

## FALSE SECURITY

Tonight I want to talk about *false* security. I've spoken about false security before in this chat room, but it's usually been within the framework of the *doctrine* of Eternal Security. This is because the doctrine of Eternal Security is the thing that is used most often—and with the most success—in advancing false security among the people of God. I've discussed in the past how OSAS (ie: once-saved-always-saved) advocates go through the Scripture and pull “key” verses out of their context and then string them together in order to produce a *theology* of security.

But false security goes much *deeper* than just the doctrine of Eternal Security, which is taught from the vast majority of today's pulpits. False security is also *an attitude* that we can get caught up in, irrespective of our position regarding the theology that's taught in the churches. I personally know quite a few people who claim to have rejected the *doctrine* of Eternal Security, but who manifest an *attitude* of false security in their every day lives. While they say the Bible doesn't teach Eternal Security, when it comes to themselves, they are quite sure God would never cut *them* off.

The devil doesn't really care what your doctrine is. What he cares about is *how you are living*. He uses false doctrine to deceive people and cause them to live in a way that grieves the Holy Spirit and separates them from God. But if you living in *the attitude* of false security, he doesn't mind it one bit that you reject *the doctrine* of Eternal Security—for you see, the end result is the same. Satan is very pragmatic. He's only interested in results. As long as he can get us to the place he wants us, he doesn't care how we get there or what we believe theologically.

As I have said several times in the past, there has always been a tension in the churches between legalism and false security. It's not a new development. The Early Church was plagued by both legalism and antinomianism. In fact, much of the book of Romans—indeed much of Paul's writings in general—were devoted to combating the *duel errors* of Jewish legalism and Gentile false security, which was based on antinomianism.

Jewish believers were caught up in legalism—so Paul kept reminding them that they were not justified “by works” (ie: obeying the Law), but by faith in the atonement (*Rom. 3:20,24*). Gentile believers were never under the Law—so they did not understand the arguments Paul used to persuade his fellow Jews. As a result, they drew erroneous conclusions from his statements against trying to be justified by works. So, after correcting the Jews about their legalism, Paul had to turn around and correct the Gentiles about their false security and remind them that genuine faith is *more* than mere mental assent to truth. It's more than “believing”. True faith produces a *change* in behavior (*Gal. 5:16-26*). He had to warn them not to assume that being under grace provides an excuse to continue in sin (*Rom. 6:1,15*).

Much the same thing happened to Martin Luther during the Reformation. Luther was caught up in a “works-righteousness” salvation. Those works were not Jewish works—that is, keeping the Law of Moses. Rather, they were works that came from pagan religions, which had been incorporated into the Roman Catholic organization. It was the works of the State (Catholic) Church, which taught that salvation came through the participation in the Mass, the performance of rituals, sacraments, penances, confession to priests, indulgences purchased with money, etc.

When the Spirit of God finally broke through to Luther, he came to true faith and began battling the legalism that had held the entire civilized world in its grip for a over a thousand years. His message became centered on justification by faith *alone*, as opposed to justification by mental assent to the truth and participation in the rituals of Roman Catholicism. But certain people drew erroneous conclusions from Luther's statements, and they started teaching that if we are saved "by grace" then we are no longer under any obligation to *obey* God or His laws.

It's very easy to focus on certain verses of Scripture which reveal God's mercy, or His faithfulness, or His loving kindness, or His sovereignty, to the point where the *reality* that we can end up cut off from Him is lost in everyday life. Yes, the Scripture says God's knows our "frame" that we are but dust. Yes, the Scripture tells us that He is very merciful and longsuffering. But if these are the only truths you focus on, you *will* end up in false security. Please notice how Paul describes the other side of God—His unflinching justice and judgment:

*Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that **they which do such things shall not inherit the kingdom of God.***

*Galatians 5:19-21*

*And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. 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 5:2-6*

*Know ye not that **the unrighteous shall not inherit the kingdom of God?** Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, **shall inherit the kingdom of God.***

*I. Corinthians 6:9-10*

When we read passages like these, we must realize that they were not written to the pagans and the unbelievers. They were written to God's people. They were written to Christians; to people like you and me; to people who were saved and justified by the blood of the Lamb. So we need to establish whether or not we believe what Paul said. When he said: "...*those who do such things shall not inherit the*

*kingdom of God*—do we really believe he meant what he said? When he said those who do “*the works of the flesh*” will not inherit the kingdom, do we really believe him? I’ll tell you quite frankly, there are very few Christians today who believe him because they are walking under the influence of false security. They might not believe the *doctrine* of Eternal Security, but they walk under the influence of false security because they *do not* believe God would ever shut them out of the kingdom over so small a thing as, for example, “envy”—which is one of the things listed.

Anyone in this room *really* believe they could end up in Hell if they have a problem with envy and they don’t eventually get victory over it? If there are any, I would be surprised. Try telling Christians, inside or outside of the system, that they might end up in Hell if they don’t get delivered from the envy they have a problem with, and they will immediately start talking about God’s grace and mercy and longsuffering, etc. They will never believe they could end up cut off from Christ over it.

How about covetousness? Do you have any idea how many *millions* of Christians have a problem with covetousness? If they continue to practice covetousness, if they never get delivered from it, will they inherit the kingdom? How about you? Any of *you* in this room have a problem with covetousness? If so, do you *really* believe you will miss the kingdom if you don’t eventually get delivered from it?

