

Chapter 8

THOUGH YOUR SINS BE AS SCARLET....

81 *ACCORDING TO SCRIPTURE, THE POWER OF SIN CANNOT ABOLISH GOD'S PROMISE OF SALVATION TO THE BORN AGAIN. 1 Cor. 15:56, Gal. 3:17*

The strength of sin is the law. And the covenant, that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

Millions of Christians believe the power of sin can cancel out a believer's salvation. The natural mind is so contrary to sound doctrine that many believers inadvertently become ministers of Satan as they falsely teach that the power of sin can prevail against and ultimately overwhelm the power in Christ's blood that saves us. (2 Cor. 11:13-14) Religionists will withstand you face-to-face adamantly insisting the power of sin can cause you to lose your salvation, when the Word of God explicitly states that it cannot! Although legalism teaches the power of sin can destroy the believer's salvation, "Nevertheless, what saith the Scripture?" (Gal. 4:30) Can the power of sin disannul a believer's salvation? Let's investigate.

According to Scripture, where does sin obtain every ounce of its power? It's not from Satan, like many assume. The same people who believe the power of sin can destroy a believer's salvation refuse to open their Bibles to "search the Scriptures" to find out what the power of sin actually is! Therefore, ask them to open their Bibles and read aloud 1 Corinthians 15:56, and you will hear: "The strength of sin is the law." Only after reading this Scripture will they acknowledge that sin derives all of its power, not from evil nor the tragedy it brings, and not from the Devil, or the power of darkness but from the Law of Commandments called:

The Ten Commandments

- 1) Thou shalt have no other gods before me.
- 2) Thou shalt not make unto thee any graven image or any likeness of anything in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou shalt not bow thyself to them to serve them....
- 3) 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.
- 4) Remember the Sabbath day to keep it holy, in it thou shalt not do any work, thou, thy son, daughter, maidservant, cattle....
- 5) Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.
- 6) Thou shalt not kill.
- 7) Thou shalt not commit adultery.
- 8) Thou shalt not steal.

- 9) Thou shalt not bear false witness against thy neighbor.
- 10) Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

When the average Christian hears that the Ten Commandments are the “strength [power] of sin,” it baffles them. This is because many Christians exalt the Ten Commandments and have it hanging in their homes on plaques having no idea that it is the very strength of sin against them that would bar them from heaven's gates. (1 Cor. 15:56, Col. 2:14) Imagine if someone invited you to their home and you spotted a plaque of the Ten Commandments on their wall. Suppose you pointed to the plaque and announced the truth that, “this is the strength of sin.” (1 Cor. 15:56) Your hosts would think you were woefully ignorant, a heretic, and adamantly disagree with you. For legalism builds its Christianity on the power of keeping the Law, sin's strength. (1 Cor. 15:56) On the day of judgment, legalists intend to parade before God boasting in their works of keeping the Law, the strength of sin and declare how hard they worked for the Lord. Then, He will reject them and their life's offering as He did Cain, saying “Depart from me, ye *cursed...*” For “as many as are of the *works of the law* are under the *curse*.” (Gal. 3:10) Unlike Paul, they will find out too late that what they thought would grant them life will usher them into the second death in the lake of fire that popular Christianity rarely mentions. (Rom. 7:10-11, Rev. 20:14)

Although the Law of Commandments is “holy, just, and good,” humans, mere flesh, cannot meet its standards. (Rom. 7:12, 1 Tim. 1:8-9) The law is a cruel schoolmaster, in that if you fail one point of its examination, it will take your life. (Rom. 6:23, 1 John 3:4) Death was the curse of the law. (Gal. 3:24, Heb. 7:19) Jesus Christ came and took our “schoolmaster's” test for us, passed it, and gave us His perfect score. But even that wasn't enough to make us perfect for “the law makes no thing perfect.” (Gal. 3:12) Therefore, Christ died for our sins and rose from the dead to give us the extra credit we needed of His holiness, righteousness, sanctification, and redemption. (Matt. 5:48, 1 Cor 15:17, Rom. 10:9-11) Then, as a good professor who throws out a test that's too tough for his students to pass, Jesus Christ took the law out of our way, because it “was against us and contrary to us nailing it to his cross.” (Col. 2:14, Eph. 2:15) After fulfilling every jot and tittle of the of law, Jesus:

“abolished, the enmity, even the law of commandments contained in ordinances by the cross having slain the enmity thereby.” (Eph. 2:15-16)

“Blotting out the handwriting of ordinances that was against us and contrary to us and took it out of the way nailing it to his cross.” (Col. 2:14)

This act alone made sin powerless against you, because of the simple fact that:

“Without the law **sin is dead**.” (Rom. 7:8)

Now, when something is dead, does it pose any threat to you? No! Well, “without the law sin is dead,” yet not one pastor in ten is willing to preach or report this good news to his congregation.

(Eph. 2:15-16) Most preachers declare that sin is alive and well – so alive and well that it can strip born again believers of their eternal salvation if they are not careful. Nevertheless, when Jesus abolished sin's power on his cross, sin has been graveyard dead for over 2,000 years and counting. (Eph 2:15, Col. 2:14) This fact alone “puts to silence the ignorance of foolish men” who teach that “the strength of sin” can separate the redeemed from their salvation. (Rom. 8:39) The law, sin's strength, has been crucified with Christ, and it is written that “without the law sin is dead.”

