

**GOSPEL TEACHING SUMMARY NINE:  
THE CROSS OF JESUS CHRIST,  
AN ANTIDOTE TO SPIRITUAL DECEPTION**

(A Look at How the Death of Jesus on the Cross of Calvary Can both Prevent and Cure Various Forms of Spiritual Deception)

**The Director of YES-NOW Publications, 1994**

**Colossians 2:15**

*“And having spoiled principalities and powers, he (Jesus) made a show of them openly, triumphing over them in it.”*

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## ***Aims***

By the end of this study the reader should be able to: -

- 1) List the four major views of the Atonement.
- 2) Define these four major views.
- 3) Establish the Scriptural basis for those views.
- 4) Perceive how each of those views can both prevent and cure any major spiritual deception.
- 5) Appreciate more fully the work Jesus did on the cross.
- 6) Understand enough of the Gospel to receive salvation.
- 7) Fully commit their lives to Jesus, should they wish to do so.
- 8) Enjoy liberation from any kind of spiritual deception should they genuinely want it.

Throughout this document, such terms as '*the cross*' or '*the cross of Jesus*' are used in a general sense to cover both the death of Jesus and all the many wonderfully positive consequences, which result from it. There is no intention to use those terms in any superstitious sense.

## ***Forward***

This particular teaching was first formed whilst on retreat in September 1994 when an especially virulent spiritual deception began to rage through much of the UK. As detailed personal accounts began to come to my attention, I could see that one major feature of this deception was its inherent sensationalism, which caused Christians (even those who could see through the deception in question) to switch their focus away from important Biblical truth - one of these being the cross of Jesus. As September came to a close, I remember warning at a certain conference, '*Do NOT allow Satan to get you so obsessed with spiritual deception that you forget about the cross of Jesus, I repeat, do NOT allow Satan to get you so obsessed with spiritual deception that you forget about the cross of Jesus*'. In a way, this paper (which is geared to a challenging level) is designed to counter precisely that temptation. With vivid clarity, it attempts to show that, amidst all of the current apostasy, corruption, and spurious blessings, Christ's life-giving Atonement for sin stills stands as a perfect work - complete in itself. More than that, its accomplishments remain operational regardless of any surrounding problems. The churches in the UK today, as institutionalised bodies may well be coming to a close (indeed, I am sure they are) but Jesus is still there in heaven beside His Father, drawing people by His Holy Spirit into a full appreciation of the redemption He accomplished at Calvary - On this matter we can be confident, the timeless truths of Scripture will survive the collapse of Churches and their infrastructure

From October to December 1994 this teaching grew and matured as I gleaned more insight via a certain theological correspondence course. However, one problem remained - "*How could I cover this subject without simply restating all that's been said many times before?*" As an area of knowledge, the Atonement had already been explored in great depth. It was only during a late November Sunday morning that inspiration came. I was attending a '*Reformed*' Gospel assembly in a certain Yorkshire Mill town, along with a trusted colleague, when flowing into my mind came the words "*The cross of Jesus Christ: An antidote to spiritual deception.*" There then followed an outline plan of the material you have here. At last! A way had been found to remain true, both to the traditional Bible-based teaching about the cross and to a fresh emphasis which could prove to be especially relevant for this time of upheaval.

Following that inspiration, there came a period of drafting and redrafting in which I assimilated new material with information taken from older notes written during the late 1980s. My dear wife in particular was a great help in conscientiously wading through three rounds of proof reading. Her hard work during busy domestic commitments is much appreciated. Should providence ordain, I hope by the start of 1996 to have this sermon neatly word processed and ready for distribution. If you would be interested in the possibility of a copy please let me know. Without wishing to sound pompous or self-important I do believe that what is about to be shared could well be of crucial significance. This is because I am dealing with the most vital subject in existence, namely the death of Jesus on the cross. With this fact in mind, I shall now proceed forward by outlining four views of the Atonement.

