

SATAN'S DOCTRINE OF THE CROSS

The other week I talked about the different times and seasons which are part of God's plan, and I said we have entered into the season of judgment. There are various aspects of this judgment to be understood. The aspect I discussed the other week concerned the fact that when the Lord returns, He's not going to be alone. He will be coming with ten-thousands of His saints, and He will *judge* the earth. So if we plan on being one of those who rises to meet the Lord in the air when He appears, we better understand that one of the first things we will be engaged in at that point, is judging this world.

People talk about being "married" to Jesus; or about being part of the "body" of Christ; yet they have no idea what they are saying! They don't understand what it will mean to be *married* to Jesus; or what it will mean to be *the body* of Christ, because they are still talking about these things, and relating to them, through an *individualistic* framework. In our minds, when the Lord returns, He will do certain things, and we will do certain things, but we will not necessarily be doing them all *together*. But the fact is, once the marriage takes place, Jesus will do *nothing* except He does it either with, or through, His body.

Sometimes I wonder, what on earth do people think the whole concept of the "body" of Christ is about? How many things do you do in this life without your body? Zero. Well, that's about how many things Jesus is going to do without His body, once it has been perfected and glorified. Paul used the term "body of Christ" so we would have something to wrap our brains around when trying to understand what it will be like to be in *complete union* with the Lord Jesus, after the resurrection.

This brings us to another aspect of judgment that is extremely important—which is God's judgment upon *us*. God must judge the believer for several reasons. The first one is because *only* the judgment of God can really bring forth the nature of Christ in a person. Romans 8:29 tells us that God's desire for His people is that after we have been born again, we allow Him to conform us to the image of His Son: "*For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren*".

Understanding this truth is easy, and I'm sure everyone in this room understands it. However, embracing *the process* that is required to actually be conformed to that image is quite another matter because this process requires suffering—and because it requires suffering, the New Testament talks much about *the need* to suffer. It says that we must suffer if we want to be glorified with Jesus (*Rom. 8:16-17*), and that we must suffer if we want to reign with Jesus (*II. Tim. 2:11-12*). It says that we were called to suffer (*I. Pet. 2:20-21*), and that we are appointed to afflictions (*I. Thess. 3:3-4*), and that it has been given to us to suffer for Jesus' sake (*Phil. 1:29*).

The Scripture is so clear on the subject suffering, anyone who teaches we don't have to suffer as Christians is preaching another gospel. When God calls us to become His children, He is calling us to follow in the footsteps of His first-born Son; and those footsteps will lead us into a life of self-denial and suffering, so that the life of Christ can come forth in us. The more we suffer, the more our "old man" is put to death. The more that old life is put to death, the more of Christ's life can be manifested through us. So there is a balance of life and death in our Christian walk. It's not all doom and gloom. There is doom and gloom when the Lord is putting some aspect of our old life to death; but spiritual life and joy come as a result. Then there is more suffering and death; then more life and joy. It's a process which intensifies as we mature.

Jesus said: “If any man will come after me, let him deny himself, and take up his cross, and follow me” (*Matt. 16:24*); and again: “...whosoever doth not bear his cross, and come after me, cannot be my disciple” (*Luke 14:27*). He told His disciples that if they wanted to follow Him, if they wanted to be His disciples in truth, then they would have to take up their own cross and deny themselves. There was no ambiguity in His message. The cross is an instrument of *suffering* and death. So when Jesus said we must take up our own cross, He is telling us we have to embrace a life of suffering. In other words, it’s God’s will that we suffer.

That’s right—God wants you and I to suffer because suffering is the only way His *life* can come forth in us. We don’t come forth in life by being blessed. It takes suffering to put the old life out of commission. That’s why Paul said things like—if we mortify [mortify means put to death] the deeds of the body we would live spiritually (*Rom. 8:13*); and we must bear about in our bodies “the dying of the Lord Jesus, that the life also of Jesus might be made manifest” in us (*II. Cor. 4:10*); and that we must partake of the Lord’s sufferings and be made conformable unto his *death* (*Phil. 3:10*).

Paul knew that the resurrection life of Jesus Christ only comes out of death. This is why he said he *took pleasure* in infirmities, reproaches, necessities, persecutions and distresses. He realized these things were crucifying his life, and as a result, God’s life was being released in and through him. It’s not a pleasant reality, but the truth is, suffering is the only thing that transforms us into the image of Jesus. Unfortunately, even those of us who understand and accept this truth, don’t always realize that such suffering is actually the judgment of God upon us—that is, it’s the judgment of God on our sinful flesh and self will.

*So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: **Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:***

II. Thessalonians 1:4-5

Look carefully at what Paul said in this passage. He is talking about the “persecutions” and the “tribulations” the churches were enduring with patience. Then he said these persecutions and tribulations are: “...*a manifest token of the righteous judgment of God, that ye may be accounted worthy of the kingdom...*”. What does that mean? It means that the *suffering* (ie: persecutions and tribulations) those saints were enduring was a clear sign, or evidence, that the righteous judgement of God was coming upon them—not upon the unsaved world but upon them—in order to make them worthy of the Kingdom of God. The judgment of God on them *was* the suffering they were enduring, and it was coming upon their flesh in order to crucify it and make them worthy to receive the kingdom.

