

THE ANTINOMIANS

"But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed." - Gal 1:8

"There is only one heresy, and that is Antinomianism" (19th century Scottish theologian, John "Rabbi" Duncan, *Colloquia Peripatetica*, p.70)

"A close reading of the Westminster documents shows that the Antinomian threat was viewed with as much, if not more, seriousness by the divines than Arminianism and Roman Catholicism." (Dr. Mark Jones, Critique of Jesus Plus Nothing)

1. Central Doctrine

1.1. **an-ti-no-mi-an** (noun: ἀνομία = trans. "lawlessness"; lit. w/o or against the law [of God] -most specifically the OT law - Mat 23:23 w/28 w/Mat 15:1-9).

1.2. As it relates to Christian-cults¹, an antinomian includes any person/organization who claims to be a Christian (Mat 7:23, 23:28) yet:

1.2.1. **Practices disobedience to God's Law** (1Jo 3:4; LXX. = "iniquity, ungodliness, transgression")

1.2.2. **Rejects any portion of God's Law** (Mat 24:12; Rom 6:19; Jam 2:10-11)

1.2.3. **Believes/teaches that maintaining faithful obedience to all of God's Law is not necessary to remaining in covenant relationship w/God (i.e. to being saved).** (Mat 7:21-23. 24-27 = those condemned believed their lawlessness would have no bearing on their salvation as long as they had some fruit ["did we not...in your name?"]²: Deu 29:18-20 w/Heb12:14-17 = the author of Hebrews re-establishes the warning of the Deuteronomy text which is: don't be deceived into thinking their salvation was not dependent on their obedience to all of God's commands [see Heb 5:9]: Eph 5:5-7 = the "empty words" are those which promise salvation w/o the necessity of obedience; 2Pe 3:14-17 w/2Pe 2:1 = the damnable "error of lawless/antinomian people" is their twisting of Paul's commands regarding unblemished living as necessary to salvation": judgment according to our works also shows the fallacy of thinking we have no obligation to faithful obedience in relation to the Law for salvation - Rom 2:6-8; 2Co 5:10; 1Pe 1:17; Rev 20:11-15).

1.3. Antinomianism is embraced by its adherents based one or more of the following assumptions:

1.3.1. OT Law is no longer in force (**Dispensationalism**; Rom 10:4)

"The age of the church has rendered the Law inoperative (Wayne G. Strickland, *Five Views on Law and Gospel*)

"Dispensationalism fits (the) model of classical Antinomianism virtually to the letter. My plea to all dispensationalists is this - show me the fundamental error in what I teach or admit your fundamental error. We cannot both be right. One of us is wrong - seriously wrong. If you are wrong (in your doctrine, as I here charge), you are preaching nothing less than a false gospel. This calls for genuine repentance and fruits worthy of it before the Lord Jesus Christ whom we both profess to love and serve." (Dr. John Gerstner, *Wrongly Dividing the Word of Truth*)

¹ Cult is simply another word for sect which itself is a transliteration of the Greek word "heresy" (αἵρεσις). As such it refers to those groups/churches/religions who are a false representation of the genuine. In other words, they claim to be Christian but possess a false gospel.

² There are only three options when considering the obligation of the Law in relation to our salvation: 1) faithfulness to ALL of the Law is necessary for salvation, 2) faithfulness to NONE of the Law is necessary for salvation, 3) faithfulness to SOME of the Law is necessary for salvation. Jesus' condemnation of these individuals b/c of antinomianism (v23 - "depart from Me your workers of lawlessness"), makes it clear that not only is the first option (ALL is necessary) the view of Jesus, but also that He condemns as antinomian anyone embracing options two or three (NONE/SOME is necessary). Such is the position of R. Scott Clark, "To say or even to imply that Christians must be faithful in order to be accepted by God is nothing less than an attack on the finished work of Christ and the denial of the gospel of Jesus Christ. Any preacher who says or even implies such thing should be repudiated in the same way the Apostle Paul repudiated the Apostle Peter as a denier of the gospel." (Justification By Faith Alone Is The Normative Doctrine)

1.3.2. The Law exists to bring conviction/condemnation: to tell us what we can't do; the Gospel to bring hope/promise: to tell us what Christ has done on our behalf (**Lutheranism/Law-Gospel Dichotomy**; Rom 3:20-22; 1Ti 1:6-11)

"...when the Law and the Gospel are compared together, as well as Moses himself, the teacher of the Law. and Christ the teacher of the Gospel. we believe. teach. and confess that the Gospel is not a preaching of repentance, convicting of sins, but that it is properly nothing else than a certain most joyful message and preaching full of consolation, not convicting or terrifying, inasmuch as it comforts the conscience against the terrors of the Law, and bids it look at the merit of Christ alone" (Formula of Concord, sec. 6)

1.3.3. The only OT laws now in force, are those repeated in the NT (**New Covenant Theology**; 1Co 9:21; Gal 6:2)

"The version of law in the Old Covenant era was the Mosaic Law, which included the Ten Commandments. The version of law in the New Covenant era is the law of Christ, which includes the commands of Christ that pertain to the New Covenant era and the commands of his Apostles. (Geoff Volker, What is NCT?)