## **Section One: Introduction**

In order to obtain a balanced view of the cross, the four following views of the Atonement must be taken into account. These are: -

- 1.1 The 'Confessional' (or 'Demonstrative-Informative') view
- 1.2 The 'Judicial' or ('Penal-Substitution') view
- 1.3 The 'Moral' or ('Practical-Exemplary') view
- 1.4 The 'Triumphal' or ('Total-Victorious') view

Of these four models, the first two are '*objective*,' stressing what God has done outside of man, whilst the third is '*subjective*,' showing what God has done inside of man. For its part, the last model is both '*objective*,' and '*subjective*,' stressing how God reigns both outside as well as inside of man.

Finally, the above-listed four views are arranged in logical, as well as in alphabetical, order. This presupposes that each view implies the next one, which itself can't be properly understood without reference to its predecessor.

Having made this point, it's now necessary to look more fully at what each of the four viewpoints mean.

## **Section Two: Definitions**

### **2.1 The Confessional or Demonstrative-Informative View**

This is an '*objective*' view, stressing the open and expressive [demonstrative] nature of Christ's death upon the cross – showing something about the nature of God and exposing the darkness of the human condition. This viewpoint informs the mind through Christian teaching, encouraging an intelligent appreciation of Christ's achievements.

It especially emphasises: -

- 2.1.1 God's ability to personally communicate His revelation to Man
- 2.1.2 Jesus, the '*Good Teacher*' who, by His death, revealed particular truths concerning God and the human condition
- 2.1.3 The limited human intellect and its need for enlightenment
- 2.1.4 God's wonderful love in revealing His saving truths

The main Biblical justifications for this view are found in Genesis 22:16; Leviticus 17:11; Isaiah 52:13; Matthew 27:45-46; Mark 15:39; Luke 23:38; John 3:16, 19:34-37; Acts 12:23, 20:28; Romans 5:19; 1 Corinthians 2:15; Ephesians 1:7; Philippians 2:8; Colossians 2:9; Hebrews 10:4-5 & 16; 1 John 3:5; Revelation 1:18, 5:9, 7:10, 13:8, 15:3.

However, if taken in isolation, this view can lead to a superficial intellectualism, which fails to see the need for a spiritual regeneration of the heart.

### **2.2 The Judicial or Penal-Substitution View**

This is an '*objective*' view stressing what God has done outside of human perception. It emphasises that Christ died upon the cross as the sacrificial,<sup>1</sup> vicarious<sup>2</sup> substitute, gaining the propitiation (or pacification) of divine wrath against human sin. This particular viewpoint serves to motivate evangelism through Christian preaching, whilst encouraging a heartfelt admiration for Christ's achievements.

It especially emphasises: -

- 2.2.1 Divine wrath against human sin and God's mercy in devising a means to pacify this wrath
- 2.2.2 Jesus, the atoning sacrifice, who died in the sinner's place to pacify divine wrath against sin and to open the only way of access to God
- 2.2.3 The human heart and its need for forgiveness
- 2.2.4 God's total hostility against any and every form of sin

<sup>1</sup> '*Sacrificial*' means something that is made sacred through being offered to God

<sup>2</sup> '*vicarious*' means acting and dying in our place

The main justifications for this view are found in Genesis 22:13; Exodus 12:21-23; Leviticus 1:4-5, 16:6; 2 Chronicles 29:21-24; Psalm 88:11-16, 103:4; Proverbs 23:11; Isaiah 63:4-6; Matthew 1:21-22; Luke 23:44-46; John 19: 31; Romans 3:25, 4:4ff, 5:9-10, 8:3; 1 Corinthians 6:20; 2 Corinthians 5:21; Colossians 1:14; Hebrews 9:2-15, 10:10; 1 John 2:2, 4:10; Revelation 5:6, 7:14.

However, if held in isolation this view may lead to a sense of complacency, smugly resting upon the benefits of salvation alone, but doing little or nothing to apply them.

### 2.3 The Moral or Practical-Exemplary View

This is a '*subjective*' view, stressing the inspirational effect Christ's death has upon spirit-filled Christians. It shows that Christ died to lovingly identify with the human condition and to provide an example to stimulate practical moral effort. This view is to be lived out by Christians in their daily lives.

