

Gulf Coast Radio Bible Class
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TRUE GRACE VERSUS FALSE GRACE
Part 2

False Grace Declares The Church Is Saved From Tribulation; Whereas True Grace Declares We Are Saved From Wrath, But Not Tribulation

For years I have heard many preachers thunder from the pulpit that church age saints will not suffer tribulation. If you say they will, they will brand you a heretic. But what saith the scriptures?

In 1 Thessalonians 5:9 Paul wrote: ***For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.*** This is the verse many people use to prove the church will not suffer tribulation. But compare it with 1 Thessalonians 3:2-3 where Paul also wrote: ***And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.***

These verses plainly say God has appointed us to tribulation and the Thessalonians suffered it. Does this contradict what Paul said in chapter 5:9? No. In chapter 5:9 he did not say God has not appointed us to tribulation, he said *wrath*. And in chapter 3:2-3 he did not say God appointed us to wrath, he said *tribulation*. These are two different issues. In 1 and 2 Thessalonians Paul separates wrath and tribulation and he makes it clear no saint will suffer wrath, but all saints will suffer tribulation.

The Wrath We Are Saved From

In 1 Thessalonians 1:10 he calls it **the wrath to come**.

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

In 1 Thessalonians 5:3 he calls it **sudden destruction**.

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

How Paul Describes The Wrath We Are Saved From
2 Thessalonians 1

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

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

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

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

This is the *wrath to come* of 1 Thessalonians 1:10 we are delivered from.

This is the *sudden destruction* that will come on the lost in 1 Thessalonians 5:3.

This is the *wrath we are not appointed* unto in 1 Thessalonians 5:9.

The *wrath* no saint will suffer is **the wrath of God**. The *wrath* we are saved from is the *wrath* God will pour out on the lost when Jesus Christ comes with his mighty angels in flaming fire to take vengeance on them that know not God and that obey not gospel of our Lord Jesus Christ. This *wrath* is described as everlasting punishment and destruction. And to show us the saints will not suffer this *wrath*, he says in verse 7 the saints will rest and be glorified in verse 10, in that day.

The Tribulation We Are Not Saved From

In 1 Thessalonians 2:14-15 Paul wrote: ***For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:***

Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

In 2 Thessalonians 1:4 he wrote: ***So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:***

Even though the Thessalonians were not appointed to suffer *wrath*, they suffered tribulation and persecution for their faith in Christ. Being saved from *wrath* did not exempt them or us from tribulation.

Tribulation and Persecution According to Jesus Christ

What Jesus Christ said about tribulation and persecution should set our minds straight about this issue forever. He makes it clear that tribulation and persecution is the lot of all believers who follow him.

John 15

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

In these verses, Jesus said his servants should not expect better treatment than he their Master. He is the Master and we are his servants and servants can expect the same treatment and even worse as their Master. And our Master said; *If they have persecuted, me they will also persecute you*. Throughout his life Jesus Christ suffered tribulation at the hands of ungodly men. His life was in constant peril. He was persecuted by the religious leaders of his day. Many attempts were made to kill him during his life. At the end of his life, he suffered great tribulation when he was arrested, tried, falsely accused and crucified on the cross. And in John 15:20, he plainly says the

servant is not greater than his master and if they persecuted him, they will persecute you. Living under grace does not exempt anyone from suffering tribulation. If you want to know what God will allow to happen to his people under grace take a look at the life and death of Christ. God will allow you to suffer the same tribulation and great tribulation as his Son. As a matter of fact, if you go through life without someone trying to kill you and being crucified you are doing better than Christ your Master!

Suffering and tribulation has been the lot of all believers throughout the Bible.

In the Old Testament, God's people suffered tribulation and great tribulation.

Hebrews 11:34-38 says the Old Testament saints had: ***trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:***

They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

Old Testament saints were not exempt from persecution and tribulation and neither are New Testament saints like us who live under grace.

In John 16:33 Jesus said: ***These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*** Jesus did not promise his followers peace and prosperity in the world. He promised them tribulation. But he also promised to give us peace in the midst of our tribulation.

In Acts 14:22 it says concerning Paul: ***Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.***

Between now and the coming kingdom of God, Paul the apostle of grace said we will suffer much tribulation. Paul never said grace exempted him or us from tribulation.

In 2 Timothy 3:12 he also wrote: ***Yea, and all that will live godly in Christ Jesus shall suffer persecution.***

Many Christians have the idea that if they live godly they will be rewarded and blessed. But in this world, godly living is rewarded with persecution.

