

A THOROUGH REFUTATION OF THE FALSE-GRACE HERESY OF JOSEPH PRINCE PART 3



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Quote #37:

“An evil conscience is one that is perpetually conscious of sin and failure, and typically expects punishment. It is a conscience that is under condemnation.”

Chapter 11, page 132

NOTE: An evil conscience is one that ceases to work, failing to recognize sin as evil, having been seared! See the following scriptures that bring clarity to a good conscience versus an evil conscience:

A good conscience: Acts 24:16; II Corinthians 1:12; Romans 9:1; I Timothy 1:5; Hebrews 13:18; I Peter 3:16

A bad conscience: I Timothy 1:19; I Timothy 4:2; Titus 1:15

Quote #38:

*“But Pastor Prince, how can I differentiate between the Holy Spirit convicting me of sin and the accuser hurling condemnation at me?...The bottom line is that **the Holy Spirit never convicts you** [a believer] **of your sins...**I challenge you to find a scripture in the Bible that tells you that the Holy Spirit has come to convict you of your sins. You won't find any! The body of Christ is living in defeat because many believers don't understand that the Holy Spirit is actually in them to convict them of **their righteousness in Christ**. Even when you fail...”*

Chapter 11, pages 134-135

NOTE: Numerous scriptures bring clarity to the fact that the Holy Spirit, DOES IN FACT convict us of our sins and this is not the same thing as receiving accusations from the “Accuser of the Brethren.” Consider the following:

(1) The simple difference between the Holy Spirit convicting us of sin and the Accuser of the Brethren accusing us of sin is this: **The Holy Spirit is telling the truth and the devil is**

lying! When conviction of the Holy Spirit comes, it is for the purpose of being liberated from sin and condemnation through repentance; when the Accuser comes, it is for the purpose of slandering the innocent. So, simple rule of thumb: if you have sin in your life, the devil has no need to slander you. If you don't, the devil has EVERY reason to slander and accuse you!

(2) The Holy Spirit CLEARLY convicts us of sin for the following reasons:

- Both the Father (Hebrews 12:5-9) and Jesus (Revelation 3:19) convict us of sin and the Holy Spirit is a witness for both of them (John 15:26).
- The scriptures themselves convict us of sin (Hebrews 4:12-13) and the Holy Spirit teaches us the Word of God (John 14:26).
- Believers are instructed by Jesus to carry out church discipline and a sinning member is “convicted” by two or three witnesses (Matthew 18:15-17). If it's appropriate for church people to do these things, then how much MORE appropriate is it when God Himself does it through the Holy Spirit?
- Apostle Paul, by inspiration of the Holy Ghost (II Peter 1:21), instructed both Timothy (II Timothy 4:2) and Titus (Titus 1:13 & 2:15) to confront, rebuke, correct, and convince rebel church members of sin and false doctrine; therefore, if it is appropriate for conviction of sin to come through man by inspiration of the Holy Spirit, then conviction of sin is a work of the Holy Spirit
- The human conscience is where conviction of sin takes place (John 8:9; Romans 2:15; etc.) and the Holy Spirit speaks to man through his conscience (Romans 9:1; I John 2:20); therefore, when man needs to repent, conviction of the Holy Spirit takes place
- The Bible plainly states that the Holy Spirit convicts us of sin (John 16:8-11—Please see my notes under the next point for further clarity on these verses)

(3) It is true—a work of the Holy Spirit is to convict us of our righteousness in Christ; it is not true however, that the Holy Spirit convicts us of how righteous we are **WHEN WE SIN!** He may convict us of our PURPOSE for righteousness and our POTENTIAL for righteousness; but He is the Spirit of Truth and will not flatter us into a false sense of righteousness.

Quote #39:

“When He [Jesus] said that the Holy Spirit would come to ‘convict the world of sin’ [John 16:8] because they do not believe in Him, it is clear that He was referring to unbelievers because they are of ‘the world.’ And notice that the Holy Spirit does not convict the world of ‘sins’ (plural). It is only one ‘sin’ (singular) that the Holy Spirit convicts the world of, and that is the sin of unbelief, the sin of rejecting Jesus and not believing in His finished work...So the Holy Spirit is present to convict unbelievers of that one sin of unbelief...”

Chapter 11, pages 136-137

NOTE: Let's look at John 16:8-11:

“And when He [the Holy Spirit] has come, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgment, because the ruler of this world is judged.”