It especially emphasises: -

**2.3.1** Divine holiness and humility in freely identifying with the human condition

**2.3.2** Jesus as the suffering servant whose love motivated Him to endure the worst form of suffering so that He could redeem Mankind

**2.3.3** The human will and its need to rely upon divine grace alone in order to practice good works

**2.3.4** God's '*incarnational*'<sup>3</sup> involvement in human affairs

The main Biblical justifications for this view are found in Exodus 15:13; Deuteronomy 24:17-18; Joshua 24:11; Ezra 9:5-6; Psalm 22:1-8; Isaiah 52:14-15; Lamentations 1:13-14, 3:2-3, 14-15; Hosea 14:1; Amos 4:1; Matthew 27:44-46; Mark 15:25, 16:17; Luke 23:36-39; John 19:35; Acts 26:25, 28:1; Romans 3:27, 5:11, 6:10, 8:1, 12:1-3; 1 Corinthians 5:7, 7:23; 2 Corinthians 5:18; Philippians 2:14; Colossians 3:13; 1 Thessalonians 5:1-27; Hebrews 4:16, 6:19, 10:35; James 2; 2 John 9; Jude 3; Revelation 2:2, 13, 3:15

However, if taken in isolation this view can lead to a man-centred, works-orientated approach, reducing the Christian life to the nominal observance of external moral standards. Little or no allowance is made for the inner grace and promptings of the Holy Spirit.

### 2.4 The Triumphal or Total-Victorious View

This is simultaneously both a subjective and an objective view, emphasising Christ's total victory over all forms of evil. It stresses that Christ died to release people from every type of oppression,<sup>4</sup> bringing them into eternal life. This view is to be cherished as a sound hope, enabling believers to appreciate that the work Jesus did upon the cross contains far greater implications than at first was imagined.

It especially emphasises: -

**2.4.1** Divine power and creativity

**2.4.2** Jesus as the one true God Almighty who will destroy all of His enemies and bring about a '*new Creation*,' free from the taint of sin

**2.4.3** The human spirit and its need for a sure hope

**2.4.4** God's thoroughness in overthrowing evil and in accomplishing every aspect of His redemptive plan

The main Biblical justifications for this view are found in Genesis 3:11; Exodus 6:6, 15:21; Judges 16:30; 1 Samuel 2:10; Psalm 2:9, 110:1; Daniel 7:13-14; Haggai 2:22; Zechariah 13:2; Malachi 4:3; Matthew 20:28, 27:51-53; Mark 10:45; John 3:17, 12:31, 13:27, 14:30, 16:11,33; Acts 22:4, 26:18; Romans 6:6, 8:2, 10:3, 12:21; 1 Corinthians 2:8, 15:24-27, 57; Galatians 3:13; Ephesians 1:21; Colossians 1:13-14, 2:15; 2 Timothy 1:10; Hebrews 2:14-15, 10:13; 1 John 5:18; Revelation 12:11, 20:10, 14.

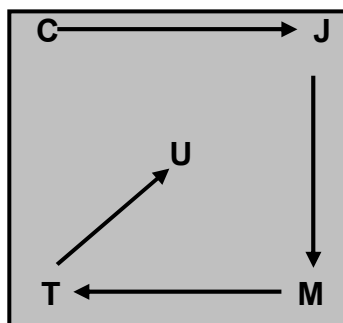
However, if taken in isolation, this view can lead to a woolly-minded universalism, which assumes that that hell does not exist and that there is no distinction between believer and non-believer in God's eyes. All (believers or not) will indiscriminately receive eternal life with God in Heaven.

<sup>3</sup> '*Incarnational*' refers to Christ's personal involvement in the world as a finite human being

<sup>4</sup> Including bondage to sin, Satan, the fallen society of Man, the ancient Jewish legal system and to God's wrath

### Section Three: General Comments

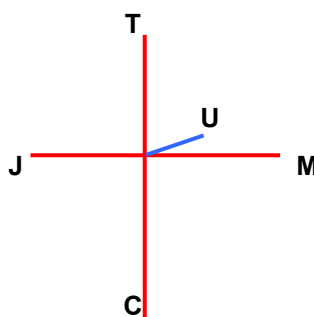
- 3.1 As can be seen from previous comments, all four views hold inherent dangers when perceived in isolation. They are like the four corners of a square: all equally necessary if a square is to be formed. In conjunction, they provide a balanced understanding of Christ's work on the cross at Calvary. This point is illustrated in the diagram below.



