

A dark, misty forest scene with tall, thin trees. The atmosphere is blue-grey and foggy, with some faint orange light visible in the background. The text is overlaid in the lower half of the image.

YOU HAVE  
NOTHING to DO  
WITH IT



# You Have Nothing to Do With It

[www.fakeyouout.com](http://www.fakeyouout.com)

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*Peter Baker asserts the moral right to be identified as the author of this work.*

*First edition*

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## Purpose

“It is finished” (John 19:30).

“And we have seen and testify that the Father has sent **the Son as Savior of the world**” (1 John 4:14).

“God was in Christ **reconciling the world to Himself**, not counting men’s sins against them” (2 Corinthians 5:19).

**T**he above passages from the New Testament (NT) speak to why Jesus came to earth, and what He accomplished while here. Specifically, these three Scriptures, and at least seventy more, tell us:

1. Jesus came to save **everyone**, purge all sin... render it inactive and redeem us all.
2. He accomplished (past tense) what He came to do. “It is finished.”

God redeemed and reconciled **everyone** to Himself through Jesus’s death and resurrection, and **we had nothing to do with it causally**.

This is critical to understand because at the foundation of Christianity/Catholicism (and all other religions) is the incorrect belief that **man is causal**, and whether we experience redemption (or anything from God) **depends on us**. Said another way: The church teaches



self-righteousness, and calls it righteousness by faith, which is why I've created this blog, and a book to be published within the blog titled: ***"You Have Nothing to Do With It."***

Simply put...the purpose of FakeYouOut.com is to demonstrate that the degree to which you experience God in your life does not depend on you, **it depends on God**. The flesh, the world, the devil, and "the church" teach and propagate that it **depends on you**.

**1 Corinthians 1:30** - *"It is **because of Him** that you are in Christ Jesus, **who has become for us** wisdom from God, that is our righteousness, holiness, and redemption."*

**Romans 5:10** - *"For if **when we were enemies we were reconciled to God through the death of His Son**, much more, having been reconciled, we shall be saved by His life."*

**Romans 3:23-24** - *"For all have sinned and fallen short of the glory of God, **being justified freely by His grace through the redemption that is in Christ Jesus...**"*

**Translation: You Have Nothing to Do With It.**

FakeYouOut.com consists of the first six Chapters of my book "You Have Nothing to Do With It," and is now available for download at a cost determined by you. (Download for free and consider making a donation consistent with your perceived value.)

Going forward, FakeYouOut is also where you'll find frequently published blog articles in support of your walk according to the Spirit, and fight of faith.

Finally, I'd like to bring your attention to three critical points it helps to understand ahead of reading *You Have Nothing to Do With It*, and anything else I write.

1. My intended audience are primarily those who take their Christian/Catholic faith seriously.
2. *You Have Nothing to Do With It* is not meant to be read like your favorite novel or news article. Stopping for long periods to focus on one sentence would be normal. If you're struggling to understand something, please skip ahead and keep reading.
3. What happens to your perception of God, Jesus, the church, the purpose of your life, etc., upon reading this book, depends on God, not you. The "problem," as you will soon discover, is that you believe it depends on you.

Thank-You

\* \* \*

# Introduction

*“God, who at various times and in various ways has spoken in times past to the fathers by the prophets, has in this last day spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power **when He had by Himself purged sins**, sat down at the right hand of God” (Hebrews 1:1-3).*

**T**he purpose of ***You Have Nothing to Do With It*** is twofold:

1. Identify **three foundational doctrines** found everywhere in the New Testament (NT) but missing and contradicted in the teaching of Christianity, Catholicism, and all other religions.
2. Establish, and reason from the premise that both undergirds these three doctrines and differentiates the Old Covenant from the New Covenant. This premise is: **You play no causal role in your experience of God. It is all because of Him and depends on Him, both now and from now on.** (The Christian/Catholic church is preaching a false gospel by stating **it is all because of you and depends on you**, which is just another expression of the Old Covenant of Moses.)

## **The three foundational doctrines are:**

**Chapter 1** - All people sin (which means miss the mark), **because Adam sinned**. We do not choose to be sinners; we are inherently sinful. It is this subjected condition of separation from God (sin) that causes our experience of emptiness and frustration and inspires our infinite (futile) efforts to feel otherwise. Sin equals **temporary** separation from God for everyone (self-righteous and self-activated) and ends in **permanent reconciliation for everyone** (Christ-righteous and Christ-activated.) Eternal damnation for sin is a doctrine of demons and anti-Christ.

Sidenote: Having studied the New Testament for over 20,000 hours (roughly 10,000 hours from 1981-2017) while believing the Christian/Catholic orthodoxy I now refute, and over 10,000 hours since being informed otherwise, 2017 – present day), I'm aware many verses seem to suggest eternal punishment for sin, and although I do not (yet) address these verses directly I do address them indirectly. For example: God does not punish people forever for experiencing and expressing a condition (sin) He subjected them to (Chapter 1), and only He can redeem them from (Chapters 2 and 3). Therefore, (and for infinite other reasons,) though the Bible often references judgment and punishment for sins, this cannot mean what the church tells us it means. Far too many Scriptures contradict the doctrine of eternal punishment for sin for it to be taken seriously.

My primary intent is to express what I've heard/am hearing from the Spirit of God and have you (through the Spirit) work through the inevitable important questions and implications accordingly. What happens in your heart and mind while reading this material will

be because of Him, not me, and by the grace and mercy of God I rest in this understanding.

**Chapter 2** - God redeemed/ransomed **everyone** from their temporary condition of sinful separation **through the death and resurrection of Jesus**. Remission (forgiveness) of sin, redemption, reconciliation, and perfect right standing with God are the end of the story for **everyone**. What God accomplished through Jesus was for the entire world, and **we had/have nothing to do with it causally**. (What took place in Christ on the cross is true because it happened, not because someone believes it happened, or “applies what happened”, as the church teaches.)

**Chapter 3** - Jesus is the author and finisher of faith. **Faith is authored, not offered**. Faith, which means persuasion or persuaded in the original Greek, is the result of hearing from God. **Our faith is His work, NOT our choice**. The causal force giving birth to faith is God, not “free will.” Therefore, if a man or woman does not have faith, it is because God has not authored it yet. **We play no causal role in our experience of faith**.

Now, let us contrast these truths with current Christian/Catholic false doctrines, which teach:

1. We are all sinners **because we sin**, and because we sin, we deserve eternal punishment. The “church” calls torment in hell for sins the expression of a just God. Nothing could be further from the truth. **Redemption from sin through the suffering of Jesus is THE expression of God’s justice**.
2. Redemption, remission, reconciliation, and righteousness **are conditional;not for**

**everyone.** Salvation only comes to those who choose to repent of their sins and choose to follow Jesus. Those who do not repent, and do not follow Jesus suffer forever in hell. **Note:** Different religious factions have different conditions. Another book would be required to list all the conditions Catholicism requires, and still another book to detail how Christians and Catholics (unintentionally) gaslight you into believing they have no conditions. (E.g., “Saved by the grace of God, **IF** you believe,” is a contradiction. Grace means no conditions. IF always precedes a condition.)

3. Jesus does not author faith, **He offers faith.** Putting our faith in Jesus for salvation is a choice of our “free will.” Whether or not you have faith, and how much faith you have, **depends on you, not God.**

**Note:** Calvinists have a different approach. For them, (very) generally speaking, it goes something like this:

1. We were born sinners and deserve to suffer forever for being a sinner. (Unless we are one of the elect.)
2. God redeems/saves the elect only.
3. God gives faith to the elect only.

(In the Calvinist worldview, everyone was born a sinner; God elected a few for redemption before the foundation of the world, and those He did not elect (billions) suffer torment forever for their sins.

Therefore, we can rightly discern that Calvinism is an abomination to the truth, and absurd...to put it mildly.)

By insisting **humanity** (each individual) **plays the causal role, not God**, regarding experiencing redemption/salvation, and faith/power to live a holy life, “the church” has exalted sinful human nature and reduced God to a servant of its expression. Today’s “believers” are living according to the same principle Jesus exposed (and was rejected/crucified under) in the leaders and followers of Judaism. **At that time, the New Covenant of Jesus exposed the problem with the Old Covenant of Moses, and those under “Moses” killed Jesus.** Said another way; **God’s chosen people under the Mosaic law, (a law He gave them), rejected the New Covenant of Jesus when they heard it from God/Jesus.** (Reflect on that for a moment. What a profound statement about sinful human nature, and God’s purpose in allowing it.)

**In Conclusion:** Redemption, reconciliation, and right standing with God had/have **nothing to do with you in a causal sense.** Paradoxically, the Christian/Catholic church insists otherwise. In their worldview, the degree of God you experience in your life **depends on you** (Old Covenant of Moses), but according to the NT, it **depends on God** (New Covenant of Jesus.)

\* \* \*

# **Chapter One**

*We Were Set Up*



## Chapter 1 — Part I

**T**he objective of Chapter 1 is to reveal what the Scriptures tell us about human (sinful) nature; the condition we are all arranged under.

Specifically, the New Testament (NT) repeatedly tells us the following:

1. We were **all** set up to be sinners, “slaves of sin.”
2. We were **all** set up for unbelief, emptiness, frustration, and futility.
3. We were **all** set up to be under the law, which makes us aware of sin, and gives it strength.

(All three points are interconnected and inseparable.)

Now, before we get to the NT texts revealing the above, allow me to provide some context.

1. More than anything, I am writing this Chapter to establish the truth, not explain its implications. **The following content must be understood for the rest of the NT to be rightly discerned. (I cannot emphasize this enough.)**
2. I have identified 40 Scriptures from the NT exposing the condition of sinful human nature. The most direct seven are immediately below. The rest, along with my commentary, are listed in *Appendix A*. There are many more, but I have only chosen the ones requiring little to no explanation.

3. The Greek word translated sin means two things. 1 - no share in (separation) and 2 - miss the mark. It is a Greek archery term used for missing the mark. Sin is our natural state of separation from God, and our "missing the mark" is inherent within the separation. **"Christianity" has incorrectly reversed the order by teaching our sins (missing the mark) separate us from God. They do not; they are the evidence of our subjected separation, and powerlessness to do anything about it.**
4. Always remember that our slavery to sin is temporary because of Adam, and our freedom is eternal **because of Jesus**. *"As in Adam all die, so in Christ, all are made alive" (1 Corinthians 15:22). "For all have sinned and fallen short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus..." (Romans 3:23-24)* Sidenote: Why do almost all Christians only quote :23?

### **The Scriptures:**

**Romans 3:9-11** – *"For we have previously charged both Jews and Greeks that **they are all under sin**. As it is written: **"There is none righteous, no, not one; There is none who understands; There is none who seeks after God."***

**Romans 5:12** – *"Therefore, just as through one man (Adam) sin entered the world, and death through sin, and thus **death spread to all men because all sinned.**"*

We are separated from God **because of Adam**. Our sins/works and sense of condemnation (guilt) are the effect of separation, **not the cause**.

**Romans 8:20-21** – *“For the **creation** was subjected to **futility** (emptiness, lack of meaning and purpose), **not willingly**, but **because of Him who subjected it** in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.”*

The Greek word translated subjected means “arranged under.” Arranged under implies intention. **Every one of us was arranged under futility, emptiness, and a lack of purpose and meaning.**

**Romans 11:32** – *For God has bound **all to disobedience**, that He might have mercy on all.*

The Greek words translated disobedience mean not persuaded, and not persuaded is synonymous with unbelief. God purposely arranged for humanity (us and them) to be under futility, and bound to unbelief. (Romans 3:4, 1 Peter 2:8 and Hebrews 3:18-19 further support this position.)

**Galatians 3:22-23** – *“The Scripture has **confined all under sin**, that the promise by faith in Jesus Christ might be given to those who believe. But before faith came, **we were kept under guard by the law**, kept for the faith*

*which would afterward be revealed.” (Notice the relationship between the law and faith here.)*

**Romans 3:19** – *“Now we know that whatever the law says, it says to those who are **under the law**, that every mouth may be stopped, and **all the world may become accountable** (under right judgment) **before God.**”*

**1 Corinthians 15:56** – *“The sting of death is sin, and **the strength of sin is the law.**”*

**We are all under the law, and the strength of sin is the law.**

God arranged everyone (us and them) under the law, sin, futility, and unbelief. Please allow that to sink in. It was a setup, not a choice.