1.3.4. Obeying the Law is the works/performance-based salvation of the OC/Pharisees that is condemned by Jesus and the NT writers (**Legalism**; Mat 23:4; Luk 18:9-12; Gal 2:16; Rom 3:28)

"The Pharisees were legalists who thought they could earn their way to heaven..." (John MacArthur, MacArthur Commentary, *Luke*, ch. 1:1-7)

1.3.5. Faith (i.e. belief/trust) in Jesus Christ alone is now the only thing truly necessary to get into heaven (**Free Grace**; Joh 3:16, 6:47; Eph 2:8-9)

"Commitment and obedience and perseverance are ...not conditions of everlasting life. Belief (i.e. faith) in Jesus is the sole condition." (Bob Wilkins, What is Free Grace Theology?)

"Grace includes the Christian's liberty to do whatever he pleases" (Lewis Sperry Chafer, *Grace*)

"Undeserved grace creates a life of un-required obedience." (Tullian Tchividjian, *Jesus Plus Nothing Equals Everything*)

1.3.6. A person's justification by faith alone (in Christ alone) cannot be lost (**Eternal Justification/Love of God**; 2Ti 2:12-13; Rom 8:30-39)

"God's love for us does not change in relation to our good (or bad) behavior." (Tullian Tchividjian, *Jesus Plus Nothing Equals Everything*)

"The Christian's disobedience does not affect his salvation, but fellowship, peace, and growth." (C.I. Scofield, *Question Box*)

"Normally one who has believed can be described as a believer; that is, one who continues to believe. But...a believer may come to the place of not believing and yet God will not disown him, since He cannot disown Himself. We can 'shrink back' far enough to lose our rewards, but no so far that we lose our salvation." (Charles Ryrie, *So Great a Salvation*)

"Warnings (in Scripture) evoke faith that perseveres in holy devotion but are not given in order to imply a potential, future (negative) outcome. Warnings...have primarily a motivational function. They are the means by which God leads believers on to their assured salvation (and should not be mined for further theological implications)." (Tom Schreiner, *The Race Set Before Us*)

1.3.7. Jesus obeyed the Law on the Christian's behalf (**Imputation of Active Obedience of Christ**; Rom 5:19)

"If Christ had only earned forgiveness of sins for us, then we would not merit heaven. Our guilt would have been removed, but we would simply be in the position of (neutrality). For this reason, Christ had to live a life of perfect obedience to God in order to earn righteousness for us. He had to obey the law for his whole life on our behalf so that the positive merits of his perfect obedience would be counted for us. Sometimes this is called Christ's "active obedience." (Wayne Grudem, The Active Obedience of Christ)

1.3.8. As Christians, sanctification is not accomplished through commitment to the Law, but as we glory (and put faith) in Christ and His justifying work(**New Reformed/Calvinism, Gospel Sanctification, "Beholding is becoming"**; Phi 2:12-13; Rom 8:29; 2Co 3:18).

"The distinction between antinomian and other Christian views on moral law is that antinomians believe that obedience to the law is motivated by an internal principle flowing from belief rather than from any external compulsion." (David Como, *Blown by the Spirit: Puritanism and the Emergence of an Antinomian Underground in Pre-Civil-War England*)

"For the Reformed theologian, good works are genuinely human actions. For the antinomian, good works are divine actions, the direct action of God within the human person." (Dr. John Gerstner, *Wrongly Dividing the Word of Truth*)

"(2Co 3:18) was one of the greatest secrets I ever discovered: *Beholding is becoming*. Introspection must give way to amazement at glory. When it does, *becoming* happens. If there is any key to maturity, it is that. *Behold your God in Jesus Christ*. Then you will make progress." (John Piper. Letter to an Incomplete. Insecure Teenager) ...The pathway to Christ-likeness is 'beholding the glory of the Lord' (2Co 3:18). Beholding is becoming...the foundational means of our sanctification is beholding the glory of God in the face of Christ." (John Piper, *God is the Gospel*).