In Romans 8:35 Paul writing to the church under grace said: ***Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?***

If the church under grace cannot suffer tribulation, distress, persecution, famine, nakedness, peril or sword, these verses are meaningless. The fact is, the church has suffered these things in the past; read John Foxes book of Martyrs. The church is suffering these things now; read the Voice of the Martyrs magazine. The church will suffer these things in the future.

Tribulation and Persecution According to Peter

1 Peter 3

13 And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

1 Peter 4

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

What Peter wrote about the tribulations and sufferings of the saints was based upon what Christ said in John 15:19-21. Even though Peter was a minister of the manifold grace of God (1 Peter 4:10) and told us to grow in grace (2 Peter 3:18) he did not believe grace exempted him from suffering tribulation.

The Old Testament prophets and saints, Jesus Christ and all of the New Testament apostles were persecuted and suffered tribulation and death at the hands of ungodly men. Yet, in spite these undeniable facts there are people today who still insist the church will not suffer tribulation. One said: *"the church is the bride of Christ and Christ would not allow his bride to suffer such things as tribulation and persecution"*.

People who say and teach this are in effect saying they are better than Christ their Master. Jesus said the servant is not greater than his master, but these people think they are better. Even though the master said the servants will suffer persecution and tribulation as he did, these people deny it and say the church is exempt from tribulation.

Don't be deceived; the true grace of God teaches us all believers will suffer tribulation between now and Christ's coming, but one thing no believer will suffer is the wrath of God. The wrath we are saved from is defined by Paul in 2 Thessalonians 1:7-9 as the wrath God will pour out on the lost when Jesus comes in flaming fire with his angels to take vengeance on the lost.

False Grace Declares The Grace Of God Is Earned. The True Grace Of God Declares The Grace Of God Is Free

There are many churches that preach about the grace and mercy of God today, but some of them put a price tag on grace and mercy. I heard a false teacher a few years ago say; *there are people who accuse me of not preaching salvation by grace. He said; I believe in grace and I preach salvation by grace but "you got to work at it."* According to him grace and salvation are gained by the works you do in this life. According to *him* "you got to work at it" to gain the grace and favor of God.

Any man or church that preaches salvation by works is putting a price tag on grace. For example; those who preach salvation by taking the sacraments and keeping the commandments is putting a price tag on grace. Those who preach salvation by water baptism and quote; *living a good life* are putting a price tag on grace. Also, those who preach living a good life and keeping the commandments is necessary to stay saved are putting a price tag on grace. Any preacher or church that teaches you get saved by works and are kept saved by works is putting a price tag on grace.

The true grace of God declares both grace and salvation is a gift. In Ephesians 2:8-9 Paul wrote: **For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.**

Salvation today is the gift of God and being a gift means it's free. The reason it's free is because it is by grace. Grace is the unmerited and unearned blessing and favor of God bestowed upon sinners. It's God giving you something you did not earn nor deserve. That's the true definition of grace. If you did not earn nor deserve it, that means it is free. Salvation is the free gift of God because it is by grace. Grace is what makes it free. I might add that we are also saved by the mercy of God which is akin to grace. In Titus 3:5 Paul wrote: ***Not by works of righteousness which we have done, but according to his mercy he saved us.***

There is a difference between mercy and grace: Grace is God giving you something like salvation you did not earn nor deserve. Mercy is God withholding something from you that you have earned and deserve: his wrath. Because we have broken all of God's laws and commandments we deserve to suffer the wrath of God, but God saved us instead: that's mercy. But both mercy and grace are gifts and gifts are free and because salvation is by grace, salvation is the gift of God.

In Romans 11:5-6 Paul wrote: ***Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.***

According to these verses grace and works are two opposing principles of election and salvation. Today, no one is saved by grace and works at the same time. If salvation is by works, it is not by grace. If salvation is by grace, it is not by works. When it comes to salvation today; works cancels grace and grace cancels works.

*Salvation by works gives men something to do to be saved such as; taking the sacraments, keeping the commandments and quote; "living a good life".

Salvation by grace gives men something to believe to be saved such as the gospel of grace.

*In a works system of salvation, the man is the one who does the works.

In salvation by grace, the works are done by Jesus Christ in behalf of the man who believes the gospel.

*In works salvation, men gain salvation by their own works and self efforts.

In salvation by grace, men are saved by the works and efforts of Jesus Christ.

*In works salvation, men are required to keep and maintain their salvation by their works and self efforts.

In salvation by grace, Jesus Christ keeps and maintains the salvation of those who believe on him.

*In works salvation, a man is saved so long as he works and maintains his salvation till the end.

In salvation by grace, Jesus Christ secures all those who believe on him to the end.

*In works salvation, no one can really know if they are saved or not, until the end of their life.

In salvation by grace, all who believe can and should know they are saved now.

*In works salvation, men can never rest from their works.

