

TIME OUT
for the
Reprobate Saint!



by Debra Johnson

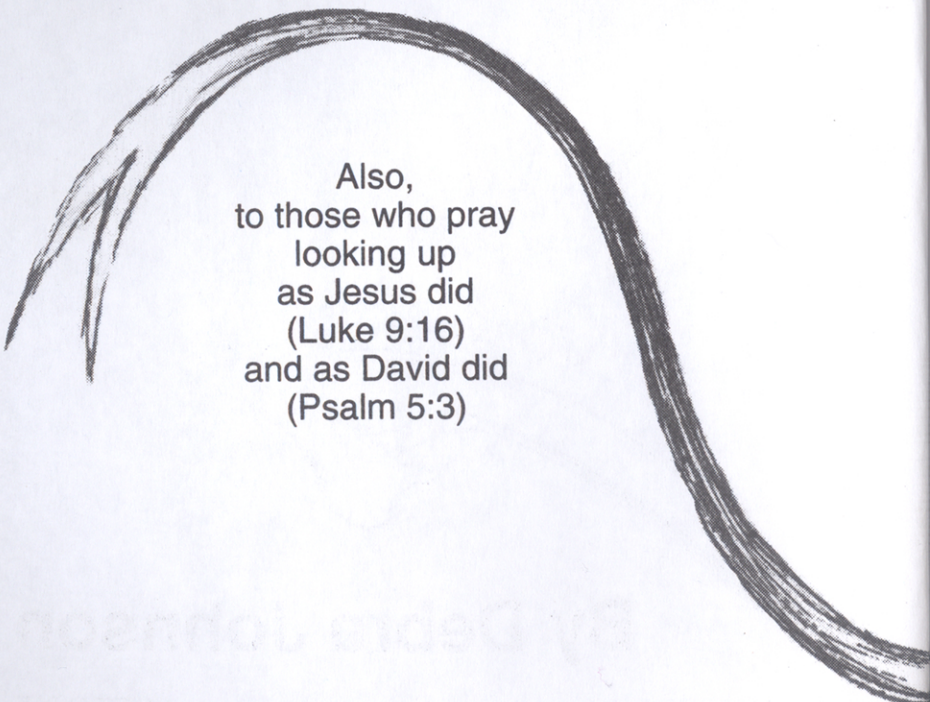
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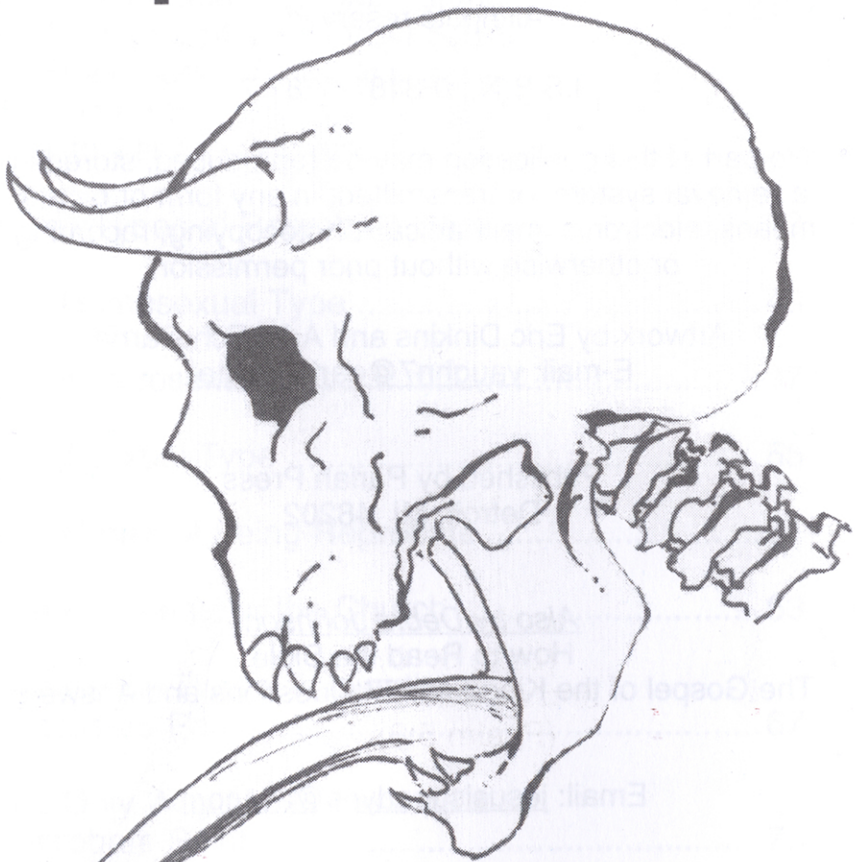
DETROIT

This book is affectionately dedicated
to
Jesus Christ
my natural and spiritual families
my students
and my friends



Also,
to those who pray
looking up
as Jesus did
(Luke 9:16)
and as David did
(Psalm 5:3)

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Artwork by Eric Dinkins and Ariel Echevarria
E-mail: vaughn7@earthlink.net

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Email: jesusisgoodyes@aol.com

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FOREWORD

“Judge not, that ye be not judged” reads Matthew 7:1 in the King James Version of the Holy Bible. Like most saints, I was content to live and let live in matters of the spirituality of the saints in an assembly. If I saw sin manifested in a brother’s life, I silently classified that person as a “weak saint”, quietly prayed for him, and continued to show love, because I thought that was sufficient.

Recently, the Lord Jesus Christ brought to my attention this revelation of the reprobate saint, which has been shocking, horrifying, and ultimately edifying. Please do not attempt to label others as reprobate – that is not the purpose of this book. Use this information to help you overcome the flesh, so that you may say as the Apostle Paul did: **“But I keep under my body, and bring it into subjection: lest that by any means, when I should have preached to others, I myself should be a castaway”** (1 Corinthians 9:27.)

In Jesus’ name,

Debra Johnson

April 2002

Email: jesusisgoodyes@aol.com

The Godly Saint, the Baby Saint, the Weak Saint, the Carnal Saint, the Backslidden Saint, and the Reprobate Saint: How to Tell the Difference

A minister in an assembly was deeply concerned about her adult daughter, who at one time was very strong in the Lord but now refused to attend any church services or obey the Word of God in her personal life. After a worship service, the burdened mother approached an evangelist and asked her to pray for her backslidden daughter. She described her daughter's current condition to the evangelist. "Your daughter is probably reprobate!" concluded the evangelist, and her words stung the mother's heart.

A saint is a person with the presence of God inside him, and it is God's presence which sanctifies him or makes that person holy. To be holy means to be spiritually clean. God is holy. Whenever a person has received the gift of the Holy Ghost, which is the presence of God, that person is designated as a saint. The extent to which that person obeys the Holy Ghost determines what type of saint he shall become. Saints who obey God's Word are obedient servants who shall spend eternity with Jesus. Saints who persist in disobeying God's Word without repentance or turning

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away from sin are disobedient servants who shall spend eternity without God.

In the church today, there is a need for clarity concerning the definition of the reprobate saint. Generally, the church of God can include godly saints, baby saints, weak saints, carnal saints, backslidden saints, and reprobate saints. Knowledge of each type of saint is important to the wise child of God.

The Godly Saint

Every saint should aspire to be a godly saint, yet according to the Word of God: “... **for many be called, but few chosen**” (Matthew 20:16.) Although a person’s being baptized in Jesus’ name and receiving the precious gift of the Holy Ghost with the evidence of speaking in other tongues according to Acts 2:38 does qualify a person to be labeled as a saint, only those saints who obey the leading of the Holy Ghost are godly saints. Learning how to perceive God’s guidance and live according to God’s Word can be a lifelong process; therefore, no sincere saint should ever give up on himself because he has made mistakes.

The godliness of a saint is not measured by the saint’s outward appearance or habits, but is indicated by the whole-hearted internal willingness of the saint to obey God, and his righteous acts toward others. Psalms 119: 1 – 4 describes the Old Testament godly saint: “**Blessed are the undefiled in the way, who walk in the law of the LORD.**

Blessed are they that keep His testimonies, and seek him with the whole heart.

They also do no iniquity: they walk in His ways.”

The book of Job also describes an Old Testament godly saint. Like Job, the godly saint is spiritually and emotionally mature. He is perfect as Job was perfect before God in that he is ever God-conscious, obedient to God's Word, and deeply concerned about his fellow man (Job 1:1.)

In the Scriptures, the terms "godly" and "righteous" are overlapping, if not synonymous. Although King David committed adultery (2 Samuel 11:4), Moses and Aaron were unable to enter the Promised Land due to Moses' mistake of smiting the rock instead of speaking to it as God commanded (Numbers 20:12), and Joshua made an erroneous covenant with the scheming Hamitic Gibeonites (Joshua 9:4), the men were still righteous saints. When a godly saint sins, he responds to God's correction with repentance and obedience, not with rebellion or resentment. He does not practice sin; when he errs, he does not remain in sin because he turns away from sin.

