

KEYS TO THE KINGDOM

A religious painting depicting Jesus Christ seated on a rock, pointing upwards, surrounded by a crowd of people. The scene is set outdoors with a blue sky and a rocky landscape. The text 'KEYS TO THE KINGDOM' is overlaid in large, white, bold letters on the left side of the image.

Instructions on how to go to Heaven.

Introduction

This book is written to get you saved. There is a God. His name is Jesus Christ, and he wants everyone to go to Heaven, for free. All you have to do is **know the truth**:

John 5:24

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”

-Jesus Christ

That’s it. If you believe the above statement, you need not read any further, and you will be in Heaven after you die. You do not need to do anything more than this. You don’t have to change your life, you don’t have to tithe, you don’t have to get baptized, you don’t have to join a church, you do not have to feel sorry over your sin, you don’t have to turn over a new leaf, you don’t have to do anything other than believe the gospel.

If you need more convincing than this, the remainder of this book is written to give you good reasons to believe this fact. I will present and explain many scriptures from the Bible, and will extract the deepest of truths that have eluded many for hundreds of years; both from the old and new testament. This book is written in plain English, not with any intentional sophistication. This book is written in rant format. Meaning I did not spend any time on format, on transition sentences, nor did I focus on using indefinite pronouns, for the sake of formality. I also have not paid anyone to edit my work for grammar and punctuation. My goal is to just get the point across, that’s all.

I am talking directly at you. The only reason why I am writing this book, is because there is a Hell and people go there for no reason. And I am dismayed by the fact that modern churches do not present salvation as it is: simple, easy, and a sure thing. Instead, they like to argue politics, about who should be able to do what; as if any of that garbage matters in the afterlife. Instead, I give you raw truth. You can believe it or reject it. That’s your decision.

My goal is to simply articulate the truth; that God is not willing for anyone to go to Hell. That everyone could be saved, because it's very easy. All you have to do is believe on Jesus Christ one time, and your soul is preserved in Heaven for all eternity.

This book is nearly 200 pages long, but the vast majority of it is block quotations from the Bible. You do not need to be a scholar to go to Heaven. God's truth and salvation is not that complicated. The complexity only comes in when I dismantle the vast sea of lies, that surround religion. Do not be put off by this. The message that God wants you to know is very easy. And it's this: **if you believe that Jesus Christ takes away the sin of the world, then you are saved.**

Contents

[Introduction](#)

[Contents](#)

[Background Information](#)

[Reasons to Believe in the Existence of God](#)

1. [Things cannot come out of nothing, for no reason.](#)
2. [Evolution is ridiculous.](#)
 - [Living things cannot come out of nonliving things.](#)
 - [Macro evolution is unsupported.](#)
 - [The probability that macro evolution is true is so low, that it is miraculous if true.](#)
3. [The Historical evidence for Jesus Christ](#)

[Conclusion](#)

[Doctrine](#)

[The Gospel](#)

[Why Salvation Could Never Be by Works](#)

[Why is Death Required?](#)

[Why Hell?](#)

[Hell Explained](#)

[How to Read the Bible](#)

[Difficult Bible Passages Explained](#)

[Parable of the Sheep and the Goats](#)

[Parable of Talents](#)

[The Book of James, Chapter 2 \(faith without works is dead\) Explained](#)

[Book of Hebrews, Chapter 6 & 10 \(Sin Willfully\) Explained](#)

[Miscellaneous Topics](#)

[Old Testament Atrocities](#)

[Freewill, Time, and Predestination](#)

[What About Those That Have Not Believed?](#)

[Common Heresies Undone](#)

[Works and Grace Cannot Be Mixed](#)

[Good Works Do Not Prove Salvation](#)

[Sermon on the Mount is Impossible to Keep](#)

[Blasphemy of the Holy Spirit](#)

[Nobody Has Ever Repented from Sin](#)

[Do Not Take the Lord's Name in Vain](#)

[Dispensationalism](#)

[Lukewarmism](#)

[Calvinism](#)

- [T. Total Depravity](#)
- [U. Unconditional Election](#)
- [L. Limited atonement](#)
- [I. Irresistible Grace](#)
- [P. Perseverance of the Saints](#)
- [Conclusion](#)

[Closing thoughts](#)

This book is intended to be brief, full of scriptures, and to the point. I hope that it is easy to read. I produced this book in haste. So, excuse the format if it seems a bit unorthodox. Time is of the essence, so I produced this as quickly as humanly possible.

Background Information

Jesus of Nazareth (Jesus Christ) was born in Bethlehem of Judea (Middle East\Israel) in 1 A.D. Little is known about his early life, except that he was born in a manger to a virgin woman named Mary. Nevertheless, God is Spirit and Jesus Christ is God incarnate. “Even from everlasting to everlasting, thou *art* God” The Psalmist says (Psalm 90:2). And Jesus proclaims, “I am Alpha and Omega, the beginning and the end, the first and the last” (Revelation 22:13).

The book of John starts off by saying:

John 1

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

God condescended into his creation, and spoke with mankind face-to-face. The Bible continues with: “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:14). And that, “in him dwelleth all the fulness of the Godhead bodily” (Colossians 2:9). With all that he could have done, God had only 1 mission, with singleness of mind: to save anyone that wants to go to Heaven.

Heaven is free of charge. You don't have to do anything except believe. In fact, the Bible says that there is nothing that you can do with your hands that would please God. Faith is the only thing he asks. Anyone and everyone can believe on the Lord Jesus Christ and be saved.

John 3:16

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Therefore, it is in your best interest to believe on him. Even if you are on the fence, and are not sure of your stance on this issue. Even if you are not convinced that God is real, you had better cover all your bases and profess faith, just in case. Even a simple thought\prayer in your heart will secure your place in Heaven. Because God is willing to save.

Example:

“Lord Jesus Christ,

I am not 100% certain that you exist, but if you suffered on the cross for my sins, I accept that gift of eternal life, and I would like to go to Heaven.”

You have nothing to lose and everything to gain. It doesn't cost you anything at all. You do not have to turn over a new leaf, you don't have to go to church, you don't have to join any Christian clubs, you don't have to tithe, and you don't have to act like a fake person. God made salvation easy, simple, and free for all. God is so much greater than any of us that, to him, we are all the same.

If you choose not to believe, that's on you. It's either because you believe in some other religion that forbids faith in Christ, or you are too prideful to believe.

Even pride is a stupid excuse, because nobody even has to know that you believe. This is between you and God. Even a devil worshiper can go to Heaven, if they were to receive the free gift of eternal life. So, the only valid excuse is if you believe in a mutually exclusive religion or something; and you fear the repercussions of being an infidel at heart.

Regardless, I will outline good reasons as to why faith in Jesus Christ is the most reasonable world-view anyone can have.

Reasons to Believe in the Existence of God

I will outline 3 major reasons why you should believe in the existence of God, and reject atheism.

1. Things cannot come out of nothing, for no reason.

There are a lot of retarded scientists that have recently come out of the woodwork, to put their ignorance on full display. I would list their names here, but won't for fear of legal repercussions. But you know who they are, and they have all gained popularity by way of denying or discouraging belief in God. Many have fallen for their garbage dogma.

Science is the study of the material world. By way of the scientific method, we observe the physical world to discover trends, that become patterns, some of which we promote to laws. And mankind has been able to leverage this knowledge to build sophisticated devices.

But Science **does not** explain how material can just pop into existence, out of "nothing." You are then making a claim about extra-scientific\meta-physical\immaterial causes. Because nothing has no characteristics, there isn't anything that can come from nothing. It literally means no-thing. There is no potentiality, therefore no universe.

It is also apparent that the world didn't always exist. The measurable expansion of the universe is proof that all matter came from a central point of minimal volume\maximum density; and before that, there was nothing. If you could even use a word such as "before," seeing that time itself is part of the universe.

Bottom line, is that pop science has become a religion, with people putting their faith in how everything came out of nothing, for no reason.

And remember, just because someone is an expert in a particular field, does not necessarily mean that they have an informed opinion on other topics. Someone may be very good at microbiology, but that does not mean that he is an expert in physics, or philosophy, or politics, or religion. It only means that he is an expert in his field. In fact, the reason why science is able to make advances is due to the industrial revolution; which is really nothing more than specialization. Instead of being a jack-of-all trades, people have become increasingly narrow-focused in their given sphere of expertise. Therefore, we have better medicine, better technology, better services, and the list goes on. But your doctor doesn't know how to change the oil in his car, nor does the average person know how to do agriculture. So, there is a trade-off made at the individual level. We forgo working knowledge in many

areas, in exchange for expertise in few others. And we rely on other people to meet all other needs. And this reliance is made possible by economics and exchange.

What I am saying is that these scientists have no idea what they are talking about. Don't think that because they are an expert on a fringe topic, that their opinion is any more valid than yours when it comes to common sense. Something cannot come out of nothing, for no reason.

What I find interesting, is how the Judeo-Christian concept of God (which is as ancient as any other tradition) is and always has been, accurate. By that I mean the Bible is perfect in describing what God *would have to be*, in order to have created the world; given our current findings in science. And as science progresses, it points more and more towards the Christian God of the Bible.

Assuming the big bang is true (and I am inclined to believe that it is) it then follows that the first cause of the universe is an uncaused, timeless, immaterial, "thing," with immense power. Why? Because cosmology proves that the universe has a beginning. Cosmology states that the universe is in a state of expansion from a central point. This means that a finite time ago, the universe came from a singular point, and before that, there was nothing. Some atheists would like to squirm out of this by positing a multi-verse, or a never-ending cycle of: Big Bang, Crunch, Big Bang. Even if these wild, straw-grasping, attempts to hold to a past eternal universe were true, you are still left with the question: "why does anything exist, rather than nothing?" And this requires some kind of metaphysical explanation.

Furthermore, there is no such thing as an infinite number of discrete items. There are arbitrarily many things in the universe, but not a literal infinite number of things. Infinity is a concept that is used as a limit, and not an actual number. Which is why the language used in Mathematics denotes infinity as a limit. Therefore, there couldn't be an infinite number of same length intervals going into the past, and the universe had a definite beginning.

The universe is described as a fabric of space-time, and everything that we are able to judge by scientific means is contained within the universe.

Therefore, it follows that the cause of the universe has to be outside of time (timeless\eternal) outside of space (immaterial) unintelligibly powerful, and uncaused. Why did I include *uncaused* as an attribute? Because the buck has to stop somewhere. And it stops at God.

“who created God, then?” and that is exactly the point. God wouldn't be God if he were a created being. God, by definition, is an uncreated, eternal being. Is that a satisfactory answer to you? No? Too bad, because that is the best explanation.

God is a much better explanation than an infinite regress of things that create other things. That kind of thinking is fallacious. There can't be an infinite regress of causes *ad infinitum*. Because, once again, there isn't a literal infinite number of discrete things\events that can exist. The buck stops at the first cause of all other events.

Why isn't the first cause some kind of impersonal, eternal force or other?

Why isn't that “God”? Because this deterministic chain of dominos is broken off at the first cause. Therefore, it remains that there has to be some kind of way that this first cause, *decided* to create the world. I use the word *decided*, because that's exactly what happened. There is no mechanism or reason that would force this first cause to create the universe. It follows that the creation of the world is a function of the will: that the first cause (if it is an eternal force) has a will. It has an intelligence that can make decisions. It follows that this uncaused first cause bears all the hallmarks of God: an uncaused, immaterial, timeless, omnipotent, spirit\mind.

And the Bible has been utterly faithful in support of this notion of God. Especially in the face of pressures to conform to paganism. For instance, instead of believing in a past-eternal-pantheistic notion of a god-universe, the Bible describes the universe as being created by his will:

Genesis 1

1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

The Bible also describes God as immaterial, a Spirit\mind. The Bible refrains from giving God a literal 3-dimensional form, which was common practice among pagans throughout history. Instead of saying that God is super big, strong, equivalent to the strength of 10 men (like Hercules) the Bible says:

John 4

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

1 Timothy 1

17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

The only wise God indeed, because as soon as you give God a shape or form, in this universe, you have limited his power. Even if you imagine that God were a giant with 8 arms. Like a Hindu god, stronger than any other; as soon as you create an image of it, that god is no longer omnipotent. God is wholly omnipotent, outside of space and time, without form. The only image of God is that of The Lord Jesus Christ, when he came preaching peace in the body of a man.

Isaiah 26

4 Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength

John 5

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

And because the universe itself is created, the creator would have to be outside of time, timeless. Look at some of these descriptions of God and his relationship to time:

Isaiah 46

9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

Psalm 93

2 Thy throne is established of old: thou art from everlasting.

Psalm 41

13 Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen.

Revelation 21

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

For this accurate and coherent view of God to have stood the test of time is remarkable. Especially when you consider the account of Exodus. Where Israel not only believed in the correct God, but God wrought incredible events in their favor. Yet, Israel turned their back on this invisible God, and fashioned for themselves a golden calf idol to worship. This was *only* 40 days after God had split the red sea, as a means of their escape. They immediately reverted to idol worship, like all the other cultures that they were constantly immersed in. There was tremendous pressure throughout history for people to worship fake beings, and it didn't take much time. It was nearly an overnight switch for Israel.

Exodus 32

1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3 And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

And the story goes that Moses destroyed the 10 commandments when he saw this. The point is, that the old testament is chalk full of stories of people leaving God, to believe in some other kind of pagan god. But God would, by some means, bring them back to the acknowledging of the true character and attributes of God.

And the Bible holds true to this view to this day. And the attributes of the Christian God easily fulfill all the requirements needed to create the universe: timelessness, immateriality, and omnipotence. These attributes have only been strengthened by our findings in cosmology and origins science. This is remarkable, and strong evidence for God.

2. Evolution is ridiculous.

We have all been indoctrinated into the cult of evolution by way of our educational system. Because of the separation of church and state, schools are discouraged and sometimes banned from presenting religious based messages in class.

And the only other religiously neutral explanation for the origin of life is the theory of evolution. This theory is peddled as though it were a legitimate explanation for the existence of life. Evolution, as it is commonly presented, should be rejected for the following reasons:

1. Living things cannot come out of non-living things for no reason.
2. There is no evidence or proof that macro evolution is true.
3. The probability that evolution is true is so low, that it is miraculous if true.

I will explain these three points now, and I will conclude with a brief explanation as to why this ludicrous theory is so highly acclaimed, when it ought be dismissed by any reasonable person.

Living things cannot come out of nonliving things.

This point is obvious. Evolution does not even attempt to explain this. Therefore, although evolution is often presented as though it gives an explanation of the origin of life, it officially does not.

Formally, evolution only gives a potential explanation as to the diversity of life; but not the creation of it. What *atheistic* evolution purports is the spontaneous generation of living cells, out of inanimate matter. That living things can, somehow, assemble themselves out of non-living matter. It's worse than that, because at the big-bang, the entire world is sterile. The heat, pressure, and expansion of the universe guarantees that the universe be utterly sterile.

What this means is that there cannot be any living organisms at all, anywhere in the universe. It doesn't matter how accommodating any particular set of circumstances are, anywhere in the universe; the fact remains that there can be no life forms at all.

And so, what is suggested by *atheistic* evolution is that the origin of the first life form took place, by chance, in a "primordial soup." The term "primordial soup" is used to describe a hypothetical, prebiotic oceanic soup, that made the spontaneous assemblage of the first living cells more likely. This is completely ad hoc and hypothetical. Proponents of this theory usually throw time into the mix, to do away with having to support this theory.

No, it's all a farce. Imagine that this were true for a moment. What would have to happen is that, by chance, a unicellular organism is assembled out of raw matter. What this means is that a cell membrane lipid bilayer is composed by chance, for no reason. Then it will somehow contain organelles (little organs\machinery inside of cells) that themselves are made, by chance, out of raw elements and chemicals. And then a nucleus has to form, by chance as well, with DNA strands twisting themselves and arranging themselves perfectly. Then the cell needs to have cytoplasm injected into it, because it is required as a medium of signaling, to facilitate operations between organelles. And you could also ask where the cytoplasm came from, and list goes on.

All these things must take place, unmediated. And that's not the end of it,

there is still the matter of survival to contend with! Meaning that this first cell must live long enough to reproduce somehow. Which means that the cell needs to come out-of-box with the ability to accrue energy by some mechanism. I would think that either photosynthesis or hydrogen are the only means available to support this first life form; because there are no other lifeforms for this first cell to cannibalize. Then, this first cell has to live long enough to reproduce and then evolve into the massive diversity we see before us today. I will stop here, but you can see the massive unlikelihood of it all. And that is why Evolution does not do anything to explain the origin of life. It only tries to explain the diversity of life, and it fails miserably even at that!

Macro evolution is unsupported.

Macro evolution proposes that natural variation could account for the vast diversity of life that we see today. Natural variation is usually re-labeled as micro evolution. This is an intentional attempt to appropriate the observable phenomenon of natural variation under the greater umbrella of evolution. This is to subtly suggest the legitimacy of macro evolution with other, unrelated, but real phenomena.

Natural variation can be summarized as the naturally occurring differences of genetic traits within a species. When an outside force causes all unfit individuals to die off, those individuals that are naturally gifted with favorable traits will survive long enough to reproduce; effectively altering the properties of proceeding generations. This is also called natural selection: those that are unfit to survive are killed off, and those that do survive, reproduce.

What this suggests is that the properties of an individual in a species is a reflection of the outside forces that have culled off the unfit. The population is composed of those individuals that have inherited favorable traits. These favorable traits are neither “positive” nor “negative,” but are a function of the outside force that threatens the rest of the species. For example, cockroaches that have a genetic mutation that allows them to survive a particular pesticide will survive at the exposure of these pesticides. Those that have not developed this mutation will die off. The few that are left will multiply, handing down the genetic trait of pesticide resistance to their

young. Over time, the population of cockroaches will be primarily composed of descendants that have inherited pesticide resistance, making that pesticide ineffective. The same kind of thing is happening with diseases and antibiotics today. This is the result of natural variation and natural selection.

Darwin wrote a book on how this natural selection could account for macro evolution... if we were to throw millions of years at it. Darwin drew a couple of beaks on a notepad, while chilling on a beach, to prove his theory...

My point is that to extrapolate natural variation as the underlying mechanism for macro evolution is completely unscientific, and requires an immense level of faith that not even the most devoted jihadist could rival.

The probability that macro evolution is true is so low, that it is miraculous if true.

Natural variation can only be shown to account for the minor differences we see within a species. Macro inter-species changes are not observable. Not only that, but the idea of macroevolution is completely unfathomable: that a fruit fly, grass, a blue whale, and dinosaurs are all inter-related.

If evolution were true, we should expect to see a vast array of inter-species fossils and animals in the world. We should see exactly how the diversity has come about. There should be many inter-locking genetic paths between species, and there aren't any. In fact, there are geneticists that have calculated the probability that natural variation could result in diversity, and it is near impossible. Because every time a population is culled, it results in a dramatically homogenized pool of traits. This effect is implicit in the name "natural selection": you are selecting a particular set of traits, throwing out the rest. Natural variation could never overcome this process, to produce greater diversity. On the whole, you should expect less diversity, through this mechanism. Therefore, if macro evolution were true, it must have been carefully orchestrated to have wrought any diversity at all.

As a Christian, you are free to interpret Genesis in a metaphorical or literal sense. You can believe that evolution is true, and that God used evolution as the means to create life. But my problem with evolution has nothing to do with theology, it's just that evolution is a lousy theory. It does nothing to explain the origin of species or life. People cling to evolution because it is the

only non-religious explanation available. It doesn't matter how stupid the theory is, people that refuse to believe in God will hold to it, because it's all they have. I am convinced that it is a complete fabrication. Useful fiction for doing away with real problems. It's a cop out for having to wrestle with any real questions about the purpose and meaning of life.

1. Jesus Christ's historicity is undeniable.

This is the last argument that I will present in favor of theism. Remember, this book is not even about apologetics, it is about the doctrine of Jesus Christ. There are much better books out there that present highly credible and full-fledged arguments in favor of God. There are debates on the internet that you can watch, where world renown philosophers present coherent and fully vetted arguments in favor of God. Their arguments are presented in peer-reviewed philosophical papers that call upon multiple lines of evidence to support premises in arguments for the existence of God. You can search them out on the internet for yourself. The purpose of my arguments in this book is to just present a few reasonable arguments, that appeal to your common sense.

With that said, this last point is just here to dispel popular sayings that I've heard people use to dismiss the Christian religion. A lot of lay people talk as though Christianity were a completely made up tale. That it is as mythological as the Egyptian mystery religions and have very little, or no basis in reality, whatsoever. There are popular documentaries such as the neo-socialist "Zeitgeist" movie that tries to associate Jesus Christ of Nazareth with Osiris and other equally made-up characters from ancient myths. The presenter of that film draws lines of similarities between the story of Christ and the story of these mythological deities. And claims that over time, different peoples have appropriated different versions of that myth. That they are all the same myths, but with thousands of years, the myths have broken apart into different accounts. For example, the guy in that movie said that Egypt worships the "sun God" and that Christians worship the "son of God." And he draws lines of similarities on the basis of English phonetics! That *sun* sounds like *son*, and so we must have gotten our stories mixed up. Retarded. Especially since this homophony does not exist in the original languages. No, all of the above is completely false.

We have multiple lines of historical accounts and evidence that prove Jesus Christ lived. That he was a man that walked the Earth 2,000 years ago. Jesus of Nazareth lived in Judea, while it was under control of Rome, under the headship of Julius Caesar. Pontus Pilate managed that region at the time, and he was the one that was forced to have Christ crucified. I say *forced*, because it was the Jewish Pharisees in Jerusalem that demanded Christ be crucified. Why? Because Jesus claimed to be God, and the Pharisees saw that as blasphemy and idol worship. Remember what happened in Exodus, with the golden calf? The Israelites went from one extreme of heathenism to (at the time of Christ) the other extreme of nationalistic superiority and bigotry. They would not, by any means, accept that God could manifest bodily as a person. That would violate God's eternality, immateriality, and omnipotence, as they understood it. They would not allow themselves to fall for (what they thought was) heathen paganism, and so they could not accept Christ. Therefore, the Bible says Christ "came unto his own, and his own received him not" (John 1:11). And the Pharisees demanded to have Christ crucified.

Pontus Pilate looked for any means to allow Christ free, but the Pharisees urged Pilate to have him crucified. Pilate then showed the crowd that he was not guilty of Christ's blood, by figuratively washing his hands of this decision. It was squarely on the shoulders of the Jewish Sanhedrin that were against Jesus and all that he represented. Crucifixion was a common way for Rome to execute capital punishment, normally used to set an example for any future perpetrators. And so, Pilate was made to have Christ crucified, to placate the crowd.

John 19

19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

There was clearly heavy opposition coming from the establishment to do away with Jesus. If they could, they would have erased him from history. But they could not. Josephus, an ancient Jewish historian wrote plainly on these things, though he probably did not accept the religious claims of Christ.

The point is that there are many lines of evidence for Christ. No serious academic or historian denies the historicity of Jesus Christ. Any google search would confirm this. Even to this day, the Jewish Talmud which teaches against Christ, acknowledges his existence in history. If there was ever a time and place to deny the historicity of a foe, it's in your own religious writings. And they could not have done it there either, because it's common knowledge that Jesus Christ was a real historical character. Just as real as Julius Caesar, Pontus Pilate, Augustus, or any other ancient historical person. To deny Jesus' historicity would undo the Talmud's credibility, so it's smart not to shoot yourself in the foot and deny that he existed.

The only reasonable objection that atheists may have to Christianity is to the claim of Christ's deity. You may believe that he existed, but may not admit to the fact that he is God. So, to support Christ's claim of deity, I would appeal to the miraculous conversion of his disciples, including Saul of Tarsus. Jesus Christ allegedly rose from the grave after his execution. If this statement from history is false, why then, would his contemporaries be willing to die for him? Why would his disciples suffer persecution, stoning, and death, for an event that they knew was false? Peter, being one of the twelve disciples, denied Christ with curse words when the Pharisees came to have Christ apprehended and crucified. They questioned Peter three times, to see if he was associated with Jesus, and he emphatically denied Christ. Peter was never a devoted follower of Christ, none of them were. The account in Matthew said, "But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled" (Matthew 26:56).

They were not even willing stay by Jesus while he was crucified. Why would they later be willing to die for him, after the supposed resurrection? Why would they devote the rest of their lives to him, if they completely made up the resurrection? They wouldn't. They believed that Christ is God because

they witnessed the resurrection with their own eyes, and were saved by the gospel.

Furthermore, Saul of Tarsus was a hardcore Pharisee. The kind that would have had Christ crucified. He searched out Christians that he referred to as “those of that way,” clearly a derogatory and hate-filled disposition towards believers. He would capture them and stone many of the early Christians: chasing them down and bringing them to judgement. That was, until, he was converted on the road to Damascus. Where God spoke to him directly, convincing him that Jesus Christ is God. Nothing short of the miraculous would convert a man like that. Clearly something unprecedented happened in the life of Jesus Christ, for his religion to be promoted as it is this day. I, myself, had a similar road to Damascus experience.

All of the written accounts aside, there are also historical artifacts in the middle East that prove many of the events that the Bible had recorded. This may be less compelling, as I can only describe what has been found with my words. But I adjure you to research Ron Wyatt, who was a man that spent his life doing archaeological research in Jerusalem and in the middle-east. He discovered many artifacts and ruins that support even the most unbelievable stories from the Bible.

For example, he found the ruins of Sodom and Gomorrah, which were cities destroyed by a hail of fire and brimstone. Ron Wyatt, and a lot of the locals in that area of the middle east, were right to notice the angular structures of white ash that stood out from the backdrop of the surrounding area. It is the remnants of those ancient cities, with buildings and towers turned into white ash, distinct from all other structures and natural formations in the area. The Bible said that the cities were *turned into ash* by burning sulfur, and that is exactly what you find in those ruins. In fact, the sulfur found there is so unique in their chemical purity, that their origin is best explained as coming from space. And they would have had to come from space, if God made it rain burning sulfur, as the Bible says. Not only that, but bones were also recovered from the ash, which further demonstrates the fate that the people of that town had met.

With that said, you do not have to hold to any of these old testament stories or artifacts to believe in God. It could be that some of these are

coincidences, or have some other explanation. For example, if you choose to believe that God created the world through evolution, and that Noah's ark is just a metaphor to you, that's fine. You are not saved by believing everything that the Bible says, you are saved by believing **John 3:16**. You are saved by believing that Jesus Christ paid for the sins of the whole world. I don't want you to abandon the faith, because you cannot reconcile these fantastical stories. I myself did not believe in anything the Bible said *except for* John 3:16, when I first got saved. I figured that if God were real, he would not need anything from me. And so, I believed the gospel, because it made sense. But Noah's Ark? No thanks. Point is that this is not a divisive issue, only the gospel is.

That is enough about the historicity of Jesus Christ. The historicity of Jesus Christ is not at all contested by any serious academic. It's up to you to do your own research, if you would like to further scrutinize the literary and physical evidence of these historical events.

Conclusion

As discussed, atheistic evolution is completely untrue. There are scientists and philosophers that have attempted to calculate the probability that evolution is true. And all the numbers they present are all so staggeringly improbable, that they serve as evidence against atheism.

And I would like to point out another facet of this whole debate that I have noticed. It seems to me that the real reason why people embrace the ludicrous notion of evolution is not because they are convinced by the weight of the evidence. Rather, it is because of the weightiness of the implications that follow *if* creationism were true. People bring in a lot of baggage when they try to wrestle with these problems, and from personal experience, I know that it is the doctrine of religion that makes people take cover under the banner of atheistic evolution.

The problem that a lot of people have with the notion of God creating the universe isn't intellectual, but emotional. It's the character of God, and our responsibility to God that people are unwilling to accept. People will inevitably have false notions of God (baggage from their personal experience) that they have as stumbling blocks to their Christian faith. So,

it's better to expound upon the actual nature of God, and the gospel. And that is what I will discuss next.

Doctrine

Much of the events of Jesus' earthly life are recorded in what are called the *synoptic texts* of the gospel: Matthew, Mark, and Luke. These are the first 3 books of the new testament in the Bible.

The Holy Bible is a book that contains 66 books written over 1500 years, by what we believe to be 40 different authors. I believe The Holy Bible (KJV) is perfect, God breathed, and without error. Though I do admit that a lot of passages in the Bible are not easy to grasp. Sometimes, the surface reading of the text is confusing, or *may seem* contradictory. With that said, the best book in all the Bible is the book of John; because it is "written that you may believe" (John 20:31.).

The book of John gives you plainly written, unambiguous, unequivocal, universal statements that you can understand and believe, even if you know nothing else. The synoptic texts (Matthew, Mark, Luke) on the other hand, contain puzzles called parables.

Contrary to popular belief, Jesus did not teach in parables because they were easy ways to convey a message; on the contrary, Jesus said: "speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand" (Matthew 13:13). He spoke in parables, because He is God, and cannot lie. So, when his enemies questioned him about his doctrine, he would speak in parables so that they would not understand. Yet, he told them the truth. Because if he were to come out plainly and say, "I am God!" He would have been apprehended immediately and crucified, and we would not have any record of all his miracles, or any of his other doings.

He also spoke in parables so that you wouldn't be forced to believe on him. If God were after a forced faith, he would just appear to you right now. But that is not what God is after. God is after people who actually want to believe and be saved. He is after people who know they are imperfect, and are willing to acknowledge the truth, of their own freewill. If he forced people to know that he is God, then he might as well have directly forced

you minds to know it, like a puppet. But that is not what this is about. Therefore, he spoke unto them (mixed crowds\enemies) in parables.

Nevertheless, properly understood, parables contain important and useful words of God. In fact, the Bible says that “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” (Matthew 4:4).

And what is the cumulative message of all the words of God?

1 John 5

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

Ultimately, the best way to understand the Bible is to start with the book of John, and then you can unlock the rest of scripture, including parables. If you do not understand the gospel, as it is presented in John, you will never understand the Bible. The Bible is an encrypted book. John 3:16 is the key.

What a lot of people do is that they twist scripture because they are “ignorant and unstable” (2 Peter 3:16). What they would do is take something obscure from the old testament, or even a parable from the new testament, and (out of fear and confusion) convolute the meaning in their hearts. This is the reason why there are many incorrect denominations and beliefs that fall under the banner of Christianity today. A lot of people never believe the simple message of:

John 3

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Or they have believed it, and are saved. But because of all the other false teachers and messages that are abound, they get confused. Then they teach their confusion to others, and then it propagates.

That is why I felt compelled to write this book. I want to present the scriptures to you, and freely give you the keys to all things. You can be sure that you are destined for Heaven regardless of who you are, what you have

done, what you will do, your station in life, or any other factor. If you have a pulse, then you are going to get saved and you will be guided “into all truth” (John 16:13) and you will know that God is real.

The Gospel

I am not going to waste time going into all of the history and intricacies of Jesus Christ’s life here on Earth. There are plenty of books, documents, and movies out there that do a fair portrayal of what happened. You will also read Matthew, Mark, Luke, and John and you will know all you need, as it relates to his Earthly life.

But to give a short summary,

John 1

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

With that said, I am going to focus on the doctrine that He delivered unto us, because that is most important.

The bottom line is that God loves everybody. He wants everybody to be saved. All you have to do is believe on him, and you will go to Heaven when you die. No matter what. No questions asked.

John 3

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

God did not come into the world to condemn the world. He gets nothing out of condemning a human being. Instead, he cares for your soul. God desires that all men believe on him to live forever.

Acts 17

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being

God wants you to seek him and thereby find him. God knows what we know. He understands that there are things that we cannot know with 100% certainty. He understands our minds, that we are but dust. That is why he came to speak to us directly and tell us exactly what we must do to find him.

What must we do to be saved?

Acts 16

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Is that it? Yes. Because God is good.

Psalm 103

8 The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

9 He will not always chide: neither will he keep his anger for ever.

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12 As far as the east is from the west, so far hath he removed our transgressions from us.

13 Like as a father pitieth his children, so the Lord pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we are dust.

17 But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

What does it mean to fear God? It means that you recognize that you are at the mercy of God. That you cannot stand on your own.

It does not mean to be scared. Though people do get that response when they have encounters with this infinitely pure God. What's funny is that God tells you *to not fear*.

Take this example from **Revelation 1**:

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, **Fear not**; I am the first and the last:

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Fear not. Take that as a command coming from God's own mouth. Besides, it makes no sense to fear, God has saved us. He has the keys to death and Hell, and he wants us in Heaven. And nothing can stop him: "I will do all my pleasure" (Isaiah 46:10).

1 John 4

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

If you've heard other "Christians" say that you have to fear God, that's because they do not know the real gospel. Jesus Christ offers salvation to everyone. The only requirement is a 1-time act of faith, in Jesus Christ.

John 6

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

John 3

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

John 4

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

John 7

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

John 10

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

How do you know that you believe? This gets into theory of knowledge. That's like asking how do you know that you know something? It's like asking how do you know that the whole world isn't just a simulation and that you aren't a brain hooked up to a matrix.

Actually, in a way, you **are** a brain in a vat; according to the Biblical world view. You are a soul in a body, and there are realities that you cannot perceive with your five senses. "For now we see through a glass, darkly" (1 Corinthians 13:12). We can see the physical world, but we cannot perceive the (more important) immaterial world.

We get hints at this, even with our own secular\irreligious use of logic. Without appealing to God, man can never really be certain of his sense perception or even logic. Without God as the transcendental foundation for logic, everything in knowledge breaks down into a vicious and self-defeating circle. Philosophy therefore draws distinctions in types of knowledge, on the basis of probability, though there is always the possibility (however improbable) that our beliefs are incorrect. Still, the idea in philosophy is that you are not irrational to operate as though your senses are correct. This, ironically, is a faith based system. We take on faith that our senses are accurate, in the absence of a defeater. What's also ironic is that of the few things that we can be certain of, the fact that we are not omniscient is most certain.

And the Bible testifies of both these things. We are not like God, therefore we are not omniscient. And just like how we require faith to operate as creatures in this three-dimensional world, we require faith to be reconciled to God.

I am not going any deeper into philosophy, because I am not at all trained or studied in this field, and do not care to make a fool out of myself (unless I already have). I have done very little research on the topic of epistemology in writing this book, and will probably never do so again. So, if something I say is blatantly incorrect, spare me your angered criticisms.

Instead, I will appeal to the Bible itself, to get the answer we are looking for in regard to faith. Especially since the Bible is the ultimate authority when it comes to faith as applied to salvation.

In the book of Hebrews, Paul defines faith for us as:

Hebrews 11

1 Now faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

The Bible calls faith the substance of things hoped for. As far as substances go, faith is the substance of the immaterial. Faith itself is a type of proof of the immaterial. Therefore, it doesn't sound like there are proofs of your faith. Rather, faith is the most basic form of knowledge that you can have.

