

God is Love

What does that actually mean?

Introduction

Modern evangelicals tend to bandy this term about as if it were all that is to be said about God. This is a big mistake.

As a result of this over-emphasis, a skewed portrait of God is presented and then this is offered as a foundation for a number of doctrines that are actually the opposite of what God's word teaches. Thus the love of God is used as a basis for heresy, but worse, for a perversion of the Gospel.

The implications of this are huge. In the worst case, people that have been lied to in a false Gospel presentation based on God's love for every single human being that ever lived, believe in a false God as well as believing in a false message. The end result of this is that such folk will be eternally condemned instead of saved; a more serious implication of falsehood cannot be imagined.

This over-emphasis is also used in Christian ethics to teach believers to hold toleration as the chief human virtue when it isn't even listed in the fruit of the Spirit. Believers end up tolerating things that God commands us to oppose or withdraw from, such as evil company or gross sin.

It is therefore appropriate for us to consider this matter in some depth and analyse the truth of the issues involved.

The problem presented

What happened towards the end of the 19th century into the 20th century was that certain winsome Arminian preachers came to have enormous influence upon the western church. Chief among these was the crusade evangelistic campaigns of DL Moody [1837-1899]. In his major campaigns in Britain some staunch consistent Calvinists opposed his outright Arminian Gospel presentations (such as John Kennedy) but most of the famous Reformed preachers of the time welcomed Moody because he achieved such powerful numerical results (so they thought); these included Horatius Bonar and CH Spurgeon. Subsequent Arminian crusade evangelists only worsened this situation, such as RA Torrey [1856-1928], Billy Graham [b. 1918] and Luis Palau [b. 1934].

Eventually most of the Christian church came to accept that this Arminian Gospel presentation was normal instead of being a rogue development. I remember reading Mary Slessor's biography where she states that, having been brought up with hell-fire and damnation, dour, Calvinist, Scottish Gospel presentations, hearing Moody was a breath of fresh air. Although she was saved in Calvinistic circumstances, she said that she would never use 'condemnatory' messages again but would preach the love of God. She was typical of many.

Over time this emphasis upon the love of God being the basis, not only for the Gospel, but also for other doctrines, became axiomatic. Book after book was written about the love of God while proper instruction in the attributes of God began to disappear altogether. When asked to explain the character of God churchgoers came to be ignorant of nearly every divine attribute but would affirm proudly that God is love.

After the crusade evangelists, numerous evangelistic organisations began to arise in the 20th century that were utterly Arminian and focused upon God's love in witnessing. Chief among these in the Jesus Revival of the 1970s was Campus Crusade for Christ, founded by Bill Bright. In fact this organisation in Europe was later renamed *Agape*, the Greek word for 'love'. Famously, one of the little tracts that was widely used when I was at college was called, '*God loves you and has a wonderful plan for your life*'.

Now I am not criticising the zeal and devotion of missionaries in these organisations; indeed, I owe them a debt since they were instrumental in my conversion and early instruction; I had many friends amongst them in the 70s. My concern here is with the development of a rogue doctrine.

Time and again famous preachers, teachers, evangelists and church leaders would publish books devoted to expounding the love of God whereby they pushed an Arminian agenda. Some even claimed to be Calvinists, such as John MacArthur Jnr. in '*The Love of God*¹ where he completely ignores clear Biblical statements in order to pursue a popular teaching.

As a result of this concentration upon a false emphasis in the divine attributes, most church members grew up in a tradition whereby they just accepted that the love of God means that he cannot hate, cannot express wrath, intends to save everyone, provides atonement for everyone and loves everyone. Thus theologians even rejected the Biblical word 'propitiation'² in favour of 'expiation'³ when discussing atonement. Furthermore, they ignored the real meaning of 'atonement' as satisfaction for sins to mean 'at-one-ment' or reconciliation, which is a separate issue.

Now this modern situation is far from the historic norm. The only people who believed this prior to Moody were Arminians and Amyraldians, plus major heretical sects, but these were withstood and condemned by Calvinists.⁴ Church creeds and confessions included clear statements that God did not love everyone and that his chief attribute was not love. Sometimes an entire credal statement was devoted to correcting errors on this subject.⁵ Writer after writer of the Calvinistic school affirmed that God did not, and could not, love everyone since this would destroy other divine attributes, as well as the divine counsels.⁶

For example, if God loves everyone then:

- God's justice is ruined.