Jesus spoke of the godly saint in the beginning of the Sermon on the Mount in Matthew 5:3 – 12. When He said, **"Blessed are the poor in spirit; for theirs is the kingdom of heaven,"** He spoke of godly saints who humble their hearts, minds, souls, and strengths to abide daily in the kingdom by continually praising God.

"Blessed are they that mourn, for they shall be comforted," said Jesus as He described the grief that godly saints experience as a result of the wisdom God has given them about this ungodly world. **"For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow"** wrote King Solomon in Ecclesiastes 1:18. In the context of the Holy Bible, to be wise means to know what God

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is doing, which is why the fear of the Lord is the beginning of wisdom in Proverbs 1:7.

Which people are wiser, and therefore more grieved, than the godly saints? The Prophet Amos wrote: **“Surely the Lord will do nothing, but He revealeth His secret unto His servants the prophets”** (Amos 3:7.) All godly saints are God’s servants, because they obey the commandments of God. If anyone other than the pastor knows what’s going on in an assembly, the godly saint knows, because God informs him. Although knowledge of God’s will may grieve a godly saint in the same manner as the Prophet Samuel grieved over the reprobate King Saul in I Samuel 15:11, God does comfort the godly saint.

“Blessed are the meek: for they shall inherit the earth,” said Jesus of the godly saints. Although some proclaim themselves to be the “righteousness of God” and that their particular brand of righteousness permits them to ride roughshod over any poor soul who happens to be in their path, the godly saint is meek because God is always on his mind. The godly saint is not a spiritually puny individual. Since the actions of the godly saint are subject to God, he is careful and sensitive in his treatment of others.

The Greek word *praus* which is translated as meek in Matthew 5:5 means mild, gentle, and kind. Godly saints do not use their spiritual power to hurt people. Note Proverbs 31:26, which describes a godly saint: **“She openeth her mouth with wisdom: and in her tongue is the law of kindness.”** Because of their godly character and actions, the godly saints shall inherit the kingdom of God, which encompasses the new Jerusalem that shall be situated on the new earth described in the 21st chapter of Revelation.

Jesus said, **“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.”** When shall the godly saints be filled with the righteousness they crave? Godly saints are filled with righteousness as they abide in the kingdom. Paul and Timotheus wrote to the saints at Phillipi: **“Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God”** (Philippians 1:11.)

“Blessed are the merciful: for they shall obtain mercy” taught Jesus. The godly saint is a tenderhearted person. He dwells in the land of the empathetic who take action, not the sympathetic who do nothing in response to the pain of others. In Ephesians 4:32, the Apostle Paul instructs the saints: **“And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”** Godly saints are compassionate toward others, and shall receive God’s mercy after Jesus returns and they inherit the kingdom. The Lord described this exact time in Matthew 25:31 – 40 which reads: **“When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory:**

And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats:

And He shall set the sheep on His right hand, but the goats on the left.

Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungred, and ye gave me meat:

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I was thirsty, and ye gave me drink: I was a stranger, and ye took Me in:

Naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.

Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? Or thirsty, and gave Thee drink?

When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee?

Or when saw we Thee sick, or in prison, and came unto Thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.” Godly saints treat everyone as they would like to be treated.

Jesus said, **“Blessed are the pure in heart; for they shall see God.”** Godly saints have pure hearts because their hearts are focused on loving God. Everything outside of a godly focus has no place in their lives.

Godly saints see God in all things. That is why the Apostle Paul wrote in Titus 1:15: **“Unto the pure all things are pure ...”** In Hebrews 2:9, Timothy wrote **“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.”** Not only does the godly saint see who Jesus is in this life, but also in the future described in Revelation 1:7: **“Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen.**

Jesus further instructed: **“Blessed are the**

peacemakers: for they shall be called the children of God.” Godly saints are not warlords with hair-trigger or explosive tempers. They always seek to peacefully resolve conflict. A godly saint can apologize when he knows he is not wrong, simply because he loves the person who feels offended. People who are unwilling or unable to apologize after their words or actions have wounded people are never godly saints. The apology of the godly saints is sincere, and does not reappear as in a revolving door of sin, apology, sin, apology, sin, ad infinitum. When the godly saint repents, he actually makes a spiritual turn from his previous sinful behavior, and does not continue until his physical death in a circular negative pattern.

Simultaneously, the godly saint never seeks to divide an assembly of God. Enraged splinter groups are never headed by godly saints. In a tumultuous situation, the godly saint would work hard to resolve Christian conflict according to the Word of God. God’s children resemble Him in word and in deed. The godly saint has the Spirit of his Father, and obeys His Word.

“Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven” said Jesus. As the Apostle Paul wrote in 2 Timothy 3:12: **“Yea, and all that will live godly in Christ Jesus shall suffer persecution.”** The godly saint shall be mistreated because of his godliness, but he shall continue to abide in the kingdom no matter what the world does to him. The more he is persecuted, the more the godly saint abides in the kingdom and bears even more spiritual fruit.

In the Beatitudes, Jesus concluded: **“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.”**

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Rejoice, and be exceeding glad: for great is your reward in heaven, for so persecuted they the prophets which were before you” The godly saint has many reasons to be happy. His obedience to God shall be rewarded in this life and in the life to come. He has reached the point of spiritual maturity wherein no matter what happens to him, he goes deeper in God. He prays without ceasing and abides continually in God, while obeying God’s Word and helping his fellow man. Even his response to persecution is godly, because “ **we know that all things work together for good to them that love God, to them who are the called according to His purpose**” (Romans 8:28.)

In any assembly, the godly saint is distinct from every other type of saint because he is the only saint who exemplifies the worshipper God is looking for in John 4:23 and 24: “**But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in Truth: for the Father seeketh such to worship Him**

God is a Spirit: and they that worship Him must worship Him in Spirit and in Truth.”

Almost any type of saint can become a godly saint. A baby adolescent saint or a baby adult saint can spiritually mature into a godly saint over the passage of time, plus the experience of his working actively in the assembly. The godly saint can be a former weak saint who has abandoned his false teaching and has spiritually matured. The godly saint can also be a former carnal saint who has released his love of the world and its strategies and has decided to continually abide in the kingdom. The godly saint can be a former backslidden saint who has resolved to replace his own ways with obedience to God’s

Word. Any saint, except the reprobate saint, can become a godly saint.

The reprobate saint can never become a godly saint because God has allowed and ordained the reprobate saint to follow his ungodly desires for the rest of his days on earth. The reprobate saint has no desire to be godly – he only wishes to have a godly appearance so that he can deceive people. The terms “reprobate” and “ungodly” are almost synonymous in the Scriptures. The reprobate saint is the spiritual opposite of the godly saint.

In many assemblies, when one asks how a saint is doing, “I’m blessed!” may be the response heard from every type of saint, especially the reprobate saint. According to the Word of God, only the godly saint is telling the truth.

The Baby Saint

When a person becomes newly baptized in Jesus’ name and is filled with the precious gift of the Holy Ghost, he is a baby saint. Learning how to live one’s life according to the Word of God requires time, and the forces of Satan that attack the baby saint may cause this time to be extended even longer, depending on the natural age and circumstances when the baby saint first becomes saved.

A fifteen-year-old who becomes saved should not be judged according to the standards of a forty-five-year-old who becomes saved. The adolescent baby saint is not in control of his environment, and may be unable to obtain a Bible, access to Bible teaching, or even have many friends who can encourage him in his walk with the Lord. The adolescent baby saint

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may also be picked on by older saints, who, reflecting popular cultural trends, may be jealous of his youth. Sadly, many older saints gain a sense of satisfaction when they witness the backsliding and errors of the adolescent baby saint, and they do not hesitate to label young saints in a negative manner. However, our Lord Jesus Christ watches over His children, and later does reclaim adolescent baby saints who were discouraged and pushed out of the house of the Lord by those wolves among us.

Ideally, the adolescent baby saint should be treated with love and care by all saints. He should be privately and gently corrected with love, and always encouraged for seeking the Lord at an early age. Although adolescents may have a difficult time in being separated from the ways of the world, especially when worldly celebrities are brought into the church and paraded before them as spiritual examples, the children of God shall overcome.

The adolescent baby saint should be instructed in overcoming the ungodly suggestions of the wolves among us, who desire nothing more than to spiritually destroy one of God's lambs. The baby saint should be taught to read the Bible daily, abide in the kingdom, and to pray at all times, so that he will be ready to resist all of the attacks of the enemy.

