

THE BENEFITS AND SNARES OF THE

GRACE MOVEMENTS

PART THREE
of Experiencing God's Grace

by Gary H. Patterson
[Great Grace Revival Ministries](#) website
grace4u@gmx.com

November 20, 2013

INTRODUCTION

First, I would strongly recommend that the reader study these two recently revised articles, parts one and two of the *Experiencing God's Grace* series: *The Grace of God vs. the Law* and *The Wonders of God's Grace*. It is important that we understand the role of the moral law of God and the dynamics, importance, and purpose for the grace of God. These two articles will help establish this in your understanding.

Throughout the years of my adventures in Christ, I have concluded that the more I focus on Jesus, the One who is full of grace and truth, the more I behave like Him. I am not referring to my observing "WWJD" (what would Jesus do) and attempting to become like Him but to my consciously, deliberately, and continuously surrendering my soul (mind, will, emotions, desires, personality) to His most excellent and trustworthy care. The more I focus on what is wrong with me or someone else, the worse the problem gets. Without exception, introspection coupled with our perception of right and wrong, independent of God's unconditional love, turns into self-absorption (narcissism) and that produces despair. Despair is sin and comes from our focusing too much on the problem and trying to produce what has already been given us in Christ. Faith (the victory that overcomes the world and everything it produces) cannot survive or much less grow in such a toxic atmosphere. Sin cannot grow within the atmosphere of God's grace.

Romans chapter seven depicts someone who is in such a miserable state for not having come to the knowledge of God's grace through the Lord Jesus Christ. At the end of the chapter, Paul concludes: "O wretched man that I am! Who will deliver me from this body of death? I thank God—through Jesus Christ our Lord!" He realized that with his mind he desired to serve God but his flesh wanted to serve sin. The cure, as portrayed at the beginning of the chapter, is to die to the (moral) law of God that empowers sin (Rom. 7:5; 1 Cor. 15:56) and be joined to another "husband," Christ.

Because of our co-death with Christ, we are no longer bound to the law that left us in such a wretched and self-absorbed state. We have been given the Spirit of adoption by which we cry out “Abba, Father!” Those who look to Christ’s finished work on the cross as their only means of righteousness before God (life-giving approval from God), can likewise declare with Paul: “I thank God—through our Lord Jesus Christ complete deliverance has come!” This is God’s grace.

As well, an awakening is taking place within the Church abroad. God’s people are beginning to experience the wonders of His *abundant* grace—not just saving grace. Some are experiencing, as they never have before, what Jesus indicated when He stated: “Come to Me, all you who labor and are heavy laden, and I will give you rest. (29) Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. (30) For My yoke is easy and My burden is light” (Mt. 11:28-30). God is evidently drawing clear lines that differentiate burdensome and grievous religious legalism from His grace.

Numerous television teachers and preachers have more and more begun to emphasize and define what is the grace of God. Excellent truths, bringing liberty to many people, are being championed. But this story has a dark side—one that could sweep masses of God’s people *at least* into severe chastisement. Unfortunately, there are those who are twisting Scripture possibly to their own destruction and those who are blindly following them. Any such movements can begin well but end in infamy because the personalities of men are held in admiration. They obtain a place in the heart of the people that does not belong to them. This opens the door to seducing spirits within the hearts of the believers. Because of this, if the ministers do not repent, they will fall by the wayside.

The devil’s counterfeits often precede the genuine things of God. God will test His people that way.

HEED THE WARNINGS

When anyone over-emphasizes the goodness of God, setting aside His severity, it nearly always results in unbalanced and erroneous doctrine. The Apostle Paul taught that we must consider both the goodness and severity of God (Ro. 11:22). One aspect of God’s grace that is hardly ever emphasized in the modern church is the importance of our stewardship of that grace and the consequences of being irresponsible. Having already laid the foundation of God’s goodness toward us in the previous two parts of this series let us now focus on His severity—severity to those of His people who, after experiencing its riches, have either received the grace of God in vain or have treated it as a common thing.