How about foolish talking? How many Christians do you suppose indulge in foolish talking every day of their lives? Well, if they continue to practice it, do you think they will inherit the kingdom anyway? Do you *really* believe God would lock someone out of the kingdom for foolish talking?

How about jesting? How many Christians do you suppose indulge in jesting every day? If they continue to practice it, do you think they will inherit the kingdom anyway? Do you *really* believe God would send someone to Hell for foolish talking? I guarantee you that 99.9% of today’s Christians, inside and outside the system, will never believe they could end up cast out of God’s kingdom for something so small as jesting! You see, most of us really *don’t* believe what the Bible says.

What about things that are *not* on any of these lists, but which are still considered by the Holy Spirit to be a work of “the flesh”? Will God send us to Hell for *those* things if we continue in them. For the vast majority of today’s Christians, the answer would be *No*.

Even though Paul was not a legalist, and even though never preached legalism, he also knew the *deceiving power* of false security. After all, *this* was the original lie that man fell for in the Garden of Eden. This is the lie that destroyed the *entire* race. This is the lie that National Israel fell for, and which caused the destruction of that entire nation. And this is the lie that has destroyed the New Testament church. Paul had to deal with this lie everywhere he went, so he knew very well the power of this lie. That’s why he gave God’s people the following warning in the book of Galatians: “*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; but he that soweth to the Spirit shall of the Spirit reap life everlasting*”.

How many Christians do you suppose really believe what Paul said this passage? Of course, *all* Christians will *say* that they believe it; but most of them are liars. They don’t really believe what Paul said there because they can’t believe it. If they really believed what he said, they would have to *reject* the whole “saved by grace” heresy that’s being propagated all over this planet. A person who is “saved by grace”

can't reap eternal life *as a result* of what he does. That's gaining eternal life by works. That's gaining eternal life by something you do (ie: *sowing* to the Spirit). To really accept what Paul said in that passage, you will have to deny the whole Evangelical view of salvation.

Paul didn't make these kinds of hard statements because he was preaching legalism, or because he was an unmerciful man, or because he viewed God as legalistic and unmerciful. He said these things because he *loved* God's people, and he knew first hand how easy it is for us to totally deceive ourselves and walk around in false security, which will cause us to miss the kingdom of God.

The reason we can't say the kinds of things Paul did is because we are still under the influence of false security ourselves! We may not believe the *doctrine* of Eternal Security; but we are still under the influence of the *attitude* of false security. And if you don't really believe God would cast *you* away for something so insignificant as envy or foolish talking, then you will never be able to warn others who are indulging in these same things with any kind of sincerity or honesty.

When someone is in bondage to a sin, or to the flesh, the last thing they need to here is: "Don't worry brother; God see's your heart. None of us are perfect yet. We all have our own besetting sins to deal with. God's not going to cast us away because of them and He's not going to cast you away either. He will deliver you from that thing when you are ready to let it go. Until then, just believe God is faithful and don't get into legalism by trying to do it yourself".

What that person needs is to hear is: "Brother, there's power in the blood of Jesus to overcome that thing. God loves you and He wants to free you from it. But you yourself must really want to get free. If you don't really want to get free, then you better get desperate before God and *beg Him to give you the desire* to get free because even though He loves you, His Word says that those who continue to practice such things will never inherit the kingdom of God!—and that includes YOU!"

That was the approach of the apostle Paul, and that should be our approach. On the one hand, we must encourage people to walk in the *new man*, in the new life they were given when they were born again. That's why you read statements throughout the New Testament where Paul admonishes God's people to "sow to the spirit" (*Gal. 6:8*), and to "walk in newness of life" (*Rom. 6:4*), and to walk in the spirit (*Gal. 5:16*). That's why he tells people to "set their affections on things above, not on things of this earth" (*Col. 3:2*). That's why he tells people to "put on the new man" (*Col. 3:10*). God's people need to know that if they will live and walk in the Spirit, they will begin to get the victory over the flesh and sin.

But we must *also* warn them that if they don't get victory over the things keep people out of the kingdom, then *they* will never inherit that kingdom. We must warn them that God will not be mocked. "*Behold the goodness and the severity of God*", said Paul (*Rom. 11:22*). We need to "behold" or think about the severity of God just as we need to behold His goodness, or we will end up in false security.

Does anybody think Paul was preaching *legalism* in the passages we just read? When he says we *must* (not should) stop walking in idolatry and uncleanness or we will miss the kingdom, was he putting us under law? Do you think he was giving us a list of "dos and don'ts" to simply be obeyed outwardly, like the laws of Moses? Do you think that when he warned us to stop practicing the things in those lists, he was telling us that we should try and reach perfection by *our own* will power and human strength?

What if I tried to compare what Paul said in these passages to the religious rules, regulations and commandments many of today's churches try to put on God's people—would you buy into that line of reasoning? What if I said: “*You see, in most of the religious system today, there's two schools of thought. One is, they're busy trying to bring themselves to perfection by the arm of the flesh; by their own will power; by their own formulas; by their own attempts at keeping laws and rules and regulations outwardly. Then there's another group, and they don't even understand that you have to come to maturity. They don't worry about it because they just go on living like the world and think everything's fine*”. And what if I then went on to equate Paul's warning to stop practicing the things of the flesh with those who are attempting to “bring themselves to perfection by the arm of the flesh”—would you buy that argument?