We don’t usually view suffering this way. Instead, we tend to view it as an attack from other people, or from Satan. We don’t think of suffering in terms of God judging our flesh in order to crucify it, so we will be *accounted worthy* of the Kingdom of God, or be *accounted worthy* to be glorified with Jesus, or be *accounted worthy* to rule with Him when He returns because we have all been taught error upon error. We have been taught that God no longer judges His people because Jesus experienced all of our judgment for us at the Cross. We are also taught that we were made worthy of the kingdom when we trusted in Jesus as our Savior. There is nothing more that must be done to make us worthy, since we are already *covered* with the worthiness of the Lord Jesus.

Sorry folks, Jesus' death doesn't automatically make us worthy of the kingdom of God. His death gives us *the opportunity* to be made worthy of that kingdom. The *way* we are made worthy is by coming forth in the image and character of Jesus, which requires suffering, which is God's judgment upon our flesh! That's the program, and there ain't no short cuts! This leads to the second reason why God's judgment upon us is so necessary. In order to be one of those *through whom* the judgment of God can flow, we ourselves must first be judged. God will never allow us to judge the sin and rebellion of others if *we* have not first been cleansed of our own sin and rebellion.

*For he that eateth and drinketh [the Lord's supper] unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. **For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.***

1. Corinthians 11:29-32

Paul said that if *we* (Christians) would “judge ourselves”, we would not have to be judged by God. But when we (Christians) are judged by God, we are chastened of the Lord. Now, if Jesus took all of our judgment at the Cross, then Paul would not be talking about Him judging us if we refuse to judge ourselves. Nor would Paul be talking about the need for us to judge ourselves. I mean, what's left to judge if Jesus took ALL the judgment of God on our behalf?

Unfortunately, the sad reality is that most of today's Christians not only refuse to judge themselves, they also refuse to accept the fact that they must be judged at all! Far from being willing to judge themselves, or even allowing God to judge them, they boast that they will never have to be judged again because Jesus was judged *for them* at Calvary.

This is a very subtle deception, and it runs deep in the Evangelical world. It's not just the bizarre idea of a few nut-cases outside the Religious System. You would be amazed at how many other-wise solid Christians, and even Christian leaders, have departed from the actual teaching of Scripture on the point of God's judgment on the believer—and it all stems from a *misunderstanding* of the Cross.

The Cross is the *basis* for everything regarding God's plan for mankind. It's the foundation upon which everything else is built. If a person is confused or deceived about what Jesus did—and did *not* do—on the Cross, then the very foundation upon which that person's faith rests is in jeopardy. If your concept of what happened at the Cross is wrong, then the gospel you have accepted is probably wrong as well.

Most of God's people walk in confusion regarding what Jesus accomplished on the Cross because they have been taught error upon error, and it's getting worse. It *began* with this whole false view of God's (non) judgment of believers. The sheeple are taught that because Jesus was judged in our place, we no longer have to face the judgment of God, regarding our present and future *sins*. They are taught that they will never be subject to God's judgment. . .period. . .not in *this* life, and not even when we stand before Him on Judgment Day. Of course, in order to maintain such a view, you must either ignore or explain away various passages of Scripture, one of which is in First Corinthians:

*For we [including believers] must all appear before the judgment seat of Christ; that every one [including believers] may **receive** the things done in his body, according to that he hath done, whether it be good or bad.*

II. Corinthians 5:10

Paul said all men—Christian and pagan alike—must appear before the judgment seat of Christ to answer for the things they have *done*. Yet, teachers and preachers not only deny this truth, they deny it in a most insidious manner. They say that although all people must appear before the judgment seat of Christ, there is a difference between *what* is judged. Supposedly, God is going to judge the *deeds* of the unsaved (which will condemn them all to hell); but only the *Christian service* or *religious works* of the believer will be judged (which will only bring reward or loss of reward).

If you doubt me on this, just look at the foot notes of any Study Bible out there, regarding this passage. Although the commentators may use different terms and expressions, they all say basically the same thing—the “sins” of the believer will not be judged because they were already judged on the Cross. For instance, when explaining the phrase, “the things done in the body” in that verse, the foot note in the MacArthur Study Bible says the following:

“things done in the body’—Actions which happened during the believers time of **earthly ministry. **This does not include sins, since their judgment took place at the Cross**. Paul was referring to all those activities believers do during their lifetimes, which **relate to their eternal reward** and praise from God.”**

Or, consider the footnote for this verse in the Ryrie Study Bible. Mr. Ryrie says: “...*believers will be judged in review of their works for the purpose of rewards*”. In other words, for the Christian, the judgment seat of Christ only has to do with receiving or losing “rewards”. The believers “sins” (deeds) are not judged. Or consider the footnote from the New Geneva Study Bible:

“Degrees of reward in heaven are taught in this verse. Though Christians have their sins forgiven and will never suffer the punishments of Hell, they will, nonetheless, stand before Christ at the Day of Judgment, **to receive various degrees of reward** for what they have done in this life. This judgement will include a disclosure and evaluation of the motives of our hearts.”

