

# THE PLAIN MESSAGE OF JOHN THE BAPTIST: A MESSAGE FOR ALL AGES LUKE 03:07–20

## *Introduction*

The message of John the Baptist was powerful, a message for all ages.

- I. He preached condemnation (v. 7).
- II. He preached repentance (v. 8).
- III. He preached against pride (v. 8).
- IV. He preached judgment (v. 9).
- V. He preached social justice (vv. 10-14).
- VI. He preached the Messiah's coming (vv. 15-17).
- VII. He preached many other things (v. 18).
- VIII. He preached against sin in high places (vv. 19-20).

## **I. *Luke 03:07 Preaching Condemnation***

John preached condemnation. Note two things.

1. He preached the truth about men, what they *were* and *had become*. They were “vipers,” poisonous. They had allowed themselves to be poisoned and were now poisonous to others. They were sick and doomed, and they were biting others, making them sick and dooming them.
2. He preached the wrath to come (see vv. 8, 17).

**John 3:36** *“Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on him.”*

**Eph 5:5-6** *For of this you can be sure: No immoral, impure or greedy person — such a man is an idolater — has any inheritance in the kingdom of Christ and of God. Let no one deceive you with empty words, for because of such things God’s wrath comes on those who are disobedient.*

**Psa 2:12** *Kiss the Son, lest he be angry and you be destroyed in your way, for his wrath can flare up in a moment. Blessed are all who take refuge in him.*

## **II. *Luke 03: 08 Preaching Repentance***

John preached repentance. Note that a man must first repent, then bear fruit. And the fruit must be worthy (deserving), consistent with repentance — fruit that shows a changed heart and a turning away from sin. (See *Repentance*, Acts 17:29-30).

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John was a man who preached repentance and forgiveness of sins. Note the exact wording: he preached “a baptism of repentance for the forgiveness of sins.” (Luke 3:3).

This simply means that if a man wished to be forgiven his sins, he repented. He turned from his sins, and changed his life; then he was baptised. Baptism was the sign to his neighbours and the world that he was changing his life (repenting) because he wanted God to forgive his sins. The order is this:

=> A man wanted God to forgive his sins.

=> The man therefore made a decision to repent, to turn from his sinful ways, and to change his life.

=> The man was immediately baptised.

Now note. It was baptism that proclaimed to everyone that the man wanted forgiveness and was turning from his sins (repenting). Baptism was the act, the sign, that said to the world that the man was thereafter going to live a changed life so that God would forgive his sins.

Two simple facts are being stated.

1. Forgiveness of sins is conditional. A man must repent to be forgiven, and if he truly repents, he is baptised. Baptism is part of the act of repentance!
2. Baptism is the immediate witness and sign that a man is repenting and changing his life. If a man is truly sincere in seeking forgiveness, he is baptised and does change his life, turning away from sin and turning to God (See Mark 1:3-5; John 1:24-26).

*Acts 2:38 Peter replied, “Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.”*

*Mat 3:11 “I baptise you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptise you with the Holy Spirit and with fire.”*

*Luke 13:3 “I tell you, no! But unless you repent, you too will all perish.”*

*Acts 3:19 Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord.*

*Ezek 18:31 Rid yourselves of all the offenses you have committed, and get a new heart and a new spirit. Why will you die, O house of Israel?*

*Joel 2:12 ‘Even now,’ declares the Lord, ‘return to me with all your heart, with fasting and weeping and mourning.’*

*Luke 13:3 “I tell you, no! But unless you repent, you too will all perish.”*

*Col 1:10 And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God.*

## ACTS 17:29–30 REPENTANCE

*“Therefore since we are God’s offspring, we should not think that the divine being is like gold or silver or stone — an image made by man’s design and skill. In the past God overlooked such ignorance, but now he commands all people everywhere to repent.” Acts 17:29-30*

Repentance means to change; to turn; to change one’s mind; to turn one’s life. It is a turning away from sin and turning toward God. It is a change of mind, a forsaking of sin. It is putting sin out of one’s thoughts and behaviour. It is resolving never to think or do a thing again. (See Mat 3:2; Luke 13:2-3; Acts 2:38; 3:19; 8:22; 26:20.) The change is turning away from lying, stealing, cheating, immorality, cursing, drunkenness, and the other so-called glaring *sins of the sinful nature*. But the change is also turning away from *the silent sins of the spirit* such as self-centredness, selfishness, envy, bitterness, pride, anger, covetousness, evil thoughts, hopelessness, laziness, jealousy, lust.