And this makes sense, because we put faith in everything that we do. I have faith that I am typing on a computer right now. I have faith that my car will turn on, though I am not certain it will. It seems that faith is the very foundation of everything that we do in this world.

If that is true, how do we know that we really have faith in Jesus Christ? Christ says, "Out of the abundance of the heart his mouth speaketh" (Luke 6:45). If you are able to say that you believe in Jesus Christ, that is proof that you believe. Because it had to originate in your mind, to come out of your mouth.

This same line of thought is expressed in Romans.

Romans 10

8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou

shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

If you are able to understand that Jesus Christ is God, and confess your faith with your mouth, you are saved. This is the amount of faith that is needed. Christ said that your faith could be as small as a mustard seed, and it still counts (Matthew 17:20).

Just like the man that begged Christ to heal his son. He was dealing with this epistemological crisis himself, and eventually gave up on himself. This is the way to go.

Mark 9

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

That's all you have to do. Say in your heart "Lord, I believe; help thou mine unbelief." If you can say this, God will take care of the rest. That is as simple and as easy as it gets.

Acts 2

21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Acts 4

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

You are saved if you believe that Jesus Christ paid for all of your sins, and for the sins of the whole world.

1 John 2

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

That's another way that you can be sure that you are saved. Because salvation is offered to everyone. If salvation were not available to some, then you might fall into that category. That is why Peter said to make your "calling and election sure" (2 Peter 1:10). You can be sure of your salvation by knowing that God has already paid for the sins of the entire world, such that **whosoever believes** on him is saved.

Hebrews 10

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

14 For by one offering he hath perfected for ever them that are sanctified.

John 6

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

John 12

32 And I, if I be lifted up from the earth, will draw all men unto me.

If you know the gospel, that Christ tasted death for everyman, then you can know you are saved. Even if you do not have any tangible experience, or feelings to coincide with your faith.

Romans 8

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

If all that I am telling you is true, then this is the most epic truth imaginable. God is real. Salvation is real. Heaven is real. It is unfathomably epic. Can you imagine the vindication once God is revealed? Right now, "we walk by faith, not by sight" (2 Corinthians 5:7); yet we are 100% on the money. God is glorified by your faith, even though the devil is trying all that he can to cast doubt on the reality of God. Your faith, in the face of adversity, gives glory

to God. Like Abraham, who "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he (God) had promised, he (God) was able also to perform. And therefore it was imputed to him for righteousness" (Romans 4:20).

Romans 8

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Just as it says in **Habakkuk 3**, even though everything is arrayed against you, you can be sure of God's promise to save:

17 Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

18 Yet I will rejoice in the LORD, I will joy in the God of my salvation.

19 The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places.

Just like Jesus Christ himself. God is of infinite power. So much so, that even when He is killed, He has no choice but to come back to life. Because God is Life, regardless of whatever circumstances befall Him. God cannot be touched. That is why even when we do our best to crucify Him, He yet lives. And that is why regardless of what lies this world throws at you, or whatever accusation comes your way, you are saved and cannot be touched. Because this is God's work, it is His doing.

Philippians 1

6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ

Once you believe on Christ, you are born again. You are signed, sealed, and delivered. You are predestined for Heaven, **after you first** believe the gospel.

Ephesians 1

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Ephesians 2

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.

Anyone who is in Christ is predestined for greatness. And anyone can be born again, in Christ, by faith.

What about turning over a new leaf? Do I have to be good? Do I have to do good deeds? No. While you are encouraged to help others, it does not matter in the end. What matters is that you believe the truth, and anyone else that you may have converted to the truth. You say you want to do works? Here are your works:

John 6

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

What about doing the will of God? What can I do, to do the will of God?

John 6

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Did you think that Christians should keep the law? Well that is **not** the gospel. The law was not given for man to keep, it was given for man to break. God gave us an absolute standard, so that we can see our need for salvation. That is why it is not of works. Moses gave the law, and the law condemns. Christ gives the gospel, and the gospel saves.

John 1

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

John 5

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

45 **Do not think that I will accuse you to the Father:** there is one that accuseth you, even Moses, in whom ye trust.

Romans 4

2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

Galatians 2

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Titus 3

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Philippians 3

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

God justifies the ungodly. This is the gospel. If you find that you are a “sinner,” then you can be sure that God died for you; making you righteous.

1 Timothy 1

15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

Romans 3

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God

That is why salvation is permanent. Even if you stop believing, it's too late. You are born again, in the Spirit.

1 Peter 1

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

1 Peter 1

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

2 Timothy 2

13 If we believe not, yet he abideth faithful: he cannot deny himself.

Psalm 119

90 Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.

Psalm 40

10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

That is why salvation is a sure thing. You are born of the Spirit, which cannot sin and is incorruptible. Your flesh will continue to fail a thousand times over, but you are righteous in the Spirit of Christ.

Romans 8

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

34 Who is he that condemneth? It is Christ that died, yea rather, that

is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Ephesians 1

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

That is why we are the righteousness of God. We have put on Christ as our

righteousness. We are made righteous by Christ, and nothing else. It doesn't matter what you have done, what you are doing, or what you could ever do. The only factor is faith in Jesus Christ. It has nothing to do with you at all.

John 11

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

2 Samuel 22

3 The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

47 The LORD liveth; and blessed be my rock; and exalted be the God of the rock of my salvation.

Isaiah 43

25 I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

Isaiah 54

9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

17 No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

Isaiah 45

22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

This is why knowing God is eternal life. Not just knowing his name "Jesus

Christ," but more importantly, knowing what he has done.

John 17

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

2 Timothy 1

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

In conclusion, the gospel is very simple and easy. This is the meaning of life: to believe on Jesus Christ before you die. It is easy, permanent, and immediately achieved by grace through faith.

Luke 7

50 Thy faith hath saved thee; go in peace.

Why Salvation Could Never Be by Works

The Bible makes it abundantly clear that salvation is not of works. I dare not quote proof texts here, as you would have read some of those scriptures a thousand times over, by the end of this book. Instead, I would point you to the previous sections that lay out most of the sayings from the Bible that emphatically declare salvation by faith alone, in Christ alone.

With that said, this section is to discuss the reasons why it is so. Why it makes sense that salvation would be by grace, without regard for man's works or righteousness.

The reason is because of God's character. God is perfection, without any imperfections at all. He is the personification of purity, in that there is no "spot or blemish" with any of God's characteristics or attributes. God is the infinite, in that regard. Unreachable by finite beings, and untouchable. Therefore, God is not a petty god who notices differences between men, he cannot. Though a man were lightyears beyond his peers in *perceived*

goodness; that man (on his own) would still be unacceptable to God.

The Bible says, “For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts” (Isaiah 55:9). And what are his ways? “For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us” (Psalm 103:11-12).

God’s way is to have mercy on those that believe him. He won’t compare men against men. That is man’s ways. The Bible says, “For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise” (2 Corinthians 10:12). It makes no sense to judge anyone’s goodness against other people, because any such judgement would be subjective and meaningless. The problem isn’t between comparing man against man, it’s about whether God is able to accept man’s works at all.

The Bible says that God is no respecter of persons. He cannot accept man’s works, because if he did, he would then be an unrighteous, partial, and even evil god. Why? Because only a weak, partial god would rank men. What kind of a God would he be if a man were able to raise himself up to a level that would make god take note? That god must be very low indeed, fallible, and made like unto corruptible man (Romans 1:23). That god must be very reachable. But we know that God is not approachable; in fact, God “dwells in unapproachable light” (1 Timothy 6:16). Therefore, salvation could never be by works.

For example, let’s assume for a moment that we were able to rank man’s individual goodness. We would factor in their thoughts, words, and deeds, and amalgamate all these things into a single metric. Let’s crunch all of these factors into a percentage of goodness for each person. There are some at 0% and some at 99%+, theoretically. Now, let’s assume that God arbitrarily draws the line for admission into Heaven at 80% “goodness.”

First of all, why would he do that? Why is the cut off at 80%!? This level of “goodness” is completely ad hoc. This minimum entry requirement is unacceptable, given the harsh consequences of denial (Hell). Imagine that

someone was 79% good. Is that person to be rejected on the basis of that cut off point?

79% is closer to 80%, than 80% is to 100%. Therefore, these men are 20 times closer in likeness to each other, than any of them are to God. And let's not stop there, because man is not merely 20-fold less than God, man is infinitely removed from God's level of goodness. In respect to this point, the Bible says that "all men fall short of the glory of God" (Romans 3:23). Man's differences vanish in juxtaposition to God.

If God were to bend the law for some and not others, or weigh the hearts of men in accordance to their works, he would then be partial. God's grace would be unjustified in having preference for some arbitrary level of goodness. If the only reason for lowering the requirement for Heaven is his mercy and grace (and that's what most believers say) then there is no good reason to **not** lower the bar all the way to 0%.

Consider if God maintains 80% goodness as minimum requirement. If this were true, we would have grounds for dispute. Especially for those that fall just shy of that required level of goodness (i.e. 79.9%). If only God would lower the requirement by a smidgen, he could save untold millions more people from Hell. And because the level of goodness he chose is not based on any concrete requirement, he would have no good reason to **not** lower the bar, to accommodate additional people. After all, the whole point of mercy is to accommodate people. And the whole reason why he chose 80% to start with, is mercy. And so, he does: the acceptable level is now set at 79%...but wait...what about those at 78%? If we are to assume a bell curve for the distribution of man's goodness, there is an even stronger case to lower the requirement just a bit more; seeing that there is likely to be many more people at 78% than there were at 79%. And God was willing to lower the requirement for those at 79% on the basis of his mercy. Where, then, is his mercy for the 78%? Has his mercy run out? No? Well then, he lowers the bar again. And the dominos continue to fall.

No, this is not how God judges. The scenario above is called antinomianism. There is no law to speak of if God were to respect man's works. The law becomes meaningless, and man would be right to argue God all the way down to 0% goodness. But "Now we know that what things soever the law

saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God” (Romans 3:19). So, we know that nobody will have grounds to argue, every mouth will be stopped.

That is why it doesn't make any sense for God to draw the line at any subjective level of goodness. The real line is drawn at perfection. The same line that Jesus stooped down to draw on the ground, when questioned about the woman caught in adultery:

John 8

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers?

Jesus asked the mob, are any of you perfect? And if they are not perfect, then they are just as guilty as the woman in adultery. Jesus wrote in the ground with his finger, which hearkens back to Exodus when God wrote the “two tables of testimony, tables of stone, written with the finger of God” (Exodus 31:18). Almost as though he had personal knowledge of that event, which of course he had. The two tables of testimony were the 10 commandments, the law that cannot bend, the law upheld with a rod of iron. The law that God gave to Moses. The same law these men appeal to saying, “Moses in the law commanded us, that such should be stoned.”

Therefore, the only way to uphold the law is to judge without partiality. And because God is good, God has to offer salvation to every single human being by grace, without regard for works.

That is why in **John 3** it says,

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

People are condemned because they refuse to come to the light. Christ is the light, and you cannot come to the light without admitting that your works are as filthy rags (Isaiah 6:46). Jesus Christ is the standard that will “bring to light the hidden things of darkness” (1 Corinthians 4:5). To come to the light is to admit that all are under sin, not just any particular individual. For “all things are naked and opened unto the eyes of him with whom we have to do” (Hebrews 4:13). Therefore, it’s not as though God has to take account of your life, of your works, to know that you come up short. Instead, the judgment is that you are already condemned, if you have never believed in the only begotten Son of God. But if you have believed, then you can never be condemned.

That’s why salvation is obtained by grace from God. That’s why it says, “he that doeth truth” comes to the light. Notice how it does not say “he that doeth good works,” but rather, “he that doeth truth.” Furthermore, notice how those that love darkness do not want their deeds to be reprov'd. They would much rather “compare themselves among themselves” and to “commend themselves,” as it says in 1 Corinthians 10:12. But those who trust in the righteousness of God come to God to obtain a good report: good works imputed to their account. And this is righteous, because it is by grace,

therefore available to anyone and everyone.

Besides, we are not even able to compute people's works in this manner. And even if one did behave well, it is only as result of their privileged stature and ability. Some people are too poor to do good deeds unto others. That is why the Bible says for "who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (1 Corinthians 4:7). Just like the passage from Luke 21 where Christ "saw the rich men casting their gifts into the treasury." And then a poor widow cast in her two mites. Nominally, the men who are rich put in more. But the Bible says that they "of their abundance cast in unto the offerings of God." Just like those who like to perform good deeds, they are only able to do so because of the advantageous hand they were dealt. Therefore, it is wrong to judge on nominal performance, as circumstances between people are different.

This point is further exemplified by Christ, for whom it is impossible to sin. Because he cannot sin, he was destined to be perfect in this world. This is by his very nature, he is who he is. "I AM THAT I AM," he says (Exodus 2:14). And again, "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am" (John 8:58). And so, God can only do good. Likewise, man is predisposed to sin, and cannot do otherwise. Even those good deeds that people do amount to nothing. An entire life of good works is completely undone by one, single, unitary act of sin (James 2:10).

Because, once again, it's not about the performance. Instead, it is about who you are. Who you are is made manifest by the works of your hands. The entire human race sins, that is why everything we do is sin. The only thing that man can do is believe on Jesus Christ, and trust him for salvation. Because he is the only one who is good, therefore he is the only one that can do good. In order for a man to do good, he would have to be good. But man is not good. We may rank men based on their outward conduct and appearance, but compared to God, no man is good. Therefore, the law was given so that we can know who we are. Man is sinful. God is pure goodness. It is impossible for God to sin. The law reveals that we are not like God at all. We cannot keep the law, we cannot be good. We must come to the light and recognize that we are not gods, despite what the devil said in the garden

(Genesis 3:5). We cannot do good, because we are not good. There “is none good but one, that is, God” (Mark 10:18).

John 8

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

Nobody is good enough to ascend into Heaven. Only Christ is good enough, because He is God, who came down from Heaven.

This is exemplified again by the parable of the good tree. Where Jesus said, “Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit” (Matthew 7:17-18). He is saying that it is literally impossible for a good tree to put forth **any** evil fruit, whatsoever. So, if a tree looks like it brings forth both evil and good fruit, you are being deceived about the so-called “good fruit.” If you see even 1 evil fruit, that is evidence that you are looking at a corrupt tree. That is why Christ is the only good tree; every other tree is an evil tree. We are the branches of that good tree, faith is our fruit. We do not commend ourselves. We commend the gospel of Christ, who is that good tree. If we state that our works are our fruit; James 2:10 says that if we sin once, we’ve sinned against all 10 commandments. Therefore, that one bad fruit, that one bad work, means we are in an evil tree. The good tree is Christ, and there is only one type of good fruit: faith in Jesus Christ.

That is why the greatest law is:

Matthew 22

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

The reason why this the first and greatest commandment is not for wrought obedience and worship. Instead, the Bible says, “herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins” (1 John 4:10). And “Greater love hath no man than this, that a man lay down his life for his friends” (John 15:13). God loves the world.

Luke 7

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

In the parable above, Christ is saying that in order for us to love God more, we have to be forgiven more. In order to love God with all your heart, soul, and mind, requires God to forgive you of all your sins. The more he forgives you, the more you will love him. It doesn't matter how you feel, it matters whether you admit that Christ has utterly redeemed you. And he has. Thus, to love God with all your heart, soul, and mind is to fully accept that God has washed us thoroughly from all our iniquities: past, present, and future, forever. Just like the woman who wept at his feet.

Luke 7

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven;

for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

That's how we love God, by honoring what he has done for us. We honor him by accepting his forgiveness.

John 5

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Another reason why partiality is evil is because for a man to be relatively "good" only means that he is good relative to another man. This must mean that there are those who are relatively "bad." Thus, in order for moral relativism to be true, God would have to guarantee a certain subset of people to be evil, by definition. For God to prefer those that are relatively good, requires some to be relatively bad. God would have to force some to be damned, in order to consider some of man's works as good. This is pure evil.

Instead, God takes on the punishment on behalf of man. God created the world, and his goodness is such that he is willing to bare the burdens of the evils that he allows man to create.

Isaiah 46

3 Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb:

4 And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

Therefore, He suffered the consequences of our evil, so that he could save the whole world. It could have been that every human being is saved. God paid for the sins of the whole world. It's a matter of believing the gospel, to have that benefit accrued to your account.

Anyone who has attended college understands that most classes are graded at a curve. This is done to guarantee a distribution of students across a certain grade point average. That is what Heaven and Hell would have to be like, if works are involved. You are guaranteed a certain portion of people to go to Hell. Works for salvation is a mentality wherein no regard is paid, whatsoever, to the wellbeing of your colleagues.

Man will do anything to avoid a pit of fire. Including "good works," which are no longer considered good, because they are done out of fear, compulsion, and disregard for the wellbeing of others. All the while, the truth of the matter is that all men are vanishingly similar failures when contrasted to God's goodness. And for one man to wish the full weight of God's foot to be applied to his equal is hypocrisy. Hence, to work your way to Heaven is hypocritical because it comes at the cost of your fellowman.

And that is why we have the second greatest commandment of the law:

Matthew 22

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

What does it mean to love your neighbor as yourself? It means to believe that they can be saved by grace, just like you. That is why you cannot have subjective morals in your so-called "gospel." You cannot have moral relativism, because if you are willing to throw your friend under the bus to get into Heaven, you are not loving your neighbor as yourself. God would "have all men to be saved, and to come unto the knowledge of the truth" (1 Timothy 2:4). God would not put you in a works based system that would incentivize you to devour one another (Galatians 5:15). God is not a hypocrite, and he will not accept the works of a hypocrite. That is why salvation is by grace, available to anyone who wants to believe.

That is why John says if "a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" If you do not care for your own brother, then you have not received the true love of God. The grace God gives us is as James describes: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17).

To have hypocrisy and partiality is against the gospel. Which is why James tells us not to have the faith of our Lord Jesus Christ with respect of persons (James 2:1). That is why he tells us to do the works of the faith, which is to believe the gospel, *without* hypocrisy. This means that anyone can believe and be saved (John 6 29; James 2:26). Jesus said that to die for our friends is the greatest love one can display (John 15:13). It stands to reason that to hate your neighbor would be to do the opposite of the greatest love: deny that your fellowman can have eternal life. That is why we have to do the works of God, which is to believe that anyone can be reconciled to God.

2 Corinthians 5

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

That is why in Exodus, Moses asked God not to blot out the names of those who transgressed the Lord by saying, "Yet now, if thou wilt forgive their sin-- ; and if not, blot me, I pray thee, out of thy book which thou hast written" (Exodus 32:32). This is self-sacrifice, a shadow of what God would do for all.

But works salvationists, and lordship salvationists are not so. They are pleased to damn the souls of their brethren, on the basis of carnal works. They love to act as "lords over God's heritage," when they ought not (1 Peter 5:3).

That is why works salvationists and Lordship salvationists alike, are evil to the core. Because they are murderers at heart, and take no thought for their

own brother. They have not accepted the mercy of God. There is only 1 kind of mercy that God has: and it's made available to all by grace (Titus 2:11). That is why they do not love God. It does not matter how many good works they attempt to do "in the name of Jesus."

2 John

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed

Do not be tricked. They come to you with sheep's clothing, but they destroy your faith. The reality is that they do not love God, and they do not love you. It does not matter if they say they love God, it does not matter if they seem to love the Bible.

It's like a game of chess. You are willing, at times, to lose pawns, rooks, knights, and even bishops, if it means winning the game. You could lose all your pieces, and still win if you get checkmate. Likewise, works salvationists do good things for others with the mentality that they would be justified thereby. They "help" you, so that they can get credit for helping you. They do it to go to Heaven, knowing that you are too poor to do the same. Knowing that you would go to Hell, because you can't do good works. I hate to sound cynical, but this is the truth. They "make merchandise of you," as Peter says (2 Peter 2:3).

It does not matter if they say they like you, if they smile, if they act like they are interested in you. It does not matter how they appear. If they refuse the grace of God, they are not of God.

Matthew 15

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

9 But in vain they do worship me, teaching for doctrines the commandments of men.

Jesus has given us a preview of the fate that is awaiting those that are of the lordship\works salvationist bent:

Matthew 7

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Works and lordship salvationists will be surprised on that day. They will be told that Christ never knew them. Not that Christ had known them once and they were lost. Not that their works weren't up to snuff; that their works aren't of an accepted caliber. No, the reason they are rejected is because they have not believed the gospel of grace, therefore God does not know them. They are not born again. They have always adhered to the false gospel of works, after the commandments of men. You know this because their defense is: haven't I done this? haven't I done that? haven't I done these good works in your name? If you were saved by grace, you would not revert to your works as a defense. That is why Christ says that they are workers of iniquity. He tells them that they are workers of iniquity only because they themselves were convinced that their works were good works. When in reality, their works only *looked* good in comparison to the drunkard, or the homeless, or whoever else. So, Christ has to tell them that their works are not good. They never did what Christ told them to do, therefore Christ never knew them. They never did the will of the father in Heaven:

John 6

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will

raise him up at the last day.

The will of the father in Heaven is that **everyone that sees the son** may choose to believe and live (John 3:14-15). And because they sought righteousness as it were by works, they do so at the detriment of their own neighbor, of their own brother. Paul says that the one who works for their salvation expects salvation as their wage. “Now to him that worketh is the reward not reckoned of grace, but of debt” (Romans 4:4). If a pastor or teacher is a lordship salvationist, or a works salvationist, they are called “an hireling.” They do what they do because they must, they have to “bear fruit unto God” ... as they say...to avoid Hell. To this, Christ says:

John 10

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

Works salvationists are hirelings. They do not care for the sheep. They work because they think that they will go to Hell if they don't. They think eternal life is their reward, their wage. That's why their peace of mind, and knowledge of salvation, is contingent upon “bearing fruit.” I keep putting that statement (bearing fruit) in air-quotes, because nobody really knows what that even means. These lordship salvationists in Christendom keep saying that phrase as though it means something. They put you on a wild goose chase. They hang eternity over your head and tell you to go do something, but they are unable to define what that something is. They do this to lord over you, and slip in any commandment of men they want. It's a

loose term to fit any scenario.

The real fruit of salvation is faith. The work of Christ on the cross begets faith in the heart of those that believe.

John 6

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

God is looking for faith in Christ, for the blood on the door post (Exodus 12:7). That is why the hirelings will not stand with the sheep when the day of trouble comes. They will leave them to be scattered. Hirelings are there for their wage, they don't care about anyone else's wellbeing.

The idea of throwing your fellowman under the bus is demonstrated in the story of Noah and his sons. Consider the following excerpt from Genesis:

Genesis 9

20 And Noah began to be an husbandman, and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

When Noah was uncovered in his tent, Ham saw. Instead of covering his nakedness, he instead told his brothers. The was done to expose his father. But his brothers covered Noah, instead of taking part in shaming him. This is all an allegory of sin. In the garden, when Adam and Eve sinned, they knew that they were naked. Nakedness is symbolic of sin. In Isaiah, it is written that Christ is our covering, he clothes us in righteousness (Isaiah 61:10). To be naked, is to be exposed, it is to be in sin. Ham is like a works salvationist, who reveals and compares sins among the people. Instead of covering sin, he is exposing it. This is the work of the devil, because the devil is the “accuser of our brethren” (Revelation 12:10). And Peter says that love and “charity shall cover the multitude of sins” (1 Peter 4:8). And James says that if you convert a sinner, “Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins” (James 5:20). So hiding sins is the goal of the gospel, because Christ pays for all sins. That is why Ham’s progeny is cursed, because, “cursed is everyone who continueth not in all things which are written in the book of the law.” And Ham was operating under a law mindset, thinking that his father had done something evil (knowledge of good and evil\law) therefore, he is justified in revealing these things. But no, the gospel is the covering of sin.

That is why in **Habbakok 2** it says

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.

11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

12 Woe to him that buildeth a town with blood, and stablisheth a city

by iniquity!

15 Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!

It is evil to “putteth thy bottle” to your neighbor. Technically, there is nothing wrong with giving someone a present. But if you give your neighbor wine in hopes of exposing them, that is evil. It’s just like giving money to the poor, to later shame them if they spend it on drugs. No, you give them money, for the sake of giving them money. Not to lord over them and condemn them for what they do with it.

That is why you cannot do good works to get into Heaven. Because your “good works” are done out of a spirit of fear, compulsion, and disregard for your fellowman. You think that your works will justify you more than the next guy. That “next guy” is your neighbor. This is wrong. You are building your house with blood by “cutting off many people.” You have to accept the gospel, that it is for any man and everyman. Irrespective of works.

Finally, the clearest example of works being denied by God is from the book of Genesis. The old story of Cain and Abel. Cain and Abel were brothers, sons of Adam and Eve. Most people read this story without any knowledge or depth as to it’s true meaning. People think that Cain was evil, and jealous, and so he killed his brother. If that’s the meaning of that story, then why is it that God rejected Cain’s offering? Cain offered God his best crops. Why would God reject Cain’s offering? Especially since he meant well, and offered it *before* lashing out and killing Abel? Exactly. Therefore, behold the story of Cain and Abel.

In this story, it is important to keep in mind that these were the first human beings on the planet. And this is the very first account of people offering things to God. So, this will set the precedent for the rest of scripture.

Genesis 4

1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.

Eve considered that her son Cain came directly from the Lord. This is

important, because procreation represents life coming directly from God. God is the one who “hast possessed my reins: thou hast covered me in my mother's womb” (Psalm 139:13). Adam saw firsthand how God created man and beast. That is why “the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul” (Leviticus 17:11). Life begets life, God creates man and beast.

Genesis 4

2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

Cain was a tiller of the land. This is important to note, because we know that the ground is cursed, as a result of the fall:

Genesis 3

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

The ground is cursed, which means it takes effort to grow crops. God said that “in the sweat of thy face shalt thou eat bread.” Anything that is grown out of the ground is a product of hard work. It is symbolic of works.

Genesis 4

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering.

Abel offered unto God a lamb. This is the first account of a sacrifice being offered to God. But this isn't something that came from Abel to God. No, Abel viewed the firstlings of his flock as coming from God; just as Eve viewed Cain as being a man that the Lord has given her. Living things come from God. Abel offered unto God that which he received from God. This is a

shadow of Christ, who is the “lamb slain from the foundation of the world” (Revelation 13:8). Christ is “the Lamb of God, which taketh away the sin of the world” (John 1:29). Abel’s offering honors God’s character by reflecting how God is not in need of anything. Note that John the Baptist said that Jesus is the lamb **of** God. He is of God: He is from God and offered to God. This is the spirit behind Abel’s offering, not of works, not of man. This honors God’s majesty.

Hebrews 11

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

Genesis 4

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

Cain, on the other hand, thought that God would receive his works. Cain wasn’t a *bad guy* in any obvious respect, other than his willingness to work to please God. But this is a fatal error. We cannot offer anything to appease God, as though God needed appeasing. God didn’t ask them to offer him anything. All the Bible says is that “in process of time it came to pass” that they offered things. It may have come out of their own volition, out of their own need to pacify their own consciences. Like the fig leaves Adam and Eve wore. In any case, Cain’s offering was done in ignorance.

God could not respect Cain’s offering. He could not, because he would have to do away with his own character. God is the great I AM THAT I AM. He changes not. He is immutable. He cannot accept things from man. God is not needy, he is not a pauper. He needs nothing from us. And if God were to respect man’s subjective works, it means men are graded at a curve. Anytime a curve is introduced, anytime the law is deviated from, it guarantees death for some. Some people **must** be considered evil, that some may be considered good. And all that subjective, moral relativism for the sake of a lie. What lie? I said that they would be “considered” either good or evil. But as previously established, all are evil, all have fallen short. That is why it is a lie.

God **will not** guarantee some people to be damned, in order to uphold a subjective standard. Because neither man is any closer to God than the other, regardless of works. God is infinitely above his creation. Our differences approach zero, as our perception of God's holiness approaches infinity. And if God were to respond favorably to Cain's hypocrisy, then God would be partaker of his evil deeds, in condemning the helpless. God cannot rank men, because his greatness is blind to any distinctions between men. For we are all diminishingly similar in our fallen state. Cain's works-based efforts illustrate his willingness to step over his brother.

This illustration is even more clear once we see Cain slay his brother Abel.

Genesis 4

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

And to drive home Cain's utter disregard for his brother, God asked him about Abel.

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?

Of course, God already knows what happened to Abel. The reason God asks is to put this dialogue in the text, that we may discover the evil of works. The evil of men compared to men. Survival of the fittest, applied to salvation. The winner does not care for his own brother. The winner is not his brother's keeper. But God is. God is the keeper of all mankind, so he cannot accept hypocrite works from the hands of men.

That is why when we offer things to God, we do not give God things from our hand. No, we can only give God those things, that he has already given us. That is why "saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matthew 22:21). Like Caesar's Denarius, legal tender is a representation and store of value. The value being man's products, services, and time. It represents works. Works belong to this world. Faith belongs to God.

Jesus Christ is “true Light, which lighteth every man that cometh into the world” (John 1:9). That is why faith in God is the only thing that God can accept. Because faith is without hypocrisy, it is available to every man. Everyman has an opportunity to believe in Jesus Christ, the only wise God, that dwells in absolutes. He is not like man, he does not regard man's person. That is why salvation is by grace through faith, not of works. That is why salvation could never be by works. That is why faith in Christ, is the only righteous thing that man could do. Not that faith is meritorious, but that it is not hypocritical, it is not of sin.

That is how God can be just, and the justifier of him that believes in Jesus.

Romans 3

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

Why is Death Required?

Why would God require someone die, in order to pay for sins?

The world is governed by laws. There are laws of nature, laws of thermodynamics, laws of physics, mathematical laws, etc... There is also a moral law. Human beings are the only creatures that do not abide by the laws that were set forth by the creator. This is because man has freewill that can do other than commanded.

You cannot make amends for your sins by being extra nice. Or doing penance. This doesn't work, because sin is defined as transgression of the law. And the law is perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:38).

If you commit any kind of sin, it is impossible to make it up. Because in order to compensate, there needs to be something more that you can do. But if there is more that you can do, then you aren't being perfect **in the first place**. You should have been operating at maximum potential, perfection. So, if you (all of a sudden) are able to muster up additional effort to get bonus points, that is proof that you weren't being perfect all along. It means that you were operating sub-optimally, imperfectly, all this time. Which only reveals the fact that you are guilty of imperfection (which is more sin). That is why any penance that you may do, only reveals the lousy baseline your standard performance is attuned for. Penance and extra effort cannot save you. Once a sin has been committed, there is nothing that you can do to make up for that sin. You are broke.

When man disobeys God, it means we have left God, who is eternal life. That logically leaves only death as consequence. The Bible calls the wages of sin death (Romans 6:23). When sins are committed, the law demands death. Just like gravity: what goes up, must come down. These things are not debatable, they are just brute facts, built into reality. Like gravity: nobody asks why gravity is, they just discover *that it is*. Likewise, when man sins, the moral law requires death, and that is just the way the world works.

In the Bible, blood is said to contain life.

Leviticus 17

11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

Blood is required to make atonement (payment for sins).

Hebrews 9

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

That is why someone has to die, in order to pay for sins.

Hebrews 2

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

Jesus Christ has already tasted your death. So, you do not have to pay for your sins. If you believe in Christ, you inherit his righteousness. And he took the burden of your sins and left them at the cross. Jesus Christ shed his perfect blood, which is of infinite value. Claim his sacrifice as your own, so that you do not suffer the price of sin.

This is like me telling you to grab a parachute, right before you jump out of a plane. You will have to deal with gravity. It is there, there is nothing you can do to stop gravity, except to prepare for it with a parachute. Jesus Christ is that parachute.

Why Hell?

The existence of Hell and eternal judgement has to be the most difficult aspect of God for man to grasp. By Hell, we are talking about the notion of an eternal, conscious, soulful existence, in a bottomless pit of “outer darkness,” pain, misery, and even “hell fire.” When I first believed the gospel, I believed that there was probably a place of punishment. But I was not at all certain as to the quality or nature of it. I never really believed that such a place as Hell could exist, that a pit of magma is where people would go. Because, first of all, isn't Hell a spiritual punishment? Wouldn't it require a spiritual state of existence? And as such, there needn't be any physical descriptors of this place. Therefore, I ignorantly assumed that the writings in the Bible were most likely an attempt to attribute a likeness to the place; though any choice of words would betray the spiritual nature of it. I had

never read the Bible in regard to this myself, and so this was just my natural thinking at the time. I am sure my position was mostly the product of the scoffing and skepticism that is so often shown toward such matters in our society today.

But if you were to read the Bible, it is quite clear that a Hell does exist. Jesus Christ said that:

Matthew 12

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

The story of Jonah is one where God wanted Jonah to tell a city, Ninevah, to repent. But Jonah refused and fled. Long story short, Jonah was thrown off a ship, into the sea, where he was swallowed up into the belly of a whale.

Jonah 2

1 Then Jonah prayed unto the Lord his God out of the fish's belly,
2 And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the **belly of hell** cried I, and thou heardest my voice.

Christ is suggesting that the “belly of hell” is located in the “heart of the earth.” This sounds silly, because why would a spiritual realm be geolocated at the center of the Earth? I just do not see a need for this. And it doesn’t really make sense if you think about how Hell is supposed to be eternal, but creation is not eternal.

In fact, all of creation, according to thermodynamics, will decay and die of maximum entropy. This heat death is inescapable if things should continue as they are, without miraculous intervention. Not a single iota of useful energy would exist given enough time, according to physics. This conclusion, drawn from science, is also spoken of in the Bible stating that creation “shall wax old as doth a garment.”

Hebrews 1

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

But then I noticed something that was revealing. How did Jesus Christ know that the Earth had a center to it? This implies that the Earth is round, or at least multisided\geometric. And that at the center of the Earth, there is a core of liquid fire and brimstone. Brimstone being an old word for sulfur, which is the fourth most abundant element at the core of the earth. During his day, people most likely believed that the earth was flat. So, Jesus' description of Geology is 100% correct, without the luxury of modern science, and despite prevailing thought of geo-centric-flat-Earthism during his day. Some naysayers would refute this by saying that Jesus must have seen volcanoes which prompted the idea of Hell. This indeed could be one way for Jesus Christ to have concluded that there is fire at the heart of the Earth. Even so, it still remains that Jesus Christ gave a perfect description of the Globe: having, at its core, immense heat and liquid iron and sulfur. This is undeniable.

If Jesus didn't know that this was the case (and if he were making things up as he went) don't you think that a more abstract, spiritualized, and unfalsifiable claim would have been a much safer statement? Wouldn't a false teacher take the safe bet and just say that Hell is the grave, or that depression is Hell, or that our actions manifest Hell, or something like that? But no, He decided to tell you exactly how the Earth is, 2,000 years before modern science could confirm it. That's how you know Jesus Christ is God, because nothing he said was wrong.