What if I said: “Well, it's just not in my heart to stop coveting; it's just not in my heart to stop talking foolishly and jesting—and quite frankly, at this point, it's not even in my heart to ask God to take the desire for those things out of my heart. Since I can't possibly do anything to remove those desires, I'm just going to walk by faith and believe that God is working in me to will and to do His good pleasure. When the time is right, He will take those desires out of my heart. But until then, there's nothing I can do to remove them, and if I try to do anything to remove them, I'll be trying to perfect myself by the arm of the flesh”

How many of you in this room would buy that kind of argument?

It's been said by several Bible teachers out here—one of which some of you still listen to—that those of us who have come out of the Church System are all walking down the same path, but we are at *different places* on that path. Therefore, since we are all at different places on that path, we must be careful when *judging* what others are doing and how they are living. We must be sure that we are allowing others to grow at the pace God has set for them and not the pace *we* think they should be growing.

This sounds so reasonable, who could possibly argue with it. Well, I can. First of all, what people like that are *really* saying is, you have *no right* to judge them with regards to *how* they are living. What they are *really* saying is, since you are not God; and since you don't know where they are at spiritually; and since you don't know how God is dealing with them or in what areas He is dealing with them; you should never stick your nose into their business and tell them how they should be walking. You should never try to tell them they are not walking the way God desires them to walk in a certain area.

The attitude of this kind of person is: How do *you* know what God wants *me* to do? How do *you* know that something I am doing is displeasing God and He wants me to stop it? How do *you* know what God is asking me to do or not do? You don't know—so mind your own business.

Well, the answer to this kind of arrogance is, true, we don't know—*unless* the Spirit of God reveals it to us. You see, the *deception* that lies at the center of the guilt trip these Bible teachers put us on so we will never call them to account for how they are living is *the assumption* that God doesn't show one person what *another person* should be doing. The deception is the assumption that God will never reveal the spiritual state of one person to *another person*. The deception is the assumption that God doesn't reveal issues or areas where one person is displeasing Him, to *another person*—and that God would never tell the one person to confront the other with the reality of that kind of a situation. The deception is the assumption that since we aren't God, we can't possibly know what God want's *someone else* to do.

This certainly wasn't the view the writer of Hebrews displayed. He told a whole congregation of believers that they were still spiritual children who needed to be taught, when by that time they *should have grown up* to the point where they themselves were able to teach others.

*And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. **For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.***

*Hebrews 5:9-12*

So where does this guy get off telling these people they should be *further down the path* than they were? Who gave him the right to judge them and tell them they *weren't growing fast enough*? How did he know what "pace" the Lord was growing that congregation? How did he know that by that point in time, they should have matured in the spirit enough to where they were teachers, instead of having to be taught the basics of salvation all over again?

I'll tell you how he knew. He knew it by the Spirit! That's one of the benefits of living and walking in the Spirit. That's one of blessings of being led by the Spirit. The Spirit of God can show us things like that. The Spirit can reveal the spiritual condition of someone else to us. The Spirit can reveal the hidden motives of a person. The Spirit can tell you when someone is lying to you with a straight face. God showed the writer of the book of Hebrews the true spiritual condition of that congregation. God told him how far down the path they should have been by that time—and God gave him the *authority* to confront them with the reality of the situation they were in.

Oh, and as just a little side note: please notice what the writer of Hebrews said about salvation. He said that Jesus became the author of eternal salvation unto "*all them that obey him*"—not to all them that "believe" on Him. You can "believe" in Jesus all you want to; you can believe His promises all you like; but if you don't OBEY what He says, you won't be saved.

Look at the things Paul said. If he would have thought and lived the way these deceived Bible teachers do, he would have never said the things he did the *way* he did. In particular, he would have never said what he did in the passages we read earlier because in those passages he wasn't telling the brethren to stop practicing all those things *at their own pace*! He wasn't telling them to stop practicing them whenever God gets around to removing the desire to practice them. He told them to stop practicing those things now, immediately, or they will not inherit the kingdom!

For instance, if Paul believed the kind of error these Bible teachers are propagating, he would have said the following to the Galatians: “Brethren, you should stop committing adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, and revellings because these things will keep you from inheriting the kingdom. But since I realize you can’t stop doing them until God takes the desire for them out of your hearts, I won’t say you have to stop doing them now. Just stop them at your own pace. Just stop doing them as the Lord enables you to do so. Don’t try to stop doing them now, in your own strength.

If Paul were like the Bible teachers who teach this garbage, he would have had to adjust what he said to the Ephesians, where he said: “*But fornication, and all uncleanness, or covetousness, let it not **be once named among you***”. Don’t let these things be named among you even once, said Paul. The implication is that fornication, covetousness and uncleanness are to be stopped now, immediately—whether you still have the desire for them in your heart or not.

If these Bible teacher are right, then Paul would have had to change that statement to one more like the following: “But fornication, and all uncleanness, or covetousness, you really need to stop practicing these things my friends because they will keep you from inheriting the kingdom of God. But of course, I know you will have to stop practicing them at your own pace, so I’m not telling you to stop doing them now. I realize you can’t rush the work of the Holy Spirit. I realize we are all on the same path, but at different places on that path, so some of you will not be able to stop these things for quite a while. Therefore, until the Lord takes the desire for those things away from you, those of us who have already stopped doing them need to keep our mouths shut and not judge you for being so slow.”