¹ Word Publishing (1996). In fact MacArthur is a very confused person indeed. He claims to be a Calvinist and yet he is also a Dispensationalist, which is completely contrary to many principles of Calvinism. He has frequently denied key tenets of the doctrines of grace (such as Limited Atonement), misunderstood others, and for decades taught a false Christology.

² Turning away wrath.

³ Turning away sin.

⁴ Note the controversies of Calvinists with the Evangelical Arminianism of John Wesley for example.

⁵ *The Helvetic Consensus Formula* (1675), written by J H Heidegger [1633-98] at Turretin's request.

⁶ See my book, '*The Doctrines of Grace: A summary*' for an appendix with many quotes on this matter.

- There is no hell.
- God's wrath against sinners is denied.
- Total depravity is denied.
- Election has no purpose.
- Limited atonement is denied.
- Irresistible grace has no purpose.
- God's word is contradicted in multiple places.

Modern Christians, in the main, are completely oblivious to this history and are convinced that the idea of God loving everyone is axiomatic.

So we have two modern problems to contend with. The first is the notion that God's chief attribute governing all else, is love. The second is the outworking of the first in the Gospel message producing the notion that God loves everyone; i.e. every single human being who ever lived. This, of course, forces the doctrine of unlimited atonement and denies election. In other words, the idea of God's love being central replaces Calvinism with Arminianism – and that was the satanic purpose in introducing this error.

Love within God's attributes

Now we cannot make a full analysis of the divine attributes here as this would take too long and confuse the issue; in any case I have done that elsewhere. What we need to establish is what God's chief attribute is and how love fits in to the divine attributes.

What are God's attributes?

In simple terms, the attributes are descriptions of the character and being of God; the traits of what make God, God. They have been called, *'the divine perfections'*, or *'characteristics of the divine Being'*.

The simplest sound description of the attributes is found in the Westminster Shorter Catechism: *'God is a spirit; infinite, eternal and unchangeable, in his Being, wisdom, power, holiness, justice, goodness and truth'*. [Note, no mention of love!] This means that each attribute is infinite, eternal and unchanging; thus God's power is infinite, eternal and unchanging.

There are main divisions of the attributes, such as goodness, with sub-divisions within each; such as mercy and love being an aspect of God's goodness.

An even simpler common description (but lacking depth) is to say that God is omnipotent, omniscient and omnipresent.

The main divisions of God's attributes vary from theologian to theologian. Classifications include: natural and moral attributes; immanent (intransitive)⁷ and emanent (transitive)⁸ attributes; absolute and relative attributes; and incommunicable⁹ and communicable attributes.¹⁰ The last one is the most common within Reformed circles.

These divisions are not important and there are difficulties with each type; what is important is to understand what the attributes are. It is not surprising that trying to classify the character of God is fraught with difficulties because the concepts are way above mankind's understanding.

For more information on this important subject, see my papers, *'A summary of the attributes of God'*, *'Basic Doctrines'* and discussions in other papers.

A short list of the unclassified divine attributes would include the following:

- **Eternity:** *God is not subject to time.*
- **Faithfulness:** *God keeps his promises.*
- **Goodness:** *God is good and does the appropriate thing.*
- **Holiness:** *God is righteous, perfect and separate from all evil.*

⁷ Those attributes which do not go forth and operate outside of the divine essence.

⁸ Those attributes which go outside of the divine essence and produce effects external to God (emanent).

⁹ Attributes that pertain to God alone, such as self-existence (asity). These have no similarity in creatures.

¹⁰ Attributes that have some correspondence in people outside of the divine essence, such as love or power. Human properties bear some analogy to these (such as power or knowledge). God's attributes, being infinite, are not actually communicated to the creature; yet the human counterpart is derived from God through the act of creation.