Even so, it still doesn't make sense to locate it at the center of the Earth. Knowing that the Earth will cease to be, one day. But then I read about how "death and hell were cast into the lake of fire. This is the second death" (Revelation 20:14). That at the end of the world (or after your personal death, depending on your eschatology) God will roll up creation "as doth a scroll" and judge every human being that is currently in Hell or on Earth. The end result is them being cast into the lake of fire.

So, at the moment, Hell is said to be at heart of the earth. Perhaps it abides in a higher dimension that we cannot see. According to the Bible, there are demonic spirits, “spirits of the air” that are doing things in a realm that we cannot see. This realm is superimposed over this 3-dimensional world that we live in. Maybe Hell is like that. Maybe Hell is in this invisible dimension, at the heart of the earth. And at the end, everyone in Hell will be judged, then put in the lake of fire, wherever that is.

And how about the severity of Hell? We are talking about an endless existence of misery. It goes on forever and ever. A trillion years would have passed, and that is but the beginning. It is just unfathomable. The scriptures are clear in telling how intolerable Hell really is:

Matthew 5

29 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.

30 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.

Hell is so bad, that it’s better to amputate and mutilate your body, than it is to enter into Hell. That is how you can understand the severity of Hell. Some people would like to make Hell a place of annihilation, that the suffering ends at Hell. but if that is the case, then why is it better to mutilate yourself here on Earth, if you are just going to get annihilated? It must be that this “annihilation” whether ephemeral or eternal is so intolerable that you must avoid it at all costs.

Matthew 5

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched

It is a fire that will never be quenched. It is also mentioned in Matthew 25:41 as “everlasting fire.”

Hell is also called “everlasting destruction.” Notice the inclusion of the word

“everlasting” prior to the word destruction. As if to overwrite any sense of closure that might be implied by the word “destruction,” and implant a sense of continuity. A continuous destruction.

2 Thessalonians 1

8 In flaming fire taking vengeance on them that **know not God, and that obey not the gospel of our Lord Jesus Christ:**

9 Who shall be punished with **everlasting destruction** from the presence of the Lord, and from the glory of his power;

I guess you could argue that “everlasting destruction” might mean permanent destruction. That once you are destroyed, there is no coming back. But if that is the case, it doesn’t explain why self-mutilation is better than Hell. Besides, in Revelation it says that the “smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night.” So, I would not count on annihilationism to be true.

So far in this discussion, we have reason to believe that Hell is a permanent state of condemnation and torment, and it goes on into eternity without end. I can continue to quote more, and more passages to prove this; but suffice it to say that Hell is terrible. There cannot be anything worse that can befall a man than to be placed into Hell. Therefore, I think we should just take heed to the warning. We can only make conjectures as to the logistics of it all, but who’s going to care once you are in Hell itself? Therefore, I think it’s most wise to move on from the itinerary, and focus on the nature of the judgement, and how to avoid Hell altogether.

Many people have wrestled with the idea of eternal judgement and still have a hard time stomaching the idea of Hell. In fact, a lot of unbelievers appeal to the extremity of Hell as evidence against the notion of God. That God cannot be both good and send people to Hell at the same time. People that are inclined to think this way tend to chalk off the Bible as a fairytale, a myth, or a book of control written by those in power.

In fact, some Bible critics think that the Bible is a book of control. That the church uses the threat of Hell as a tool to make people behave, and to tithe, and to support religious organizations. If this were true, then the Bible

would directly correlate your actions and behavior with the punishment of Hell. That if you attack a guard, or disrespect a governor, or don't pay your taxes, you would then be burned in an eternal Hell. But that isn't what Christ said at all. In fact, in Luke 13:2-5, a messenger told Jesus about a group of Galileans who were killed at the hands of Pontius Pilate (Pilate was the fifth prefect of the Roman province in Judea, at the time). Jesus rhetorically asked, "Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?" He preemptively answered his own question with, "I tell you, Nay: but, except ye repent, ye shall all likewise perish." Christ then asked, "Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?" He then answered, "I tell you, Nay: but, except ye repent, ye shall all likewise perish."

Jesus basically divorces our sense of cause-and-effect, when it comes to our actions and the evils that befall us. He says this so that every man can see his own need for salvation. He is telling them that everyone will suffer an unfortunate end, if they do not repent. Repent means to turn to God. How, then, does one turn to God? By believing on Jesus Christ for salvation. It doesn't cost you anything to believe, so the Bible isn't a book about controlling you. It is a book about making sure that you don't go to Hell.

With that critique dealt with, we still have to wrestle with the notion of Hell and a good God. Of those who wrestle with this dilemma, many point to the need for justice. That God gives a law, people transgress it, and therefore are punished; *unless* they appeal to his mercy (Jesus Christ). This is true, but you would naturally object by noting how cruel, unusual, and extreme the punishment is. We are talking about fire on your soul-body for eternity, after all! As solely an academic response, there are a few answers:

1. Because you sinned against an infinite being, you deserve an infinite punishment.

People draw the differences between killing a cockroach, killing a cat, killing a man, killing a baby, and killing a pregnant woman. As the being increases in value, your penalty for offending that being increases. And God is infinitely higher than all, therefore infinite punishment.

2. Because you continue to sin in Hell (anger, malice, blasphemy, evil thoughts) your punishment is self-perpetuating in Hell.

This also makes sense. Because Christ went into Hell for only 3 days and 3 nights, to pay for the sins of the whole world. And because it is impossible for Christ to sin, he never sinned while in punishment. Therefore, after a finite amount of time, “the grave could not hold him” and he rose to life.

These reasons are true, but I feel they are lacking in explanatory depth. We need to *understand* why God feels that it’s right to do this. And I think that is precisely the problem, I don’t think that it is possible for us to *understand* such things, to any satisfying depth. As a Christian, the best way to cope with this is to ask for God to remove the terror of Hell from your heart. “For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (2 Timothy 1:7). God is faithful to answer that prayer. I do, however, draw a distinction between fearing Hell and having a burden for souls. This book is written to convince you to not burn in Hell, as silly as that sounds. People are so blind, that they have to be persuaded to not take the risk of burning in Hell for all eternity. With that said, the remainder of this chapter will try to shed some light as to how all this is true.

Hell Explained

In the beginning, God created man in his own image and likeness. This could mean that man has freewill and is an eternal soul. Even so, man is not like God. God is described as the creator, eternal life, pure strength, security, peace, joy, comfort, pure light, and all good things (entire Bible: too many sources to cite). God made man to enjoy these attributes of God. But for man to freely enjoy God, he must have the ability to do otherwise. This is demonstrated by the inclusion of the tree of the knowledge of good and evil, in the garden of Eden.

In the book of Genesis, God allowed the tree to exist in the garden because otherwise, it would be impossible for man to disobey. And if man could not disobey, then man has a form of contrived autonomy, but not freewill. Man could not have done otherwise, *even if* the desire is in his heart to do so. The Bible says that God “desirest truth in the inward parts” (Psalm 51:6).

Furthermore, the Bible describes the eyes of the Lord as going to and fro, searching for those whose hearts are “perfect toward him” (1 Chronicles 16:9). We can only be perfect toward God by faith and not by wrought obedience. Our works are never perfect, but faith reaches into the absolute. God, from the beginning, has always sought faith in the heart of man. It seems that in order for man to freely love and trust God, there would have to be a way for him to do otherwise. In the garden, the only rule was to not touch the tree. The tree of knowledge of good and evil is then exactly as its name suggests: as soon as you touch the fruit of that tree, the fruit of your action is knowledge of good and evil. It gives you this knowledge by introducing evil i.e. your sin, which is disobedience to God (who is good). That is why Adam and Eve hid themselves from God, because God is good, and they were now made evil by their sin. Therefore, whether you believe the genesis account to be literal, metaphorical, or a combination of both; it follows that the tree had to exist alongside man, because it’s a required part of Man’s freewill.

When people say that Hell is separation from God, most do not really appreciate what that entails. It is the most intolerable thing that could ever happen to anyone. So much so, that when Christ was crucified, he echoed the Psalmist by saying, "My God, My God, Why Hast Thou Forsaken Me?" (Psalms 22:2, Matthew 27:46, Mark 15:34). Christ bore the sins of the whole world on the cross. The separation that would have been imposed on man is so extreme, that it eclipses the physical pain of the scourging and of the crucifixion.

Once man strays from God, we are immediately cut off from all of God. God is not divided (1 Corinthians 1:13). We cannot enjoy some of God’s attributes such as joy, peace, and strength, without having all the rest of God. These virtues and all desirable things are an extension of the very nature of God. These things do not exist as some abstract thing, outside of God. The Bible makes unequivocal statements like God is Righteousness, not just that he is righteous (1 Colossians 1:30). You cannot have righteousness, without having God. When Adam and Eve disobeyed God, they died because they were divorced from all of God. They believed the devil, which means they have rejected the truth. Jesus Christ is “the way, the truth, the life” (John 14:6). That is why when they decided to stray from the truth, they also

strayed from the life; therefore, they died. God is also mercy (Psalm 130:7). If you refuse the mercy of God, Jesus Christ, you will be in a state of existence where there is no mercy. Not a single iota of mercy. It's unfathomable. Therefore, Hell exists by definition. Hell is a "bottomless pit" because it is a God-sized vacuum.

God made man to walk with him in the cool of the day. And Hell was made for the devil and his angels. The way the devil went to Hell is not the same as it is for man, seeing how the devil was ever before the throne of God. There was no snake to beguile him, he was that snake. There was no temptation, except that which he has of his own. He has absolutely no excuse. The devil is the epitome and inventor of evil; so much so, that he became evil even though God had originally made him good. The devil is the originator of all darkness, lies, hypocrisy, and death. When the devil sinned, that caused a rippling effect through time. God knew that his sin would result in Hitler, terrorists, mass murderers, and all evil things conceivable. In fact, there are evils that came about that not even God could conceive on His own.

Jeremiah 19

5 They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind

When the devil sinned, it indirectly resulted in scenarios like the one above. Where people were sacrificing their new born babies alive, to Baal, through fire. The Carthaginians and Phoenicians were known for this practice. The babies would cry as they were cooked alive. These barbarians would beat drums and play flutes to drown out the cries, because even they knew it was wrong. God is justified in allowing for Hell, especially for these barbaric savages.

Without appealing to the mercy of God, you are left with nothing but righteous indignation and wrath, in Hell. There is no place in the universe that you can hide. If you do not abide in the shelter, in the mercy, in the shadow of the almighty (Jesus Christ) you are left naked before a pure white light that devours darkness. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Psalm 91:1).

God is a consuming fire (Hebrews 12:29). The kind of wrath that God has is akin to our anger and hate towards those unsavory characters that we all too often hear about in the news. The way people react in disgust toward Hitler, terrorists, and mass school shooters is but a fraction of the hate God has toward sin. The only difference is the infinite strength, power, and purity of God's hate. That is why the Bible says that it's a fearful thing to fall into the hands of the living God (Hebrews 10:31).

1 John 1

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all

There can be absolutely no darkness in God, no sin, no lies, no hypocrisy. Otherwise, God would cease to be God. That is why he is called the I AM THAT I AM. He changes not. It is logically impossible for God to overlook sin and accept your sin into himself. That is why God must vouch for you. The only logical way for God to accept you, is if you appeal to his mercy. Just as justice is an attribute of God, so is his mercy. God is the epitome of mercy. His mercy is unending. Mercy is such an inseparable virtue of God, that it is one of the most commonly used words strewn throughout the entire Bible. Even in the old testament, the Israelites had the Ark of the Covenant, which had a "Mercy Seat" placed on top. Man's only interface with God is on the grounds of mercy. Not merited favor, nor is God a respecter of persons; instead, it is on the basis of mercy. God offers mercy universally, to anyone who wants to believe. Even to those sick and twisted baby killers.

Therefore, to be saved, we must appeal to his mercy. Not to the law or to judgement, because then God is forced to deny you. You must know who God is, and appeal to his mercy only. That honors God, because He is merciful and yet perfect in every other way. But there are no other entries to God. You are not good enough, you are not light enough, not pure enough, not strong enough, not smart enough, you are not anything enough to even be spoken of in the same breath as God. You can only appeal to mercy in truth. That is why it's by faith in the grace and mercy of God (Jesus Christ).

The extremeness of Hell is a reflection of the binary nature of God. There are

no in-betweens with God, you are either saved or you are not. You either get perfect bliss or perfect torment. Life on Earth is the only "grace period" for man. After you die, you will either enter a world of pure light, or pure darkness. Earth is the only grey area we have.

This is portrayed by a lot of the blurry moral dilemmas that we face day to day. Like the infamous trolley psychological dilemma where you are given a choice of allowing a trolley to continue on its course to kill 5 people, or actively change the tracks to kill just 1. We have a hard time intuitively deciphering such things, because of our ignorance of absolutes. We even see this in the material world, where nothing we make is as it seems. When you draw a straight line, if you zoom in close enough, you see that there are deviations and a jaggedness to that "straight line." The Avogadro Project produced what we call the world's most round object, yet it's not literally perfectly round. If you get down to the size of the atom it's, once again, jagged and not perfectly round. This whole fallen world is like the Flintstone's in how nothing is perfectly round or straight. Everything is but an illusion of what we call it. Most things are more than close enough for our purposes, but nothing is ever as perfect as described. Even in Chemistry and Mechanical Engineering, we calibrate our work to within a range of tolerances. Technological and industrial advancement has led us to a point of extreme refinement, yet absolutes are still outside of our grasp. We are ever perfecting our crafts, in pursuit of perfection, yet we fall short. Even in math, infinity serves as a theoretical limit, yet there cannot be an infinite number of discrete objects. For example, the infinite divisibility problem says that we can continue to divide an object in half, take the remainder and divide that in half. In theory, you could do this forever; but in practice, you get to the point of an atom, which cannot be further divided. In this sense, it could be that the atom serves as a veil for this physical world. It prevents you from going into the theoretical\qualitative infinite, it prevents you from seeing God. In the Spirit world, there are only absolutes. God is pure goodness, so Heaven and Hell are the embodiments of those absolutes.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (1 Corinthians 15:50). God said that the Earth is cursed because of the fall. This curse sounds a lot like the second law of thermodynamics: entropy. Entropy is the reason why

the universe and all things therein will die, given enough time.

Romans 8

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

When we all die, this veil of space, time, matter (the veil of flesh) is removed and we are exposed to eternity, to absolutes, to God. It's almost as though while we inhabit these bodies, our souls\spirits are confined to the limitations of our thinking faculties that operate in time, in accordance to the laws of nature. That our thoughts are restricted to the things of this world, to finite things. It's because of man's inherent limitations that after a certain point, faith is required to grab hold of the absolute. Paul calls this the infirmity of the flesh.

1 Corinthians 13

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known

1 Corinthians 15

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

Life on this planet is currently in a state of ignorance and blindness. “And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind” (John 9:39).

We are all ignorantly deriving benefits from God, even without acknowledging him. People think that they will have a second chance in Heaven, or the afterlife to acknowledge God. But the Bible says that it is appointed to man once to die, and then the judgement (Hebrews 9:27). The veil of decision making is now. It's today.

2 Corinthians 6

2 For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.

Besides, the point of the Earth is to make it possible for man to believe in him, of their own freewill. God desires faith from man, but not out of coercion. We live in a world filled with both light and darkness. There are enough delusions and lies in this present world to convince you to *not* believe in God. Yet, there are even more compelling reasons to believe that God exists. God desires man to come to him, of his own freewill. God did not create the Earth to make a pleasant habitat for his little creatures. No, God created man in his own image. God desires that all men seek him.

Acts 17

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of

your own poets have said, For we are also his offspring.

If God were to force people to come to him in the end, then why does God allow any evil to happen in the first place? Why would God even allow the world to continue as it is, if that were the case? He might as well have created robots to do his will: never to do evil, never to sin, never to suffer. But we see that suffering is a part of this world, because of the freedom that man has. If God would not prevent you from doing evil unto others, then he will not force you to believe on him.

One may ask: **why doesn't God just annihilate people who refuse to believe on him? Why allow man to go to Hell forever?** I think that the answer to this is because it may be impossible to destroy the soul of man. That man has an immaterial soul that cannot cease to be. If this were the case, then there remains only Heaven or Hell for man in the afterlife. That is why it's not impossible for a good God to create Hell. In fact, Hell would exist by definition. If there are free creatures that leave God, and refuse to be redeemed by God's mercy, there is nowhere else for them to go. There is nothing but the polar-opposite of God's goodness left those that refuse to be saved.

One may object by saying: **Why doesn't God just create an Earth for those that do not want to be saved, so that they are not in Hell for all of eternity?** The answer is that nobody wants to live forever, on the Earth. Some would like to live for a long time on the Earth (maybe several hundred years). But given enough time (think a few million years) you would grow unimaginably tired and worn out of living. Even if you were in good health and do not age, you would become bored and sick of everything that the world would have to offer. Depression, lack of fulfillment, and a numbness sets in. You grow weary of all the mundane things of life. Yet you continue to go on. You have tried everything there is to try. There is nothing new under the sun for you. There are no new stimuli that can satisfy you, yet you continue to go on. Now take that to a few trillion years. You long for completeness, for closure, but it eludes you. And again, to a few quadrillion years. How about a couple googolplex years? Take that to eternity. Exactly, that would be Hell. Hell is like the life that man currently lives without God, just placed in eternity. That is why life without God becomes Hell. Especially

if you live long enough to exhaust all of the pleasures this world can offer.

Revelation 9

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

Without God, man would be left to his own devices. And he would devolve into Hell itself. His desires would never be fulfilled, because God is the ultimate desire built-into every man.

Psalm 9

17 The wicked shall be turned into hell, and all the nations that forget God.

This idea is supported in the Genesis account of Adam and Eve's banishment from the garden:

Genesis 3

22 And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

God drove man out of the garden, out of mercy, so that he would not eat of the tree of life; so that man would not live in his fallen state forever.

Because that would be as undesirable as Hell, if not Hell itself. Instead, God drove man out and put a "flaming sword" and Cherubims to "keep the way of the tree of life." This imagery is exactly like what is displayed in the last book of the Bible, Revelation. Christ is pictured as seated on a throne, with Cherubims flying around his throne; just as there are Cherubims about the tree of life. Furthermore, the Cherubims and the sword are placed at the east of the garden of Eden; just as the sun rises in the east. Which is why Christ says, "I am the root and the offspring of David, and the bright and

morning star" (Revelation 22:16). Christ is life, he is that tree of life. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Which is why Christ told his disciples:

John 6

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

This metaphor is really talking about Christ as the tree of life. To inherit eternal life, man has to eat from the tree of life. To eat from the tree of life, is to believe the gospel. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63).

Not only is Christ the tree of life, but he is also the way to the tree of life. That is why Christ says "I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture" (John 10:9-16). That is why there is a flaming sword that "keeps the way of the tree of life." God is giving man a chance to enter into eternity, preserved in God's own righteousness (Romans 3:22). The way to the tree of life is by grace, through faith. Jesus Christ is grace (Titus 2:11). God is bound by his word, that "flaming sword" is the word.

Hebrews 4

12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

John 12

44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

And so, that is the condition that we are all currently in. If, at the end of your life, you approach that tree of life, you will be met with that flaming sword. That sword is the word of God. If you come unworthily (without ever having believed in Christ) you will live forever in torment, in Hell. But if you come to that tree of life, having believed in Christ, you will live forever in Heaven.

God is bound by his word to judge in this manner.

Isaiah 55

8 For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

At the end of time, everything will be brought back to God, who dwells in eternity. Who will render to everyman according to his works. Those who believed have inherited Christ as their works, therefore their works are perfect and they are rewarded perfection. But those that refuse to trust Christ will assume the burden of their sins.

Philippians 2

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Those that are saved, have eaten of the tree of life, at the accepted time. The saved have already bowed the knee and have inherited eternal life. Those that refuse, will bow the knee eventually, but the fiery sword of the word will slay them with everlasting destruction.

Revelation 14

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Note how this is done *in* the presence of the lamb and contrast that with what Paul writes in **2 Thessalonians**.

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction **from the presence of the Lord**, and **from the glory of his power**;

The unsaved are punished with everlasting destruction *away* from the presence of the Lord, from the glory of his power. The glory and power of God is the gospel, as described in Romans 9:23 and Romans 1:16. While in Hell, the gospel cannot help you. This happens because God is no longer your Lord in Hell. He is still Lord, and you will bow the knee, but you did not do what God told you to do. God gave man 1 commandment: believe on the Lord Jesus Christ and thou shalt be saved. Those in Hell refused, and so God is no longer their Lord in that capacity. He leaves them to themselves. Yet they are described as being punished in the presence of the lamb.

Luke 19

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

Christ is the lamb slain from the foundation of the world. Offered to everyman, freely, yet they refused. The grief that people have in Hell is the knowledge that they could have been saved, yet they foolishly declined. And the degree of punishment can be measured by how closely they came to the knowledge of truth, yet refused to believe. Which is why Christ wept over those cities where he had done miracles. He said that it would be more tolerable for Sodom and Gomorrah than it will be for them, because those cities did not have Christ so blatantly performing miracles before their eyes. Therefore, regret is at least part of the torment of Hell. They were in the presence of the lamb while on Earth. And once more in Hell. Yet he is of no use to them because the “acceptable time” has passed.

Hebrews 4

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

Isaiah 49

8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give

thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages

Hell is man going into eternity, without God. The gospel will not profit those in Hell because Earth is the only acceptable time. Therefore, Hell is the removal of God's mercy and good presence.

The unsaved would not obey the gospel, they would not believe. God's wrath is made known by his abandoning the unsaved. When God shows wrath, he does so by hiding his presence (Isaiah 54:8).

What about the fire and wrath? God is compelled (by his justice) to render unto man the just punishment for his sins. People like Adolf Hitler have inflicted torture and pain on innocent people. If God were to let them off unpunished, he would be unrighteous. God is the defender of the helpless and will deliver justice to those that have done such things. Still, God desires that all men be saved, and yet he is bound by his nature to respect man's will. If man refuses to return to God by grace, then man is accepting absolute punishment. Punishment that is poured out on all the unredeemed "without mixture" (Revelation 14). This is partly because man is not an island unto himself. We have all taken part in the sins of this world. By you simply existing, you are causing harm to everything and everyone around you. We live in a world of scarcity and it's akin to a zero-sum game. If we look at how every act has a rippling effect far into the future, all of our collective actions are extremely destructive. For example, by not raising Hitler properly, his parents are indirectly responsible for the atrocities that ensued later on in Adolf's life. Even though, at the time, the ideologies that Hitler was exposed to may have seemed harmless, they eventually resulted in mass catastrophes. That is why the Bible says, "whatsoever is not of faith is sin" and "to him that knoweth to do good, and doeth it not, to him it is sin" (Romans 14:23; James 4:17). In order for one to live a perfect life first requires omniscience, to know all of the possible outcomes of all actions, and then obedience to that knowledge. We are not God, so we are all guilty of sins. That is why salvation is based solely on faith. God is looking for those who "doeth truth" who recognize that they are not righteous. If you refuse, then God is compelled to render punishment. Because God is omnipresent. He is everywhere, and there is nowhere that you can sin and then hide away

from the presence of God. That is why there is positive retribution based in God's perfect, righteous indignation. And God has reserved wrath for all people that have sinned and yet refuse to believe the truth. God cannot look upon sin, and will render unto these people, the wages of their works. Hell is the wage of sin. It's a place of unbridled, unmixed, indignation poured out on anything that is not redeemed by the gospel. Hell is the end result of being left desolate, being abandoned forever, being made an enemy of God himself.

Man will step into eternity one day, and will receive either blessing or cursing. There is no alternative.

Deuteronomy 30

19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

Just like Noah's Ark, a flood is coming to wash the whole world away. The only way of escape, is by entering the ark. It doesn't matter who you are: if you are in the ark, you will be saved; If you are outside of the ark, you will be damned. There is no alternative. It is black and white. Life and Death. Blessing and Cursing. There are no in-betweens.

Jesus Christ is the ark. That is why he says, "Come thou and all thy house into the ark" (Genesis 7:1). He didn't say go into the ark. He said *come* into the ark, Christ is the ark.

Matthew 11

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

How do you go to God?

Acts 16

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

There really is no good reason to go to Hell. I suggest you do not go there. You may ask **why couldn't God have made man, or the world, in such a way that Hell did not exist? Or in such a way that we would not be in this predicament?**

The ultimate answer is in this prayer.

Luke 22

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

While the immediate context of his prayer is in regard to the crucifixion, this passage gives an account as to the nature of atonement. That, there is no other way for man to be saved. If God could annihilate man, he would have. If God could force a free creature to believe, he would have. But these things are logical impossibilities and/or they are not possible for some logistical reason. We do not need to know exactly why. It is just a fact. Like gravity. We do not know how or why gravity works, we just accept that it does. Likewise, God is telling us, there is no other way for man to exist and be saved.

Remember, we are not talking about a finite being who has to respond to circumstances, as they present themselves. God is fully aware of all possible outcomes, of all events that could ever transpire in the world, at all times. That's why when Christ prays, his prayers are loaded statements. Because he already knows everything, he is just revealing these deeper truths.

When Christ prays in Gethsemane, his prayer reaches outside of time, before creation. God could have avoided this situation, if it were possible. Especially since it is his own will to avoid this. God would have made the cup pass, if it were possible. But, it is not possible. Therefore, regardless of the

mechanism or the reason why, we are just left with the answer: It is not possible for God to have created man in any other way. Hell is the necessary cost of creation, and Christ bore that cost on the cross.

The severity and permanence of Hell is made clear in the infamous passage about the rich man and Lazarus:

Luke 16

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let

them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

This passage shows how that the rich man was sent to Hell and could see Lazarus a far off. I doubt this to be a literal representation of Hell: that those in Hell could behold people in Heaven, and vice versa. But the point is that at the moment of death, the rich man lifted up his eyes in Hell. Hell is a place of fire and torment. And now the rich man is made to beg for a drop of water from Lazarus. And he will never get that drop of water. Abraham, who represents God, would like to help; but says that there is a **great gulf fixed**, such that no man can traverse across from *either* direction. The great gulf fixed is most likely symbolic of man's decision, of his freewill. It is logically impossible for God to force a free creature to come to Heaven. The person has to make that decision prior to death. After death, their eternal state is set in permanence. God cannot do the illogical: he cannot force you to freely go to Heaven. Same with those that are saved. Once saved, you cannot perish. Otherwise, the word saved would lose all meaning. Saved means that you are preserved, you will not perish. Therefore, it is logically impossible for Lazarus to go to Hell, in order to deliver that drop of water. Hence, the great gulf fixed: "so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

Therefore, believe in Christ. Even if you do not like God, it's smart to just accept the way of escape. There are a lot of things in life that are imposed upon us. Some people are born without arms and legs, some with mental disabilities, some people are white, some black, some are abandoned as children etc...

There are a lot of brute facts that are just imposed upon us. The existence of Hell is just one more thing that exists. Think of it like the moon, or the planets. It's just something that is there. There is nothing that you can do to undo the fact that it exists. You cannot wish it away. You cannot ignore it. Or you could, but that doesn't change the fact that it exists.

If you are sane, you will take the way of escape. God does not ask for you to be perfect, to live a certain way, to tithe, nor does he ask you to attend a church every Sunday, or to do good deeds. No.

All that God asks is for you to accept the free gift of eternal life.

You may object by saying that this is coercion, you have no choice but to believe in order to avoid Hell. Yes, this is the true. Not the coercion, but the fact that you have no choice if you believe these things to be true. You are impelled to accept Christ, given the facts at hand. But you aren't really coerced, because you can choose to not believe in any of this. You could ignore all of this and go about your life in ignorance. **But in the end, you will go to Hell!** Your subjective beliefs will take a backseat to object fact, once you lift your eyes in Hell.

If you are sane, you will play it safe, you will bow the knee now, and accept eternal life and Heaven. Because you have nothing to lose and everything to gain by believing. Contrarywise, you have nothing to gain, and everything to lose by denying the gospel. You should just believe in the gospel, just in case it happens to be true.

God is holding out his hand, asking you to get your ticket punched. Just take it.

Proverbs 22

3 A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

Once you enter Hell, you will regret it 100% immediately, and forever. It doesn't matter who you are. It is an objective FACT that you are going to wish that you believed while on Earth. It is the ultimate fail of all time. There is no return. It is permanent. It is unchanging. It is the worst thing that could befall a man. As soon as you go to Hell, you are going to want to beg God to get you out. You are going to wish for the chance to beg at the feet of the Son of God, but it's too late. You are going to weep over the fact that you didn't just take a second to ask God for forgiveness. All of your pride will go out the window, the moment you go to Hell. Where it would have been offensive for you to grovel at a man's feet on Earth, would be your only wish

in Hell. You would wish that you could go back to the mercy seat (Jesus Christ) and grovel for your life. Sad thing is that God does not ask for begging, he just asks for you to be a reasonable person, and believe the truth.

In Hell, you will weep, and gnash your teeth for all eternity. All of the experiences you had that were pleasurable will have faded away in their glory, but remain to haunt you. You will also remember all of the chances that you had to believe and go to Heaven. You are dispossessed of all your accolades, of your family, of all your things. Nobody will remember you. You are kept isolated in “outer darkness.” You are left alone with yourself and the wrath of God.

And you have no excuse. It’s not a game. There are no parties in Hell. There is only weeping, wailing, and gnashing of teeth in Hell (Matthew 13:42). There is no light in Hell, no air in Hell, no water in Hell, no peace in Hell, no joy in Hell, no rest in Hell, no sleep in Hell, no breaks in Hell, nowhere to sit in Hell, no mercy in Hell, no pride in Hell, there is nothing except for righteous indignation and wrath in Hell. You will be utterly humbled. But it’s too late for this to make a difference, you are merely brought low because you *are* low. It’s just that in Hell, this becomes self-evident. Therefore, believe the gospel and escape Hell.

John 5

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

John 14

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

You might then ask: **Why would God create the world knowing that this would happen? That some would go to Hell?** To that, I say I don’t know. There are times when I think of the terror of Hell and how bad it is for those that are there. I sometimes wish that no created thing ever existed, for the sake of those that would invariably choose Hell. At the same time, there is

no excuse for anyone in Hell. Salvation is free, and yet they refused.

Ezekiel 33

11 Say unto them: "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

That's my question. Why do people choose Hell? Just believe in Christ and go to Heaven. It is evil and self-destructive to deny the truth, and choose Hell. But people are "stiff-necked" as the Bible repeatedly testifies.

Knowing the omniscience and goodness of God, I can only surmise that on balance, the cost of those in Hell is worth the benefit. That the reward of eternal life for those that receive it heavily outweighs the suffering that is self-inflicted for those in Hell.

Romans 8

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

If Hell is unimaginably terrible, then Heaven is unimaginably good. If the agony in Hell is complete, then it follows that the joy in Heaven must also be just as, or even more complete. The problem a lot of people have with envisioning Heaven is that we are too comfortable here on Earth. We think Heaven would be like the Earth, just slightly better in some ways. The devil is at work in this world to try to make people forget God in this regard. He allows certain innovations and worldly pleasures to be accessible, to make the Earth more and more comfortable. Devil worshipers use the old adage "as above, so below." And we see some of this with the technological advancements, and increases in longevity, and comforts. But this is flawed. Heaven is nothing like the Earth. Heaven is the apex of the fulfillment of all things. Heaven is unimaginably desirable. The most fulfilled life lived by the most rich, well-traveled, well educated person on Earth **is Hell**, contrasted against Heaven. That is how good Heaven is. It is the polar opposite to Earth and Hell.

So, who are they that reject God, to prevent God from blessing the rest of us

with Heaven? Heaven is so good and so desirable, that you would thank God for creating the world. For having created and saved you. For giving you life, even if it means that some people are in Hell. Especially since God has done everything he could to redeem all people. Even entering creation, itself and speaking with man face-to-face. He even wrought miracles, and some still choose death. What more could God have done? Should he force man to believe? But if he were to do that, then we are back to having puppets instead of human beings.

And it's not as though God created man solely for himself. God is wholly independent. He does not need us, like we need him. It's not as though God creates man to damn man, and that somehow glorifies God. No, the Bible says that it's God's desire to fellowship with man, and to bestow us with exceeding riches of grace and kindness (Ephesians 2:6-7). Even at his crucifixion, God had joy in the midst of the suffering, because of what he will do for us. "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:2).

Zephaniah 3

17 The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

God created man, for man to enjoy God. Hell, is the necessary cost and byproduct of man's foolishness.

What about people that have never heard? I answer this question in more depth, in another section. Because, this touches upon freewill, God's foreknowledge, his sovereignty and how he judges man's knowledge. The answer, in short, is that nobody is eternally wronged. Because Abraham never heard the name Christ. He didn't even have a Bible. All he had was himself and God. Yet he believed. In Romans 2, it says that man is without excuse. If there is a person who would believe, God would make sure that they believe what they must to be saved.

How could you enjoy Heaven when you know that there are people in Hell? Heaven is not a place like Disney Land, where it is enjoyable because of

some knick-knacks, bells, and whistles. No, Heaven is enjoyable because God is the personification of joy. Once in Heaven, it's literally impossible to have anything but satisfaction, joy, and bliss forever.

Revelation 21

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Hebrews 8

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Isaiah 43

25 I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

Revelation 22

1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

1 Thessalonians

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

2 Corinthians 2

9 But as it is written, Eye hath not seen, nor ear heard, neither have

entered into the heart of man, the things which God hath prepared for them that love him.

There will be no remembrance of the former things that could defile our conscience or hearts, in Heaven. That would include knowledge of those in Hell. They chose to go there, and their memory will die with them, in Hell.

This discussion of Hell has spilled into many areas of theology. There is a wide breadth of knowledge that has to be strewn together to make sense of the reality of Hell. Still, it is difficult to grasp how serious, epic, and imminent Hell really is. **There is nothing that could ever have any significance to you, if you end up in Hell. Therefore, avoiding Hell has to be the main objective of your Earthly life. You can fulfill that objective in a single moment of time, by believing on Jesus Christ.**

Mark 8

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

This is the meaning of life, the gospel. And so, I will close out by giving you the gospel one last time, in this chapter:

John 11

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

How to Read the Bible

Hebrews 4

12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and

spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

After studying the various denominations, Bible teachers, and cults in Christendom, it has become abundantly clear that few people understand the truth. The truth is kept in the Bible, but most people twist the word of God; one way or another. There are few Bible expositors that hold to the truth, and divide the word of God correctly. Basically, I have come to the conclusion that most people do not understand the word of God.