Note the following points:

(1)The “world” does not and CANNOT refer exclusively to unbelievers in this statement and CAN ONLY refer to all men/all mankind for the following reasons:

- Though the term “the world” can be used to refer to the world system characterized in unbelievers (I John 2:15), the term “the world” is used in other scriptures to signify all mankind (see John 3:16).
- “Conviction of sin”, “conviction of righteousness” and “conviction of judgment” are three separate categories of conviction directed at ONE audience: “the world.” Why would the Holy Spirit EXCLUSIVELY convict unbelievers of sin, righteousness and judgment—and leave the believers “un-convicted” in these areas? On the same token, why would the Holy Spirit EXCLUSIVELY convict believers of sin, righteousness and judgment—and leave UNbelievers UNconvicted and UNevangelized. The only logical and biblically-consistent conclusion is that the world refers to all mankind.
- Both believers and unbelievers experience conviction by the Holy Spirit in all three areas.
- The term “the world” is used to give distinction to the idea that conviction of the Holy Spirit is for ALL men (Gentiles included), and not just an exclusively Jewish audience.

(2) This verse is not implying the Holy Spirit convicts the world of one sin ONLY—as Pastor Prince puts it, “the sin of rejecting Jesus and not believing in His finished work.” A believer/unbeliever can experience conviction from ANY and ALL sin—so what does this mean?

The term “sin” is singular because it is ONE category that includes a MILLION-BILLION things! This verse is not saying the only sin (or the only sin that matters) that the Holy Spirit convicts us of is the sin of not believing in Jesus! It is saying all sin is ROOTED in unbelief. The Holy Spirit convicts the world of sin “BECAUSE they do not believe in Me”. In other words, **it is not saying the Holy Spirit convicts us of the sin of unbelief and rejecting Jesus (though technically true); it is saying the Holy Spirit convicts us of sin BECAUSE of unbelief and rejecting Jesus!**

Quote #40:

*“If the Holy Spirit never convicts you the believer of your sins, then what does He convict you of? Jesus says that the Holy Spirit convicts you “of righteousness, because I go to My Father and **you** see Me no more”. Now who is Jesus talking about here? Believers or unbelievers? Clearly, with the use of the second person pronoun “you”, Jesus was referring to believers. The Holy Spirit was sent to convict believers of righteousness.”*

Chapter 11, page 137

NOTE: Jesus is talking about believers AND unbelievers, as explained in the previous point. The use of the second person pronoun “you” simply means “you the audience” are included in “the world” to whom the Holy Spirit convicts.

The Holy Spirit convicts both believers and unbelievers alike of sin (wrong-doing based in unbelief) and righteousness (right doing, right living, the vanity of man’s righteousness apart from God, Christ our Righteousness, etc.) Jesus did not change audiences mid-sentence.

Quote #41:

“Today, there are some believers who believe that the Holy Spirit is in them to convict them not just of their sins, but also of God’s anger and judgment toward them. This is just not true either...When Jesus said [John 16:11], ‘of judgment, because the ruler of this world is judged,’ who was He referring to? Believers or unbelievers? The answer is neither. He was referring to ‘the ruler of this world’, as plainly stated in the verse.”

Chapter 11, page 143

NOTE: The conviction of judgment is still addressed to “the world” (verse 8), not Satan. (See notes on Quotes #39-40). The context of the verse is not “the world is convicted that Satan is judged” either (though that may be part of it). Again, the verse is saying the Holy Spirit convicts the world of judgment BECAUSE Satan is judged! In other words, since Satan is judged, we must be convicted of judgment to not share his fate!

Quote #42:

“The accuser is an astute legal prosecutor who will not hesitate to use the Ten Commandments to condemn you. That’s why the Word of God declares that the Ten Commandments are not just ‘the ministry of death,’ they are also ‘the ministry of condemnation [II Corinthians 3:7, 9]’...That’s why Apostle Paul said that the ‘commandment, which was to bring life, I found to bring death. For sin, taking occasion by the commandment, deceived me, and by it killed me [Romans 7:10-11].’ Notice that sin ‘by the commandment’ deceived him and killed him. What that means is that when Paul came under the old covenant of law, he too came under the ministry of death and condemnation. The law always ministers condemnation.”

Chapter 12, page 145

NOTE: With regards to the “accuser” condemning us with the Ten Commandments:

Let’s remember that the very nature of “the Accuser of the Brethren” is as a liar, one who slanders the innocent, not rightly condemns the guilty...and yes, Satan is an expert at twisting the Word of God into a weapon of deception (see Garden of Eden & Jesus in the Wilderness).