1. Repentance involves two turns. There is a negative turn away from sin and a positive turn toward God. It is a turning to God and away from sin, whether sins of thought or action.
2. Repentance is more than sorrow. Sorrow may or may not be involved in repentance. A person may repent simply because he wills and acts to change; or a person may repent because he senses an agonizing sorrow within. But the sense or feeling of sorrow is not repentance. Repentance is both the change of mind and the actual turning of one’s life away from sin and toward God. □

### III. *Luke 03:08 Preaching against Pride and Self-righteousness*

John preached against pride (See Rom 12:16; See 1 Cor 4:10; 5:6.) Many of the people believed they were acceptable to God simply because they were Jews — that is, because they were children of Abraham and of godly forefathers. Many felt acceptable to God because they had undergone a religious ritual, that of circumcision. They felt the righteousness of their fathers had saved them. How they lived mattered little. They were saved because they were special — special enough to be acceptable to God (See *Jews, the Seed of Abraham*, Rom 4:1-25).

**Thought 1.** Most people are prideful. They feel they are special enough to be acceptable to God, that God would never reject them. They feel acceptable because they...

- have godly parents
- are not too bad
- are blessed with so much
- are members of a church
- have been baptised
- are good enough
- are somewhat religious
- are regular worshippers

**Luke 18:9** *To some who were confident of their own righteousness and looked down on everybody else, Jesus told this parable.*

**Prov 16:2** *All a man's ways seem innocent to him, but motives are weighed by the Lord. (see Prov 21:2)*

**Prov 20:6** *Many a man claims to have unfailing love, but a faithful man who can find?*

**Prov 30:12** *Those who are pure in their own eyes and yet are not cleansed of their filth.*

**Jer 2:35** *You say, 'I am innocent; he is not angry with me.' But I will pass judgment on you because you say, 'I have not sinned.'*

## ROMANS 04:01–25 JEWS, THE SEED OR OFFSPRING OF ABRAHAM; JUSTIFICATION — RIGHTEOUSNESS — NEW CREATION

Abraham held a unique position in the Jewish nation, for he was the founder of the nation. He was the man whom God had challenged to be a witness to the other nations of the world — a witness to the only living and true God. God had appeared to Abraham and challenged him to leave his home, his friends, his employment, and his country. God made two great promises if Abraham would follow God unquestionably: Abraham would become the father of a new nation, and all nations of the earth would be blessed by his seed or offspring (Gen 12:1-5; 13:14-17; 15:1-7; 17:1-8, 15-19; 22:15-18; 26:2-5, 24; 28:13-15; 35:9-12).

Scripture says Abraham did as God requested. He went out not knowing where to go (Heb 11:8). He completely and unquestionably trusted God and took God at His word.

Now note: it was not Abraham's keeping of the law that pleased God. In fact, the law had not yet been given (Gal 3:17). What pleased God and what caused God to justify Abraham was Abraham doing as God said. Abraham simply *believed* the promise of God that God would give him a new life — *in* a new nation — *with* a new people. (See Gal 3:8, 16; Heb 11:8-10; 11:13-16; 11:17-19.)

Note several things.

1. Abraham and his "seed" or "offspring" were the only ones to whom God gave the promises. This is emphatically stated (Rom 4:13-25; Gal 3:6-16, 26, 29).
2. Only a promise was given to Abraham (Rom 4:13-21; Gal 3:14, 18-21, 29). No other information whatsoever was given. God did not identify the country nor tell Abraham where he was to go. Neither did God tell Abraham when his wife (Sarah) would bear the seed (the male child) from whom the promised nation would be born. God made a simple promise, and all Abraham had to go on was that simple promise, that is, the sheer Word of God.

3. Only one condition was attached to the promise. Abraham had to believe God. No works whatsoever were involved.
4. Abraham did believe God (Gen 12:4-5; Rom 4:3. 11-22; Gal 3:6; Heb 11:8f).
5. Abraham was *counted righteous* because he believed God (Rom 4:3-5, 9-13, 19-22; Gal 3:6; see Gen 15:6). God did not count him righteous because of who he was or what he had done. He simply believed God. Therefore, God took his faith and *counted* his faith as righteousness (See Rom 4:1-3; 4:22; 5:1).
6. The proof that Abraham really believed God was that he did what God had said. His faith *preceded* his obedience. He believed God and then he obeyed God. If he had not believed God, he would not have left his home or his employment. He would not have left his familiar surroundings and meaningful relationships and personal attachments. The fact that he did as God asked was evidence that he believed the promise of God.
7. The man who believes God is the man who receives the promises of God (Rom 4:5-12, 16-17, 23-25; Gal 3:7-9, 14, 22, 26, 29). Paul argues that neither heritage nor nationality, neither merit nor works, neither the law nor the rules of the law have anything to do with the promises of God (Gal 3:6-7). The true children of Abraham are those who believe God — any person of any nation. In fact, God’s promise that a nation would be born to Abraham and “his seed (offspring)” was the promise of an eternal nation. This eternal nation is to be of another world, of another dimension of being: the spiritual dimension, a dimension just as real as the physical dimension. But it is to have one distinction: every citizen is to be a believer — one who has believed God and His Word. This is exactly what this passage is saying: “They who believe are the children of Abraham, the children of God’s promise. They are to be blessed along with faithful Abraham. They are to be the citizens of God’s Kingdom, of ‘the new heavens and the new earth.’ (See Heb 11:8-18; 2 Pet 3:10-14.) □