Since sin's power source has been crucified on Christ's cross, pray tell, what alternate power source can sin use to re-strengthen itself to displace one believer's salvation? (1 Cor. 15:56, Col. 2:14, Gal. 3:17, Rom. 6:14) So far, no alternate power source has been found to replace “the strength of sin.” (1 Cor. 15:56) Since sin's strength, the breaking of the Commandments, cannot disannul the promise of salvation to you, what more can you possibly do beyond that? (1 John 3:4, 1 Cor. 15:56, Rom. 7:8) So, legalists, read it and weep! “Without the law sin is dead.” (Rom. 7:8, 1 Cor. 15:56) Hence, the born again cannot lose their salvation, for we are not under the law, the power of sin, but under grace that reigns unto life by Christ Jesus, and not by ourselves, our lives, our conduct, or our character, as legalists falsely teach. (Rom. 5:21, 1 Cor. 1:30)

Note: Legalists are quick to quote Jesus' statement, “Think not that I am come to destroy the law, I am not come to destroy the law but to fulfill it,” and this is as far as their limited knowledge carries them. (Matt. 5:17) They fail to quote Jesus saying that not one jot or one tittle of the law shall pass away **until** all be “*fulfilled*.” After Christ satisfied every jot and tittle of the law *fulfilling* all its demands, He crucified it because “it was against us and contrary to us, so he took it out of our way, nailing it to his cross.” (Matt. 5:18, Col. 2:14) The law that could not be denied has been satisfied and crucified. Now, “Christ is the end of the law for righteousness for all them that believe.” (Rom. 10:4) This is how “by faith we establish the law,” right where the Word of God puts it: fulfilled in Christ and nailed to his cross – “abolished!” (Eph. 2:15) This is exactly how we, by faith (the hearing of God's Word) know how to establish the law; crucified with Christ Jesus and taken out of our way because “it was against us and contrary to us.” (Col. 2:14, Eph. 2:15-16) For without the law sin is dead. (Rom. 7:8) Now go, stand, and preach this good news! When a legalists states the strength (power) of sin can annihilate a believer's salvation, our topic Scripture reproves them as liars by pointing out that the law, the Ten Commandments with its 613 ordinances, cannot nullify the promise. (Prov. 30:6) So, exactly what was the promise? “This is the promise that he has promised us, even eternal life.” (1 John 2:25) Is God slack concerning His promise? No! (2 Pet. 3:9) The born again retain their “free gift” of eternal life forever without the threat of sin displacing our eternal inheritance that is reserved in heaven for us.

82 *NOT A SINGLE SOLITARY SIN CAN BE CHARGED AGAINST THE BORN AGAIN!*
Rom. 5:13, 4:15, 6:14

**Sin is the transgression of the law, and ye are not under law, but under grace.
Where there is no law there is no transgression. For sin is not imputed (charged
against you) when there is no law.**

Most Christians, including pastors, are clueless that God *cannot* charge sin against the redeemed for the simple fact that they are not under Moses law. As it is written:

Sin is not imputed [charged against you] when there is no law.
For where there is no law, there is no transgression [sin]. For
without the law sin is dead. Blessed is the man unto whom the
Lord will not impute sin.” (Rom. 5:13, 4:15, 7:8)

When you quote these Scriptures to legalists, they immediately become suspicious of you and wonder what you are doing that is so terrible that you must invoke these passages on behalf of your salvation. They themselves are totally clueless to the fact that these very Scriptures are what protects them from the fires of hell. Only born again believers have been redeemed from the curse of the Law. To deepen our understanding of how God refrains from imputing sin to the record of the redeemed, let’s examine his Old Testament pattern. In the Old Testament, God foreshadowed how he would refrain from imputing sin to his New Testament saints. This concept is what the Bible calls “strong meat” that only those skillful in the Word will grasp. So here we go. (Heb. 5:14)

The born again are priests unto God like the Levitical priests of old of whom Jesus said:

“Have ye not read in the law, how that on the Sabbath days the
priests in the temple **profane the sabbath**, and are **blameless**?”
(Matt. 12:5)

God needed priests to offer daily sacrifices for the sins of his people, which meant his priests would have to labor on the Sabbath, the day everyone was to keep holy by abstaining from work. His priests’ righteous works on His Sabbath made no difference to God, since Jesus points out that God still regarded their works as *profaning* his holy day. For “all of our righteousnesses are as filthy rags” before Him. (Isa. 64:6) The only way God could regard his priests as blameless was by not putting them under the law of keeping the Sabbath. For:

“where no law is there is no transgression [sin].” (Rom. 4:15)

For:

“Sin is not imputed [charged/ascribed] when there is no law.”
(Rom. 5:13)

If God had not taken his priests from under this law, they would have been guilty of not keeping the Sabbath holy and promptly put to death. (Rom. 5:13) Others who so much as picked up sticks on the Sabbath were stoned to death. (Num. 15:32)

As the priests of the Old Covenant were exempt from this law in particular, Almighty God removed the born again from under the burden of Covenant of the Law and put them under His Covenant of Grace. God did this so he could hold us blameless as He did His priests of old. (Matt. 12:5) Remember, sin can only be imputed (ascribed) if the person is under the law. Here's an example of how this principle operates: If a Christian and a sinner committed the exact same offense at the same time and place, the offense would be imputed (charged/ascribed) to the sinner's record as sin, because sin is imputed to anyone who is under the Law and violates it. (1 John 3:4) Whereas, the Christian who committed the exact offense at the same time would not have it charged against him or her as sin, because "sin is the transgression of the law," and believers are not under the law to transgress (break) it. We are under grace as it is written:

"where no law is; there is no transgression (sin)." (Rom. 4:15)

The mere mention of this principle inflames legalists. Be that as it may, our Father in heaven instituted this principle to insure our salvation would be protected forever and eternally secured. When you believed the good news that Jesus died and rose again to save you, your faith was exchanged for his righteousness and Jesus washed away your:

"sins which were past"

or what Peter called:

"your old sins"

having forgiven you all trespasses. (1 John 1:9, Rom. 3:25, 2 Pet. 1:9, Col. 2:13) Because the Bible states that "sin is the transgression (the violation) of the law," God had the foresight to remove your soul from under the Law to eliminate the possibility of new sins or future transgressions being imputed (charged) against you. (1 John 3:4, Rom. 4:8-10) "Sin is not imputed (charged/ascribed) when there is no law." (Rom. 5:13) This protects the born again from present and future sins being imputed (charged/ascribed) to them that would annul their salvation. If one new sin was charged to your record, it would take a whole new death of Christ to eradicate it since "the wages of sin (transgressing/violating the law) is death." (Rom. 6:23, 1 John 3:4) However, where no law is, there is no transgression," and when there is no transgression (sin), there is no death (sins wages). Therefore, believers are literally "saved by grace."