With regards to the Ten Commandments as a “ministry of death and condemnation”:

Let’s look at II Corinthians 3:7-9 for context:

“But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because the glory of his countenance, which glory was passing away, how will the ministry of the Spirit not be more glorious? For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory.”

Notice these verses are contrasting covenants in the Old and New Testaments. This is not a text that is critiquing the law as a tool of Satan for making us feel bad for sin. In fact, BOTH covenants are referred to as “glorious”, and when the old covenant is referred to as “the ministry of death” and “the ministry of condemnation”, it is comparatively speaking.

However, the law certainly IS a ministry of death and condemnation to those who rebel against God (see Hebrews 3:7-19)—and this is JUST and RIGHT! For if man will not receive the Word of God by faith and trust in Him, he will be condemned by the law **regardless of which covenant you live under!**

Notice the characteristics of those who received the law as a ministry of death and condemnation as they are described a few verses later in II Corinthians 3:14-16 from the Amplified version:

“In fact, their minds were grown hard and calloused [they had become dull and lost the power of understanding]; for until this present day, when the Old Testament (the old covenant) is being read, that same veil still lies [on their hearts], not being lifted [to reveal] that in Christ it is made void and done away. Yes, down to this [very] day whenever Moses is read, a veil lies upon their minds and hearts. But whenever a person turns [in repentance] to the Lord, the veil is stripped off and taken away.”

So here we have an illustration that in both covenants, new and old, the law is a ministry of death and condemnation to those who stay in unbelief and refuse repentance.

With regards to sin deceiving Paul by the law:

Let's look at Romans 7:10-11 for context:

“And the commandment, which was to bring life, I found to bring death. For sin, taking occasion by the commandment, deceived me, and by it killed me.”

These verses are part of Paul sharing his testimony of his slavery to sin through the law PRIOR to being converted. Notice the source of Paul's deception and death: it was NOT the law—it was SIN! Because Paul was an unconverted sinner, all his attempts to be a good law-abiding Pharisee apart from Christ caused him to be deceived and condemned.

In fact, Paul makes sure to emphasize that he had a “law-problem” BECAUSE he had a “SIN-problem”! (See Romans 7:13).

With regards to the law ALWAYS ministering death and condemnation:

- (1) Read Psalm One: meditating in the law of the Lord leads to prosperity, health, vitality, blessings and fruitfulness. None of those things sound like death or condemnation.
- (2) Read Psalm 119. The law ministers a lot of things here.
- (3) Perhaps it is ONLY the law of Moses that is referred to as ALWAYS ministering death and condemnation? It didn't minister death and condemnation to Joshua and Caleb! In fact, look at Joshua 1:7-8:

[God speaking] *Only be strong and very courageous, that you may observe to do according to **all the law which my servant Moses commanded you**; do not turn from it to the right hand or to the left, that you may **prosper** wherever you go. **'This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way **prosperous**, and then you will have **good success.**'***

Quote #43:

"The law stirs up sinful desires in man's flesh. Let me tell you that as long as you are in your current body, you will have the propensity to sin. I did not come up with this. It was Paul who said, 'For what I will to do, that I do not practice; but what I hate, that I do.' [Romans 7:15]"

Chapter 12, pages 147-148

NOTE: Paul was illustrating the depth of his slavery to sin **BEFORE CHRIST** (Read the opening chapter of "Misunderstood Texts of Scripture" by Asa Mahan and see his exposition of Romans chapter seven). The more Paul studied the law and tried to keep it apart from salvation through Christ, the more in bondage to sin he became. **He was not setting a template for typical Christian living! He was describing the self-righteous man that he was, attempting to keep the laws of God without conversion to Christ!**

Let me tell you—NO! As long as you are in your body, you do NOT have to keep your propensity to sin! THIS IS NOT THE TESTIMONY OF A REGENERATED MAN!!!

Quote #44:

*"Paul was faced with the same struggles that you and I are faced with today. His lament is recorded in Romans 7...But Paul does not stop there. He goes on to show us in the first verse of Romans 8 how we can counter the accuser's attacks...There is NOW NO CONDEMNATION to those who are **IN CHRIST JESUS!**...That is it, my friend—no condemnation for those in Christ Jesus, **period**. There are no conditions and no prerequisites...So the good news that he [Paul] was declaring is that even when there is sin, there is NOW no condemnation for those who are in Christ Jesus."*

Chapter 12 pages 148-150

NOTE: The reason there is NOW no condemnation in Christ Jesus, is because Paul is NOW talking about who he is in the present tense—a new creation through Christ Jesus—no longer a slave to sin! In case there's any confusion, Paul gives a COMPLETELY DIFFERENT testimony in Romans 8 than he just gave in Romans 7!