Well, that’s the equivalent of what some of you heard Friday night—and I’ll bet you swallowed that line, hook, line and sinker. In that message, Steve Lumbley tried to clear up some confusion over the doctrine he is preaching. I’m going to examine what he said in that message; but before I do, I’m going to tell you right up front that he is preaching *false security* under the guise of “faith”. Before you tell me I’m wrong because he often denounces “Eternal Security”—please be assured that I know what his position is regarding the doctrine of Eternal Security. I didn’t say he is teaching *the doctrine* of Eternal Security. I said he is teaching *false security* under the guise of faith.

When you tell people that God bears all of the responsibility for bringing you forth in righteousness; and then you tell them that God has promised to bring you forth in that righteousness; and then you tell them that God is faithful to fulfill His promises—that *equals* false security. When you say, yes, it’s possible to resist the work of the Holy Spirit and end up lost; but then turn right around and tell people that as long as they will *believe* God is going to keep His promise to bring them to full salvation He *will* keep that promise—that *equals* false security.

You see, as long as your are “believing” God and exercising “faith” in what He has promised, you *won’t be* resisting the Holy Spirit. So believing and having faith removes any chance of “resisting” God. You can’t believe and have unwavering faith in God’s promises and resist Him at the same time. To be quit frank, I can’t help but wondering how long some of you are going to allow yourselves to be deceived by the kind of Scripture twisting this Bible teacher demonstrates week in and week out.

Clip #1

"I think some people may see some of what we're teaching as just a kind of a passive, sit back, don't worry about it, God's going to take care of everything; we don't have to worry about a thing. And that's not really what I'm, that's not really what we're teaching here. Let me see if I can explain it better like this.

I look back on my life, and I look at all the changes that have occurred in me. I'm not talking about, I'm not talking about changes in circumstances in my life. I'm talking about changes in me as a person. I think you can all relate to this at some level. That, as I look back over the past 10, 15, 20, 30 years, and longer, as I've been on this walk, this being conformed into the image of Christ; and I see how much I've changed as a person. The person I was 10 years ago, 20 years, 30 years ago, I'm not the same person anymore.

See, some of y'all don't know that because you didn't know me then; you only know me now. So you don't know what kind of a person I was and you don't know how much I've changed, and that goes for all of us here, right? But I look at that and I look at these tremendous changes that have come about in my life, and for the life of me, **I can't think of one single thing that I've done to affect that change in me.**

Many years ago; it was 25 or maybe closer to 30 years ago, my wife and I hadn't been married long, and we were getting involved in the faith church, and the Charismatic church, we were zealous for the things of God, and we were zealous for the things they were teaching us. Of course some of the things we find out since then were true and some of them are not true. But we were zealous for these things and I remember at one point I got it in my head—and I'm sure this was from listening to some teaching somewhere, I'm sure it had something to do with taking a step of faith—I got it in my head that what I needed to do was to come home and get rid of all my old rock and roll records. You know, get rid of all that stuff from my old life-style. Throw it all away, you know. That this would somehow be a good thing.

And I did that. And you know what, you know that act of getting rid of all that stuff, you know what it did? It did nothing to change me on the inside. Didn't do a thing to change me on the inside. I still, even after that, I went through a number of years of going back and forth, you know, of still being drawn into the old life-style sometimes. But then wanting to serve God, but then being drawn into the old life-style. See, I still had the desire for those things in me. Just getting rid of the paraphernalia of that life-style, the accouterments of that life-style, did nothing to change me on the inside. It was a work of the flesh.

Like I said, I went and I got rid of all my stuff, all the paraphernalia of my old life-style. But I still had that old life-style desire in me. But see, now, today, the Lord has removed the desire for all that stuff from me. I have no desire to live like that anymore. I have no desire for those old things. See, I was cleaning the outside of the cup, and what the Lord wanted was to change me from the inside.

So, I look back on all these change in my life and I think **what have I done? I haven't done anything to accomplish these changes.**"

Okay, he starts off by saying that some people have *misunderstood* what he is teaching. Some people think he's teaching that we are to just sit back and let God do it all. Then he assures the people in his room that this is *not* what he is teaching. But then he says *twice* that when he looks back over the years and sees all the changes that have taken place in his life, he cannot for the life of him think of anything he has done to affect those changes.

Can you recognize double-talk when you hear it?

He said he doesn't believe we can just sit back and let God do it all. But then he said that he has done *nothing* to affect the changes that have taken place in his life. He has done nothing to overcome sin; he has done nothing to come forth in Christ. Well, if he didn't do *anything* to affect the changes that have taken place in his life, then who was it that affected those changes?

It was God.

Again, if Mr. Lumbley did nothing to contribute to the changes that have taken place in his life, then what's left? What's left is "the rest". And what is "the rest" if he did nothing? The rest is everything. God did it all and he did nothing. "*Oh no! I'm not teaching that we just have to sit back and let God do it all*", says Mr. Lumbley—"I'm just saying that you can't do anything.

Hello?

Those of you who were in the room that night or who have heard that message—please explain to me *the difference* between saying God must do it all, and saying we can't do anything.

I'm beginning to wonder—do words even have any meaning to you who are still listening to this kind of babble every week? Are you even *listening* to what Mr. Lumbley is actually teaching in that room? Or are you just there for the fellowship and you don't really care what he teaches?

If he can look back over the last 30 years of his life and not be able to identify a single thing he has done to come forth in Christ, then guess what? God has done it all. And isn't that exactly what he said in the message I exposed the other week—"It's all of God and none of you"? Isn't he repeating the same false doctrine all over again?