## Summary

1. Sin and condemnation came to us all through Adam. His sin was the cause of our sinful state, not ours. Nowhere in the New Testament are we told the human condition of being under sin is the direct effect of us sinning.
2. We did not “choose” sinful human nature, we were arranged under it.
3. Romans 8:20 and 1 Peter 1:18, respectively, tell us **we were subjected to** futility and **inherited** our sense of emptiness and lack of meaning. These are mental/emotional states we all experience and suffer from **because we are subject to them.**
4. **God subjected everyone to unbelief.**
5. We are all under the law, and the law is the strength of sin. God exposes our sin and gives it strength through the law. (Where there is no law, there is no sin.) Therefore, because we are under the law, missing the mark (sin) is inherently connected to its source of strength. **The law for righteousness requires us to hit the mark in every aspect of our lives, and our nature is to miss the mark. Tell me this is not a setup for frustration.** (Galatians 3:10-13)

We cannot avoid feelings of guilt, shame, emptiness, futility, unbelief, and the like. They are part of the fabric of life, and our attempts to rid them are a never-ending game of Wacomole because human nature does not

have within it the ability to cure human nature, and **God arranged us under sinful human nature.**

Many more texts speak to this subject, and I encourage you to review them, along with my commentary, in *Appendix A*. It is not possible to comprehend freedom without understanding the context (slavery) it exists within.

\* \* \*

# Chapter Two

*Once and For All*

## Chapter 2 — Part I

**I**n Chapter 1, we understand God arranged us under sin, the law, and unbelief, therefore, under futility and emptiness. We did not choose to be powerless; we were subjected to it through Adam. **We played no causal role in our nature being separated (sinful) from God.**

The good news of Chapter 2 is God rescued **all** of humanity (past, present, and future) from this separated, sinful, empty state through the death and resurrection of Jesus. **God's justice eradicated sin forever for everyone through Christ.**

**Your redemption and reconciliation, in and through Christ,** was God's plan before creation, and was fulfilled (past tense) through His primary expression of love for you; the death and resurrection of Jesus: **You Had Nothing to Do With It.**

Now, before we get to the Scriptures revealing the above, allow me to provide some context.

1. More than anything, I am writing this Chapter to establish the truth, not explain the implications. **The contents of this Chapter must be understood for the rest of the NT to be rightly discerned. (I cannot emphasize this enough.)**
2. I am not removing faith from the experience of redemption. (The role of faith is addressed in Chapter 3 and beyond.) The earth is not round because we believe it is. **In the same manner, what God accomplished in Christ is true whether we believe it or not.** Human faith played no causal role in the purging of ALL sins



on the cross. Likewise, your faith played no causal role in the purging of your sin.

3. In proving the truth of redemption for all, and the absence of human causality therein, I have referenced sixty-five Scriptures requiring little or no explanation. Consider that number for a moment. Not two or three...sixty-five! If I included those that require a significant degree of interpretation, there would be many more.

**Redemption for everyone is everywhere in the New Testament.**

**Redemption and reconciliation for ALL through Christ was God's completed plan before the creation of the world. Therefore, by definition, You Had Nothing to Do With It causally.**

## Chapter 2 — Part II

What does the NT say God accomplished in Christ, and for whom?

1. **He ransomed/redeemed us ALL from our separated, sinful condition.**
2. **He eradicated sin once for ALL.**
3. **He reconciled us ALL to Himself.**

The seven texts below confirm this. (The remaining fifty-eight, along with my commentary, are in *Appendix B*.)

### **The Scriptures:**

**John 1:29** – “*The next day John (John the Baptist) saw Jesus coming toward him and said, ‘Behold the lamb of God who takes away the sin of the world.’*”

**Hebrews 9:26** – “*Now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.*”

**Hebrews 9:12** – “*Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.*”

Jesus obtained (past tense) eternal redemption for **all**. **Teaching redemption is conditional and requires you to do something first (choose to believe and/or be baptized for example), is an offense to the blood and cross of Christ; it is anti-Christ.**

**1 Corinthians 15:21-22** – *“For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, **even so in Christ, all shall be made alive.**”*

“All shall be made alive in Christ,” does not mean “only the few who believe” are made alive in Christ. All who died in Adam are the same **all** made alive in Christ. Who uses the word all in reference to a few?

Christian/Catholic orthodoxy tells us the word all cannot mean all (only in this context, not surprisingly) because most of humanity ends up in hell for their sins. Does it never occur to them, that perhaps no one ends up in hell **because the word all means all**? Ask a pastor or priest if **all** die in Adam, and the answer will be “Absolutely.” Ask them if **all** are made alive in Christ, and the answer will be “Absolutely not!” (**The time has come to start rejecting heresy.**)

**Romans 3:23-24** – *“For all have sinned and fallen short of the glory of God, **being justified freely by His grace through the redemption that is in Christ Jesus...**”*

If the first half of the verse refers to all, so does the second. Current Christian teaching, across all

denominations, interprets :23 to mean all, but :24 to mean “only those who believe,” which is nonsensical. Paul is telling us ALL fall short of the glory of God, and likewise, ALL are justified freely by His grace.

Every one of us knows intuitively we were born sinners (through no fault of our own), so why is it crazy to believe God will redeem us ALL from this subjected state? Are you aware that the current representation of God in “the church” claims He allowed us to be born sinners, knowing billions would suffer forever as a result, declaring this suffering an expression of His justice? (**Note:** To categorize this line of reasoning as absurd is an understatement. Beyond all doubt, these doctrines are anti-Christ.)

**Romans 5:18** – *“Therefore, as through one man’s offense [Adam] judgment came to **all men** resulting in condemnation, even so through one Man’s righteous act, the free gift came to **all men** resulting in justification of life.”*

Condemnation came to **all men** through Adam. Likewise, justification of life came to **all men** through Jesus, and just as **we played no causal role in our condemnation, we played no causal role in our justification.**

**1 John 4:14** – *“And we have seen and testify that the Father has **sent the Son as Savior of the world.**”*

God sent Jesus as the Savior of the world, not the potential Savior of those who \_\_\_\_\_. (Fill in the blank according to what you have been incorrectly told.) Therefore, **He is the Savior of the world**. Isn't it fascinating this simple, straightforward claim - **Jesus being the Savior of the world** - is heresy in Christian/Catholic culture?

**Life in Jesus, because of Jesus, for everyone**, was accomplished (past tense) through His death and resurrection. Reconciliation and redemption for all is truth, and not because we believe it; **It is the truth because it happened; You Had Nothing to Do With It**.

**This is the gospel of our salvation.**

## Summary

1. Christ died to sin once for ALL. Jesus obtained eternal redemption for ALL. Jesus purged the sin of the whole world. He gave Himself a ransom for the entire world. He was sent as the Savior of everyone. He is the Savior of everyone. It is finished.
2. The ransom price for freedom from the law, sin, futility, emptiness, and unbelief was His life (blood), and He paid it for everyone before God created the world. **You Had Nothing to Do With It...** just as you had nothing to do with being under bondage in the first place. We were all made sinners through one man's offense (Adam), and all made righteous through one Man's (Jesus) righteous act. **Because death came to all through one man, life comes to all through one Man.**
3. Nowhere in the NT does it say **what happened on the cross** was only for those who believe it. Check the sixty-five texts referenced. How many times do you see the words "for those who choose to believe," or anything to that effect? (Hint: Never.) **Our faith does not make what happened on the cross true.** YES, faith is central to a believer's relationship with God, but it is critical to understand and never forget what happened on the cross, and for whom had nothing to do with our faith. Think of it this way: What took place through the death and resurrection of Jesus, and for whom, is the gospel (good news), and faith comes when we hear the gospel. (Romans 10:17) Notice the distinction.

**Believing occurs AFTER we hear that it is true. Our belief does not make it true.** (That's a New Age tenet/doctrine of demons that makes us cause and God effect.) What God accomplished in Christ on the cross is reality regardless of whether anyone currently believes it. What happened and belief in what happened are two separate things. **Did Jesus purge the sin(s) of humanity on the cross, then sit down at the right hand of God and declare, "If you believe this, it's true?"** (Of course not! Please think these ideas through.)

At this point, feel free to proceed to Chapter 3, although I strongly encourage a look at the rest of the Scriptures and my commentary, in *Appendix B*, which further demonstrate: 1 - God reconciled and redeemed **everyone** in Christ, and 2 - **You Have Nothing to Do With It.**

\* \* \*

# **Chapter Three**

*Where Does Faith Come From?*



## Chapter 3 Introduction

“John answered and said, ‘A man can receive nothing unless it has been given to him from heaven’” (John 3:27).

“Jesus is the author and finisher of faith” (*Hebrews 12:2*).

**S**imply put, this Chapter demonstrates that God is the cause of our faith, not us. **You Have Nothing to Do With It** (causally).

The Christian/Catholic church, on the other hand, states we as individuals **have everything to do with it** (causally).

### **Context:**

1. **More than anything, I am writing this Chapter to establish the truth, not explain the implications.** My purpose is to define how someone comes to experience faith in Jesus. **The contents of this Chapter must be understood for the rest of the NT to be rightly discerned. (I cannot emphasize this enough.)**
2. I am not a Calvinist, have never been a Calvinist, and knew nothing about Calvinism until **after** the subject matter of this book was revealed to me through the grace of God. (That in and of itself is telling.)

3. I encourage you to check the context of all referenced Scripture. I trust doing so will further establish the integrity of the message.

Now, I've broken down the remainder of this chapter into four parts:

**Part 1** - Documentation of the 7 most straightforward Scriptures that tell us faith comes from God; therefore, is not a choice we're responsible to make. (I've referenced 50 other texts, along with my commentary, in *Appendix C*.)

**Part 2** - Paul's empirical experience of faith.

**Part 3** - A (very) brief expose of the term "born again" and its relationship with "whosoever believing" in John 3:16.

**Part 4** - Summary of Chapter 3.

**The sole causal force of faith is God.** Man can't produce; therefore, he is not responsible **for producing** New Testament faith. God does NOT offer people faith, then leave it up to them to accept or reject it. This concept is according to the flesh, man-made, and anti-Christ...**it does not exist in the Scriptures.**

## Chapter 3 — Part I

### The Scriptures

**Hebrews 12:2** - ***Jesus is the author*** (originator) *and finisher* (completer) *of faith.*

### Translation: You Have Nothing to Do With It

(**Sidenote:** Much of the so-called “faith” we witness in our religious leaders was not authored by Jesus, it’s a product of human nature under the law, for the purpose of serving ourselves, not God.)

**Romans 10:17** – “*So then **faith comes by hearing**, and hearing by the (spoken) word of Christ.*”

What comes? Faith, or the option to accept or reject faith? (**They’re not the same thing.**) To say faith comes, then we must choose to believe is non-sensical.

**1 Corinthians 2:4-5** - *And my speech and my preaching were not with persuasive words of human wisdom, but in **demonstration of the Spirit and of power**, that **your faith should not be in the wisdom of men but in the power of God.***”

A demonstration of the power of God persuaded them. **When the power of God is the source of persuasion, people don’t remain unpersuaded.** (**Note:** The Greek word translated faith means persuasion or persuaded. God is cause (persuasion); we are effect (persuaded.)

**Philippians 1:29** - *For to you it has been granted on behalf of Christ, not only to believe in Him but also to suffer for His sake.*

Belief in Him (faith) granted by God contradicts, “you must choose to believe.”

If you stubbornly interpret this to mean we must choose this “granted faith,” then you must apply the same “logic” to the second half of the verse, which no one has ever done, because no one in their right mind believes suffering is a choice. The text plainly states God granted them belief **and** suffering. Now, we all know the idea we must choose suffering before we can receive it is ridiculous, and equally so is the notion we’re required to choose faith before we receive it.