Paul also warned us: “In the latter times *some* would depart from the faith giving heed to seducing spirits and doctrines of demons” (1 Tim. 4:1). This contradicts the wrong notion, as taught by some sects of the Church, that a true believer cannot depart from the faith or “lose their salvation.” A person has to be in the faith to depart from it. That is a foregone conclusion. We are also warned on several occasions to hold fast to our faith, confidence, or hope steadfast to the end *and* of the consequences of not complying (1 Cor. 15:2; Heb. 3:6; Col. 1:21-23; Rev. 3:5). We must finish as we started—in faith. Faith that has been tested and proven throughout a person’s lifetime will be greatly rewarded beyond just being allowed an entrance into Heaven. The foregone conclusion? The Holy Spirit would not warn us about the consequences of throwing off our faith if it were not

possible. We could be seduced into doing so by the mesmerizing and persuasive words of human wisdom and through the diabolical twisting of Scripture.

The Apostle Peter stated that we are “kept by the power of God through faith for salvation ready to be revealed in the last time” (1 Pt. 1:5). God’s love and keeping power are never to be doubted. In fact, as Scripture reveals, God’s is so capable at keeping those who are His that very few are lost (Jn. 10:28; 18:9). For the wayward and endangered souls among His people, His plan is to allow their flesh to be destroyed to preserve their soul—so they would not be condemned with the world (1 Cor. 3; 1 Cor. 5:1-5; 1 Cor. 11:27-32). This indicates the real possibility of our (God’s people) being condemned (to hell-fire incarceration) with the world. (God’s judgment and chastisement toward His people are considered the same according to 1 Cor. 11:31-32.).

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. (15) For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. (16) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb. 4:14-16).

Christ as our Great High Priest and Shepherd thoroughly identifies with the moral and genetic weaknesses in us. He is touched by the feelings of all of our infirmities—spirit, soul, and body. These weaknesses are also evident to the powers of darkness. They can be used by Christ to reveal His strength in and through us or by the powers of darkness to deceive and lead us astray.

God the Father raised Jesus from the dead and He is now alive forevermore. We have that same assurance as Christ did, that God will not allow death or its *forerunner* (sin and its fruit) to be victorious over us. (If we are not victorious, then we are not convinced of what is being written here, better yet, of the finished work of the cross of Christ. We are either ignorant, deceived, or spiritually dull of hearing.) This is why the Apostle Paul prayed for Christians that they would know the exceeding greatness of His power toward us who believe (Eph. 1:17-2:1). That power is the same that was used to raise Jesus from the dead and seat Him at the Father’s right hand far above all created things. In other words, God’s love for us exceeds the power of sin, sickness, disease, death, hell, and the grave. We can have the same full assurance of faith in this life that Jesus had while waiting to be resurrected. *All of our New Covenant inheritance is just as sure as Christ’s life is endless...if we believe, confess, and act like it.* He who has ears to hear let him hear. That is how intense God’s love is for each one of His people. God *would not* leave Jesus in death’s grasp and He loves us the same as Him (Jn. 17:23). How amazing is this grace that is ours.

The accuser of the brethren (the devil) on the other hand seeks to use our weaknesses against us. This is why we are exhorted to encourage one another daily lest we be hardened through the deceitfulness of sin...lest there be in us an evil heart of unbelief in departing from the living God (Heb. 3:12-13). How did the first generation of Israelites disinherit themselves? “Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. (2) For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. (3) For we which have believed do enter into rest, as he said, as I have sworn in my wrath, if they shall enter into my rest: although the

works were finished from the foundation of the world” (Heb. 4:1-3). So, we, as New Covenant Christians, can fall short of God’s rest. That rest is defined in verse ten as our ceasing from our labors as God did when He finished creation and established a seventh day sabbath. In other words, we must cease from trying to accomplish what Jesus finished on the cross. Unlike Israel in the wilderness, we must combine our having heard His saving Gospel with faith—this is true repentance. Inherent with that message is the ability to have faith. We must recognize those things that would cause toil and turmoil within us (labor; unrest) concerning our state before God and the security of our future with Him. We cannot do enough good works, repent enough, or contrive enough self-loathing, pity, and hatred to enter His rest. We must look to the one who was lifted up from the earth even as Moses lifted the serpent on a pole in the wilderness (Jn. 3:13-16). The saving message then was that anyone who looked upon the serpent on the pole would live. The effects of the poisonous bite of the “fiery serpents” that came as a judgment from God upon the camp would be immediately cured when they looked. Do you understand the implications of this?