Clip # 2

"One of the brothers last week in the Bible study was talking about having a problem with anger; and people pushing his buttons, and he would respond in kind. One thing he said, he said his pastor told him: "Yea, you need to work on that". How do you work on that? Can I ask you, how do you work on that? But isn't that the usual answer we get? Oh yea, you need to work on that temper problem or yours; you need to work on that anger.

What does that mean? How do you work...how do you work on taking something out of you, out of your heart, that's a work of the flesh, that you've given into for years. How do you...well see, all I know to do, the Word says if ye be led by the Spirit you'll not fulfill the lusts of the flesh."

Mr. Lumbley says a brother he knows has a problem with his temper, and his pastor told him he'll have to "work on that". Then he asks (rather sarcastically): "*How do you work on that?*" His only answer is, walk in the spirit and you will not fulfill the lusts of the flesh. So in essence, he's saying his friend *doesn't know how* to walk in the spirit because if he did, he wouldn't have a problem with anger.

What a compliment!

Well, I'll tell you how you "work on" that kind of a problem. First of all, you acknowledge that it is a problem. Call it by name. Acknowledge that it is a sin. Don't call it a fault, or a problem. Then go to the Lord and confess it as sin and repent for it. Then ask the Lord to deliver you from it and change you. Ask Him to give you the spirit of patience and long suffering in the place of a short temper. Then you have to believe that God has heard your prayer and that He is going to help you in the future to overcome that thing—if you will do your part. And your part is to *resist* giving into that temper with all your might the next time a situation arises that brings it up. And when you resist it, you must ask God to strengthen your *will* to overcome it.

Moreover, you must do this *until* you have completely overcome that sin. You must do this *until* God has changed you. Whether it takes ten days or ten months or ten years—you must continue to confess it as sin and ask forgiveness for it *each time* you give into it. You must also keep asking God for deliverance from it and keep believing that He will help you to overcome it. And you must continue to do your part, which is to resist that thing with all your might, while at the same time, calling on the Lord to give you the power to overcome it.

That's how you "work on" a sin problem.

But of course, that would be relying on "the arm of the flesh" in Mr. Lumbley's view.

### Clip # 3

"Now there's a number of scriptures, and we're going to look at some of them tonight, that talk about cleansing yourself from unrighteousness, alright, or fleeing from youthful lusts, or ah, resist the devil. You know, there's a scripture in Revelation that talks about the bride of Christ, the bride has made herself ready. And all these things seem to imply that we need to do something to make ourselves ready. That we need to do something to bring ourselves to maturity or perfection.

Well, all those scriptures are true. But the question becomes, not should we cleanse ourselves from unrighteousness, but by what means do we do that? What is the method by which we cleanse ourselves from unrighteousness? What's the vehicle by which we do that?

So the question becomes, yes, we're to flee from unrighteousness. We're to cleanse ourselves from being vessels of dishonor so that we can be vessels of honor. But how do we do it? So, I look back on all these changes in my life and I think, what have I done? I haven't done anything to accomplish these changes.

Now, if you want to say that I yielded to the Spirit of God. I was willing to allow the Spirit of God to work in me, then ok, I'll grant you that. I don't, I don't really see that as any great thing **that I can take credit for**. But yea, we can, we can either co-operate with the work of the Spirit in us, or we can resist the Spirit. We can resist the work of the Spirit in us, or we can yield to the work of the Spirit. So I guess **if you want to take credit for yielding** to the work of the Spirit, and saying, really meaning, Lord, not my will but your will be done, then ok. But, really and truly—and I think you all would agree with me here, if you examine your own life—**it's not been anything that you've done**. It's been the work of the Spirit of God in you, that has changed you from what you were to what you are, and will continue to do that in you, unto the day of the Lord.

Flee also youthful lust, but pursue righteousness, faith love, peace, with those who call on the Lord out of a pure heart. Now there's several things, one he says cleanse yourself from dishonor. Again, how do we do that. Flee youthful lusts, pursue righteousness. So how do you do that. Well, if you look back in this same chapter, Second Timothy, chapter two, verse one, Paul says to Timothy: 'You therefore my son, be strong in the grace that is in Christ Jesus.'

Now this is, this is one of those, this is one of those scriptures that we usually read right over. But this is a powerful scripture. He says be strong in the grace that is in Christ Jesus; not in your own works; not in your own ability to perfect yourself; not in your own ability to flee from youthful lusts, but in the grace that is in Christ Jesus. That's what we must be strong in. That's what we must rely in. That's what we must look to, to overcome these things that we're overcoming.

The grace, which is God's ability to do in you what you cannot do for yourself. We always want to think we can do it, whether you realize it or not. And people are all the time giving us programs and formulas and telling us that you need to work on this. You need to try harder. You need to spend more time before God, you need to spend more time in the Word, you need to spend more time crying out to God, and always trying to put a burden on you, instead of simply trusting in the Lord. Instead of trusting Psalm 138:8, that says: 'The Lord will perfect that which concerns me.'

Mr. Lumbley says that there are certain passages of Scripture that "*seem to imply*" that we are responsible to cleanse ourselves, flee youthful lusts, make ourselves ready for the marriage, etc. Then he goes on to say that these don't really mean what they seem to be saying because we can't possible do them—only God can do them for us. And don't be deceived by the subtle way he uses the term "in". When he says God must do all these things "in" us, what he really means is that God has to do them "for" us.

