulterous Bible” (also called the Wicked Bible)?
 - a. It was written to be read by people who struggle with adultery
 - b. It was produced by three translators who were put to death for adultery
 - c. It was produced to reduce criticism of philandering King Henry VIII
 - d. It was a KJV edition that included a misprint of Exodus 20:14 which read, “Thou shalt commit adultery.”
8. Which is *not* true of ‘The Message’ Bible?
 - a. It was originally produced for the English speaking Inuits of Alaska
 - b. It is a translation by Eugene Peterson—prolific author, Presbyterian pastor, theologian
 - c. It is very different from familiar translations
 - d. Peterson did not consult Old or New Testament scholars during his translation process

9. Which is *not* true of the Tyndale Bible?

- a. Tyndale requested that it not be published until after his death
- b. First English Bible translated from the original Greek and Hebrew languages
- c. William Tyndale was executed before he could complete the Tyndale Bible
- d. Much of the King James Version preserves the wording of Tyndale's translation

10. Which is *not* true of the Clear Word Bible?

- a. It was produced, sponsored, and published by Seventh-day Adventists
- b. It was not officially sponsored by the Seventh-day Adventist Church
- c. It is less a translation and more a paraphrase
- d. Quotations of Ellen White are inserted into biblical passages

Answers:

1c 2d 3a 4c 5b 6d 7d 8a 9a 10d

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