While, as clearly portrayed in Scripture, God will never leave us or forsake us, He may have to judge us because of our having forsaken Him. The song that so wonderfully proclaims that “God’s love never fails, never gives up, never runs out on me” must be understood in the light of God’s severity. How many songs have been written about the surety of God’s judgment if we indeed fail to rightly judge ourselves? God’s love does not end in judgment toward His people, no, it keeps us through His application of various means of chastisement. He chastens those whom He loves. If we experience His severity, it is so that we can forever be partakers of His goodness.

To ignore the whole counsel of Scripture and only emphasize certain Scriptures that back up a pet manmade doctrine is at least irresponsible and ultimately dangerous. We cannot approach God’s written word attempting to prove what we already assume. Scripture must be allowed to make its own conclusions.

Our being kept by God is contingent on our continuing in faith in Christ’s finished work. This is the whole point of the book of Hebrews. Our faith in Christ is accredited to us as righteousness. Approval from God is what produces (eternal) life within us (Ro. 5:10, 18-21). To throw off our faith is to give up that life. Peter also stressed that *we* must make our calling and election sure (2 Pt. 1). In other words, if our roots are sunk into the fertile ground of God’s grace, we must produce fruit and not receive the grace of God in vain as warned by the Apostle Paul (2 Cor. 6:1). Hence, we are eternally secure by the power of God *through faith* (our responsibility made easy). Because the spirit of a Christian *can be* defiled by sin, we are commanded to cleanse ourselves from such (2 Cor. 7:1). This will prevent us from being hardened (in our spiritual hearts toward God) through sin’s deceitfulness (Heb. 3:12-4:1). Sin will corrupt *anyone* to the core. The wages of sin is death for both sinner and saint (Ro. 6:23).

Jesus set the precedent for understanding our role in our eternal security through a parable (Luke 13:6-9): “A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. (7) Then he said to the keeper of his vineyard, ‘Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?’ (8) But he answered and said to him, ‘Sir, let it alone this year also, until I dig around it and fertilize it. (9) ‘And if it bears fruit, well. But if not, after that you can cut it down.’” The language here is quite

clear. It is possible to receive the grace of God in vain. The consequences could ultimately be our being removed from the soil of God's grace. We would then be judged by God as a sinner.

This was reiterated in Hebrews 5:12-6:12 wherein the writer warns the readers (Christians) against becoming slothfully (spiritually) immature, still only able to receive "milk." In verses one and two of chapter six, the writer then encourages the same believers to leave the elementary principles (milk) and go on to perfection. Then he states that they could do that *only if* God permits. He continues with a warning: (4) For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, (5) and have tasted the good word of God and the powers of the age to come, (6) if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame. (7) For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God; (8) but if it bears thorns and briars, it is rejected and near to being cursed, whose end is to be burned.

Now, to whom was the above written according to the context? To whom was it not written?

In other words, when God comes to inspect the results of His grace in our lives, there must be desirable fruit. Essentially, God allows all of us a specified time for "rooting" into His "soil." That "time" would be based solely on His discretion and judgment and could vary based on the individual. Then after having been rooted, He will come to "inspect" and partake of our fruit. A tree that produces little to nothing during its fruit bearing stage is similar to the "ground" that only produces thorns and thistles. It could be *rejected* and deemed only fit for burning. Jesus told the same thing to His disciples but in a different way in John 15:4-6. "Branches" that do not abide in Christ the Vine will wither, be rejected and cut off by the Father, and gathered and burned. Jesus cannot be crucified again for us. The litmus test God uses to judge whether someone has fallen away is proven by the presence or absence of fruit. How important is it then that we judge ourselves lest we be judged? (1 Cor. 11:27-32).

"Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you? —unless indeed you are disqualified" (2 Cor. 13:5).

The word "disqualified" is translated "reprobate" six times and "castaway" once in the *Authorized Version* (KJV). It is defined: 1) not standing the test, not approved; properly used of metals and coins, 2) that which does not prove itself such as it ought, 3) unfit for, unproved, spurious, reprobate.

To whom was that written according to the context? This warning to believers is self-evident.

Understand that these warnings about our being cut down, cut off, rejected, considered unfit, and burned only apply to people who have had sufficient time to become deeply rooted in God's grace and not to newborn "baby" Christians. In part, the implication is that after being rooted in God's grace, we must not seek to draw life from other things that only produce death, exchanging the grace of God for a lie. This would include the "hyped" grace that is gaining momentum in the Church today. We could become not just rejecters but neglecters and abusers of God's true grace.

*What is the one thing considered by God to be worse than rejecting His grace? It is when God's people, those who have already consistently benefitted from the blood of the covenant, abuse and neglect it. "Anyone who rejected Moses' law died without mercy on the testimony of two or three witnesses. (29) 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? (30) For we know Him who said, "Vengeance is Mine, I will repay," says the Lord. And again, "The LORD will judge His people." (31) It is a fearful thing to fall into the hands of the living God" (Heb. 10:28-31). Notice that this was addressed to "His (God's) people." The book of Hebrews clearly and unequivocally portrays Christ's supremacy over the angels who mediated the Old Covenant and over its priesthood, remission of sins, promises, hope, and faith. This was done to bring us to one climactic conclusion (Heb. 2:1): "How shall we escape if we neglect so great a salvation?" More specifically, "Of how much worse punishment, do you suppose, will he (those of God's people) be thought worthy who has..." Those who *knowingly* rejected Moses' law, while being under it, are contrasted with those who *knowingly* reject, despise, and abuse God's grace, while being under it.*

"Willful sin" referred to in Heb. 12:26-27 is obviously *not* referring to sinning while knowing you are doing it. The use of "willful" excludes any sin done out of ignorance or weakness. In context, it is referring to a sin that willfully and knowingly rejects, neglects, and abuses the Son of God and His finished work—the grace of God. Esau was not granted repentance by God to regain his birthright although he sought it with tears. He knew the full value of the "blessing" he rejected, abused, and counted as a common thing. He *knowingly* treated the blessing with contempt—of less value than his need for food. His father Isaac had taught and consistently set the example before Esau (and Jacob) of the value of the covenant blessing of God. Esau knew what he was giving up (Heb. 12:14-17). "Willful sin" is *intentionally* and *deliberately* treating the precious blood of Christ as if it were no better than the blood of animals or anything else that would compete for its place in our lives.

To whom much is given, much is required (Lk. 12:48).

A doctrine of eternal security without conditions is not supported in Scripture although the idea of eternal security is. Otherwise, there would be no need to abide in Christ and to walking in the fear of the Lord. There is eternal security in God's abundant and most excellent grace. Heed the warning: if we indeed are partakers of such a costly and most excellent grace, then let us give diligence to being deeply rooted in it and to yielding desirable fruit for our wonderful Master. The "desirable fruit" is never to be confused with the dead works of religious activity and observances that make void Jesus' finished work in our lives.

Let us make sure that our eternal security rests in the keeping power of God and in our good stewardship of His grace rather than in the doctrines of men. Otherwise, we are trusting in a false eternal security, hiding behind a refuge of lies. Our faith would then be in the wisdom of men (the wrong conclusions they have made about Scripture) rather than in the power of God (1 Cor. 2:1-4). Faith without works (the fruit of the Spirit) is dead—non-existent from God's perspective (Jas. 2:19-22).

GOAT OR SHEEP?