In salvation by grace, men rest from their works the moment they believe.

*In works salvation, men do not trust Jesus Christ alone to save them and keep them saved.

In grace salvation, men trust Christ alone to save and keep them saved.

Grace and Hyper Dispensationalism

In this section of this booklet we will examine some of the false doctrines hyper dispensationalists teach about the grace of God. In 2 Timothy 2:15 we are told to rightly divide the word of truth. God divides certain things in the Bible and a Christian who makes the divisions God makes is sometimes called a "dispensationalist". If you divide law from grace or the New Testament from the Old you are considered a "dispensationalist".

Hyper dispensationalists divide the word the word of truth, but they make divisions in the Bible God does not make. For example; they divide and separate Paul off from the other New Testament Apostles and the Old Testament Prophets. They say Paul received no doctrines from the other apostles or prophets and he did not preach what they preached or wrote.

Some even say they do not follow or preach what Christ preached in the Four Gospels. The Four Gospels are off limits to the church according to many hyper dispensationalists. To hear them speak you would get the idea there are two Christs; the "earthly Christ" in the Four Gospels and another "heavenly Christ" in the epistles of Paul. They insist they do not follow or preach what the "earthly Christ", as they call him, preached on earth in the Four Gospels.

They say the only books in the Bible for the church are Paul's epistles. Some even divide Paul's early epistles from his latter epistles he wrote in prison. In other words, they say the only books for the church today are Paul's so called prison epistles: Ephesians, Philippians and Colossians.

Many of you have probably never heard of these things. This may be new to you, but there are many today who call themselves dispensationalists, when in fact, they promote the doctrines of hyper dispensationalism. There may be some of you who

believe the doctrines of hyper dispensationalism and you may not even be aware of it. In this section of this book, you will get an idea of some of the false doctrines these people teach about the grace of God. The irony is that they think they are the great defenders of grace, when in fact they are some of its worst enemies. The grace they preach is a false grace.

False Grace Teaches Peter And Paul Preached Two Different Gospels, Whereas The True Grace Of God Declares They Preached The Same Gospel

In Galatians 2, is recorded a meeting that took place in Jerusalem between the apostles concerning gentile salvation. In this meeting, Paul and the other apostles reached an agreement among themselves about this issue. It says: ***But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.***

For years, I have heard people who call themselves dispensationalists use these verses to prove Peter and Paul preached two different gospels. They say the gospel of the circumcision preached by Peter was different from the gospel of the uncircumcision preached by Paul. They say when Peter preached the gospel of the circumcision he preached works for salvation, but when Paul preached the gospel of the uncircumcision he preached salvation by grace without works. Is this true? Are these two different and opposing gospels? Did God send Peter and the other apostles to preach a gospel different from Paul's and did God send them to preach salvation by works and send Paul to preach salvation by grace at the same time? This is what hyper dispensationalists would have us to believe.

But what saith the scriptures? The correct way to interpret these verses or any verse of scripture is by carefully noticing what goes before them and after them. In the previous chapter, Paul wrote many things about the gospel he preached. In chapter one he put a warning label on his gospel. What was the warning? In Galatians 1:8-9 he warned: ***But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.***

Twice in these verses Paul gives a warning to those who preach a gospel different from his. He said God will curse those who do. He said if any man or even an angel from heaven preaches a gospel different from his, he is accursed of God. When Paul said "any man" he meant EVERY MAN without exception and distinction, including the other apostles. You can debate all you want about what Peter preached before Paul's conversion, but it is heresy to say he preached a gospel different from Paul's after his conversion in Acts 9. If he did, God would have cursed him according to Galatians 1:8-9.

If God will curse any man who preaches a gospel different from Paul's, do you think Paul would shake hands with and bless men who were preaching a gospel different from his! If this is true, Paul was insane. But yet, hyper dispensationalists would have us to believe Paul in Galatians 2 shook hands and blessed men whom he just asked God to curse in Galatians 1!!

After this meeting between the apostles in Jerusalem recorded in Galatians 2:1-10 there was another meeting between Paul and Peter in Antioch. In this meeting, a confrontation between Peter and Paul took place over the issue of the gospel.

Galatians 2

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We (Peter and Paul) who are Jews by nature, and not sinners of the Gentiles,

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

In this confrontation between Peter and Paul in Antioch, Paul rebukes Peter and the other Jews for not walking uprightly according to the truth of his gospel. How could Paul rebuke Peter for not walking uprightly according to his gospel if he was not sent to preach it? It would not make any sense for Paul to rebuke Peter for not obeying his gospel if he was not sent to preach it. The fact is, they both preached the same gospel and Paul was right in rebuking Peter for not obeying it.

They both preached salvation by grace.