- In Romans 7 he was under condemnation; in Romans 8 he has no condemnation
- In Romans 7 he was captive to the law of sin; in Romans 8 he is free from the law of sin
- In Romans 7 he faced eternal death; in Romans 8 he was free from eternal death

- In Romans 7 sin ruled in Paul's flesh; in Romans 8 sin was condemned in Paul's flesh through Christ Jesus
- In Romans 7 Paul's righteousness was unfulfilled; in Romans 8, Paul's righteousness is fulfilled through Christ Jesus
- In Romans 7 Paul was carnally minded; in Romans 8, Paul was spiritually minded with life and peace
- In Romans 7 Paul is not spirit-filled; in Romans 8, Paul is filled with the same Spirit that rose Christ from the dead
- In Romans 7 Paul was a sinner; in Romans 8 Paul's body is dead to sin
- In Romans 7 Paul is deceived and killed by sin in his flesh; in Romans 8 Paul has crucified his flesh
- In Romans 7 Paul was walking after the flesh and not after the Spirit; in Romans 8 Paul is walking after the spirit and not after the flesh!

P.S.—Being **IN** Christ Jesus implies that you are not **IN** sin!

Quote #45:

“Let me give you a practical tip on how you can grow in this revelation of ‘no condemnation’: Learn to see the Ten Commandments (the law of God) and condemnation as the same thing. Whenever you read or think about the law, think ‘condemnation.’”

Chapter 12, page 151

NOTE: You can't make this stuff up folks. Oh wait, someone just did.

Quote #46:

*“But Pastor Prince, what happens when I sin?’ Well, does ‘NOW’ cover the moment when you sin? Of course it does. ‘There is therefore **now** no condemnation...’ is a ‘now’ verse. The declaration is true every moment, every day. It is true in the morning. It is true in the night. And when tomorrow comes, it is still true. There is presently, continuously, no condemnation for you because you are in Christ!”*

NOTE: Wrong answer. You are in Christ Jesus? NOW you have no condemnation. You just sinned? NOW you are in sin. Repent and get back in Christ Jesus!

Quote #47:

“Look at the parable of the prodigal son which Jesus shared... We see a father who runs toward his prodigal son to embrace him the moment he sees him from a distance. Do you know that the father's behavior is actually contrary to the law of Moses?...according to the law, if a man has a stubborn and rebellious son who refuses to heed his parents, that man is supposed to bring his son to the elders of the city, and all the men of his city are to stone his son to death, so that they can put away the evil from among them, and all Israel shall hear and fear [Deuteronomy 21:18-21]. That's the law of Moses.”

NOTE: One major difference between Deuteronomy 21:18-21 and the story of the prodigal son: the prodigal son repented/the stubborn, rebellious son who got stoned refused repentance even after chastening from both parents. While it may be true, the prodigal son may have DESERVED stoning, the repentance is key. Even in the old covenant, God was merciful and gracious to the penitent who humbled themselves before God, turned from sin and cried out to Him.

Quote #48:

"We all know that the son was not returning to the father's house because he had realized his mistake. He was returning because he was hungry!"

NOTE: His hunger became a catalyst for him to realize the goodness of his father, come to his senses, resolve to repent, humble himself taking on the form of a servant, confess his sin, and return to the father.

This is an extremely presumptuous interpretation of scripture to overlook ALL that and INFER the prodigal was NOT repenting, but was in actuality, scheming for food. There is no evidence whatsoever to accept this spurious and ridiculous interpretation. If the prodigal was not truly repentant but just a hungry schemer, why did he plan such a far journey home and such an elaborate hoax when he could have just stolen some food from a neighbor? Was his father the only means to obtain food?

Quote #49:

*"Do you remember what He [Jesus] said to the woman who was caught in adultery?...**Neither do I condemn you; go and sin no more.**' Now, pay close attention to this: Jesus gave her the gift of 'no condemnation' **before** He told her to go and sin no more...the reason people are shying away from churches...is not because they are rebelling against Jesus. It is because they have not been introduced to the Jesus who gives the guilty sinner **the gift of no condemnation.**"*

NOTE: What we see in this account of the woman caught in adultery is God's principle of "God resisting the proud and giving grace to the humble" (I Peter 5:5; James 4:6) at work. The adulterous woman, clearly already humbled by her sin **did not require the law** to do its work to convict her of her crime. She knew she was guilty in need of forgiveness. This is the same reason Jesus was able to dispense MORE grace to "publicans and sinners" than to the Pharisees (see Matthew 9:10-13).