Or consider the footnote from the Scofield Reference Bible:

"The judgment of the believers' works, **not** sins, is under discussion here. **His sins have been atoned for and are remembered no more forever** (Heb. 10:17); but every work must come into judgment (Matt. 12:36; Rom. 4:12; Gal. 6:7; Eph. 6:8; Col. 3:24). The result is **reward or loss of reward**, but he himself shall be saved (I. Cor. 3:11-15). This judgment occurs **at the return of Christ** for His Church (I. Cor. 4:5; II. Tim. 4:8; Rev. 22:12)."

All these footnotes are, at best, misleading. But the worst one by far, is Scofield's note, which *combines* several erroneous concepts in order to paint a false picture of the judgement seat of Christ. I would like to review these errors before moving on because Mr. Scofield represents perfectly the position of the entire Evangelical world. This is what pastors have been teaching God's people for centuries.

The first error is the "spin" he tries to put on Hebrews 10:16-17, where the writer, when talking about the New Covenant, says: "*This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more*". Mr. Scofield tries to spin that verse to mean all our present and future sins will be remembered no more, whether we confess and turn away from them or not.

Such a notion is totally unscriptural, for the apostle John said, "...if we confess our sins, He [Jesus] is faithful and just to forgive us our sins and cleanse us from all unrighteousness" (*John 1:9*). If we confess them we will be forgiven. If we do not confess them we will *not* be forgiven. Hebrews 10:17 must be kept in context with the *rest* of the teachings of the New Testament or we will go straight into deception.

The second error is the belief that only the Christian service or the religious works of the believer will be judged. Mr. Scofield lists several references when making this false statement, so let's take a look at a few of those references and see if they actually support what he is teaching:

*But I say unto you, that every idle word that men shall speak, they shall **give account** thereof in the day of judgment, For **by thy words** thou shalt be justified, and **by thy words** thou shalt be condemned.*

Matthew 12:36-37

Jesus warned that we will have to give an account for every idle word we speak. He also said that the words we speak will either condemn us or justify us on that day. Do you believe Jesus meant what He said? Do you really believe *you* will have to give an account for the "words" you have spoken in this life, including every idle word? Do you think the vast majority of people who call themselves Christians believe they will be "justified" or "condemned" according to *the words* they have spoken? Not a chance! They don't believe what Jesus said because they *can't* believe it. They can't believe it because it goes against everything they have been taught about being "saved by grace". You'll never convince them that they will be condemned or justified by the words they are now speaking. But that's not really my point. My point is: are the words we speak merely Christian service?

*Be not deceived; God is not mocked: for **whatsoever a man soweth, that shall he also reap**. For he that soweth to his flesh shall of the flesh reap corruption [spiritual death]; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

Galatians 6:7-8

Here Paul says whatever a man sows, the same shall he also reap. If he sows to his flesh, he will reap corruption. If he sows to the Spirit, he will reap everlasting life. Please notice that term "corruption" is

contrasted with the term “everlasting life” in this passage. That means, corruption is the opposite of everlasting life. Corruption is spiritual death; it is eternal death. Do you believe Paul really meant what he said in this passage? Do you believe a Christian will reap “eternal death” if he sows to the flesh? Do you believe eternal life is *the result* of something you and I *do* (ie: sowing to the spirit)? But again, the real question is this: is sowing simply a religious work?

Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong that he has done: and there is no respect of persons.

Colossians 3:24-25

“*But he that **doeth** wrong shall **receive** for the wrong he has done*”. Does the term “doeth wrong” describe deeds (ie: what we do); or does it describe religious works or service? And what shall he that doeth wrong receive? A loss of reward; or what his wrong deeds deserve? Look again at what Paul said. He’s talking about “receiving” something. We will either receive something good or bad. A person can receive a reward or not receive a reward; a person can receive a reward or lose a reward; but a person cannot receive a loss of reward! That’s gibberish.

Listen my friends, when the Scripture says *all* men will be judged according to what they do and say in this life, it means exactly that! Works are what we *do*. God is going to judge what you and I have said and done in our lives. So don’t let yourselves be deceived by people who don’t really believe the Scripture means what it says, and who don’t even understand it half the time—like Dr. Charles Ryrie, who propagates this same error throughout his Study Bible. In the foot note on John 5:24; where Jesus said all those who hear His word and believe on the Father that sent Him would have everlasting life, and they would not come into condemnation (ie: judgment), but have passed from death unto life, he says:

"Christ's authority is seen in the spheres of resurrection (vv. 21, 25, 26) and judgment (vv. 22-23, 27). God will make Christ the judge in order that the Son may be honored. **Those who believe will escape judgment** (v. 24)."