I do believe however, that the word of God is perfect. The Bible is God breathed, without error, and is preserved in the King James Version, in English. I cannot speak or vouch for other languages. Though I am sure that God has preserved the word in other languages as well.

The first mistake you can with the Bible make is to claim, or feel as though, you must know all that the Bible says. This error\heresy will severely stagnate and or pervert your knowledge of the Bible. Trying to force yourself to understand everything that is in the Bible is foolish. Some people are too afraid to declare that there are things in the Bible that they do not understand or know. And they are hellbent on trying to mold the Bible into a system of theology of some sort. Sometimes, people “come to the faith” without knowing that salvation is by grace. I put “come to the faith” in air-quotes because if they have never believed in the grace of God, then they are not in the faith. But I will move on, for sake of argument. These people (that are of works) feel compelled to make sense of everything that the Bible says. Why? Because their eternity is staked on it. If they have to do things to please God, they have to know what all of those things are. Therefore, they pour themselves over the Bible constantly, and yet they never come to the knowledge of the truth. They are: “Ever learning, and never able to come to the knowledge of the truth” (2 Timothy 3:7).

And all of this is vain. Because there are things in the Bible that we could never figure out on our own. We can never, by searching, find out God. We can only absorb the truth when God reveals the truth to us. And he will reveal what we need to know, when we need to know it. An example of this is the story of Hagar and Sarah in Genesis. In Genesis 21, Abraham cast out Hagar and her son Ishmael, once Isaac was born. And that is the extent of

our knowledge of this text, so far as our wrought\mere reading comprehension is concerned. But we know that this whole story is an allegory. We know this **only** because Paul told us the real meaning of these events in Galatians.

Galatians 4

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

Please tell me, how many of you would have known this to be an allegory by mere exegeses of the book of Genesis? Exactly, none of you. Men herald exegesis and hermeneutics as the go to means, by which they seek to find out God. These techniques are often touted as the golden standard of Biblical study. To exegete the Bible is to interpret scripture by using the

immediate context, and historical background of the passage in question. Exegesis is like trying your best to keep your biases from "polluting" the truth of the scripture. This sounds good, on the surface, but is a fatally heretical practice.

The truth of the matter is that the Bible is a closed book. It cannot be understood, unless you already know the truth. Does this sound wrong? Well, it's not. You cannot understand the Bible, unless you first start with the book of John, where the gospel is given plainly. With the gospel in mind, you can understand the rest of scripture. If you search the scriptures thinking that you can study your way to God, you will never understand anything. The Bible says the following:

2 Corinthians 3

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

Isaiah 29

10 For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I

pray thee: and he saith, I cannot; for it is sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14 Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

That “marvelous work” is the gospel, which is by grace. The question then becomes, how do you know the truth? By faith. First by hearing the gospel, and then by believing it. If you adhere to, and be not moved from the gospel, you can unlock the rest of scripture. The gospel is most plainly written in **John 5:24**: “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” This statement is completely true, no matter whatever else you may read in the Bible. This is the key to unlocking the scriptures. “Heaven and earth shall pass away, but my words shall not pass away” (Matthew 24:35).

If, instead, you yield yourself to the surface reading of every passage, you will end up with confusion. And you will be “tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive” (Ephesians 4:14).

That is why “Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (John 14:23). You need to hold onto what Christ did on the cross, never to let it slip, by any means. “By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain” (1 Corinthians 15:2). To believe in vain is to believe many things about Christ, without ever believing that he paid for all of your sins. If you have never believed the gospel, your faith is vain. But if you keep in

memory the truth (that whosoever believes in Christ is saved, and will never come into condemnation) then you are saved. And not only are you saved, but you will be able to make sense of the rest of the Bible.

The book of John is the one of the few books in the Bible that is written plainly. It's like a manual that is written so, "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). The other scriptures (such as Matthew, Mark, and Luke) require eisegesis. Does that sound heretical to you? Well, that's because of all the brainwashing that this world puts you under.

Matthew, Mark, and Luke are the synoptic texts of the Bible. They contain some of the sayings of Jesus Christ, most of which are shrouded in parables. A lot of blind, foolhardy, so-called teachers say: "Jesus used parables because parables are nice, memorable teaching tools!" and that, "parables are useful ways to easily convey a message"... WRONG! Not even Christ's disciples knew what Christ meant by his parables, at times.

Matthew 13

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

Christ said it is given to us to know the mysteries of the kingdom. Who are we? Believers in Christ! That means, you have to know the gospel, then the parables will make sense to you.

You see, a parable is a puzzle. All of the pieces are there, but it is still a problem that requires your input. It requires you to piece the puzzle together. You must also have a picture of the end result, before you go about assembling the pieces of the puzzle. The gospel is that picture. The gospel is: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Romans 4:5). If you know that this is true no matter what, you will know how to conform the parables into shape. And when you do this, you will come out with the most

coherent understanding that you will ever hear taught. You could read hundreds of different commentaries on the Bible, and you will never come out with a better understanding than the one that you get by holding to the gospel.

What you will find with most Bible teachers (who ought not teach anything) is that they would exegete the parables to their own detriment. Or they just gloss over them. For example, in John chapter 3, Christ told Nicodemus: “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit” (John 3:8). Modern day false teachers would pay God lip service, by saying things like: “isn’t it wonderful?” or “The Spirit of God is like the wind, it goes where it wills,” or some other equally pathetic interpretation. They like the flowery ring of it, and so they chalk it off as God being poetic. But God spoke these words for our edification.

Here is the real meaning of that parable:

This parable centers around Christ’s conversation with Nicodemus. Jesus told Nicodemus “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God” (John 3:3). Nicodemus then said, how can a man be born when he is old? Can he enter a second time into his mother’s womb? Then Jesus said:

John 3

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

What Christ means by this statement is: “that which is flesh is flesh,” “that which is spirit is spirit.” Which means, that a man’s actions and behavior is of the flesh. And the flesh will eventually die and go the way of all the Earth. To be born again, is to believe the gospel. When you believe the gospel, you are born in the spirit, which is invisible. Not to be associated with the flesh, nor

with the works of the flesh. These are to be kept separate. And what is the evidence that you believe the gospel? What you profess! That is why you can hear the wind, but you cannot see it. In fact, Christ said that you, “canst not tell from whence it cometh, and whither it goeth.” Which means you cannot even predict who is saved or not saved, based on outward appearance or conduct. All you can do is hear the wind; hear what a person says about Christ. This coincides perfectly with Romans 4:5, which says that God justifies the ungodly. And also with Romans 10:9 where Paul says, “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved” (Romans 10:9). Therefore, a person’s behavior is no indicator of their salvation. You can only judge by what you hear: what they profess about Christ. That is the meaning of that passage. A real Christian is someone who believes that Jesus Christ paid for the sins of the whole world, such that whosoever shall call upon the name of the Lord shall be saved (Acts 2:21). And this parable about the wind establishes the precedent and context for the most famous verse in all the Bible:

John 3

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Now, when we read “whosoever,” we know that Christ *really* does mean **anyone**. It does not matter what they look like or what they may have done.

“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” That is why James 2 tells us not to be partial, and not to condemn people based on their outer appearance or conduct.

Another example, is the parable about the wolves in sheep’s clothing.

Matthew 7

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

People often misinterpret this parable to say that you have to be good, in order to be a sheep. And that if you behave badly, you may be a wolf in sheep’s clothing. This interpretation is completely wrong. You can tell because it contradicts the gospel. If you believe the gospel, this interpretation is either false or there is a contradiction in the Bible. We take on faith that the Bible is perfect; therefore, we throw this interpretation out. And if you do, God will guide you to chapter 12, where Christ says:

Matthew 12

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

God is saying that out of the abundance of the heart, the mouth speaks. And

in the preceding parable, false prophets are wolves dressed in sheep's clothing. Which means that outwardly, they appear as unto sheep: both in looks and conduct. But inwardly, they are wolves. By inwardly, we are talking about the heart. Therefore, we can know who they are by what they say. Because, "out of the abundance of the heart the mouth speaketh." Therefore, the parable in Matthew 7, is saying to **scrutinize** what they say. What they profess about Christ makes the difference as to whether they are wolves or sheep. And this makes even more sense when you consider that they are false prophets, who "prophesy" things about God. So, the fruit in that parable is their profession of faith. And Christ is said to be the *Logos*, the word of God. So, we need to hear God's word from someone, to see if they are of Christ. And this interpretation agrees with the gospel perfectly. So much better than the way these false teachers twist it. It even coincides with what Christ said about Pharisees.

Matthew 23

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Calvinists, in particular, would twist this statement to mean that you have to bear fruit, otherwise you may not be a true convert. And so, they build a doctrine called sanctification, which they say is a process. They claim that once you are saved, God will slowly, but surely, conform you into the image of his son. And that you have to work to make your conduct reflect that you are saved.

Once again, this sounds palatable. It sounds correct, but it is heretical. Remember, the serpent was more subtil than any beast of the field which the LORD God had made" (Genesis 3:1). And what did the serpent do to trick Eve? He cast doubt on what God said: "ye hath God said?"

And God said, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:21). Therefore, I reject anything that comes against this, no matter the source. No matter how convincing it

sounds. I throw it out, because it is contrary to sound doctrine, it is contrary to what Christ did on the cross. Calvinists would try to guilt you into entertaining their doctrine. They say things like “don’t you believe God?” or “you have to properly exegete that verse,” or “don’t you want to know the whole counsel of God?” They think that they are leading you to truth, that they are more discerning than you are. But it is nothing more than a bunch of devil talk. “Ye hath God said?” This is the primary strategy of the Calvinist. Christ calls these men, who cannot see the gospel and yet teach a false gospel, blind leaders. They “be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch” (Matthew 15:14).

Sanctification is not a process, it is not a doctrine. It is an event. God sanctifies you one time, when you believe. And you are saved by Christ forever. Sanctification means to separate, put aside, to set apart. God divides his sheep from the goats. That is sanctification, it is God preserving you forever. You cannot see it with your eyes. That which is flesh is flesh, that which is spirit, is spirit. Sanctification happened 2,000 years ago on the cross. Sanctification comes as a result of believing the gospel. Once you believe in Christ, you are saved, sealed, and sanctified, all at once. It is supposed to give you peace, not make you work. That is why in Hebrews, it is written as a once-for-all act.

Hebrews 10 (KJV)

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

14 For by one offering he hath perfected for ever them that are sanctified.

But in new fake Bibles, which heretics love, they twist this verse.

Hebrews 10 (NIV)

14 For by one sacrifice he has made perfect forever those who are being made holy.

There is a *massive* difference in meaning here. God says that you are perfected forever, by 1 offering of Christ. But in the NIV, it says you are being made holy... presumably by your works.

This is so dangerous. The gospel is the difference between Heaven and Hell. I would not play games with it! That is why the KJV is the only Bible version that can be trusted. Because, when it was translated, the scholars worked on merely translating and *not* interpreting the Bible. You know they did a good job, because of all the apparent, superficial contradictions that exist. Like James 2:26 and Romans 4:5. If you were to take the superficial reading of both, it would be contradictory. Yet, the translators of the KJV did not attempt to harmonize these contradictions by changing out the words. They just let them be, and translated them; perhaps, not knowing how these scriptures fit together. They merely converted the words into English, exactly as they are presented in the source manuscripts.

Modern Bible perversions try to make sense of the Bible on your behalf. They do not translate, instead they interpret the Bible for you. They do this, because they do not understand the parables. They do not understand the parables, because they refuse to hold to the gospel. They think the parable of the sheep and goats means that we have to be “good,” else you are a false prophet. They think that the parable about the good tree, means that you have to be good, else God will cut you down. They are eating from the tree of the knowledge of good and evil. They also do not take account the parable of the wind. Instead, they think that people are saved by “being made holy,” or they introduce works and behavior somehow. This is heresy, this is doctrines of devils. That is why they are constantly updating their false Bibles.

The Bible is not an easy to read book. In fact, the Bible says:

1 Corinthians

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual

things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

The Bible is the word of God. And Jesus said:

John 6

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

We have to keep God's words, because they are spirit and they are life. Just as John says in 1 John.

1 John 3

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

How do you know you love the brethren?

1 John 5

1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

5 Who is he that overcometh the world, but he that believeth that

Jesus is the Son of God?

Faith is the evidence that you are saved. And if you believe God, you are born of God. And if you are born of God, that means you love the brethren; regardless of outward conduct or feelings. Because whatever is born of God (you) overcomes the world by faith. Even if you do not see any subjective evidence of it. It is invisible, by faith.

This brings me to another point. A lot of people tend to claim that if you really love God, you would want to "keep the whole counsel of God." That you would read Deuteronomy, and then be inspired to keep the law; or that you would read James, and that you would do works. All of this is more devil-speak. The reality is that *nobody* keeps the "whole counsel of God." That is just impossible. In order to keep the whole counsel of God, you would have to memorize every jot and tittle in the entire Bible. Once you have done this, you also have to know all of the revealed meaning behind all of the words, all at once. It's just not possible.

So, when a devil comes to you and says that they keep the whole counsel of God, tell them to go to Hell. Because they are hypocrites, they do not keep the whole counsel of God. Nobody does. And if we are disposed to cherry-picking verses, you had better pick: John 5:24, Romans 4:5, John 3:36, John 3:16, Ephesians 2:8-9, Hebrews 7:25, 1 John 2:2, 1 John 5:9-13, John 6:40, John 6:29, Acts 2:21, 2 Samuel 22:3, John 6:35, John 7:37-38, John 10:28, John 14:11, Acts 16:31, Romans 10:9, Romans 10:13, 2 Timothy 2:3-5, 1 Timothy 1:9, Titus 3:5, Revelation 22:17, Isaiah 42:16, Isaiah 43:25, Isaiah 44:22, Isaiah 45:22, Isaiah 46:3, Isaiah 49:15-16, Isaiah 54:9, Isaiah 54:17, Romans 3:22, Hebrews 10:10, Hebrews 10:14, etc... I can go for days, and this is me cherry-picking verses.

And that's the point, I do not claim to keep all of the scriptures simultaneously. I do not try to balance grace with works. No, I just read the book of John and I believe it. Then when I go to other scriptures, I end up understanding them too. If I do not understand them, I leave them alone, I ignore them. And one day, those too will make sense. And when I do not "keep the whole counsel of God," I end up knowing more scriptures, and more truths than all of these exegetical freaks that twist the Bible to their own destruction combined. And not only that, But I have peace with God,

because I have an easy message.

These false teachers say that they try their best to “keep the whole counsel of God.” Yet they, ironically, keep nothing. Because if they believe in works, then they don’t hold to grace (Romans 11:6). And if they do not hold to grace, and yet do not do works perfectly (James 2:10) then they are useless (Mathew 5:13). They do nothing. Therefore, “keeping the whole counsel of God” is just stupid Christianese vernacular that means nothing. You do not even need to know anything about the Bible. All you need is to believe that Jesus paid for all your sins, and you have eternal life.

Not only that, but we are fortunate enough to have the “whole counsel of God” summed up, very succinctly, for us.

1 John 5

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

The whole record of God, the whole witness of God, is kept in the gospel. If you believe Jesus Christ, you are saved.

Now, there are passages that you may not understand. There may be passages that seem to contradict the gospel. What do you do with passages like these? Leave them alone. Ignore them. Wait until God reveals them to you. In fact, Peter tells us of this principle in 2 Peter.

2 Peter

15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

Peter said to account, to presume, to assume that the longsuffering of our Lord *is* salvation. That God is so longsuffering, that we are as good as saved. That you cannot fall away. This is the gospel. Peter continues by saying that this gospel is the same thing that Paul tries to convey in all of his epistles. So, all of the books of the Bible speak of the gospel, and only of the gospel. In "which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Peter is saying that Paul's writings are sometimes hard to be understood. But we already know the ultimate meaning of those "hard things to be understood." That meaning is this: the patience of God is salvation. And so, I tell you the same thing. Do not be moved from the gospel. Even if you encounter things that are difficult to understand.

Never draw any conclusions that fly in the face of the gospel. The gospel is paramount and trumps everything else. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Corinthians 10:5).

In conclusion, I just want to say that the Bible is true, and when you humble yourself to the truth, God will reveal things to you. But do not fall for anything outside of the gospel.

John 10

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

Difficult Bible Passages Explained

There are many Bible passages that are hard to understand. The majority of them being parables. There are also passages and sayings from the book of James, Hebrews, and possibly the epistles of Peter that seem to contradict the message of grace. I will present a handful of these difficult Bible passages and give you the correct interpretations thereof. I do not plan on addressing every jot and tittle, as that would require a massive effort. Instead, the gospel is 100% true, no matter what you may read in the Bible. That is how the Holy Spirit will guide you into all truth, by holding to the gospel of grace. Because Christ said, “the words that I speak unto you, they are spirit, and they are life.”

Parable of the Sheep and the Goats

One of the most important parables in the Bible is the parable of the sheep and the goats. In Matthew 25:31-46 Jesus Christ presents a parable about how he will divide his sheep from the goats, at the end of time. This parable builds upon preceding stories, teachings, and parables about how it is difficult for us to discern the difference between Christians and non-Christians. Of how, from a distance, sheep look like goats. Especially as they are intermingled in the same fold. This harkens back to the parable of the wheat and the tares. That the wheat is of God, and the tares are not; yet they are in the same field and look alike. So, God will wait until the end of time, when both are matured to separate the wheat from the tares. Likewise, the sheep and the goats are analogous in how God will separate his people from those who look like his people, but are not. Therefore, at judgement, God will separate his sheep from the goats.

This parable is of particular significance due to the weightiness of the matter. This parable speaks on eternal judgement. And as such, many (if not most) Christian denominations interpret this passage as a means of including works as part of salvation. Some interpretations claim that you are

saved by works, others claim that works are an inevitable result of faith\salvation. The former is explicitly rebutted by many scriptures (Romans 4:5, John 3:16, 1 John 5:9-13, John 6:47, Ephesians 2:8-9, and the list goes on) and the latter is a subtle heresy that is just as incorrect. I contend that neither are true. The real meaning is absolute free grace without any works at all. You can look up any Bible commentary and search the internet and you will never find an interpretation that is as correct as the one that I will present. It is because of parables like these that people either introduce heresies, or conclude that the Bible has contradictions. And most importantly, peoples' misunderstanding of this mystery is sometimes the reason why people refuse to believe the saving message of free grace in the first place.

What makes this parable so blinding is the emotional baggage people attach to the symbols and characters that God decided to use. For example, no one argues that sheep are true believers in Christ, and that the goats are false Christians. This much is plainly understood. We know this because the sheep are able to talk, that they inherit eternal life, that they have done something that pleases God to inherit eternal life. Most every Bible expositor will admit that the sheep are true Christians. However, the other things that are mentioned in this parable: the actions of clothing, feeding, visiting, and giving to drink are almost always interpreted in a literal manner: That the sheep have actually given others water to drink, as well as clothed, visited, and ministered unto him.

This is because all those virtuous acts seem like things that Christians ought to do. That we should literally feed, clothe, and help the brethren. This is true, but the context of the parable is in regard to eternal judgement. And the relationship between these literal actions and salvation contradict the simple gospel. The real gospel that says good actions or good works have nothing to do with the gospel (Romans 4:5).

That is why to understand this parable, as with mostly all parables, you must deny your surface understanding of these symbols. Instead, focus on the relationship between the symbols. For example, we do not literally interpret the sheep to be the 4-legged animal with fur. Instead, we rightfully take note of how the sheep speak with god, that they are accountable to god, that

they inherit eternal life. These attributes of the symbolic “sheep” obviously apply to saved people. That is why people seldom misinterpret the identity of the sheep in this passage.

But to understand the rest of the parable, we must keep in memory God’s word.

1 John 2:5, John 14:23

With that in mind, notice how God judges the goats:

Matthew 25

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it **not** to **one** of the least of these, ye did it not to me.

The goats are condemned because they have not done “it” to 1 “of the least of these.” Meaning, they could have done “it” unto 1,999 people, but if they left just one of them, they have not done “it” unto Christ. Also notice how “it” isn’t plural. Which means to be justified, the goats would have to help each of the brethren, with each of the 6 needs (hunger, thirst, nakedness, homelessness, imprisonment, and sickness). If the goats leave any one of those listed actions undone, for any one of the brethren; they would be condemned. There is no grace here, there is no bending of the law, there is no hope. Christ will judge them with a “rod of iron” (Psalm 2:9).

But to the sheep, he says:

Matthew 25

40 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

Which implies that they could have left all the brethren un-helped, but if they did any one of those things unto just 1 of the least of the brethren, they have done it unto him. This is clearly favoritism, full grace.

So, the judgement is that of unanimity. The sheep are provided free access to the kingdom; so much so, that they are not even aware of the things that they did, saying, “Lord, when saw we thee an hungered...?” (Matthew 25:44). The goats, on the other hand, must do all those things for each of the “brethren,” otherwise none of their efforts will count.

What does this sound like? Yes, this sounds like how men will be judged by the law.

James 2

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

Galatians 3

10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

The goats are condemned for not keeping the whole law. Because they have not submitted themselves to the righteousness of God, by faith in Christ.

Romans 10

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

The “brethren” in the story is symbolic of the law. Notice how in Galatians 3:10, Paul says that the man that does not continue in all things in the book of the law is “cursed.” The same language Christ uses in the parable when he condemns the goats, telling them that they are “cursed.”

Matthew 25

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

His deliberate choice of vocabulary is further demonstrated by use of the phrase “one of the least.” Christ echoed this phrase only once before; and when he did, it was in reference to the law.

Matthew 5

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

And in Romans 8, it is written that the law is fulfilled in those who walk in the Spirit. Which means to have faith in Christ and to not be under the law.

Romans 8

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Galatians 5

5 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7 Ye did run well; who did hinder you that ye should not obey the truth?

8 This persuasion cometh not of him that calleth you.

9 A little leaven leaveneth the whole lump.

The goats are judged by the harshness of the law, but the sheep are judged by the mercy of the gospel. Because the sheep have received the gospel, they have done the 1 thing that Christ asked us to do, which is to believe the gospel. The goats did not believe the gospel, and so they are debtors to do the whole law, which is a death sentence.

This is shown in other Bible verses where the 6 different virtuous acts are all metaphors of receiving and or giving the gospel.

Drink

John 4

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

Feed

John 6

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

John 6

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

Clothe

2 Corinthians 5

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Galatians 3

28 For as many of you as have been baptized into Christ have put on Christ.

Isaiah 61

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

Shelter

Acts 7

48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

2 Corinthians 5

5 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

Hebrews 9

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building

Revelation 21

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Prison/Captivity

Galatians 3

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

2 Timothy 2

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Luke 4

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised

Ephesians 4

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Sickness

Matthew 8

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

Matthew 9

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy, and not

sacrifice: for I am not come to call the righteous, but sinners to repentance.

There are many more examples, but that should prove the point. Those virtuous acts, in the literal sense, are good to do for others, no doubt. But they have absolutely nothing to do with salvation. In this parable, they are used figuratively in regard to the law/gospel. And so, it is about *law of grace* versus the *law of works*. The law of *life and liberty* (James) or the *law of sin and death* (Romans). To do the least of the law is to believe the gospel. If you have done this, you have done everything God has asked of you. Because if you were to give someone the gospel, that person receives the spirit of God. “Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you” (John 14:17). Not only does a saved person know God, but “rather are known of God” (Galatians 4:9). Therefore, God can never say that he doesn’t know a saved person.

And it follows that if you were to believe the gospel, you have done “it” for yourself. Because you should “esteem other better than” yourself. Like Paul, who said “I am the least of the apostles, that am not meet to be called an apostle” (1 Corinthians 15:9). Not just that, but that he is also the chiefest of sinners.

1 Timothy 1

15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

That is why when you believe, you are saved. You did what Christ asked you to do, unto “one of the least of these my brethren.” Which is yourself. Not only that, but when you convert others to the faith, they are your reward in Heaven. That is why, the sheep are utterly unaware of having done any of those good deeds unto God. Because it is not about doing good deeds, it’s about receiving the forgiveness of God.

This makes even more sense when you look at John 4, the story about the woman at the well.

John 4

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

This passage used to puzzle me, because it makes no logistical sense. If Christ is asking her for water, why would he tell her to turn around and ask him for water? That makes no sense. Wouldn't it make more sense for Christ to straightly ask: "do you want water?" But no, instead, Christ said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

This passage parallels the parable of sheep and goats perfectly:

1. Christ asks the woman for water to drink.
2. She is supposed to know the gift of God (the gospel) and ask Him for the water.
3. He then gives her living water (salvation).

And in the Parable of the Sheep and Goats, God judges thusly:

1. Christ asks you for water\food\shelter\clothing\support.
2. You know the gift of God (the gospel) so you believe on him.
3. He then gives you eternal life.

And all of the above coincides perfectly with the judgement, Christ laid out plainly, in **John 5**:

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

That is why Christ presents this seemingly awkward conversation in John 4, with the woman at the well. It's because when we receive the gospel, we have given God faith in Christ. That is what God requires of us. That is why when you receive salvation (living water) you received it as response to Christ's demand for water. That is why when you are saved, "ye have done it unto one of the least of these my brethren, ye have done it unto me."

Before I move on, one last observation that is a good segway into the next parable is the attitude of the sheep vs the attitude of the goats. The sheep were completely oblivious of the good works that they did unto the Lord. They responded unto God by saying, "when have we seen thee hungered?" This is because the sheep are justified by grace and they were not expecting to have these good works attributed to their account (on the basis of anything that they've done). But Jesus Christ says that all of his works are imputed to us, when we believe.

John 14

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

Romans 4

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

But the goats were of a different mindset. They thought that they were doing good deeds for the Lord all this time:

Matthew 25

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

The goats were operating as though every person in need is a chance to minister unto the Lord. That God would grant them salvation by their good deeds. But Christ told them, that if they were to be justified by those types of works, then they would have to keep the whole law. And this is an impossibility.

Also notice also how the goats envision their god as though he were a hungry, poor, homeless, thirsty, prisoner. As though God needs their help. That their god is so weak that he needs his creatures to minister unto him. The goats don't see their own personal and dire need for help, instead they see god as needing *their* help. This reminds me of an old testament passage where God struck Uzzah dead for trying to keep the Ark of the Covenant from falling, for trying to help God. And again, in Revelation, God reveals this message to the church of Laodicea. He told them that they were lukewarm because they did not see how they themselves were poor, blind, and wretched.

In conclusion, this parable is really about works vs grace. And the difference is in man's perception of God. The sheep perceive God as God, and that they could do nothing to gain salvation. The goats view their god as though he were a weak man and that they have to work to prove their loyalty to this

god. That is an insult to God, but more importantly, that denies the gospel, which is the only way to enter into Heaven.

That is why Christ said to know God is eternal life (John 17:3).

So, we will move on to the *Parable of Talents*, with this in mind.

Parable of Talents

Matthew 25

14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many

things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

After having read the parable of the sheep and the goats, this parable once again, is about how people view God. This parable isn't very complex in structure. It's simple in the sense that we have several servants that traded "talents." The Master is God. And the servants are people. The "goods" \ "talents" mentioned, is the faith and word of God.

Two of the servants gained 2 and 5 *more* talents respectively, over that which they already had. Which means that 2 of the 3 servants believed the gospel, and they went forth and helped to save 2 and 5 more souls, with the word of God. But the unprofitable servant didn't do anything with the 1 talent.

And his excuse was that his master was "an hard man." In Luke's version of this parable, it says "austere man." This is how this servant views God, as a cheap man that takes from where he has not bestowed labor. And because

of this, this servant hid the talent in the ground, out of fear.

Then God, at his return, came to see what these people had wrought. The servants that brought in 2 and 5 were commended as being “faithful with little.” Which means that God gave them very little responsibility and they were faithful with that. They were rewarded regardless of the amount either had accrued. But to the unprofitable servant that hid the 1 talent in the ground, God said:

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

The 1 talent is symbolic of believing the gospel. The unprofitable servant was given 1 task to complete before meeting God, and this is to believe John 3:16. Instead, the servant was afraid, and so he didn't even believe the message. He “hid it in the ground,” as it were. He put it away from himself. God said that “thou knewest that I reap where I sowed not, and gather where I have not strawed.” I want to start off by saying that this is not how God is like at all. Instead, this is what that unprofitable servant “knew” i.e. believed, about God. Like the goats in the previous parable, their view of God is incorrect.

Even so, given this belief, he “oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.” This means that he should have, at the very least, believed the gospel, if nothing else. Because the gospel is a sure thing, just like the lending with usury (interest in a savings account).

But instead, the servant did nothing, he just hid it in the ground out of fear. I want to go out on a limb and suggest that the earth in this parable is the flesh. Because “for dust thou art, and unto dust shalt thou return” (Genesis 3:19). The unprofitable servant failed to believe the gospel. Instead, he confounded the message in his fleshly mind (Romans 8:6) which is dust (Colossians 2:18). And he knows that God demands perfection. And so, out of fear, he sows to his flesh and invests in the works of his hands (Galatians

6:8). Just like the goats in the previous parable, that did works in hopes of being justified thereby.

Therefore, the unprofitable servant buries the word in the Earth. He is trying to play it safe by doing works (Touch not; taste not; handle not; which all are to perish with the using)(Colossians 2:21). Unfortunately, the whole Earth will be burned up at the great white throne judgement (2 Peter 3:10). The only work that will stand is the gospel (John 6:29).

To further prove this point, Christ also said, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10). So, the unprofitable servant sowed to his flesh. He sowed to his works. And because he did this, the best case scenario for him is that he is unprofitable; he did that which was his duty to do.

Matthew 25

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

Everyone that hath shall be given, he says. What must we have, in order to be considered a profitable servant? Faith. In fact, the phrase is structured in an exact manner as **1 John 5:12**, which is more evidence as to the nature of the judgement:

"He that hath the Son hath life; and he that hath not the Son of God hath not life"

This parable is teaching that you must believe in the goodness of God, the gospel, to bear fruit (i.e. win souls) and to be justified. Because, all our earthly works will be burned up. And the only "talents" that would be accrued to our account are souls that we have won over to the Lord, including our own.

1 Corinthians 2

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

What is the reward? Anyone that you win over to Christ. Because all other works will not count. They would be wood, hay, and stubble. Instead, believers in Christ are considered *gold and precious jewels*. Because Christ is the only one who is sealed in God (John 3:33, John 6:27).

1 Thessalonians 2

19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

Think about it, God can create an entire universe. Material rewards do not matter to God. He is like a Trillionaire (obviously more). He can have anything that he wants. But what does God want? He wants people to freely come to him and believe on him. And we win people over to Christ with the correct message.

Romans 10

17 So then faith cometh by hearing, and hearing by the word of God.

And Jesus Christ is the Word of God.

John 1

1 In the beginning was the Word, and the Word was with God, and the Word was God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”

That is why you need to have the correct *Word* to deliver to people. If you think God is an austere man, who reaps where he did not straw. Meaning that God did not pay for your sins, that you must work to gain salvation, then you are not going to gain anyone. Not only that, but you most likely

haven't believed the true gospel either. And so, the word that is received, believed, and told to others is tantamount. Because God prayed for those that would believe on Him, through *our* word.

John 17

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word

Therefore, the work is to believe the gospel. Just as it says in John 6:29, just as it says in the parable of the sheep and the goats. Just as it says everywhere in the Bible. And faith is not a work, it is just a figure of speech to say that there are no works at all.

The Book of James, Chapter 2 (faith without works is dead) Explained

The book of James is the most commonly abused book in the Bible. And it isn't even the entire book that is twisted. There is just one infamous verse that is used by every denomination under the sun to destroy the gospel. This verse is James chapter 2 verse 26 "For as the body without the spirit is dead, so faith without works is dead also."

This verse is always used, out of context, to introduce works as part of salvation. Arminian-based Christian denominations use the book of James to claim that salvation is attained by good works. They twist the text to say that you need faith, but you also need to work in order maintain your faith. Reformed traditions tend to interpret this to mean that works are the inevitable result of "true faith" or "saving faith": That a believer will (not *might* or *can*, but **will**) produce good works. And if they do not, then their faith is invalid and that person is not saved. This is the most damaging heresy to have entered Christendom. There are people that refuse to come to Christ, because they know that they are not good enough. They know that they can never be good enough for God, **which is the truth!** But because these churches deliver a false message of grace + works, people go to Hell. People opt to believe in atheism as a way to get out of this dilemma, and they end up in Hell. This is deplorable, which is why I rail hard against works-based doctrines. A reformed life on Earth is **never** as important as the soul of a man. God would rather have "bad" children, than no children! "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). What is interesting, is that the book of James actually teaches the complete opposite of what these people preach. And James' message aligns with the rest of scripture. I will show you how, in this chapter.

The first red flag that any believer should notice is how this doctrine of works is the same for all denominations: from Pentecostalism, Episcopalianism, and Catholicism, to Lutheranism, Protestantism, and Calvinism! They all include works as either part of salvation, or as evidence of salvation. Works is the common denominator among the vast sea of Christian denominations. Regardless of whether works are at the forefront

of their doctrine, or emphasized less; if works plays any role whatsoever, it is heresy. Even the smallest amount of works added, will make salvation an impossible task to accomplish.

It's funny how most denominations can agree on this core doctrine of works, but they split themselves over petty differences. In fact, there are cults that teach the exact same doctrines as Calvinism and Catholicism (**Yes!** Calvinism *is* works-based theology). The only difference is the heightened-level of commitment that cults exhibit, which is unmatched by their tamer Presbyterian counterparts. Yet their doctrine, mentality, and statements are the same! These cults are the natural byproduct of the doctrine of works. The only difference is that these crazies are *actually* **more consistent** with their belief system than mainstream Christianity. In fact, cults have the most rational in response to works-based doctrine, given what's at stake: eternity. If your eternity is based on your performance, then you had better be the best; and even then, you would have to hope for the best. But do not be fooled, no level of fanaticism will justify you in the sight of God. Your best works "are as filthy rags" to God (Isaiah 64:6).

Before I break down "faith without works is dead," I want to point out that it is immediately stalemated with just 1, among a multitude, of verses that *seem* to contradict it.

Romans 4

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness

Therefore, as they sit, I charge anyone who is noble-minded to pick one, but not both. Either Romans 4:5 or James 2:26. You cannot claim both simultaneously, because they are contradictory statements. Remember, you cannot mix, you cannot have two masters. Please read section called "[Grace and Works Cannot Be Mixed](#)" for Bible teachings that forbid hypocrisy and double-talking.