#### Key

- C:** the Confessional view  
**J:** the Judicial view  
**M:** the Moral view  
**T:** the Triumphal view  
**U:** greater understanding of the cross.

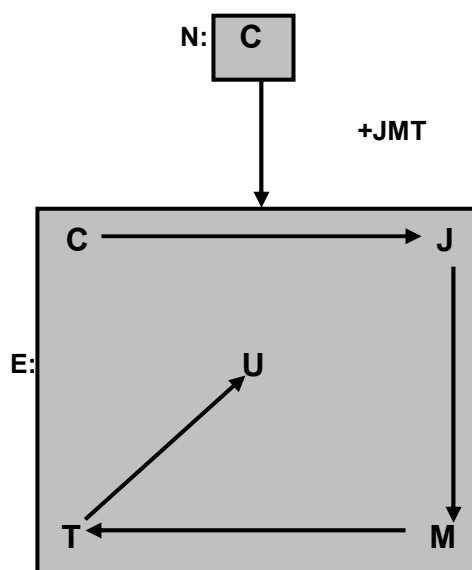
- 3.2 Effectively, the confessional view tends to act as the foundation for the other three views. This is because these 'other views' hinge on the assumption that Christ died to reveal something about God and man. Without this assumption these views could not exist. Logically, (as the arrow shows) the believer may progress from one viewpoint to another, thus allowing him/her to gain a greater appreciation and understanding of the Atonement - which helps to increase effectiveness in the Christian life. However, it needs to be greatly emphasised that ANY TRUE APPRECIATION OF CHRIST'S DEATH CAN ONLY COME THROUGH A VERY DIRECT WORK OF THE HOLY SPIRIT IN ALL ASPECTS OF THE HUMAN PERSONALITY<sup>(3)</sup>. Without this regenerative work the cross at best remains a mystery, at worst a source of antagonism. Please remember that in their natural state, people can receive nothing from God, (1 Corinthians 2:14).
- 3.3 Another way to illustrate these points is to actually draw a cross in which the confessional view is portrayed as holding everything up.



(Whilst showing the relationships between the four viewpoints, it doesn't highlight the smooth progression from C to U, as seen in the previous diagram).

- 3.4 A final way of illustration lies in the following diagram which draws out the fact that there are four complementary (non-conflicting, or mutually enhancing) ways of looking at the work Jesus did on the cross of Calvary - which incidentally, must be the most analysed historical event of all time. As insights from those viewpoints are added on to each other, there is an enlarged understanding of the Atonement. This is shown by the larger, lower square E.

<sup>(3)</sup> This includes the will, mind, emotions and spirit.



### Key

**C:** The Confessional View

**N:** a narrow view of the Atonement, which is seen only in terms of 'C'

**+JMT:** the emergence of the Judicial Moral and Triumphant views through the aid of the Holy Spirit

**E:** enlarged understanding of the Atonement, which results from a combination of all four viewpoints

**U:** Greater understanding of the cross

**3.5** However, even with the full benefit of all four models, it is still impossible on this side of eternity to gain a full knowledge of Christ's work on the cross; much still remains a mystery, simply because of the vastness of some of its achievements. However, this inability to know everything about the cross does not preclude the responsibility that every Christian has - to learn what they can and then live out what they've learnt. In this matter of Christ's death one can't know everything, but one can know something and that something can make all the difference between Heaven and Hell. This fact will be seen in the next section, which employs the four viewpoints to show how the cross of Jesus can remedy the problem of spiritual deception.

### ***Section Four: The Cross Of Christ: The First Antidote To Spiritual Deception***

**4.1** The '*confessional*' view shows that the cross can help prevent spiritual deception by: -

**4.1.1** Revealing the extent of divine wrath against sin. Often it is better to begin with God's transcendent holiness. If love alone is taken in isolation, there may exist, the considerable difficulty in seeing how God can be angry at all. If we perceive this wrath, then out of reverent fear we are less inclined to accept any major deception.