**When God grants faith, you have faith; there’s no “you must choose to receive it” step.**

**2 Peter 1:1** - *To those who have obtained like precious faith with us by the righteousness of God our Savior Jesus Christ.*

The word translated obtained in Greek is lagchano and means ‘**obtain by casting lots.**’ Reflect on that for a second. Receiving faith through exercising “free-will choice,” **and receiving it by casting lots are opposites.** Both can’t be true. Why do people cast lots? They do so to determine who gets what. Once the lot has been cast in a person’s favor, do they then “choose to believe” the lot was cast in their favor? Of course not. That makes no sense. Casting lots, by definition, **excludes human causality (choice) in the process and the outcome,** which is precisely why Peter used the word lagchano to define how faith comes. God is

once again making it clear that **You Had Nothing to Do With It.**

In close to thirty years of directly engaging Christian culture, I don't recall ever hearing about casting lots, yet the use is widespread in the NT. The words inherit, inheritance, and heir (used approximately 40 times in the NT) imply we receive God's inheritance by casting lots. Do I think God cast lots to decide who inherits eternal life? No. My take is God used this language intentionally to demonstrate **we play no causal role in receiving from Him, and in this context, there is no causal role in receiving faith from Him; we're not responsible for choosing it.**

Perhaps no one teaches about casting lots, even though its use is prominent in the NT because it contradicts the core Christian belief (which ironically is not in the NT) that we must use "free will" to choose repentance, faith, and obedience going forward. If salvation and blessing depend on our choices and behavior, we need Christian and Catholic leaders to clarify and establish acceptable choices and behavior. We need them to inform us of what we can and can't do, what we should and shouldn't do, and most of all, what we **MUST** do. (E.g. Be baptized a certain way, pray a certain way, repent a certain way, confess a certain way, live your life a certain way, etc.) When salvation and blessing **depend on what we believe and do, two things happen: 1 - We become divided, and 2 - We teach and preach idolatry through exalting the "religious elite" and relying on them to lead us.**

Thankfully, salvation and blessing **DON'T** depend on what we believe and do, **they depend on what He's already done for everyone in Christ, and Him**

**making this known to us.** Upon hearing the truth from God, faith comes; it's not the other way around...**You Have Nothing to Do With It.**

**Acts 3:16** – *“And His name, through faith in His name, has made this man strong, whom you see and know. Yes, **the faith that comes through Him** has given him this perfect soundness (healing) in the presence of you all.”*

This man had faith in the name of Jesus, and the faith came through Jesus. Jesus authored the faith.

**John 6:28-29** – *“Then they said to Him, ‘what must we do to work the works of God?’ Jesus answered and said to them, ‘this is **the work of God**, that **you believe in Him** whom He sent.’”*

According to Jesus, our faith is the work of God.

**God is cause; your experience of faith is effect.**

## Chapter 3 — Part II

Jesus chose Paul.

Perhaps the best example of “how faith comes” is found in the experience of Paul. Paul wrote about two-thirds of the NT, and one can argue we wouldn’t know what the gospel is without Paul’s writing. In God’s ultimate arrangement, Paul was likely the most important man in history apart from Jesus, so let’s identify how Paul came to believe.

In **Acts 9:1-22**, we find the story of Jesus appearing to Paul. Before this, he was a Jewish zealot, and strict follower of the law, bent on destroying the followers of Jesus. I’ve quoted the key texts below.

(Note: Paul’s original name was Saul, but it was changed to Paul later in his life.)

**Acts 9:3-6** - *“As he journeyed, he came near Damascus, and suddenly a light shone around him from heaven. Then he fell to the ground, and heard a voice saying to him, ‘Saul, Saul, why are you persecuting Me?’*

*“And he said, ‘Who are You, Lord?’*

*“Then the Lord said, ‘I am Jesus, whom you are persecuting. It is hard for you to kick against the goads.’*

*“So, he, trembling and astonished, said, ‘Lord, what do You want me to do?’*

*“Then the Lord said to him, ‘Arise and go into the city, and you will be told what you must do.’”*

**Acts 9:13-17** - "Then Ananias answered, 'Lord, I have heard from many about this man, how much harm he has done to Your saints in Jerusalem. And here he has authority from the chief priests to bind all who call on Your name.'

"But the Lord said to him, '**Go, for he is a chosen vessel of mine** to bear My name before Gentiles, kings, and the children of Israel. For I will show him how many things he must suffer for My name's sake.'

"And Ananias went his way and entered the house; and laying his hands on him he said, 'Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight **and be filled with the Holy Spirit.**' Immediately there fell from his eyes something like scales, and he received his sight at once; and he arose and was baptized."

**Acts 9:20-22** - "Immediately he preached the Christ in the synagogues, that He is the Son of God. Then all who heard were amazed, and said, 'Is this not he who destroyed those who called on this name in Jerusalem, and has come here for that purpose, so that he might bring them bound to the chief priests?'

"But Saul increased all the more in strength, and confounded the Jews who dwelt in Damascus, proving that this Jesus is the Christ."

Now, consider four critical points in the above texts:



**1 - Jesus initiated revealing Himself to Paul.** Paul did not seek or “cry out” to Jesus, and Jesus did not offer Paul faith, then leave him with a choice to accept or reject it. **Jesus authored Paul’s faith.**

**2 -** Verse 15 says of Paul, “...he is a chosen vessel of Mine.” **Paul did not initially choose Jesus.**

**3 - God initiated** Paul’s experience of receiving his sight (literal and metaphorically) and being filled with the Holy Spirit.

**4 -** God enabled Paul to immediately start preaching the gospel, having never heard it from men.

**Conclusion:** Paul played **no causal role** in becoming fully aware of Jesus as the Son of God, and a preacher of the gospel. God did not tell Paul he had to repent first. God did **NOT** give Paul the option to accept or reject Jesus. Therefore, we can safely and rightly assume Paul did not teach what he did not experience.

These additional texts, written by Paul after his experience with Jesus, confirm the above conclusions:

**Galatians 1:11-12** – *“But I make known to you, brethren, that the gospel which was preached by me is not according to man. **For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.**”*

**Galatians 1:15-16** – *“But when it pleased God, **who separated me from my mother’s womb and called me***

*through His grace, to reveal His Son in me, that I might **preach** Him among the Gentiles, I did not immediately confer with flesh and blood.”*

**1 Timothy 1:12-14** – “And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful putting me into the ministry, although I was formerly a blasphemer, a persecutor, and a proud man; but I obtained mercy because I did it ignorantly in unbelief. **And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus.**” (God was the cause, and Paul’s experience of faith and love were the effect.)

**Galatians 1:23** – “But they were hearing only, ‘He who formerly persecuted us now **preaches the faith** which he once tried to destroy.’”

**Paul didn’t preach, “You must repent, confess your sins, and choose to accept Jesus,” in the manner we’ve been taught, because that wasn’t his experience.**

Now, upon reading the Scriptures specific to Paul’s experience, you tell me what happened. Did Paul call out to Jesus in repentance, asking for forgiveness? Or did Jesus reveal Himself to Paul in an unmistakable fashion, inspiring Paul’s repentance and confession? Did Paul experience Jesus as the offeror of faith or the author of faith? Did Paul, who had nothing to do with it, preach that you have everything to do with it?

## Chapter 3 — Part III

### John 3

John Chapter 3 is one of the most widely recognized chapters in the NT because of John 3:3 and John 3:16.

**John 3:3** – *“Jesus answered and said to him, ‘Most assuredly, I say to you, unless one is born again from above, he cannot see (perceive) the kingdom of God.’”*

**John 3:16** – *“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”*

Christian doctrine points to these 2 Scriptures, perhaps more than any others, to “prove” that unless a man repents of his sin, and chooses to believe in Jesus, he will suffer in hell forever. **Not surprisingly, these texts support no such “truths.”**

Jesus spoke John 3:3 in conversation with a Rabbi named Nicodemus. Nicodemus’s response was one of bewilderment represented by his question, “Can a man enter the womb a second time when he is old?” To which Jesus replied, *“Most assuredly, I say to you unless one is **born of water and the Spirit**, he cannot enter the kingdom of God. **That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.**”* Nicodemus responded by asking, *“How can these things be?”* He had no idea what Jesus was talking about, and neither do the Christian and Catholic teachers of our day.

Now, before I explain further, let's identify the other texts in the Scriptures that use the analogy of birth and what the Spirit is teaching us within them.

**James 1: 18** - ***Of His own will He chose to give us birth through the Word of truth.***

**John 1:10-13** – ***“He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor the will of the flesh, nor the will of man, but of God.”***

**1 Peter 1:3** – ***“Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again (born again) to a living hope through the resurrection of Jesus Christ from the dead.”***

**1 Peter 1:23** – ***“Having been born again, not of corruptible seed but of incorruptible, through the word of God which lives and abides forever.”***

So, how is a person born again? Are we - as our Christian/Catholic leaders insist - required to confess our sins, repent, choose to receive Him, and believe in His name **BEFORE** we're born again? Do you see anything remotely resembling such language in the above texts? Doesn't God clearly and repeatedly state

being born again is **the result of His will, not ours**, and through **what He's done, not what we do?**

The analogy of birth is the critical insight required to understand how a person is born again, wherein we know **no one chooses to be born**. (Imagine being tasked with explaining how a person must choose birth before they can be born.) Did you decide to be born? Has anyone ever been given a choice to accept or reject their birth? Likewise, **no one initiates being born again; it's not a decision we're responsible for making**. The command of Jesus, "You must be born again," is God's way of making us aware of our sinful, corrupted, separated state, and our absolute impotence to do anything about it. (Chapter 1) "You must be born again" is not speaking to **"something we must do"** no more than being born is something we must do.

**Therefore, just as no one chooses to be born, no one chooses to be born again.** (God wisely left us out of the causal equation of receiving His life. **You Had Nothing to Do With It.**) That's why He uses the analogy of birth, and that's the message Jesus gives to Nicodemus ahead of John 3:16. **We must understand John 3:16 in this context.**

**John 3:16** – *"For God so loved the world that He gave His only begotten Son that **whosoever believes in Him** shall not perish but have everlasting life."*

The phrase Christians focus on is, "whosoever believes in Him," which they interpret to mean 'whosoever chooses to believe in Him,' falsely assuming human causality in being born again/given eternal life. **But the verse doesn't say, "whosoever chooses to believe in Him." The word choose is not in the text.** Jesus just told Nicodemus no one chooses to be born again;

therefore, John 3:16 can't mean we have to choose to believe in Him to be born again; that would be an open contradiction.

The current (false) understanding of John 3:16 assumes human causality regarding faith, while the correct understanding assumes Divine causality. "Whosoever believes," or "whosoever believing," refers to the work of God, not an act of human "free will."

For God so loved the world (Divine causality), that He gave His only begotten Son (Divine causality) so that whosoever believes in Him (Divine causality) shall not perish (Divine causality) but have everlasting life (Divine causality.)

**You Had Nothing to Do With It.**

## Summary

Jesus alone author's faith.

Faith comes by hearing the Word of God.

God granted us faith.

God does not author faith, then require us to accept it, or "choose to believe in Him." **That's the definition of contradiction!**

Faith (persuasion) is not a decision we make; it's an experience God gives us. **God is always cause**, and our experience is always the effect. Reversing the order is anti-Christ.

If God alone authors faith, then **You Had Nothing to Do With It.**

(Please go to *Appendix C* to see the additional 51 Scriptures, and my commentary, that further establish God alone authors faith. I can't encourage you enough to take a closer look at these texts.)

\* \* \*

# **Chapter Four**

*The False Gospel*



## Chapter 4 Introduction

“It is **Because of Him** that you are in Christ Jesus, who has become for us wisdom from God - that is our righteousness, holiness, and redemption. Therefore, as it is written: “let the one who boasts, boast in the Lord.”

*1 Corinthians 1:30-31 NIV*

**T**he truths to bring with you from Chapters 1-3, into Chapters 4-6 are as follows:

**Chapter 1** - You played no causal role in being born under the law and sin, and being subjected to unbelief, emptiness, and futility.

**Chapter 2** - You played no causal role in being redeemed/rescued from all the above through the death and resurrection of Jesus.

**Chapter 3** - You play(ed) no causal role in being persuaded/given faith to believe what you hear from God.

In summary: **You Have Nothing to Do With It**

Now, in Chapters 4-6, I demonstrate how today's Christian/Catholic orthodoxy **teaches a false gospel** by insisting **you have everything to do with it**.