Still, A lot of religious people take pride in their ability to mix. They take the 1 verse in James "faith without works is dead," and use it to undermine whole bodies of scripture that explicitly state the contrary. They think that it takes discernment, sophistication, and Godliness to harmonize these

scriptures together. And they do it in only a few ways, as I've briefly mentioned in the introduction:

- You are saved by works.
- You are saved by grace, but your "relationship with God" is based on works.
- You are saved by faith alone....But not by faith that is alone! (faith + works)

All of the above is garbage. I wonder if these religious denominations actually fear God. Because it doesn't take much discernment, growth, or spiritual maturity to know that God is higher than all of man. Look at this brief description of John's encounter with God in Heaven.

Revelation 12

14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

John, the man who wrote the scriptures above, "fell at his feet as dead." If you want to be saved by works and grace, and not by grace alone.... Good luck! I wonder at what point you plan on showing off your "good works." Please enlighten me. Did you write part of the new testament like John? No? Well, no worries, I am sure that you have some good works, somewhere. I am sure you have done great things that will allow you to stand before God... Oh, I forgot to mention that there are 4 cherubim: unfallen, angelic creatures that have *never* sinned. They fly around the glory

of God and they “rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.” The glory of God is apparently so intense, that they hide their eyes and dare not to look upon Him. Please do bring up your works in that solemn assembly. Be sure to mention to God that your faith **must be validated** by all of your “wonderful works” (Matthew 7:22). Because that is what you tell others to do right? I am sure all will be well!

I am being sarcastic, of course. No. Anyone who really fears God knows that their works do not play a role in salvation. You couldn't hold a candle to an infinite God, nobody can. “A little leaven leavens the entire lump” (Galatians 5:9). Thus, if after reading James you come to the conclusion that you must do works, you do so by undermining the whole of the new testament. This is foolish. “The fear of God is the beginning of wisdom,” because it teaches you to rely only on God, and not on yourself (Proverbs 9:10). Only a man who does not really know God would think that his works could help to secure him a seat in Heaven.

Now, on to the commentary of James 1.

James 1

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

James begins the first chapter by explaining how that everyone is brought low, or high, unto equal ground. The brother of low degree is exalted and the rich is made low, because both are saved in the same way, by grace through faith. Before God, they are all the same.

James 1

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

Every perfect gift, such as eternal life, is given from above. The *Father of lights* is described as having “no variableness nor shadow of turning.” This is to say that God is the same, he doesn’t change: “Jesus Christ the same yesterday, and to day, and for ever” (Hebrews 13:8). He is no respecter of persons, and he gives gifts freely, and “upbraideth not” (James 1:5).

James 1

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

You are to receive with meekness the engrafted word, which is able to save your soul. The word is able to save your soul. What word? The gospel: John 3:16.

He goes on to say that you have to be a doer and not a hearer only. What does the gospel ask us to do? It tells man to believe in Jesus Christ. So, with humbleness, receive the gospel which says: “whosoever shall call upon the name of the Lord shall be saved” (Acts 2:21). Remember, there is no variableness nor shadow of turning with God. You ought to keep in memory what was preached, never change your doctrine by what other thing you may misinterpret (1 Corinthians 15:2). This can be demonstrated in the next few verses.

James 1

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

This parable is talking about a man that views his natural face in the mirror. His *natural face* is the flesh. The law is the glass\mirror that points out flaws with the flesh. The law tells man “what manner of man” he is. And what manner of man are we, according to the law? In Romans it says, “all have

sinned, and come short of the glory of God” and that “God hath concluded them all in unbelief, that he might have mercy upon all” (Romans 3:23;11:32). James says that someone who is a hearer of the word and not a doer of it, *straightway forgetteth* what manner of man he is. He straightway forgets that as “many of us as were baptized into Jesus Christ were baptized into his death” (Romans 6:3). If a man goes about to establish his own righteousness, after he hears the law, he forgets that his righteousness are as filthy rags in the eyes of God. That is why you are to be baptized in Christ’s death and raised in newness of life, by faith and not by works. Otherwise, you are a hearer and not a doer of the word. Which isn’t to say that you aren’t saved. It just means that you may have believed, then got mixed up in false teaching. And so, you are now deceived, because you forgot what manner of man you were. But you are still saved. (I don’t want to cast doubt on anyone who may fall in this category, which is likely to be many.)

James 1

25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Knowing that a man is not justified by works, we are to now look at the *perfect law of liberty* and do the work that it demands. “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Romans 8:2). What is the law of the spirit of life? “But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness” and “this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life” (Romans 4:5; 1 John 5:11-12). This is the law of life in Christ. Therefore, we must do the work. **Lord Jesus Christ, what is the work that we must do?** “Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent” (John 6:29). Therefore, a doer of the work of the *perfect law of liberty* is a man that believes the gospel.

We now move on to the infamous James Chapter 2.

James 2

1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

James 2 starts by talking about **not having the faith of our Lord Jesus Christ with respect of persons**. Because “scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe” (Galatians 3:22). So, if all people are under sin, we cannot have preference one for another. The problem is that these brethren were steeped in Judaic thought, and believed that God blesses those who are good, and curses those who are bad. Much like Christ’s example of the men on whom the tower of Siloam fell; all men will be damned, if they do not believe the gospel. Outer appearance\ease of life is no indicator of blessing from God. But poverty to the brethren is thought to be a marker of God’s curse. They assume the poor are people of much sin. But James refutes all of this by saying, “are ye partial in yourseleves, and are become judges of evil thoughts?” (James 2:4).

James 2

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

Again, James points out how the law is the ministry of death and condemnation. It is impossible for works to bring forth anything good. The law requires perfection. Nobody can be justified by the law. And nobody is any better or worse, because if you offend in 1 point, you offend in all points (James 2:10). Therefore, everyman is guilty of the whole law. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Romans 3:20). Not only that, but works of the law can only create more death. "Because the law worketh wrath: for where no law is, there is no transgression" (Romans 4:15). Therefore, the law was designed to minister death to all men, so that all men may have opportunity to believe. "How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory" (2 Corinthians 3:8-9). The ministration of righteousness is the gift of eternal life that is given without regard to works, "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference" (Romans 3:22). "So speak ye, and so do, as they that shall be judged by the law of liberty" (James 2:12). Those that are judged by the law of liberty cannot have respect of persons, because the gospel removes all differences between persons. Anyone can be saved, and everybody could be saved.

And here comes the tricky part. Please keep the context of this chapter in memory: The first chapter talks about everyone falling short, and about how a doer of the perfect law of liberty is nothing more than a man that is saved by the gospel. James Chapter 2 continues this train of thought by telling Christians to not have the faith of Christ with respect of persons. He shows how by evil works, everyone is guilty of the whole law equally, regardless of what anyone has done individually. And so now we must interpret the rest of this chapter in context.

James 2

14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

This portion of scripture clearly says that faith without works is dead. The question now becomes what kind of works are required? Because it gives examples of Abraham, and Rahab. Note how Abraham's works were his willingness to perform a killing (of his only son, no-less) and Rahab's works were basically treason, espionage, and lying. So, their works are contrary to

the law: *Thou shalt not kill* and *Thou shalt not bear false witness against thy neighbor*. And if that second law doesn't seem to apply in Rahab's case, Revelation 21:8 says that "all liars, shall have their part in the lake which burneth with fire and brimstone." Therefore, the works that justify her faith are worthy of Hell. And even by our modern, subjective ethics, their works are not good works at all. Also notice how James refers to Rahab as: "Rahab the harlot," which is an unnecessarily derogatory title to give to her, especially if James were trying to paint her actionable works in a positive light. These clues give us some insight into the real meaning of the so-called works James is pointing us toward.

Some Christians read these verses and conclude that in order to be justified in the *sight of men*, we need to have works. Like Abraham, who, if his works were not done, they would not have been written down. And we would not have known that "the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." Same idea as Rahab, who, had she not hidden the spies, would have perished with her town. But because she did hide them, she was justified in the sight of the Israelites.

You can understand these passages in this manner and this reading\ understanding isn't completely fallacious or heretical. It does not do an about-face to the rest of scripture. I believe this to be one correct reading of James chapter 2. That our works need to jive with our faith. And when our works match our faith, men can see that we believe on Jesus Christ. Just remember, that our faith is that: a man is saved by grace and not by works. "For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." (Romans 4:2-3). And so, a lot of grace only Christians, believe James 2 to mean that our works justify us before men, but not before God.

Even so, I have a more thorough understanding as to what the latter half of James 2 says.

First off, note that we are not saved by the virtuousness of faith itself. Faith, on it's own, is not meritorious. Faith can be easily misplaced. I could have faith in Buddha, in Hindu, or in any other god, and that type of faith would not do me any favor. I could even have faith in what Paul said was "another

jesus” and “another gospel.” And if I were to misplace my faith in them, it would not profit me (2 Corinthians 11:4). That is why James says: “Thou believest that there is one God; thou doest well: the devils also believe, and tremble” (James 2:19). The devils know that God is one, and yet they are not saved.

Why? ***Because God did not pay for their sins.*** And faith without works is dead. So, a Demon’s faith in God, without God dying for them, is dead. If a man were to have faith that God is one, yet does not believe in Jesus Christ, his faith is dead. But if a man were to believe that Jesus Christ paid for his sins, and not for his only, but for the sins of the whole world; that faith saves (1 John 2:2). Therefore, it follows that Jesus Christ is the works that is required for salvation.

I do not want to go on a tangent here, but also notice that James recognizes their knowledge of a fact, ***as faith***. James acknowledges that mental assent to a fact ***is*** faith. James says that the faith the devils have is an acknowledging of the fact that God is one. The point I am making is that we are saved by simple knowledge of the gospel. There are a lot of people who like to redefine faith as a change in lifestyle, or a change in behavior, or some kind of visible manifestation of the power of God. This is heretical, as the Bible makes no such requirement of faith for salvation. We are not saved by some kind of “hardcore faith” that makes us do miracles, and that sacrifices all, to prove itself. Nor do we interpret faith to be elusive, ethereal, or ill-defined. No, instead, The Bible calls faith in God as merely an “acknowledging of the truth” (2 Timothy 2:25). And this faith can be the size of a “mustard seed” (Matthew 17:20). It stands to reason that the object of our faith is all important. Jesus Christ is the justification, strength, and works of our faith.

To really hammer this home, notice how the demons do not believe in the death, burial and resurrection of Jesus, as applied to them. No, they believe that God is one, just as it is written in Mark 1:24 “Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.” They know the triune God is one, yet they are not saved. They are not saved because they do not believe in Jesus Christ for salvation. They have faith, which is knowledge of God, but

they do not have any “works” to justify them. They do not have Christ who died for them. They do not have any works to justify them. So, you see how that Jesus Christ is the works. And even if a demon did believe that Jesus Christ paid for their sins, that faith is still dead. Because Jesus Christ **did not pay for their sins.**

Christians, on the other hand, do have works, and not just faith. Our works is Jesus Christ. We have reason to believe that we are saved, because Jesus Christ rose from the dead, and promised that anyone who believes on him is saved (1 Corinthians 15:4). Furthermore, it is written that we are saved by grace through faith. We are not saved by faith alone. No, we are saved by **GRACE through faith.**

Ephesians 2

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.

Faith and grace go hand in hand. Our faith is not unjustified as it may be with a devil. No, our faith is coupled with Jesus Christ who is the grace of God.

That is why James says “What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?” He is removing their reliance on the merit of just any faith. Faith in a creator won’t save, faith in Krishna won’t save. The basis, the root of the faith is tantamount.

That is why he says, “Even so faith, if it hath not works, is dead, being alone.” Faith without works is dead is synonymous with “faith without the gospel is dead.”

James leverages the example of giving food to the hungry and destitute. If you say, “be ye warmed and filled,” do you really mean it, if you do not actually help the person?

Likewise, if you say that you have faith in Christ, you actually need to do the work that it demands.

Your actions have to jive with your belief, they must go hand-in-hand. Saying

that you have faith in a “Jesus” means nothing, because there are many false Jesus’s and false gospels (1 Corinthians 11:4). Your actions must coincide with the gospel. Therefore, you must do works meet for repentance. **And what is the work that we must do?** “Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent” (John 6:29). Therefore, the works of James is to **really** believe the gospel. The gospel that says, “**every one** which seeth the Son, and believeth on him, may have everlasting life” (John 6:40). In order to believe the gospel of Christ, you cannot have respect of persons. Because this is mutually exclusive to the gospel. Your faith has to agree with your actions.

And so, we have come full circle, because the thesis of James 2 is to “**not have the faith of our Lord Jesus Christ with respect of persons.**” Because we cannot have respect of persons if we believe in the grace of God, they are mutually exclusive. It’s just as mutually exclusive as holding to works and grace at the same time. It’s impossible. You cannot believe that you are saved and unsaved, these states are contradictory.

That is why all the gospels each begin by quoting John the Baptist, who quotes Isaiah saying:

Luke 3

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

This parable says to “make straight” the path of the Lord. This means to consider everyone the same in the eyes of the Lord. That is why every high look will be abased, and everyone who humbles himself will be exalted (Luke 14:11). He is talking about not having respect of persons, because God resists the proud and gives grace to the humble (James 4:6).

That is why when you go to John 3, Jesus says:

John 3

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Notice how the condemnation is that people love darkness rather than light, because they do not want to be reprov'd. Men would rather hide the fact that they are sinners than to humble themselves and see their need for salvation, just like everyone else. Like the Pharisees, they want to have respect of persons. They would like to think themselves better than others because of their fleshly works, or comportment. But Christ says that he that doeth truth comes to the light. Jesus did not say: he that doeth "good," or: he that doeth "good works." No, he says He that **doeth truth**. The man who does truth is a man who acknowledges the truth of the gospel. So, we come to "the light," Jesus Christ, and receive the free gift of salvation that is offered to all mankind.

That is why James says: "Seest thou how faith wrought with his works, and by works was faith made perfect?" Your faith is made perfect if you actually, *really do* believe the gospel. Faith that is placed in a lie, or a false gospel is dead faith. Your faith is made perfect, like Abraham's, when you do things in accordance to your faith. In this case, you cannot have respect of persons, like the brethren James is critiquing. Because again, Jesus Christ is able to save to the uttermost, all them that come to him in faith (Hebrews 7:25). If you believe this, you won't have respect of persons. If you judge others based on their works rather than on their faith, then your own faith comes into question, your own faith may be dead. Because when you do\say things like that, the root of your faith is suspect.

That is why James says, "Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" He is saying that your faith must produce actions that are not contradictory to your faith. You would not judge others, or have preferences

for others, because that is contrary to the truth.

Just like Rahab. How do we know that she believes in the God of Israel? She would hide the spies and lie to the guards. Because if she actually believed that the town was going to be destroyed the next day, it makes no sense to out the spies and seal her own fate. Instead, she would hide them and lie, because the town was going to be destroyed anyways, and this was her only escape. Likewise, a man who actually believes the gospel, cannot have respect of persons, because the gospel is fundamentally against partiality.

That is why when you get to James 3, James says that “Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!” These brethren were being partial, speaking evil of the poor. And this is against the truth.

He continues to give an example of how the tongue boasts of great things:

James 3

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet water and bitter?

We ought not curse men according to their works, seeing that God wants to justify the ungodly (Romans 4:5). God wants to save sinners. We ought not to judge them according to their works, we ought to offer them the truth.

That’s why when James talks about a wise man: the wise man will explain the gospel of Jesus Christ, who is the good works set for us. By not cursing men based on their works, and not being partial, our comportment in this world aligns with the truth of the gospel. Because, just as it says in Proverbs 11:30, “The fruit of the righteous is a tree of life; and he that winneth souls is wise.”

Jesus Christ is the fruit of the righteous, because he is the tree of life.

James 3

13 Who is a wise man and endowed with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

That is why at the end of chapter 3, James says “And the fruit of righteousness is sown in peace of them that make peace.” When the gospel is preached coherently, we are able to “convince the gainsayers” (Titus 1:9) and show how man can have peace with God. Just as it says in Isaiah 53:5, “chastisement of our peace was upon him.” Christ, “Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace” (Ephesians 2:15).

Ultimately, our goal is to not strive against people. We already have all things. We are already made rich in God. And we will inevitably inherit all things. Now, while we are here, we ought to preach the gospel of peace, without partiality, without hypocrisy, to save as many as are willing to be saved. Because we are not against anyone. “For the Son of man is not come to destroy men's lives, but to save them” (Luke 9:56). “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Ephesians 6:12).

In conclusion, James is ultimately engaging in wordplay when he claims that we are saved by “works.” Same with Jesus in John 6:29. His followers asked Christ how is it that they may work the works of God, and Christ gave them a smart aleck answer, redefining so-called works of God as believing in Christ. Really, there is no work to do. The only real work, is the work that Christ has rendered for the whole world, on the cross. Jesus Christ is the good works.

If this sounds heretical, then please note that Jesus has been called many things for us:

Jesus Christ is Grace (1 Peter 5:10) and He is the gift (John 4:10). He is also “the way, the truth, and the life” (John 14:6). He is also called pure light (1 John 1:5), eternal life (John 6:54), the door of the sheep (John 10:9), and the good shepherd (John 10:11). He is also the foolishness of God, which is greater than the wisdom of men, and also the weakness of God, which is

greater than the strength of men (1 Corinthian 1:25). He is also called the alpha and the omega, the first and the last (Revelation 1:8). He is a mighty shield and buckler (Psalm 91:4), he is the light and strength of life (Psalm 27:1), he is the physician that heals the sick (Mark 2:17). And he is also our righteousness, and sanctification, and redemption (1 Corinthians 1:30).

God is so many things to the believer, that if I were to write them all here, I would do better to just copy the entire Bible. And so, James is making the claim that He is also our works. You can have all kinds of faith in all kinds of things, but without the grace of Jesus Christ, it is useless.

Therefore, we have him as our works. Faith is not alone, we have proof of our salvation, we have works. “the works were finished from the foundation of the world.” (Hebrews 4:3). Jesus Christ is the lamb slain from the foundation of the world (Revelation 13:8). “The grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many” (Romans 5:15). And the prints in his hands and feet, and the hole in his side are proof of the works (John 20).

It is not unbiblical to understand James’ statements as a figure of speech. When he is speaking of works, the context is in regard to faith in Christ. He is redefining “works,” as Jesus Christ, who is the grounds of faith. If we have this as our works, we ought not to consider our own works, nor judge the works of anyone else. We should not have respect of persons, as it says in the very first verse of chapter 2.

What **would be** unbiblical would be to take this passage to undo Christ’s work on the cross. Sadly, this is what a lot of Churches do.

Book of Hebrews, Chapter 6 & 10 (Sin Willfully) Explained

Hebrews 6 and 10 are another commonly misinterpreted piece of scripture that seem to suggest that salvation might be lost by sins. While the surface reading seems to suggest this, the truth is that it does not. If taken in context, the entire book of Hebrews is intended to have the opposite result. Paul was writing to the brethren who have accepted the Christian religion, though they also continued to offer animal sacrifices. This is analogous to how many Christians today feel the need to keep short accounts with God. That, if they sin, they need to continuously seek forgiveness (as if anyone is capable of continuously do anything at all).

What's happening to the brethren in Hebrews is navel-gazing introspection of sin. That the brethren were inclined to offer animal sacrifices after receiving Christ, to appease God because of their consciousness of sin. Paul is telling them that offering sacrifices defeats the purpose of Christ. That is why the book of Hebrews goes into depth on the meaning and purpose behind the animal sacrifices that were done in the old testament. Hebrews tells of how these things were a shadow of Christ, but that once Christ has done his work, that these things are no longer necessary. Similarly, it is impossible for you to be condemned by any sin after receiving Christ. Salvation is a once and for all act, completed 2,000 years ago on your behalf. All you need to do is accept it.

In fact, the very best scriptures that explicitly and emphatically declare the once-and-for-all nature of salvation is to be found in the book Hebrews. Hebrews is my second favorite book, next to the book of John.

That is why Hebrews chapter 2 starts off by saying that we need to keep the gospel in memory. Not to go back to works of the law, to not let the gospel slip.

Hebrews 2

1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the

grace of God should taste death for every man.

10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Hebrews 5

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

Hebrews 6

16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

Hebrews 7

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this man, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Hebrews 8

1 Now of the things which we have spoken this is the sum:

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Hebrews 10

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

14 For by one offering he hath perfected for ever them that are sanctified.

17 And their sins and iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.

23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

35 Cast not away therefore your confidence, which hath great recompence of reward.

All of the above passages are meant to convey the eternal security that is offered by Christ. He is the author of an unchangeable salvation. He saves all those that come to him, to the uttermost. This is the sum of all that Hebrews is meant to say. Now, on to the particularly difficult passages of this text.

Hebrews 6

4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an

open shame.

When Paul says this, he is not just saying that it is impossible to renew a person to repentance. He is ultimately saying it is impossible to fall away to begin with. If it were possible for one to fall away, *then* it's impossible to renew them again. Notice how the hypothetical starts with "if they shall fall away," *then* it is impossible to renew them unto repentance. That is a big **IF**. That is a hypothetical that the entire book of Hebrews was written to denounce. It is not possible for someone who has received Christ to fall away.

That is why the chapter begins with:

Hebrews 6

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

Paul is saying that we should settle the principles of the doctrine of Christ and embrace perfection. Perfection that is given by grace. Not to let our conscience be defiled by whatever sin we may have committed in the flesh. Instead, we should always know that we are saved, and that we are perfect in Christ. Regardless of the works of the flesh. The "principles of the doctrine of Christ" is the "milk of the word" that was mentioned in the previous chapters of Hebrews. Which is that Christ "became the author of eternal salvation unto all them that obey him" (Hebrews 5:9). Yes, that's eternal salvation. A salvation that is permanent, a salvation that is eternal. But wait, don't you have to obey him? Yes, to obey Christ is to believe on him.

Hebrews 3

17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but

to them that believed not?

19 So we see that they could not enter in because of unbelief.

The point is to remove any hope that the brethren may have in animal sacrifices. That you cannot be renewed to repentance by use of animal sacrifices. If God is not able to keep you, then there is no hope.

Instead of offering sacrifices for sins, they are to remember and settle the doctrine of Christ that was originally preached. Which is: once you believe, you are saved forever. If that's the doctrine, then it is impossible to fall away. That's why he reasons with them: if it were possible for God to fail, how then are they to be saved? How can you renew them to repentance? Who is greater than God?

Hebrews 10

4 For it is not possible that the blood of bulls and of goats should take away sins.

Not only that, but if a person were to fall away, then Christ would be bound by his word to save them. He said:

John 10

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

So, if a man were to fall away and perish, then Christ would be forced (by his own nature, by his own word) to come down and die again on the cross. That is why the passage in Hebrews 6 talks about Christ being crucified afresh, putting him to an open shame. It is impossible for Christ to be put to shame; therefore, it is impossible for you to fall away.

Hebrews 9

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

But as discussed, it is impossible for Christ to be put to shame. Just as impossible as it is for God to lie.

Hebrews 6

16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

The book of Hebrews continues by saying,

Hebrews 10

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

We are sanctified not by avoiding sin. Rather, we are sanctified through the offering of Jesus Christ, once for all. One time offering for all sin, for everyman. You make amends by offering Christ, not by changing your lifestyle. Not by stopping any sin. Not by sacrifices. Once saved, God is always for you. "I will never leave thee, nor forsake thee" (Hebrews 13:5). We are not saved by reducing the amount of sin in our lives. No, we are saved by having a bank account large enough to pay for all sin. Jesus Christ is that bank account. He already paid for all sin, 2,000 years ago on the cross. If you believe that, you are saved.

Hebrews 10

14 For by one offering he hath perfected for ever them that are

sanctified.

We are perfected forever. Someone who is perfected forever cannot fall away, its logically impossible. Otherwise you are not perfected forever. These two things are mutually exclusive.

And so that is the whole point of the book of Hebrews, Paul is exhorting the brethren to not fall for the trap of offering sacrifices for salvation.

That is why, if we jump back to the difficult passage in chapter 6, he continues with a parable.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

This hearkens back to the numerous parables Christ used when trying to teach grace vs works. That a tree is either completely good or completely evil. There are no in-betweens with God. You cannot be somewhat good, but also have some thorns. No, you are saved forever, you are perfected forever. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" (Matthew 7:16)

There is only 1 good tree. Christ is that good tree. We are the branches. Faith is the fruit. Therefore, it is not of works. Your works will never condemn you, because they are not your fruit. Works are the fruit of your flesh, and our old man is of the Earth. Faith in Christ is the fruit of the Spirit. Therefore, the rain (word) falls on the Earth: you can either have faith or you don't. There is no in-between. That is why he concludes with the following in Chapter 6:

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises. 13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

He is saying that they are persuaded better things, because they have believed. They believed enough to minister to the saints. Which means that God would be unrighteous not to keep his word. That he would bless them for believing the gospel. Paul calls it a “labor of love” what they’ve done. Which means they did it out of gratitude; gratitude because they have received the gospel. Just like the woman that broke the vial of ointment on Christ’s feet. Not because she had to, but because she received the gospel and wanted to. Also, his desire is that you show the same diligence to the full assurance of hope. That you hold fast to the original doctrine of hope.

Furthermore, if we look at Isaiah, which is the original version of this parable. We see that it is in context to eternal salvation.

Isaiah 55

6 Seek ye the Lord while he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8 For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the

eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

God promised in Isaiah, that instead of thorns and briars, we would receive the myrtle tree, and an everlasting sign that shall not be cut off. That is why Hebrews 6 is promising that it is impossible to fall away. And because if it is impossible to fall away, why are they trying to offer animal sacrifices? They should just hold fast to their confidence, as Paul says. Then God's word will result in joy and peace, as it says in Isaiah.

In **Hebrews 10** we get another scary sounding passage:

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the living God

The language used in Hebrews 10 gives even more evidence that these passages are to be read as hypotheticals. He is telling them the conclusion that they should draw, assuming that the premise is true. That if someone *were* to fall away somehow, what better sacrifice could they appeal to? To the blood of bulls and goats? If it were possible to fall away, there is no other way to be saved. In fact, the word “saved” no longer means saved, if a saved person were to fall away. Of course, the premise is not possible, that a saved person could fall away. That would be a contradiction in terms.

Notice how in the key verse he says, “Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath...” He uses terms like “suppose ye” and “shall he be thought worthy.” This type of language is clearly pointing the reader to imagine something. To imagine a scenario that they have no empirical evidence for. We are envisioning an impossible, but hypothetical scenario.

So, the attitude is that if it were possible for someone to “sin willfully” after having come to the knowledge of the truth, we should not think that a mere sacrifice in the temple of a goat would reconcile that person back to God. In fact, God offered the greatest sacrifice of all, Himself. And if we were to fall away from this, then there is nothing left but righteous indignation. He is telling them that they cannot go back to temple sacrifices. If a man were able to sin willfully, what can that man expect? Paul appeals to the image of God’s wrath which is prominent in the old testament against people that could not keep the law.

This image is further embellished in chapter 12 where Paul reminds them of the mount that might be touched.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

We have not come to the mount that might be touched. This is symbolic of the law, because this is the mount where Moses received the law. And the law is symbolic of utter perfection. Nobody is able to keep the law, so we are not to touch the law. We are to rely on mercy. If we are judged by the law, then it would result in death. We have not come to that mount of the law. Therefore, we cannot suffer the consequences of sin. Instead, there is the blood of sprinkling, Christ's sacrifice that pays for all sin.

That is why back in Hebrews 10, Paul starts that whole chapter by affirming the perfection of salvation:

1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

4 For it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

14 For by one offering he hath perfected for ever them that are sanctified.

17 And their sins and iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And having an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

This chapter is about establishing the eternal security of those that have believed. Because it is not based on us at all. It is totally based on Christ's faithfulness (for he is faithful that promised;). That is why it says let us draw near with "full assurance." How could you have full assurance, if there is a chance that you might sin willfully?

It also says let us hold fast the profession of our faith without wavering. This harkens back to chapter 2 when he begins the book by telling us not to let the gospel slip. "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Hebrews 2:1).

So, we hold fast our profession of eternal security, which is the gospel.

The book of Hebrews is the best book for eternal security. It is only those that are blind (or babes in Christ) that misconstrue it to mean something different.

That is why after the whole “sin willfully” passage, he ends the chapter by saying:

35 Cast not away therefore your confidence, which hath great recompence of reward.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

It does not say “brethren take heed that ye sin not willfully, otherwise ye might be doomed.” No, he says that we should not cast our confidence away. And the last verse of this chapter says that we are “of them that believe to the saving of the soul.” Which again, is eternal security. We believe to the saving of the soul. The soul is not at risk of Hell, it is saved forever.

Finally, another interpretation of Hebrews 10 could be that it applies only to the unsaved. Because you cannot be told that you “neglect so great a salvation” because you have believed it. You believe in the perfect salvation of Christ. You are not among the many that have left Egypt, but died in the way, because of unbelief (Hebrews 3&4).

In fact, the only people that could ever fit the description of sinning willfully, would be unbelievers. Because, if you understand the gospel as it says in John 3:36, you know that only the unbelievers are condemned. If we continue with this understanding, we could surmise that this passage is talking about people that have heard the gospel, but have never believed the gospel. Like people who hear about Christ, but come to a different conclusion, other than eternal security, or just outright deny it. Because we know that “faith cometh by hearing, and hearing by the word of God” (Romans 10:17). And Christ said, “Sanctify them through thy truth: thy word is truth” (John 17:17). So, it’s possible for someone to hear the word and not believe, and therefore be guilty of neglecting “so great a salvation.” That would be like Peter’s statement in 2 Peter 2:

20 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 with them than the beginning.

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

22 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.

The word cleans us as it says in John 15:3, "Now ye are clean through the word which I have spoken unto you." So, the people that have taken on the name of Christ, without believing in the gospel are like the sow or the dog. They just sort of tag Christ along to their long list of do's and don'ts. Which are of the knowledge of the tree of good and evil. Instead of reckoning themselves dead to the flesh and alive to God, as it says in Romans, instead of considering salvation complete, and perfect; they believe that it is not complete. They believe that they need to work to maintain their salvation or something. So, they were clean, but jumped back into the mire.

It's possible for a saved person to get confused by these things as well, but that would fall under the pruning of God, as it says in John 15:2. You are not a dog, but a son of god. Born after the incorruptible seed. When you get confused by these things, it's only because God will eventually prune those things away from you, so that you can bring forth more fruit. Fruit is faith. People will either believe or not believe in Christ, based on your word. So, if you present the gospel as requiring works (because you are confused, even though you were originally saved by faith) you will not convert many people. But if you are pruned (God removes that doctrine from you) then you will be able to deliver the simple gospel, which is able to save. Thus, you will bear more fruit (convert more people).

When Peter says that it's worse for the dog or sow, it's because of the heavier blindness that an unbeliever in Christendom would have to overcome. They have heard the gospel, but have become dull of hearing and

stiff-necked. They must first undo all of the false doctrines they learned, and then they can receive the truth. That is why it is easier to receive salvation as a child, as it says in Matthew. Because then, you don't have to overcome all of this baggage, in order to believe the truth.

Anyways, I am not *really* committed to the above reading of passage of Hebrews 10. It's easier to just recognize it as a mere hypothetical. You cannot fall away after believing the truth, that is the meaning of Hebrews 10. The bottom line of Hebrews is to be confident in the sacrifice that God has made on our behalf. If you come out with a different conclusion, you've misunderstood this book.

Miscellaneous Topics

Old Testament Atrocities

In the old testament, God sometimes orders the death of people. In particular, there is a passage where God commanded Israel to drive the Canaanites off of the land. That they were to kill anyone who would refuse to leave.

This is true.

These passages are hard to understand in light of the revelation of Christ, who shows mercy to everyone that asks him. He never turns people away. God is love, yet he has commanded the Israelites in the old testament to do things that seem callous.

To explain this, you have to understand the type of people we are talking about. The people in Canaan were people that were unimaginably debased. These people tortured and sacrificed children alive through fire for their pagan gods. The world was not a civil place during these times. Instead, what you find is a bunch of barbaric savagery and debauchery. We are not talking about reasonable people. If God did not tell Israel to fight against them, there is no telling how the world would have turned out.

God understands all of the possible rippling effects of all of our decisions through time. That is why he spoke to Israel in a very particular manner and guided them with the law. That is why the law contains a lot of weird and

arbitrary commands that didn't seem to have anything to do with morality. Like the laws about being "unclean," these commands were given to ensure that Christ would eventually be brought forth through Israel. Israelites would deem a person to be unclean for several days, if they had touched a dead body, for example. This is because of any diseases that person could have brought back to the camp. But people during this time were superstitious and unlearned. So, instead of explaining microbiology and the practical reasons behind it all, God just commanded them to quarantine the *unclean*.

That is why God had to make such decrees.

God had to order the world in such a way that Christ would come into the world. This means that Abraham's progeny had to be protected. That means that Israel had to be built up. Christ had to be born miraculously, by a virgin woman in Bethlehem. Many things had to go down a certain way. And given all of the free choices of the multitude of people that exist in the world, there were many times when God had no choice.

In fact, we know that this is how God operates. God is a pragmatist and a utilitarian, except with omniscience and omnibenevolence. For example, when asked about divorcement, Christ "saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." (Matthew 19:8). God allowed the patriarchs to have multiple wives, not because that was his choice, but because of the hardness of their hearts. God suffered these things to be for the time, because of the overarching goal of having Christ come into the world.

Besides, you are talking about a small tribe of people fighting against several bigger, stronger, and more numerous foes. These kinds of battles that Israel fought were akin to suicide, if they were wrong. If God does not exist, there is no hope. Even if God were to tell them to leave nothing alive, to kill everybody. There is still the matter of actually executing this command. And if they were able to succeed despite every factor being against them, that serves as evidence of God. And if God is real, then His moral character is the basis of what is right or wrong, regardless of what we might feel. And God is loving, but he has to make hard decisions. Our web of choices pigeon hole God into selecting between lesser evils. All this for the purpose of Christ.

And the purpose of Christ is to save everyone that wants to be saved. It is for God to love and redeem all of mankind. It is because of the hardness of man's heart that forces God to select between a range of evils. That is part of the reason why there is positive retribution in Hell. God will repay those people that had forced these things to unfold in this manner, and yet still choose to not believe.

Freewill, Time, and Predestination

There is a long-standing debate on the idea of freewill and God's sovereignty. I believe in both: that God is both sovereign and that people have freewill. Freewill is the reason why there is evil in world. If God is perfect, and man has freewill to reject perfection, it then follows that there will be evil.

Yet, God is sovereign. How can this be? Simple, God's sovereignty is perfected by virtue of his omniscience. Logically prior to God's creating decree, he already knows everything that could ever and would ever transpire. God is free to create or to not create. And God operates around all our decisions, to bring about his ultimate purpose. Therefore, God is 100% sovereign. His sovereignty is an inescapable consequence of omniscience. God does not have to control every single event in history to be "sovereign," the way a lot of Calvinists would say.