“Those who believe will escape judgment”, says Mr. Ryrie. Well, isn’t *that* good news? Doesn’t that just give you the warm fuzzies? For most people, the answer would be: *You bet it does!* This is exactly the kind of thing most Christians want to hear. So when they hear it, they receive it and believe it, regardless of what the Scripture actually says. People who don’t want to judge themselves, and who don’t want God to judge them either, use verses like John 5:24 and Hebrews 10:17 as a starting point or a prime axiom. Then they erect a super-structure of half-truths and errors upon them. The whole thing is based on the rejection of the whole counsel of Scripture.

*For the time is come that **judgment must begin at the house of God**: and if it first begin at us, what shall the end be of them that obey not the gospel of God?*

I. Peter 4:17

John 5:24 is one side of a paradox. While it states that the believer will not come into condemnation (judgment), I. Peter 4:17 states that God's divine judgment *begins* with us (ie: the house of God). So which one of these *seemingly* contradictory verses is more important? Which should we emphasize? Which should we employ as a prime axiom? Obviously we cannot afford to ignore either of them. We must approach this paradox the same way we approach all the paradoxes of the Scripture—by saying Amen! to both aspects until God reveals the *balance* that brings them into harmony.

Actually, this contradiction is an easy one to solve. John uses the term condemnation or judgment in the sense of the *divine wrath*, which is to be poured out on those who will not repent. Peter uses the same word in the sense of *divine discipline* for the redeemed. The two concepts are brought together in the verse I mentioned earlier: “*For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world*”.

The disciplining judgment of God falls on us so we will escape the condemning judgment which will fall on an un-repentant world. The tribulations and sufferings that befall us are the judgment of Jesus Christ on our flesh and self will. They are not designed to destroy us but to lead us to repentance and sanctification. However, if we continually refuse to accept the *disciplining* judgment of God on our flesh, in the end, we will be forced to experience His *condemning* judgment upon the world. So this issue of judgment is very important. The way we relate to it could very well determine our eternal destinies.

The third error Scofield teaches is that whatever judgment the believer will have to experience, it will not take place until *after* the return of the Lord. But this goes against all of the scriptures I pointed out earlier. What do we imagine is happening to the believer who is being purged and cleansed through the disciplining judgment of God today? Malachi prophesied that when Messiah comes, He would purify His people *by fire* so they would walk in righteousness (*Mal. 3:3*). John prophesied that when Messiah comes, He would baptize His people *with fire* and purge His floor (*Matt. 3:11-12*).

Messiah has come, people! He has begun to purify His Church by fire. Judgment has begun at the house of God. If we are truly yielding to the work of the Spirit today, then we are *already* in the process of being judged. In a very real sense the judgment seat of Christ is in session. Right now, we are being made manifest before the Throne. Right now, our selfishness, our greed, our lust for pleasure, our trust in money, our desire to manipulate others are being revealed. We are appearing before the Judge and being made manifest so He can deliver and purge us from all iniquity. If we will allow Him to do a *thorough* work of judging now, then when that awesome *event* Paul referred to arrives, it will not terrify us because we will go before the Judge completely clean. At that point, we will be WORTHY to receive the kingdom; we will be WORTHY to judge the world; we will be WORTHY to rule and reign with Messiah!

Since it's vital that God's people understand that He still needs to judge their rebellion and self will, what would you do if you were God's enemy, and you wanted to thwart His purposes? Do you think maybe you might create a doctrine that says we will never have to experience God's judgment again because Jesus was judged for us at the Cross? Well, that's exactly what Satan has been doing for *centuries*—and those who accept this idea will never be completely purged from their sin and rebellion, or their pride, or their self will, in this life because only the judgment of God can deliver us from these things. Whether they simply miss *the goal* God has for them as Christians, or whether they miss the kingdom altogether, will depend on how much they reject the need for judgment (ie: suffering).

There is another major reason why people reject what the Scripture teaches about God's judgment on the believer, and again, it's the result of misunderstanding what Jesus actually did at the Cross. For you see, not only are people being taught that Jesus was *judged* for all our sin (past, present and future), they are also taught that Jesus *forgave* all our sin (past, present and future).

The idea that Jesus forgave all our past, present and future sins at the Cross is about as false a teaching as there is. Unfortunately, this error is not only being promoted by pastors and teachers inside the Religious System; it's also being promoted by "Bible teachers" outside the system. I have never been one who thinks people should obtain a degree from a Bible colleges or a seminary before they take it upon themselves to become preachers or teachers; but I do believe you should at least know the *fundamentals* of the Christian faith before you set yourself up as a teacher. From what I have been observing out here, there seems to be fewer and fewer who really know the *basic* doctrines of Christianity.