Chapter 4 addresses this “problem” in 2 parts:

- Part 1 – A brief, but concise explanation of what **“the law”** means in the context of the NT.

- Part 2 – Exposing the Christian/Catholic “gospel” message for what it is, **“the law for righteousness.”**

## Chapter 4 — Part I

What is the **NT definition** of “the law?”

If there are two “most important” subjects in the NT, understanding what the law means is one of them because without it there will be no personal awareness/experience of grace (The New Covenant).

In Romans 10:5 and Galatians 3:12, Paul quotes Leviticus 18:5 and defines the law within this phrase: **“The man who does these things will live by them.”** These texts, along with many others, represent the primary principle of the law you were arranged under/subjected to (Chapter 1), which is: **Receiving from God depends on you. If you do x, God will do y.** This concept forms the foundation of **the law for righteousness** in the Old Covenant and is universally taught in today’s Christian/Catholic church as the New Covenant. (It’s also at the heart of karma, reaping what you sow, self-help psychology, and every religion or new age system of thought propagated by sinful human nature around the world.)

**Deuteronomy 30:15-20** sums up the law by telling Israel **if they choose** to keep the law, God will bless them; **if they don’t**, they will be cursed. **Translation:** Whether you experience blessing or cursing in your life **depends on you.** I.e., The man who does these things will live by them...**the law for righteousness.**

Therefore, according to the law for righteousness, receiving from God **depends on you.**

## Chapter 4 — Part II

The NT reveals God's answer to our sinful state was **redemption for all in Christ**. (Before the foundation of the world. 1 Peter 1:20) The gospel is God's **finished work** of remission, reconciliation, righteousness, and redemption for **ALL** humanity through the death and resurrection of Jesus, and **we had nothing to do with it causally**. (Chapter 2 spoke to this in detail.) "It's **because of Him** that we are in Christ Jesus..." (1 Cor: 1:30)

In direct contrast to the above, foundational Christian/Catholic doctrine incorrectly teaches **we play the causal role** in our redemption, and God's response to our sin is an **OFFER** of salvation, **not salvation**. According to the church, redemption is exclusively for those who **believe, say, and do the right thing (as defined by them of course, thus all the factions); we play the causal role, not God**. (I.e., The man who does these things will live by them...the law for righteousness.)

**This is critical to comprehend, so bears repeating: Fundamental church doctrine teaches that whether someone experiences redemption/salvation depends on them, not God.** Here's a simple breakdown of the Christian/Catholic solution to humanities problem of sin/separation from God:

1. God **offers** everyone salvation. (Bought and paid for by the blood of Jesus.)
2. Upon hearing the offer, we must respond "the right way" to receive it.

3. **If we respond the right way, we receive it.** (This typically involves some combination of repentance, faith in Jesus, confessing sins, baptism, and commitment to live in obedience and reverence to God, etc.)

There are many versions of this formula, but they all have the same premise: the experience of forgiveness, redemption, and righteousness **depends on you.**

That should sound familiar because, in part 1 of this Chapter, we discovered the Old Covenant law teaches the same thing: **receiving God's blessing depends on you.**

According to the "gospel" - as proclaimed by Christians and Catholics - the Old and New Testament paths to righteousness are the same. The path being: **The man who does these things will live by them, which is the law for righteousness.**

By teaching each of us plays the causal role in receiving redemption, we're preaching the law for righteousness, not the gospel of grace.

**(Critical note: Religious leaders insisting they teach "salvation by grace," doesn't mean they do.** I've been in and around hearing the Christian/Catholic "gospel" for over 40 years and can assure you they don't...**but swear they do.**)

The current foundation of Christian/Catholic doctrine the world over is not **Christ as your righteousness (though they swear it is) because of Him, it's the law for righteousness because of you (though they swear it isn't).**

## Summary

1. The Old Covenant Law (defined in Part 1 of this Chapter) and the Christian/Catholic “gospel” (defined in Part 2 of this Chapter) are based on the same principle, which states: Your experience of redemption from God depends on you, and make no mistake, “it depends on you” and “the law for righteousness” are synonymous.
2. If God redeemed everyone by grace, through Christ, then “Christianity” declaring otherwise is not according to God; it is according to human nature (the flesh) under the law. This makes perfect sense because man’s mind under the law, which we are all subject to (Chapter 1), can only produce ideas consistent with the law!
3. **Ironically, but not surprisingly, the Christian “solution” to sinful human nature is itself a product of sinful human nature.**
4. If redemption is **because of Christ alone**, then believing “it depends on you/them” **is anti-Christ.**
5. We played no causal role in becoming a sinner under the law, (Chapter 1), and we played no causal role in our redemption from being a sinner under the law. (Chapter 2)
6. The gospel is “God redeemed everyone by grace (promise, mercy), in and through Christ.” Therefore, preaching God saves only those who choose to repent and believe **is a false gospel; it**

**is the law for righteousness (Moses) all over again.**

**God is cause; we are effect.** Human nature reverses the order. Today's Christianity/Catholicism reversed the order. **Every** religion, self-help prescription, therapy session, new age formula, and expression of secular wisdom designed to help us find meaning and ease our discontent reverses the order, and that's why our sense that something is missing never goes away and never will.

**God is the cause of redemption, not our response to God.**

**You Have Nothing to Do With It**

\* \* \*

# Chapter Five

*His Work or Yours?*



## Chapter 5 Introduction

“Then they said to Him, “**What shall we do**, that we may work the works of God?” Jesus answered and said to them, “**This is the work of God**, that you believe in Him whom He sent.”

*John 6:28-29*

**I**n Chapter 4, I detailed how Christian/Catholic orthodoxy teaches a false gospel of redemption according to the law, not grace. Chapter 5 reveals how their position regarding **having faith** is also according to the law, not grace.

## Chapter 5 — Part I

**Romans 10:20** *“I was found by those who did not seek Me; I was made manifest to those who did not ask for Me.”*

**Galatians 2:21** *“I do not set aside the grace of God; for if righteousness comes through the law, then Christ died for nothing.”*

Christianity is correct to say righteousness is by faith, but incorrect to say **having faith depends on you**.

The NT reveals:

- 1 - The original condition of sinful human nature has no faith in God,
- 2- Right standing (righteousness) with God is by faith.

So, the salient question becomes: **Does moving from no faith to faith depend on you or God?**

**Hebrews 12:2** - *“Jesus is the originator (author) and finisher of faith.”*

Jesus does not offer faith; He authors faith. Therefore, the answer is clear: Moving from no faith to faith **depends on God, not you!** (Chapter 3 speaks to this in detail.)

God’s solution to our state of no faith is to **freely give us faith**. Christianity’s answer – that **we must choose to believe/accept the gift of faith** - is not according to

God; it's according to human nature under the law. It's an expression of self-righteousness because human nature is inherently self-righteous.

For example:

**Galatians 3:2** - *"This only I want to learn from you. Did you receive the Spirit through the **works of the law** or by **believing what you heard?**"*

**Translation:** Were you the cause of receiving the Spirit, or God?

Galatians 3:2 explains how your experience of believing what you hear (faith) is something God does, which directly contrasts observing the law, which is something you do. Paul is contrasting the two covenants. Under the Old Covenant our observing the law is causal, under the New Covenant God is causal. **The human experience of believing what they hear from God is the work of God...man has nothing to do with it causally.** (Romans 10:17, John 6:28-29, Hebrews 4:2, 12:2. See Chapter 3 for additional texts.)

Throughout his letters, especially Galatians and Romans, Paul implores the listener to remember they have the Spirit **because of who God is and what He's done** (by using the words mercy, grace, promise, inheritance, election, according to the Spirit, etc.), not because of who they are, and what they've done (by using words according to the flesh, keep the law, works, sin, human will and effort, etc.)

**Contrasting causality** is the point of Galatians and arguably the main point of the entire NT, because contrast equals awareness. No contrast; no awareness. (No awareness, no existence.) **Because of Him** is contrasted with **because of us, according to the Spirit**, with **according to the flesh, the natural order (Esau)**, with **His promise (Jacob)**, etc. (See Romans 3:23-24, Romans 5, Galatians 4:21-28, 2 Cor 12:9-10, Romans 4:1-8, 9:6-16, and John 6:28-29 for but a few examples.)

**John 6:28-29** - *“Then they said to Him, “What shall we do, that we may work the works of God?” Jesus answered and said to them, “This is the work of God, that you believe in Him whom He sent.”*

Note the difference between what they asked, and how Jesus answered. They wanted to know **what they have to do** (sound familiar?), and He answered, “This is **the work of God...**” He didn’t tell them they need to confess to a priest; He told them the Spirit gives life, and the flesh profits nothing. (Confessing to a priest is a work of the flesh.)

Your experience of faith in Jesus is the **work of God, you play no causal role.**

## Summary

1. Your experience of faith in God is because of Him, not you. God is the solitary cause of believing what we hear from Him. If someone does not have faith, it is because God has not enabled them to hear Him. (Even though they may have “heard” Him. Matthew 13:13-17)
2. The perception that believing is a choice we must make, reveals our self-righteousness under the law for righteousness. Believing, and therefore teaching, people must choose to believe equals teaching “the man who does these things will live by them,” which is the law for righteousness, and Christ is the end of the law for righteousness. (Romans 10:4)
3. You played no causal role in what happened (redemption) through the death and resurrection of Jesus, and no causal role in experiencing faith to believe it.

**1 Corinthians 4:7** - *“What do you have that you did not receive? And if you received it, why do you boast as if you had not received it?”*

**Romans 10:20** - *“I was found by those who did not seek Me, I was manifest to those who did not ask for Me.”*

Chapters 4 and 5 expose the (false) fundamental Christian/Catholic position of belief in personal responsibility for redemption and faith. I.e., What you

have from God now and what you receive in the future **depends on you**. The NT language used for this false (anti-Christ) doctrine are the law for righteousness, unrighteousness, according to the flesh, human will and effort, and the man who does these things will live by them. Spirit-informed doctrine, however, makes clear that what we have from God now and what we'll receive in the future **depends on Him**, and is **because of Him**. The NT use of the word's truth, grace, promise, mercy, inheritance, and the phrase "according to the Spirit," reveal and therefore demonstrate: **You Have Nothing to Do With It**

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# **Chapter Six**

*Living a Christian Life*

## Chapter 6 Introduction

Chapters 4 and 5 detail how the law for righteousness is at the heart of today's Christian/Catholic orthodoxy. It stands to reason, therefore, what we're being told regarding how to live a Christian life, and experience His blessing and favor, in our daily lives is founded upon the same false premise.

Chapter 6 speaks to this in 2 parts:

1. The overwhelming majority of teaching regarding how to live a Christian life is according to the law, not grace, and is therefore problematic because:
2. **The purpose of the law is to bring awareness and strength to sin.**

**Romans 3:19-20** – *“Now we know that whatever the law says, it says to those who are under the law [**all of us**], that **every** mouth may be stopped, and all the world may become guilty [under right judgment] before God. Therefore, by the deeds of the law no flesh will be justified in His sight, for **by the law is the knowledge of sin.**”*

**1 Corinthians 15:56** – *“The sting of death is sin, and **the strength of sin is the law.**”*

What we're hearing from our pastors, priests, and teachers about “how to live a Christian life,” **is not empowering us, it's giving strength to sin (self-righteousness), and the works of the flesh as defined in Galatians 5:22.** (I have over 40 years of



experience under this dynamic of futility. How long has it been for you?)

**Note:** The purpose of this Chapter is not to judge or condemn anyone or any group; it's to **objectively point out** that Christians and Catholics everywhere are living according to the law and following a false gospel of sin-inducing self-righteousness.

## Chapter 6 — Part I

Most counsel from Christian leaders concerning “how to live and please God” is not inspired by the Spirit of Truth, it’s inspired by sinful human nature under the law. **It’s the Old Covenant all over again, deceptively labeled as grace.** (2 Corinthians 11:13-15)

For example, Have you read “A Purpose Driven Life?” The book’s core premise is straightforward and consistent with every message I’ve heard Rick Warren, the author teach, which is: Experiencing a purpose-driven life **depends on you.** (The lie is unintentional, insidious, and denied by those propagating it.)