It's not that hard to understand. You do not even have hold to any particular view of the nature of time.

That is why God speaks and relates to us quite plainly and simply. He speaks with, and treats, us as though we have freewill. Because we do. Which means that man has the ability to believe or to not believe in God. And God works around our decisions to bring about his ultimate will.

Which is this: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40). God wants **everyone** that sees the son, and believes on him to be saved. That is God's will.

That is how you can understand Romans 9-11; which is a passage that a lot of determinists try to use to attribute meticulous control to God.

The reason why God so often uses the metaphor of sheep is because God is corralling man into the truth. But man has the ability to resist and run away. This is the whole dynamic, the very most basic premise of the Bible.

That is why when Paul says, “For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth,” he is not talking about a literal, direct call. God does not unilaterally pick some and not others, from the womb, as Calvinists would have you believe. Instead, God knows who would believe and who would not believe. Before any good or evil is done, God loves all those that believe in Christ.

Because, “many are called, but few are chosen” (Matthew 22:14). How many are called? All men are called. “Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else” (Isaiah 45:22). How can you be made chosen? By “the election of grace” (Romans 11:5). What is the election of grace? “For whosoever shall call upon the name of the Lord shall be saved” (Romans 10:13).

Anyone who believes in Christ, is elected. Because, Christ is the elect.

Isaiah 42

1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

John 6

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

John 3

33 He that hath received his testimony hath set to his seal that God is true.

Jacob and Esau are symbolic of works versus grace. God chooses to have grace, instead of works. Because He, “will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion”

(Romans 9:15).

Just like the story of Isaac and Ishmael, Hagar and Sarah; Paul explained in Galatians, how they were an allegory of works vs grace. The same is true in Romans 9-11.

Romans 9

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

They are not elect, because they sought election as it were by works. That's why. God chooses to save everyone by Christ through faith. That is the election. You get in Christ by faith. The scope of individuals that are elect is arbitrarily inclusive, contingent only upon the decision of each individual. This is because God's word is immutable. "My covenant will I not break, nor alter the thing that is gone out of my lips" (Psalm 89:34).

You do not have to submit yourself to fated determinism, because we do not understand God's relationship to time. God is eternal. Therefore, his decision making and foreknowledge is mysterious.

This is the meat of the word. How man has freewill, and yet God is able to ordain things in the universe. That all men are capable of being saved, yet God foreknows the future.

Some people appeal to Calvinism to try and make sense of this, but they do so at expense of the truth, at the expense of the gospel. That is how I know 100% that Calvinism is wrong. Whatever view you adopt, the gospel reigns supreme. The gospel of grace is the basis of everything, so much so that Paul calls the election, **the election of grace**.

Typically, people anthropomorphize God's ways. They think God has to literally look and see into the future, in order to know it. No. We **do not** have

to define the *means* or the *how*. God does not attempt to explain his ways to us. Instead, God says:

Isaiah 55

8 For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Ultimately, God's election and decree is logically declarative. That means God's choice is to select people on the basis of faith, without regard to the means as understood by our finite minds. God's election is declarative and not procedural. The condition of salvation is faith.

And what about Pharaoh? What about those whom he hardens? God does not harden man by literally hardening them. Because if he did, he would be a sinner. Because "for whatsoever is not of faith is sin" (Romans 14:23). And we are saved by the "faith of Christ" (Philippians 3:9). No, God indirectly hardens Pharaoh's heart by performing miracles, by being good to Israel. That indirectly made Pharaoh react against God. God knew this would be, but there was no other alternative, it had to be done. Therefore, "whom he will he hardeneth" (Romans 9:18). And what guides God's will?

Isaiah 46

10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

12 Hearken unto me, ye stouthearted, that are far from righteousness:

13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

God's will is to bring Jesus Christ, who is salvation. So, he will have mercy on

whom he will have mercy, and whom he will, he hardens; so that he can ultimately have mercy on all that call upon him.

And when God hardens people, it is not for their ultimate destruction. Take for example Israel. In Romans 11 Paul says:

Romans 11

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

God hardens to achieve the ultimate goal of grace for all. And those whom he hardens still have ample opportunity to change their minds and be saved. When someone rejects the gospel and is hardened, that is not their final state. So long as man lives, he can believe and be saved. It is a matter of the will, whether they would like to have faith.

Romans 11

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

Do not be tricked by people who want to pigeon hole God into an archaic, outmoded, anthropomorphized, simpleton notion of “seeing the future.” That is stupid, unscientific, and unbiblical. And it comes at the cost of the gospel, which is most precious. Keep it simple.

Revelation 22

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

What About Those That Have Not Believed?

Romans 2 says that people are without excuse. Because the existence of God is obvious in all the things that are made.

God has ordered the world in such a way that nobody is eternally wronged. Anyone who died without Christ would not have believed in Christ even if God were to reveal himself with ample evidence. That is their problem, and

that is their decision.

If someone really wants to believe in God, God would do what is necessary to save that person. He would have sent a missionary, a book, the Bible, or even miraculously show up himself, to give them what they need to know.

Think about Abraham. He didn't have a Bible, he didn't have anyone coaching him. All he had was himself and God. And God revealed himself to Abraham, because Abraham believed.

Furthermore, prior to the incarnation of Christ, people that were saved, were saved by having faith in Christ. Even though they did not know the name of Christ, they believed in this perfect God, that would justify the ungodly by grace. You can read Hebrews 11's hall of faith for specifics.

What about babies?

God does not damn babies to Hell. Only sick Calvinists believe this. Because God would be a hypocrite if he did. He said that the Israelites "have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind" (Jeremiah 19:5). God would be a hypocrite if he burns children in the fires of Hell, while he condemns the Israelites for burning their sons and daughters with temporal fire. Please.

People under the age of accountability go to Heaven. "Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matthew 19:14). You might be thinking that it is better to kill babies then, to guarantee their admission into Heaven, right? Why risk their freewill, that may damn them to Hell, right? Right?

Wrong! Because you do not know what these babies would have grown up to do. For example, Paul changed the course of an entire church by writing one letter. If Paul was aborted as a baby, then that would never have happened and untold numbers of people may have ended up in Hell as result (including you and me). Maybe these babies could have all indirectly contributed to the conditions necessary to ensure the salvation of multitudes more. We cannot make such judgement calls, we are not omniscient. That is why God gave us the obvious command: thou shalt not

kill, as a rule of thumb for finite beings to follow.

The ultimate answer to all these questions is this: "Shall not the Judge of all the earth do right?" And it is wrong to burn babies in Hell. (I had to add this last line, because Calvinists love to quote that passage to insinuate that it may, somehow, be right for God to burn babies in Hell. Normal people know better.)

Common Heresies Undone

Works and Grace Cannot Be Mixed

One concept that we must understand is to not mix works and grace. Because if we claim to make salvation by grace, but at the same time include works of any kind, we have nullified the gospel. Salvation is completely by faith. By having faith, we have peace with God. Works, whether good or bad, have no say in the matter of salvation or fellowship with God.

Jesus gave many parables in the gospels where he would tell people to not "mix things" together. People normally gloss over this, without any knowledge. But here, I will expound upon the truth, which is: free grace, free righteousness. We are made righteous, without any works. We are freely made righteous, even in the face of evil works (according to the works of our flesh).

Matthew 9

16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

This parable speaks about not placing new things within old things, else they are both ruined. Which is an allegory to not mix the grace of God with the works of the flesh. New wine is symbolic of the Holy Spirit: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh" (Acts 2:17). "In whom ye also trusted, after that ye heard the word of

truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise" (Ephesians 1:13). Therefore, "ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9). We are not in the flesh, it is impossible; because we are sealed with the Spirit of God, after that we believed the gospel. That is why we ought not to mix works with grace. Because just as we are to pour new wine into new bottles, so do we accept the grace of God, without the works of this flesh. If we do this, then we keep "the good wine until now" (John 2:10).

Furthermore, the talk of new cloth is a metaphor of the righteousness of Christ. We do not mix the righteousness of Christ, with our righteousness of the flesh. Our flesh is dead and cannot be righteous. Rather, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isaiah 61:10). We do not misconstrue our works with the works of God.

This teaching shadows a lot of similar passages in the old testament. Among many, are just a few weird and arbitrary commands, mentioned in Deuteronomy and Leviticus. For example, in Deuteronomy, Israel is told not to sow divers seeds in their vineyard, nor yoke different beasts together, nor should they wear garments that are made with different types of fabric:

Deuteronomy 22

9 Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 Thou shalt not plow with an ox and an ass together.

11 Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

Leviticus 19

19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither

shall a garment mingled of linen and woollen come upon thee.

While there are old testament applications for these laws, the overarching theme is to not mix. Not to mix different kinds of things together. Because when you mix, you lose distinctions, and either thing ceases to be what they were. Or the “rent is made worse,” when things of different kinds are confounded together. Out of this comes confusion, and the Bible says that the God is not the author of confusion. For example, by mixing works and grace together, you lose the meaning of both. When new wine (the gospel) is added to old bottles (works of the flesh) the new wine will ferment and burst. To add new cloth (the gospel) into old garments (works of the flesh) the old garment will rent when the new cloth shrinks. So, the idea is to maintain a separation between grace and works.

Jesus explicitly tells his disciples this deeper meaning in Matthew 16. He tells them to beware of the leaven of the Pharisees, which he says is hypocrisy.

Matthew 16

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, It is because we have taken no bread.

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade them not beware of the

leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

The Pharisees were people of the law and they kept the law perfectly, in their own eyes (Philippians 3:6). Note that I said, "in their own eyes" but not in truth. God does not regard man's person, and nobody keeps the law perfectly in truth. That is why Jesus Christ told people to "Beware ye of the leaven of the Pharisees, which is hypocrisy" (Luke 12:1). The so-called leaven, in reality, is: "the doctrine of the Pharisees and of the Sadducees" (Matthew 16:12). Why beware of their doctrine? Because their doctrine of keeping the law, of doing works: this sort-of-karmic balance keeping, is contrary and opposed to the doctrine of grace. The gospel of grace says that anyone who trusts in Christ is saved, no matter what. Therefore, beware of introducing works into this simple message.

In Galatians, we are told to "stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Galatians 5:1). So, we must not be entangled in the "yoke of bondage." There are two types of yokes: The "yoke of bondage" (which is the law) and the yoke of "liberty wherewith Christ hath made us free" (which is grace). "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (2 Corinthians 11:3).

In Fact, Christ says:

Matthew 11

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

This talk of yokes strongly parallels the old testament law mentioned earlier from Deuteronomy, forbidding to "plow with an ox and an ass together." To not yoke an ass and an ox together. These are two different beasts, one stronger than the other. Each for different purposes and to be used at

different times. But when used together, the weakness of the donkey will hinder the ox. This allegory begins in, and is carried through, the story of Jacob and Esau; where one would be stronger than the other, and the older would serve the younger.

Genesis 25

22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the Lord.

23 And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

The two nations in her womb are representative of works vs grace. The old covenant is that of works, and it was made weak by the weakness of sinful flesh. "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof" (Hebrews 7:18). The new covenant, the younger, is made stronger than the older. Because we "through the Spirit do mortify the deeds of the body" (Romans 8:13). To mortify the deeds of the flesh is to "reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans 6:11). Reckon means to consider, to count, to presume, to believe, that we are dead to the flesh. We have to reckon it so, because it is not apparently so, else we would already be in Heaven. Instead, we consider our flesh dead, and do not believe that it has anything to do whatsoever with our standing with God. That is, we do not mix works with grace. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other" (Galatians 5:17). Just as Jacob and Esau struggled together, just as new wine cannot go into old bottles, neither new cloth patched into old garments; so do we separate works from grace. They do not mix. And the elder will serve the older: "And after that came his brother out, and his hand took hold on Esau's heel" (Genesis 25:24). Grace is built on top of the works of the old covenant; in that sense, the old is serving the new. "I sent you to reap that for which you have not labored; others have labored and you have entered into their labor" (John 4:38).

This relationship between the strength of the grace of Christ and the weakness of the flesh is used in **Romans 8:3**:

“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh”

Harkening back to the old testament law in Deuteronomy, the ox would be the law, the donkey would be the flesh. The ox is made weak by the donkey, dragging it down, making the strength of the ox useless and unprofitable. Making the law of none effect. Similarly, the flesh cannot keep up with the demands of the law, which in a lot of passages is written in stone or kept with a “rod of iron.” The law must be kept perfectly; "And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart" (Hebrews 12:20). The demands of the law are too much for the flesh, which is why Christ is needed. This image is further developed in the prophecy of Zacharia.

Zacharia 9

9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Matthew 21

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

This is an allegory of God coming into the world, in the form of man, to redeem man. Christ is the king, the donkey is flesh and blood. God came in the likeness of sinful flesh and kept the law perfectly. He then condemned sin in the flesh, as it is written in Romans 8 above. These words are also mentioned in John: “the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:14).

Isaiah 11

1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

1 John 4

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

The image of a donkey symbolizing the flesh (and the works of the flesh) is also used in the old testament story of Balaam, who was paid to go forth and curse the nation of Israel. When Balaam was forced onto a narrow straight, the donkey saw the angel of the Lord.

Numbers 22

26 And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

Balaam came up against a narrow straight. And we know that "strait is the gate, and narrow is the way, which leadeth unto life" (Matthew 7:14). The angel of the Lord is in his way; Christ being "the way, the truth, and the life." And we know that God "placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Genesis 3:24). Balaam could not find a way to turn either to the right nor the left, and his donkey fell down under him. This echoes what happens when man encounters God; even the best saint, the disciple whom Jesus loved, fell "at his feet as dead" (Revelation 17:1). Balaam also got angry with his donkey and smote her with a staff. This is reminiscent of those that worship God according to their carnal works. They think that God is pleased

with their self-flagellation. Just like the worshipers of Baal that came against Elijah.

1 Kings 18

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

God will not regard the works of the flesh. That is why the way to the Lord is by faith, without regard to the works of the flesh. Balaam came in the way of the flesh.

Numbers 22

32 And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me:

Therefore, to keep the way of the Lord is to not mix works of the flesh with grace. Because by the works of the flesh shall no flesh be justified in his sight. There is nothing that you can do by the works of your own hands. You cannot turn to the right nor to the left. That is why it is called the straight and narrow, because Jesus Christ is the way and he is "the same yesterday, and to day, and for ever" (Hebrews 13:8).

That is why the way is straight and narrow, because the doctrine does not change, once you are saved. If it were to change, then the way is not straight, but has turns. And if that were the case, the way is not narrow, but broad. But you are not to go back to works. "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Colossians 2:6). You are to remain in grace. The Bible refers to fornication\adultery as switching doctrines.

Proverbs

5 Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

3 For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil:

4 But her end is bitter as wormwood, sharp as a two-edged sword.

This then is an allegory of the gospel, threaded from Genesis through to the prophets, and finally to the gospels. Do not include works. Do not go with the "strange woman" as it is written in proverbs.

Unlike the burden of the gospel which is easy (faith); the works of the Pharisees is heavy and full of hypocrisy. Jesus warns again, in a different passage, about self-righteous hypocrisy of carnal works.

Matthew 23

3 do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

And even Peter warned of being yoked to the law:

Acts 15

10 why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 Then all the multitude kept silence

Thus, we are not to be simultaneously yoked to works and to grace. Neither are you to confuse the definitions of works and grace. There are so many verses in the Bible that plainly say that we are not saved by any works, that time would fail me to mark them all down. Instead, I will go straight to a

passage that literally divides works from grace.

Romans 11

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.”

And in **Ephesians 2** it says plainly:

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.

Matthew 6

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other.

You cannot serve two masters, you must choose one or the other; but not both. Even going back to the old testament, the Israelites were under the first covenant. Yet were they forbidden to mix works with grace.

Exodus 20

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

If you make an altar unto the Lord, you must not make it out of hewn stone. Hewn stone is representative of works, because it is stone that is wrought into a particular shape by man. Instead, God demands that the stone be of God, because if "thou lift up thy tool upon it, thou hast polluted it." Mixing our works with Jesus Christ, pollutes everything. Because Jesus Christ is that stone of the altar.

Psalms 118

22 The stone which the builders refused is become the head stone of the corner.

23 This is the Lord's doing; it is marvellous in our eyes.

Acts 4

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Matthew 21

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

But some do not hear. They prefer hewn stone. The hewn stone is common, it is uniform, it is artificial, it's after the ways of this world.

Isaiah 30

9 That this is a rebellious people, lying children, children that will not hear the law of the Lord:

10 Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

Just as men disallow Christ, the grace of God, so too do these refuse to hear the law. They prefer works of the law, hewn stone because it is smooth-looking. It is not disagreeable, it appeals to common sense: "we have to be good!" they think. Thus, they prefer to hear smooth things, and not right things. The truth is that all of our works is vanity. All of the works of man are evil. Just as in the days of Noah, where God looked down and realized that the works of man and the thoughts of his heart were set on evil continuously (Genesis 6:5). And a flood came to wash the whole world away, save for those that are in the ark. This is a symbol of Christ, who is that ark.

Anyone in Christ is saved. After the flood God promised not to destroy the Earth again, as in the flood (Genesis 9:11). "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth" (Genesis 8:21). Man can only do evil, only God is good. Therefore, our works do not play any role in our relationship with God.

Isaiah 54

9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

People who think that they are justified by their good works are really evil, and refuse to believe the truth, and do not hear the purpose of the law. "For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail" (Isaiah 32:6). And all of man's works that are in this world will wax old. And the day shall declare it, when the elements will melt with fervent heat. The "earth also and the works that are therein shall be burned up" (2 Peter 3:10).

Isaiah 50

4 Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

The only work to be done is John 6:29, which says the work is to believe in Jesus Christ. And this is a figure of speech because it is not work; grace is not works. God himself, is our works. "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him" (Isaiah 62:11). And our works, Jesus Christ, will destroy all of the works of man and bring them to naught.

Haggai 2

11 Thus saith the Lord of hosts; Ask now the priests concerning the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean.

Just like in Daniel's dream, where men have built kingdoms by their hands. And the kingdoms were represented in a dream by an idol that was a composite of various materials. All of their works were destroyed by a stone. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." Of course, that stone is Christ. The same stone that was not made of hewn stone, rather a stone that was "cut without hands."

If no man will be justified by the works of the law, then what is the purpose of the law? "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster" (Galatians 3:24-25). "Tell me, ye that desire to be under the law, do ye not hear the law?" (Galatians 4:21) "But that no man is justified by the law in the sight of God, it is evident: for,

The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them" (Galatians 3:11-12). "For I testify again to every man that is circumcised, that he is a debtor to do the whole law" (Galatians 5:3). "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased" (Galatians 5:11). If Paul preached works, then nobody would be offended. To preach works would be to preach "smooth things," and not "right things."

Matthew 21

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

What are the fruits thereof? Faith. Because the just shall live by faith, which excludes works of any kind. That is why those who believe, fall on the stone and are broken. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4). This new life is Christ himself. It's in the spirit, in Heaven, invisible. "For ye are dead, and your life is hid with Christ in God" (Colossians 3:3). "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock" (Psalm 27:5).

Likewise, we do not ascend unto God by steps, because we are never good enough. That is why if you go up by steps, "thy nakedness" will become apparent. Like Solomon's throne that is made on top of "six steps" (1 Kings 10:19); upon which he receives 666 talents of gold (1 Kings 10:14). "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore *and* six" (Revelation 13:18). Man was created on the 6th day. Man works 6 days a week and receives 6 as his wage. The wages of the works of man's hands is corruption. The Bible says that "king Solomon exceeded all the kings of the earth for riches and for wisdom" (1 Kings 10:23). Yet, Solomon brought in 666 talents of gold, as a result of all his wisdom. The best that Solomon could receive of all his labors is corruption. That is why the mark of the beast

is in the hand or forehead. It is the works of man imputed to man. His thoughts, words, and deeds are corruption (Revelation 13:17). This corruption is made clear by how Solomon strayed from God, later in his life.

1 Kings 11

9 And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice,

10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded.

That's is why "there is none good but one, that is, God" (Mark 10:18). "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:6). "Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands" (Isaiah 59:6).

Solomon started correctly. When God asked Solomon for anything he wanted, Solomon asked for wisdom to lead his people. "And the speech pleased the Lord, that Solomon had asked this thing" (1 Kings 3:10). Solomon was raised with a silver spoon: he had everything laid out for him, even God's wisdom, and power, and riches. Yet, even he fell away from God. What chance would a normal person, who doesn't have such wisdom, have? What chance could you have to maintain your walk with God? That is why regardless of who you are, the works of the flesh is sin, and the wages of sin is death. Those that preach works to maintain salvation "have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness" (2 Peter 15). That is why "I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit" (Ecclesiastes 1:14). But it is not as though Solomon had lost his salvation. Just like David that had sinned greatly, he is still kept by God, for God's own name's sake.

1 Kings 11

11 Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I

have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

Isaiah 48

9 For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

11 For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.

12 Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.

It's because of God's name, that we can be sure that man is saved by grace, and not by works. And we are kept by grace, and not by works. Because our works could never do God justice. Instead, God created man, and God will carry man through to salvation.

Isaiah 43

25 I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

Isaiah 44

22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

Isaiah 46

3 Hearken unto me, O house of Jacob, and all the remnant of the

house of Israel, which are borne by me from the belly, which are carried from the womb:

4 And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

That is why we are to sanctify God in our hearts. In the law of Leviticus and Deuteronomy, people are always told to sanctify themselves before dealing with God. In 1 Peter, we are also told to sanctify the Lord in our hearts. In Isaiah, it says to sanctify the Lord of Hosts. Sanctify means to separate. We are to separate God, from our works and this world. God is holy, holy, holy; do not confound the Lord with the works of our hands.

Ezekiel 36

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

God's name is profaned, when we claim to keep the law with good works, when in reality we do not. If we claim to do good works by our hands, so can the heathen. Even the magicians in Pharaoh's court were able to do magic against Moses. And so, God's name is blasphemed, if our works are hypocrisy, and if heathens are able to mimic our works.

Romans 2

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

No, the law must be magnified, in order to sanctify the Lord. "The Lord is

well pleased for his righteousness' sake; he will magnify the law, and make it honourable" (Isaiah 42:21). The law is magnified, by bringing man to nothing. That is why God made circumcision as both a sign of grace, and man's relationship to the law. Circumcision is the separation of man from the filth of the flesh. God deals with us as with sons, not according to the deeds of the flesh. "Circumcise therefore the foreskin of your heart, and be no more stiffnecked" (Deuteronomy 10:16).

Colossians 2

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

God circumcises our hearts, by faith. We are sanctified in the Lord, when we believe we are in right standing with him by grace. And when we exalt the law above man's ability, we have sanctified the Lord. Because God is infinite and cannot be compared by any man, nor by any of our doings. Nobody keeps the law, nobody does good works, according to the law. That is why God gave us the sabbath. The sabbath is a symbol of the rest of God. On the seventh day, we rest. We enter completion, the works of God are given to us freely.

Ezekiel 20

12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

Hebrews 4

1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

Jeremiah 17

21 Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

As I've said, there are many more passages that explain this simple concept

in longer sequences and passages. Entire books, such as Galatians, John, 1 John, parts of Ephesians, Acts, etc... are written to utterly deny carnal works as part of salvation. Suffice it to say, that when people try to introduce any works as part of salvation, they do so by neglecting massive bodies of scripture. The gospel is easy and simple, keep it easy and simple: "freely ye have received, freely give" (Matthew 10:8).

Isaiah 45

22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

Good Works Do Not Prove Salvation

A very common heresy and accusation that is mentioned in Christendom is the idea that you must bear fruit in order to prove that you are saved. Proof text for this comes from the sermon on the mount:

Matthew 7

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

The surface reading seems to indicate that you can tell that a false prophet is someone who acts badly, "he bears bad fruit," as they say. This is completely fallacious, especially in this context. In this context, Christ is saying that false prophets come in sheep's clothing. Which means that their comportment, their behavior, their language, and their mannerisms appear

as unto sheep. That is what that means. Their outward appearance is similar to that of sheep.

You cannot discern the difference between a sheep and wolf by their behavior. Because, if that were the case, then you would have to be God, in order to tell the difference. Because you would have to know everything about someone, you would have to follow them around and know all the secret things of their heart, in order to know if they are real sheep. This is an impossibility. And the premise is wrong as well. Because Christ justifies the ungodly (Romans 4:5). Therefore, you might actually expect the sheep to be ungodly, if anything. Instead, the fruit is the words that the false prophet uses. This is supported by another passage:

Matthew 12

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

Christ says that out of the abundance of the heart, the mouth speaks. And in Matthew 7, it says the false prophets come in sheeps clothing, but “inwardly” are ravening words. How can we know what’s inside the heart of man? By the words he speaks, because out of the abundance of the heart, the mouth speaks.

So, if we go back to the parable in chapter 7, it is clear that the fruit of the false prophets are their words, and not their conduct.

This is further supported by the book of 1 John, where John says:

1 John 4

1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have

heard that it should come; and even now already is it in the world.

We see John employing this knowledge, just as Christ taught. We judge men, based on their confession of Christ. John says the same thing even more poignantly in 2 John:

2 John 1

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

And what is the doctrine of Christ?

1 John 5

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

And finally, the idea that our words are what justifies us, is also supported by Jesus Christ's parable about being born again:

John 3

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Christ is likening those that are born of the Spirit to the wind. We don't know who they are by looks, the wind is invisible, but we can hear them. We can tell when someone is born again, by their profession of Christ.

Which is to say that our flesh is not evidence of salvation. Our outward works do not prove that we are saved. In fact, we are born again and our flesh is sentenced to death. That is why Christ says that you must be born again. Whenever you are guilty of sin, it is not you but your flesh. When you are able to display so called "fruits of the spirit" that is done by the spirit of God. Which cannot sin.

1 John 3

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

It is not possible for us to sin, once we are born of God. God does not count the works of the flesh against us.

Roman 7

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Roman 8

1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

That is why the only fruit that one must have, is to confess that Jesus Christ as the savior of all mankind. Because this is all that is required to be saved. And let's take a step back for a second and consider what *everybody* does to find out what other people believe. Anytime we meet new people, we always ask if they believe in Christ (to see if they are Christian). We don't stalk them on Facebook and weigh their "fruit" against some arbitrary standard of goodness; to see if they are Christians or not. That is garbage. Everyone asks what they believe. Therefore, any pastor that wants to appear wise and say that people have to bear fruit to be a Christian is speaking hypocritically, because they themselves do not do that. The only proof that you are saved is the fact that Jesus Christ paid for everyone's sins, 2,000 years ago. Yours included. If you believe this, then you are saved. If you do not believe this, then you are not saved. Simple.

Sermon on the Mount is Impossible to Keep

The sermon on the mount is the most widely used scripture to teach works-based doctrine. No one is capable of following the teachings of the sermon on the mount, save for the Son of God himself. And that is the point. The sermon on the mount is made to elevate the law beyond the reach of man, such that only God could keep it. "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable" (Isaiah 42:21). In the sermon, Christ says: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48).

Why would Christ say this, when later on, he would tell the rich young ruler that "there is none good but God" (Matthew 19:17). These statements are contradictory.

People that are of the dispensationalist bent would say that Christ spoke to the children of Israel, and not to Christians. This is true, because some of the things in the sermon are in relation to the temple, the altar, and the law. None of which apply to Christians. But even so, Christ still rebuked the rich young ruler by telling him that nobody is good. That includes the Jews in ancient Israel (with the young ruler presumably being one of them). Therefore, I think that the sermon on the mount should be looked at more closely.

In the sermon on the mount, Christ elevated the application of the law such that every man is condemned by the law. Because that is the very purpose of the law. He says things such as "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" and "That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

These things are impossible for man to do. When Christ elevates the law on the sermon on the mount, he does so to reveal the truth of how the law is to be used. Paul does the same in **1 Timothy**:

8 But we know that the law is good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

See that long list that begins with the generic *sinner*? That's everybody. The law was given so that "every mouth may be stopped, and all the world may become guilty before God. Therefore, by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Romans 3:19-20). The law can only condemn. It can only give knowledge of sin. It can only give knowledge of condemnation.

In 1 Timothy, the law was not made for a righteous man. How can we be made righteous such that the law does not condemn us? Because according to 1 Timothy, if we are righteous, then the law does not apply to us. How can we be made righteous?

Romans 3

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

That is why we are no longer called sinners, but righteous. We are called righteous, because that is the gift of God. God has given us a good report. He has made us righteous by faith in Jesus Christ. Therefore, we are no longer under the law. Because "by the works of the law shall no flesh be justified" (Galatians 2:16).

Galatians 3

10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

When you look at the sermon on the mount, Christ begins by saying

Matthew 5

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

This means to keep the law. The law is not kept if we break some of the law. Because if we break the law (and everybody breaks the law) yet claim to keep the law, then the law is useless. If we break the law, just like how the heathen break the law, then what difference is there between us and the heathen? You might claim that the Jews had the system of sacrifice to make up for the sins and the heathen do not. *Exactly*. The only difference between a heathen and a Jew is the sacrifice. Otherwise they are the same. And we know that Christ is the sacrifice. Therefore, Christ is the difference between a Jew and a Gentile. Christ is the difference between the saved and the unsaved. Christ is the difference between a believer and an unbeliever. That is why Christ is the salt. That is why Christ is the light of the world. Otherwise, the law makes everyman the same.

That is why, if we claim that the difference is the works of our hands rather than Christ, then we are hypocrites. Because unbelievers can do the same.

Romans 3

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

Instead, we keep the law by breaking ourselves. This is done, when you do truth and believe in Christ.

Matthew 21

41 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

We are dead to the law, being baptized into Christ.

Galatians 2

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

We are able to keep the perfection of the law by acknowledging that we cannot keep the law. We come to the light and "doeth truth" when we elevate the law beyond man's ability (John 3, 1 John 1). That is why Christ later gave this parable about building a tower:

Luke 14

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

We realize that we do not have enough to do the law.

James 2

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

Therefore, we rely on faith. And Christ ended his teaching of that parable with the same imagery of salt, in **Luke 14**:

34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

This mirrors the sermon on the mount, that talks of the Israelites being salt. You can only be the salt if you acknowledge your inability to keep the law. And you point people to Christ, to make up for our failings. Just as the man who did not begin to build in haste, instead sat down and count the cost. We must take account the cost to complete the task of righteousness. We do not have enough. Therefore, we must appropriate God's righteousness by faith. That is the gospel. Just as Christ said in this parable he gave to the Pharisees:

Matthew 21

28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

The person who is truthful with God, admits that they cannot do the works of the law, and so God has grace on them. The works of Christ are imputed unto them, without works. That is why when Christ spoke about the law on the sermon of the mount, he said that he came not to destroy the law, but to fulfill. This is because Christ fulfilled the law on our behalf. We inherit his works.

John 4

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

John 9

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

John 10

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

John 19

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Just as Christ said, today is the night, when no man can work. Instead, we have the work of Christ imputed to our account by faith. And we are no longer under the law. Our work is to believe in Christ, just as it says in John 6:29, John 6:40. And even in **Matthew 26**, when the woman broke the alabaster box of ointment on Christ's feet. The Pharisee tried to stop him, but Christ said:

10 Why trouble ye the woman? for she hath wrought a good work upon me.

Why is this good work? Because she received the gift of righteousness, by faith and she was thankful.

Luke 7

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

She loves him because she was forgiven of all her sins. She accepted the full grace of God. She received the gift of pure righteousness. That is the only work for man to do: receive the righteousness of God for yourself.

That is why in the sermon on the mount Christ says:

Matthew 5

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

If a man preaches Christ, and tells men that they need to “do the law.” That man is the least in the kingdom of Heaven. Why? Because nobody “does the law.” They will invariably break “one of the least of the commandments,” as Jesus says. Therefore, their gospel message of works + faith will bring forth little to no yield. Nobody is going to get saved by believing that they have to perform works, because man intrinsically knows that he cannot keep the law.

But if a man preaches Christ and him crucified only, he shall be called great in the kingdom of Heaven. “For I determined not to know any thing among you, save Jesus Christ, and him crucified” (1 Corinthians 2:2). The reason for this is because the gospel is pure. It is 100% free grace, with no strings attached. It is preached, and people can accept it. It requires nothing of them, and so people do not have a good reason to deny it. Therefore, people will believe and be saved. And these people would not have been saved, were it not for the simplicity of the gospel preached. Therefore, this statement of Christ is about free grace. If Christ paid for our sins in full, and he has, then we have kept the whole law. We haven’t broken even the slightest bit of the law. We have kept it perfectly, because Christ kept it for us.

This imagery is echoed in the old testament story of Moses getting the law from mount Sinai. In Exodus, Moses went up to the mount to get the 10 commandments from God. But, on his return, he found the Israelites worshipping an idol god. When he saw this, he broke the tablets of stone, he broke the 10 commandments.

Exodus 32

16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he

cast the tables out of his hands, and brake them beneath the mount.

This is symbolic of man's relationship to the law. We first receive the law from God, which is the "work of God" and not a work of man. Man, being fallible, can only break the law. Just as Moses broke the tablets, when he saw the sin of the people.

Moses went back up to the mountain to God. Got another copy of the 10 commandments, written in stone. This time he puts them in an ark.

Deuteronomy 10

1 At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

The second time Moses was given the law, he placed it inside of a wooden ark. Christ is that wooden Ark, Christ keeps the law. He prevents the law from breaking. Furthermore, God told the children of Israel why he gave them the law. Three times in Deuteronomy, God says that he gave them "the way of the Lord" to "prove thee," "whether thou wouldest keep his commandments, or no" (Deuteronomy 8:2,16,13:3). It's clear in the new testament, that the answer is no. It's clear that Moses broke the law. We need an Ark, to keep the law. We need Christ to keep the way of the Lord, on our behalf.

Which is why Christ is responsible for "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Colossians 2:12-14).

Getting back to the sermon on the mount, Christ continues his teaching by saying even more extreme things. Such as:

Matthew 5

29 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.

30 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.

I've heard plenty of sermons from pastors that have no idea what Christ is really saying here. They typically say that we ought to strive against sin, on pains of self-flagellation and mutilation. Is this really what Christ meant? Because, 100% of these pastors still have their eyes safely in their sockets. Yet they tell their congregation that God is after their obedience to works. That they ought to resist evil to the point that their limbs should be amputated, else they may end up in Hell. These hypocrites would stop you though, if you were to show up to the church with surgical accoutrements, offering to remove eyes and various other appendages; for the sake of the sermon on the mount. And the pastors would stop you not because they care about you, but because they do not want to be sued.