In Acts 15:11 Peter said: ***But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.***

In Ephesians 2:8-9 Paul said: ***For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.***

They both preached the cross for salvation

In 1 Cor. 15:3-4 Paul said: ***For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures.***

In 1 Peter 1:18-19 he wrote: ***Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by***

tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.

In 1 Peter 3:18 he said: ***For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:***

It is obvious from these verses Peter and Paul preached the same gospel, but when Peter preached the gospel to the Jews it was called the gospel of the circumcision for the simple reason it was a promise God made to the circumcision in the Old Testament. Read Isaiah 53 and you will see God promised the circumcision a Savior who would die and shed his blood for their sins. It is truly the gospel of the circumcision for it given to them by promise in the Prophets!

When Paul preached the gospel to the gentiles it was known as the gospel of the uncircumcision, because under his ministry uncircumcised gentiles were also saved by the death and shed blood of Christ without becoming Jewish proselytes or keeping the law or works of any kind. In other words, Paul took the promise God originally made to the circumcision in Isaiah 53 and offered it to uncircumcised gentiles and told them, they did not have to become Jewish proselytes to claim it.

When you consider the curse of Galatians 1 on those who preach a gospel different from Paul's and Paul's rebuke of Peter in Antioch for not obeying it, it is obvious the gospel of circumcision and uncircumcision have the same message. The message is the same; they both preached the cross and grace for salvation. It's the audience that is different.

Also in Galatians 2:16 Paul plainly says both he and Peter were justified by faith and not by works. He said: ***Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we (Peter and Paul) have believed in Jesus Christ, that we (Peter and Paul) might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.***

In these verses Paul is speaking directly to Peter and reminding him that they were both justified by faith, without the works of the law. If Peter was justified by faith without the works of the law, this means;

- (1) The gospel of the circumcision he preached is not a gospel of works.
- (2) Peter and Paul did not preach opposing gospels.
- (3) The gospel of circumcision and uncircumcision has the same message.

The true grace of God teaches us God did not send Peter and Paul to preach two different and opposing gospels under grace. There is one gospel under grace and both Peter and Paul preached it. And anyone who says they preached different gospels is preaching the false grace Jude warned about in Jude 1:4. Also any man who preaches salvation by works under grace is accursed of God according to Paul in Galatians 1.

False Grace Declares The Church Has No Claim To The Promises God Made To Israel In The Old Testament, Whereas The True Grace Of God Declares The Church Partakes Of Them

The two major tenets of hyper dispensationalism are:

(1) Doctrine for the Church is not found in the Old Testament and if you base Church doctrine on the Old Testament they will accuse you of wrongly dividing the word of truth.

(2) The church has no claim to the promises God made to Israel in the Old Testament.

One hyper dispensationalist writer says: *While as the Word of God, prophecy is fully important as any other part of the Scripture, it deals directly with Israel and the nations, not with the body of Christ.* What this writer is saying is church doctrine cannot be based upon what the Prophets wrote and the church cannot claim any promise found in the Old Testament Prophets.

C.I. Scofield who wrote the Scofield Bible says: *That in Paul's writings **alone** is found the doctrine, position, walk and destiny of the church.*

The statements of these men are the general consensus of most hyper dispensationalists. If this is true, Paul was guilty of wrongly dividing the word of truth for he violated both premises. He based many Church doctrines on the Old Testament scriptures and he claimed many promises originally made to Israel in the Old Testament.

In Romans 15:26-27 he wrote: ***For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.***

These verses say gentiles are debtors to the Jews. Why are we debtors to them? Because we have been made partakers of their spiritual things. Their spiritual things are the spiritual promises God made to them throughout the Old Testament prophets. We now partake of their promises and this is why we are debtors to them. Their promises are now ours.

How Gentiles became partakers of Israel's promises

In Romans 11:16-18 Paul shows us how. ***For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.***

Paul uses the metaphor of an olive tree to show us gentiles how we became partakers of Israel's spiritual things. In this metaphor, the tree has three types of branches. (1) The branches that were broken off. (2) The branches that remained in the tree. (3) The wild olive branches grafted into the tree in the place of the natural branches broken off.

The branches broken off were the unbelieving Jews. The branches who remained in the tree and were never broken off are the Jews who believed on Christ who Paul calls the election of grace in Romans 11:5 and the Israel of God in Galatians 6:16. The wild olive branches grafted into the tree in the place of the unbelieving Jews broken off are gentile believers like us. Being grafted into the good olive tree we became partakers of the root and fatness of the tree along with the Jews who remained in the tree. The root of the tree is Abraham (Romans 4:11-12) and the fatness is the spiritual promises God made to the seed of Abraham in Romans 15:27.