"Sanctification is simply getting used to your justification - it's receiving Christ's words. 'It is finished' into our rebellious regions of unbelief. (Thus) sanctification is the daily hard work of going back to the reality of our justification." (Tullian Tchividjian, *Jesus Plus Nothing Equals Everything*)³

"The gospel is not about being on this endless treadmill of do more and try harder, but it's resting under the banner of 'It is finished'. Change happens through seeing and savoring the beauty of Christ. Beholding is becoming Christ-like." (Acts 29 pastor, Andy Beams, 2015 sermon)

"As someone with some scholarly acquaintance with post-Reformation Reformed theology, particularly in the area of Puritanism, I have been dismayed at some of the theology that passes as reformed, when in fact it has corollaries to seventeenth-century antinomianism." (Dr. Mark Jones, *Antinomianism*)

1.4. As such, each of the theological systems/doctrines established by the above assumptions (Dispensationalism, Lutheranism, NCT, Legalism, Free Grace, Eternal Justification, AO, Gospel Sanctification, New Calvinism, "Beholding is Becoming") are oftentimes the tell-tale sign that the person/organization is antinomian.

"Where lawlessness is a Christian possibility, antinomianism is a certainty" (RSJ)

1.5. Though not true of all those guilty of this false gospel heresy, there is another reason antinomianism is embraced: it builds bigger churches.

"Some prefer popularity to plain dealing. We love to see a crowd of worldly-minded hearers, rather than 'a little flock, a peculiar people zealous of good works'. We dare not shake our congregations to purpose, lest our five thousand should, in three years' time, be reduced to a hundred and twenty. In short, we have so introduced our people to strange doctrines, and preposterous assertions, that, if we were to intimate, God himself sets us a pattern of Antinomianism, by disregarding his own most holy and lovely law, I doubt whether some would not be highly pleased, and say we had preached a sound and sweet discourse'. This would probably be the case, if we addressed them in such a manner as to make them believe they are ...those who have found out a short way to heaven, and maintain, 'We are absolutely to do nothing in order to salvation'." (18th cent. pastor and theologian, John Fletcher, *Five Checks to Antinomianism*)

In this light consider: (Mat 7:13-14, 21-23; Luk 6:26, 13:22-27).

³ For a more extensive discussion on this subject see Timothy Kauffman's article in the Trinity Review, <http://www.trinityfoundation.org/PDF/Review%20304%20Sanctification%20Half%20Full%20-%20Kauffman.pdf>

2. List of Contemporary Antinomian organizations, pastors/teachers or theologians

The vast majority of Evangelical churches: most (all?) Dispensational churches, Charismatic churches, Calvary Chapels, Quaker/Friends churches, Evangelical Free churches, Acts 29 churches, Saddleback Church, Willow Creek Church, Coral Ridge Presbyterian Church, Cherry Hills Community Church, Colorado Community Church, Flatirons Community Church, Mission Hills Community Church, Foothills Bible Church, Southern Gables Church, Faith Bible Chapel; the vast majority of para-church organizations: Gospel Coalition, Monergism.com, Liberate Conference(defunct), Campus Crusade for Christ, Navigators, Promise-Keepers; the vast majority of Christian colleges and seminaries: most (all?) Wheaton college, Westmont college, Liberty University, Biola University, Fuller Seminary, Talbot Seminary, Denver Seminary, Westminster Seminary CA, Dallas Theological Seminary; the vast majority of Evangelical pastors, teachers and theologians: Billy Graham, Rick Warren, Bill Hybels, John Piper, Tim Keller, D.A. Carson, Tullian Tchividjian, Paul David Tripp, C.J. Mahaney, Steve Brown, Francis Chan, R. Scott Clark, Michael Horton, , Charles Stanley, Charles Ryrie, Zane Hodges, Chuck Swindoll, George Mueller, C.I. Scofield, Lewis Sperry Chaffey, all women pastors, Beth Moore, Elyse Fitzpatrick.