- **Immanence:** *God is present in the lives of his people and active in creation.*
- **Immutability:** *God does not change in his being.*
- **Infinity:** *God is unlimited by time, space, knowledge and power.*
- **Justice:** *God is righteous and just; he does not show partiality (favouritism).*
- **Life: self-existence, 'aseity', independence, self-sufficiency:** *God has underived life in himself and is the source of all life.*
- **Long-suffering:** *God's patient persistence with men.*
- **Love:** *God's eternal giving of his heart to his elect.*
- **Mercy:** *God shows compassion and pity towards those he loves.*
- **Omnipresence:** *God is present everywhere.*
- **Omniscience:** *God knows everything.*
- **Omnipotence:** *God is all-powerful.*
- **Righteousness:** *God's holiness applied to relationships.*
- **Spirituality:** *God is a spirit.*
- **Simplicity (unity):** *God is an in-complex, indivisible, unique spirit.*
- **Sovereignty:** *God is the supreme authority, the Supreme Being.*
- **Transcendence:** *God is uniquely other to everything in creation, separate from creation but filling it.*
- **Wisdom:** *God is all wise.*

The main divine attribute: holiness

In order to see what the most important attribute of God is, the one that sums him up most perfectly, one must see what emphasis the Bible gives. This is easy to find; it is the holiness of God.

Over and over again God is said to be holy, or most holy; that is separate from his creation, perfect in all his virtues and entirely separate from mankind. God is pure and 'other'.

There are two aspects to God's holiness. The first is moral purity (Lev 11:44; Ps 145:17). The second is divine majesty (Isa 6:3; Ps 22:3; Rev 4:8).

Holiness is the only epithet used to describe God that appears in triple formulation, '*Holy, holy, holy*' (Isa 6:3; Rev 4:8). This is the foundation of worship.

God is also called, 'the Holy One' (Job 6:10; Ps 71:22, 89:18).

God is called, 'a holy God' (Jos 24:19; 1 Sam 6:20).

God is called, 'the Holy One of Israel' (Isa 47:4).

The holiness of God is not to be conceived of as one attribute among others; it is rather a general term representing the conception of His consummate perfection and total glory. It is His infinite moral perfection crowning His infinite intelligence and power. ... Infinite moral perfection is the crown of the Godhead. Holiness is the total glory thus crowned.

AA Hodge.

On the contrary, God is never called '*the loving God*' in connection with all men. God is only once called, '*a God of love*' and that is purely directed towards encouraging the elect alone; here, the elect in Corinth (2 Cor 13:11).

[Aside: when God is described as having steadfast love ('mercy' KJV), the Hebrew term *chesed* is only applied to the elect and not all men; it is a covenant term and the reprobate are outside the covenant. This is why there is usually a qualification, such as '*to thousands*' (e.g. Deut 5:10) not to 'all'.]

So all those teachers who insist that God is love above all else are actually coming close to blasphemy and are certainly unbiblical. God's holiness is the central divine attribute and denial of this is very wrong.

Love

Love is God's eternal giving of his heart to his elect (1 Jn 4:8-10, 16).

Theologians distinguish two aspects to this love:

- Benevolence - the unselfish, loving disposition of God; God's care towards those loved; loving concern for their welfare (Jn 3:16; Deut 7:7-8; Rm 5:8).¹¹
- Complacency – God's approval of good in someone (e.g. God's delight in Jesus; Jn 10:17).

The important factor to note is that God is only loving to those who are the elect in Christ. This is very important.

The truth is that no human being is worthy of God's love because he is fallen and in sin; he is of his father the devil and dead in sins. The only person that God could love in the entire history of the world was Jesus, his beloved Son. Only Jesus was morally perfect, fully obedient to God's love and thus could be loved by God.

God cannot put his love on something impure and tainted. His love is reserved only for His Son – the perfect man. Yet, in the mercy and wisdom of God, some human beings have been set aside for salvation and this included placing them into Christ. Those who are saved are now 'in Christ'; they are a new creation in Christ and are no longer human and no longer of this world. Christ is the head; they are the body in the church.

¹¹ Benevolence is seeking the good of others; not yourself.

Since believers are in Christ, united by the baptism of the Spirit in the very person of Christ, they are now objects of God's love after formerly being enemies of God. They know the love of God because they are in Christ.

So God's attribute of love is neither the chief attribute, in fact it is a subset of God's goodness, and this love is not universal but only for the elect in Christ.

Description of the love of God

Eternal

God's love is eternal because God is eternal.

This love is not earthly or human; it far transcends any kind of human emotional love.