**4.1.2** Revealing God's love for sinners – here it is possible to recall Paul's saying in 1Timothy 1:15 "*Christ Jesus came into the world to save sinners.*" If we perceive this love then out of heartfelt gratitude we are less likely to accept any major deception.

**4.1.3** Revealing the depths of sin and man's bondage to a demonised world system. The fact is that, by nature, all people are easily deceived - not least religious people. If we perceive our own vulnerability to deception, then out of common sense realism we are less likely to accept any major deception.

- 4.2** The '*confessional*' view shows that the cross can cure spiritual deception by -
- 4.2.1** Revealing that there is a corrupt spiritual agency, which actively seeks to destroy people. In short, to fall into deception is to go the devil's way. If we perceive this hard reality, then out of sheer loathing for its source, we are more likely to be cured of any major deception.
- 4.2.2** By revealing that the end of error is complete separation from God in a hellish night that never ends. If we perceived where falsehood could be taking us, then out of sheer terror of its consequences we are more likely to be cured of any major deception. Present is a greater incentive to respond to the Gospel.
- 4.2.3** By revealing that error played a part in putting Jesus on the cross - no matter whether it was the error of the Jewish religious leaders, or the pagan Roman soldiers who actually nailed him there. With only little exaggeration, one can claim that all error represents an attempt to re-crucify Jesus by thwarting His resurrection power. If we perceive the Christ-hating nature of serious error, then we are more likely to be cured of any major deception.
- 4.3** Simply showing the truth about God, man and Satan enables the cross to act as an antidote to spiritual deception.

### ***Section Five: The Cross of Christ: The Second Antidote to Spiritual Deception***

- 5.1** The '*Judicial*' view shows that the cross can prevent spiritual deception by: -
- 5.1.1** Challenging those pre-existing beliefs which would have lent weight to the deception in the first place. An example could be faith in one's own ability to please God. Mistaken beliefs such as these are now destroyed when seen in light of the judicial view of the cross. If we perceive that we were wrong in many of our previous religious beliefs then a sense of caution will enable us to steer clear of any major deception.
- 5.1.2** By providing the means of justification in which we are declared righteous before God. A wonderful exchange takes place wherein we receive Christ's righteousness, whilst our sin is transferred back in time to the cross of Calvary. From this blessing we gain open access to the Father who no longer views us as depraved sinners. If we perceive our new status in God and the deliverance that Christ wrought, then any major deception is less likely to be accepted.
- 5.1.3** By breaking the two-fold barrier existing between God and man so that people can have all of the spiritual resources they need to offset any lie of Satan. If the vast amount of resources at our disposal were truly realised then deception would be less likely.
- 5.2** The '*Judicial*' view shows that the cross can cure spiritual deception by: -
- 5.2.1** Taking the believer into the very heart of the Gospel by showing the depths of divine mercy. God not only loves His people, but He actually applied that love by sending His only Son to die on our behalf. If only we clearly appreciated God's mercy toward us then a cure for any major deception could become a lot easier to implement. We would wish to renounce any know deception out of sheer gratitude to God.
- 5.2.2** Showing the way of forgiveness (which is conditional on a truly repentant faith). If we understand that forgiveness is there, should we want it, then we would be less likely to continue in any major spiritual deception.
- 5.2.3** Encouraging a focus upon Gospel basics and thereby stirring a greater appreciation of our salvation. If we see the importance of adhering to Gospel fundamentals then we would be less likely to persist in any error. This is because we would quickly perceive that any error would cut away at the very basis of our most cherished beliefs.
- 5.3** Simply giving access to God (and all of His resources) enables the cross to act as an antidote to spiritual deception.