In contrast to Rick and Christian/Catholic orthodoxy, the cross of Christ reveals that your experience of a purpose-driven life **depends entirely on God; you play no causal role,** and upon hearing this **from God,** faith to believe it comes **from God.** God’s active work in your heart and life plays out according to **His love, His wisdom, His will, His power, and His timing, NOT your obedience.** It’s profoundly telling that Rick Warren, in teaching **the exact opposite of the gospel,** has the biggest-selling “Christian” book in history. He might as well have titled the book “The Man Who Does These Things Will Live By Them.” (Or Self-righteousness for Dummies.)

Preachers like Rick, Steven Furtick, John MacArthur, Francis Chan, Joel Osteen, Mike Winger, Paul Washer, and most likely your priest (to name but a few) are undoubtedly sincere people with good intentions, **but they all preach the law for righteousness in the name of grace.**

Of course, it's not just these men. Almost every Christian book or sermon is some version of **How to...**

Grow in faith.

Walk in love.

Overcome fear/anxiety.

Receive God's blessings.

Discover God's will and plan for your life.

Get out of debt.

Repair your marriage.

Overcome betrayal.

Find a partner.

Be free from addiction/besetting sins.

Stop watching porn.

Live a godly life, etc.

The list is endless, and **“the law for righteousness” informs them all.**

**Today's self-righteous Christian/Catholic voices persuade you to believe the degree of God you experience in your heart, and day to day life, depends on you.** So long as you do (or don't do) x, God will do y. You're the cause; God's blessing, favor, leading, answer to prayer, etc., are the effect. Their message is no different than the one found in self-help and New Age books sold everywhere. It's all **“the law for righteousness,” and the lie we (understandably) hold**

**onto to survive, as it sabotages our every “good intention.” (See Romans 7:21-25)**

(I lived this way, unknowingly, for 40 years. How long has it been for you?)

## Chapter 6 — Part II

“For when we were in the flesh, **the sinful passions which were aroused by the law** were at work in our members to bear fruit to death.”

*Romans 7:5*

“But sin, **that it might appear sin**, was producing death in me through what is good (the law), **so that sin through the law might become exceedingly sinful.**”

*Romans 7:13*

“I find then a law, that **evil is present with me, the one who wills to do good. For I delight in the law of God** according to the inward man.”

*Romans 7:21-22*

“Evil is present with the one who delights in the law of God and wills to do good.” Does that ring true for you? It should because God arranged you under this experience. (Paul refers to it as the body of death in Romans 7:24, and becoming a Christian doesn’t make it go away, as all our lives attest to.)

I can’t encourage you enough, by the grace of God, to let the above texts (and all of Romans 7) sink in now that you know what the law means (See Chapter 4). A Spirit-informed understanding of the law enables you to recognize the counsel of today’s Christianity/Catholicism regarding how to become a

Christian, and live like one doesn't empower you; it reveals your sin and **gives it strength**.

**Note:** When the Spirit reveals you've been living according to the law for righteousness (Moses), you'll begin to recognize its insidious presence in your thinking and beliefs as shown by self-righteous judging of others for their limitations and sins, and the excusing of yourself for yours. (We've all been arranged under this dynamic of the law giving strength to sin.)

Now, through my understanding of God's word, my personal life experience, and witnessing the experience of others, I see two primary ways how living according to the law (which is synonymous with "according to the flesh,") surface in our behavior:

1. A consistent, unwanted expression of the works of the flesh (out of control desire, pride, pretense, fear, anger, dishonesty, jealousy, selfishness, intolerance etc. **Galatians 5:22**) resulting in self-condemnation, and hamster wheel frustration in our powerless attempts to overcome them. (I have expertise in this matter.)
2. Condemning (judging) others for having the same struggle. (I am an expert here as well.)

Our attachment to the idea that the experience of God's favor/blessing **depends on us** is an artifact of human nature - separate from God's nature - and leads to practicing sin and condemning others for doing the same. (This is why Christians are widely (and rightly) known as hypocrites. **Romans 2:24**)

Our steadfast embrace of “**if you believe**” and “**if you do the right thing**” as conditions to living a life worthy of the Lord, and experiencing His favor, **doesn’t prove our faith, it exposes our self-righteousness, hypocrisy, and pretense.**

Let’s face it, “Christians” behave no differently than anyone else when it comes to expressing idolatry, arrogance, intolerance, hypocrisy, and the like. Self-righteousness, deceit, sexual immorality, and greed are everywhere in the church, and everyone knows it. At the time of this writing (2024), many of our leaders and institutions are worth absurd amounts of money. The Vatican is worth 30 billion, and the Mormon church 100 billion. Multi-millionaire Christian teachers and pastors are showing off their jets, \$50,000 watches and \$5000 running shoes (sorry Mike Todd), and it’s all due to deceitfully manipulating donations from their followers “in the name of Jesus.” Then there’s the Catholic priest abomination, which in large part, is the unintended consequence of **teaching the requirement** to confess to a priest, do penance for sin, take mass every Sunday, etc., **for the express purpose of securing, and then remaining under God’s favor. The foundation Catholicism is built upon is the law for righteousness**, and the law for righteousness is the strength of sin, which includes sexual deviance, and deceit. **Beyond all dispute**, “the law for righteousness” is at the heart of the Catholic/Christian establishment, **and the law is the strength of sin!** (Are you beginning to connect the dots?)

When you teach people what **they have to do** to be right with God, stay right with God, and experience His favor, **sin and hypocrisy abound, not grace.** There's no getting around this, and an honest assessment of our walk with God proves it.

“Do not think that I will accuse you to the Father; There is one who accuses you – Moses, in whom you trust.”  
(John 5:45)



## Chapter 6 — Part III

“Therefore, you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things.”

*Romans 2:1*

There's no escape; living according to the law for righteousness equals being judgmental. Anyone with a hint of self-awareness knows they sin, and judge/condemn others for sinning. What we're not aware of is that our addiction to judging/condemning others is the direct effect of living according to present-day Christian/Catholic doctrine. It's the “tell” we're living according to the law, not grace, wherein our self-righteous hypocrisy is laid bare.

**Romans 2:1** – *“Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; **for you who judge practice the same things.**”*

There are myriad “most important” texts in the NT: this is one of them!

Now, the ways we demonstrate this inexcusable judgment of others are infinite, but the most obvious and widespread one is our belief that sinners suffer torment forever in hell for their sins.

**Sidenote:** This might be the most anti Christ doctrine in the church today. Sin and judgment for sin are real things; however, what that means in the context of God's plan for humanity is grossly misrepresented. I indirectly speak to this in **You Have Nothing to Do With It**, and by the grace of God, plan to address it directly in future writings. For a touch of insight into what it means, see 1 Peter 3:19-20, 4:6 and ask yourself...who were the spirits in prison Jesus preached the gospel to, and why did He preach to them? Were they judged for their sins? Did they suffer torment forever or are they now "...living according to God in the Spirit?"

Our zealous, dogmatic embrace of hell for anyone who has \_\_\_\_\_ or has not \_\_\_\_\_ (fill in the blanks based on your specific laws/belief) is the indisputable evidence of living **according to the law for righteousness**.

Allow me to explain:

In God's primary revelation to us—the mystery hidden from the foundation of the world—God redeemed and reconciled **ALL** of humanity to Himself through the death and resurrection of Jesus. **God accomplished (past tense) everything for everyone in/through Christ, and we had nothing to do with it causally.**

The "church," on the other hand, declares God accomplished redemption for **those who choose to believe (not everyone), or the elect** (not everyone.) Although they differ regarding who can be saved and how—the common denominator between these two thought systems (Arminianism and Calvinism) is their shared belief in the law for righteousness. How so?

Because both teach and insist billions will suffer torment forever in hell **because of what they've done (their sins), and that belief is a product of, and can only exist under, the law for righteousness.** (Please, by the grace and mercy of God, think these concepts through.)

**Romans 4:13-15** – Where there's **no law**, there's **no transgression**, and therefore **no wrath**. In the context of human experience and awareness, transgression (sin) only exists under the law. If there's no law, there can be no violation of the law. If there's no violation, there's no wrath. Now, what happened on the cross? **God wiped out the law; He nailed it to the cross.** (The Scriptures state this unequivocally and often.)

**Colossians 2:13-14** – *“And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven (sent away) you all trespasses, **having wiped out the handwriting of requirements (the law) that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.**”*

(Notice the remission/forgiveness of all your trespasses is directly connected to the wiping out of the law. Notice also that God nailing the law to the cross took place when you were a sinner, not when you repented.)

**Ephesians 2:14-16** – *“For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, **having abolished in His flesh the enmity,***

*that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that **He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.***"

(See these texts as additional references: Romans 7:1-3,4-6,10:4, Galatians 2:19-21, Hebrews 7:18-19, 8:10-13, 10:3-4, 10:9-10, 10:16-18.)

Volumes could be written explaining the above two texts, but I want you to notice that God wiped out the law (past tense) through the cross/death of Jesus.

Paul's point is this; **Because Jesus died**, humanity is no longer under the law for righteousness. The sole causal factor is the death of Jesus; freedom from the law and sin is **because of Him!** (**You/They Have Nothing to Do With It.**) To suggest our obedience, or "decision to believe," is **required** (which is the current Christian/Catholic position) places us back under the law for righteousness where being right with God **depends on us**.

**Romans 7:1-4** explains this perfectly. **Because Jesus died**, we're free from being under the law, just as the woman is free from the law of marriage because her husband died, she didn't have to do anything (that's the point of the analogy). While her husband lives, she's bound by the law of marriage. If her husband dies, she's free from the law of marriage. Her freedom from the law of marriage is the result of her husband dying. **His death resulted in her freedom; she played no causal role.** With that in mind, we understand we're free from the law for righteousness **because Jesus died**, and

where there's no law, there's no sin, and where there's no sin, there's no judgment/wrath for sin.

**Conclusion:** Only those living according to the law for righteousness believe in eternal condemnation and punishment. There can be no wrath for sin where there's no law, and the law was wiped out on the cross. Therefore, the concept of never-ending hell for sin contradicts the cross of Christ and is anti Christ.

## Chapter 6 — Part IV

“For as many as are of the works of the law are under the curse; for it is written, “Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.” But that no one is justified by the law in the sight of God is evident, for “the just shall live by faith. **“Yet the law is not of faith, but “the man who does them shall live by them.”**

*Galatians 3:10-12*

*“But of Him **[Because of Him]** you are in Christ Jesus, **who became for us** wisdom from God - and righteousness and sanctification and redemption - that, as it is written, ‘He who boasts, let him boast in the Lord.’”*

*1 Corinthians 1:30-31*

## Summary

1. God's primary purpose for arranging us under the law was to reveal our sin (self-righteousness) and give it strength.
2. Today's Christian/Catholic teachers and leaders preach the law for righteousness. They have determined the experiences of redemption, faith, and living a good Christian life depend on you, not God. In their "gospel," God's favor and blessing are always conditional, therefore hanging in the balance. In their worldview, experiencing His grace depends on us; nothing is given freely, we are always required to do something first. (**Never forget:** The crazy-making language they use to convey this message is: "Everything we have is by God's grace and given freely; you're never required to do anything first.")
3. Our subjected, instinctual embrace of the law for righteousness results in our behavior being overcome with sin/the works of the flesh (as defined in Galatians 5:22) and the judgment of others for their sin/works of the flesh. (Thus, our inevitable hypocrisy and pretense.)
4. The law was nailed to the cross, which equals **the end of the law for righteousness**. Where there is no law, there is no transgression. Where there is no transgression, there is no wrath.

Christians remain stuck in self-righteousness (sin), hypocrisy, and pretense, as shown by their belief that redemption, faith, and living a Christian life **depend on them**. The Word of God (NT), on the other hand, declares redemption, faith, and living a Christian life are **because of Him, and depend on Him...period.**

**You Have Nothing to Do With It**

\* \* \*



# Appendix A

## Chapter 1 Summary of Verses

Romans 5:18 - *One man's (Adam) offense resulted in condemnation for all.*

Romans 3:23 - *For all have sinned and fallen short of the glory of God.*

Hebrews 2:14-15 - *Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage.*

Matthew 20:28 - *the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.*

The Greek word translated ransom means the price paid to free a slave.