Those who can't even understand what happened at the Cross need to *sit down and shut up* because all they are doing is confusing people and leading them into deception. Jesus didn't "forgive" anyone's sin at the Cross—either past, present or future. You cannot provide one verse from the Bible that clearly states He forgave anyone's sins (past, present or future) *at the Cross*. What the Scripture does teach very clearly is that Jesus is the "*propitiation*" for all sin; not just the sin of those who would believe, but for the sin of the entire world.

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

Romans 3:24-25

*My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: **And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.***

I. John 2:1-2

*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. **Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.***

I. John 4:9-10

The word propitiation simply means "sacrifice". Jesus was *the sacrifice* for the sins of all mankind. He didn't forgive all mankind's sins. He was the sacrifice (propitiation) God set forth for all who would repent and believe. The sacrifice is *available* for all, but it is not automatically *applied* to all. In order for the sacrifice to be of any value to you and me, we must appropriate the forgiveness and the life that is in that

sacrifice by faith. Believing that Jesus forgave all our past, present and future sins has led to many false doctrines and heresies. I mentioned one of those errors last week—which is that we don't need to ask the Lord to forgive our sins, either at our initial salvation, or any time afterwards for that matter, because they were already forgiven 2000 years ago.

People who preach this kind of garbage are just plain *ignorant* of what Jesus accomplished at the Cross. Once a person accepts this error, the whole issue of sin becomes a *non-issue* for them and from that point on, they are in serious spiritual trouble because all the sins that they believe are now a non-issue, just keep piling up, year after year. They don't realize that they will have to give an account for all this sin when they stand before the Judgment Seat of Christ. Unconfessed sin is unforgiven sin; and unforgiven sin requires a payment. Believe me, there will be great weeping and gnashing of teeth when those who accept this error realize they have to *pay the bill* for all those unconfessed and un-repenteds sins. And those who were teachers of this false doctrine will have to pay an ever greater price (*James 3:1*).

Last week, sister Sharon mentioned a minister by the name of Andrew Wommack, who she thought might be teaching this same error as Stella Paterson. So this week I took a look at his web site and downloaded some of his teachings. Sure enough, he's propagating the same garbage, and worse. In one of his articles, called, "*Redemption*", Mr. Wommack demonstrates his complete ignorance of what happened at the Cross. I'm going to read you some quotes; but before I start, let me tell you that I did an Internet search for articles about Mr. Wommack or his ministry, and 99% of them were very favorable. Except for one or two Calvinist web sites, who are against him because of his view of God's sovereignty, everyone seems to think he is a great Bible teacher. That's pretty depressing when you realizing what he is teaching. Anyway, he starts this particular article out by saying:

"I'm going to begin this by dropping a bomb: **Sin is no longer an issue with God; we are redeemed!** With that statement, you are either rejoicing, shocked, or confused. That is one radical statement, but one I believe I can back up by the Word of God.

Christians usually cope [with sin] by trying to keep every sin confessed. Let me just put this bluntly: That's impossible! The Bible says that whatever is not of faith is sin (Rom. 14:23). Do we always walk in faith? James 4:17 reveals that sin isn't only doing things that are wrong, but it's not doing what we know is right. Would any claim they are loving God and others as they know they should?

By these definitions, we all sin through the weakness of our flesh. It's impossible to keep every sin confessed. Even if it were possible, that puts the burden of salvation on our backs. There wouldn't be any peace or rest in our relationship with the Lord if that's the way it worked (Rom. 5:1).

Most people, including Christians, see the forgiveness of sins as something that God can do, and continues to do, **but not as something He has completed**. From that comes the **false concept that we must constantly confess our sins**, which makes and keeps us sin conscious.

The New Testament presents the forgiveness of sins as something that is already accomplished and that the effect of this redemption is that we are not even to be conscious of sin (Heb. 10:1-2). Ask yourself, what produced **the forgiveness** of sins and **when** did that happen? Jesus was the Lamb of God that took away the sins of the world (John 1:29). It was through the shedding of Jesus' blood that **you received redemption, which is the forgiveness of your sins** (Eph. 1:7 and Col. 1:14).`

When did Jesus die and shed His blood for our sins? About 2,000 years ago. He will never die again (Rom. 6:9-10). He dealt with the sins of the whole human race once, for all time (Heb. 9:25-28 and 10:10-14). **Jesus' sacrifice for our sins is already an accomplished work. We don't have to ask Jesus to forgive our sins; He's already done it.** Paul didn't tell the Philippian jailor to ask Jesus to forgive him; Paul told him to believe on what Jesus had already done and he would be saved (Acts 16:31). We confess the Lord Jesus, not our sins, to receive this gift of salvation (Rom. 10:9)."