Once a person's heart is humbled to repentance, there is no further need for the law to heap condemnation upon them, there is only need for grace because the heart is prepared to

receive. **That being said, this is not a proof text that Jesus indiscriminately preaches a universal “no condemnation” message to guilty sinners everywhere and therefore, in our evangelistic efforts we must exclusively say things that make people feel good about themselves.** That is rubbish!

Look again at the FULL account given in John 8:3-11:

“Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst, they said to Him, ‘Teacher, this woman was caught in adultery, in the very act. Now Moses, in the law, commanded us that such should be stoned. But what do You say?’ This they said, testing Him, that they might have something of which to accuse Him. But Jesus stooped down and wrote on the ground with His finger, as though He did not hear. So when they continued asking Him, He rased Himself up and said to them, ‘He who is without sin among you, let him throw a stone at her first.’ And again He stooped down and wrote on the ground. Then those who heard it, being convicted by their conscience, went out one by one, beginning with the oldest even to the last. And Jesus was left alone, and the woman standing in the midst. When Jesus had raised Himself up and saw no one but the woman, He said to her, ‘Woman, where are those accusers of yours? Has no one condemned you? She said, ‘No one, Lord.’ And Jesus said to her, ‘Neither do I condemn you; go and sin no more.’”

Notice that Jesus was **surrounded by guilty sinners, but only liberated ONE from condemnation!** His message of “no condemnation” was not universal to His audience. His message of “no condemnation” was one He gave to the humble who could receive it. The MAJORITY, Jesus let walk away convicted of sin in their own consciences and He left them in their condemned state! Why? God resists the proud but gives grace to the humble.

The woman Jesus did not condemn, was liberated from condemnation but commanded to change course with her life (a.k.a.—repent/be converted) in the words—“go and sin no more.” In the same scenario, a multitude of religious hypocrites were left in condemnation **by the law!**

What an excellent illustration of law and grace used by the Master in the same account! This is TRUE evangelism. If it seems hard, it could be that we have a false notion about evangelism that it is “salesmanship.” It is not. We are called to be WITNESSES for Christ: making converts and disciples; not USED CAR SALESMEN for Christ: making temporary customers with marketing ploys and cheap grace gimmicks.

Quote #50:

“Now, let’s come back to the story of the woman caught in adultery. Let me ask you a question: Was the woman guilty? Yes, she was, absolutely. There is no doubt about that. The Bible states that she was ‘caught in adultery, in the very act.’ But instead of condemning her according to the law of Moses, which required her to be stoned to death (the law of Moses always ministers condemnation and death, it cannot save the guilty sinner), Jesus showed her grace and gave her the gift of no condemnation.”

NOTE: Once again, Pastor Prince is attempting to put the Law of Moses at odds with Christ Himself. (It is not necessary to portray Christ as an enemy of the law of Moses in order to illustrate we have a better covenant through grace). Ironically, this is EXACTLY what the scribes and Pharisees were trying to do: portray the words/doctrine of Christ as an enemy to the law of Moses (or portray Christ as a usurper of Roman authority, depending on how He answered).

It is true that a woman caught in adultery qualified for stoning; however, Jesus responded to their accusations referring to another law of Moses (see Deuteronomy 19:15-21), which required that in matters of criminal cases, two or three witnesses were required to establish a verdict. In addition, the witnesses themselves were subject to inquisition based on the charge that they presented concerning someone else. If they were found to be illegitimate, they could be subjected to the same penalty they were seeking for those they accused.

In Jesus' act of compassion towards the adulteress, He violated no laws of jurisprudence. Her accusers withdrew to save their own skin and the case was dropped!

Quote #51:

“Anyone who is living in sin is not under grace and has not experienced the gift of no condemnation. Grace always results in victory over sin!”

NOTE: This is TRUE actually! It doesn't negate the first 50 quotes of error bordering on heresy given in the first half of the book that suggest the opposite, but it's something!

Quote #52:

“Let's continue with what happened after the children of Israel murmured and complained. In your Bible, it says that 'the Lord sent fiery serpents [Numbers 21:6], and they bit the people and many of the Israelites died...All God did was that He lifted His protection when they murmured against Moses. Remember this happened under the old covenant of law! Praise the Lord that in the new covenant of grace that you and I are under, God WILL NEVER lift His protection over us.”