Another reason gentile believers like us have become partakers of the spiritual blessings and promises God made to Abraham's seed is found in Galatians 3:29 which

says: ***And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*** Gentile believers in Christ are now counted as Abraham's seed and being his seed we became heirs to the promise and promises God made to his seed.

Their Promises We Partake Of

**The Gospel of Christ
Christ living in us and we in him
Hope of resurrection
God our Father
Inheritance in the Kingdom of God
The indwelling Spirit of God
Justification by faith
Righteousness by faith
Citizenship in the heavenly city New Jerusalem
Freedom from the law
A New nature
A New Birth
A divine Great High Priest
All sufficient, once for all sacrifice for sin
A divine heavenly mediator
An eternal heavenly intercessor
A heavenly hope
A heavenly temple
A divine mercy seat and propitiation
A divine spiritual altar
Divine Spiritual understanding
Eternal salvation
Eternal redemption
A heavenly calling
A throne of mercy and grace
Reconciliation for sin
Spiritual blessings
Heavenly citizenship
Peace of God
The grace of God
Adoption as children
Habitation of God
Light and salvation
Spiritual circumcision**

All of these promises have two things in common. (1) They are all church blessings we now enjoy. (2) They were all originally promised to Israel in the Old Testament. This is why Paul quotes the Old Testament nearly 200 times in his epistles and why he based church doctrine on the scriptures of the Prophets.

According to Romans 15:8 Jesus Christ confirmed and preached these promises while

on earth to the Jews to whom they were originally promised.

According to Hebrews 2:1-4 the 12 apostles confirmed the same promises to the Jews in their ministry. Their ministry was mainly to the Jews who first believed on Christ, who lived around Judea and Jerusalem.

Paul confirmed the same promises in his ministry, but he confirmed and preached them to the gentiles in all the world. Paul confirmed and preached the promises God originally made with the Jews, to gentiles who had no claim to them in time past being aliens from the commonwealth of Israel. See Ephesians 2:12-13, Ephesians 3:6.

The great mystery Paul revealed is gentiles can receive them by faith alone without circumcision, keeping the law or works of any kind. Gentiles like us receive these promises by grace, whereas the Jews by covenant.

We can thank God he made us gentiles partakers of Israel's spiritual things, for if it were not for their promises, gentiles like us would have none of our own. Think about this the next time you preach the gospel, justification by faith, righteousness by faith, the indwelling Spirit of God and our inheritance in the kingdom of God.

False Grace Declares The Kingdom Belongs To Israel Only, Whereas The True Grace Of God Declares The Church Has An Inheritance In The Kingdom Just Like Israel

It's an undeniable fact the Kingdom of God and all of its promises and blessings were promised to Israel throughout the Old Testament and in the Four Gospels. God gave the Kingdom of God to Israel as an inheritance. He promised them eternal life in the Kingdom of God and he also promised the ones who served him and suffered for him during their life time that they would also reign with him forever in the Kingdom of God.

The Promises of the Kingdom Of God

The Kingdom of God is a literal, physical, visible earthly kingdom. The Kingdom of God is one of the greatest promises in the Bible for it meets every need of man. The Kingdom of God will solve every problem men have politically, environmentally, spiritually, religiously, physically, morally, and economically. You name the problem the Kingdom of God will solve it.

In the Kingdom of God the bodies of the saints will be changed and made like unto Christ's glorified body.

1 Cor.15:49-56

In the Kingdom of God, God's throne will be on the earth. Psa:132:11, Jer.23:5, Isa.42:4, Rev.21:3

The government of His Kingdom will be a theocracy. God himself will reign in the person of Christ. Isa.9:6-7

In the Kingdom of God, his government will be pure and free from corruption. Isa.11:4, 61:11, Jer.23:5

In the Kingdom of God, war and crime will cease. Isa.2:4, Isa.9:6-7, Micah 4:3

In God's Kingdom, the Devil will be vanquished from heaven and earth. Rev.20:1-5, Rev.20:10

In the Kingdom of God, the creation and environment will be regenerated. Isa.35:1-7, 51:3, Matt.19:28

In the Kingdom of God, the earth will become like the Garden of Eden. - Isa:51:3:

In the Kingdom of God, all physical infirmities and sickness will be healed. Isa.35:3-6, Psa.103:3, Jer.30:17, Rev.22:1-2

In the Kingdom of God, the animal creation will be tamed. Isa.11:6-9

In the Kingdom of God, prayer will be answered without delay. Isa.65:24, John 16:23

In the Kingdom of God, great rapidity of growth will be seen in nature. Amos 9:13, Lev.26:4-5

In the Kingdom of God, hunger and starvation will disappear. Amos 9:13, Isa.49:10