3. Brief History & Buzz Words

Though the term "antinomian" was originally coined by Martin Luther in the 16th century, the heresy itself is much older. It goes back to the Creation itself. Antinomianism is the reason for Satan's expulsion from heaven as well as Adam and Eve from their paradise in Eden. Each mistakenly believed they could stand against God's laws and yet retain their eternal futures. And this then was a part of the sin nature passed on to every subsequent generation. It is the reason OC Israel was often occupied by foreign armies and suffered innumerable atrocities. It is why also she ultimately forfeited her position as the people of God. She stubbornly refused to believe that her relationship with God was anything but immutable regardless of the countless calls to law-faithfulness made by the prophets. In a similar fashion, Antinomianism has plagued NC Israel (i.e. the church). Since her inception, false teachers have attempted to convince God's people that their relationship w/God is equally not dependent upon faithfulness to the Law (e.g. Jud 3-5). Even after the Protestant Reformation - a time of great revival in relation to the truth of God's Word, antinomianism was in full swing. Men like John Agricola, John Eaton, Tobias Crisp, John Saltmarsh, John Traske, Robert Towne - and even a woman, Anne Hutchinson mimicked the false prophets of old with their promises of freedom from the Law (2Pe 2:19). In the minds of many they successfully led astray, they were the true stewards of the Reformation and those championing the doctrine of justification by faith alone. They also were fond of accusing their opposition of being Arminians, neonomians, and legalist-sympathizers of Rome⁴. Several within the Reformed (and later Puritan) camp took issue with the antinomians including Martin Luther, John Owen and Samuel Rutherford, but ultimately to no avail. It continued to spread fusing itself to what would eventually become known as Evangelicalism. As a result, the majority of its doctrinal movements (e.g. Dispensationalism, Free Grace Theology, NCT) are not only fully antinomian in their view of the Law and salvation, but completely convinced that this is the true gospel message. For example, the famous evangelical preacher, Dr. Martin Lloyd Jones once stated. "If your preaching of the gospel of God's free grace in Jesus Christ does not provoke the charge from some of Antinomianism, you're not preaching the gospel of the free grace of God in Jesus Christ." As such, Antinomianism is not only mankind's oldest heresy, it is her greatest threat. Buzz words associated w/Antinomianism: "Christ obeyed the Law on our behalf", "We are free from the Law", "Free Grace", "the Pharisees were legalists", "Faith in Christ is all I need to get to heaven/be saved", "Once saved always saved", "Once justified always justified", "the belief that you must maintain your covenant position/justification through obedience is false", "Gospel sanctification", "Beholding is becoming".

4. Biblical Defense (Apologia)

The damning false gospel of the Antinomians is revealed not only through a biblical understanding of the word itself (*ἀνομία* / "lawlessness"), but also by considering their ignorance:

4.1. In relation to/in their interpretation of Jesus' view of the Law (Mat 5:17-18 w/7:21-27)

"When (Antinomian) principles are used, passages are misinterpreted. For example, when Christ says, 'For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.' (Mat 5:20), he was not speaking of his own imputed righteousness (their interpretation)." (Mark Jones, *Antinomianism*)

⁴ "Unsurprisingly, Antinomian theologians accused their critics of Arminian, neonomian or popish tendencies (i.e. legalism)." (Dr. Mark Jones, *Critique of Jesus Plus Nothing*)

4.2. On the necessary distinction that exists within the Law between the clean (or ceremonial) laws and moral code (1Co 7:19; Lev 10:10-11; 1Sa 15:22; Pro 21:3) [**Dispensationalism** - Rom 10:4 w/1Co 6:19 w/Lev 16:30 - notice it is the end of the law "for righteousness"]

"We must bear in mind that common division of the whole law of God published by Moses into moral, ceremonial and judicial laws." (John Calvin, Institutes of the Christian Religion, Book 4)

" Paul could discern distinctions within God's law which set certain commandments apart as applicable to all Christians, while others were irrelevant. This is tantamount to the division between the moral and the ceremonial law.

Augustine introduces a distinction between the moral and the symbolical precepts of the law: 'For example, Thou shalt not covet is a moral precept; Thou shalt circumcise every male on the eighth day is a symbolical precept.' By symbolical precepts Augustine clearly means what would later become known as the ceremonial law..." (J.F. Bayes, *The Three-Fold Division of the Law*)

4.3. On the imaginary distinction that has been created between the Law and the Gospel (i.e. condemnation v. promise) (Luk 3:3-18; Rom 15:4; Psa 19:7, 119:1, 77, 92, 165) [**Lutheranism** - 1Ti 1:6-11 - notice: is the law to be in contrast to or in accordance w/ - the gospel? for whom is the law "laid down" (see Luk 3:9)?]

"The law (is not) contrary to the grace of the gospel, but do sweetly comply with it; the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God, revealed in the law, requireth to be done." (Westminster Confession)

4.4. To the consequences associated with Christ's Law being less in its scope than OT Law - i.e. being limited exclusively to those laws explicitly repeated in the NT (Mat 5:19-20) [**NCT** - e.g. bestiality?]