The average believer has no idea their shortcomings cannot be charged against them as sins. For "sin is the transgression of the Law," and believers are not under the Law to transgress it. (1 John 3:4) Therefore, the shortcomings of the redeemed are labeled as wrongs, faults, offenses, and errors. The wages for these is not death, but rather corrective chastisement as sons of God. (Heb. 12:8) According to Scripture, if you are born again:

Your *faults* result in you being"buffeted for your own faults." (1 Pet. 2:20)

Your *wrongs* result in you....."receiving for the wrong he has done." (Col. 3:25)

Your *errors* result in you "suffering loss, but he shall be saved." (1 Cor. 3:15)

Your *offenses* result in "woe." (1 Cor. 9:16)

"For the Lord is the avenger of all such," and it is for this "cause many are weak and sickly among you and some have even sleep [died]." (1 Cor. 11:30) This teaches us that believers do

not get off scot-free. (2 Cor. 5:10) It just means their offenses will not result in the *second death* of being cast alive into “the lake of fire.” (Rev. 19:20) It is written, “Blessed is the man unto whom the Lord will not impute (charge/ascribe) sin.” (Rom 4:8) Since the Lord will not impute sin to the born again, how can they possibly lose their salvation? (Rom. 4:8) “For who shall lay anything to the charge of God’s elect? It is God that justifieth,” and that “the *ungodly!*” (Rom. 8:33, Rom. 4:5) Did you hear that? Some of us wish to ignore it, so it bears repeating that salvation is, “to him that worketh not but believeth on him that justifieth *the ungodly*, his faith is counted for righteousness!” (Rom. 4:5)

Romans 3:23-27 is one Scripture that most preachers relegate to the lost, but it was written exclusively for the redeemed, stating that:

“All have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus. To declare, I say his righteousness: that he might be just, and the justifier of them which believe in Jesus.”

Jesus is able to present us as blameless and faultless to his Father only because he washed away our sins, and took us out from under the law so no new sins could be imputed [charged] to us. For “sin is not imputed when there is no law” and we “are not under the law but under grace.” Therefore, only the born believer again qualifies, as the “Blessed ... whom the Lord will not impute sin.” For “God was in Christ reconciling the world unto himself *not imputing* [charging/ascribing] their sins against them.” (2 Cor. 5:19) As the Psalmist wrote, “If God should mark [charge] iniquity, who could stand?” (Ps. 130:3) Order audio supplement: “*Is God Imputing [Charging] Sin Against the Redeemed?*” “*Blessed is the Man to Whom the Lord will not Impute [Charge] Sin.*” (Rom. 4:8)

Note: “God hath not called us unto uncleanness, but unto holiness.” (1 Thes. 4:7) In the light of this knowledge, Paul warns you and Christians everywhere not to use your liberty as an occasion for the flesh, but rather in service to God. Let everyone of us “possess his vessel in sanctification and honor, and not in lust that the name of our God and his doctrine be not blasphemed.” (1 Thes. 4:5, 1 Tim. 6:1) Amen? Amen!

83 “WHAT THEN? SHALL WE SIN, BECAUSE WE ARE NOT UNDER LAW, BUT UNDER GRACE? GOD FORBID.” **Romans 6:1, 15**

“Shall we continue in sin that grace may abound? God Forbid. How shall we who are dead to sin, live any longer therein?”

After God showed Paul he was preaching from the wrong side of the boat, Paul stopped preaching the law for righteousness, a net that could catch no fish, and began preaching “the gospel of the grace of God.” (2 Cor. 11:14-15, Gal. 2:21) When Paul began preaching that the law “was against us and contrary to us,” Jesus the Messiah “took it out of our way nailing it to his cross.” Legalists accused him of blasphemy and promoting lawlessness. Be warned, they will accuse you, the grace believer, of the same thing. (Col. 2:14, Rom. 3:8)

Legalists believe you are righteous according to the life you live (your works), coupled with a belief in Christ. Therefore, they immediately become suspicious when you correct them by stating that one’s righteous status comes solely by believing in Christ, for like Abraham, our “faith is counted for righteousness.” (Rom. 4:5, Gal. 3:6) When legalists hear you recite Paul’s account that the law has been taken out of the way, their inward thought toward you is, “What would make you want to live right?” Their response is typical, because legalists believe the law of God constrains us, rather than the love of God. (2 Cor. 5:14-15) Generally concerned believers and legalists will bring you to the following Scripture: “What then? Shall we continue in sin that grace may abound? God forbid. How shall we who are dead to sin, live any longer therein?” Here is where you can show them unequivocally the eternity of your salvation. Paul greatly assisted you by answering his rhetorical question with the words, “God forbid.” Let’s investigate Paul’s use of this phrase “God forbid,” for it is quite different than the way we use it as a trite American colloquialism. Shamefully, even New Age Bibles interpret the words “God forbid” in our American vernacular rather than as God intended. Paul did not use the name of God in vain as depicted in many new Bible translations. Western tradition uses the term “God forbid” to mean “Let’s hope not.” Paul, however, was the only New Testament writer to use the phrase “God forbid” and he was not using God’s name in vain to indicate “Let’s hope not” or “perish the thought” When Paul used the phrase “God forbid,” he was expressing that God himself has forbidden the remotest possibility of that situation ever occurring. Let’s examine his uses of the phrase “God forbid” to prove this.

- Paul wrote: “Is God unrighteous who takes vengeance? God forbid.” (Rom. 3:5)

This does not mean “Let’s hope God is not unrighteous.”

It means: God has forbidden the remotest possibility of He Himself being unrighteousness.

- Paul wrote: “Is the law sin? God forbid.” (Rom. 7:7)

This does not mean “Let’s certainly hope the law is not sin.”