Three parables in Matthew 25 depict Christ as the judge of His people—the parables of the ten virgins, the talents, and the goats and sheep. He judged the virgins based on what they did or did not do with the “oil” needed for their lamps. All ten virgins original had oil (the Holy Spirit). The five foolish virgins were rejected by Jesus. He told them He did not know them. The servants were judged based on what they did or did not do with the “talents” they were given. All of them were considered servants in their master’s household. The unprofitable *household* servant was rejected and cast into outer and unbearable darkness. The goats and sheep were separated based on what they did or did not do as unto Christ. Those who were now designated as goats obviously and originally had sheep status. The “self-centered” goats were cast into everlasting punishment. These three parables give us insight into how Christ will judge His people *but not the people of the world*. People who do not know Him will be judged after the final resurrection with different criteria (Rev. 20:4-6).

Jesus finalized these parables with the plain truth of what will happen when He sits to judge *His people* from all nations. He will sit as the Great Shepherd to separate the sheep from the goats. The standard for His judgment is whether or not they showed compassion on people as unto Him. As He revealed, showing Him compassion is the same as having compassion on the “least of these My brethren.” The implication is that Christ *fairly* (justly) expected all those gathered before Him to conduct their lives with Him as the point of reference for all that they do. In other words, they all knew Him as the Son of God. This was clearly and already assumed true by the Lord. Both sheep and goats referenced Him as Lord and He judged them using the same criteria. Scripture is clear that sinners are judged by God differently than saints. *The criteria for determining who was a sheep or a goat was not based on their profession of faith in Christ as their Savior*. The sheep, those who showed Him compassion, continued with the Lord into His Kingdom. The goats, those who professed Christ but had no evidence of His likeness in their works, were rejected and cast into everlasting torment. Christ had nothing in common with them.

These parables and the revelation of Christ’s judgment seat all point to one single thing: we must be good stewards of God’s grace in our lives. The ten virgins were all given oil lamps and the servants were given talents. The oil lamps and talents represent the grace of God that must be proven in our lives by how we treat Christ. That is proven by how we treat “the least of these my brethren.” Otherwise, grace is no longer grace. Faith without works is dead—nonexistent from God’s perspective. If “by grace through faith” is not producing the works that Jesus is looking for in our lives, this does not necessarily prove us *not to be* born-again Christians. No, it could be the evidence of our incompetent stewardship of it. This, my beloved, could cost us eternity with Christ. Judge yourself according to Christ’s criteria. Are you a goat or a sheep?

THE SNARES AND TRUTH CONTRASTED

Snare #1: The relegation of Jesus’ and His apostles’ teachings as if they only apply to those of the Old Covenant and to sinners.

Doctrine is only as solid or valid as its foundation. If the foundation is off, so is the structure—the premises built upon it. Much of the foundation of a false grace movement rests on the dangerous twisting of Scripture. I have observed on various occasions a diabolical attempt to customize Scripture to fit a preconceived idea. Biblical interpretation was accomplished by assuming what they were trying to prove. The obvious and common or plain sense meaning of Scripture is ignored in such cases. To relegate some of Jesus' teachings and application to only Old Covenant people is at least that. It is also diabolical.

When Jesus came out of the wilderness of temptation, what did He began to preach? "Repent, for the Kingdom of Heaven is at hand" (Mt. 4:17). This was the beginning and essence of His message. Jesus came as the King introducing His Kingdom message. That message is only typical of the New Covenant. Although He operated in the Old Covenant, all that He did and taught was an introduction to the New. Look at all the signs, wonders, and miracles He performed, the magnitude and greatness to which there was no comparison on the Old Covenant. What Jesus taught in the Gospels formed the basis for all that the Apostles recorded and taught later in the New Testament. So, are you now going to tell me that we need "expert" teachers to discern for us which of Jesus' and His Apostles' teachings apply to us today and which do not? Be warned beloved of God, the Scriptures are being twisted unto self-destruction as Peter warned (2 Pt. 3:16). There is a "fox in your henhouse," if you are convinced that some of Jesus' teaching apply only to those under the Old Covenant.

Listen to the Apostle, divinely inspired:

"But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him" (1 Jn. 2:27).