(Many means great in quantity. It's not referencing exclusion. We know this due to an abundance (over 70) of other Scriptures telling us He gave His life for ALL, which is the subject of Chapter 2.)

1 Peter 2:8 - *They stumble, being unbelieving to the word, to which they also were appointed.*

Romans 7:6 - *But now we have been delivered from the law, having died to what we were held by. (sin)*

For one to be delivered from the law, they must have first been subject to it.

Ephesians 2:1-3 - *And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of unbelief, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.*

We're all children of wrath by nature; we played no causal role. (Sidenote: No one is punished forever for being in the state God subjected them to.)

## **Romans**

3:4 - *Let God be true but every man a liar.*

5:6-8 - *For when we were still without strength (powerless), in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.*

5:15 - *By one mans (Adam) offense many died.*

As stated previously, in the context of Romans Chapter 5 and the entire book of Romans, the word many is a reference to quantity, not exclusion. Remember this whenever you see the word many in the remaining verses. (See Romans 5:12,18 and 1 Corinthians 15:12 for examples.)

5:16 - *Judgment was the result of one offense (Adams) resulting in condemnation for all.*

5:17 - *By one man's (Adam) offense death reigned.*

5:19 - *By one man's (Adam) unbelief many (all) were made sinners.*

6:6 - *Knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.*

6:17 - *But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered.*

6:20 - *For when you were slaves of sin, you were free in regard to righteousness.*

*7:14 - For we know that the law is spiritual, but I am carnal, sold under sin.*

*7:17 - But now, it is no longer I who do it, but sin that dwells in me.*

*7:20 - Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me.*

*7:23 - But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*

*7:25 - So then, with the mind I myself serve (to serve as a slave) the law of God, but with the flesh the law of sin.*

*8:6-8 - For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God.*

With our mind, we serve (slaves) the law of God and our mind is not subject to the law of God, "Nor indeed can be." Not only that but, our mind is an enemy of God and hostile toward Him. Stop and reflect on all that for a moment. Our mind innately serves the law of God but, is

also an enemy of God/hostile toward Him, and God arranged for us to be in this state.

## **1 Corinthians**

15:21-22 - *For since by man (Adam) came death, by Man (Jesus) also came the resurrection of the dead. For as in Adam all die, even so in Christ, all shall be made alive.*

## **Galatians**

3:3 - *Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree")*

Everyone is under the curse of the law before they experience redemption.

4:1-5 - *Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, but is under guardians and stewards until the time appointed by the father. Even so we, when we were children, were in bondage under the elements of the world (the law.) But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons.*

Who was under the law? Have I not shown the NT clearly and repeatedly states the answer is everyone?

## **Ephesians**

*4:17-19 - This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk in the futility of their mind, having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart; who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.*

Like Ephesians 2:1-3, this text describes the condition everyone was born into through no fault of their own. The word futility is the same Greek word used in Romans 8:20 and 1 Peter 1:18, which state we're ALL arranged under this condition.

*5:8 - For you were once darkness, but now you are light in the Lord.*

## **Colossians**

*3:6-7 - Because of these things the wrath of God is coming upon the sons of unbelief, in which you yourselves once walked when you lived in them.*

According to all the texts you've read so far, is being a son of unbelief the result of someone's choices, or a subjected state?

## **Titus**

*3:3 - For we ourselves were also once foolish, unbelieving, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another.*

## **1 Peter**

*1:24 - Because "All flesh is as grass, And all the glory of man as the flower of the grass. The grass withers, And its flower falls away, But the word of the Lord endures forever."*

## **1 John**

*1:8-10 - If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive (send away) us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us.*

## **John**

*8:34 - Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin."*

# Appendix B

## Chapter 2 Summary of Verses

John 1:6-7,9 - *There was a man sent from God, whose name was John. (John the Baptist.) This man came for a witness, to bear witness of the Light, that all through Him might believe. That was the true Light which, coming into the world, gives light to every man.*

Romans 3:3 - *For what if some did not believe? Will their unbelief make the faithfulness of God without effect? Certainly not! Indeed, let God be true but every man a liar.*

Does a person's unbelief make Gods faithfulness without effect? No! Did God subject us to unbelief (Chapter 1) then make our unbelief responsible for nullifying His faithfulness toward us? If unbelief cut off the expression of God's faithfulness, there would be no Christians.

Hebrews 1:3 - *who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged sins, sat down at the right hand of the Majesty on high, having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.*

Jesus purged all sins. Purged means cleansed, washed clean and washed away. So, how does Christianity reconcile Jesus wiping out all sins with teaching billions will suffer forever because of their sin? These two ideas can't be reconciled, they can't co-exist.



(Sidenote: Is it just me or does it seem like Christians express either pride or indifference when proclaiming billions will suffer torment forever? Their gross underreaction to the gravity of this “reality” is telling.)

*Hebrews 2:8-9 - For in that He put all in subjection under him, He left nothing that is not put under him. But now we do not yet see all things put under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.*

*Hebrews 2:14-15 - Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage.*

Who did Jesus release? All those who were subject to bondage. Chapter 1 unequivocally tells us everyone was subject to bondage. Therefore; Jesus released everyone. (Even though we don't see it yet.)

*Romans 8:32 - He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?*

Note: Yes, Paul wrote this to believers, but it applies to everyone. Jesus was delivered up for believers, because Jesus suffered and died on the cross for everyone, as

Romans 6:10, Hebrews 7:27, and many other Scriptures demonstrate.

*Hebrews 7:27 - who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.*

*Romans 8:19-21 - For the earnest expectation of the creation (humanity) eagerly waits for the revealing of the sons of God. For the creation (us) was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.*

Creation was subjected, and creation will be delivered. The definition of creation is the same in both verses. Whoever was subjected will be delivered.

*2 Corinthians 5:14-15 - For the love of Christ compels us, because we judge thus: that if One died for all, then all died; and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.*

*Galatians 1:3-4 - who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father.*

It's non-sensical (and lazy) to conclude Paul is saying Jesus is only delivering believers. The text plainly states Jesus delivered those He gave Himself for, and the NT repeatedly states He gave Himself for everyone.

*1 John 2:1-2 - My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.*

There's that word world again. Do you still think it means "only a few?"

*1 John 4:9-11 - In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. :19 We love Him because He first loved us. (God is cause; we are effect.)*

*1 Peter 1:18-20 - knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot. He indeed was foreordained before the foundation of the world but was manifest in these last times for you.*

Jesus was foreordained before the foundation of the world to do what? Redeem us all with His blood. Jesus was not foreordained before the foundation of the world to redeem only those who believe. Please consider the implications of this false Christian/Catholic doctrine.

*Luke 3:6 - As it is written in the book of the words of Isaiah the prophet, saying: "The voice of one crying in the wilderness: 'Prepare the way of the Lord; Make His paths straight. Every valley shall be filled and every mountain and hill brought low; The crooked places shall be made straight and the rough ways smooth; And all flesh shall see the salvation of God.*

All flesh shall see the salvation of God...but only a few will experience it? Really? Would you prepare a meal in front of 100 homeless people then feed only 1?

*1 Timothy 4:10 - For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe. These things command and teach.*

God is the Savior of ALL men...and no rational mind concludes "especially of those who believe" means "ONLY those who believe."

*2 Timothy 1:8-12 - Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God, who has saved us and called us with a holy*

*calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began, but has now been revealed by the appearing of our Savior Jesus Christ, who has destroyed death and brought life and immortality to light through the gospel.*

What causal role did we play in the expression of God detailed in these texts? Was salvation through Gods purpose and grace given to “believers only” before time began? (That’s what Christianity and Catholicism teach.) Believing salvation is conditional upon our response to God is equal to North Koreans believing Kim Jung Un doesn’t have bowel movements, and is the supreme leader of humanity. A crude analogy to be sure, but fitting given the absurdity of both beliefs.

*Hebrews 10:17-18 - then He adds, “Their sins and their lawless deeds I will remember no more.” Now where there is remission of these, there is no longer an offering for sin.*

I wonder how Catholic ministers respond when they read this? Why are they still making offerings for sin and requiring everyone else to do the same? Is it so we remain dependent on them? Of course it is, because that’s how human nature works...whether we’re conscious of it or not.

*2 Corinthians 5:18-19 - Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.*

God is not counting whose trespasses against them? The worlds! In the most significant/end of story sense, God is not counting anyone's sins against them. "It is finished."

2 Corinthians 5:21 - *For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.*

He was made to be sin for everyone so that everyone would become righteous in Him...because of Him...you played no causal role.

Galatians 4:4 - *But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons.*

God sent Jesus to do what? Redeem those under the law. Who was under the law? Everyone. (Galatians 3:23, Romans 3:19-20) Therefore, if Jesus came to redeem everyone, then everyone was redeemed; there was no chance He would not complete what He came to do.

Ephesians 1:7 - *In Him we have redemption through His blood, the remission of sins, according to the riches of His grace.*

Redemption is in Him, according to His grace...we play no causal role, therefore for everyone.

*Ephesians 1:13 - In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.*

Can anyone honestly conclude, upon reading the Scriptures detailed in this Chapter, that the purchased possession are only believers? If you're not convinced, when did the purchase take place? Before you believed or after?

They heard "the gospel of their salvation." What did you hear? The good news of your salvation, or your possible salvation if you say and do the right things from this point forward?

*Ephesians 3:11 - According to the eternal purpose which He accomplished in Christ Jesus our Lord.*

Gods eternal purpose was accomplished - past tense - in Christ. What does the NT tell us God accomplished in Christ? Was it not the removal of sin, and the reconciliation of all to God? Redemption and reconciliation for all was Gods eternal purpose. Does it make any sense to say His eternal purpose was redemption and reconciliation for only the few who believe, and the rest suffer eternal torment?

*Colossians 1:12-14 - He has delivered us from the power of darkness and conveyed us into the kingdom of the Son*

*of His love, in whom we have redemption through His blood, the remission of sins.*

Was this only for the Colossians? Only for believers? No! When did He deliver us from the power of darkness? On the cross or when we believed? It was on the cross before we believed.

*Colossians 1:28 - Him we preach that we may present every man complete in Christ.*

How many is every? How many authors use the word every to represent the concept of “a few?”

*1 Timothy 1:15 - This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.*

Why did Christ come into the world? If Christian/Catholic leaders (past and present) had their way, this text would read: “Jesus came into the world to give sinners an opportunity to be saved IF they say and do the right thing now, and in the future.” (Which is of course absurd.)

*Titus 1:1-3 - Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledgment of the truth which accords with godliness, in hope of eternal life which God, who cannot lie, promised before time began, but has in due time manifested His word through preaching, which was committed to me according to the commandment of God our Savior.*



God promised eternal life before time began.  
Conditional promises are an artifact of the Old  
Covenant, not the New.

*Titus 3: 4-7 - But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace we should become heirs according to the hope of eternal life.*

According to His mercy He saved us...having been justified (past tense) by His grace. Translation: You had and have nothing to do with it causally.

*1 John 3:5 - And you know that He was manifested to take away our sins, and in Him there is no sin.*

Does it add up His reason for becoming human was to take away our sins, yet billions suffer in hell forever for their sins? Please tell me you're starting to see the foolishness of Christian/Catholic theology when it comes to Gods purpose for all of humanity.

*Matthew 1:21- And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins.*

He WILL save His people from their sins. Not, He might. Not, He will if you believe. Not, He will if you meet certain conditions. He will.

*John 3:17 - For God did not send His Son into the world to condemn (judge) the world, but that the world through Him be saved.*

John 4:42 - Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Savior of the world."

Have you noticed how often the NT writers use the words all, every, and world to represent "the few?" (Yes, that was sarcasm.)

*John 6:33 - For the bread of God is He who comes down from heaven and gives life to the world.*

*John 12:32 - Jesus answered and said, "This voice did not come because of Me, but for your sake. Now is the judgment of this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all to Myself." This He said, signifying by what death He would die.*

How many people is He going to draw to Himself as a result of the cross?