It means: God has forbidden the remotest possibility of the law being sin. “For the law is holy, just, and good.” (Rom. 7:12)

- Paul wrote: “Is there unrighteousness with God? God forbid.” (Rom. 9:14)

This does not mean “Let’s hope no unrighteousness is with God.”

It means: God has forbidden the remotest possibility of there being any unrighteousness with Him.

- Paul wrote: “Shall your unbelief make the faith of God without effect? God forbid.”

This does not mean “Let’s hope it cannot.” (Rom. 3:3)

It means: God has forbidden the remotest possibility of your unbelief ever rendering the faith of God (God’s faith) ineffective.

- Paul wrote: “Is Christ the minister of sin? God forbid.” (Gal. 2:17)

This does not mean “May it never be.”

It means: that this shall never be because God has forbidden the remotest possibility of Jesus Christ being a minister of sin.

Again, Paul’s New Testament’s use of the phrase “God forbid” has nothing in common with our American value system’s use of the phrase as to mean let’s quiver, shudder, and hope not. Neither does it mean “May it never be.” *God forbid* means it shall never be because God has forbidden it to be! In each of Paul’s fourteen uses of the phrase “God forbid,” he is telling the redeemed that God has forbidden the remotest possibility of that situation ever occurring, and this Scripture is no different, as it reads:

“Shall we continue in sin, that grace may abound? God forbid. How shall we who are dead, (not dying, but dead) to sin, live any longer therein.” (Rom 6:2)

The answer is: It’s impossible. The born again are not “dying” to sin as popular Christianity teaches, but are “dead to sin,” as Bible-based Christianity teaches. When reading this Scripture, we find it is asking us:

“HOW shall we who are DEAD TO SIN live any longer therein?”

According to Scripture, when Christ redeems a soul, does it “live, and move and have its being” in sin or in Christ? The answer is: In Christ, and “*in him there is no sin*” for you to *continue in!* (1 John 3:5) According to 1 Corinthians 6:17, we have been joined unto the Lord as “one Spirit,” the new creature that cannot sin because he is born of God. (1 John 3:9) Since you are

joined unto the Lord as one Spirit, what is the name of the Lord's spirit that you have become one with? It's Christ's Holy Spirit. Since being made one spirit with Christ's Holy Spirit, can you become any more dead to sin than that? No! This is all in relation to your new man, the new creature of Christ in you, born at the new birth and hence "cannot sin," and not in relation to your old man that "cannot cease from sin" because it "serves the law of sin" and death, Moses' Law. (Rom. 7:25)

Now, let's look at this from another angle. God forbade the remotest possibility that the born again can ever live in sin. First of all, no one has ever "lived" in sin. If you recall we were "dead in trespasses and sins." (Eph. 2:1, Rom. 7:9) Secondly, in God's sight, you are in one of two states. You are either in *the bride of Christ*, which is the Church of the living God, or you are in *the Great Whore* known as man-made religion that side-steps faith in Christ for salvation by opting to work for it. Likewise, you are either dead in sin or made alive in the body of Christ, and the body of Christ is not dying to sin but "dead to sin." (1 John 3:9) Since "Christ is our life;" then in the new creation you are just as dead to sin as the mystery of your godliness "Christ in you," your only hope of glory. (Col. 3:4, 1:27) Since Christ is our life, then our life in God's sight is:

"DEAD TO SIN" (Rom. 6:2)

while the humanity of your human nature, the old man, remains:

"DEAD IN SIN" (Eph. 2:1)

Every believer became dead to sin when God redeemed our souls after we placed faith in Christ. Since our old man was crucified with Christ, he cannot continue in sin because he's dead in sin and the dead cannot continue in anything except being dead. So:

"Shall we continue in sin that grace may abound. God
Forbid. For **how** shall we who are dead to sin live any longer
therein?" (Rom. 6:2)

It's impossible.

84 *THE LARGEST CULT MASQUERADING AS CHRISTIANITY PREACHES THAT SALVATION IS BASED ON THE LIFE YOU LIVE, AND NOT SOLELY ON FAITH IN CHRIST. ONLY THE BORN AGAIN HAVE ESCAPED THIS "DOCTRINE OF DEVILS" PREACHED BY MINISTERS OF SATAN. 2 Cor. 11:14-15, Matt. 7:22-24*

“Do not marvel: for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as ministers of righteousness; whose end shall be according TO THEIR WORKS. 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? And I will profess unto them, I never knew you: depart from me, ye that WORK iniquity. For Christ is become of no effect unto you, whosoever of you who are justified by (works of) the law ye have fallen from grace.”

When legalists hear you quote the passage in Colossians 2:14 that Christ has taken the law out of our way, they don't understand what would make people live godly lives if the law did not threaten to withhold their eternal salvation. Interestingly, the hardest thing for legalists to accept is that salvation comes through faith in Christ alone, apart from human effort. Legalists don't think faith alone is good enough. Knowing the evil that lurks in their own fleshly nature, they ask, “What vile things are you doing that make you think you need such beliefs to save you?” Therefore, they taunt you with statements such as: “Oh, you're one of those people who believe that once saved always saved stuff. You think you can just live like the devil and still be saved.”