That puts us all on the same equal level before God, having the same means to know Him and all of His truths. May all the idols (those preachers whom we have put on pedestals—who attempt to monopolize the truth) come down within the minds of God's people until only Jesus remains on the throne. He will never lie to, deceive, or misguide us in anything.

Snare #2: Our salvation and intimacy with God totally depend on His initiative.

Is this a true statement? The answer is absolutely not although there are many who teach to the contrary. The *existence* of salvation and the availability of an intimate relationship with God originate solely from Him. Our *experiencing* both depends on how we respond to what God has already made available. God's grace provides all that is needed but receiving the provision depends on us—we must believe, embrace, listen to, and obey His Son—honoring Him as He is honored in Heaven. We were actually created by God, originally designed to do just that. Doing so, is like putting on a glove that perfectly fits. This defines our responsibility made easy. "Faith comes by hearing and hearing by the word of God" (Ro. 10:17). When we hear God's word, the ability to believe or have faith in God comes with His word. Having faith in God is our responding to His palpable advances of love toward us.

Diligence is required to have an intimate relationship with our heavenly Father as opposed to indifference, pacifism, and laziness (Heb. 11:6). The first step, of course, is to believe that it is possible. As John said, “We have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him” (1 Jn. 4:16). What a fellowship! True faith from God diligently follows hard after Him because of the love from God that is and always will be—that already richly exists in our hearts although it may only be in seed form (Ro. 5:5).

The Kingdom of Heaven allows for violence and the violent take it by force (Mt. 11:12). We have been born of God’s incorruptible seed (1 Pt. 1:22-23). By virtue of that seed (of His great and holy love), we can diligently seek and always find Him. In fact, we will follow no one but Him, if we have initially obeyed His command to repent, be water baptized, and receive the baptism with the Holy Spirit and fire (Mt. 3:11; Acts 1).

Snare #3: God cannot become wrathful or angry with His people.

There are current teachings that make that claim. The previous subheading, *Heed the Warnings*, proves otherwise, not by twisting Scripture, but by a clear, spiritual, and common/plain-sense approach to understanding the subject matter. Why not just throw out the book of Hebrews and portions of other Scripture passages that contradict such high-minded ideas? Twisting Scripture to fit into such self-glorifying doctrine is nothing short of doing that. “He who speaks from himself seeks his own glory” (Jn. 7:18).

To teach that God’s wrath and anger are nonexistent toward His people because of Jesus’ finished work is the same as saying that a Christian cannot sin, be deceived, or ever be subjected by God to the consequences of their wrong behavior.

Snare # 4: The moral law of God is of no importance in the New Covenant.

If you read the first part of this series, *The Grace of God vs the Law*, you would know better.

Snare # 5: We do not have to confess our sins.

I listened to television minister Joseph Prince as he twisted 1 John 1 to suit *this* high-minded notion. He “suggested” that it was not written to Christians. John’s use of the pronoun “we” references himself and his readers, all of whom are Christians. Chapter 2 starts with, “My little children, these things I write to you, so that you may not sin.” So, to whom was the Spirit of God speaking in chapter one verse nine? It states: “If *we* confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”

Oh, and by the way, this also clearly indicates that a Christian can sin and must confess it to the Father for forgiveness and cleansing. Forgiveness is already available in Christ, but must be confessed to be forgiven. If we wrong a fellow human, it is required that we confess that wrong and ask their forgiveness, right? That is called humility and meekness. How much more should we do that with our heavenly Father? Confession of sin is inseparably linked to our coming out of the darkness of that sin back into God’s light and fellowship.

Forgive my sarcasm...this is a trick question. Even a complete moron could get it right. To whom were the seven letters to the seven churches in Asia written (Rev. 2-3)? Can everyone say the word, "repent." How often was it used in those letters? So, the people of God are required to repent after all in spite of what certain arrogant television ministers are preaching.

2 Corinthians 6 exhorts believers to come out from among them (the people of the world) and do not touch the unclean. That is called repentance from sin.

2 Corinthians 7:1 commands us to cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God. That is called repentance from sin.