NOTE: Look at the admonition we get from Paul concerning what happened to those in the wilderness that were bitten by serpents:

“nor let US tempt CHRIST, as some of them [my emphasis added] also tempted, and were destroyed by serpents; nor complain, as some of them also complained, and were destroyed by the destroyer. Now all these things happened to them as examples, and they were written for OUR admonition [my emphasis added], upon whom the ends of the ages

have come. Therefore let him who thinks he stands take heed lest he fall.”--I Corinthians 10:9-12

What about the “new covenant of grace”? Consider Hebrews 10:28-29:

“Anyone who has rejected Moses’ law dies without mercy on the testimony of two or three witnesses. Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?”

There are tremendous blessings and benefits to the new covenant of grace, such as prosperity, healing, righteousness, peace, supernatural endowments, etc. These are all part of the package. In fact, grace enables us to do the works of Christ and live as Christ demonstrated for us to live. That being said, whether we are talking about someone who lived under the old covenant or someone living today, the principle has not changed: DON’T TEMPT GOD!

Quote #53:

*“Three items were kept in the ark of the covenant. The first was the stone tablets on which God wrote the Ten Commandments...So the ark of the covenant is a shadow of our Lord Jesus Christ, His person and His work. Because of His blood, **all** our sins have been cleansed. That is why it was dangerous for anyone back in those days to lift the mercy seat to uncover the sins and rebellion that God had covered. The mercy seat was not to be lifted at any time and the consequences for doing so were severe...Nobody was supposed to even take a peak at the Ten Commandments. God doesn’t want the law to be exposed because it represents our rebellion, and it will only minister death and condemnation. The peculiar thing is that people have made the Ten Commandments into posters that are hung in homes today, when even in the Old Testament, God kept the law hidden under the mercy seat!”*

Chapter 16, pages 208-211

NOTE: There is no question that typology is throughout the Old Testament; however, building doctrine on typologies is the least reliable method of Bible interpretation. While some of the typologies cited above may contain elements of truth, the doctrinal inferences concerning God hiding the Ten Commandments because they represent “rebellion” is a theological foundation built of balsa wood! It’s weak!

The above quote is an excellent example of the allegorical method of Bible interpretation. Finis Dake had the following comments concerning interpreting scripture through the allegorical method:

“We should reject and utterly avoid all such foolishness. The habit of these men [those who interpret the scripture allegorically as the primary method] is to disregard the common significance of words, the grammatical construction, and the literal intention of God in

Scripture. They force into Scripture any meaning their fancy chooses, and they make the interpreter equal to God and his interpretations even better than the plain Word of God."

The Bible is full of allegory, typology and symbolism. That being said, if you can't find right doctrine given literally in plain scripture, the probability of you finding right doctrine by assigning mystical meanings to Old Testament passages is slim to none!

(See "God's Plan for Man" by Finis Dake, chapter three on "How to Interpret the Bible" or enroll in "Peacemakers School of Theology" at www.peacemakersinstitute.com.)

Quote #54:

"The Lord showed me something a number of years ago...He spoke to me and said, 'Son, study the journey from Egypt to Mount Sinai for this is a picture of pure grace. Not a single Israelite died during this period although they murmured and complained'...Study the Bible yourself. You'll find that every time the children of Israel murmured and complained, it only brought forth fresh demonstrations of God's favor...Because during that period, the blessings and provisions they received were not dependent on their obedience or goodness. They were dependent on God's goodness and faithfulness to the Abrahamic covenant, which was a covenant of grace."

Chapter 17, page 221-222

NOTE: The "period" of grace referred to where no one died prior to Sinai where the giving of the law led to mass genocide (I'm being facetious), was a period of **only 50 days** according to the departure date from Egypt (Numbers 33:3) until the arrival date at Sinai (Exodus 19:1). So we may see without question, that God graciously refrained from killing anyone for the first 50 days, a period of time that was actually **SHORTER** than the period of time between the arrival at Sinai, the construction of the calf, Moses' intercession for the people and the actual execution of judgment upon the idolaters who continued rebellion and REFUSED to be counted "on the Lord's side" (Exodus 32:26).

Quote #55:

"...Something tragic happened right at the foot of Mount Sinai. In Exodus 19:8, your English Bible says that the people cried out to Moses, saying, 'All that the Lord has spoken we will do.' In the original Hebrew text, this is actually a statement of pride. They were saying, 'All that God requires and demands of us, we are well able to perform'...So they effectively exchanged covenants, from the Abrahamic covenant which is based on grace, to the Sinaitic covenant which is based on the law."