It never ceases to amaze me how people can allow themselves to get so deceived. You know it has to be a seducing spirit that's talking to this guy and teaching him about redemption, because aside from all the unscriptural things he is saying, he's double talking and contradicting himself. First, he says that sin is no longer an issue. Why? Because: "...the New Testament presents the forgiveness of sins as something that is *already* accomplished". "Jesus' sacrifice for our sins is *already* an accomplished work". Therefore, we: "...don't have to ask Jesus to forgive our sins; He's *already* done it".

So three times in a few paragraphs, Mr. Wommack has declared that Jesus has already forgiven the sins of mankind. Then he asks the question: "Does that mean everyone in the whole world is saved?" His answer is: "Certainly not". Well, my question is, why not? What is salvation, but having your sins forgiven? He goes on to say that we must: "...receive forgiveness by faith (Acts 26:18). The Lord has already forgiven everyone's sins (1 John 2:2). That's grace. But we have to put faith in what God has already accomplished by grace to be saved (Eph. 2:8)".

Oh really? Just a few paragraphs back, Mr. Wommack *defined* redemption as "the forgiveness of sins". He said: "It was through the shedding of Jesus' blood that you received redemption, which is the forgiveness of your sins". Redemption *is* the forgiveness of your sins. Well, when exactly were YOUR sins forgiven, according to Mr. Wommack? They were forgiven 2000 years ago. So then, if the definition of redemption is having your sins forgiven, and YOUR sins were forgiven 2000 years ago, what does that mean? It means that you were redeemed 2000 years ago. This is the whole reason we don't have to ask to be forgiven, isn't it? Because we were already forgiven, long ago? If your sins were "forgiven" 2000 years ago, and if redemption is "the forgiveness of sins", then you were saved 2000 years ago—and no amount of double-talk can change that equation.

Mr. Wommack is confusing the idea of Jesus being God's propitiation, or ultimate *sacrifice* for all sin at the Cross, and Jesus actually *forgiving* all sin at the Cross. If Jesus actually forgave ALL sin at the Cross, then all mankind is already saved, period. But Mr. Wommack, and all the other people who preach this nonsense, refuse to admit that this is the logical outcome of their view of the Cross.

He also said that Christians try to cope with sin by trying to keep every sin confessed, but that this is impossible to do, and even if we could do it, that would put the responsibility of maintaining our salvation in our own hands. Once again, this shows he doesn't understand what the apostle John said about confessing our sin. John said: "...*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*" (1. John 1:7). In other words, if we will walk in the light that God reveals to us, then He will cleanse us from the sins we are committing that we are not aware of. Then John said: "*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*" (1. John 1:9). In other words, when we become aware of a sin we have committed, then all we need do is repent—true repentance includes

confess the sin as sin, (not a “mistake” or a “short-coming”), asking God to forgive that sin, and turning from it. If we will truly repent, then God will forgive us and cleanse us from the consequences of that sin, which is unrighteousness. To further illustrate that Mr. Wommack does not understand what John was talking about, consider the following quote from that same article:

“You might say, What about 1 John 1:9? I’m glad you brought that up. First John 1:9 says, ‘If we confess our sins, [God] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness’. **We don’t have to confess sin in order to be saved, to retain, or to maintain our salvation.** If I believed that was so, I would kill every person who came forward for salvation. I might go to hell, but that’s the only way they would ever get to heaven. We need to confess it, not for the purpose of becoming born again, but because our flesh gets defiled. That gives Satan a legal right to function in our flesh (Rom. 6:16). Confessing we have sinned means we are coming back into agreement with God and out of agreement with the devil. That stops Satan from dominating us through that sin and **draws the forgiveness and purity, which is already in our born-again spirits, out into our flesh.**”

Here you have a error, double-talk and blasphemy, all in one short paragraph!

The error is the statement that we don’t have to confess our sin in order to: “...be saved”. So now, according to Mr. Wommack, we don’t have to confess our sin *or* ask forgiveness for our sin in order to be saved. My, my, my; salvation is getting easier and easier by the minute with this guy.

The double-talk is his statement that confessing a sin produces “forgiveness”. But wait a minute! I thought all our past, present and future sins were *already* forgiven? Isn’t that why we don’t have to ask for forgiveness to be saved? Isn’t that why we don’t have to confess our sins to be saved? You mean we don’t have to confess our sins or ask forgiveness of our sins to be saved initially, but we have to confess our sins *after* we are saved in order to be forgiven?

The blasphemy is his statement that forgiveness—which, according to him, we shouldn’t even have to be seeking after in the first place, since it’s all been forgiven—actually comes out of “...*our born again spirits*”. So let’s see if I have this right. Sin is no problem because Jesus already forgave ALL sin at the Cross. Therefore, we should not confess or ask to be forgiven for our sins in order to be saved. But once we are saved, if we do sin (which is no problem), we should confess and seek forgiveness for *those* sins. However, since the forgiveness of God resides inside of us, we can simply *forgive ourselves* whenever we sin. Where are those pesky Pharisees when you need them? I can almost hear them saying: “*Why doth this man thus speak blasphemies? who can forgive sins but God only*”? (Mk. 2:7)

In another article, called The War Is Over, he makes more outrageous statements. I’d like to quote from it, just so you know what kind of person you are dealing with.