Because it is eternal, it is everlasting (Jer 31:3); it has no beginning or end in time. Saints who are loved by God today have always been loved from eternity (Eph 1:4-5) and will always be loved forever.

Infinite

Again because God is infinite, so his love is also infinite and without limit. It has height and depths that no man can fathom; it passes knowledge (Eph 3:19).

Holy

God's love is pure, perfect and glorious because it is holy.

God's love is not affected by human weakness, sin or failure; it continues. It is not increased by a good response or weakened by a bad one.

There is nothing soft, woolly, sentimental, compassionate or capricious about God's love.

Sovereign

God is under no obligation to any man, spirit or law regarding his love. He loves whom he chooses to love (Eph 1:4-5). His love is not a reaction to human good behaviour but is a sovereign choice (note Rm 9:19). God is not influenced by anything in his choice to love.

Unchangeable

God's love is immutable; it never changes; it neither diminishes, varies nor grows because God is immutable (Jm 1:17).

God loves his own unto the end and nothing can separate the elect from it (Rm 8:35-39).

Gracious

God's love and gracious favour go together as parts of his goodness.

Grace is seen in the giving of Christ as a substitute offering, and this is also an expression of love and mercy for the elect.

Not contingent

God's love does not depend upon conditions or anything at all; it is not influenced by anything. Nothing in the objects of God's love influenced God to love them. There is no human or worldly cause for God's love (1 Jn 4:19). In fact, there is nothing in any of the elect, born in sin and corruption, to be worthy of God's love.

What does John mean then?

He that loveth not knoweth not God; for God is love. 1 Jn 4:8 KJV

God's love is for the elect alone

When we understand that God's love is placed only upon the elect, for Christ's sake, then we can understand what John is saying by, '*God is love*'.

John spends much time in 1 John pointing out who the true brethren are and that they are known by their love for each other and for God. Those who love the brethren are genuine believers; those who hate the brethren are imposters. Those who do the commands of God are genuine and thus show their love for God; those who ignore the law are false. John emphasises this over and over.

It is in the context of talking to believers and emphasising true discipleship that he states that, 'God is love'. By this he means that within the elect, God is love. God is seen as loving within the church. Because God is love, that is, love is an attribute of God, then those who belong to God will manifest love not hate. Because God loves the brethren, the elect people will love each other.

John is not speaking theologically but in exhortation to believers. He is not teaching about the divine attributes but writes to encourage the church.

The theology

If we do want to examine the theology about God being love then we must look at the Trinity. John reasons from the Godhead to command that believers, being of God, should all love each other.

The Godhead is a fellowship of love between three Persons. Each member of the Trinity loves the other members with a perfect, infinite, pure and eternal love. The Godhead is indeed a community of love with shared, equal ministry according to God's decree. While there is submission within the Trinity, there is no inequality.

This is why God is love; not because he loves the reprobate (which he does not) but because the community of the divine Persons is a fellowship of pure love. God is love.

The Father loves the Son and even stated this on earth from heaven (Matt 17:5; Mk 1:11, 9:7; Lk 3:22, 9:35; 2 Pt 1:17). The Son loves the Father and proved this on earth obeying his every word. The Spirit loves the Father and the Son and proceeds from both to perform God's decree and to glorify Christ. God is love. There is a sense in which love is not just an attribute of God but an indicator of his very Being.

God does not love sinners

Now this cannot be twisted into being applied to those in the world whom James tells us are enemies of God (Jm 4:4). God is not loving towards the world of sinners; God is wrathful and angry with sinners. Even John tells us that God's angry condemnation is hanging over every sinner like a sword of Damocles (Jn 3:36).

There are hundreds of places in the Bible where God tells us that he hates sinners, is angry with sinners, abhors sinners and curses sinners; hundreds. How can this escape modern people? Just a few examples include:

You hate all workers of iniquity. Ps 5:5

The LORD abhors the bloodthirsty and deceitful man. Ps 5:6

The LORD tests the righteous, but the wicked and the one who loves violence His soul hates. Ps 11:5

These six *things* the LORD hates, Yes, seven *are* an abomination to Him: A proud look, A lying tongue, Hands that shed innocent blood, A heart that devises wicked plans, Feet that are swift in running to evil, A false witness *who* speaks lies, And one who sows discord among brethren. Prov 6:16-19

