

Item 3: Specification A. Page 8, par. 2, line ~~xxxx~~ 2. Here it is charged that the "strong man" of Luke 11 ~~is~~ is Satan not Christ as the program states.

Opinion. This is an interesting point. The Lesson calls the "Strong Man who overcame the devil and spoiled his goods" Christ and cites Lk. 11:22 as the proof reference. But the allegation of error simply says that, "The Strong man of Luke 11 is Satan, not Christ."

The answer is clear. The "strong man" of verse twenty-one is Satan; while the "stronger man" of verse twenty-two is Christ (Vs. 21-ischuros; Vs. 22-ischuroteros). Thus the program book is correct as citing Christ as ~~xxxx~~ the one who spoiled the devil and ~~gxxx~~ giving verse 22 as the proof text for this. However, it should better read "Stronger Man" rather than "Strong Man." In my judgment this in no way harms the book and its correction can await any new printings which may be made. Or--the letters "er" can be added in black ink on the books. ~~xxxx personally do not think this to be needed~~

Item 3: Specification B. Page 12, par. 1, line 5; Acts 17:28 is asserted to have been quoted out of context.

Opinion: Acts 17:28 in context asserts the immanent presence of God--i.e., that He was in reality near to the calling of the Greeks on Mars Hill if they would but seek Him. The Overcomers program uses this text as a proof text that the ~~xxx~~ truth of Christ affects every area of our lives. While such usage is debateable, I believe that if expounded properly the truth here enunciated, i.e., the immanancy of God, does have legitimate application as used in the booklet. God sees all and is always present and is to be always glorified. Personally, I think the charge of "inaccuracy" must here be dismissed.

These two specifications are in the area of "trivia" and ~~few~~ ^{few} books ~~except~~ ^{beside} the Bible ~~and xxx the Confession is immune~~ ^{are} immune from such.

Item 4. Inconsistencies with the Westminster Confession is charged.

~~Specification A~~ Specification A; Page 2, last par. that a false dichotomy between Jesus as Saviour and Lord is urged.

Opinion. As I read the bottom three lines on page two, isolated from its lesson context, a question comes to mind--Is this (q.v.) invitation one to salvation or one ~~xxxxxxx~~ asking a Christian who has backslidden to ~~xxxx~~ rededicate his or her life to Christ? When put in context the question yet remains, though it appears that the challenge is to the backslider or ~~xxx~~ to one not fully living for the Lord.

This problem is one which faces us constantly. We see about us those who claim that they have been saved, but yet we do not see sufficient fruits of the Spirit in their lives to rest our hearts. Paul deals with this problem in Romans 13:12-14 (q.v.) when he admonishes, "Let us therefore cast off the works of darkness...not in rioting and drunkenness...But put ye on the Lord Jesus Christ." One could claim from this isolated passage that Paul was advocating possibly a second work of grace or was making a dichotomy between accepting Christ as Saviour and then putting Christ on one's self. Romans ~~12x~~ 12:1, "Present your bodies a living sacrifice," grapples with the same problem. Is Paul not calling for a second decision of dedication?