“The truth is, **sin isn’t even an issue with God.** . . .One of the most misunderstood doctrines in the Bible is what really happened when Jesus came to earth, fulfilled the Law, and was sacrificed for our sins. When He said in John 19:30 “*It is finished,*” everything changed. **Jesus forever changed the way God relates to mankind.** Sure, there are

scriptural examples of God's catastrophic judgment on sin. But God's greatest act of judgment was when He placed His entire wrath upon Jesus for our sins. **This forever satisfied God's wrath.** Since that time, **God hasn't been judging our sins** (2 Cor. 5:19).

Prior to Jesus' coming, God's wrath was against man for his sins. It wasn't total wrath. Even in the Old Testament, we see God's mercy and grace. Yet the Old Testament Law was a ministry of wrath (Rom. 4:15; 2 Cor. 3:7, and 9), and man's sins were held against him. But **when Jesus came, God quit holding man's sins against him.** This is exactly what 2 Corinthians 5:19 and 21 say,

"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...For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

The word 'reconciliation' is talking about making peace. God was no longer holding us accountable. Instead, He imputed our sins to Jesus, **making Jesus accountable for our sins.** . . .When we say **God is still judging us for our sins as individuals or corporately as a nation, we are saying that the price Jesus paid wasn't enough.** Therefore, a judgment must again be made and a sentence passed. That would be "double jeopardy," and that is not what the Bible teaches.

Some of you may not like this, but it's true. **Sin isn't a problem with God anymore. It's the church that has made it a major deal. Neither past, present, nor future sins can separate us from God.** The only people who will go to hell are those who have spurned and rejected the greatest sacrifice that has ever been made. In heaven, **we won't answer for our individual sins; Jesus already has.** We will answer for our acceptance or rejection of Jesus.

You might now be thinking, You're just giving people a license to sin. Well, it seems to me that people are doing a pretty good job of that without a license. **What I'm saying will not free you to sin; it will free you from the condemnation and the guilt that comes when you do sin."**

There are so many error in this quote, I don't even know where to begin. I could do a whole chat session just untwisting all the Scripture this man has twisted. Let's start with the last few comments, for this is the crux of his delusion. This is what the demons are after. This is what they would like every one of us to believe, for anyone who believes it will probably end up in Hell.

He says that what he is teaching will not encourage people to sin. Rather, it will free them from the *condemnation* and *guilt* that comes when they do sin. And why won't we feel condemned or guilty when we sin? Is it because our conscience bothered us and we truly repented, and now we rest in the knowledge that Jesus has forgiven us? No. That's not what Mr. Wommack is talking about. He's saying we will feel no guilt because we know the neither our present or future sins can separate us from God, and because know we won't answer for any of our sins because Jesus has already answered for them.

Mr. Wommack's whole point in this article is that because Jesus took our place on the Cross and suffered the wrath of God on our behalf, the war between God and man is over. Mankind *has been* reconciled to God. He says that Jesus forever changed the way God relates to mankind. Once He judged Jesus in our

place, this forever *satisfied God's wrath*. God is no longer angry at mankind, even the sinners. He says that when Jesus came, God quit holding man's sins against him. He is no longer judging *anyone's* sin—and those who think God is still judging us for our sins as individuals or corporately as a nation, are saying that the price Jesus paid wasn't enough.

So God is no longer holding man's sins against him? And God's wrath has been appeased? Well, if this is true, we better cut the book of John out of our Bibles, for clearly the apostle John didn't know what he was talking about! He was still under the illusion that God is angry at sin, for he spoke about the "wrath" abiding on unbelievers. He said: "*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 3:36). You also better cut the books of Romans, Ephesians, Colossians and First Thessalonians out of your Bibles too. For the men who wrote these books clearly didn't understand that the "war is over" between God and mankind. They talk about the coming wrath of God upon the unsaved.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Romans 1:18

*Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart **treasurest up unto thyself wrath against the day of wrath** and revelation of the righteous judgment of God;*

Romans 2:4-5

*For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for **because of these things cometh the wrath of God upon the children of disobedience.***

Ephesians 5:5-6

*Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: **For which things' sake the wrath of God cometh on the children of disobedience:***

Colossians 3:5-6

*And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from **the wrath to come.***

I. Thessalonians 1:10

*For you, brethren, became imitators of the churches of God in Christ Jesus that are in Judea, for you also endured the same sufferings at the hands of your own countrymen, even as they {did} from the Jews, who both killed the Lord Jesus and the prophets, and drove us out. They are not pleasing to God, but hostile to all men, hindering us from speaking to the Gentiles that they might be saved; with the result that they always fill up the measure of their sins. **But wrath has come upon them to the utmost.***

I. Thessalonians 2:14-16 NAS

Once again, an ignorance of what Jesus did, and did not do, on the Cross produces all kind of error and false concepts. If Jesus took all of God's wrath, like Mr. Wommack says He did, then there would be no wrath left to pour out on the children of disobedience. If Jesus took all of God's wrath, like Mr. Wommack says He did, then there would be no Day of Wrath in the future. The Day of Wrath already came and went 2000 years ago.