All their wickedness *is* in Gilgal, for there I hated them. Because of the evil of their deeds I will drive them from My house; I will love them no more. All their princes *are* rebellious. Hosea 9:15

I dismissed the three shepherds in one month. My soul loathed them. Zech 11:8

Esau I have hated. Mal 1:3

Esau I have hated. Rm 9:13

All of Scripture testifies that God hates sinners and only those who are elect are loved. God himself gives us the specific example of two brothers from the same womb. One was loved and chosen (Jacob) while one was hated and passed by (Esau). God's word takes care to repeat this fact in both testaments (Mal 1:3; Rm 9:13). Despite his later attempt at fleshly repentance (Heb 12:16-17), Esau was hated and condemned and his descendants cursed (Jer 49:8, 10; Obad 1:9, 18). Jacob is thus a type of the elect while Esau is a type of the reprobate.

What about Jn 3:16?

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. Jn 3:16-17 KJV

There is no place in Scripture where God states that he loves everyone, every person on earth or in history; nowhere.¹² There is only one place where he says that he loves the world, but this must be qualified by the context.

'World' in Jn 3:16 cannot mean 'everyone' who ever lived or there would be no hell. If God loves everyone then all will be saved; this is the error of universalism. Furthermore, Jn 3:17 categorically states that the world is saved by the redemption of Jesus Christ. If 'world' in 3:16 means everyone, then it means everyone in 3:17. But this means that there is no hell; universalism again. 'World' cannot mean 'everyone' in 3:16.

According to John, there is a world that is loved and that is saved by Jesus. What is this world? It is the world of the church. The church will come back to a rejuvenated world after the Day of Judgment to repopulate a purified and restored world to start afresh in glory and fellowship with God. This is the world that is saved; it is the world of the elect. There

¹² The NIV of Ps 145:13 is a mistranslation. The second half ['The Lord is faithful to all his promises and loving towards all he has made'] does not exist in sound or, or even many, mss. Only one Masoretic manuscript has these lines; the vast majority do not. Ps 145:17 is also a mistranslation. The NIV says, 'The LORD is righteous in all His ways, and loving towards all he has made' but the word 'loving' should be translated 'gracious'. The word 'gracious' is *chaciyd* meaning: faithful, kind, godly, gracious, holy one, saint, pious. Therefore good translations use either 'holy', 'kind', 'gracious', 'righteous' and not one other pre-modern versions use 'loving' because the Hebrew word for 'love' is not used.

can be no other explanation unless you believe in universalism and throw the cross of Christ out of the window.

Here are some examples of the nonsense that you must believe if you claim that God loves everyone.

- God loved all the men condemned in judgment at the flood whose thoughts were of evil continually.
- God loved Canaan, who was cursed by God.
- God loved the people of Sodom and Gomorrah who were burned with heavenly fire for their sins in condemnation by God mediated through an angel.
- God loved the wicked pharaoh whose heart was hardened (by God) to suffer judgment for hating his people.
- God loved the Canaanites whose sins rose up to heaven and who were committed to genocide by God through Israel.
- God loved Herod, who killed hundreds of babies in an attempt to kill the Son of God incarnate.
- Jesus loved the Pharisees, whom he called sons of the devil and doomed to hell.
- God loved the Jews that called out for Christ's crucifixion and voluntarily vowed for his blood to be upon their heads, later called by Paul, 'enemies of the Gospel' (Rm 11:28) and who are specifically stated to not please God (1 Thess 2:14-15).
- God loved Judas, who betrayed the Messiah and then committed suicide whom Jesus called 'the son of perdition' (Jn 17:12).
- God loves everyone condemned to hell and thus God's love would be present in hell.

We could extend this list for page after page of people condemned by God for their sins. Does God therefore love Satan who, though he is a spirit, is a real person?

For detailed discussion on the question of whether God loves everyone or not, see my booklet, *'Does God love everyone'*, or my book, *'The Doctrines of Grace: a summary'*, or many other papers on the matter.

God does not love everyone; if he did many of God's attributes are ruined and the Scriptural teaching on salvation destroyed.

Excuses made

To try to wriggle out of the apparent anomalies in doctrine and Biblical revelation, heretics claim the following. It is shocking to hear supposed Calvinists use these sorts of arguments.