## Romans

4:25 - *Who (Jesus) was delivered up because of our offenses and was raised because of our justification.*

Whose offenses? Whose justification? We've already determined He was delivered up for everyone's offenses; therefore, He was raised for everyone's justification. (Again, it's faulty logic to say this applies to believers only, because He was writing to believers.)

5:6-10 - *For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.*

What was our state when Christ died for us? What was our condition when His blood justified us and saved us from wrath? What was our standing when God reconciled us? Is there any mention of these things occurring after we confessed and believed? NO, it all took place while we were sinners (Chapter 1), before we did/said anything. You play(ed) no causal role...You Have Nothing to Do With It

6:10 - *For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.*

8:3 - *For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh.*

## **1 Corinthians**

5:7 - *Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.*

15:3 - *For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures.*

Christ was NOT sacrificed for believers only. He did NOT die for the sins of believers only. You can't find this condition in the Scriptures, it's entirely man made, a doctrine of demons.

Galatians 6:14-15 - *But God forbid that I should boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.*

When was the world crucified to us and us to the world? What causal role do you play in events that occur before you're born?

## **Ephesians**

*2:11-13 - Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.*

*2:14-18 - For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. And He came and preached peace to you who were afar off and to those who were near. For through Him we both have access by one Spirit to the Father.*

When and how did God reconcile both Jews and Gentiles to Himself? What state were people in when this occurred?

*5:25-27 - Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.*

Did Christ give Himself for the church? Yes. For the church - as currently defined - only? Absolutely not. How many times have you already read in the Scriptures that He gave Himself for everyone?

## **Colossians**

*1:20 - and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.*

When and how did God make peace and reconcile ALL things to Himself? Did our faith have anything to do with it? (How could it when it happened on the cross before we were born?) Is our reconciliation only valid if we believe it? Is the sky blue because you believe it is?

*2:13-14 - And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven (sent away) you all trespasses, having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.*

When did this happen? What state were you in when it happened? Christianity teaches this text is speaking only of believers. I trust I've shown this to be false but, if true then we must conclude God arbitrarily chose some for never-ending joy and others for eternal torment. Thankfully that god does not exist.

If God wiped out what was against us all, then nothing against anyone exists. God has identified the end of the story for everyone before we experience it. (See point

#3 in the context section of Chapter 2 if this is confusing.)

*1 Thessalonians 5:9 - For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with Him.*

*Titus 2:11-14 - For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.*

## **Hebrews**

*8:7-12 - For if that first covenant had been faultless, then no place would have been sought for a second. Because finding fault with them, He says: "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah— not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the Lord. For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people. None of them shall*

*teach his neighbor, and none his brother, saying, 'Know the Lord,' for all shall know Me, from the least of them to the greatest of them. For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more."*

Under the New Covenant, how many people shall know Him? Whose sins and lawless deeds will He forget? Why no mention of "if you believe" or "if you repent and confess Jesus as your Lord?" Why no mention of these qualifiers, or any qualifier, anywhere in the 66 Scriptures I've quoted? (Hint: Because they don't exist.)

*10:9-10 - Behold, I have come to do Your will, O God." He takes away the first that He may establish the second. By that will we have been sanctified through the offering of the body of Jesus Christ once for all.*

10:12-13 - But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God from that time waiting till His enemies are made His footstool.

10:14 - For by one offering He has perfected forever those who are being sanctified.

Ten times "once for all," or words representing this concept, are used in Hebrews, and never once qualified with "if you believe."



*1 Peter 2:24 - who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.*

We play(ed) no causal role in any of God's completed work in and through Christ.

## **2 Peter**

*1:9-10 - For he who lacks these things is short-sighted, even to blindness, and has forgotten that he was cleansed from his old sins.*

## **Luke**

*19:10 - Jesus came to seek and save the lost.*

## **John**

*1:16 - And of His fullness we have all received, and grace for grace. For the law was given through Moses, but grace and truth came through Jesus Christ.*

*6:51 - I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.*

12:47 - *And if anyone hears My words and does not guard them, I do not judge him; for I did not come to judge the world but to save the world.*

If Jesus came to save the world, then He saved the world. Otherwise, we're saying man prevented Jesus from accomplishing what He came to do, and in so doing we've expressed the very problem He came to rescue us from.

Do you really believe God fulfilling His eternal purpose depends on you? If you do, then by the grace and mercy of God I'm saying, this lie is exactly what Jesus came to save you from.

\* \* \*

# Appendix C

## Chapter 3 Summary of Verses

**Romans 12:3** - *For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.*

How did their faith come?

**John 3:27** - *A man can receive nothing unless it is given to him from heaven.*

Faith is given to us from heaven, not something we must choose.

**Galatians 5:22** - *But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faith, gentleness, self-control.*

Faith is a fruit of the Spirit, which implicitly means caused by the Spirit.

**Ephesians 2:8-10** - *For by grace you have been saved through **faith, and that not of yourselves; it is the gift of God**, not of works, lest anyone should boast. For **we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.***

I'm fascinated people can read Ephesians 2:8-10 and still conclude they had a causal part to play in their

salvation. To them I ask, what part of “and **that not of yourselves**” and “**we are His workmanship** created in Christ Jesus” don’t you understand?

**1 Cor 4:7** - *What do you have that you did not receive and if you received it why do you boast as if you had not?*

**Hebrews 5:9** - (Jesus) *Having become the **author of salvation** to all who obey (under hearing) Him.*

Christians love this verse because it apparently shows salvation requires obedience. (Even though they swear people are saved by grace alone.) The problem with this conclusion lies in the meaning of the word obey. Obey is made up of two Greek words, hupo which means under, like under authority, and akouo, which means to listen or to hear. Obey in the NT means under hearing, therefore, Hebrews 5:9 aligns seamlessly with Romans 10:17, which tells us faith comes by hearing and hearing by the word of God.

Considering the meaning current culture gives to the word obey, this a deceptive translation. A much better reading, and one that makes perfect sense would be “Having become the author of salvation to all who are under hearing Him.” So, the condition stated in Hebrews 5:9 is hearing Him, not obedience in the way we currently understand obedience. (Who decides when and how we hear from Him? Us or Him?)

**John 15:16-17** - ***You did not choose Me, but I chose you and appointed you that you should go and bear fruit***

*and that your fruit should remain, that whatever you ask the Father in My name He may give you.*

**What would cause us to believe this changed?** Jesus chose the disciples and Paul, but now the opposite is true, and we must choose to believe to be saved?

**John 15:18-19** - *If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world would love its own. Yet because you are not of the world, but **I chose you** out of the world, therefore the world hates you.*

It defies all laws of logic and reasoning to suggest Jesus choosing us in the manner defined in John 15:16-19 occurred **after** we used our 'free will' to choose Him. Are you saying we must choose to believe, and then Jesus says, "You did not choose me, I chose you?"

**2 Corinthians 3:3-5** - *Clearly you are an epistle of Christ, ministered by us, **written not with ink but by the Spirit of the living God**, not on tablets of stone but on tablets of flesh, that is, of the heart. And we have such trust through Christ toward God. **Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God.***

**Written on human hearts by the Spirit;** this is how they came to believe. We can't and don't manage the ministry of the Spirit. (In ourselves or others.) Faith/belief is an experience God gives us; not a decision we make.

**John 6:44** - *Do not murmur among yourselves. **No one can come to Me unless the Father who sent Me draws him, and I will raise him up at the last day.***

**Matthew 4:17** - ***Repent** for the kingdom of heaven is at hand.*

This text doesn't speak directly to how faith comes, but the church has abused the word repent; therefore, it's critical we define it correctly. Repent is made up of 2 Greek words: **meta**, which means change after being with, and **noeo**, meaning think. Therefore, repent means to think differently **after being with** (God.) Romans 2:4 tells us God's kindness leads us to repentance, which further establishes the true meaning of repent. **If a revelation of His goodness leads to repentance, and it does, then our repentance is an effect, not a cause.** Acts 5:31 and Acts 11:18 both tell us **God gives repentance**, which contradicts the teaching that states we must choose to repent. I've heard Christians explain the word repent my whole life and have NEVER heard anyone include the idea of "after being with," even though it's the literal Greek definition of the word. (Telling!) Surely we can agree the insight contained in the phrase "**after being with God**" is a significant omission in defining repentance.

**Luke 1:14** - John the Baptist was filled with the Holy Spirit from his mother's womb.

**Luke 1:41** - John's Mother Elizabeth was filled with the Holy Spirit when she met Mary.

Did John or Elizabeth choose to accept/believe in Jesus before being filled with the Spirit? Could John and Elizabeth have rejected the giving of the Holy Spirit? Of course not. Are there different rules for different people under Gods administration? Not a chance! (Sorry Calvinists.)

**John 12:37** - *But although He had done so many signs before them, they did not believe in Him, that the word of Isaiah the prophet might be fulfilled, which he spoke:*

*“Lord, who has believed our report?*

*And to whom has the arm of the Lord been revealed?” Therefore they could not believe, because Isaiah said again:*

*“He has blinded their eyes and hardened their hearts,*

*Lest they should see with their eyes,*

*Lest they should understand with their hearts and turn,*

*So that I should heal them.” These things Isaiah said when he saw His glory and spoke of Him.*

They could not believe, because God blinded their eyes and hardened their hearts but, they still must choose to believe or else suffer torment forever? Do you hear yourself?

**John 15:5** - *I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; **for without Me you can do nothing.***

Without Me you can do nothing **after you choose** to have faith in Me? Of course not! Jesus is the author of faith. (Hebrews 12:2)

Faith is a fruit **of the Spirit**. (Gal 5:22) Therefore, His Life alone produces faith (fruit) which shows up on the branch. The branch doesn't choose to bear fruit, and the branch doesn't choose to become a branch. Branches form as a result of life in the vine. **No vine equals no branch, thus why Jesus said, "without Me you can do nothing," and that includes having faith.**

**Colossians 1:12** - *giving thanks to the Father **who has qualified us** to be partakers of the inheritance of the saints in the light. He has delivered us from the power of darkness and transferred us into the kingdom of the Son of His love, in whom we have redemption through His blood, the remission of sins.*

Being qualified, deliverance, redemption, remission of sins - are not the result of our faith, **our faith is the result of hearing that these things are ours and everyone's.**

**Jude 1:3** - *I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all **delivered** to the saints.*

Again, God didn't provide the option to believe; He delivered faith itself. As always, God is the cause of our experience, not us.



**Matthew 11:27** - *All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, **and the one to whom the Son wills to reveal Him.***

Does the Son reveal the Father to only those who, of their own free will, choose to believe in Him? **Have you noticed the absence of this concept in all the texts?**

## **Romans**

**1:5-6** - ***Through Him** we have received grace and apostleship for obedience (under hearing) to the faith among all nations for His name, among whom you also are the called of Jesus Christ.*

Obedience means **under hearing** in the original Greek. The above verse is telling us that God has given us faith. **Because of Him, because of His grace and appointment, we are under His persuasion.** We have received grace and apostleship to be **under hearing Him, and this position of under hearing Him is where we are persuaded; it's how faith comes.**

**4:16** - *Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law but also to those who are of the faith of Abraham.*

If we must exercise free will and choose to believe, then Paul would never have written this text. Gods grace is the cause, and faith is the effect. **The promise comes by faith so that it may be by grace. Not, the promise**

**comes by faith so that it may be by your decision to believe.**

**10:8-9** - *But what does it (faith) say? "The spoken word is near you, in your mouth and in your heart" (that is, the spoken word of faith which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.*

Faith to confess and believe in your heart came from where?

How did it get near you?

How did it get in your mouth and your heart?

What came first, your confession or the spoken word of God in your mouth and heart?

Verse 9 tells us, "if you confess with your mouth the Lord Jesus, and believe in your heart that God has raised Him from the dead, you will be saved." It's important to note the word confess in the Greek means to say the same thing, therefore, a better translation would be, "if **you say the same thing you heard from God**, Jesus is Lord, and believe in your heart God raised Him from the dead, you will be saved." **We're repeating (effect) what GOD said to us (cause); we're saying the same thing we heard Him say!** The pre-condition for faith/believing is God speaking and enabling us to hear Him, not our decision, which leads perfectly into Romans 10:17.