### ***Section Six: The Cross Of Christ: The Third Antidote To Spiritual Deception***

- 6.1** The '*moral*' view shows that the cross can prevent spiritual deception by: -
- 6.1.1** Showing that within their capabilities Christians have a double responsibility both to grow into truth AND to avoid error. It is part of their elect responsibility to keep away from (and if possible) refute any major heresy. A serious attitude toward spiritual duties decreases the likelihood of falling into any major deception.
- 6.1.2** Emphasising that Jesus provided a practical example, which the believer is able to follow. He is an exemplary role model, who should provoke a love of truth. If we follow the way of Christ, then we are less likely to accept any major deception.
- 6.1.3** Arousing our sympathies for Christ – so we have no wish to grieve or hurt Him. If we show sensitivity to the feelings of Jesus, then we are less likely to accept any major deception.

- 6.2** The *'moral'* view shows that the cross can cure spiritual deception by: -
- 6.2.1** Encouraging a submissive openness to God who, (through His Holy Spirit) can unravel the effects of any falsehood. If we are willing to submit to divine correction, then we are more likely to be cured of any major deception.
- 6.2.2** By causing us to hate those sins and errors that encumber us. The example of Jesus should make us want to cast off any dubious spiritual influences we may have picked up. If we desire freedom from sin, we are more likely to be cured of any major deception.
- 6.2.3** By realising that Jesus freely identifies with all of our failings and weaknesses. In particular, He knew the pain of living in an apostate religious system where there were many different forms of spiritual deception. If we appreciated the fact that Jesus is most able to skilfully pastor when ministering to those in error, then we are likely to be cured of any major deception.
- 6.3** Simply providing a stirring moral example for spirit-filled Christians to follow enables the cross of Jesus to act as an antidote to spiritual deception.

### ***Section Seven: The Cross Of Christ: Fourth Antidote To Spiritual Deception***

- 7.1** The *'Triumphal'* view can help prevent spiritual deception by: -
- 7.1.1** Bringing out the fact that Satan is a defeated foe. To ally with him is to join the losing side. If we grasp the futility of his wishes, we are less likely to accept any major deception.
- 7.1.2** Giving a clear focus on the ultimate purposes of God. By encouraging realistic long-term thinking, which takes into account the likely consequences of a particular spiritual phenomenon, we are less likely to fall into those deceptions, which promise immediate gratification.
- 7.1.3** Inspiring a holy awe for who Christ IS, in the fullness of His deity. Not only does this awe provoke much worshipful praise, it also brings home the humility of Christ who became a man to die on the cross for the redemption of OUR sins. If we heartily adopt an attitude of thankfulness toward Jesus then we are less likely to accept any major deception.
- 7.2** The *'Triumphal'* view can help to cure spiritual deception by: -
- 7.2.1** Generating the hope that, as long as we are open to the Lord's correction then Jesus can rescue us from any error we may have inadvertently stepped into. He is the all-powerful One who may allow us to slip in order to teach us some very pertinent lessons. If we appreciate Christ's strong concern for our spiritual welfare, then we are more likely to be cured of any major deception.
- 7.2.2** Bringing into sharp relief the Lordship of Jesus. This gives a hopeful perspective on the spiritual war we are called to wage. If we acknowledge that Jesus has an innate right to be Lord of every area of our lives then we are more likely to be cured of any major deception.
- 7.2.3** Fuelling the realisation that sooner or later we shall see the truth of our condition - whether on earth as a repentant sinner or before the great white throne as an unredeemed reprobate. Seen in the light of eternity we must not remain in error. At some set point in time, we will see the One who is Truth - only for most people it will be a case of *"truth found out too late."* We can't go on hoodwinking ourselves forever, much as we may like to. If we accept the fact that it's much better to find out the truth now, rather than on the judgement day, then we are more likely to be cured of any error.
- 7.3** Simply defeating all kinds of evil enables the cross of Jesus to provide an antidote to spiritual deception.

### ***Section Eight: A Challenge to Commitment***

- 8.1** The core issue to the whole matter is that PEOPLE NEED FIRST TO UNDERSTAND THE WORK JESUS DID ON THE CROSS BEFORE THEY CAN ENJOY ANY RELEASE FROM SPIRITUAL DECEPTION, (hence the lengthy analysis at the beginning). In relation to this, each of the four stated views can be broadly seen as: -
- 8.1.1** **Diagnostic** – they show up the problem of spiritual deception.
- 8.1.2** **Preventative** – they help prevent the problem of spiritual deception.
- 8.1.3** **Curative** – they help cure the problem of spiritual deception.
- 8.1.4** **Restorative** – they help restore Christians who have been deceived.