Paul commands you to “let not your good be evil spoken of.” (Rom. 14:16) When legalists began labeling him a heretic over this issue, he countered their accusation by stating:

After the way which they call heresy, so worship I the God of my fathers, believing all things which were written in the law and the prophets. For the law was our schoolmaster to bring us unto Christ. Of the which salvation the prophets searched diligently and prophesied of the grace that should come unto you. (Acts 24:14, Gal. 3:24, 1 Pet.1:10)

When legalists accuse you of believing in that “once saved always saved stuff,” remind them it's either *once saved always saved* or *once saved always unsure*, and the latter is “not of faith.” (Gal. 3:12, Rom. 14:23) Their statement “You think you can live like the devil and still be saved” is very telling, because it reveals what they are trusting in to get them into heaven. It shows that they are trusting in the lives they live “for” Jesus to get them through his pearly gates. That's works, ladies and gentlemen; pure, unadulterated, and unmitigated works! Jesus described the end of these “Christian ministers” who subscribe to that doctrine of salvation, stating:

“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?** And I will profess unto them, I never knew you: depart from me, ye that **work** iniquity.” (Matt. 7:22-23)

Did you notice these are “Christian” ministers who preached and acted in the name of Jesus? No doubt these ministers will be totally shocked to hear Jesus say he never knew them and will not admit them in his kingdom. But notice the first thing out of their mouths is the doctrine they preached, believed, and based their salvation on. Works! Works! Works! “Lord, Lord, haven’t I..., and haven’t I..., and haven’t I...?” These are “Christian ministers” who are pleading with Christ for entrance into his kingdom based on their works. (Tit. 3:5, Matt. 7:22-23) **Notice that their wonderful “works” are their first line of defense!** All their objections as to why Christ should allow them into his kingdom revolve around their “wonderous works.” Where did these Christian ministers get this works doctrine? Marvel not for:

Satan himself is transformed into an angel of light; Therefore it is no great thing if his ministers also be transformed as ministers of righteousness whose end shall be according to **their works** [of the law]. For by the works of the law shall no flesh living be justified. (2 Cor. 11:14, Gal. 2:16)

These ministers did not believe the saving work of Christ dying for their sins and his literal resurrection was sufficient to give them eternal salvation, eternal redemption, much less the blessed assurance of eternal life. They thought that was just too easy, so they despised it as *easy believism*. They chose to trust in their works to make Jesus the Lord of their lives “and with good words and fair speeches they deceive the hearts of the simple.” (Rom. 16:18)

“While they promise you liberty, they themselves are servants of corruption.” (2 Pet. 2:19)

Meditate on the double meaning of Christ’s prophecy concerning Satan’s ministers, when he stated:

“Many shall come in my name saying, I am Christ, and shall deceive many.” (Matt. 24:5)

Satan’s ministers declare themselves to be Christ and deceive many. However, Lucifer’s most deceitful workers are those in “ministry” who proclaim that Jesus is the Christ, the Son of the Living God, but “deceive many” by telling them that we can make Jesus the Lord of our lives simply by the lives we live. On Judgment Day these ministers will boast of their works in hopes of avoiding hell’s flame. Jesus said that they would come in his name and deceive many. Listen as they scream how well they performed to gain entrance into Christ’s heavenly kingdom.

“Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wondrous works? And I will profess unto them, I never knew you: depart from me, ye that work iniquity.” (Matt. 7:22-23)

Since Jesus has no salvation for these ministers, then whose ministers were they? They are ministers of Satan who sought to transform themselves into ministers of righteousness “by works of righteousness,” which they have done. (Titus 3:5)

The Apostle James wrote that Satan's ministers can proclaim Jesus is Lord, for "devils believe this" to the point they tremble, and yet they are not saved and neither are his ministers. It is also noteworthy that these ministers will remind Jesus that they made him "Lord, Lord" of their lives through the performance of "wondrous works in his name," so he would receive the glory. Impressive, isn't it? So why will Jesus consign these ministers to hell and announce he never knew them? Did not he say we would know them by their fruit? Couldn't he see their fruit? Yes, he plainly saw their fruit, which is why he sends them to hell, because "the fruit of their lips" confessing their plan of salvation was based on the wonderful works they performed for the Lord, neglecting the works of his death, blood, and resurrection – the things he did for them.

When you read what these ministers will feel that should grant them eternal life; their plan of salvation shall roll off their lips in the form of "many wondrous works," all in the Savior's name, no less. These ministers quoted, but never took seriously, Isaiah's words that "All of our righteousnesses are as filthy rags." (Isa. 64:6) This means our prayer life, our prophesying, our casting out devils, our good works, our giving, our preaching, our witnessing, and ministering the Word of God. None of these things save us! Again, for the "dull of hearing" "ALL of our righteousnesses are as filthy rags." (Isa. 64:6) The prophet used the term "filthy rags," which in his day described cloths women soiled with their monthly discharge. God referred to our righteousnesses in this context stating:

"Thou shalt cast them away as a menstrous cloth;
saying unto it, Get thee hence." (Isa. 30:22)

Jesus will again repeat this phrase, "Get thee hence" to those who chose to stand before him in their works of righteousness, known as self-righteousness, rather than believe in him and have their faith counted for his righteousness. (Isa. 64:6, Rom. 3:26) Only the born again, mind renewed, Christian can proclaim the truth of the gospel that "Christ is our life," and thereby make their boast in the Lord. (Ps. 34:2) Whereas, Satan's "Christian" ministers boast of their own works and have produced the largest cults that masquerade as Christianity. Ministers of Satan preach the most damnable doctrine there is – a doctrine so seductive, so enticing, so alluring, and so reasonable that: "if it were possible they would deceive the very elect." Ministers of Satan preach that salvation is based on the life you live for the Lord, or rededicate to the Lord or gave to the Lord, instead of solely based faith in the death, blood, and resurrection of the life Jesus gave for and to you. One song some ministers allow in their churches is the very reason many souls will be "cast alive into the lake of fire." This song is the plan of salvation for many ministers of Satan. It is called, *Let the works I've done, (life I live/service I give) speak for me*. These people are more comfortable standing before God having the works *they've done* speak for them, rather than trust in the blood of Christ "which speaketh better things." (Heb. 12:24) These ministers, while in the Lord's presence, will still feel more comfortable trusting in their lives, service, and works rather than trust in "the life" that was "given as ransom for many." (John, 14:6, Matt. 20:28) Satan's Christian ministers have always been welcome on Christian radio and television stations. They draw swelling crowds and get rousing "Amens" while occupying great dignity in pulpits, while they spout moral purity for salvation. They are as earnest as Cain, who wanted to please God by works through the sweat of his brow but was rejected. (Gen. 4:5)

These ministers will be the first group escorted from the gates of hell and into the lake of fire, because they are "the fearful and the unbelieving" in God's salvation plan by grace through faith. (Rev. 21:8) Like Naaman, they shun being washed in the blood as being too easy, easy believism.