#### **IV. *Luke 03:09 Preaching Judgment***

John preached judgment. Note several things.

1. God is the Divine Woodman who cuts down the trees.
2. The axe is already lying at the roots of the trees.
3. The trees are not yet cut down, but all men are warned.
4. There are many trees: some lofty (the proud), some stately (leaders), some diseased, some bearing good fruit, some bearing bad fruit, and some bearing no fruit at all.
5. All trees that do not bear good fruit will be cut down and cast into the fire (See *Hell, Torment*, Luke 16:24; *Hell Fire, Gehenna*, Mat 5:22).

**Heb 6:8** *But land that produces thorns and thistles is worthless and is in danger of being cursed. In the end it will be burned.*

**Rom 3:21-23** *But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God.*

**1 Pet 4:17-18** *For it is time for judgment to begin with the family of God; and if it begins with us, what will the outcome be for those who do not obey the gospel of God? And, "If it is hard for the righteous to be saved, what will become of the ungodly and the sinner?"*

**Rev 21:8** *But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars — their place will be in the fiery lake of burning sulphur. This is the second death.*

## LUKE 16:24 HELL – TORMENT

To be anguished, tortured, and greatly distressed; to suffer pain and sorrow. The Bible unquestionably teaches there is to be a torment for unbelievers in fire. However, it must be remembered that the fire we know is material and temporal; it is not spiritual or eternal. Earthly fire does not last forever. Nothing on earth does. Earthly fire is of the physical dimension of being. The fire of hell, whatever its nature and qualities, is spiritual and eternal. It never ends. And men must face this; they must not shrink from the truth of hell. Why? Because hell, that is, separation from God, is much worse than any experience here on earth. It will be much worse than any physical experience imaginable. This is the teaching of Scripture. This is the point Jesus was making. Man absolutely must flee from hell. Man absolutely must flee to Christ for salvation. (See Mat 5:22, 29; 10:28; 18:9; 23:15, 33; 25:41; Mark 9:43-48; Luke 12:5; 16:23; 2 Th 1:8-9; 2 Pet 2:4; Rev 14:10-11; 16:10; 18:10; 19:20; 20:10-15; 21:8.) □

## MATHEW 05:22 HELL FIRE OR GEHENNA (GEENNA)

*"But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca,' is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell." **Mathew 05:22***

The word is used eleven or twelve times in the New Testament, and in every case it is spoken by Jesus except in the Epistle of James. It illustrates the terrible truth of the second death, of man's final separation from God. Jesus pointed to the burning, repulsive rubbish dump outside the city limits of Jerusalem and said that it was



exactly what hell was like. The dump was called Gehenna. It was in the Valley of Hinnom which served as a public incinerator. Hanging over it was a layer of thick, smouldering smoke arising from what seemed to be an eternal flame. The smell and filth became a breeding cesspool for a loathsome worm that was difficult to kill (Mark 9:44). Thus, Jesus found in Gehenna a description of just what it means to be separated from God eternally and to die the second death. Several facts are said about hell or Gehenna:

- It is the same as the lake of fire, a place of torture (Rev 19:20; 20:10, 14-15).
- It has to do with the second death (Rev 21:8; John 8:24).
- It is Hell (Mat 5:29-30; 10:28; 23:15, 33; Luke 12:5).
- It is eternal fire (Mat 18:8).
- It is the fire of Hell (Mat 18:9; Jas 3:6).
- It is unquenchable fire (Mark 9:43-49).

The teaching of Jesus should always be remembered. Remembrance is critical in determining a person's fate. Hell is a definite place, a real place that is specifically located. It was originally prepared for the devil and his angels. But all men who choose to follow self and evil and to reject God shall also be sent to hell eternally.