You see, there is a big difference between the idea that God's wrath was *temporarily appeased* by what Jesus did on the Cross, in order to give men and women a chance to repent before that wrath is poured out on the Day of Wrath; and the idea that God's wrath was *completely spent* on Jesus when He was on the Cross, and now there is no more wrath left to pour out. Can you see how subtle the Serpent is? I'll bet this guy deceives 99 out every 100 people who listen to him.

Before we move on, I would like to say a little something about the *spin* he puts on II. Corinthians 5:19. This verse was brought up last week and it took me by surprise. I didn't really have an answer for it. But lets look at it for a minute, in context.

*Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, **who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 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.** Now then we are ambassadors for Christ, **as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.*****

II. Corinthians 17-20

First of all, Paul is talking about *believers* in this passage. He says all things are of God, who has "*reconciled us to himself by Jesus Christ*". Then he says that God has given him "*the ministry of reconciliation*" and committed to him "*the word of reconciliation*". That word of reconciliation is the gospel. It's that Jesus came into this world to reconcile God and man. Thus, Paul reiterates this when he says that "*God was in Christ reconciling the world to himself, not imputing their trespasses to them*". Then he ends this passage by telling the believers at Corinth that God was beseeching them, through himself to "*be reconciled to God*". So the phrase—"God was in Christ reconciling the world to himself, not imputing their trespasses to them"—must be kept in this context. You can't just yank it out of this passage and hang in out there all by itself. Mr. Wommack is *twisting* God's word.

He *spins* this phrase to mean that God has once and for all, reconciled all men to Himself by the Cross. But if this is true, why did Paul plead with the Corinthians to “*be reconciled to God*”? Weren’t the Corinthians *already* reconciled to God 2000 years ago, along with the rest of mankind? Certainly they were reconciled to God when they became believers. So why is Paul calling them to be *re-reconciled*? The reason Paul is calling them to be re-reconciled is because of the spiritual condition they were in.

Anyone who has done any kind of study on the Corinthian assembly will know that this church was a giant mess. You had a guy who was openly sleeping with his step-mother and the church didn’t care; you had people moving in a totally selfish manner at the Lord’s table; you had factions and church splits; you had people abusing the gifts; you had people fighting each other and taking each other to secular courts; and all kinds of stuff that was SIN. There was a lot of sin operating in that assembly, and as a result, they needed to be reconciled to God *again*. Not saved again; but reconciled again.

All Paul was saying when he said God was in Christ, reconciling the world, was that through the Cross, God was *providing a sacrifice for the world*. He was providing *the way* for man to be reconciled to Him. He was not busy imputing our sins to mankind at that point. Rather, He was busy providing a way for mankind to be reconciled to Him. But only those who appropriate the blood of that sacrifice are actually reconciled to God. The only ones who *no longer* have their sins imputed to them are the ones who place their faith in that sacrifice. Anyone who has not yet appropriated that sacrifice to themselves through repentance and faith, has not been reconciled to God, and I can assure you, their sins and are *still* being imputed to them. The unsaved remain the enemies of God and His wrath abides on them still. Moreover, on the Day of Wrath, they will feel the full fury of His anger and hatred.

I have a little audio clip of Mr. Wommack, where he is talking about this whole idea that God is no longer mad at mankind because all His wrath was poured out on Jesus at the Cross. It’s only about 3½ minutes long, but it will confirm everything I have been saying.

Any questions?

There is no judgment left to be poured out because it was all poured out on Jesus. You don’t have to worry about sin because God is automatically imputing all the sins you and I currently commit to Jesus. God’s not judging this world, or our nation, or any individual because of sin, since Jesus took care of ALL sin, past, present and future, at the Cross. If this stuff isn’t the doctrine of demons, I don’t know what is.

Actually, what you have here is *Satan’s doctrine of the Cross*. It’s purpose is to permanently close people’s minds to the truth that God is still judging sin, and that He is especially judging sin in the lives of His own people in order to make them worthy of the coming kingdom. The fact that the vast majority of today’s Christians have accepted Satan’s doctrine of the Cross, and as a result, have utterly rejected the idea that they must be made worthy of the kingdom through the judgment of God, doesn’t change reality. Their choosing to live in a religious fantasy world won’t change God’s mind. He’s not going to adjust His program to fit their delusions. The conditions the Lord demands—confession of sin, true repentance (which includes asking for forgiveness), and turning away from, or overcoming sin—will be met. If you and I don’t meet them, others will—and we, like Mr. Wommack and *all* those who teach this kind of theological trash, will be the ones who lose out in the end. We are the ones who will miss the kingdom.