God's plan tells us we are saved by faith in Christ alone, apart from human effort. (Eph. 2:8-9) The Scriptures state:

“They profess they know God but **in works** they **deny him**.” (Titus 1:16)

“If we **deny him** he also will deny us.” (2 Tim. 2:12)

How did these ministers deny him? “In works they deny him.” In the light of their “*wonderous works*” Jesus labels them “*workers of iniquity*.” These preachers thought their ministerial works made Jesus Christ Lord of their lives for salvation, but failed to understand that no one could live long enough to pay the debt for eternal life. For if salvation:

“be of works **then it is no more of grace**, and if by grace **then it is no more of works**.” For to him that worketh is the reward not reckoned of grace but of debt. (Rom. 11:6, 4:5)

They should have ceased laboring for “the free gift,” for by their works they denied him. It is written that God's salvation is:

“To him that **worketh not** but believeth that on him that justifieth the ungodly, **his faith is counted for righteousness**.” (Rom 4:5)

In addressing Lordship preachers, I write, “Hear now, ye rebels,” no person will ever get to heaven based on the life he or she lived or stopped living. Salvation has always been obtained by believing in the life you cannot live, Jesus Christ. (John 14:6) Jesus is the life that cannot sin, that is born of God in you at the second birth. (1 John 3:9) It is his life that makes us holy, acceptable, and unrepensible in his sight. Is it not written, “he that hath the son hath life,” and that “we shall be saved by *his life*?” (1 John 5:12, Rom. 5:10) The only reason Jesus can send a soul to hell is if that soul appears before him clothed in its own works of righteousness, just as Satan's priests will appear before Christ pleading their works.

PLEAS MINISTERS OF SATAN WILL USE FOR HEAVEN'S ENTRANCE:

1. Lord, Lord have **I** not prophesied (preached) in THY NAME?
2. Lord, Lord have **I** not cast out devils in THY NAME?
3. Lord, Lord have **I** not lived (denied myself) for you?
4. Lord, Lord have **I** not done many wondrous WORKS in THY NAME?

These ministers have “I” trouble. (Matt. 7:22-23) They rely on their works to make Jesus Lord of their lives and to secure their salvation. Unfortunately, this “I based” plan of salvation will send them straight to hell. It's interesting to hear what these ministers will not plead to gain access into heaven.

MINISTERS OF SATAN WILL NEVER PLEAD:

1. Lord, Lord faith in you makes us righteous, *not* our works.
2. Lord, Lord the blood you shed for us makes us worthy.
3. Lord, Lord being justified by faith in you gave us peace with God.
4. Lord, Lord we believed on the Lord Jesus Christ to be saved.
5. Lord, Lord with our hearts we believed unto righteousness.
6. Lord, Lord we believed the gospel of what you have done for us.
7. Lord, Lord we believe Jesus Christ is our righteousness.
8. Lord, Lord we are saved by grace through faith in you, not by our works for you.
9. Lord, Lord we've been redeemed by thy blood, and have eternal forgiveness of sins.
10. Lord, Lord you were born of God in us, giving us the second birth.
11. Lord, after we believed the gospel we were sealed by your Holy Spirit of promise.
12. Lord, you promised eternal life to all that trust you for it.
13. Lord, we believed in the resurrection of Jesus to justify us from all things.
14. Lord, it is written "we shall be saved by his life," not our own.
15. Lord, we believe that your death, blood, and resurrection granted us eternal life.

No one obtains salvation by the life he or she lives or does not live. Those who "live like the devil" are nice and not-so-nice people who base their salvation on their life's righteousness rather than on the life that "cannot sin," Jesus the Christ, as it is written, "We are saved by his life." For if you have so much as *one sin* in your life, your life is lived like the devil, because one sin is too much in God's sight because it makes you "guilty of all." (1 John 3:8, James 2:10) Order the audio supplement titled: *The Difference Between the Works of Satan and the Works of the Flesh*.

Note: Ministers can be saved and sincere and still promote false doctrines as well as those who are lost and sincere and promote false doctrines. Sincerity has nothing to do with truth. When you were in school and took a math test sincerely believing the answers you supplied were correct. Did you're sincerity cut any ice with the instructor? No. Did your instructor give you any extra credit for your sincerity? No. You were sincere but sincerely wrong. Before his conversion, Saul sought governmental authorization for the execution of those in "that way." When Paul, a law abiding Jew, boldly preached that faith in Christ alone, apart from the Ten Commandments, made souls righteous, it was more than his Jewish brethren could take, so they labeled him a heretic. His message aroused forty men to vow to kill him for preaching salvation by grace. This same gospel of the grace of God arouses hatred in the hearts of legalists, just as it aroused murder in the heart of Cain and Saul, prior to his conversion, the hard workers who tried to produce fruit acceptable to God from that which their curse, the earth and the Lord respectively. (Gen. 3:17, Gal. 3:10) Perhaps Cain noticed his brother Abel had not labored for months, but at the last minute offered a simplistic offering of a lamb by faith and God counted him *righteous* for it, Cain became so angry that he murdered him. Abel was the first to suffer persecution for righteousness sake. Paul, prior to his conversion, was the chief legalist and would have killed anyone who preached that only faith is counted for righteousness, the rest is counted as filthy rags. The religious mind of the natural man is proud and despises the gospel (good news) of the grace of God, like Naaman, who wanted to do some hard thing to earn God's salvation other than obey God's only cleansing solution. Beware of the self-righteousness for salvation doctrine promoted by Lordship preachers. "Verily, Verily I say

unto you, they shall have their reward.” Order audio supplement: *Letting Men See Your Good Works; the Finished Works of the Cross.*

85 *JESUS CHRIST IS THE SURETY / CO-SIGNER OR UNDERWRITER OF EACH BORN AGAIN BELIEVER'S ETERNAL SALVATION. Heb. 7:22*

"Jesus was made a surety of a better testament."