**Mat 3:10** *“The axe is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.”*

**Mat 5:29-30** *“If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell.”*

**Mat 7:19** *“Every tree that does not bear good fruit is cut down and thrown into the fire.”*

**Mat 10:28** *“Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.”*

**Mat 11:23** *“And you, Capernaum, will you be lifted up to the skies? No, you will go down to the depths. If the miracles that were performed in you had been performed in Sodom, it would have remained to this day.”*

**Mat 13:42, 50** *“They will throw them into the fiery furnace, where there will be weeping and gnashing of teeth... And throw them into the fiery furnace, where there will be weeping and gnashing of teeth.”*

**Mat 16:18** *“And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.”*

**Mat 18:8-9** *“If your hand or your foot causes you to sin cut it off and throw it away. It is better for you to enter life maimed or crippled than to have two hands or two feet and be thrown into eternal fire. And if your eye causes you to sin, gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of hell.”*

**Mat 23:15** *“Woe to you, teachers of the law and Pharisees, you hypocrites: You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are.”*

**Mat 23:33** *“You snakes! You brood of vipers! How will you escape being condemned to hell?”*

**Mat 25:41** *“Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.’”*

**Mark 9:43-48** *“If your hand causes you to sin, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out. And if your foot causes you to sin, cut it off. It is better for you to enter life crippled than to have two feet and be thrown into hell. And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell, where their worm does not die, and the fire is not quenched.”*

**Luke 3:9** *“The axe is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.”*

**Luke 10:15** *“And you, Capernaum, will you be lifted up to the skies? No, you will go down to the depths.”*

**Luke 12:5** *“But I will show you whom you should fear: Fear him who, after the killing of the body, has power to throw you into hell. Yes, I tell you, fear him.”*

**Luke 16:23-24** *“In hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. So he called to him, ‘Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.’” □*

## **V. Luke 03:10–14 Preaching Social Justice**

John preached social justice. John stirred people. The people wanted to know how repentance would affect their lives, just what a changed life would mean. What kind of fruit should they bear? John answered in the most practical terms.

1. The average citizen was to love and care enough to share his material goods with those who were in need. John mentioned clothing and food, the basic necessities of life. But note: the giving was to be sacrificial. The giver was to give all but one coat



and half a meal. The *giver* was to love and care so much that he would be gripped with mercy and unselfishness. He would give what he had. Such fruit would be evidence of repentance, of a life truly changed, of a man who was truly seeking God to forgive his sins (Luke 3:3).

2. The despised tax collectors were to love and care enough to stop exerting their authority and cheating people. Tax collectors in Jesus' day were literally despised because they represented the Roman government and levied more taxes than necessary, pocketing the excess. A tax collector who wanted God to forgive his sins had to change his life, becoming a man of justice and equitableness. He had to love and care for others enough to treat them fairly and respectfully and justly.
3. The soldiers were to be respectful and loving, truthful and honest, contented and responsible. Note the three specific charges to soldiers.
  - a. They were not to extort money. The word *extort* (*diaseisete*) means to shake violently, agitate, terrify. The thought is that some extorted money by terrifying people. Roman soldiers were, of course, posted to protect the interests of Rome. It was common for soldiers to allow illegal things to go on for a bribe.
  - b. They were to accuse no man falsely. If a man did not pay a bribe, he was often falsely accused by the soldier.
  - c. They were to be content with their pay or wages. Dissatisfaction and grumbling over their pay or wages was a common complaint of soldiers.

A soldier was to change his life completely: to respect and love people, be truthful and honest, contented and responsible.

Note that John's message demanded a changed life. What then were the fruits that demonstrated one was truly repenting and seeking forgiveness of sins? Very practically, "*the fruit of righteousness*" (see v. 8).

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

*Gal 5:22-23* But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.

*Eph 5:9* For the fruit of the light consists in all goodness, righteousness and truth.

*James 3:17* But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere.

## VI. *Luke 03:15–17 Preaching the Messiah's Coming*

John preached the Messiah's coming. He stressed three points in particular.

1. The Messiah's person. The Messiah was more "worthy" and "more powerful" than he.

- a. More worthy: John was not worth the rank of a slave before Christ. Slaves were the ones who loosed the sandals and washed the feet of guests. He was as *nothing* before the Lord. What an attitude of humility!
- b. More powerful: Jesus was mightier in both person (as above) and work (baptism and judgment, v. 16-17).
2. The Messiah's baptism (See *Baptism*, Luke 3:16).
3. The Messiah's judgment. Note these points.
  - a. The *winnowing fork* (pluon) is the Messiah's power to pick up both the wheat and the chaff.
  - b. The "threshing floor" is the earth which will be purged or cleansed of all chaff.
  - c. The "wheat" represents believers who truly repent and bring forth fruit. They will be gathered into His barn (His kingdom or the new heavens and earth).
  - d. The "chaff" represents those who only profess, who are counterfeit wheat. They lie on the floor (the earth) with the wheat, but they are not wheat. They shall be burned with "unquenchable fire." (See Luke 3:17.)