Chapter 17, pages 222-223

NOTE: The giving of the law at Sinai was not the chastening of God for Israel's presumption of obedience. If the Israelites were truly walking in the grace of God, they WERE WELL ABLE to obey the commands of God!

Why would a just Lord deliberately give commands to His servants they could not fulfill, and then ADDITIONALLY PUNISH them for their predetermined and unavoidable failure?

Keep in mind that it was under the Abrahamic covenant (“which is based on grace”) that Israel backslid and went into captivity in Egypt for 430 years prior to the 50 day “period of pure grace” leading to Sinai.

If the Abrahamic covenant is based on grace and characterized by the unconditional favor of God, why are ONLY the last 50 days referred to as an example of this, and the 430 years prior completely ignored???

Quote #56:

*“From that point onwards, every time the children of Israel murmured and complained, many of them would die. Observe this: **Before Sinai, none died. After Sinai, the moment they murmured, they died.**”*

Chapter 17, page 224

NOTE: This is a legitimate point. The law NECESSITATED a total consecration to God (as was required in every covenant). But its greatest liability was it robbed man of his excuses. Sin no longer had a place to hide. Therefore, death was the result for those who remained in self-righteousness and were unfaithful to the God whose grace they so desperately needed. (Yes, grace was available in the Old Testament as well as the New Testament—which is why not everyone in the Old Testament is in hell today. See my book, “Grace Empowerment” in chapter two called “Old Testament Grace Economics” for more details).

It’s not that God did not previously expect anything from anyone before the law came, or even that He no longer expects things of us today! It’s that up to this point, man had never so clearly known what God expected of him. Therefore, man’s true nature was revealed.

Revelation brought responsibility. This is not Old Testament. This is an eternal principle. Consider the moral of Jesus’ parable of the unfaithful servant (Luke 12:42-48): “To whom much is given, much is required.”

This does not mean the key to walking in grace is deliberate ignorance of the law! For people die for the very opposite as well. In Hosea 4:6 God says clearly, “My people are destroyed for LACK of knowledge” and goes on to say God’s people are also rejected for REJECTING knowledge!

Please understand: **knowledge of the law is not a hindrance to grace—it only leads to death when we ignore it, refuse it, deny it, or shun God Himself because we don’t want to abide by it!**

Quote #57:

“But Pastor Prince, we have to preach God’s law and His judgment, or there will be no repentance from the people.’ My friend, God’s heart is never to condemn. We want judgment, but God wants mercy. The Bible says that ‘the goodness of God leads you to repentance.’...Nevertheless, there are still people who insist that we have to preach on repentance. Well, I disagree! I think that we should do it God’s way—preach the goodness of God to lead people to repentance.”

Chapter 18, pages 231-232

NOTE: Herein lies one of the deadliest false teachings of modern times: “we shouldn’t talk about repentance!” Let’s break this apart to get absolute clarity on this issue:

(1) Concerning God’s heart to have mercy and not “condemn”:

Consider the verse from Hosea 6:6 that Jesus quoted on at least two different instances: *“For I desire mercy and not sacrifice...”* Now consider this: Hosea 6:6 was written as a lament of God that though He desired to give mercy, He could not because extending judgment had become necessary due to the hardness of hearts in Israel. Why was judgment necessary? They refused repentance.

Extending mercy is always PREFERABLE to God; nevertheless, we can find countless examples of God extending judgment. We must conclude then, that though extending judgment is not PREFERABLE, it is not evil in and of itself—since God extends judgment so often.

We must also conclude since God is merciful of heart, that when His judgment is extended, it is not cruel; but in fact, completely appropriate and actually carried out by the Author of mercy itself. **If then, it is appropriate for God to judge, then it is appropriate that we as WITNESSES for God not try to “market His ‘better’ qualities” but present God for who He is.**

{I know that goes against popular thought on modern (failed, failing and perpetually failing) evangelism techniques, but Acts 1:8 says God gave us power to be WITNESSES for Him NOT power to be “used car salesmen.”}

Likewise, just as a merciful God extends judgment, merciful Christians teach repentance so sinners CAN AVOID IT!

(2) Concerning the goodness of God leading men to repentance:

The preaching of judgment and repentance is not contrary to the goodness of God that leads men to repentance.

Look at Romans 2:4:

“Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?”