In the Kingdom of God, the earth will be full of the knowledge of the Lord. - Isa.11:9

In the Kingdom of God, the Law of God and the Word of God will go forth from Jerusalem into all the world. Isa.2:1-7

In the Kingdom of God, he will destroy all his enemies. Psa.2:8-9, 1 Cor.15:24-27

In the Kingdom of God, the heavenly city New Jerusalem will be established upon the earth. Rev.20 - 21

In the Kingdom of God, all idols, false teachers, false religion, cults will be purged. Rev.22:15

In the Kingdom of God, sin, sorrow, suffering, sickness and death will be finally abolished. Rev.21:4

These are just a sample of the many promises of the Kingdom of God. These promises give you an idea of what men preached, when they preached the Kingdom of God.

Throughout the Old Testament ***the Prophets*** wrote about and preached the blessings of the Kingdom of God.

Daniel the Prophet wrote in Daniel 2:44:

And in the days of these kings shall the God of heaven set up a kingdom, which

shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Isaiah the Prophet wrote in Isaiah 9:6-7:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

In the Four Gospels, ***Christ and the Apostles*** continued to preach the promises of the Kingdom of God as the prophets.

Luke 8:1 says that Jesus Christ: ***Went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him.***

Luke 9:1-2 says that the 12 Apostles preached the kingdom of God. ***Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick.***

Most dispensationalists would agree the main theme of the Old Testament and the Four Gospels is the Kingdom of God. They all agree the Kingdom of God was Israel's promise and inheritance. But, what many of them fail to see or will not see is that Paul preached the same Kingdom of God as the Lord and the Apostles and Prophets before him. And he clearly says over and over again the Kingdom of God is the inheritance of the church today under grace.

Throughout Paul's ministry he ***preached*** the blessings of the Kingdom of God. Luke traveled with Paul and recorded what he preached. Here is what Luke said about Paul's preaching:

Acts 14:22: Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Acts 19:8: And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

Acts 20:25: And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

Acts 28:23: And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

Acts 28:31: Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Paul wrote about the Kingdom of God.

See Ephesians 5:5, Colossians 1:13, 1 Thessalonians 2:12, Galatians 5:21, 1 Corinthians. 6:9, 1 Corinthians 15:50, 2 Thessalonians 1:5.

***Important facts concerning the Church
and the Kingdom of God***

(a) The Kingdom of God Paul preached and wrote about was the same one Moses and the Prophets wrote about according to Acts 28:23. It was a literal, physical, visible and earthly kingdom, not some spiritual, invisible, cosmic kingdom as some teach.

(b) Paul preached the Kingdom of God at the same time he preached the Gospel of Grace

In Acts 20:24-25 Paul said; But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

When Paul preached the Gospel of the Grace of God he also preached the Kingdom of God. The Kingdom of God is a part of the Gospel of Grace for a very good reason. The Kingdom of God is the inheritance we receive when we believe the Gospel of Grace. (Acts 26:18)

© Part of the mystery of Ephesians 3 is Gentiles like us now receive an inheritance in the Kingdom of God with the Jews to whom it was originally promised.

Ephesians 3:6 says; That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel.

According to the mystery God revealed to Paul, Gentile believers are now fellow heirs with the Jews we were once divided from in time past by the middle wall of partition. Fellow heirs are fellows who have the same inheritance. God promised the Kingdom of God as an inheritance to the Jews and part of the mystery of Ephesians 3:6 is uncircumcised Gentiles now share in that inheritance with them. Their inheritance is now ours by faith alone in the Gospel of Grace, without becoming Jewish proselytes, keeping the law or works. This is why Paul preached the Kingdom of God with the Gospel of Grace. Part of the mystery is gentiles become heirs to the Kingdom of God by faith in the Gospel of Grace. The Kingdom of God is the future inheritance of the church and the highest position in the Kingdom of God is to reign with Christ according to 2 Tim.2:12.

(d) We have an inheritance in the Kingdom of God because the Kingdom of God is one of the spiritual blessings of Israel we partake of in Romans 15:27.

(e) We are also Abraham's seed and being his seed, we become heirs to the promises God made to his seed according to Galatians 3:29 and one of the greatest promises he made to the seed of Abraham was an inheritance in the Kingdom of God.

The true grace of God declares the church has an inheritance in the coming kingdom of

God and the only alternative to the Kingdom of God in the future is the lake of fire. This makes you wonder about these extreme dispensationalists who insist they are not "Kingdom Saints". Every true believer in the Bible is a Kingdom Saint for the Kingdom of God is the one and only inheritance of all believers.