## LUKE 03:16 BAPTISM

*John answered them all, "I baptise you with water. But the one more powerful than I will come, the thongs of whose sandals I am not worthy to untie. He will baptise you with the Holy Spirit and with fire." **Luke 03:16***

The word *baptism* (baptisein) means to dip, to immerse, to submerge, to place into. John's baptism was with water, but Jesus' baptism was "with [en] the Holy Spirit and with fire."

1. John's baptism was both a preparation and a symbol of the spiritual baptism that Jesus was to bring. John's water baptism meant two things.

First, it symbolized cleansing from all sin. A person was being prepared for the cleansing that Christ would provide.

Second, it symbolized separation or dedication. A person was setting his life apart to God in a renewed spirit of dedication. He was committing himself to the Christ about whom John was preaching.
2. Jesus' spiritual baptism is a double baptism. Only one preposition is used for "the Spirit and fire," the preposition "with" or "in."

First, Jesus baptises the person *with the Spirit*. He dips, immerses, and places the person in the Spirit. A person may be carnal and materialistic, but once he has been baptised into the Spirit by Christ, he becomes spiritually minded (Rom

8:5-7). The Jews had longed and looked for the day when the Spirit would come. The prophets had predicted His coming time and again; therefore, the people knew exactly what John was predicting (see Ezk. 36:26-27; 37:14; 39:29; Isa. 44:3; Joel 2:28). Note: John's baptism was called "the baptism of repentance"; that is, the person who repented was baptised. There could be no question; it was understood. If one repented and actually turned to the Lord, he was baptised.

Second, Jesus baptised the person *with fire*. Fire has several functions that graphically symbolize the work of Christ. It illuminates, warms, melts, burns, and utterly destroys. The difference between baptism with water and fire is the difference between an outward work and an inward work. Water only cleanses the outside; fire purifies within, that is, the heart. Jesus Christ separates a person from his former life and purifies him within by the fire of His Holy Spirit. It should be noted that in John's mind the "baptism of fire" meant that the Messiah was to destroy the enemies of Israel. It was "the messianic fire of judgment" that was to come from the throne of David. □

### LUKE 03:17 UNQUENCHABLE FIRE (PURI ASBESTO)

This literally reads "with unquenchable fire." It is fire that cannot be quenched, snuffed out, extinguished. The idea is that the fire is everlasting, burning on and on and never ending (See *Eternal Fire*, Mat 25:41). □

### MATHEW 25:41 ETERNAL FIRE (TO PUR TO AIONION)

This literally reads, "fire which is everlasting." It is a fire that lasts forever, burns on and on. Note the fire is not prepared for men, but for the devil and his angels. God never intended men to spend eternity in everlasting fire. Men who choose to follow the devil in his evil ways are choosing to be with the devil wherever he is. □

## VII. *Luke 03:18 Preaching the Coming of the Lord*

John preached many other things. Note the word *exhorted* (parakalon). It means to admonish, urge, beseech, entreat. John pierced the ears and the hearts of the people; he pressed and pressed upon the people their need to prepare for the coming of the Lord.

*2 Tim 2:20-21* In a large house there are articles not only of gold and silver, but also of wood and clay; some are for noble purposes and some for ignoble. If a man cleanses himself from the latter, he will be an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work.

*Joel 2:12-13* 'Even now,' declares the Lord, 'return to me with all your heart, with fasting and weeping and mourning.' Rend your heart and not your garments. Return to the Lord your God, for he is gracious and compassionate, slow to anger and abounding in love, and he relents from sending calamity.

### **VIII. Luke 03:19–20 Preaching Against Sin**

John preached against sin in high places. He rebuked the ruler Herod for his evil life and carnal excess, for his terrible sin of adultery. (See *Herod Antipas*, Mat 14:1-14)

*2 Chr 24:20* Then the Spirit of God came upon Zechariah son of Jehoiada the priest. He stood before the people and said, “This is what God says: ‘Why do you disobey the Lord’s commands? You will not prosper. Because you have forsaken the Lord, he has forsaken you.’”

*Gal 5:19-21* The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.

*Jude 1:14-15* Enoch, the seventh from Adam, prophesied about these men: “See, the Lord is coming with thousands upon thousands of his holy ones to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him.” ■