This verse is not a proof text for ONLY talking about the goodness of God to lead men to repentance. In fact, it is quite the opposite; because Paul (the apostle of grace as he’s sometimes called) is not PREACHING in these verses about the goodness of God—he is actually preaching on judgment and sin!!! Here’s a sample of his sermon:

“who, knowing the righteous judgment of God that those who practice such things are deserving of death, not only do the same but also approve of those who practice them. Therefore you are inexcusable, O man...But we know that the judgment of God is according to truth against those who practice such things. And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God? Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance? But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, who ‘will render to each one according to his deeds’: eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath, tribulation and anguish, on every soul of man who does evil...” --Romans 1:32-2:9

(3) Concerning the ABSOLUTE NECESSITY OF PREACHING REPENTANCE!!!:

- The preaching of John the Baptist concerning the kingdom:
 - *“Repent, for the kingdom of heaven is at hand... ‘Brood of vipers! Who warned you to flee from the wrath to come? Therefore bear fruits worthy of repentance...And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire...His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire...” (Matthew 3:2-12)*
 - *“John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins. Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins.” (Mark 1:4-5)*
- The preaching of Jesus on repentance:
 - *“From that time Jesus began to preach and to say, ‘Repent, for the kingdom of heaven is at hand.” (Matthew 3:17)*
 - *“I tell you, no; but unless you repent you will all likewise perish” (Luke 13:3 and repeated again for emphasis two verses later in Luke 13:5)*
 - *“...Thus it is written, and thus it was necessary for Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things.” (Luke 24:46-48)*
 - Also see Matthew 11:20-21; 12:41; 21:28-32 Revelation 2:5, 16, 21-22; 3:3, 19
- The preaching of Jesus’ disciples on repentance during Jesus’ ministry:
 - *“So they went out and preached that people should repent.” (Mark 6:12)*
- The preaching of Peter on repentance on the Day of Pentecost that led to great revival and mass salvation:
 - *“Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.’ Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, ‘Men and brethren, what shall we do?’ Then Peter said to them, ‘Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins...” (Acts 2:36-38)*
- The preaching of Peter AFTER Pentecost:
 - *“Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord” (Acts 3:19)*

- *“Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you. For I see that you are poisoned by bitterness and bound by iniquity.” (Acts 8:22-23)*
- The preaching of repentance by Paul in Book of Acts:
 - *“In the past God overlooked such ignorance, but now He commands all people everywhere to repent. For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead.” (Acts 17:30-31)*
 - See also Acts 20:21 & Acts 26:20
- Paul taught godly sorrow as necessary to repentance and repentance as necessary to salvation in II Corinthians 7:9-11
- Paul listed repentance FIRST as one of six foundational doctrines of Christ (judgment is also listed) that is necessary “milk” for Christians before they can mature as doers of the word (Hebrews 5:11-6:1)

(4) Concerning the omission of preaching of repentance by false pastors, false prophets and false teachers:

Consider the “prophet wars” of the Old Testament. Probably the two main themes of the TRUE prophets of the Old Testament (who wrote many of the books of the Bible) were “repentance” and “judgment.” (Read their stories. Find out what they had to say. Don’t succumb to ignorance of the Old Testament because of cheap grace teachers who ignore it as irrelevant.)

What was the main theme of the false shepherds, the wicked priests and the false prophets? We are fine as we are. God is on our side. We don’t need to fear God’s judgment. Ignore the real prophets.

Now let’s take it into the New Testament to find out what God tells us preachers (through Paul) what we are supposed to preach:

“I charge [you] in the presence of God and of Christ Jesus, Who is to judge the living and the dead, and by (in the light of) His coming and His kingdom: Herald and preach the Word! Keep your sense of urgency [stand by, be at hand and ready], whether the opportunity seems to be favorable or unfavorable. [Whether it is convenient or inconvenient, whether it is welcome or unwelcome, you as preacher of the Word are to show people in what ways their lives are wrong.] And convince them, rebuking and correcting, warning and urging and encouraging them, being unflagging and inexhaustible in patience and teaching. For the time will come when [people] will not tolerate (endure) sound and wholesome instruction, but, having ears itching [for something pleasing and gratifying], they will gather to themselves one teacher after another to a considerable number, chosen to satisfy their own liking and to foster the errors they hold, and will turn aside from hearing the truth and wander off into myths and man-made fictions.”—II Timothy 4:1-4 [Amplified]

In summary of this point: PREACHERS WHO REFUSE TO INSTRUCT PEOPLE CONCERNING REPENTANCE AND JUDGMENT ARE IN DISOBEDIENCE TO GOD AND ARE HARMING THE CHURCH INSTEAD OF HELPING THEM!

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