If the adolescent baby saint falls into sin, is he a reprobate? Does giving birth to a child while being unmarried or fathering a child while being single cause a person to be reprobate? Does committing fornication or having an abortion cause an adolescent saint to be reprobate? No, not at all. Although these are sins, they can be forgiven, and the adolescent baby saint who commits these errors can be comforted by these words of our Savior: "**He that is**

without sin among you, let him first cast a stone at her" (John 8:7.) Our Lord also said, **"Go, and sin no more"** (John 8:11.)

The Word of God specifically instructs the adolescent baby saint: **"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart"** (2 Timothy 3:22.)

What about the older baby saint? What about the man who has been baptized in Jesus' name and filled with the Holy Ghost at the age of 52, yet he falls into sin? Is he reprobate? How long can an adult be saved and still be viewed as a baby saint?

The Scriptures do not set a definite time limit as to when a saint reaches spiritual maturity, and this is wise because some saints shall never reach spiritual maturity due to their status as weak saints. One discussion I had with a saint revealed that he believed it took five years for a saint to master the basics of holiness. Personally, I prefer the concept of three years as suggested in this parable in Luke 13:7 – 9: **"He spake also this parable: A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.**

Then said he unto the dresser of the vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down, why cumbereth it the ground?

And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

And if it bear fruit, well: and if not, then after that thou shalt cut it down." This parable implies that God expects saints to bear spiritual fruit (which grows as the saint abides in the kingdom) in a period

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of three years. The fruit is identified in Galatians 5:22 and 23: **“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.”**

Furthermore, the repetition of the word three in the Scriptures implies its importance:

- Noah begat three sons: Shem, Ham, and Japheth (Genesis 6:10.)

- **“Jonas was three days and three nights in the whales’ belly; so shall the Son of man be three days and three nights in the heart of the earth”** (Matthew 12:40.)

- **“For there are three that bear record in heaven the Father, the Word, and the Holy Ghost: and these three are one”** (I John 5:7.)

Also, among African-Americans is the saying that “death comes in threes” or “God speaks in threes.” Having recently witnessed the phenomena of three closely occurring deaths in my family, it is very easy for me to suggest that three is the time limit for a saint of God to bear spiritual fruit.

Yet the Word of God does not limit His love toward His children. There is no time limit of three years, five years, nor any pre-determined number of years set for the bearing of spiritual fruit for all saints. Every parent knows his own child and that time is required for the development of a child. Some adult baby saints may bear spiritual fruit within one year, others within three years, others within five years, and others within or after ten years. Since we all serve in different capacities in the body of Christ, no one except God can place a time limit on the spiritual development of a saint of God.

The Apostle John encourages the adult baby

saint who commits a sin: **“My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.**

And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

And hereby we do know that we know Him, if we keep His commandments.

He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in Him.

But whoso keepeth His word, in him verily is the love of God perfected; hereby know we that we are in Him.

He that saith he abideth in Him ought himself also so to walk, even as He walked” (1 John 2:1 – 6.)

The Weak Saint

The terms “weak saint” and “carnal saint” are often used synonymously by members of the body of Christ, but the Scriptural definitions of each term are as far apart as the east is from the west. I once classified saints who maintained sin in their lives as being “weak.” This definition is true of the carnal saint, but not of the weak saint. The weak saint does have something bad in his life, but it is a false belief (in addition to true Biblical doctrine) that causes him to be a weak saint. The Bible presents a weak saint as one who believes the doctrine and words of the Holy Bible, but who also believes and lives according to false information. Is the weak saint reprobate? No, he is not, according to the Word of God.

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The weak saint was a great concern to the Apostle Paul. Although weak saints believe that one must be baptized in Jesus' name and filled with the precious gift of the Holy Ghost in order to enter the kingdom and abide until Jesus comes, they also believe just as strongly in doctrines such as vegetarianism, the non-wearing of jewelry, the non-watching of television, no female preachers, and other beliefs that cannot be consistently supported by the Holy Bible. Paul specifically instructs the church in their treatment of these weak saints: **"Him that is weak in the faith, receive ye, but not to doubtful disputations.**

For one believeth that he may eat all things: another who is weak, eateth herbs.

Let not him that eateth despise him that eateth not, and let not him which eateth not judge him that eateth; for God hath received him" (Romans 14:1 – 3.)

Paul devoted the entire 14th chapter of Romans to a discussion of how the strong saint is to treat the weak saint with consideration and love. One of his concluding statements is **"It is good neither to eat flesh nor to drink wine nor any thing whereby thy brother stumbleth, or is offended or is made weak"** (Romans 14:21). The weak saint is to be treated with love, not with arguments or displays of behavior that would be offensive to him.

Therefore, when saints fellowship with congregations wherein television viewing is banned, Oprah's topics would not be discussed. Make-up would be removed before fellowship with churches that ban make-up. Modest shoes would be donned when visiting congregations where sandals are prohibited. The incorrect beliefs of the weak saint are to be respected, not resisted.

Paul again visited the topic of the weak saint in I Corinthians as he discussed the eating of meat offered to idols. He strongly stated: **“Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend”** (I Corinthians 8:13.) Paul further pleaded in the following chapter: **“To the weak, become I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some”** (I Corinthians 9:22.)

The position of the Scriptures toward the weak saint is that we should be supportive towards them. They are not reprobate, just weak. A final comment from Paul can be gleaned from I Thessalonians 5:14: **“Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.”**

The Carnal Saint

Every human being born into the world (except Jesus Christ) is a carnal being. Carnal means fleshly or with physical and mental appetites directed toward one's own fulfillment, and not toward the fulfillment of the will of God. Unless a person is baptized in Jesus' name and receives the precious gift of the Holy Ghost with the evidence of speaking with other tongues according to Acts 2:38, he will remain in a carnal state all the days of his life.

The carnal saint is a person who has obeyed Acts 2:38, yet who refuses to abide in the kingdom by living his life according to the Word of God. The carnal saint has entered the kingdom, but he refuses to subject his heart, mind, soul, and strength to

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obedience to the will of the Almighty God. He enjoys the fellowship of the church and the activities of the saints, yet he simultaneously savors the strategies and values of the worldly at the same time. The carnal saint is quite similar to the reprobate saint, but there is one major difference: as long as the carnal saint is alive, there is still the hope that he can be saved from hell. This does not mean that the carnal saint shall be saved from hell; indeed, carnal saints who maintain sin in their lives shall definitely end up in hell. However, a carnal saint could possibly repent, turn from his carnality, obey God and spend eternity with Jesus after his physical death. The reprobate saint has no hope of repentance, no hope of turning, no hope of obedience, and no hope of ever being saved from perdition.

The carnal saint is a type referred to in the parables of Jesus. To the carnal saint, our Lord says: **“Ye have heard that it was said by them of old time, Thou shalt not commit adultery:**

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell”
(Matthew 5:27 – 30.)

If carnal saints obeyed these Scriptures, they would not be in their terrible spiritual condition, but they would be horribly disfigured. That is exactly the

point Jesus is making to the carnal saint. He is saying that their insistence on serving their carnal desires with their bodies and minds instead of obeying the will of God is causing them to become as spiritually disfigured and useless as a person who is blind or without limbs. (Of course, this was at a time when most labor was physical labor. Today, a person who is blind or physically disfigured is capable of living a full and complete life.) Carnal saints often downplay the effect of their carnality on their spiritual lives. Jesus here highlights how devastating carnality is to the saint. It is better, He instructs, to lose a part of one's body than to spend eternity without God. The saint whose carnal desires and appetites rule his spiritual life shall, though physically whole, go straight to hell.

Jesus always instructs His Own. The Scriptures clearly state: **“But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you”** (Matthew 6:33.) The carnal saint insists that despite his initial obedience to the Word of God, the ways of the world and of the flesh are more exciting, more substantial, and more valuable than obedience to the Word of God.

Jesus makes an example of the carnal saint in the parable of the sower in Matthew 13:3 – 8: **“And He spake many things unto them in parables, saying, Behold, a sower went forth to sow;**

And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

Some fell upon stony places, where they had not much earth: and forthwith they sprung up because they had no deepness of earth:

And when the sun was up, they were

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scorched; and because they had no root, they withered away.

And some fell among thorns; and brought forth and the thorns sprung up and choked them:

But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.”

Jesus then explained this parable: **“Hear ye therefore the parable of the sower.**

When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one, and catcheth away which was sown in his heart. This is he which received seed by the way side.

But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it.

Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.

He also that received seed among the thorns is he that heareth the word: and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful” (Matthew 13:18 – 22.)

The carnal saint is found in Matthew 13:22. Like the other people, he hears the Word of God, but Satan does not snatch the Word out of the carnal saint’s heart. Instead, he obeys Acts 2:38, enters the kingdom, is baptized in Jesus’ name, and receives the precious gift of the Holy Ghost.

The carnal saint remains in the church and survives the cruelty of carnal and reprobate saints, even while enduring persecution on the job and in his personal life because of his initial obedience to the

Word of God and his continuing participation in the activities of the church. What destroys the carnal saint are the thorns of his carnality, and his refusal to give up the world and its values to serve the living God. The spiritual fruit of the carnal saint never develops, and he is spiritually indistinguishable from the children of darkness. This is God's picture of the ultimate carnal saint.