Wise King Solomon wrote, "he that is *surety* for a stranger shall smart for it." (Prov. 11:5) Being a surety is dangerous business. The word *surety* means co-signer, one who agrees to pay a debt in the event the debtor fails to pay, regardless of the reason. Many people can tell you horror stories of how good friends tearfully persuaded them into co-signing a loan, providing suretyship. After a few months, the friend skipped town or stopped making payments. When the collector could not collect payment, it's then demanded from the co-signer/the surety. This is why Solomon, in his wisdom, wrote:

"Be not thou one of them that are *sureties* for debts.
Why should creditors take away thy bed from under
thee, if another man hast nothing to pay? He that hateth
suretyship is sure." (Pro. 22:26-27, 11:15)

At Mount Sinai, the Jews vowed to keep God's Law. This made them "debtors to do the whole law." (Gal. 5:3) If they broke one law, they would be considered guilty of breaking every law in the book, and would have to pay for this with their lives. (1 John 3:4, James 2:10) However, before the foundation of the world, the Godhead foreordained a plan for payment of the sin debt, the breaking of God's law. (1 John 3:4) As foreshadowed in Isaiah 6:8-9, the voice of the LORD asked, "Whom shall I, send and who will go for us? Jesus volunteered, stating "Here am I send me." Thus, God sent the Son to become surety for his "*friends*," the house of Israel, as well as for the gentiles who were considered "*strangers* to the covenants of promise," even in light of this Scripture that warns:

"If thou shall be surety for thy *friend* thou art snared.
He that is surety for a *friend* shall surely smart for it.
Whosoever becomes surety for a *stranger* shall surely
smart for it." (Pro. 6:1-2, 11:15)

Jesus became our surety and he surely *smarted* for it on the cross. (Zech. 13:6) Every penalty that accrued and accumulated for each person who failed to keep the whole Law of God, letter and spirit, were exacted from Jesus. He was wounded *for our* transgressions. He was bruised *for our* iniquities. He was chastised, so we could have peace, and given painful stripes so we could be healed. Our surety bore *our* grief and carried *our* sorrows. "The Lord God was angry with him for *our* sakes." (Deut. 1:37) For the Lord "laid on him the iniquity of us all." These excerpts were written about our surety in the fifty-third chapter of Isaiah. The New Testament states:

"Jesus was made a surety for a better testament. Wherefore He is able also to save them to the uttermost that come unto God by him." (Heb. 7:22, 25)

Therefore, if you are a born again believer, Jesus is your surety by the blood he shed for you. (Luke 22:20) You cannot satisfy your debt for holiness, righteousness, sanctification, or redemption, and those who say they have are deceived. (John 8:44) Jesus must be your surety for these things, or you will not even see the kingdom of heaven. (1 Cor. 1:30-32) If a man could lose his salvation, then his surety, Jesus Christ, would "surely smart for it" in the fires of hell in his place, which means he would still go to heaven! Jesus Christ is the surety of our eternal salvation, thus he is our insurance that we have eternal life. Therefore, born again believers know of a Surety that they cannot lose their salvation!

86 *THE LAST ACT OF A CHRISTIAN'S LIFE DOES NOT JEOPARDIZE THAT SOUL'S SALVATION. Romans 10:9-10*

"If thou wilt confess with thy mouth the Lord Jesus and shall believe in thine heart that God raised him from the dead thou shall be saved."

Religionists teach that the good go to heaven and the bad go to hell, while the Bible teaches that believers go to heaven and non-believers go to hell. (John 3:16) Religionists insist that the last act of a Christian's life can be detrimental to that soul's salvation. They maintain that if a believer dies in the very act of committing a sin, then that last act annuls salvation and damns that soul to hell. If this were true, then each of your ungodly acts would annihilate any trace of salvation in you, and your godly acts would serve to support, protect, and defend your salvation. Such logic is an abomination to God. Your pious human actions are not the guardians of your salvation, because God regards your piety as filth — menstuous rags to be exact. (Isa. 64:6) Those who are persuaded that if a Christian's last act is a sin, then it's hell for them, "do err not knowing the Scriptures, nor the power of God." (Matt. 22:29, 1 Pet. 1:5)

Some men judge salvation on the outward acts of the outer man, but your salvation is not dependent upon actions. Your salvation is based solely on the very thing no man can see, the hidden man who was born in your gospel-believing heart. (John 7:24, Gal. 4:6) When the new man is born in a believer's heart, that believer is not immediately endowed with an innate sense of love, brotherly kindness, or zeal for good works. (Titus 2-3:8, 1 Tim. 4:11-13) If the new birth automatically enacted godly behavior in the redeemed, then fornication would not have been "commonly reported" among the saints of Corinth nor would it be necessary to have one's mind renewed. (1 Cor. 5:1) If being born again initiated unwavering godliness, then Peter was wasting his time writing to born again believers:

"Let none of you suffer as a murderer, or as a thief, or as an evil doer, or busy body in other men's matters." (1 Pet. 4:15)

Furthermore, it would have been fruitless for him to counsel saints to: "add to your patience *godliness*, and unto godliness brotherly kindness" if they were attendant at the new birth. (2 Pet. 1:5-6) Peter would not have addressed these things if godly behavior was inherent in all who

experience the new birth. Paul also understood that godly living was not automatically attendant after the new birth. This is why he wrote letters counseling saints to put off attributes of their former lifestyle such as lying, stealing, and fornication. (Eph. 4:25-5:6, Col. 3:5-10) Paul was not addressing reprobate sinners, but born again believers, thus illustrating that behavior modification doesn't automatically occur when we're born again, but develops as we purposefully attempt to grow in grace. (Pro. 2:2, 2 Pet. 1:5-8)