After saying we can't do anything to bring ourselves forth in Christ, and also that he has never done anything to bring himself forth in Christ, he then turns around and admits that he has "yielded" to the Spirit's work in him. However, he turns around and says: "*But really and truly—and I think you all would agree with me here, if you examine your own life—it's not been anything that you've done. It's been the work of the Spirit of God in you, that has changed you from what you were to what you are; and will continue to do that in you until the Day of the Lord*".

So the bottom line is this: the essence of our responsibility in redemption and sanctification is to believe God, have faith in God's promises, and yield to Him as He does everything for us. The fact is, Mr. Lumbley is saying the same thing in this message that he said in the one I exposed the other week—"*It's God's faith working in you. His power working in you, His grace working in you. It's all by Him; it's none of you. Your only job is to rest. Yield to that. Rest in it and believe it. That's all you have to do. That's all you can do.*"

That's the doctrine he is preaching—and it's as false as can be. He is deceived; and anyone who believes the kind of garbage he is teaching is just as deceived as he is.

In the last part of that clip, Mr. Lumbley says that the way we do all the things the apostles and the Lord commanded us to do is by "grace". He goes on to *mock* the idea that we can do something ourselves to overcome sin and come forth in the image of Christ. The only thing we can do, according to him, is trust God and believe God and yield to God.

The crux of Mr. Lumbley's deception is his misunderstanding God's grace. You will notice that he gave his definition of grace in that last clip. That definition is error—and from that error springs all the rest of the error he teaches. He says grace is “God's ability to do in you what you cannot do for yourself”. Again, when he says “in you” he really means “for you”. So his definition of grace is actually: “*God's ability to do for you what you cannot do for yourself*”.

The truth is, God's grace is the power God gives you, which enables you to do for yourself what you could never do alone. Mr. Lumbley's grace does everything *for* you. All you have to do is “yield” to that grace. Everything is Christ. Everything is God. You are not really doing anything to add to the process. You are simply letting someone else do everything for you. That's “passivity”. Mr. Lumbley can deny that it is passivity all he wants to; but denying the truth will never change it.

Scriptural grace empowers *you* to fight the battle against sin and iniquity and *you* are the one who does the fighting. As *you* strive against sin and struggle to overcome sin, the Spirit imparts His power to you so *you* can win. He doesn't win *for* you. He *empowers you* to win. There is a big difference between those two concepts. The thing that God desires from us is the very thing Mr. Lumbley continually mocks and scorns and calls “trusting in the flesh”—which is our own personal effort.

In his message Friday night, he doesn't understand how people can say he is teaching Calvinism. Then he went on to say that he's not a “five-point” Calvinist. Well, first of all, nobody ever accused him of being a “*five-point*” Calvinist. There are a dozen different kinds of Calvinists in this world. I said he is walking *under the influence* of Calvinism.

Secondly, Mr. Lumbley knows very well that some of his views are Calvinistic because I discussed some of those doctrines with him in his home. The first time I visited him, I found out he believes Jesus only died for the “elect”. He doesn't believe Jesus died for the sins of the whole world. That doctrine was propagated and made popular by John Calvin, and I told him this. Anyone who believes that error is walking under the influence of Calvinism. That's not my opinion—it's a fact.

The second time I visited him, Todd Tomesella and I spent *three* hours trying to show him that another doctrine he believes, concerning election, is also an error and it too came from John Calvin. If you believe that particular error, you are walking under the influence of Calvinism. You can deny the truth all you like, but the truth will stand.

However, neither of these errors are what I was talking about when I said Mr. Lumbley is walking under the influence of Calvinism. The influence I was referring to was the fact that John Calvin taught the same thing Mr. Lumbley does with regards to who is responsible for what in our salvation. Like Mr. Lumbley, Calvin taught that *God does it all*. He taught that God *must* do it all because if we have any part in it, we will be stealing glory from God—and that is precisely what Steve Lumbley teaches.

He says over and over again that we all want to do something to bring about our own perfection or produce righteousness in our lives because “*our flesh always wants to take credit for what God does*”. He tells his followers over and over again that if they try to do anything besides believe and yield, they are doing so because “*their flesh wants the glory*”. That's Calvinism. That's the doctrine of Calvin and of all the Reformation leaders.

I don't have time to explain why that whole view is a lie. Maybe I'll explain that error and it's ramifications next week, if anybody's interested. My point is simply that Mr. Lumbley's fundamental position regarding our responsibility in redemption is precisely the view Calvin espoused.

Oh, by the way: Mr. Lumbley's response, when I warned him that some of his *core beliefs* were Calvinistic, was that he really didn't know or care what John Calvin taught; and that if Calvin believed what he believes, then Calvin was right.

Before we proceed to the final clip, I want to say very clearly that God expects us to *obey* the commandments He gave us in the New Testament, whether we "feel" like obeying them or not. He expects us to obey those commandments whether we "have in our hearts" to obey them or not. Just because you still "have it in your heart" to look at pornography on your computer, that's *no excuse* for continuing in that sin! God expects you to STOP practicing that wickedness NOW, immediately.

Yes, only God can deliver you from the desire to look at pornography. But *until* He delivers you from that desire, you are responsible to STOP practicing it! If you can't stop, then you are responsible to at least resist the temptation with all your might and not just give into it whenever it raises its head. And you are also responsible to ask God to deliver you from that desire. That's your responsibility, not God's.