Carnal saints may insist that they cannot be lost because God has answered previous prayers, or they have had impressive spiritual experiences with God. Jesus has included the second part of the parable of the wedding to explain to the carnal saint that he does not know God as well as he thinks he does. Matthew 22:9 begins with God's commandment: **"Go ye therefore into the highways, and as many as ye shall find, bid to the marriage."**

So those servants went out into the highways, and gathered together all as many they found, both bad and good: and the wedding was furnished with guests.

And when the King came in to see the guests, he saw there a man which had not on a wedding garment:

And He said unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Then said the King to the servants, Bind him hand and foot, and take him away and cast him into outer darkness; there shall be weeping and gnashing of teeth" (Matthew 22:10 – 13.) The man in this parable was initially willing to obey God because he did appear at the wedding, just as today's carnal saint will obey Acts 2:38, attend church regularly, and work in church activities. However, as the man in the

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parable knew that he was invited to a wedding but resisted donning proper attire, so does today's carnal saint resist abandoning the strategies and values of the world for obedience to the will and Word of God.

God knew the carnal saint. He calls him "**Friend**" in verse 12. There has been a relationship. However, when the relationship between God and a carnal saint does not include obedience, that relationship is not strong enough to prevent the carnal saint from going to hell.

After being questioned, the carnal saint, of course, has nothing to say. As the old Pentecostal song goes, what more could Jesus do? God has made His instructions for obedience in His Word very clear. Mark 12:30 states the internal life of each obedient saint: "**And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all they strength: this is the first commandment.**" This is also the first commandment that the carnal saint does not obey.

Some people do not believe that they could spend their lives in church and not end up in heaven. Jesus spoke to this concern in the parable of the virgins. He said in Matthew 25:1: "**Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom.**

And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them:

While the Bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made,

Behold, the Bridegroom cometh; go ye out to meet Him,

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil: for our lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the Bridegroom came; and they that were ready went in with Him to the marriage: and the door was shut.

Afterward came also the other virgins, saying, Lord, Lord, open to us.

But He answered and said, Verily, I say unto you, I know you not.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh”
(Matthew 25:2 – 13.)

Abiding in the kingdom requires constant prayer. It is no accident I Thessalonians 5:22 states: **“Pray without ceasing.”** What type of prayer is unceasing? Paul made a suggestion in Hebrews 13:15: **“By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name”** or by saying “Thank You, Jesus.” (This can be done internally as well, and does not have to be spoken aloud.)

The carnal saint, like the virgins who ran out of oil because they were not mindful of being obedient to God, does not obey I Thessalonians 5:22 or Hebrews 13:15 because his mind is not focused on pleasing God, as the minds of the wise virgins were. The carnal saint is exemplified by the foolish virgins, who thought a deal could be worked out with God at

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the last minute that would circumvent the requirements of God. Carnal saints do not believe God means what He says, just as the foolish virgins did not believe they would miss the Bridegroom. Obedience to God grants the spiritual saint the oil of walking in the Spirit or abiding in the kingdom, thereby preparing him to receive the greatest Bridegroom, who is Jesus Christ. But the carnal saint, like the foolish virgins, has no idea that disobeying God's Word shall cost him his salvation.

Note that half the virgins are foolish and half are wise. If the same 50% proportion holds true with the number of saints who will be raptured with Jesus, which half will you be in? The decision is up to you, and your willingness to obey God. The carnal saint's decision is made by his flesh.

Joshua and Caleb are examples of two godly saints who made the decision to obey God in their internal prayer life and outward behavior. These two were the only people who actually made it out of Egypt and into the Promised Land. Apparently, God is not impressed by numbers. Out of all the multitudes who left Egypt, those two, Joshua and Caleb, were the only people who completely obeyed God.

How did Joshua and Caleb obey God? Moses explained to the Jews in Deuteronomy 1:35 and 36: **“Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,**

Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord.”

Joshua, who became the successor to Moses, stated his manner of obeying God which was verified

by Moses: **“Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God.**

And Moses swore on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children’s for ever, because thou hast wholly followed the LORD my God” (Joshua 14:8 and 9.)

The sin of the carnal saint is that he does not wholly follow the Lord. The carnal saint has convinced himself that he can be saved via partial obedience to God, even though the Scriptures provide no evidence of this occurrence. Unfortunately, this is the same false idea that the multitude who was delivered from Pharaoh, who witnessed the parting of the Red Sea, and who was one of the few groups of people until the time of Jesus to view multiple miracles of God, believed.

Unlike the weak saint, whose false beliefs are not capable of cutting him off from God, the carnal saint’s one false belief can guarantee him an eternity without God. As God told Moses in Numbers 32:11 and 12: **“Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swore unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:**

Save Caleb, the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.”

The Apostle Paul spoke very plainly to the carnal saint in Romans 8:13: **“For if ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the flesh, ye shall live.”** The saint of God is not permitted to select the flesh as an

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alternative to holiness before God, and holiness in the life of a saint is the direct result of obedience to the Holy Spirit of God.

Carnal saints can be known by the proliferation of fleshly attributes in their lives. Galatians 5:19 – 21 states: **'Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,**

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have in time past, that they which do such things shall not inherit the kingdom of God.'

Saints can inherit the kingdom of God only in the next life, so which of the cited acts is worth an eternity in hell? By wholly obeying God's Word, the carnal saint can be transformed, and cancel his appointment with hell.

Paul had a distinct strategy that he used to help carnal saints overcome their carnality. In the fifth chapter of I Corinthians, he instructed the saints to **"deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus"** (I Corinthians 5:5.) The saints were to accomplish this by following Paul's prescription: **"But now I have written you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat"** (I Corinthians 5:11.) He again instructed the church to act on, and not react to, the carnal saint: **"Therefore put away from among yourselves that wicked person"** (I Corinthians 5:13.)

The carnal saint is a person who wholeheartedly

serves God in a partial manner. If he dies in this condition, the carnal saint shall be eternally lost from God. The carnal saint who repents of his partial obedience to God's Word, and begins to wholly obey God before he dies, is no longer a carnal saint, but becomes one of the godly saints described in Revelation 14:12: "...**here are they that keep the commandments of God and the faith of Jesus.**"

The reprobate saint differs from the carnal saint because the reprobate saint is unable to sincerely repent. Although the carnal saint is slated for spiritual death unless he repents, the reprobate saint is already spiritually dead.

The Backslidden Saint

In popular terminology, a backslider is a former Christian who no longer believes in God. Among saints, a backslider is a saint who no longer attends worship services, Bible classes, or meetings of the assembly. The assumption is then made that the backslider is engaging in a sinful lifestyle. According to the Word of God, "**the backslider in heart shall be filled with his own ways...**" (Proverbs 14:14.) The Holy Bible does not specify whether the backslider participates in church activities, but focuses on the internal, not the external, condition of the backslider. The word backslider is translated from the Hebrew word *cuwg*, which means to flinch, to go back, or to turn away.

The backslidden-in-heart saint whose church attendance remains steady is also a carnal saint. The carnal saint prefers his own ways plus worldly values and strategies to the Way of God. However, in time,

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if the carnality of the backslider in heart is unchecked, he shall turn away from participation and attendance in church activities, and fulfill the saints' definition of a backslider.

The backslidden condition is not necessarily permanent or spiritually fatal. Jealous adult saints may encourage adolescent or adult baby saints to backslide by treating them cruelly, while they know full well that most baby saints expect love from experienced saints. Baby saints with no friends or relatives in the assembly are most vulnerable to discouragement due to their lacking experience or acquaintance with godly advisors. Dishonest treatment or exploitation by older carnal or reprobate saints can cause baby saints to backslide because baby saints may then view their worldly associations as being more valid than their relationships in the church.

In the case of each backslidden saint, some aspect of his life has taken precedence over his obedience to the Word of God. Timothy instructed the church: **“Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him”** (Hebrews 10:38.) Timothy also directed: **“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching”** (Hebrews 10:25.) The word exhort is translated from the Greek word *parakaleo*, which means to call near, invite, beseech, call for, or intreat. The closer and kinder saints are to each other in an assembly, the lower the number of backsliders.

To illustrate God's love for the backslider, pastors often mention Jeremiah 3:14 and 15, which read:

“Turn, O backsliding children, saith the LORD, for I am married unto you and I will take you one of a city, and two of a family, and I will bring you to Zion:

And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.” The first Scripture testifies of God’s commitment to the backslidden saint. Although the backslider has turned from God, God has not turned from the backslider. There is hope for every backslidden saint until he draws his very last breath.