False Grace Declares Election And Salvation Are Unconditional, Whereas The True Grace Of God Declares They Are Conditional Upon Faith

A great number of preachers and believers hold the unconditional election theory. They believe God chose certain people to be saved unconditionally. They do not believe election is based upon man's faith in the gospel. They do not believe man is capable of choosing Christ by faith to save his soul. They believe God must actually give a man faith to believe and if he does not give him faith, he can't be saved.

This is the theory of a lawyer whose name was John Calvin who lived in the 1500's, which we call **Calvinism**. Those who believe his theory think it honors God, when in fact, the theory of Calvinism is contrary to the grace and faith Paul preached and some of its doctrines make the cross of none affect and frustrate the grace of God.

Calvinism is another one of many *isms* in the church today and it is summed up in one word; **TULIP**.

The **T** stands for total depravity. When a Calvinist says he believes in total depravity he actually means man is so depraved he can't even believe on the Lord Jesus Christ unless God gives him faith to do it.

The letter **U** stands for unconditional election; that God arbitrarily chose certain ones to be saved and passed over the rest.

The letter **L** stands for limited atonement which means Christ did not die to pay for the sins of the whole world, just the elect.

The letter **I** stands for irresistible grace meaning men have no ability to believe on Christ and are so opposed to Christ God must over power their will to save them and God's will cannot be resisted.

The letter **P** stands for the perseverance of the saints; meaning the elect will work and persevere unto the end.

The true grace of God contradicts Calvin's tulips. It does not tip toe through Calvin's tulips, it steps on them.

Total Depravity and Unconditional Election

When Calvinists say they believe in total depravity, what they really mean is total inability. Calvin says man is so depraved he does not have the ability to even believe on Christ to be saved. He says God must give him faith to believe to be saved.

For example Ephesians 2:8-9 says: ***For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.***

The subject of these verses is obviously salvation. They plainly say salvation is the gift of God; salvation is by faith; salvation is not by works; salvation is not of ourselves and that we cannot boast in our salvation. But, when a Calvinist looks at these clear cut verses about salvation by grace, he says the gift is faith and unless God gives a man faith, he will not believe on Christ, because he does not have the ability to believe.

But what saith the scriptures? Paul declares that both election and damnation are based upon men's faith or unbelief and God saves men according to their faith and damns the ones who will not believe.

In 2 Thessalonians 2 Paul wrote: ***(12) That they all might be damned who believed not the truth, but had pleasure in unrighteousness. (13) But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.***

In verse 12 is found damnation. In verse 13 is found election and salvation. In verse 12 the ones who are damned are damned because they believe not the truth. What truth?

In 2 Thessalonians 1:7-8 he says: ***And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.***

The truth men are damned for not believing is the truth of the gospel of Christ.

In verse 13, the ones who are chosen and saved are those who believe the truth. He said: ***God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.***

According to Paul, God chose and saves those who believe the truth in verse 13 and God will damn those who do not believe the truth in verse 12. If God chose men to be saved through belief of the truth, then they must have the ability to believe. If God will damn those who believe not the truth, they must have the ability to believe, otherwise how could God damn them?

How could God damn a man for not believing the truth if it is impossible for him to believe? If God has to give a man faith to believe how could he damn a man for not believing if he never gave him faith to believe?

This shows us both election and damnation are based upon faith or lack of faith. The doctrine of total depravity is wrong because men have the ability to believe and God will damn the ones who do not believe. It also shows us election is not unconditional for the ones God chose in these verses were chosen because of their belief of the truth. It was conditional upon their belief of the truth.

Calvinists say if you deny the doctrine of total depravity (a term that does not appear in the Bible) you are basically saying men are good and are not really lost. That's nonsense. Men are evil, wicked, vile and lost, but it is not because of depravity. They

are lost and wicked and going to hell because they have broken all of God's laws and commandments. Depravity has nothing to do with guilt. Lost men are guilty of every sin the law of God condemns because they have broken every law and commandment of God. The law of God curses all those who break its commandments and we have broke them all. The curse is death and damnation in hell. This is why men are lost. It's not because of who they are, it's because of what they have done.

Limited Atonement

One Calvinist writer wrote: *the doctrine of limited atonement is simply that the cross of Christ provides a sure and secure and real salvation for everyone God intended it to save and for them alone.*

This Calvinist writer is saying Christ died for the elect. This theory that Christ's death and shed blood made atonement for the sins of the elect alone is preposterous. I have kids in children's church who know better than this. Christ died for the sins of the whole world. He died for every man and woman and child who has ever and will ever live in this world. His atonement is an unlimited atonement available to all sinners everywhere. Search and see.

John

1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

2 Corinthians 5:19: To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

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

1 John 4:14: And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

Verses like these demolish the false doctrine of limited atonement.