If you follow the false grace Mr. Lumbley is preaching, it will take you 30 years to get delivered from things that you could have been delivered from in 3 months, had you done your part in the battle.

The last clip I'm going to play goes back to this idea that we have *no right* to judge the behavior or the conduct of others because we have to let them progress spiritually at their own pace. As I said, this is just an excuse people use because they don't want anybody *correcting* them or telling them what to do. While trying to make the point that we shouldn't judge each other, Mr. Lumbley recounted a "letter" he received some time ago from a well-meaning person who was trying to put him under some kind of legalistic bondage. I'm sure that when he told that story, everyone empathized with him and thought the person he was talking about was some kind of religious Pharisee. But is that really the case?

Clip.

"I got a letter here, oh, I don't know, a year ago, maybe, maybe more than that I don't remember exactly, from a person who used to listen to us. I don't think they listen to us much anymore. But this person sent me a letter, and just excoriated me; I mean, just ripped into me, because I would occasionally on these broadcasts, make a little joke about watching a football game. And ah, I would joke about this from time to time, and you know I'm not trying to keep anything any big dark secret. You know, after the broadcast on Sunday morning during football season, I'll generally fix myself a sandwich and turn on a football game.

But this person wrote me a letter, well meaning person, but this person wrote me a letter and told me that I should be ashamed of myself. Ashamed, for even joking about something like football. That this was such a worldly thing. That I should be ashamed of this, and I should be on my knees day and night, crying out to God to deliver me from this horrible thing. Now, this was not, this was not, I was not engaged in some great sin—although, maybe this person saw it as a great sin. You know, this was not, I was not out lying or stealing or cheating on my wife or something like this. And it was not about

correcting me in doctrine either. This was not about, brother I think you're wrong in your interpretation of this doctrine. You know what this was? This was someone attempting to lay a burden on me that the Lord had not put on me. This was someone who expected me to live up to their expectations. And in their eyes, this was a horrible thing for a minister of the gospel to admit that they liked football. Or it could be any sport, it doesn't matter.

Now, what this person didn't understand is how little those things mean to me today, versus maybe what they meant to me 20 years ago, or 15 years ago. See, this person did not understand how far the Lord has brought me in that respect, to where I can kind of joke about it today because it's not that big a deal.

You know, I this is why sometimes, pastors and teachers get in trouble, 'cause they can't be, they can't be transparent, they don't feel like they can be transparent with people. They feel like if they reveal any little flaw, or what someone perceives as a flaw, someone's going to, ah, not like it, be offended, whatever.

But you know, this is, this is, Romans 14:4 says 'who are you to judge another man's servant? Unto His own master he stands or falls.' See, this person was trying to lay a burden on me that the Lord had not put on me. Can we, can we do this...can we allow other people to grow and to be brought to perfection and to maturity at their pace? Or at the pace that the Lord has for them? Can we do that? Are you willing to allow me to grow and, and reach maturity at whatever pace the Lord is dealing with me at? Or am I not getting there fast enough for you? Or are you not getting there fast enough for me?

You see, I know this person would not agree with what I'm saying here, but what they were doing, is they were putting a law on me, and they were trying to get me to bring myself to a greater level of maturity by my own efforts. See, even, even telling me: 'Oh you need to get on your knees day and night and cry out to the Lord until He delivers you from this'—you know what? That's not in my heart to do that. Until the Lord changes my heart, all I'm doing is whistling in the wind."

I believe the "person" he was referring to, who "excoriated" him and "ripped into him", was my mother—unless he received *two* identical letters around that same time, concerning that same situation. Even if the letter he referred to was not the one my mother sent him, his opinion of the one she sent him would certainly be the same as his opinion of the one he was referring to Friday night.

The reason she wrote him is because he was making a mockery of the message he was preaching. The main message of the "Apostasy Watch" fellowship is taking up your cross and following the Lord. The message is all about putting the "flesh" to death in order to come forth in Christ. It's *hypocritical* to get behind a mic twice a week and tell your followers to die to self and to quit walking in the flesh, while *knowingly* indulging in the flesh yourself and *not even caring* about it.

This isn't a situation where he had no idea he was doing something displeasing to God—unless he can seriously maintain that he doesn't think God cares if we give into our flesh. Nor was it a situation where he was battling something he *knew* was wrong and he was *ashamed* of the fact that he was indulging in something that was displeasing to the Lord. Mr. Lumbley knew that he was giving into his "flesh" and he was **PROUD** of it! He thought it was funny that he was giving into his flesh every week, right after telling other people they better not give into their flesh—and the people in his chat room thought it was funny too. By his own admission, he wasn't even asking God to deliver him from something he knew was a work of the flesh. Why? Because "it wasn't in his heart to do that".

Is this the way a minister of the gospel is supposed to behave? Do you think this is the way Paul and Peter and James walked? If it was, then I can assure you, many of the things they wrote would have been worded differently. Instead of simply saying: “*For this is the will of God, even your sanctification, that ye should abstain from fornication*” (1. Thess. 4:3)—Paul would have had to add: “...*if it’s in your heart to do so*”. Instead of simply saying: “*Pure religion and undefiled before God and the Father is this...to keep himself unspotted from the world*”(James 1:27) ”—James would have had to add: “...*but only if it’s in your heart to do so*”. Instead of simply saying: “Be sober, be vigilant...”—Peter would have had to add: “...*but only if it’s in your heart to do so*”.