The second Scripture implies the role of leadership in the creation of backslidden saints. As a saint, I have watched more than one minister publicly browbeat a member of an assembly from the pulpit because the minister was not pleased with the member’s actions, but he had not bothered to privately inform the member of his displeasure as the Word of God instructs in Matthew 18:15. The gap between the Word of God and the behavior of unkind leadership causes some saints to abandon the assembly. Instead of backsliding, wounded saints should worship God more and their leadership less, especially in those instances when the leadership is not following the example set by Jesus Christ.

Saints can misinterpret 2 Peter 2:22 – 24, which read: **“For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse than the beginning.”**

For it had been better for them not to have known the way of righteousness, then, after they have known it, to turn from the holy commandment delivered unto them.

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But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.” These three Scriptures describe the ungodly reprobate saint, not the backslidden saint. Although the kinetic imagery of the dog and the cow may appear to be the same as the turning away of the backslider, a careful examination of Chapter 2 shows the Apostle Peter has devoted every verse of that chapter to a thorough description of reprobate saints.

Chapter 2 begins: **“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction”** (2 Peter 2:1.) The backslider does not fit this description, but the reprobate saint, with his deviant doctrine and deceitful strategies, is hereby defined. Reprobates always seek to minimize or deny Jesus whether in word or in deed. Every reprobate has an appointment with eternal desolation.

The second verse of Chapter 2 reads: **“And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of”** (2 Peter 2:2.) Backsliders don't lead groups of people out into the world, nor do people view them as examples of Christians. Reprobate leaders, with their materialistic doctrine, love of money, and ungovernable personalities, define themselves as Christians as they lead congregations further and further from God. The 17 verses that follow do not describe the backslidden saint, and neither does 2 Peter 2:20 – 22, which are concluding statements of the apostle's sermon on reprobates.

The Reprobate Saint

How does Jesus regard the backslidden saint? He asked the people: **“How think ye? If a man have an hundred sheep and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?**

And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray.

Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish” (Matthew 18:12 – 14.) Jesus clearly described the shepherd’s active concern for the sheep who went in the wrong direction. What if the shepherd had stayed with the remaining 99, and taught them that the missing sheep was reprobate?

Backslidden saints are not to be placed in the same category as reprobate saints. At some point between today and his last day on earth, there remains the possibility that the backslider shall return to God. If the backslidden saint never repents, he shall be eternally lost. The reprobate saint is already eternally lost.

Three Types of Reprobate Saints

Reprobate means twice dead. Mankind first spiritually died to God in the Garden of Eden after the fellowship between God and man was broken by the disobedience of Adam and Eve. When Judgment Day occurs, Jesus will decide who shall eternally abide in His kingdom and who shall be eternally separated from Him, then cast into the lake of fire which is the second death (Revelation 20:15.) The reprobate saint already has the judgment of the second death issued by Jesus on his life before he gets to the lake of fire. This is what makes the reprobate saint different from the godly saint, the baby saint, the weak saint, the carnal saint, the backslidden saint, and any other person on the face of the earth.

In each type of reprobate saint, God clearly manifested His righteousness, but the saint, who has at some point been baptized in Jesus' name and filled with the precious gift of the Holy Ghost, has steadfastly refused to obey God's Word, yet insists on remaining active in the church. The reprobate saint has decided that he will exploit the blessings of appearing to serve God to his own advantage, while at the same time

Three Types of Reprobates

privately valuing the strategies of Satan in his personal life.

The reprobate saint is always a lifetime church member, who privately scorns the commandments of God. He has had spiritual experiences with God that have demonstrated the reality of God, but he gains more pleasure from sin than from obedience to the Word of God. Because he is cut off from God, his personality cannot develop, and he is always a rigid, immature, and childish individual. This is why the Apostle Peter described reprobate saints as **“cursed children”** in 2 Peter 2:14. Unwise saints who seek advice from reprobate saints shall receive incorrect information because the personalities and viewpoints of reprobates are not godly.

Because reprobates linger in churches, they may end up in powerful positions or in the pulpit because of their “faithfulness,” which is actually their determination to deceive as many saints as possible. In some assemblies, people who most consistently attend meetings or who have the most seniority are selected as leaders, and not those who bear the most spiritual fruit. Due to the unwavering presence of the reprobate in an assembly, saints should not assume a person is godly because of the position or title he holds or the length of time he has been a church member. The Apostle Peter described the reprobate among saints: **“...Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices...** (2 Peter 2:13 and 14.)

This psychological garbage can is the reprobate

Three Types of Reprobates

saint. His spiritual filth can be manifested in three ways according to the Scriptures: the homosexual type, the heterosexual type, and the asexual type.

The Homosexual Type

Occasionally, the news media will report Christian groups that have become caught up in orgies. These are examples of the activities of the homosexual type of reprobate saint. Although these activities may sell newspapers, they have been recorded for thousands of years in the Word of God as found in Romans 1:18 – 25, which read: **“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; for God hath shewed it unto them.**

For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse:

Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools,

And changed the glory of the uncorruptible

God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves;

Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever, Amen.”

The homosexual type of reprobate saint is, of course, dead to God in his internal life. He is not thanking God continually, he is not praising the Lord in his heart, and his mind is as far from God as it can possibly get. Therefore, the homosexual type worships anything ungodly in order to fill the void of having a dead soul. As animals are physically filthy and without restraint as to their sexuality, so does the homosexual reprobate saint enjoy disgusting practices in his personal life. There is no act too gross for the homosexual reprobate saint.

The Apostle Paul continued his description of the homosexual reprobate saint in Romans 1:26 – 32, which read: **For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:**

And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

Without understanding, covenantbreakers, without natural affection, implacable, unmerciful,

Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

The male and female reprobate saints congregate at workshops, seminars, conferences, and conventions to engage in their activities, as well as at other locations. Their activities are foul, unrestricted, and ungodly. The personalities of the homosexual reprobate saints reflect their activities, and some may emit a foul odor at all times. Their personalities are unkind, malicious, and unforgiving toward the saints of God, yet the homosexual reprobate saints form very close cliques with each other. They tend to keep their activities hidden. They are skilled in maintaining the façade of a moral and balanced saint, and can be meticulously polite and gracious when occasion requires them to behave in that manner. Male and female reprobate saints are maliciously intent on drawing others into their sinful activities.

The homosexual reprobate saint will seek to gain prominence in the auxiliary that is closed to the other gender. Female homosexual reprobate saints will be active in the Missionary Department or the Women's Ministries. They will offer themselves as spiritual mothers or godmothers to other women in hopes of

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having sexual relations with them. Younger women who have been deprived of sincere spiritual mothering may initially befriend these older homosexual reprobates, but time and the Word of God will reveal the reprobates' friendship to be a quest for the spiritual and mental control of less dominant women. That quest is designed to lead straight to the bedroom of the reprobate. Fellowship with these foul women will always result in sorrow and regret. The wise saint will learn her lesson and move on to select godly associates.

Male homosexual reprobates will also place themselves in positions to more accurately prey on less dominant or younger men. They will be active in Men's Ministries, as well as any auxiliary that allows them to have physical contact with boys.

They will present themselves as spiritual father figures, with the intent of devastating any less dominant or younger man who has been deprived of a spiritual father's love and does not know that consuming intensity of male homosexual attention is always destructive. Young men in the church should be trained to recognize and properly act on reprobate saints. If the church ignores the cruel predatory techniques of the reprobate saints and fails to educate its young males, this lack of education shall prove costly to the future of the men in any godly assembly.

Reprobates are unable to love; they can only affiliate with and exploit others. That is the experience of everyone who comes in social contact with the homosexual reprobate saint. Although the homosexual reprobate knows how to present himself to the church with a godly demeanor, his hidden agenda of inner deadness remains.

The Heterosexual Type

The heterosexual reprobate saint can be distinguished by the following features:

- his false doctrine which minimizes or denies the position of Jesus
- his adultery
- his emphasis on materialism and financial prosperity
- his refusal to be governed by others
- his deceit

When a former "Jesus is God" saint gains the false revelation that "Jesus is just the Son" or "Jesus is on the same level as Moses," he has been listening to a reprobate saint. Although some denominations minimize Jesus as part of their doctrine, those who obey Acts 2:38 and are not reprobate always maintain that Jesus is God. When that belief is altered, a reprobate is somewhere in the picture.

The Apostle John fought against this minimization of Jesus in 1 John 2:22 and 23: **"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.**

Whosoever denieth the Son, the same hath

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not the Father: [but] he that acknowledgeth the Son hath the Father also."

The spiritual deadness of the heterosexual reprobate does not allow him to see Jesus in His rightful place as God, even though he was originally taught and had himself previously taught that Jesus is God. Therefore, this type of reprobate cannot ever properly perceive Jesus or God.