**10:17** - *So then **faith comes by hearing**, and hearing by the (spoken) word of Christ.*

When God speaks, and gives you ears to hear, faith comes. It's not complicated. We play no causal role. **You Had Nothing To Do With It.**

**10:20** - *But Isaiah is very bold and says: "**I was found by those who did not seek Me; I was made manifest to those who did not ask for Me.**"*

Your experience of God depends on Him, not you.

**Chapter 9** - This is one of the most intriguing chapters in the NT. It's difficult to interpret, but it makes one thing abundantly clear, **whatever mans experience of God is, it's NOT the result of using his "free will" to choose it.** For example:

**:10-11** - *...when Rebecca also had conceived by one man, even by our father Isaac (**for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls**) it was said to her, the older shall serve the younger.*

**:16** - *So then **it is not of him who wills, nor of him who runs, but of God who shows mercy.***

The context here is Paul clarifying who Israel is. He tells us Israel are not children of Abraham because of human lineage but because of Gods promise. Speaking to this further Paul writes verse 16 to tell **us it's not our will or efforts that make us children of God. "It's not of him who wills..." is in direct contrast with "it's up to us to choose from our free will."** The NT tells us we're Gods children solely because of His promise to make us children (Galatians 4:28), and this contradicts the belief we must do something (use our will) to become children.

**11:32 - *For God has bound all to disobedience, that He might have mercy on all.***

Using the word disobedience here and elsewhere might be the worst translation in the entire NT, which is why I used the word unbelief when previously quoting this Scripture in Chapters 1 and 2. In Romans 11:30-32, the word disobedience appears four times, twice as a noun and twice as a verb. In the two noun instances, the Greek word is *apeitheia*. *Apeitheia* is made up of two Greek words, **A** which means Not and **peitho**, which means persuaded. In the two verb instances, the Greek word is *apeitheo*, and means refuse to be persuaded. In essence, both words mean **not persuaded**, and are the **opposite of the word faith (persuasion), which is why unbelief is a much better translation**. If I told you God bound all to disobedience, would you conclude I meant God bound all to not being persuaded? (As was earlier stated in Romans 10:8-9) **And if God bound all to unbelief (not persuaded), wouldn't it be contradictory and unjust for Him to require us to "choose to believe?"** (Even more nonsensical would be

people going to hell for the unbelief God subjected them to.)

**Note:** Keep this in mind every time you see the word disobedience in the NT. It does not mean disobedience the way we understand it today.

**16:25-27** - *Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience (under hearing) to the faith.*

Paul wraps up the book of Romans by unequivocally stating that being under the hearing of faith (persuasion) is according to His commandment. God doesn't command us to "obey" the faith. **His command is for us to be under hearing His persuasion. Salvation comes from God, not obedience to God. He's the cause, not us.** (Human nature reverses the order, and much of today's Christian/Catholic dogma is inspired by human nature.)

## **1 Corinthians**

**1:29-32** - *That no flesh should boast in His presence. **Because of Him** you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption— that, as it is written, "He who boasts, let him boast in the Lord."*

**How did we end up in Christ Jesus? Because of Him or because you chose to believe? They're not the same thing!**

*2:7-12 - But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory. But as it is written: "Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him." But **God has revealed them to us through His Spirit.** For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. :14 - **But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.***

According to Christian teaching, natural man must decide to accept or reject Christ **before** he receives the Spirit. Verse 14, "**But the natural man does not receive the things of the Spirit of God, they are foolishness to him nor can he know them.**" I trust the contradiction (yet again) is apparent.

**12:7-11** - *But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, **to another faith by***

***the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually as He wills.***

How does faith come, and according to whose will?

## **2 Corinthians**

***4:6 - For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.***

Who initiated this shining into our hearts? God or us? The text tells us God speaks (cause), and light removes darkness (effect.) "For you were once darkness, but now you are light in the Lord." (Ephesians 5:8)

## **Galatians**

***3:2-3 - This only I want to learn from you: Did you receive the Spirit by the works of the law, or by believing what you heard? Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?***

***3:23-25 - But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed.***

Faith revealed by Who? **God revealing faith to man equals man having faith. There's no "man has to decide to accept or reject" phase.** Faith cannot come and not be there. When faith comes, it's there. I can't show up at your door and not be there, and when I show up at your door, you don't hesitate and ponder about whether to accept or reject that I'm there. When I come, I'm there, and in the same sense when faith comes, it's there. Faith comes from God. **It's not a choice of our will.**

## **Ephesians**

**1:3-6** - *Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as **He chose us in Him before the foundation of the world**, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, **by which He made us accepted in the Beloved.***

**God accepted us in the Beloved (Jesus) because of His freely given favor.** The expression of His grace occurred at the cross before we were born. In one sense, as other texts tell us, it happened before the foundation of the world; before anyone had done anything good or bad. (Romans 9:11) Upon hearing this truth, faith (persuasion) from God comes. **Our faith doesn't result in God's acceptance; our faith is the result of hearing He accepted us. How can something only be true if we believe it, when it already happened?**



**4:20-21** - *But you have not so learned Christ if indeed **you have heard Him and have been taught by Him**, as the truth is in Jesus.*

How did they “learn Christ?” Was it not due to hearing Him and being taught by Him? How does faith come? It comes by **hearing Him**. (Romans 10:17)

## **1 Thessalonians**

**1:2-5** - *We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith, labor of love, and patience of hope in our Lord Jesus Christ in the sight of our God and Father, **knowing, beloved brethren, your election by God. For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance...***

When they were unbelievers, the good news came to them in power, in the Holy Spirit, and with much assurance. Beyond any shadow of a doubt, this was my experience when I was sixteen, but we all know empirically, it's not the experience of most people, and never has been. So, Who decides if and when the message comes with power, the Holy Spirit, and much assurance? The speaker, the hearer, or God? God, of course. Therefore, when the good news comes with much assurance, it's because God determined it would. (According to His will and timing.) **He's the cause, faith is the effect; we play no causal role.**

**1:8** - *For they themselves declare concerning us what manner of entry we had to you, and how **you turned to***

*God from idols to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus who delivers us from the wrath to come.*

The Greek word translated turned means to turn **as the result of contact. They turned to God, after contact with God, initiated by God.**

**2:13-15** - *But we are obligated to give thanks to God always for you, brethren beloved by the Lord, **because God from the beginning chose you for salvation through sanctification (set apart) by the Spirit and belief in the truth,** to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.*

God chose them for salvation **and belief in the truth. God chose** for them to believe. God choosing, and requiring man to choose is a contradiction.

## **2 Timothy**

**2:24** - *And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition, **if God perhaps will grant them repentance, so that they may know the truth,** and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will.*

As I detailed earlier in the chapter, the Greek word translated repent means **change after being with.** When we repent or turn to the Lord, it's because of contact with God, initiated by God. How many times have you heard a preacher tell unbelievers and

believers, for that matter, they need to repent? (The implication being it's their responsibility, and they'll remain in God's doghouse until they do.) Have you ever heard anyone teach (the fact) only God can give us the ability to repent?" **Is it possible to reconcile the reality that only God gives repentance, and the teaching of Christianity that states those who don't repent will suffer forever? (Hint: No.)**

## **1 Peter**

**1:20-21** - *He indeed was foreordained before the foundation of the world but was manifest in these last times for you **who through Him believe in God**, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.*

"Who **through Him, believe in God.**" Yet another point-blank declaration of how faith comes.

## **Matthew**

**13:11-17** - *He answered and said to them, "**Because it has been given to you** to know the mysteries of the kingdom of heaven, **but to them it has not been given.** For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. And in them the prophecy of Isaiah is fulfilled, which says:*

*'Hearing you will hear and shall not understand,*

*And seeing you will see and not perceive;  
For the hearts of this people have grown dull.  
Their ears are hard of hearing,  
And their eyes they have closed,  
Lest they should see with their eyes and hear with their  
ears,  
Lest they should understand with their hearts and turn,  
So that I should heal them.' But blessed are your eyes for  
they see, and your ears for they hear; for assuredly, I say  
to you that many prophets and righteous men desired to  
see what you see, and did not see it, and to hear what you  
hear, and did not hear it.*

Who determines whether a person can see or hear from God? Us or God? To inform us how one is enabled to hear and understand is the whole point of these words from Jesus. He's not saying only some are enabled to see, and the rest remain blind and suffer forever. He's telling us the experience of hearing Him and perceiving Him (faith) can only come from Him. Understanding (by grace) that seeing and hearing can only come from God leads to knowing everyone will eventually see and hear from God. Otherwise, Jesus is saying God chooses not to reveal Himself to some, leaving them to suffer torment forever. Please think this through folks.

## **Mark**

**4:11** - *"To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables, so that*

*‘Seeing they may see and not perceive,  
And hearing they may hear and not understand;  
Lest they should turn,  
And their sins be forgiven them.’”*

## **Luke**

**9:44** - *But while everyone marveled at all the things which Jesus did, He said to His disciples, “Let these words sink down into your ears, for the Son of Man is about to be betrayed into the hands of men.” But they did not understand this saying, **and it was hidden from them so that they did not perceive it**; and they were afraid to ask Him about this saying.*

Here Jesus says, “let these words sink down into your ears,” which suggests, according to our reasoning, they’re capable of understanding them. Then we’re told they didn’t understand **because it was hidden from them**. So, why did Jesus say “Let these words sink down into your ears?” We may or may not come up with the answer, but one thing is sure, whether they understood or not was God’s decision, not theirs. **Hearing and understanding come from God independent of any action or choice on our part, and faith comes by hearing.**

**10:22** - *All things have been delivered to Me by My Father, and no one knows who the Son is except the*

*Father, and who the Father is except the Son, **and the one to whom the Son wills to reveal Him.***

Who decides who gets to know the Father and when? Us or Jesus?

**24:25** - *And He opened their understanding, that they might comprehend the Scriptures.*

Who opens our understanding? **Does it make any sense for a person to be punished forever for not understanding?**

**John**

**6:63** - *It is the Spirit who gives life, the flesh (human nature) profits nothing.*

**Faith does not, and cannot, come from human nature; it can only come from the Spirit of God.** It's impossible for human nature to produce faith! Some will say, "yes faith comes from the Spirit, but then people must choose to receive it." Please tell me you see through the absurdity of this nonsensical belief which has no basis in the NT.

**6:63-65** - *It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life. But there are some of you who do not believe."* For Jesus knew from the beginning who they were who did not believe, and who would betray Him. And He said, "Therefore I have said to you that **no one can come to Me unless it has been granted to him by My Father.**"

**No one can come (belief) to Jesus unless God grants it.**

**8:43** - *Why do you not understand My speech? Because **you are not able to listen** (hear) to My word. **You are of your father the devil**, and the desires of your father you want to do.*

(Are you able to connect the above verse to the content of this Chapter?)

**17:6-8** - *I have manifested Your name to the men **whom You have given Me** out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; **and they have believed that You sent Me.***

“I have manifested your name to them...and they have believed that you sent me.” **Revelation from God, according to His will and timing, ALWAYS precedes faith. His revelation is the cause; our faith is the effect.**

Why don't people believe or understand? Because God hasn't enabled them to yet. He will enable awareness and understanding, (in this life or after death), just as He did for you. (Or do you still think you had a causal part to play in hearing from Him?)

(Note: Scripture tells us the awareness of truth can and will occur after death. (1 Peter 3:19, 1 Peter 4:6) 1 Corinthians 13:12 reads, "Now we see obscurely in a metal sheet mirror, then we shall see face to face." The word translated obscurely is the Greek word that gave us the English word enigma. The insight and awareness we have now are enigmatic relative to what's to come. Any honest seeker of truth will say Amen to that.)

## **Acts**

**11:18** - *When they heard these things they became silent; and they glorified God, saying, "Then **God has also granted to the Gentiles repentance to life.**"*

Remember, repentance means to **think differently after being with God**. For the final time, I'll ask, who controls when and how the presence/awareness of God appears to us?

**When and how God shows up is determined by God, not you and me, and when God shows up, faith comes.**

**Jesus, and Jesus alone, is the author and completer of our faith.**

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