The Bible is clear that after God's grace brings salvation, its mission is to teach believers:

"to deny ungodliness and worldly lust, and
how to live soberly, righteously, and godly
in this present world." (Titus 2:11-13)

Notice these things were not denied *for* salvation, nor do they result from salvation. The grace of God begins teaching us to deny these things after salvation! Why? Because God understands that no one cleans up to take a bath, so he accepts sinners just as they are. This is why the Scripture explicitly states that God "justifieth the ungodly" that's you and me, bud; that's you and me. (Rom. 4:5)

What if a believer does not deny ungodliness and worldly lust and dies in the middle of an unrighteous act? Will he or she go to heaven or to hell? Regardless of the unrighteous act, he or she unequivocally would go to heaven because Jesus Christ became that soul's inalienable righteousness, since it's eternal redemption. Recall that all "our righteousnesses" are no better than our unrighteousness; both are classified as filthy rags. (Isa. 64:6) To better illustrate this point, if a Christian died in the middle of a righteous act, the Word of God still cites that act as equivalent to filth, regardless of how men may esteem it or the good it may have done. For all our righteous acts are esteemed as filth to God. (Isa. 64:6) This is why the last act of a believer cannot determine whether his soul will keep its eternal salvation, because this act will always be deemed as filth. (Isa. 64:6) Our acts are not the determining factor of salvation; our faith is, and Jesus is "the finisher of our faith," when all of our works, whether good or ill, are all classified as filthy. (Isa. 64:6, Rom. 4:5)

Since God cites our personal righteousness as filth, the Lord himself must be our righteousness. (1 Cor. 1:30) This is why the Almighty never allows you to depend on your self-righteousness to ensure your salvation— a fact that inflames the legalists. (2 Cor. 4:17) Job stated that God "puts no trust in his saints." That's us; the born again, saints in light. (Job 15:15) Many born again believers have not grasped the concept that righteousness is not a behavior, but a nature. Righteousness is the divine nature of Christ in you. In the Old Testament God was revealed as Jehovah Tsidkenu, "the Lord our righteous." (Jer. 33:16, 1 Cor. 1:30) If you are a believer, not only is the Lord your righteousness, he has become "thy salvation" too. Jehovah God stated:

"My salvation shall be forever and my righteousness shall
not be abolished." (Isa. 51:6)

God does not let his salvation, which is forever, ride upon the hopes of you doing the right thing(s) until the time of your death. God's salvation is forever, because it is based solely on Christ in you and not on your behavior at the time of your death. God wants you to know his gift of salvation is not some on again, off again, deal. "Christ in you" is "the righteousness of God"

that shall not be abolished and God's salvation is forever. Again, "he putteth no trust in his saints." (Job 15:15) Just Jesus!

87 *BORN AGAIN BELIEVERS ARE NOT UNDER THE CURSE OF HANGING IN DOUBT ABOUT THE CERTAINTY OF THEIR ETERNAL LIFE. Deut. 28:66*

“Thy life shall hang in doubt before thee; and thou shall fear day and night, and have none assurance of thy life.”

Until their eyes open in Glory, many Christians refuse to believe in the certainty of their eternal salvation. God does not want his children worrying, fretting, or standing in doubt about the permanence of their eternal life. Salvation is no guessing game! It is a gift from God, made sure and secure by the blood and resurrection of Jesus Christ. (1 Pet. 1:3) Many Christians disregard this fact by firmly believing the temporal life they lead will secure them eternal life. By believing this way, they are actually saying:

“Yeah, yeah, Christ's death, blood, and resurrection are great, but not enough to give me the full assurance of my soul's salvation. My salvation needs another helping hand. Mine!”

This is the unvocalized reprobate thinking that permeates Christianity today. These saints intend to lean on their arm of flesh in a valiant effort to give God a helping hand in saving their souls. (Jer. 17:5) They reject Psalms 60:11 that states:

“Vain is the help of man.”

These are babes in Christ walking in the vanity of their fleshly mind. (Eph. 4:17-23)

Millions of Christians choose to ignore the assurances in God's Word that indeed they have eternal life. St. John penned:

“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.” (1 Jn. 5:13)

These “forgetful hearers” have forgotten they possessed eternal life the moment they believed the Gospel. They think they are still under the curse of having no assurance of their life. (Deut. 28:66)

Deuteronomy chapter 28 lists a host of curses Israel would suffer if she failed to keep the laws of Moses. One curse was:

“Thy life shall hang in doubt before thee; and thou shall fear day and night, and shall have none assurance of thy life.”

This curse of the law threatened only the Israelis, whereas the born again were never placed under the law with its itemized curses. (Rom. 3:19, 6:14) God considered it a curse to have no assurance of one's natural life. How much more did he bless those he redeemed with the "full assurance of faith" concerning the certainty of their eternal life?

Born again believers are not cursed to hang in doubt about the certainty of their eternal life, because there is no doubt about it!

"For 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.**" (1 Jn. 5:13)

The Father loves you with a perfect love which, if you believe, will cast out every fear of you losing your eternal life. Jesus hung on a cross so you would not have to hang in doubt about the certainty of your eternal life. Born again believers have this blessed assurance, so rest assured. (Acts 17:31)

Note: The Bible states the resurrection of Jesus Christ justifies believers from all things:

"from which things you could not be justified by the law of Moses." (Acts 13:39)

Paul's use of the phrase "justified from all things" encompasses "things present and things to come," thus giving born again believers full assurance that they cannot lose their salvation because Jesus Christ made their eternal salvation eternally secure. (Rom. 8:38) By believing in the death, blood, and resurrection of Jesus Christ for the free gift of eternal life, you can now sing the song of the redeemed, "Blessed assurance Jesus is mine!" along with the song of the Psalmist, "*The LORD is my light and my salvation, whom shall I fear?*" (Ps. 27:1) Why should you fear, since your salvation said, "I will never leave thee nor forsake thee?" (Heb. 13:5) Who should you fear? *Legalists with their damnable doctrines.*