The heterosexual reprobate saint uses people as objects, and adultery is his strategy of choice. Whether married, divorced, or single, the heterosexual reprobate shall not be faithful to his wife or successfully practice chastity. His restless eyes shall constantly sweep the faces of people, seeking his next opportunity for sexual sin. States 2 Peter 2:14: **"Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children."**

The method of operation and the prey of the heterosexual reprobate is described in 2 Timothy 3:6: **"For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with diverse lusts."** Mentally, spiritually, and emotionally unstable women shall be further exploited by the heartless heterosexual reprobate. In place of godly love, all the heterosexual reprobate has to offer is lewdness and vulgarity that only a fellow reprobate could mistake for affection. Young people or psychologically frail individuals are easily tricked by the heterosexual reprobate. As 2 Peter 2:14 stated, reprobates delight in **"beguiling unstable souls"** and deceiving their prey into believing the reprobate is a man of God.

Prosperity, financial gain, and materialism are of

central importance to the heterosexual reprobate. In his internal deadness, the worship of money has taken the place of the worship of God. The Apostle Peter described the heterosexual reprobate's love of money:

“Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet” (2 Peter 2:15 and 16.)

The prophet Balaam is also mentioned in Jude's description of the heterosexual reprobate: **“Woe unto them! For they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core”** (Jude 11.)

A final reference to the money-loving prophet Balaam appears in Jesus' admonishment to the church in Pergamos: **“But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication”** (Revelation 2:14.)

Why is the materialistic prophet Balaam an example of a heterosexual reprobate saint? A review of chapters 22, 23, and 24 of the Book of Numbers contains the comical incidents of a Moabite king named Balak who attempted to bribe the prophet Balaam into cursing the Jews as they traveled from Egypt to the Promised Land. Although the Word of God prevailed in the Book of Numbers and the Jews were blessed rather than cursed by Balaam despite Balak's best efforts, today's Balaams are the prophets who have perverted the Word of God in order to generate financial income. In their quest to obtain

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as much money as possible, these reprobate Balaams are uninhibited in their distortion of God's Word to become as rich, as influential, and as powerful in today's world as they can.

The sole purpose of their preaching is to sell ministry products, and to make as much money as they can from the exploitation of the children of God. Since they have left godly doctrine long ago, they can easily pervert their gospel message to whatever topic is selling the best at the moment. God has clearly stated his hatred of these Balaams in His Word. They are the spiritual walking dead who are **"supposing that gain is godliness"** according to 1 Timothy 6:5. Warned Timothy concerning these reprobate saints in the same verse: **"from such withdraw thyself."** Get away from these reprobates!

The heterosexual reprobate usually is without a "covering." Although he may fellowship with an organization or a variety of organizations, he is not subject to following the rules of any Biblically-organized group, nor is he able to do so. He rails against order of any kind, which is an expression of his perverted nature. Although he may give his own group a special name, there will be no one in (or outside) that group who is able to remove him from any position whatsoever. The Apostle Peter described the unruly heterosexual reprobate: **"But chiefly them that walk after the flesh in the lust of uncleanness, and despise government."**

Presumptuous are they, self-willed, they are not afraid to speak evil of dignities" (2 Peter 2:10.)

The Apostle Paul also described the heterosexual reprobate: **"Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith."**

But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was” (2 Timothy 3:8 and 9.)

Jannes and Jambres were names given to the Egyptian magicians who tried to duplicate and counteract the miracles of God as performed by Moses in Pharaoh's house in Egypt (before the Jews' Exodus from Egypt.) They were consistently opposed to the truth, just as the heterosexual reprobate is. One could possibly navigate the way to God just by going in the opposite direction of the heterosexual reprobate saint.

In addition to Balaam, Jude also mentioned Cain and Core as examples of the heterosexual reprobate: **“Woe unto them! For they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core”** (Jude 11.)

Cain, the son of Adam and Eve who killed his brother Abel, had the way of opposing God and feeling justified in doing so. He lied to God and believed himself to be superior to Him. His insolence resonates in Genesis 4:9: **“And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not; Am I my brother's keeper?”** This arrogance and lack of respect toward God is also found in the heterosexual reprobate.

Core, which is spelled Korah in the 16th chapter of Numbers, led a rebellion against Moses fueled by the false charge that Moses was exalting himself by leading the Jews into the Promised Land, and not being obedient to the will of God. Numbers 16:3 reads: **“And they gathered themselves together against Moses and against Aaron, and said unto then, Ye take too much upon you, seeing all the**

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congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?"

Korah's lie rests on the wrong-headed notion that the rule of God is a democracy, not a theocracy, and assumes man and God are on the same level. Only reprobates teach a theology of man's equality with God. This type of disordered thinking is found in the heterosexual reprobate. Like the disobedient Korah and his followers who were miraculously swallowed alive by the earth, the heterosexual reprobate shall also perish forever in his ungovernable state.

Deceit is another major feature of the heterosexual reprobate, who does not hesitate to present himself to the church and to the world as a godly lover of humanity. This is a social reprobate, as Jude described: **"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots:**

Raging waves of the sea, foaming out their own shame; wandering stars to whom is reserved the blackness of darkness for ever" (Jude 12 and 13.)

While he preaches spiritual freedom, the heterosexual reprobate is bound to carnal lust as a strategy and as a slave. The Apostle Peter stated: **"For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those who were clean escaped from them who live in error.**

While they promise them liberty, they themselves are the servants of corruption: for of

whom a man is overcome, of the same is he brought into bondage" (2 Peter 2:19 and 20.) Or as the Lord Jesus Christ responded to the Jews in John 8:34: **"Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin."**

The heterosexual reprobate saint is not difficult to locate in today's Christian world. The godly saint, after having made a Biblical identification with affirmation from the Lord, will act wisely and remove himself from all affiliation with the reprobate in order not to be trapped in the reprobate's deceit and destiny. Reprobates, being spiritually dead, have nothing to offer the saint of God other than a breathing example of ungodliness.

The Asexual Type

A reprobate can live without sexual activity of any kind. This is the third type, which is not as prevalent, but is more deadly than the first two. The asexual type is best represented by two Scriptural personalities, Judas Iscariot and the antichrist.

Judas Iscariot was the man selected by God to betray Jesus, who shared this with the disciples: **“And as they did eat, He said, Verily I say unto you, that one of you shall betray Me.**

And they were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I?

And He answered and said, He that dippeth his hand with me in the dish, the same shall betray Me.

The Son of Man goeth as it is written of Him: but woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born.

Then Judas, which betrayed Him, answered and said, Master, is it I? He said unto him, Thou hast said” (Matthew 26:21 – 25.)

Even before his betrayal of Christ, Judas Iscariot manifested the deceit which is a feature of every

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reprobate. There are no honest reprobates. Previously, when the woman anointed Jesus' feet: **"Then saith one of His disciples, Judas Iscariot, Simon's son, which should betray Him,**

Why was not this ointment sold for three hundred pence, and given to the poor?

This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein" (John 12: 4 – 6.)

Judas displays the love of money common to the heterosexual reprobate as he sets up the betrayal.

Matthew 26:14 – 16 states: **"Then one of the Twelve, called Judas Iscariot, went unto the chief priests,**

And said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver.

And from that time he sought opportunity to betray Him."

Since reprobates are inherently dishonest, one should not be surprised that Judas chose to betray Jesus with a kiss. Proverbs 27:6 concludes: **" the kisses of an enemy are deceitful.** in the garden of Gethsemane, Jesus told the disciples that Judas was present: **"And immediately, while He yet spake, cometh Judas, one of the Twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.**

And he that betrayed Him gave them a token, saying, Whomsoever I shall kiss, that same is He; take Him, and lead Him away safely.

And as soon as he was come, he goeth straightway to Him, and saith, Master, Master; and kissed Him.

And they laid their hands on Him, and took Him" (Mark 14:43 – 46.)

The disordered thinking of the reprobate appears in the last four words of Mark 14:44: “**lead Him away safely.**” That Judas could assume that men armed with swords and staves would begin to safely lead Jesus away in such a manner so as to preserve Jesus’ life indicates the inability of the maladjusted mind of the reprobate to correctly perceive Jesus or God.

After the arrest of Jesus, the asexual reprobate Judas acts in a manner like no other reprobate in the Word of God. Matthew 27:3 begins: “**Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,**

Saying, I have sinned in that I have betrayed the innocent blood. And they said, what is that to us? See thou to that.

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself” (Matthew 27:3 – 5.) Perhaps God allowed Judas to see the truth about himself so that the Scriptures about his vacated position could be fulfilled. Judas’ empty post was the subject of Peter’s sermon before Pentecost: “**And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)**

Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

For he was numbered with us, and had obtained part of this ministry,

Now this man purchased a field with the reward of iniquity; and falling headlong, he burst

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asunder in the midst, and all his bowels gushed out.

And it was known unto all the dwellers at Jerusalem; insomuch as the field is called in their proper tongue, **Aceldama**, that is to say, **The field of blood**.