Do not let sin reign in your mortal bodies to obey the lusts thereof (Ro. 6:12). Why? Because the wages of sin is death (Ro. 6:21-23). That is called repentance from sin.

Read this as a thorough refutation of modern false grace teachings:

http://www.greatgrace4u.com/uploads/4/6/5/2/46526789/false_grace_intro.pdf

WARNINGS OF COMING DECEPTION

In 1965, Stanley Frodshams gave a crucial prophecy at Elim Bible Institute warning the Church of the coming onslaught of seducing spirits and doctrines of demons. The entire prophecy can be read [here](#). I will close with these excerpts from *The Anatomy of a Counterfeit Preacher* from the *Anchored in the Truth Series* which included quotes from that prophecy:

(Beginning of prophecy quotes)

"Listen to the messengers that I will send, but do not hold any man's personality in admiration. For many whom I shall anoint mightily with signs and miracles and wonders shall become lifted up and put upon a pedestal, but they shall fall by the wayside. I do not do this willingly, for I have made provision that they might stand. I call many into this ministry and equip them, but remember many shall fall in that hour. For Babylon shall not stand. They shall be like bright lights, and the people shall delight in their ministries, but they shall be taken over by deceiving spirits and lead many of My people astray."

"For those that perform miracles and speak not righteousness are not of Me. Those that have large crowds that follow them, but speak not of purifying and holiness are not of Me."

"There shall come deceivers among My people, in increasing numbers, who speak for the truth and shall gain the favor and the hearts of the people. For the people shall examine the Scriptures and say, "Is not what these men say true?" Then, when they have gained the hearts of the people, then and only then shall they bring out their wrong doctrines. Therefore I say unto you and warn you, 'Oh people, do not give your hearts to men, nor hold people in admiration, for by these very persons shall Satan enter into My people.' Watch for the seducers. Do you think a seducer will brandish a

new heresy and flaunt it before the people? No, he will speak the words of righteousness and truth, and will appear as a minister of light declaring the Word.” (End of prophecy quotes)

The idolization of preachers, ministers, prophets, apostles, teachers, or any spiritual leader is the open door for seducing spirits and doctrines of demons into the Church (1 Tim. 4:1). This prophecy defined it as “holding a man’s personality in admiration” or “putting them on a pedestal.” We are warned that by doing so, the devil would enter God’s people. Can the devil “enter” God’s people? Is it in agreement with Scripture? Yes. We are warned by the Apostle Paul not to give place (quarter, space marked off, habitation) to the devil (Eph. 4:27). The Apostle Peter asked Ananias (a believer) in Acts 5:3, why he allowed Satan to *fill his heart* to lie to the Holy Spirit.

Did you notice how the prophecy stated that people would be seduced? First, the false teacher would speak the truth and gain the favor and hearts of the people and then they would present their wrong doctrines. This is similar to the same means that false teachers used to “bewitch” the Church in Galatia (Gal. 3). It is known as the principle of courtship and exclusion. Listen to what Paul said:

“They (the false apostles) zealously court you, but for no good; yes, they want to exclude you, that you may be zealous for them” (4:17).

This is very important for us to comprehend. *The believers in that church were made to feel that what they already had in Christ was inferior to what was being presented by the false apostles.* They were only showered with “acceptance” if they embraced their “teachings” and “authority.” Otherwise, they were excluded.

To justify themselves, such false leaders will attempt to either shower you with flattery to win you over or mark you as a rebel or an “Absalom” because you refuse to place them on a pedestal as others wrongly have.

We must never allow ourselves to be deceived because of an “anointing” upon someone or the results produced by it. That is no indication that their ministry is legitimately of God.

Demonic influences are lurking within the mind of any church leader who is still motivated by inferiority, insecurity, and the pride that provides a false sense of security through self-justification, self-defense, self-promotion, self-consolation, and the flattery of people. They have not denied themselves and taken up their cross to follow Christ. They have not allowed Jesus to “thoroughly purge His floor” (Mt. 3:11-12).