This is not what that passage means. And Jesus was not using hyperbolic speech. What Christ was doing, yet again, is elevating the law. He is saying that if you were judged by the law, it actually is better to remove your appendages than it is to fall into Hell. Thank God you are not judged by the law! Furthermore, the removal of body parts does not stop at arms and legs. Because Christ also said, "That whosoever is angry with his brother without a cause shall be in danger of the judgment" (Matthew 5:22). It then follows, that we ought to remove our brains, to prevent this from happening. Indeed, it is better to die, than it is to live under the curse of the law and burn in Hell.

Instead, these statements speak of dying to the law. That our fleshly bodies are dead, because of the law. "For I through the law am dead to the law, that I might live unto God" (Galatians 2:19).

Romans 8

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

Therefore, our bodies are dead, crucified with Christ, now are lives are hid with Christ in God. "For ye are dead, and your life is hid with Christ in God" (Colossians 3:3).

This is spoken of again in the book of Romans. Where he is telling the romans that they are dead and that their lives are hid in Christ with God. Which means that they should no longer call themselves "sinners" even though their bodies still do commit sins. Please consider the following passage:

Romans 7

2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

In the example above, Paul is stating that a woman is bound to her husband for as long as either of them lives. Think "till death do us part." Likewise, man is under the curse of the law as long as he lives. But if the woman's husband is dead, she is free to remarry and she won't be called an adulteress. But if she were to remarry while her husband is alive, then is she called an adulteress. Notice that the difference is not in the action, but in her relationship to her husband. Although the action of her body is the same

(she is with another man) If her husband is alive she is an adulteress, but if her husband is dead, she is not an adulteress. Therefore, she is free from being called an adulteress as long as her husband is dead.

Likewise, we are called sinners, so long as we are alive to the law. But once you believe in the gospel, you are considered dead to the law and alive to Christ. That way, your body may still do sins, but you are not guilty of being called a sinner. You are no longer your flesh. You are born again in the Spirit. The Spirit cannot sin, though the flesh will continue to sin in this world.

In the sermon of the mount, Jesus Continues,

Matthew 5

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

This ought to be our attitude, but this is not a requirement for salvation. Rather, I would like you to consider that God himself is this way: God is the one who blesses those who curse him. He does good to those that despitefully use him. He blesses and loves his enemies. Therefore, once we are born again, we are secure with Christ, “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” (Romans 5:10).

Matthew 6

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

He is talking in regard to the atonement. That Christ paid for the sins of the whole world. You must believe that Christ tasted death for everyman. Otherwise, God cannot forgive you, because God cannot partake in your hypocrisy. As much as you may dislike your enemies, it is always true that: “Whosoever shall call upon the name of the Lord shall be saved” (Acts 2:21). This includes your enemies.

I will leave it at that for the sermon on the mount. I don't have all day to expound on all of the scriptures that can be linked in explanation to some of the more deeper truths. Any other difficult passages that I may want delve into will be explained in their own sections\chapters of this book.

I am not saying in all of this that we ought to behave unseemly. It is true, that striving to be like Christ, is *profitable for men*. That others will benefit from your good behavior. Especially when you deliver the gospel to them. Because then, they can't disregard your message on the basis of your person. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Titus 3:8). But it is also true that, "The servant is not greater than his lord; neither he that is sent greater than he that sent him" (John 13:16). Behaving well is only useful in so far as it prevents people from using ad hominem attacks to disregard your message, on the basis of your behavior. Still, even if you are perfect, they may not believe you. Because Christ is perfect, yet they do not believe him.

But as far as it relates with God being pleased with you, He is 100% satisfied with you in Christ.

Matthew 3:17

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Blasphemy of the Holy Spirit

Blasphemy of the Holy Spirit is another heresy that false teachers will leverage over you, so that they can keep you in fear and extract as much tithe money from you as they can. Or worse, they may be serving Satan and are looking to damn souls with a false gospel of damnation.

The reality is that the blasphemy of the Holy Spirit is to die in a state of never having believed on Christ. God paid for the sins of the whole world, and so man is responsible to do 1 thing: and that is to believe in Jesus Christ.

To prove this, we will compare the accounts in Mark and Matthew that make reference to the blasphemy of the Holy Spirit.

Matthew 12

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Mark 3

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.

The first thing that should strike you is the fact that Christ says that blasphemies spoken against the Son of Man shall be forgiven, but not blasphemy against the Holy Spirit. This gives us a clue as to the meaning of all this.

We are to think of God as one, because the scripture says that God is one God. With that in mind, who is the Holy Spirit? He is the Spirit of Christ. Therefore, we may blaspheme against Christ, but we may not blaspheme against His Spirit? Is that even coherent? Well it is, if you look at the purpose of the Holy Spirit:

John 16

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them

now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

The purpose of the Holy Spirit is to reprove the world of sin because they do not believe on Christ. Christ paid for the sins of the whole world. Now, the only sin that will damn man is to reject Christ. The requirement now, is to believe on Christ to obtain eternal life. Those that do not, will be convicted by the Holy Spirit of sin, "because they believe not on me." And they will have the opportunity to believe, or to not believe.

This is further exemplified by the parable of the tree and the branches:

John 15

1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Jesus Christ is the true vine. The entire world is grafted into him at the cross,

when he paid for the sins of the whole world. Our job is to remain in him. It is to abide in him. Christ said "if ye abide in me, and my words abide in you..." Christ defined what it actually means to abide, it means to let his words abide in you. What that means, is to keep his word. We abide in him by believing on his word, just as the scriptures say. Faith is the fruit. If you have believed, God will never cut you out, because you have fruit. You have faith. Instead, he will purge you to bring forth more faith. How is this done? By removing your works, because works of the law "is not of faith" (Galatians 3:12). Once you have nothing but the simple gospel, nothing but his word, you will be more fruitful because more people will believe on Christ through your word. Because "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20)

Christ begets faith in the heart of the believer. Faith is the fruit. If you have fruit, if you believe the gospel, God will never remove you from the tree. But if you were to die, **having never believed the gospel**, you are removed from the tree and are burned (Hell).

Knowing this, the blasphemy of the Holy Spirit is to never believe the gospel. To reject the gospel is the only sin that cannot be forgiven. Because God cannot force a free creature to come to him. It is your decision to believe or to not believe, God cannot do this for you. To believe the gospel is the only work for man to do; his only responsibility. That is why in Mark, it says, "he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

Unbelievers are in a constant state of blasphemy against the God. That is why they are in danger of eternal damnation, but they have not yet been eternally damned. Because they have not yet blasphemed against the word, the Holy Spirit. Because blasphemy of the Holy Spirit is only committed at the time of death, after never believing the gospel. That is why it says "***hath never forgiveness***." They have never had forgiveness, because they have never believed. But once someone believes the gospel, they are forgiven of all sins. Including blasphemy against the Son of Man, who is God, the same God as the Holy Spirit.

John 6

63 the words that I speak unto you, they are spirit, and they are life.

The words that Christ say are spirit and life. Which Spirit? Which Life? Of course, God's. That is why to constantly reject the gospel is to reject the words of Christ. And to reject the words of God is to reject the Spirit. It is to reject the Holy Spirit. Here is the blasphemy of the Holy Spirit: to die without ever believing the gospel, the words of Christ, the Spirit of Christ.

In context of **John 6**, Christ said:

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

John 3

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

This all makes exceptionally more sense, when we finally go back to Matthew 12 and look at the context of the blasphemy of the Holy Spirit.

The Pharisees saw Christ casting out demons. They accused him of doing this by the spirit of beelzebub. Christ responded to them by saying that a house divided against itself cannot stand. And if he casts out beelzebub by beelzebub, then how can the satan's house stand?

Matthew 12

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

Christ is saying that you cannot cast out demons, without being of God. And if he is casting out demons, then He is of God. Thus, if the Pharisees are against him, then they are against God. Which means that they are of the devil. It is black and white. "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Mathew 12:30).

Therefore, all manner of blasphemies are forgiven men. But rejection of the gospel will not be forgiven men. Because if you continue to reject the truth of the gospel, you will never receive forgiveness.

1 John 5

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

Instead of being scary, this passage is edifying and encouraging. If you have ever been angry at God or with God, or said blasphemous things toward God; all of the above is forgiven. Because "All manner of sin and blasphemy shall be forgiven unto men." Once you believe the Gospel, you have forgiveness. It is impossible for you to blaspheme against the Holy Spirit because it would be impossible, **and untrue** that you "hath **never** forgiveness." Instead, you **had** and will **continue to have** forgiveness.

This makes even more sense, once you consider Peter. He was one of the twelve and not only did he believe in Christ, but saw all these things first hand. Still, Christ warned Peter, "before the cock crow, thou shalt deny me thrice" (Matthew 26:34).

Mark 14

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

If there was ever a candidate for having blasphemed the Holy Spirit, it would be Peter. Because He denied Christ 3 times, and the last time he used curse words. He cussed out God. Yet, Peter is saved. Because it is not possible to blaspheme the Holy Spirit, if you believe the gospel, because blasphemy of the Holy Spirit is to never believe the gospel.

And finally, to put the nails in the coffin, your blasphemies can do nothing to harm God. God is not weak, and is not affected by your thoughts toward him.

Job 35

5 Look unto the heavens, and see; and behold the clouds which are higher than thou.

6 If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him?

7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?

In conclusion, you cannot lose salvation by "blaspheming" the Holy Spirit, the way that a lot of mainstream pastors say. Sometimes, the devil will come and destroy things in your life. And you might go through hard times. Sometimes, you get angry with God, because of your circumstances. This is all to be expected. God forgives all of that, he understands your simpleton thoughts. He knows that you are ignorant and cannot see the big picture. And he can have compassion when you suffer loss, or suffer wrong. He has compassion on your ignorance. So, all blasphemy\blasphemous thoughts are, and always have been, and always will be, forgiven in Jesus Christ.

Nobody Has Ever Repented from Sin

Be careful of all the Youtube preachers and works-based teachers that claim that you must turn from sin to either please God or to be born again, or what have you. This is not true. Do not be swayed by their twisting of scripture.

Because, first of all, nobody has ever turned away from sin. Sin is literally defined as: "transgression of the law."

1 John 3

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

If that is the case, then nobody has ever turned away from sin.

James 2

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

Romans 3

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

The law gives knowledge of sin, because sin is defined as transgression of the law. And nobody can keep the whole law. Therefore, nobody has ever “turned away from sin.” To turn away from sins is just another one of those Christianese slogans, that means nothing. It’s worse than nothing, because it prevents people from believing the truth.

These false teachers preach false garbage that they themselves are unable to do. They say, “turn away from sin,” or “stop sinning.” When they say this, they are evoking their own subjective standard of “turning from sin.” God does not care for your subjective standard. God defines sin as transgression of the law. And nobody has ever stopped transgressing the law, therefore, nobody has ever stopped sinning. (Except for Christ, who could never sin).

Instead, we are made dead to the law and alive to Christ. We are saved, and we can never die, because we are born of that incorruptible seed, which cannot fail (1 Peter 1:23).

Even if a Christian were to “get into deep sin,” they are still saved. They cannot lose their salvation. Take, for example, the man that had his father’s wife:

1 Corinthians 5

1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

5...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. (1 Corinthians 5:1..5)

Even though this man’s flesh is destroyed, he will still be saved in the end.

Because salvation has been and will always be by grace. And it is irrevocable.

Romans 11

29 For the gifts and calling of God are without repentance.

Still, the epistles do encourage believers to behave in a comely manner, especially toward those outside of the church. Why? So that those that have not been saved may be “provoked to emulation,” that they may inherit eternal life (Romans 11:14). That is all. It’s to save souls. God is pleased with this, only in so much as it may help to convince the gainsayers (Titus 1:9). So that they can be saved.

In so far as your relationship with God is concerned, it’s built on Christ. Not on works, and not on behavior. God is faithful and will follow through with his promises.

That is why Paul says,

Romans 7

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that it is good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

You can never be guilty of sin, once you believe. Any sin that exists, is the

flesh. And the flesh is dead. Therefore, you are perfected in Christ, irrespective of bodily works\performance.

Another scripture that false teachers like to use to try and introduce works is the book of 1 John. These men read the book of 1 John and say that Christians need to constantly confess sins to God, in order to keep short accounts. This is absolutely not what 1 John means, at all. And I have hard proof.

1 John says the following:

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3 **That which we have seen and heard declare we unto you**, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 **This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.**

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the **blood of Jesus Christ his Son cleanseth us from all sin.**

The metaphor employed here is that of light. God is pure light, "and in him is no darkness at all." This means that God is perfect and there is not the slightest bit of darkness in him whatsoever. False teachers would say that if you sin, then you are not in God. This is wrong, because we have proved earlier that everyone sins to some capacity or other. Because sin is the transgression of the law. And if you offend in 1 point of the law, you offend

in every single point of the law. Therefore, if there was ever a Christian that had ever walked and had fellowship with God, they did so “in sin.” **If** that is how you choose to define “walk in darkness” (i.e. as “doing sin”).

No. 1 John is **not** about confessing sins constantly, like the Roman Catholic doctrine of penance. Instead, this metaphor is used to declare the once for all message of the gospel. John mirrors the use of this metaphor of light, in John chapter 3. And everyone knows that **John 3** is utterly about the gospel itself:

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 **He that believeth on him is not condemned:** but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 **And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.**

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

21 **But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.**

The context of the metaphor of light is in regard to the gospel, and to condemnation. We are talking about the judgement in John 3. He says the condemnation is that light came into the world (Jesus Christ) but men loved darkness rather than light, because their deeds are evil. Because, in order to accept Christ, we have to admit that we are sinners and that we need a savior. Those that are unwilling to admit this, hide in the dark, they do not confess their sin. They do not get saved. Part of this is due to pride, "Wherefore he saith, God resisteth the proud, but giveth grace unto the humble" (James 4:6). And part of this is because they are too afraid of the

light, too afraid to trust Christ to save them. Which is why Christ said that "the fearful, and unbelieving" will have their part in the lake of fire (Revelation 21:18). Instead of believing the gospel, these people suppress "the truth in unrighteousness" (Romans 1:18). If salvation is by grace, but they think it is by works, they may be too fearful to even consider the possibility that salvation might be by grace. Because that itself could be an evil thought that could condemn them. Thus, "through fear of death" they "were all their lifetime subject to bondage" (Hebrews 2:15).

"But he that doeth truth cometh to the light." Notice how it does **not** say: "He that doeth good deeds." Instead, it says he that doeth truth. This is because, to be saved, all you must do is come to the light. Jesus Christ is the "light that lighteth everyman" (John 1). Therefore, the one that does truth believes on Christ, because it says, "He that believeth on him is not condemned."

With that in mind, when we look at 1 John 1, John uses the exact same imagery. In fact, he opens up with:

1 John 1

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

This type of wording is the same that Paul uses whenever he is about to give the gospel in his own epistles:

1 Corinthians 15

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

Therefore, John is opening up just like Paul, because he is about to deliver the same message of the gospel. Therefore, when John says, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." This is talking about receiving the gospel. John is just rehashing the gospel for those that may not have heard it before.

Furthermore, the only other place where the Bible talks about walking in

Christ is in regard to **not doing works**; the complete opposite of doing works. "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Colossians 2:6). And to walk in Christ the Lord, is to walk in the light, because Jesus Christ is the light of the world.

In fact, in Colossians, Paul warns the believers to: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Because there are false teachers back then, as there are today, that would make you feel as though you need to do something to please God. Instead, Paul says "ye are complete in him, which is the head of all principality and power" (Colossians 2:10).

That is why 1 John says, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." This is talking about receiving and believing the gospel, **1 time**. He is not talking about restoring fellowship with God repeatedly, or whatever else.

That is why in **1 John 1**, he continues to say:

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

To come to the light is to confess our sins. Because if we cannot admit that we need a savior, then the truth (Jesus Christ) is not in us. But if we admit we need Christ, he is faithful and just to forgive us of our sins and to cleanse us from all unrighteousness. You know what that means? You are righteous. You have been cleansed from all unrighteousness, by faith. You are the righteousness of God. But if you claim that you have never sinned, then you are calling God a liar.

That is why the people who teach that 1 John 1 is about restoring fellowship by works is wrong. It is about the gospel, that you receive 1 time, in order to

receive the righteousness of God. God's righteousness cannot fail. Just as it says in John 3, where the context is in regard to eternal judgement. Fellowship is always unbroken, it is in Christ. Regardless of your feelings or your works.

Do Not Take the Lord's Name in Vain

Another sloppy heresy that is spouted by many in Christendom is the idea that you should not take the name of the Lord in vain. By this, their understanding is that a Christian cannot curse using the name of Christ. Like if you were to stub your toe, you might yell, "Jesus Christ!" or if you see a catastrophe, your mouth might utter: "Oh my God!"

This is straight garbage. Because first of all, when people say these things, it's an automatic response. People say these things as a knee-jerk reaction. We don't really intend on blaspheming the name of God. And even if we do, that too is covered by the blood. A saved person can blaspheme "wherewith soever they shall blaspheme" and still be saved (Matthew 3:28).

In fact, Jeremiah blasphemed God, calling God a trickster.

Jeremiah 20

7 O LORD, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

Instead, the statement "Thou shalt not take the name of the Lord thy God in vain" is in regard to doctrine. How can this be? Because to do something in vain is to do something with no result. It is an exercise in futility.

For example, people who fold their dirty clothes before putting them in the washing machine, do so in vain. Because the clothes are going to become unfolded in the wash. You are supposed to fold the clothes after that they have been washed and dried.

Therefore, to take the name of the Lord in vain, is to take upon you the name of God, in a useless manner. To bear no fruit. And remember, fruit is faith in the finished work of the cross.

Exodus 20

7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

God will not hold you guiltless if you call yourself a “Christian,” but do not believe in the gospel. You might be a Mormon, a Catholic, a Methodist, or a Calvinist, it makes no difference, whatsoever. There is no safety hiding under the label of “Christian.” There is only safety in the gospel. God will not hold you guiltless if you call yourself a Christian, yet have never believed the gospel. What's ironic is if you say that you can lose your salvation by cursing with God's name; that, itself, is taking the name of the Lord in vain. Because you deny the gospel. You deny the whole point of the doctrine of Christ. The Bible says that whosoever shall call upon the name of the Lord shall be saved. If you call yourself a Christian and deny this fact, you have taken the name of the Lord in vain.

Matthew 1

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

His name is Jesus, because he will save his people from their sins. If you deny that he will save his people from their sins, then you have taken his name in vain. Jesus Christ is perfect. And he is perfect in saving you from your sins, he *cannot* fail to save you from your sins.

Furthermore, Paul makes the same statement to the Galatians who were told that they have to be circumcised and keep the law, in order to be saved.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Salvation is not contingent upon anything other than believing on Christ. If you make it contingent upon anything else, like behavior, keeping the law,

or being baptized, then you have taken the name of the Lord in vain. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

"For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." (1 Corinthians 1:17)

Therefore, believe the gospel. Once saved you cannot lose your salvation. It's impossible to be guilty of taking the name of the Lord in vain.

Dispensationalism

I am not going to rail against dispensationalism, because it is not completely heretical. Dispensationalism is a denomination that believes that God works through dispensations. By that, they mean during ancient times, salvation was by the nation of Israel. But now it is by grace for the church. And they believe that the country Israel is God's time piece for eschatology. Meaning that the end times events will unfold in Jerusalem as described by the surface reading of Revelation.

Once again, I am not 100% opposed to dispensationalism and dispensationalists. I believe that they are brothers in Christ. I also do not have a problem with modern day Israel, being redeemed near the end of time...Provided 1 thing:

That salvation is by grace. If the people of Israel come to Christ by grace through faith, I have no problem with Dispensationalism at all. Anyone can be saved by grace. That's the point. Furthermore, nobody was ever saved by the law in ancient times, it was always by grace through faith. So that is my only comment\view on dispensationalism.

Lukewarmism

Another heresy that the devil tries to use to include works as part of salvation is the passage in Revelation. Before I get into this, we should never twist what the book of Revelation says to our own hurt. Until someone can tell you what those beasts are that come out from the sea, we should not put that much stock in people's misinterpretations of this book.

The heresy of being lukewarm is rooted in Revelation 3.

Revelation 3

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Many people think that they have to repent and do works, to be made right with God. On the basis of this passage.

No. God asked us to overcome. He did not tell you what he means by "overcome" in this passage alone.

1 John 5 tells you how to "overcome," how not to be "lukewarm."

1 John 5

4 For whatsoever is born of God overcometh the world: and this is the

victory that overcometh the world, even our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

You overcome by believing. That is why in all of Christ's messages to the church in Revelation is about returning to "your first love" which is the gospel.

Revelation 2

4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works

He says to do the **first** works. The first works is to believe the gospel. Again, to the church of Sardis:

Revelation 3

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent

He is telling them to have perfect works, which can only be by faith. That is why he is telling them to remember how they received and heard the gospel.

The problem was and always is with the doctrine, not works. And the threats of him putting out their candle light is about Christ no longer being in that church. Because Christ is said to be the one that "walketh in the midst of the seven golden candlesticks" (Revelation 2:1). The 7 golden candlesticks are mentioned earlier in Revelation to represent the seven spirits of the 7 churches.

This all makes sense when you know that Christ said, "For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). So, the whole point of these letters to the churches is that

Christ will no longer be among them, once all the real believers leave. If the people in the church do not hold fast the doctrine of grace and keep themselves unspotted from the world, then God is no longer in that church.

It takes at least 2 people to constitute the church, once they leave\die\etc.. then God is no longer among them. Even if there are people and a building there, that gather in “his name.”

That is exactly what we see happening today, by the way. Few people that attend church actually know the gospel. It is a sad reality.

That is why the solution to being lukewarm is to believe the gospel.

Calvinism

Calvinism is a self-defeating, incoherent, slippery doctrine that has privily made its way into the church. Its proponents are men of renown (at least in Christendom) who are revered as being champions and heralds of truth when, in reality, they are nothing more than closet devil worshipers. They are peddling a poisonous doctrine that is almost as subtle as the devil himself, and they take pride in their administration of this poison to the sheep. I am astonished at how almost every well-known and respected “Pastor,” especially on social media, is a Calvinist. You wouldn’t know this by taking a cursory look at their sermons\talks, because a lot of times they use carefully crafted rhetoric to disguise their position. In fact, it almost seems as though these men intentionally hide their Calvinistic inclinations until *after* they’ve lured you in with bits of the truth, and then they beguile you with their obtuse wordsmithing. Even so, it doesn’t take a trained eye to easily spot where their Calvinistic doctrine bleeds through to their messages. In this Chapter, I will eviscerate this doctrine of devils and set at liberty those that have been ensnared by this damnable heresy.

Calvinism is a false doctrine that centers around the writings of a man named John Calvin. He was a man, who lived a few hundred years ago, who was part of the *deformation* that sprung out of the catholic church. He left, for us, his so-called “wise counsel” in the form of multiple books. One of which is called The institutes of the Christian Religion, a text that has more pages in it than the Bible itself. This fact alone should raise a red flag.

Before I go on, I will make plain what the gospel actually is, so that you can clearly see the difference between lies and the truth.

1 John 5 9-13

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God

So, the whole record of God is that if anyone believes on Jesus Christ, he is saved and has eternal life. If you believe this, then you are saved. If you do not believe this, then you are calling God a liar. Please note this to be the official “record” of God. This is what God would like you to know, as a result of reading the scriptures.

Now Calvinists would say that they believe these things, but this is completely untrue and I will explain why below. Do not be fooled, they are double talkers, and they like to slither out of any accusation. Like the greased up deaf dude from Family Guy.

Calvinism is a weird cult that claims to believe in the “sovereignty” of God. Which all sounds pious and fine, but is actually just a stupid facade. What they *really* mean by “sovereignty” is meticulous control. They say that God ordains everything that comes to pass, including sins. They believe that attributing a fastidious, exacting control over the Earth gives God glory. This is so patently false and backwards, that I am aghast at the droves of otherwise intelligent people that hold to this heresy. **Listen**, God is so above and beyond us, that whether He has control over every event in the world or

not, is nothing to Him. It's all less than a drop in a bucket to God. Claiming that God ordains everything, does nothing to honor God's majesty. In fact, believing this doctrine results in attributing sins to the hand of God. It makes God the author of evil. And that is why I say Calvinism is a sick cult; because they know it's evil, but they cling to it anyways. The dictionary defines "cult" as people that have "a misplaced or excessive admiration for a particular person or thing." Calvinists have a misplaced and excessive admiration for the devil, who masquerades as God. "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Corinthians 11 14-15).

Not only that, but God does not painstakingly determine all events in the world. God only determines those things that are needful, to guarantee the greatest number of people to believe on Him. He endures "with much longsuffering" the evils that transpire in this world, because He is "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). This is so common sensical, that I am blindsided by the monstrous pervasiveness of Calvinism. It is an epidemic. Most of the so-called "scholarly" churches that tout the Bible as supreme are Calvinistic. And these pricks lord over you with their false exegesis; they leverage Biblical authority to make you submit to their satanic idol god. And their god is satan. Because God is not in control of the sins of this world, satan is. In fact, the Bible says that satan is the "ruler of this world" (John 12:31) and that he is the "god of this world." In fact, 2 Corinthians was written about the Calvinist, "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Corinthians 4:4). Satan is called the god of this world, because he literally takes control of people at times, to make them sin. Just like the man out of whom God cast out many devils:

Mark 5

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, thou unclean spirit.

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

The whole notion of control is that of the devil. The devil desires to control you. Calvinists do the same, in an effort to ascribe more capabilities to their limited god. This is foolish, God is so omnipotent, that He can allow his creatures freewill. That is who God is. He is not like a man who has to create pre-programmed robots.

Under Calvinism, God picks and chooses some people for Heaven, and sends the rest to Hell, for no reason. This is absolutely retarded. This has to be the peak of reprobation. Calvinism "changed the glory of the uncorruptible God into an image made like to corruptible man" (Romans 1:23). I swear, there isn't a single verse that the Calvinist believes on face value. Every single passage in the Bible is twisted by them in the Greek. They do not even believe John 3:16! They think "world" means elect! And "whosoever" means elect! It's so mind boggling. Calvinists are going to be surprised when they are put in Hell.

Calvinism is a doctrine that they like to summarize as 5 points, acronymized by the word TULIP. Yes, the flower tulip, as though dressing up their sick doctrine with the soft image of a flower would make the acceptance of their message any more likely. A very foolish and earthly tactic, especially for those that claim to rely solely on the "sovereignty" of God for the deliverance of the gospel.

This fleshly strategy is further demonstrated by how they've sugar-coated the name of their religion through time. It used to be called "Calvinism." But even Calvinists know that 1 Corinthians 3:4 exposes the carnality of calling yourself after another man's name. And so, it later became "Reformed Theology." This is a bit less offensive, in that the name emphasizes the church's separation from the heresies of Rome. Even though most Calvinists prefer this title today, it has been changed yet again. Maybe it's because Lutherans have taken offense to how Calvinism had hi-jacked the Protestant Reformation. When it was Luther (and not Calvin) that had initiated the protest to begin with. And because Calvinists are not satisfied with hi-jacking the works of a man, they set their eyes on robbing God of his truth by calling their theology "the doctrines of grace." As if their religion is the only branch

of Christianity that is a beacon of grace, which couldn't be further from the truth.

I am going to present each point of their doctrine TULIP, and I will immediately refute each point with scripture. Then, I will most likely conclude this chapter with a short rant on how reprobated and disingenuous hyper Calvinists are.

T. Total Depravity

This first point is something that you are likely to agree with, that man is totally depraved. We all know that people are inherently sinful and that nobody is perfect, of course. But that is not what Calvinists mean by "total depravity," though they are happy to pander to your initial false impression for a season... in hopes of further indoctrinating you.

What they really mean by "total depravity" is "total inability"; which is to say that man is incapable of doing anything good, including believing on the Lord Jesus Christ. That man is so depraved, he cannot, of his own freewill, believe on the Lord Jesus Christ and be saved.

They like to use the illustration of a dead body, a literal cadaver. They cite Ephesians 2:1, stating that we are so dead, that we cannot respond to God. That God has to enable us to believe on him, otherwise no man could ever believe on Jesus Christ. Ironically, when you talk with different individual Calvinists on this point, their programming compels them all to present the same defense, with the same verbiage, with almost identical inflection points in the articulation of their speech:

"Can a dead body believe?!!", they say.

What's funny is how contrived, weak, and question begging this response really is. I question whether Calvinists even believe what they are parroting.

In any case, yes, man is spiritually dead by default. By this, the Bible says that we cannot please God without first believing the gospel. It **does not** mean that man is incapable of believing the gospel, which is what Calvinism espouses.

In Hebrews 11:6, notice how God is a rewarder of them that diligently seek him. "But without faith it is impossible to please him: for he that cometh to

God must believe that he is, and that he is a rewarder of them that diligently seek him.” This implies that they are not yet rewarded, until after they diligently seek him. If God has to enable you to “diligently seek him,” then he has already rewarded you with the ability to seek him. This is clearly a twisted interpretation of this passage, yet this is how Calvinists read all such passages in scripture.

And if you look at **Ephesians Chapter 1**, in context. It says:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Note that it says, “in whom ye also trusted, **AFTER** that ye heard the word of truth.” So, a “dead” person can, in fact, trust on God by first hearing the word of truth: the gospel of his salvation. It then follows that the promise of “being predestinated to the praise of his glory” happens as a result of that belief. This is the gospel: that you are guaranteed Heaven by first believing on the Lord Jesus Christ. This correct gospel is presented the same way in practice, as demonstrated in **Acts 16**, when the Philippian Jailer (unsaved) asked Paul:

jailer: “Sirs, what must I do to be saved?”

Paul responded: “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.”

Paul **didn't** respond with a bunch of buffoonery like: “You cannot do anything to be saved... Can a dead body believe?!!”

Nor did Paul do a bait-and-switch by telling the jailer that all he had to do is

believe, all the while knowing in the back of his mind that a dead man cannot believe. Only a Calvinist would do something as doubleminded as that.

In the book of Romans, Paul juxtaposes works against grace through faith. Stating that they are not the same thing. Even if you were as dead as a cadaver, and cannot do any good whatsoever, it still remains that you **can** believe. Because faith is not a meritorious “good work” as some Calvinists would like you to think. Instead, it is just an exercise of discretion, a mental assent.

Romans 11

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.

And let's not forget Ephesians 2:8-9. Salvation is the gift of God. It is made efficacious by faith.

Besides all this, common sense tells you that faith is not meritorious. Imagine a person that is utterly depraved, self-centered, psychopathic, and even God-hating. And this person only does what's in their best interest, without regard for morality or the well-being of anyone else. If that person is persuaded that God is real, and that an eternal Hell awaits them for their sins. And they realize that Jesus took the penalty for all sins. And that all that is required of them is to believe on Jesus Christ. It then logically follows that it's in their best interest to believe on Jesus Christ and be saved. Even if that person continues as they were, in their manner of life and hatred towards all that is called good. If they believe on Jesus Christ, then they can be saved from the penalty of their sins. Where is the good works in this? There are no good works to speak of. This is nothing more than acknowledging the truth. That man is sinful, God is perfect, and this perfect God has paid for your life. Once again, this is the gospel.

Romans 3

27 Where is boasting then? It is excluded. By what kind of law? By one of works? No, on the contrary, by a law of faith.

Calvinists (and most Christian denominations) portray faith in Christ as if it were some kind of morally good action: That only good men believe on God, or that it requires moral excellence to believe on Christ. This is not what is written in scripture:

1 John

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

God first loved us. This is displayed on the cross. And because of that, we believe on him for salvation.

And finally, to quote God Himself on the matter, Jesus Christ is of the opinion that a “dead man” can believe and be saved. Hear the words that came out of his own mouth:

John 11

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

Therefore, we conclude that all men are utterly depraved. And so, God chooses to save anyone who wants to be saved.

And let's take a step back and just look at the big picture. Heaven is a perfect place, you must be perfect to enter therein. This excludes everyone, because nobody is perfect. Therefore, God lowered the bar all the way to the dirt of the ground.

The spirit behind the cross, in doing all of this, is to enable anyone to come in. It's by faith, to **make it easy** to come in. Otherwise, what's the point of making it by faith, if it is impossible for man to have faith? It defeats the whole purpose of the cross. It defeats the whole purpose of doing away with the law.

If it is impossible to believe, you might as well say that you have to keep the whole law perfectly. Because, according to Calvinists, it's impossible for man to have faith; just as impossible as it is for man to keep the law. You have nullified grace by making faith an impossibility.

Therefore, "Total depravity" is a completely useless, vain, and self-defeating doctrine that nullifies God's work on the cross, and calls God a liar. It is pure antichrist garbage, straight out of the pits of Hell. It also makes a mockery of God, and the entire narrative of the Bible is just an inconsequential, point-less saga of marionettes. Nothing really has any significance, it's just a bunch of meaningless puppetry. Even the actions that God takes are void of meaning or significance. Look at the following discourse on how Calvinism renders the teaching of the Bible, assuming that Calvin's conception of God is accurate:

Calvin's god says, "let me do away with the law."

Normal people ask, "for what reason?"

Calvinist answer, "We may never know...it's for his glory..."

Then Calvin's god says, "it's by faith, it's by faith!"

Normal people ask, "Why? If it's impossible for man to have faith?"

Calvinist answer, "We may never know...it's for his glory..."

And then Calvin's god picks some and not others to have faith.

Normal people ask why?

Calvinist answer, "We may never know...it's for his glory..."

You get the picture, they nullify the entire Bible with their antichrist garbage. I spit on them.

In Jesus name, amen

U. Unconditional Election

Unconditional election alleges that God unconditionally and unchangeably selects some people from the beginning of time to be saved, and not others. God picks some and not others. "Not others," is a euphemism for saying that God predetermines the rest to Hell. It has nothing to do with works because Romans 11:6, Ephesians 2, 8-9, John 3, and Galatians (pretty much the entire Bible) forbids that any man could be justified by works in the sight of God. Which is true, but Calvinists seem to think that faith is a work. Therefore, Calvin thinks that no one is able to believe in God to be saved. Hyper-Calvinists would go so far as to claim that God would doom babies to Hell from the womb, and cite Romans 9:11 as proof text for this.

So, this unconditional election stands on the shoulders of the previous point in "T" in TULIP (Total depravity).

In the words of Calvinists, they say:

"Because of humanity's total depravity, God of necessity, in eternity past, chose certain people to be saved. There was nothing inherently better or different about the chosen people which caused God to choose them. God was totally free in His decision to show grace and mercy to some sinners who deserved nothing but His wrath. This is, in essence, the doctrine of Unconditional Election"

(https://www.gospeloutreach.net/unconditional_election.html).