For it is written in the book of Psalms, **LET HIS HABITATION BE DESOLATE, AND LET NO MAN DWELL THEREIN: AND HIS BISHOPRICK LET ANOTHER TAKE**" (Acts 1:15 – 20.) The Apostle Paul could never have become an apostle if Judas had remained alive and kept his office as apostle. Reprobates can apologize, beg one's pardon, and pretend to repent, but generally, they are not suicidal because they do not have the acute awareness of their condition that Judas alone of all the reprobates possessed. After each reprobate serves his purpose, whatever that may be, God does move the reprobate out of the way of the saints.

All reprobates are ordained to their condition before they are born. Jude 4 reads: **"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."** Judas Iscariot's death reflects his fulfillment of being reprobate: **"And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.**

And they took counsel, and bought with them the potter's field, to bury strangers in.

Wherefore that field was called, the field of blood, unto this day.

Therefore was fulfilled that which was spoken

by Jeremy the prophet, saying, **And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value;**

And gave them for the potter's field, as the Lord appointed me" (Matthew 27:6 – 10.) Again, every reprobate has a purpose on this earth, but only God knows what that purpose is.

One may wonder why Judas Iscariot is typed as an asexual reprobate rather than a homosexual or heterosexual reprobate. No Scriptures exist that demonstrate Judas was homosexual or out of order in his heterosexuality. Since no wife of Judas is described in the Scriptures, the assumption can be reasonably made that as a disciple, Judas was chaste. Having no interest in either sex is also a feature of the antichrist, who is described as a king: **"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.**

Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all" (Daniel 11:36 and 37.)

When the Word of God indicates **"nor the desire of women,"** this does not mean the antichrist is homosexual. The Word of God speaks to the normal condition of a human being. Most men, beginning with Adam, desire a woman or a wife. The asexual reprobate antichrist does not have this desire. He is not interested in sexual relations, period. Being reprobate does not always mean one is homosexual

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or adulterously heterosexual. A reprobate can, as Judas and the antichrist demonstrate, exist without any sexual activity whatsoever.

The Horror of Being Reprobate

The most psychologically horrifying feature of being reprobate can be found in two words from Romans 1:31 – **“without understanding.”** The reprobate is never able to comprehend that he is in a reprobate state.

No amount of name-calling, analysis, therapy, high-priced consultants or cash will ever bring the reprobate to the true knowledge of himself. Since he has abandoned godly doctrine long ago, he is unable to backtrack to his original spiritual bearings. Years of misperceiving God and Jesus have caused the reprobate to be unable to perceive the will of anyone except himself. He cannot see that he is wrong in anything that he says, does, or thinks. The disordered thinking of the reprobate has further destroyed his ability to generate a solution to his terrifying condition. His innate opposition to the truth of God and refusal to align himself with godly people who clearly see that he is reprobate force him to view himself as a benign child of God. No wonder he is **“ever learning, and never able to come to the knowledge of the truth”** (2 Timothy 3:7.)

During all the days of his life on earth, the

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reprobate shall never see himself as being reprobate no matter how much sin he commits or how many lies he tells. He has lost the ability to regulate himself: he cannot cease lying, he cannot stop sinning, and his conscience has died. His pride can be counted on as the driving force of his ego, and he will always be ready to defend his disgusting actions, which shall always be destitute of the truth. In place of love will be a drive for money and material goods, which shall guarantee him sorrow during the last days of his reprobate life.

He cannot define himself as reprobate no matter how many people he betrays, no matter how many times he denies the power of Christianity while at the same time claiming to be a Christian, and no matter how ungodly his personal life is. No matter how many times he resists God, the reprobate saint shall never understand that he is reprobate.

The horror of being reprobate is that this is God's will. For if the reprobate were aware of his actual state, he would sincerely repent. But reprobates are unable to change their spiritual deadness and are doomed to repeat their history. There is no hope for the reprobate saint.

The Reprobate in the Church

Members of the congregation usually mistake reprobate saints in the church for carnal saints. Good-natured saints will probably forgive the reprobate saint's malicious actions in the spirit of obeying Matthew 18:21 and 22, which read: **“Then Peter came to Him, and said Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?”**

Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.”

Saints should forgive each other, and reprobate saints will, by their inability to keep a covenant, by their lying and deceit, by their basic nature as the con artists of the church, and by their lack of mercy, inadvertently aid the saints in obeying those Scriptures.

Other saints will choose to obey Matthew 18:15 – 17 after having been burnt by the offensive, ungodly reprobate saint. Jesus instructed: **“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.**

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

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And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen and a publican.”

Since the reprobate saint is spiritually dead, he is unable to change his ungodly behavior which caused the problem. He may state that he will change, and may even apologize, but these words are just another expression of his deceitful nature. The offended saint should very closely follow the procedure outlined in the Scriptures, because it leads to correct identification and recognition of the reprobate saint as someone who does not know God in his mind or actions, and who no longer has the capacity to know God or live in obedience to His Word. Dealing with reprobate saints according to the Word of God means effectively limiting the damage they shall cause to the saints in the future. Reprobate saints do serve a purpose in this world, but deliberately helping the saints of God is not their intent.

Reprobate saints enjoy the pain, hurt, and confusion they bring to the children of God. They love to be leaders of auxiliaries, while creating as much mayhem and ill will as possible. They enjoy breaking covenants – that is, disappointing saints’ expectations, and deflating the expectations of those saints whose hopes they have deceptively lifted through manipulation. Reprobate saints love drama and skits that will bring attention to them in any way possible, and they will devote much time, energy, effort, and money into these godless programs, which are empty pageants of self-worship. The reprobate preacher is always ready to preach his one sermon, which is again rehashed and brought forth at his next engagement.

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Reprobate saints feel powerful in churches that are not lead by reprobate pastors because they believe no one knows the ungodly activities they participate in. But God knows all, and He protects His children from the evil plots of reprobate saints. Every godly saint acknowledges God in his decisions and actions. Therefore, when God reveals to a saint that another saint is reprobate, he should immediately break fellowship with the reprobate. If a saint continues to fellowship with a reprobate after God has directed that association to end, both shall end up being reprobate.

Reprobate saints are best dealt with according to the Word of God. No saint has to fear a reprobate saint. Reprobate saints in the church are the walking spiritual dead who are in the express check-out line to hell while they are still breathing. The eternal condemnation of God rests on them.

The Carnal Pastor versus the Reprobate Pastor

Thank God for pastors! Our souls are warmed by the memory or reality of a loving pastor. Pastors who diligently feed God's flocks with the Word of God, who visit the sick, who encourage the suffering and build the house of God are precious souls, indeed. If you have a godly pastor, please don't miss a single opportunity to appreciate him. How wonderful when the "man of God" is a man of God!

Yet, salvation does not require the hearing of preaching by a sinless person. Wrote the Apostle Paul: **"Some indeed preach Christ even of envy and strife; and some also of good will:**

The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

But the other of love, knowing that I am set for the defence of the gospel.

What then? Notwithstanding, every way, whether in pretence, or in truth, Christ is preached and I therein do rejoice, yea, and will rejoice"
(Philippians 1:15 – 18.)

The concept of the pretentious preacher may not be popular in Christian assemblies, but

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according to the Word of God, insincere preachers exist. And insincere preachers can become insincere pastors.

The Word of God clearly describes a godly pastor in 1 Timothy 3:2: **“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach;**

Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

One that ruleth well his own house, having his children in subjection with all gravity;

(For is a man know not how to rule his own house, how shall he take care of the church of God?)”

The word bishop is translated from the Greek word *episkeptomai*, which means to look out or visit. The bishop, pastor or overseer of an assembly is similar to the watchmen of the Old Testament. How many pastors meet the requirements listed in the above Scriptures and in these: **“Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.**

Moreover, he must have a good report of them which are without: lest he fall into reproach and the snare of the devil” (1 Timothy 3:6 and 7.)

When we are baby Christians, we tend to view our pastors as flawless messengers of God. The intensity and truth of their sermons and instruction bring us into repeated contact with the Word of the most holy God of heaven and earth. Baby Christians don't realize that Satan too, was once a messenger of God, and that their pastor may be more of a mailman than a messenger of God, whose life

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exemplifies the Word of God. The Apostle Peter directed pastors: **“Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;**

Neither as being lords over God’s heritage, but being ensamples to the flock” (1 Peter 5:2 and 3.) An ensample is an example, and godly pastors provide leadership by serving as examples of obedient servants to God’s Word.

Once saints see a flaw or a cause of blame in the life of a pastor, there is the tendency to leave the assembly in search of a new (and improved) pastor. Before any physical action is taken, mature saints acknowledge God in order to determine His will in their lives, and review Scriptures to discern whether a pastor who is not blameless is carnal or reprobate.