God has more than one kind of love

In other words, God loves the elect in a very special way but loves everyone else in a lesser way.

Only a fool would use this argument as it obviously ruins the doctrine of God's attributes.

God can only do things perfectly, infinitely, fully and forever or he ceases to be God. His word confirms this,

I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.
Eccles 3:14 KJV

God can only love perfectly, fully and eternally. He cannot love some people in one way and others in a lesser way.

Hate doesn't mean hate but means 'to love less'

This is just arrant nonsense and it is surprising to find very intelligent academic commentators affirm this (such as James Strong); usually in order to mitigate verses like Lk 14:26.

Words are understood by the technicalities of semantic linguistics and by their context. 'Hate' means what it says, both in Hebrew and Koine Greek. In fact, in the NT the word 'hate' is sometimes directly linked to murder (1 Jn 3:15).

The Hebrew *sane*¹³ and the Greek *miseo* mean 'hate', pure and simple.

God's love is temporary and ceases

This is when God's love is supposedly on everyone for a certain time but when they reject Christ and are finally sentenced to hell that love is removed.

Again this ruins the doctrine of God's attributes.

God's love never changes because God himself is immutable. If God's love were to change then God has changed and God is no longer immutable (unchangeable).

The implications for ethics

When the love of God is over-emphasised the corollary is that there is a skewed understanding of how God reacts. For example, by focusing upon love, woolly-minded Christians seem to think that this must undergird everything we do. Thus toleration becomes a virtue that is sacrosanct because it is a loving response. This then prompts modern liberal ideas about what is going on in society. As society becomes more tolerant about issues that formerly were prohibited, so Christians centred upon love merge with liberal society and adopt its mores. This gives rise to certain sections of the modern church that support Gay marriage, LGBT agendas, Feminism and other evils.

So, a focus upon love can lead to toleration of issues that God's word expressly condemns.

In other circumstances loving toleration leads believers to fellowshiping with people in the world that is unwise. Now we are not monks and do not withdraw from the world, but God's word tells us that certain partnerships with the world are dangerous and must be avoided. People exhibiting certain forms of gross public sin, for example, ought to be

¹³ Occasionally *satam* is used, which essentially means 'hate' but is derived from to lurk. The Chaldee (Syrian) form, *s'ne* is also rarely used.

avoided; bad company ruins good morals (1 Cor 15:33). It is even more important to withdraw from sinning believers under discipline (1 Cor 5:9-11; 2 Thess 3:14).

Emphasising love above all else ruins discretion and ignores the commands of God warning us to discriminate whom we fellowship with and whom we avoid.

The Christian must be a representative of God whose chief attribute is holiness. Therefore, believers must centre upon holiness above all else. If there is a conflict between love and holiness, then holiness wins.

Thus, if a Christian leader tells you to participate in something wicked on the basis of love, you must refuse on the basis of holiness. Now, if you were invited to an orgy celebrating love you would refuse to attend because the evil is plain to see. The same principle applies to much lesser evils. Attending a rally to support LGBT issues is an example; holiness would prevent a believer attending this.

Another example would be attending an ecumenical church meeting. Very often church leaders advocate ecumenical gatherings on the basis of love for 'brethren'; yet God's word expressly forbids us worshipping with idolaters and heretics (2 Cor 6:14-17). Avoiding ecumenical meetings is not a matter of a lack of love but of a focus upon holiness. Some Anglican Church members have ended up in 'Interfaith' meetings that were co-led by Muslims, Sikhs, Hindus, Jews and Roman Catholics while Charismatics in some Praise Marches were singing choruses with nuns that were praising Mary. This is idolatry.

Thus Christian bakers in Ireland that refused to bake a cake celebrating Gay marriage were correct to do so, even though the law was against them. [Aside: note the current hypocrisy of the law since Muslim bakers can refuse to do this with impunity. This shows the warfare of the establishment against Christianity.] The Christian couple refusing a homosexual couple into their B&B were also right to withstand the law and also suffered for it. These two examples attracted accusations of being unloving, even from some church quarters, but this was due to critics not understanding that holiness trumps love.

Conclusion

The modern emphasis upon love as being the most important feature of God's attributes and being is a mistake that leads to many evils and to serious heresies. The sound, Biblical doctrines of God and salvation are ruined by this.

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