- 8.2** Undoubtedly, at times the best antidote to spiritual deception is to go right back to Gospel basics (which this paper does). The reason for this is that a right relationship with God provides the vital starting point in avoiding ALL spiritual deception. We begin our submission to Him by believing that Jesus died on the cross at Calvary to save us from a lost eternity, before rising bodily from the dead three days afterwards, (Romans 10:9). Explicit here is a challenge to commitment - which (with the aid of God) we must respond to if we are to grow into truth and avoid everlasting damnation. To make real this commitment we need to:
- 8.2.1** Adopt an attitude of trusting dependence upon divine mercy.
  - 8.2.2** Bravely acknowledge that we are guilty "*Hell-bound*" sinners who are utterly incapable of pleasing God or of receiving His truth.
  - 8.2.3** Face the fact that by virtue of our corrupt human nature, we are bound up in all kinds of oppressive spiritual deceptions. These may well fascinate us, whilst luring us on to eternal destruction! Even our most cherished beliefs and prejudices could be wrong.
  - 8.2.4** Humbly trust that, in Jesus God became man to die upon the cross at Calvary, so that we could enjoy forgiveness of sin and release from deceptions, (John 8:30-36).
  - 8.2.5** Willingly allow Jesus, through His Holy Spirit to govern every known area of our lives. Doing this will involve submitting our most valued desires and opinions to Him, (Philippians 3:1-6).
- 8.3** If, (as this paper assumes) the cross of Jesus represents God's ONLY antidote to spiritual deception, it is an antidote that's only ever made effective if we freely take it. Somewhere along the line an element of human choice does enter the picture<sup>(4)</sup>. This is particularly the case for Christians whose volitional capacities<sup>(5)</sup> have been regenerated by the Holy Spirit<sup>(6)</sup>. So come, let us return to the cross and humbly receive the only real cure for any deceptions we may have slipped into. Divine forgiveness is there, so why not receive it while it's still being freely offered? Also, feel free to use the prayerful postscript enclosed with this series of Gospel Teaching Summaries, or if not then use some other prayer which could be of help. But remember! The important thing is to call upon God to have mercy on you and to give you the righteousness, which is only to be received through Jesus<sup>(7)</sup>. Finally, do not forget that your response to God will determine whether you continue in a lie (and receive all of its consequences) or take what may be your first fumbling steps into growing into truth. No less than Heaven or Hell is at stake. For your own sake please take what's been said seriously and turn to Jesus as your Lord and Saviour. Not only will He free you from any deception you may find yourself in, He will also give that new life which lasts forever (John 14:6) - because the two-fold<sup>(8)</sup> barrier between you and God will have been broken down. So turn to Jesus, it's worth it.
- 8.4** In the name of Him who died to rescue us from every kind of spiritual deception, Amen.

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<sup>(4)</sup> However, the writer adopts the Biblical assumption that in relation to spiritual matters, a right choice can only be made if there's first been a prior work of the Holy Spirit.

<sup>(5)</sup> That is the capacity to choose and make decisions.

<sup>(6)</sup> It should be stressed that some parts of this paper (notably 5.1.2-3, 7.2.3 and 8.2.3) are geared to non-Christians to whom the warnings of eternal damnation most certainly apply. Yet even with deceived Christians, there seems to exist some kind of loss in the hereafter. 1 Corinthians 3:11 appears to imply that this amounts to a loss of heavenly privileges. However, it is beyond the remit of this document to explore the vexed issue of '*once saved always saved*.'

<sup>(7)</sup> In this sentence the word righteousness means '*a right relationship*' or right status with God.

<sup>(8)</sup> A two-fold barrier between God and man exists in the sense that: -

8.1 divine holiness leads to the Deity's repugnance to sin and withdrawal of His mercy.

8.2 The presence of sin in people leads to an antagonism towards God, which prevents them from even wanting to know Him in the first place. Only the cross of Jesus can break through this barrier.