Having a carnal pastor is a spiritually damaging experience for a saint, but following a reprobate pastor shall cause the saint to lose his soul. When there is sin or blame in the life of a pastor, a saint does have a serious decision to make. Even if the pastor is carnal, saints should realize that the more sin we allow in our leadership indicates the amount of sin we will allow in our personal lives. Still, no saint wants to be like the Greek Diogenes, who went walking about with a candle in search of an honest man. Going from church to church in search of a pastor who is wholly committed to obeying God as Joshua and Caleb did would be a very extensive trip for some of us. We could spend the rest of our lives on such a search!

Both carnal and reprobate pastors have causes for reproach in their lives. The carnal pastor, however, still is able to perceive God according to the Word of God, and does not deny or minimize Jesus in any

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way. The carnal pastor does not preach sermons that proclaim an unscriptural equality between man and God. He still preaches and teaches sound biblical doctrine, although he does not fully live by God's Word.

Though a carnal pastor may tell lies, he is yet capable of sincerely apologizing for a wrong he has committed. The carnal pastor can be an honest man with a lust or a good person who is having a bad time. Like King David and Bathsheba's affair, the carnal pastor's foray into sin may have been a one-time, even if prolonged, experience. God still hears the prayers of the carnal pastor, because he knows the carnal pastor is capable of having a relationship with Him.

The carnal pastor can lead his congregation in the right direction at least some of the time. His spiritually rational mind, though ineffective in his personal life, can still watch out for the concerns of God's flock. He is able to clearly perceive and preach God's Word, even when his personal life is in disarray. The carnal pastor shall die and go to hell if he remains carnal, but it is yet possible for him to grow spiritually, cast off his carnal practices, and become a godly pastor.

Pastors with psychological or psychiatric problems should be evaluated according to their actions, not their condition. Jesus discussed the actions of the wasteful steward: **"And He said also unto his disciples, There was a certain rich man, which had a steward and the same was accused unto him that he had wasted his goods.**

And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer

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steward. What shall I do? For my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses (Luke 16:1 – 4.)

A steward is a supervisor or manager, just as a pastor is over the children of God. This selfish steward believed that he was more intelligent than his lord, and deceived him. After he was fired, the proud steward's first thoughts were that his ungodly associates (with whom he had wasted his lord's resources) would rescue him from his embarrassing condition. Repentance never enters the mind of the disobedient steward. Jesus commented on the strategies of the steward and those who waste God's people: **"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you to everlasting habitations"** (Luke 16:9.) The steward's associates and disobedience to his lord paved the way for his descent into hell, just as the reprobate pastor's associates and ungodly behavior shall lead him and them to an eternity without God.

The reprobate pastor has a different attitude toward his congregation from the attitude that the carnal pastor has about his flock. The reprobate pastor will always make decisions that cause his flock to be physically and spiritually destroyed. God discussed reprobate pastors in the Old Testament: **"Woe unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord.**

Therefore thus saith the LORD GOD of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and

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have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD" (Jeremiah 23:1 and 2.)

Reprobate pastors are always manipulative and exploitative toward their congregation while maintaining a veneer of verbal love. They believe in treating the congregation as objects, not human beings. They do not hesitate to exploit them financially as much as they possibly can. "Freebies" or gifts will be strategically dispersed only as long as those gifts are financially profitable to the reprobate pastor's image.

The reprobate pastor will always lead the saint in the wrong direction. The carnal pastor shall at least lead the saint in the right direction some of the time. The reprobate pastor has a dead soul, has abandoned godly doctrine, and has no hope for his own soul. The carnal pastor shall die and go to hell if he remains carnal, but he is able to sincerely repent and still has a strong grasp of the Word of God even though he does not totally live by God's Word. The reprobate pastor teaches a money-oriented perverted gospel that leads to sorrow, but the carnal pastor is still able to perceive God through a rational mind. The thinking of the reprobate pastor is maladjusted, but the carnal pastor is still blessed to have a conscience, and the ability to say "I'm sorry" and mean it.

Saints with godly pastors should thank God for them; saints with carnal pastors should pray that God will edify their pastors and the congregation. Saints who belong to churches led by reprobate pastors are in the midst of spiritual death and their reprobate leadership is taking them straight to hell. A godly saint in a church led by a reprobate pastor will always be mistreated because reprobates are "**despisers of**

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those that are good" (2 Timothy 3:3.) God will always lead a godly saint out of a church headed by a reprobate pastor, but if the godly saint resists God (remember Lot's wife), He will allow the saint to lose his godliness and become like his reprobate pastor.

Old Testament reprobate pastors are also described in Isaiah 56:10 – 12: **His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark: sleeping, lying down, loving to slumber.**

Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter.

Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant."

New Testament reprobate pastors are not different from their Old Testament counterparts. They have no vision except monetary goals, and are unable to perceive the reality of God or His will. As watchmen or pastors, they are inefficient, stupid, and lazy. Instead of looking out for the congregation, they are capable of looking out only for their interests. They exist for their own immediate pleasure, which may include indulgence in alcohol, drugs, or gambling.

Churches led by reprobate pastors are full of reprobates who worship, celebrate, and act ungodly like their pastor. Reprobate churches are always busy, because of the dinners, the revelry, the pageantry, and the whirl of activity due to the lack of peace found in the membership. Adulterous and homosexual affairs are always beginning and ending in the congregation, guaranteeing an element of soulless drama in each worship service. The

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wickedness, maliciousness, covetousness, envy and hate among the members of the reprobate church guarantee a fully charged emotional atmosphere. The inability of the reprobate pastor to learn from his errors causes the course of the congregation to go on a merry-go-round of worshipping him and his newest ungodly notion, which is yet another heresy designed to generate more income. As the congregation of reprobates grows, their antics cause the unsaved to question Christian values.

Not content with leading his pack of reprobates to hell, the reprobate pastor always seeks to increase his power and associates in the world. His lack of understanding does not permit him to see that his wealth is now a measure of his distance from the Carpenter who hung on a tree, whose cross now dangles loosely from the gold chain on the neck of the reprobate pastor, dressed resplendently in his custom-made shirt and designer suit. His dried, dead heart long ago lost count of his many affairs, and the tired eyes of his wife have long ago lost their presumption of his innocence in any situation. She has reconciled herself to being the wife of a great man, but in her maladjusted commitment, she has become reprobate also, and does not realize that there is no such thing as a great reprobate. Anyone who leads souls to hell is not great.

The Only Way Not to Become a Reprobate Saint

No human being has any control over the decision made by God as to whether he or she shall become reprobate. That decision was made before the world began by Jesus alone. The manifestation of the reprobate condition in a person's life is determined by God and only by God.

Still, the Apostle Paul instructed us: **“Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?”** (2 Corinthians 13:5.) As saints, we shall circumspectly look at our lives and our activities. Are we abiding in the kingdom? Do we pray without ceasing? Are we showing godly love to all men, saved and unsaved?

Paul continued: **“But I trust that ye shall know that we are not reprobates.”** How did the church know the difference between reprobate and non-reprobate saints? Paul reveals the answer: **“Now I pray to God that ye do no evil: not that we should appear approved, but that ye should do that which is honest, though we be as reprobates”** (2 Corinthians 13:6 and 7.)

The Only Way Not to Become a Reprobate Saint

To avoid becoming a reprobate saint, every Christian is encouraged to obey the Word of God in every instance. Nowhere in the Word of God is the saint commanded to do evil – we are always instructed to do good. Those who obey God's Word and keep His commandments shall never become reprobate saints.

TIME OUT for the Reprobate Saint!

Reprobate saints are members of our churches and assemblies, even as they were during the days of Jesus and Paul. The wise saint shall be aware of their pernicious presence in the body of Christ, and shall deal with them according to the Word of God.

The most powerful tool in coping effectively with reprobate saints is the knowledge of the Holy Bible and strategies contained therein for the identification and comprehension of the reprobate condition. Let the reprobate condition serve as a warning to those who do not believe in obeying the Word of God. The reprobate saint can forever serve as a beacon of spiritual bleakness for the disobedient children of Satan.

Time is up for the reprobate saints. They have exhausted the time allotted in their lives to bear spiritual fruit: **“They profess they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate”** according to Titus 3:16. They shall never learn, improve, have a breakthrough, get better, or obey God.

TIME OUT for the reprobate saint because God

TIME OUT for the Reprobate Saint!

eternally condemns him, and he is no longer eligible for the free gift of salvation offered by the precious blood of our Lord and Savior Jesus Christ. Now is the time for the children of God to obey God's Word at every opportunity. Amen!

Study Questions

1. Define each of the six types of saints.
2. Describe the three types of reprobate saints.
3. What is the horror of being reprobate?
4. What social activities do reprobates prefer in the church?
5. What are five main features of one type of reprobate?
6. Describe three differences between reprobate pastors and carnal pastors.
7. What is the major feature of every reprobate?
8. Is it possible for a saint who continually obeys God's Word to become reprobate?