Jesus told His disciples to beware of the leaven of the Pharisees and Sadducees (Mt. 16:6). He later explained to His disciples that “leaven” was referring to “doctrine” which also indicates “influence.” They had to beware of any influence coming from them. The Apostle Paul stated concerning leaven:

“You ran well. Who hindered you from obeying the truth? (8) This persuasion does not come from Him who calls you. (9) A little leaven leavens the whole lump” (Gal. 5:7-9).

He was addressing a problem the church was having with false apostles who were persuading them contrary to their faith in Christ, turning their loyalty from Him to them and their teachings. Notice

that he used the word “persuasion.” He also used a variation of it in his first letter of the second chapter to the church in Corinth:

“And my language and my message were not set forth in *persuasive* (enticing and plausible) words of wisdom, but they were in demonstration of the <Holy> Spirit and power <a proof by the Spirit and power of God, operating on me and stirring in the minds of my hearers the most holy emotions and thus persuading them>, (5) So that your faith might not rest in the wisdom of men (human philosophy), but in the power of God” (Amplified Bible).

As Paul stated, a little “leaven” will leaven a whole lump of bread. The implication is that those things that were originally pure, good, and pleasing in God’s sight can be completely corrupted by just a little wrong enticement, doctrine, persuasion, or influence. This further indicates that whole movements, ministries, churches, and ministers can progressively go from being genuine to counterfeit by accepting wrong doctrine and influences into their thinking. They could be preaching ninety percent truth and ten percent error and qualify as being false preachers.

Think of it this way. If you added a hint of another color of paint, such as black, to pure (ultra) white, it would produce an off-white color. The off-white color could be easily mistaken for real white without having a sample of it to be used for comparison. I thought the trim in our house was white until we painted some of it ultra-white. The difference was quite noticeable. Off-white can never be real or pure white. This is how the devil brings in his persuasive lies. He first interjects nuances and slight deviations that go unnoticed to the unsuspecting and untrained eye. Those people who have spent much time experiencing the pure, real, and genuine things of God will recognize the off-white persuasions of the devil. If we keep ourselves pure and pursue wisdom from God, we will always have that as a standard for comparison.

The one sign that indicates that a ministry has crossed over into being a counterfeit is evidence of *elitism*. It is defined as: 1) “The belief that certain persons or members of certain classes or groups deserve favored treatment [entitlements] by virtue of their perceived superiority, as in intellect, social status, or financial resources [and spiritual eloquence, authority, and position¹].” 2) “The sense of entitlement enjoyed by such a group or class.” 3) “Control, rule, or domination by such a group or class.”

Because of the existence of elitism (which is a demon, by the way), the followers of such ministries will not listen to sound Biblical reason. They are bewitched, intoxicated with the sonnets of high-sounding doctrines of demons that are designed to inflate the egos of men. This bewitching has a similar effect that hallucinogenic and mind-controlling drugs have over the minds of addicts. It is *humanly* impossible to reach them while under the influence. With God, all things are possible.

Beloved of God, you have an anointing (special, supernatural ability) from the Holy Spirit within that is always ultra-pure and agrees with Scripture, is dependable, never lies, and will never lead you astray. Sharpen your spiritual senses, listen to, and obey it because it will teach you everything you need to know. All outside influences and teachings must help mature and agree with that anointing. This anointing must be your primary teacher of God and all that is of Him or you will not

¹ Spiritual eloquence, authority, and position were added by the author to the definition for clarification.

abide in Christ. If a human being is your source, confession, acknowledgment, affirmation, or brandishing, then you are already deceived. Keep yourselves from idols, especially those in human form who are very persuasive with high-sounding, controlling, or flattering words (1 Jn. 2:27; expanded).

As Paul revealed in Ephesians 1:1-6, God has designed His redemptive blueprint for mankind unto one end: to the praise of the glory of His grace. May all that we are and do bring praise only to the glory of God's most excellent grace. May we be found blameless and with great joy when we stand before Christ to give an account of our stewardship of His grace and truth.

~Written with love aflame,
Gary H. Patterson