I’ve got news for all the Lumbleys of this world—if it’s not “in your heart” to stop walking after the flesh and giving into the desires of your flesh, then I suggest you get it into your heart before you go out into eternity or you will be cut off from Christ forever.

Oh yes, the whole thing with watching football was a big joke. I’ll bet Mr. Lumbley had a grand old time getting behind a mic every Sunday morning to TALK about walking in righteousness; and TALK about walking in holiness; and TALK about putting the flesh to death; and TALK about not living after the flesh; only to put the mic down and engage in something he knew full well was “flesh”. And he didn’t care that he was being a hypocrite.

What in the world is wrong with the people in that room who *encouraged* that kind of hypocrisy? Do you think this is some kind of religious game? Do you think God doesn’t really care when you make a mockery of His holiness? Do you think you are going to go into the Holy of Holies; into the very presence of Fire of Israel; dragging your filthy entertainment and sports in there with you? Don’t you realize this is the kind of thing that kindles God’s anger and wrath? Don’t you realize this is the kind of thing that makes Him turn people over to a strong delusion?

The fact is, God was very *displeased* with the kind of hypocrisy Mr. Lumbley was walking in and bragging about openly. When he made a joke out of giving into his flesh, all his groupies may have laughed right along with him, but I can assure you, the Lord was not laughing. Since he was *blind* to the fact that he was making a mockery of the message of death to self, the Lord put it on someone else’s heart to confront him about it and call him to repentance.

So you see, there are two possible ways you can view that whole event. You can view it like he views it—which is a lie. Or you can view it the way it really was—which is that because of his arrogant foolishness and blindness, God had to use someone else to confront him.

But even that’s not the *whole* story.

Mr. Lumbley’s problem with football went a lot deeper than just being a problem with his “flesh”. Football was his *idol*. How do I know it was an idol? Because he exposed his idolatry the first time I visited him. You see, another brother and I drove a 1000 miles to visit him in his home the weekend he introduced me on his Friday evening Chat Room. When I called him to make arrangements for that visit, he had told me right up front that we could have some fellowship Friday evening and Saturday evening *after* 5:00. But Saturday afternoon he would be busy because he had already made “plans”. Well, I didn’t think anything of it. I was just glad I would be able to see him at all.

So, we drove down to Texas and we had our Friday night fellowship. Saturday morning and afternoon my brother and I toured the city. We arrived at Mr. Lumbley's place about 5 minutes *after* 5:00—only to find that he was glued to his TV set watching a football game. The game had gone into overtime, which he hadn't anticipated. He assumed it would be over by the time we arrived. That was the "plans" he had for that day. To him, watching a football game was *more important* to spending time with a couple of brothers who had driven quite a distance to see him.

After we arrived, you would have thought he would have at least apologized and turned the game off. But of course not. Nothing can interfere with the great football god! Everything must be set aside until the game is over. All life stops until the game is over. And so it was, after we arrived, we had to sit there for 20 minutes and watch the end of that game with him.

Now, the brother who was with me is *not* against sports. He has a couple of boys who do sports in school and he watches baseball and basketball occasionally. But he couldn't believe how *rude* Mr. Lumbley was acting. Quite frankly, it stumbled him.

I had recommended the Apostasy Watch Bible Study to this brother a few weeks before the trip and he had started attending them. But after that visit, he wanted nothing more to do with Steve Lumbley. I could never convince him that he wasn't just another minister who talks a good talk but doesn't walk the walk.

Well, I wasn't stumbled by the whole affair and I didn't hold a grudge at being treated that way. I spent the next year and a half attending the Apostasy Watch Bible studies. Actually, I pitied Mr. Lumbley. It was evident he saw nothing wrong with what he did. That's where he was spiritually. However, I knew right then and there that football was an *idol* in his life. So when he tells his followers that he just grabbed a sandwich and watched a little football game on Sundays, like it was no big deal, he's lying, whether he realizes it or not because idolatry is a *big deal* in God's eyes—big enough to get you cast into Hell!

Listen people: if you're going to set yourself up as a teacher to the body of Christ and *preach* death to self, then you better at least try to walk in the message you are preaching. It's not a laughing matter to play the hypocrite and then joke about it publicly. If you engage in this kind of foolishness, then don't be surprised if God sends someone your way to expose your hypocrisy and call you to repentance.

*Now we exhort you, brethren, **warn them** that are unruly, **comfort the feebleminded, support the weak, be patient toward all men.** See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. **Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil.***

*I Thessalonians 5:14-22*

*Therefore **let us not sleep, as do others; but let us watch and be sober.***

*I. Thessalonians 5:6*

***Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.***

*James 4:8*

I want you to consider carefully the things James and Paul instructed us to do in the above passages—and then understand that the New Testament is full of these kinds of admonitions and commandments. If the apostles didn't think we could do these things, they would never have told us to do them. They would have said the same thing Mr. Lumbley says. They would have said: "*Let God do all these things for you*". They would have said: "*We are telling you to do these all things; but in realty we know you can't do any of them so don't even try. Wait for the Lord to do them for you*".

For everyone who listens to the messages of Apostasy Watch or attends those Bible studies—you have a choice set before you. You can choose to believe what the Scripture actually says; or you can choose to believe what Mr. Lumbley *says* the Scripture says—which is just the opposite of what it says.

It's no skin off of my back if you believe and follow his error. You are the one who will miss what God has ordained for you. But let it be known this day that you *have been* warned.