Irresistible Grace

This doctrine is built upon the false theory of total depravity. It says man is so depraved he can't believe on Christ and so God must over power his will to save him and God's

will cannot be resisted. What God decrees they say will come to pass and nothing can or will hinder it or stop it. Is this true? What saith the scriptures?

1 Timothy 2:4 says: **Who (God) will have all men to be saved, and to come unto the knowledge of the truth.**

This verse says God will have all men to be saved. Are all men saved? No. Therefore, we see God willing something to take place that never does, since obviously some men never get saved.

2 Peter 3:9 says: **The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.**

This verse says God is not willing that ANY should perish. And God is willing that all men should come to repentance. Do all men repent? No. Will some men perish? Yes. Here we see God not willing for something to take place that does, since some men perish and do not repent.

Deuteronomy 5:29 says: **O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!**

Was it the will of God for Israel to fear him and keep his commandments so he could bless them? Yes. Did they? No. Therefore, they resisted the will of God.

Matthew 23:37 says: **O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!**

Did Christ attempt to gather them under his wings? Yes, for 3 1/2 years he did. Did his plan succeed? No. Why not? Because they would not. They were able to thwart what God desired to accomplish.

Acts 7:51 says: **Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.**

Can anything be clearer than this? Men can and do resist the Holy Spirit of God and they do it over and over again for years and for many generations.

Examples of men resisting the will of God

Men refuse to receive God's instruction according to Jeremiah 5:3.

They resist God's words according to Jeremiah 13:10.

They refuse to obey God in Nehemiah 9:16.

They choose what God does not delight in according to Isaiah 65:12.

Many times God calls and man refuses to answer in Proverbs 1:24, Jeremiah 7:13.

It is possible for man to set at naught God's council according to Proverbs 1:25.

They reject the council of God in Luke 7:30.

Perseverance of The Saints

Calvinists insist they believe in salvation by grace and eternal security, but this doctrine actually denies it, because it makes salvation depend on something a man does to stay saved.

One Calvinist writer says: *The doctrine of perseverance of the saints declares that once God has begun the work of salvation in any person, he will persevere therein to the end and will never let any of his own be lost.*

If this is all there is to the perseverance of the saints then we have no argument, but this is not all they teach for they also say a believer must persevere outwardly in the flesh and if he doesn't he is not saved.

One writer says; *let us appreciate the doctrine of the perseverance of the saints and recognize that we may entertain the faith of our security in Christ ONLY AS WE PERSERVERE IN FAITH AND HOLINESS TO THE END.*

Another writer says: *those who persevere not in faith and holiness, love and obedience will assuredly perish.*

Any way you look at it, this teaches salvation by works for according to them if you do not maintain good works to the end, you will perish. This is exactly what the Armenians believe who the Calvinists say are heretics.

Other writers combine them. One says; *Perseverance is what we do. Preservation is what God does. We persevere because God preserves.* But, these are two different ideas and they are not related. God's preserving the saints is not the same as the saints persevering. Being preserved in salvation is not the same thing as outwardly persevering in the faith. In defining persevering, Calvinists emphasize continuance in believing and living in holiness to the end of one's life which is what the Armenians believe who Calvinists say are lost.

Let's be clear: Keeping and maintaining salvation unto the end does not depend upon anything the saints do or fail to do. You do not gain salvation by perseverance and you don't stay saved by perseverance. Salvation is by grace through faith and not works such as persevering unto the end.

Anyone who says that salvation is kept and maintained by persevering unto the end does not understand salvation by grace for in true salvation by grace, works play no part in gaining and keeping salvation. The cross of Christ took the works out of salvation and made faith the only requirement to be saved.

Those who teach the saints must persevere unto the end to be saved are preaching salvation by works. They may say they believe in salvation by grace, but when they say that perseverance is necessary to keep and maintain salvation they are preaching works. And those who preach works for salvation, such as persevering, are preaching another gospel according to Paul in Galatians 1.

The false doctrine of perseverance also denies the cross of Christ for Paul said if a man could gain or keep salvation by works, such as perseverance, Christ died in vain. The false doctrine of perseverance also frustrates the grace of God according to Galatians

2:20. When it comes to salvation; God's grace and man's perseverance do not mix. One disannuls the other according to Romans 11:5-6.

The doctrinal system of Calvinism is shot through with error and false doctrine. It denies the true grace of God while claiming to uphold it. Don't be deceived by this false theory.

After reading these two articles, it is my prayer that you now see what the true, genuine Grace of God is and that you will not be deceived by the false teachings about grace.

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, and settle you. To him be glory and dominion for ever and ever. Amen. By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is THE TRUE GRACE OF GOD WHEREIN YE STAND.

Pastor Art Watkins