Remember, total depravity is defined as: *incapable of believing on the Lord Jesus Christ*. That is the true meaning of that word, as understood by Calvinists. But they do not plainly lay this out, when they go off to present and teach their doctrine. This is to evade the implications of their doctrine long enough to plant seeds of Calvin in your mind. So, in truth, that first line reads:

"Because *no one is capable of believing on Christ*, God, from eternity past, has to unilaterally force some to believe"

But as established earlier, “total inability” is a false doctrine. And if man is capable of believing on Christ, then it is **not** “of necessity that God, in eternity past, chose certain to be saved.” Thus, the logical necessity that Calvinists try to establish is completely undone, as their premise of “total depravity” is unfounded.

On to the next line:

“There was nothing inherently better or different about the chosen people which caused God to choose them”

This is complete denial of the truth of scripture. This is false piety, false humility. There *is* a difference between the saved and the unsaved. Faith is the difference. Faith is the condition of salvation. Just as it is written in the old testament, God told his people that he would pass over them, provided they mark their door posts with blood.

Exodus 12

7 And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

God’s statement **wasn’t**: “I will pass over some of you, for no reason known unto, for I have ordained it from the foundation of the world. There is nothing that you can do, for I will smite whom I will smite.”

No. He said to put the blood over the door posts. If you do not put the blood over the door posts, he will not pass over you. Even if you are a Jew, Egyptian, man, or beast. That was the requirement. That is what God sees: He is looking for the blood on the door post. The blood on the door post in Egypt is a metaphor of the blood on the cross. God is looking for faith: faith in Jesus Christ and his shed blood on the cross.

Hebrews 11

1 Now faith is the substance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good report.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

John 3

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Faith in the finished work of the cross is the difference that is required for salvation. And anyone can believe on Jesus Christ. That is the difference between those that are saved and those that are unsaved. The unsaved have never believed on the Lord Jesus Christ for salvation.

Still, Calvinists maintain that they were enabled by God to believe. And that faith is the vehicle through which God unconditionally elects them. And when asked why God chose them, rather than others, many Calvinists say:

“I have no idea why God picked me, but I am sure glad he did!”
(When they make this statement, programming dictates that they accompany this defense with a glazed look on their face.... with a hint of admiration... staring off into the distance... their minds fixed on Calvin.)

This mentality is thoroughly asinine, to the point that it calls God a liar. God does not unconditionally save some and not others. Election *is* conditional. It is granted on the condition that a man believes on Jesus Christ. By stating that faith is the means by which God elects some and not others, that all men are incapable of believing by default; and so, God must unilaterally elect some to believe, undermines the very meaning of the word *believe*. Because faith, as defined in the Bible, is an act of the will, to believe something.

Revelation 22

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And **whosoever will**, let him take the water of life freely.

John 3

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.”

The Bible says that “God is no respecter of persons.” Therefore, he cannot arbitrarily pick some and not others, based on no differentiating condition. Besides, it is clearly written that faith is the condition of salvation. And once Christ is crucified, he would draw all men unto himself.

John 12

22 And I, if I be lifted up from the earth, will draw all men unto me.

1 Corinthians 15

22 For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

Romans 5

1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

So, you have to receive the abundance of grace in order to receive Christ's righteousness as your own. How do you receive the abundance of grace? You guessed it, by believing on the Lord Jesus Christ for salvation.

Next line in the Calvinist statement of unconditional election:

“God was totally free in His decision to show grace and mercy to some sinners who deserved nothing but His wrath.”

This last point is really a Pandora's box of lies, confusion, and heresy. There are many assumptions that are made in this comment that are not adequately addressed in all 1200 pages of Calvin's Institutes. Calvin assumes a nature of time, free will, God's sovereignty; all of which are up to subjective interpretation. You would think that in such a big book, that he would at least try to address these assumptions with clarity. But he does

not, and truly cannot. It is embarrassing, just as the parable of the house builder:

Luke 6

46 And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

Calvinists love to scream out the words: "Sovereign," "Sovereign!" They love to say that God is a sovereign lord, just as the parable in Matthew says. They call him Lord, Lord, but they do not do the things that He says. And what does God ask us to do?

John 14

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

But they do not. In fact, they refuse to believe on God. They refuse to believe that whosoever believes in Jesus Christ shall be saved. Instead, they've confounded the word in their own reprobate minds. They claim that man cannot believe on God, even though God asks that they do believe on him (which obviously implies that they can). Otherwise, they envision God playing out some cosmic version of marionettes, like a child in a sandbox. And not only does God do things in vain, but he says things in vain. They are mocking God and calling him a liar.

Galatians 6

7 Be not deceived; God is not mocked: for whatsoever a man soweth,

that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

And what must you sow? Or what does it mean to “sow to the Spirit,” if you intend on reaping everlasting life?

Galatians 2

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Believe in Jesus Christ. This is the sowing that is required in order to reap eternal life.

Calvinists attribute their belief as being the predetermined enablement from God. And that they, of themselves, cannot believe God. This is heresy, and mocks God. You see, **YOU** need to sow, in order for **YOU** to reap.

But Calvinists refuse to do this. Instead, they prefer to sow to their flesh. They would much rather take up the writings of a man to disannul the 1 thing that God requires of man. And for what hope? Why do they do these things? It's because they would like prance around in their fleshly mind, as though they were some kind of elite breed of Christian. That they are master logicians and exercise their heightened intelligence to find out the deep things of God. This is sowing to the flesh.

Job 11

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof is longer than the earth, and broader than the sea.

“What canst thou do? What canst thou know?” – EXACTLY! Calvinists do not

know what time is, what freewill is, what consciousness is, how God makes decisions with respect to time, etc... We know nothing. So, to shoe-horn determinism into God's salvation is sick and foolish, especially when you consider the implications.

But never mind this, Calvinists don't care for truth and would rather foolishly build for themselves a house on the sands of false assumptions, mockery, and the works of the hands of men. And when the day of Judgement comes, the waters thereof will wash them, and all of their works away. They are just like the Pharisees, whom Jesus hated. Not because he hated them from the foundation of the world, but because they were hypocrites that suppressed truth:

Luke 11

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

Matthew 23

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

I am telling you to dig past those things and build on the rock. Jesus Christ and what he did on the cross *is* that rock.

Romans 9

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

2 Corinthians 10

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

You do this by believing the gospel, in its essence, on its face value, without any preconceived or contrived notions that would undermine its plain meaning. You believe John **5:24** and just believe it. That's all you have to do.

For the rest of this section, I will explain why hard determinism is an archaic, and foolish understanding of freewill, and God's relationship to time.

Calvinists operate under a flawed and unsupported understanding of the nature of time. Nobody really knows what time is or how it works. We can measure the passing of time, but even the measure of time changes with respect to physical forces, like gravity. Relativity theory suggests that time itself dilates as a function of velocity. Some scientists believe that space and time are inextricably linked. Some B-theorists of time think that the flow of time is an illusion and that past, present, and future events all exist simultaneously. And that the universe could be some 4-dimensional block of space-time. A-theory of time is more of a traditionalist view of time, where temporal becoming is real. Whatever the reality is, the point is that nobody really knows what time is.

And there is nothing in scripture that can give you grounds to make any hard or fast assumptions on the nature of time. Calvinism requires a fated\deterministic understanding of time. This assumption cannot be substantiated by science, nor by scripture. Instead of allowing the gospel and sound science\logic to determine our notion of freewill and time, Calvinism just alleges hard determinism (for no good reason). And they pervert the gospel to reflect this archaic, linear notion of time. They do this, because they think it is wise, and deep, and that it is the "meat of the word."

Calvinists love to claim that their belief is correct, that it is scriptural, and that their cult is completely biblical. Yet they scream "Sovereign! Sovereign!" A word that is not found at all in the Bible. What's funny is that famous Calvinistic debaters are quoted as saying, "freewill is not found anywhere in the Bible... anywhere!" (They tend to shift their eyes from side to side as they say this, hoping that nobody does a simple Google search to falsify their claim). Because Freewill **is** in the Bible, and the word they love, "sovereign" **is not**.

Deuteronomy 16

10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee

There's a bunch of other quotes (16 more) all of which refer to a freewill offering to God. Jesus Christ is the freewill offering that we give to God. Faith in Jesus Christ is the freewill offering. Just like Abel's freewill offering in Genesis, which is a shadow of Christ.

Any time you hear the word "sovereign," that is a dead giveaway that you are about to hear a bunch of Calvinistic flimflamming.

And in keeping with Calvinism's abuse of language, sovereignty really means "meticulous control" to Calvinists. They think that God is in control of literally everything. They think that they are doing God service by holding fast to the idea that God literally ordains and controls every event that has ever happened. Including sin! This from Calvin's institutes:

John Calvin: "For the man who honestly and soberly reflects on these things, there can be no doubt that the will of **God is the chief and principal cause of all things.**" (Concerning the Eternal Predestination of God, pg.177)

John Calvin: "Hence we maintain, that by his providence, not heaven and earth and inanimate creatures only, but also the counsels and wills of men are so governed as to move exactly in the course which he has destined. What, then, you will say, does nothing happen fortuitously, nothing contingently? I answer, it was a true saying of Basil the Great, **that Fortune and Chance are heathen terms; the meaning of which ought not to occupy pious minds.** For if all success is blessing from God, and calamity and adversity are his curse, there is no place left in human affairs for fortune and chance." (The World, Created by God, Still Cherished and Protected by Him. Each and All of Its Parts Governed by His Providence, pg.180)

What does God have to say on this matter?

Ecclesiastes 9

11 I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

I guess you would have to call God a heathen for allowing the word “chance” to enter into his mind. I guess God isn’t as pious as John Calvin, allowing such a thing to be written in the Bible. Oh, wait... according to Calvin, God decreed by his providence that this word should be in his Bible. I guess God likes to shoot himself in the foot, from time to time...It’s clear that Calvin didn’t give a damn about truth, nor the Bible. It is clear that he did not read the Bible. He just twisted the Bible. Because if he had read the Bible, he would not have made a fool of himself, by saying that “chance” is not a word that God would use, when it is used in the Bible. Calvin is a dumb, illiterate fool.

If only Calvin had the foreknowledge (see what I did there?) to know that search engines would exist in the future. Because if he had, he would have been careful not to say something as stupid as, “chance is a heathen term.” Because his whole theology is shut down by a simple 5 second word search in the Bible.

Calvin also thinks that God does not merely allow for sin, but rather that he dreams it up and decrees it.

John Calvin: “**But it is quite frivolous refuge to say that God otiosely permits them, when Scripture shows Him not only willing but the author of them.**” (Concerning the Eternal Predestination of God, pg.176)

John Calvin: “We also note that we should consider the creation of the world so that we may realize that everything is subject to God and ruled by his will and that when the world has done what it may, **nothing happens other than what God decrees.**” (Acts: Calvin, The Crossway Classic Commentaries, pg.66)

The reality is that God decided to create moral agents, free creatures that can choose to do A or B. God, in his omniscience, knew all these things would be, yet decided to create anyways. Clearly, God thought it a

worthwhile cause. God created the world, because he is good and wants to create creatures that would freely love him back.

You don't have to subscribe to any kind of notion of time, or God's relationship to time. Because those things are beyond us. God condescended knowledge of himself and presented himself in a manner that we can understand. He tells us to believe. Therefore, believe! Do not come with a list of excuses like, "I can't believe, unless I am preordained!" or "can a dead body believe?!" or "only the sovereignty of god, can make me believe!" These are just foolish claims to wisdom that man does not have. This is exactly what the parable of wedding was about:

Luke 14

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

They all made all kinds of excuses. And this parable is not about excuses to get out of doing work. No, they were not asked to do work. They were asked to have dinner. But they all made lousy, stupid excuses. That is Calvinism. If you want to attend Christ's supper, you have to believe. If you think that God forced you to believe, then that is your excuse. You will not taste of his supper.

This parable speaks expressly against Calvinism, because God is trying to compel the poor, the blind, the halt, the people in the highways and hedges, **everyone** to come. God bids everyone to come. Calvinism claims that God has not bid everyone, but unconditionally bids only his sheep to come.

I am shaking my head. Calvinism is such a blind cult. People of Calvin are enemies of Christ. They are antichrist. Still, God says, "All day long I have stretched forth my hands unto a disobedient and gainsaying people" (Romans 10:21). Calvinist, you are blind. God bids the blind. Therefore, repent from your devil Calvin, and believe in Jesus Christ. While there is time in your life, while you are alive. **1 John 2:2**

Anyways, I am done disemboweling the U in TULIP. Unconditional election. I hope you can see that this is yet another point that is not founded on scripture. It is completely heretical and fallacious. It is built on a bunch of false assumptions, which God hath before warned us about. Do not be a Calvinist. Do not build your house on sand.

L. Limited atonement

Limited atonement is the easiest reformed doctrine to refute, as there are clear and explicit scriptures (not parables, nor proverbs) but plain speech that state the complete opposite.

Which is: Christ did, in fact, pay for the sins of the whole world. That he accomplished an unlimited atonement, made available to anyone who wants to believe.

Instead, limited atonement of Calvin states that Jesus **did not** pay for the sins of the whole world, but rather that he *only* paid for the sins of "his

people.” I will quote R. C. Sproul’s own mouth (leading Calvinist) as he makes his best case for this retarded view of the cross:

R. C. Sproul: “I prefer not to use the term limited atonement because it is misleading. I rather speak of definite redemption or definite atonement, which communicates that God the Father designed the work of redemption specifically with a view to providing salvation for the elect, and that Christ died for His sheep and laid down His life for those the Father had given to Him”

(<https://www.ligonier.org/blog/tulip-and-reformed-theology-limited-atonement/>).

And in keeping with Calvinism’s slitherous approach, he refuses to give a straight answer. Instead, he uses many words and “fair sounding speech” to euphemize the obvious implications of his heresy. Key phrases like “definite redemption” or “definite atonement” are weak attempts to implant positive associations with Calvinism’s doctrine of: Christ’s not paying for everyone’s sins. Limited atonement teaches that Christ is **not** the savior of the whole world. He thinks that he can smuggle in this heresy by softening the initial blow, with softer sounding words. This reminds me of what is written in the Bible, when the people of Israel did not want the truth, instead they wanted to hear “smooth things”:

Isaiah 30

10 Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits:

Romans 16

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by **good words and fair speeches** deceive the hearts of the simple.

Colossians 2

8 Beware lest any man spoil you through philosophy and **vain deceit**,

after the tradition of men, after the rudiments of the world, and not after Christ.

Jude 1

4 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.

2 Peter 2

1 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.

18 For when they **speak great swelling words of vanity**, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

The passage from 2 Peter (above) is very revealing. It tells of how certain men crept in unawares. "Crept in unawares," which is exactly how Calvinism operates, with their willingness to befriend the simple, in hopes of later indoctrinating them. They creep in with their subtlety, and great swelling words of vanity. They come with their mild mannerisms, tame look, clean-cut appearance, with their degrees in theology, and oh how they love to play word games. I am talking semantics, not scrabble, though they would love to enter your home for a board game. They come with their subtlety to bring in damnable heresies: **even denying the Lord that bought them!** So, whoever these men are that Peter warns about, they deny Christ "who bought them." Therefore, there are men whom Christ purchased with his own blood, that are condemned because of their twisting of scripture and denial of Christ. This is impossible if limited atonement were true, because God only bought his own people, according to Calvin. Therefore, this passage speaks expressly about Calvinism, in a very prophetic manner I might add.

As I was researching the origins of this limited atonement, it seems as though Calvin himself did not hold to this doctrine. Or at least he did not

explicitly and succinctly draw any lines on this matter. Instead, what I find is that the Calvinists, in their pseudo-intellectual fervor, have come to the conclusion of limited atonement on the basis of deductive reasoning. Which sounds all fair and good, except their premises are all wrong. Calvinists are not committed to truth, but to their doctrine. Therefore, they are blind to the error in the preceding TU of their acrostic TULIP. In any case, as much as I hate Calvin, I must admit that he himself seemed to believe that Jesus Christ tasted death for the whole “human race.” But I cannot be sure what he means by this, as you know the manner of Calvinists. They use words that they ought not, to intentionally imply falsehoods, with the intent to later seduce you with their sick statement of faith. This is the definition of a wolf in sheep’s clothing.

What you will hear on this point is that “Christ died for all men without distinction, but not for all men without exception.” Which is another one of their cultish slogans they are likely to throw in your face. Which means that whenever the Bible says that God “died for the whole world,” or “whosoever,” it really means for any race, for any kind of human being.

Calvinists are really showing their true colors now! Whenever the Bible is read by a Calvinist, they do so with the backdrop of racial bigotry and exclusionism. And so, the great message of the Calvinist god has is that he died for *all kinds* of people.

My sarcastic response - Oh what Grace! You mean he didn’t die for everyman, as the Bible says? Instead, he only died for every *kind* of man?

Genuine Calvinist answer - isn’t it beautiful? What a great message, right? Not everyone can be saved, Oh the depths of God! Oh the love of God, shown towards the elect! The elect might be from any race! What a gift!

Clearly, the Calvin lover that came up with this defense must have struggled with some kind of prejudice or racial bigotry. And when the devil pointed that out, he thought it was the Holy Spirit guiding him into all truth. And then the ah hah moment came: “I must deny myself” thought the Calvinist.

"... think, Calvinist think... what would Calvin do?.... It must be that god might elect some of those colored folks as well! As much as I hate to admit it! I was wrong to assume that God foreordained that the saved would be born white, that is wrong! I must deny myself. I must accept the possibility that God picks men from any race! That's the grace of God! Of Course!

Only someone who is thoroughly brainwashed would accept this as a defensible position. God couldn't care less about anyone's race. Why? Because he made everyone. He could "of these stones raise up children unto Abraham" (Matthew 3:9). Which is literally what happened if you believe in theistic evolution, by the way. The Bible says, "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (1 Corinthians 4:7). The Bible says that God does not respect any man's person (Romans 2:11). Let alone race. Please, any retard would know this.

So, I will leave it at that for the heretical position. This limited atonement is so feeble, that it doesn't even get off the ground.

I will now list some of the verses in the Bible about the *unlimited atonement* that God has made available to every single human being. It could have been that all are saved, but some choose not to be saved. That's on them, that's their choice.

1 John 2

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Colossians 1

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus

John 1

9 That was the true Light, which lighteth every man that cometh into the world.

Hebrews 2

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

John 3

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 11

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

Acts 2

11 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Romans 10

13 For whosoever shall call upon the name of the Lord shall be saved.

1 John 1

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

Revelation 22

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

John 5

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

John 4

And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

Timothy 4

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the **Saviour of all men**, specially of those that believe.

1 John 4

4 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

These scriptures speak for themselves. Not only that, but there are no explicit scriptures that Calvinists may appeal to, in order to say that God **did not** pay for the sins of the whole world. They cannot find a verse in the new testament that says, "Jesus Christ **did not** taste death for everyman." But we do have a scripture that says, "he by the grace of God should taste death for every man" (Hebrews 2:9).

Calvinists will have to give account for their blasphemy. God will ask them: "Why should I pick you over someone else?" Calvinists have no response, because their own doctrine says that they are unconditionally elected. God's response: "Therefore, neither will I pick you."

Calvinism is a trap. The devil is setting up Calvinists to be denied Heaven when they die. The devil hates everyone, including his own. That's why the devil is tricking Calvinists, he is setting them up for Hell, on the day of

judgement.

Limited atonement is completely unscriptural. Salvation is extended to every single human being that has ever lived, or ever will live.

In Jesus name, amen

I. Irresistible Grace

Irresistible grace is the idea that once God unconditionally elects someone, that person is given irresistible grace. Which means that a person could not have rejected the call to salvation. God draws them in, and they are incapable of resisting.

I do not understand why Calvinists believe this. There is no reason for this to be true, other than to further shoe-horn-in hard determinism and fatalism into their religion. Which is to say that God has meticulous control over everything, including sins and salvation. This idea is completely preposterous and alien to the scriptures. Only in the vain writings of Calvin would you see this kind of thing espoused.

With that said, I will present a few scriptures that clearly show people resisting God's grace. Because, as I have said, people have the freedom to believe or to not believe. There are no strings attached, and no "irresistible grace" to speak of.

Acts 7

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

This verse alone proves that a man is able to resist the Holy Ghost. But I will quote even more.

Deuteronomy 10

16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

17 For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

Before I break down this passage, I want to point out how Calvinists, and a lot of people in Christianity, would go about striving over vain words. Like they would read this passage out of Deuteronomy and say, this is different from God's election in Christ. Really? Can we not understand God's character from the passage above? God chose Israel to bring forth the Lord Jesus Christ. God protected the nation in order to ensure that Christ would come into the world and pay for the sins of everyman. It was never about partiality, racism, or nationality. It was always about keeping God's promise to Abraham, that the whole world would be blessed through him.

Why Abraham? Because he believed God and it was counted to him for righteousness.

But no... Calvinists would rather go to the Greek, the Hebrew, to Calvin, to Spurgeon, to any means to deny God's goodness. Jesus Christ says that they "strain out a gnat, and swallow a camel" (Matthew 23:24). They deny the very heart of God, Jesus Christ, by their wordplay and semantics.

For example, John 3:36 says, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." A normal person would read this and see that anyone can believe and be saved, and anyone who does not is damned. But not Calvinists. When Calvinists read this, they see it as "those whom God irresistibly draws are saved." And they will do all manner of literary gymnastics to force their doctrine into the text. If we are to really split hairs on this matter, then according to John 3:36, only men are saved and not women. Why? Because it says, "**He** that believeth on the son hath everlasting life." It does **not** say "she." Therefore, we conclude that women cannot have everlasting life.

...You see how retarded the traditions of Calvin are. Calvinists search the scriptures, actually they don't. They search the writings of Calvin and they refuse to believe on Jesus Christ. They will do anything to prove their

doctrine right, including going to Hell. Because some Calvinists will go to Hell for having **never** believed on the real Jesus Christ.

John 5

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

Anyways, getting back to the text of Deuteronomy. The point of that passage is that Israel is an allegory of the “elect” in that they are chosen of God. But what is God’s attitude towards the “unelect?” People outside of Israel? He loves them! He loves the stranger, the *unchosen*. That is why God, “regardeth not man.” And “executeth Judgement for the widow and the orphan.” Why them? Because they are helpless. God does not leave the helpless defenseless. Calvinism teaches that God does not defend the helpless. God overlooks the vast sea of people who cannot believe on him. This is alien to God’s character. God will not unilaterally regenerate one person, and not another. If he did, he would do it for everyone equally. And to top it all off, God told Israel not to be “stiff-necked,” he is telling them to align their will with his own. This statement is meaningless under Calvinism. This whole passage in Deuteronomy is a testimony against Calvinism and irresistible grace.

Another passage about man’s will thwarting God’s will (because God willingly respects man’s will) is when Christ stood over Jerusalem and mourned over their unwillingness to believe.

Matthew 23

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Another example of someone resisting the grace of God is Judas.

John 6

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

Clearly, God picked Judas. But Judas refused to believe on Christ. He was unbelieving and betrayed Christ. Christ said he picked the 12. Jesus loved Judas, but Judas would not believe in the love of Christ, which is why he killed himself. Because had he believed in the forgiveness of God, he would have had hope, and would not have killed himself. But lo, God's grace is resistible, hence Judas' self-inflicted demise by way of resisting the grace of God.

There are many more examples about people not doing what God would have them do. In fact, the entire Bible, the whole history of mankind, is one of resisting God's will. There are countless examples of God's chosen people being stiff-necked, resisting his provision and grace. Irresistible grace is completely untenable and foreign to the scriptures, as are all of the points of Calvinism.

P. Perseverance of the Saints

Here is a good summary of Calvinism's perseverance of the saints:

"The doctrine of the perseverance of the saints does not maintain that all those who profess the Christian faith are certain of heaven. It is saints - those who are set apart by the Spirit - who persevere to the end. It is believers - those who are given true, living faith in Christ - who are secure and safe in Him. Many who profess to believe fall away, but they do not fall from grace for they were never in grace. True believers do fall into temptations, and they do commit grievous sins, but these sins do not cause them to lose their salvation or separate them from Christ" (Louis Berkhof from Systematic Theology, pg.546)

This last point does not enrage me as all the others, as this is a common problem that many Christians deal with. And that is of assurance. You see, many denominations feel as though there must be significant change in the

believer's conduct and daily life in order to validate their faith. This is nothing short of works. The P in TULIP is works-based theology, which is completely wrong.

What is hypocritical about Calvinism's version of works is that it completely denies the assurance a believer may have in God's grace. Because it says, "Many who profess to believe fall away, but they do not fall from grace for they were never in grace." What this means is that you really do not know if you are in grace or not. You cannot tell. Because you can be utterly deceived, your whole life, until you one day become guilty of a heinous act. That act proves that you are not persevering, and therefore you were never saved to begin with.

I sort of laugh at this. Because this really gets to the heart of Calvinism. Calvinism and reformed theology touts itself as being a doctrine of grace, a denomination that is completely opposed to works. And they love to debate other denominations on this point, yet they themselves are ensnared under the same system of works. Calvinists will snark and snap at works based salvation, but are happy to include works as evidence of salvation. Why? It's because they do not really care about the morality or truth behind it all, they only care about harmonizing Calvin with scripture. So, they are fine with works, so long as it does not step on the toes of their little "g" god Calvin. They really do not care about whether they can perform the works, or not. They do not really care about God's perfection that cannot accept man's works. This is hypocrisy at its finest.

Because if perseverance in good works is proof of salvation, then you cannot know that you are saved. Especially since Calvinists believe everyone to be totally incapable of believing, and that God unconditionally picks some over others. And especially since God only died for some people and not all people, and those who he died for, he unilaterally gives salvation to. Because of all these preceding points, it is impossible to have confidence in salvation, it is impossible to have confidence in Christ.

Therefore, Calvinists do not have assurance of salvation, they must continue to do good works to prove to themselves that they are saved. Yet there is always the possibility that they would fall away at the last second. And if they do, that would prove that their salvation is was never there.

Therefore, the only way for a Calvinist to be sure that he is saved, is to have unyielding confidence in his own performance. His confidence rests in his flesh, and bodily works, which constantly come short of the glory of God.

That is why Calvinists are usually high-minded narcissists, that love themselves. You would have to be, if you believe that your good works prove that God is in you.

The truth is that there are no good works that could prove anything. Nobody is good enough to attain salvation, let alone persevere in it.

Isaiah 12

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

Luke 17

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

And what about Paul? He wrote most of the new testament. Surely, he would have good works. Surely, he would have signs of persevering in the faith. What does he have to say about himself?

1 Timothy 1

15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

Oh, he must not be persevering. Where is his confidence? Is it in his works? No, it is in that "faithful saying" that Christ came to save sinners. I am a sinner; therefore, he came to save me. That is where the confidence is to be had. Not in perseverance of the saints. It is in the preservation of the savior.

Philipians 3

3 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

And finally, what is the evidence of our salvation? Christ. That he rose from the dead. He is our evidence of salvation.

John 20

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

God is the proof of salvation, not the works of man. This problem of works is explained in much greater detail in other sections of this book. Or read Galatians.

Conclusion

I hope that this has been a venom-filled and articulate evisceration of the doctrine of devils many call Calvinism. I pull no punches and want to make clear that Calvinism is not an in-house issue of Christianity. Calvinism is fundamentally opposed to all that is called good. Calvinism is the most perverse snare that the devil has laid out before us. It is so patently false, unscriptural, and so easily refuted that I truly do not understand how widely accepted it has become. There are many teachers, pastors of mega-

churches, and even seminaries that teach this theology as though it were an acceptable interpretation of scripture. On the contrary, Calvinism spits on God, calls God a liar, makes a mockery of the Bible, turning the entire narrative of scripture on its head. God hates Calvinism with a white-hot hatred. They make God the author of evil, and they say that it's for his glory. Calvinists treat their doctrine as though it were the "strong meat" of the word. As though only elite\mature Christians, those that are intellectually superior, can stomach their teaching. As if faith is solely a matter of the mind.

Calvinism is a contest to see who can fashion for themselves the most abhorrent view of God, and then love it, and call it good. The more satanic\sadistic the idol they make, the more spiritual the Calvinist is. Do you know what God has to say about that? "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isaiah 5:20). And they fancy themselves intellectuals, because they have been able to orchestrate some system of theology. As if their acronyms, flow charts, logic twisting, and gnat straining do God justice. As if their 20, 30, or even 40 years of theological study means anything to God. Even if there were a million reformed books out there, with a million years of reformed history, they are all counted for naught. Why? Because God is infinite. "God forbid: yea, let God be true, but every man a liar" (Romans 3:4). If God were to condescend knowledge of himself, of his message, he would bring them all the way down within reach of anyone. He would not condescend all the way down to within the grasp of man, but stop within 30 years' worth of study... please. Christ said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:3).

God made it easy for everyone, because God is good, and loves everyone. He is not evil. I can't believe that statement has to be explicitly written down in this book; in this treatise on Calvinism, which is supposed to be a Christian denomination. Calvinism is of the devil, and I caution anyone who takes part in this twisted cult. Hell, even Satanists are better than Calvinists. Why? Because they have more truth in them than Calvinists do: at least Satanists know who they serve. I bet that the real reason why Calvin came up with this theology of meticulous control, is because of all his failed attempts to

evangelize people. He must have shown his TULIP to people, only to be spat upon with disgust. And because he is blinded by his own self-aggrandizement, he could never find fault with his own theology. Then an idea struck in his mind,

“AH HA!” “only the chosen ones can accept God! That’s why they reject me!”

And so now we have his demonic doctrine, that appeals to narcissists and control freaks.

Never once did it cross his sick mind that God might actually be good, that He may actually love everyone, that He may actually respect man’s will. No, that’s not possible. Because that would mean Calvin was wrong. And we know Calvin is the elect of elects, and the little “g” god, Calvin could not possibly be wrong. And all throughout this weirdo’s life, it never dawned on him that he might have another Jesus, another gospel. Not even once I bet, as he beckoned the Geneva courts to burn Servetus (a heart surgeon) at the stake with green wood. Green wood, which is slow burning wood, to make the burning of that innocent man all the more agonizing. Why did Calvin order this? Because of some disagreement on the nature of the trinity, which Calvin himself did not understand. It wasn’t enough to sentence Servetus to death, but Calvin wanted him to suffer even more, to burn him at the stake with green wood. What a sick, illegitimate son of a bitch, coward.

Calvin thought he was doing God service by killing Servetus. Only a weak, helpless god, such as the god of Calvin needs defending in this manner. Indeed, Christ said, “yea, the time cometh, that whosoever killeth you will think that he doeth God service” (John 16:2). Did Calvin ever once pick up a Bible? What was this man reading? How could he not see these things in the book? I swear, when you read Calvin’s writings, it is nothing but a bunch of double talking, flowery, opinionated garbage. Nothing he says makes sense. And those things that are exceptionally senseless, Calvinists say are a matter of the spirit; and that the natural man cannot receive the things of the spirit. Really?!! Which spirit? Please tell me.

Because nothing Calvin says comes from the Bible. Christ said that the words

he speaks, they are spirit and they are life. So why do you let Calvin take the spirit of God, his words, and play semantics with them?! I spit on Calvin. There is nothing in the world that I hate more than Calvinism. I hope that is clear. Someone had to say it. There are too many cowardly and unbelieving Christians that are too fearful to say such things. They let themselves get bullied by these wordsmithing, lying, double talking, doubleminded, snakes of Hell. Most Christians are bullied into accepting the devil of Calvin, because they are afraid that God may actually be like that. Why don't you read the Bible and search these things out yourself? Instead of allowing this idol of Calvin to deface the real God that you believe in? If you just read the book of John, Calvinism would have been irreparably destroyed by the 12th verse.

And I understand what all this sounds like. It sounds like an angry rant, from a disgruntled TULIP hater. And yes, that's exactly what this is. I refuse to address Calvinism in a thorough, exegetical fashion. That would be far too charitable for Calvinism. Calvinism is not an intellectually stimulating doctrine, nor is it an honest exegesis of scripture. This doctrine does not even state its own assumptions as to what time is, God's relationship to time, what free will is, what consciousness is; how God orders things with all of these variables in play. Calvinism is so retarded, so sloppy, so lousy, that I would be doing it service to address it on a verse by verse basis. I will not validate this cult by addressing it in that manner. The only reason why I spoke as much as I have on TULIP is because of how ubiquitous this teaching is. And it is so disgusting, so repugnant, that I have to destroy it. "For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Corinthians 9:16) Besides, Calvinism is a dishonest gnat straining, camel swallowing fest of death. They would look for a comma, a semi colon, a false assumption, anything, by any means, to deny God's goodness. And even then, they are wrong in their exegesis.

If you want someone who would clearly address each of their twisting of verses, I would point you to Leighton Flowers. He has addressed these issues, in this manner, with his books. He is much kinder than I am, in this way. My purpose here is to just destroy the works of the devil, and to present the truth, in the most efficient way possible. I don't have the time, nor the will to do battle with satan's puppets. This is me quickly stepping on

a cockroach. Leighton Flowers is like a professional exterminator, when it comes to Calvinism.

Again, one more time, let's take a step back and look at the motives for Calvinism. What is the point of Calvinism? The only point in Calvinism is for Calvinists to prove that God did not pay for everyone's sins. It's to exalt some men over others. It's to deny hope for some people. It's to create doubt in the heart of men. It's to prove that Calvinists are smarter than you, because they have some kind of insight as to God's ways. The point of Calvinism is to sow to the flesh of man. It's to commend man's wisdom, by revealing some hidden or counter-intuitive facet of God. The hope of Calvinism (and it's a dead hope) is that Calvin knows the scriptures a little better than most.

Is that it? Is that what they want? That they may be regarded highly of men? "Verily I say unto you, They have their reward" (Matthew 6:5). And at what cost? At the cost of destroying the work of God. At the cost of denying some people entry into Heaven.

There are no redeeming qualities of Calvinism. There is nothing compelling about this pretentious, deformed, perverted cult. The only compelling thing about this doctrine, is the involuntary parasympathetic retching that happens as a result of hearing these things. It is completely vain, illogical, unscriptural, ungodly, and evil to the core. Disgusting. If there was ever a person who actually deserves to burn in Hell, it's John Calvin.

I will close out of this Chapter by saying that the only hope for a Calvinist is if they were saved before they had ever entered this cult. The best-case scenario for a Calvinist is that they were saved long ago. And that they had later wasted their entire lives, living out a false religion, worshiping the devil. That's the base case scenario. Of course, Hell is the other (more likely) outcome.

If you are a Calvinist, I suggest you stop blaspheming God. Repent ye, and believe the gospel.

John 5:24

In Jesus name, amen

Closing thoughts

This is the end of the book. If I have convinced you to believe in Jesus Christ, then you are saved, and are guaranteed Heaven forever.

In Jesus name,

Amen