"Regarding a practical outworking for the Christian life, NCT affirms that the Christian is required to obey only the "Law of Christ," that is, those issues of conduct that have been detailed in the New Covenant Scriptures. That causes some ethical problems for NCT. Many prohibitions in the OT are not repeated in the NT. The most common example is the prohibition against marrying one's own sister. Since all states in the United States have specific laws against sibling marriage, NCT affirms that the principle of Romans 13 applies to the Christian, including the requirement to be submissive to the governing authorities. However, if no civil law were in place, as Lehrer is forced to admit, "[I]t seems that if you and your sister are both believers and you live in a country that deems marriage between siblings to be a lawful practice, then your marriage would be holy in God's sight." (Dennis Swanson, *TMS Journal, Introduction to NCT*)

4.5. To the permanency of God's laws and role of covenants as simply an upgrade (to the application) and never a replacement (of the precept) (Deu 12:32; Psa 111:7-8; Mat 5:18; Rom 3:31; e.g. 1Co 5:2-5, 11-13 w/Deu 13:5, 17:7, 12, 21:21, 22:21-24; why we have the NT letters and people devoted to the apostles' teaching - Act 2:42: to understand what the Law looked like under its New Administrator and Administration; why Jesus after re-instating the Law immediately begins the process of teaching its new application ["you have heard that it was said, but I say to you..."]) [**NCT** - 1Co 9:21; Gal 6:2 - is this distinction in re: to scope or application?]

"In being new, no doubt refers to what they call the form...But the substance remains the same. By substance I understand the doctrine; for God in the Gospel brings forward nothing but what the Law contains. We hence see that God has so spoken from the beginning, that He has not changed, no not a syllable, with regard to the substance of the doctrine. All men adopted by God...since the beginning of the world were covenanted to Him by the same law and by the bond of the same doctrine as obtains us. (Moreover), the covenant made with all the patriarchs is so much like ours in substance and reality that the two are actually one and the same. They differ only in the mode (or application)." (John Calvin, *Commentary on Jeremiah and Lamentations; Institutes of the Christian Religion*)

4.6. In assuming that the bible teaches a works/performance-based salvation (OC - Psa 119:22, 56; Psa 18:20-24 - Did David "earn" his salv? How about Zechariah and Elizabeth? - Luk 1:6; How the Pharisees viewed works-based salv.- Luk 5:21; Jesus' obedience - Phi 2:8; Heb 10:12-14, 13:12 - notice: His death alone makes us right.) [**Legalism** - Mat 23:4 w/28; Luk 18:9-12 w/3:8, 18:14 and Mat 23:28; "works of the law" - Gal 2:16 w/2:3,12-14,4:10, 5:1-4; Rom 3:28 w/3:29-30, 2:25-29, 3:1, 9-11; **Active Obedience** - Rom 5:19 - how many acts of disobedience/obedience are necessary?]

"The usual Christian commentators will disparage Judaism and its supposed legalism, and Jewish scholars will reply (in disagreement) usually fruitlessly. With those Christians who persist in deluding themselves about (a supposed) Jewish legalism, no academic communication is possible. The supposed legalistic Judaism of (evangelical) scholars serves a very obvious function. It acts as a foil against which superior forms of religion are described. One must note in particular the projection on Judaism of the view which Protestants find most objectionable in Roman Catholicism: the existence of a treasury of merits established by works of supererogation. We have here the retrojection of the Protestant-Catholic debate into ancient history, with Judaism taking the role of Catholicism and Christianity the role of Lutheranism." (E.P. Sanders, *Paul and Palestinian Judaism*)

4.7. In believing that it is through focusing on our justification (by faith alone in Christ alone) that we are progressively sanctified (Mat 5:30; Rom 8:12-13; 1Co 9:24-27, 10:1-14; 2Co 7:1; 1Th 4:1-5; 1Pe 1:14-17) [**New Reformed/Calvinism/Gospel Sanctification/Beholding is Becoming** - Phi 1:6 w/1:7, 25 - is Paul partial? Phi 2:12-13 w/2:5-11, 14-16 - who is responsible for obeying?; 2Co 3:18 w/3:1-17 -sanc. or just.?

"Life (*insert: "interpreting the bible"*) is hard, but it sure is a lot harder if you're stupid." (John Wayne)

4.8. To the fact that though gaining justification (i.e. a righteous/cleansed, forgiven standing before God) is by faith alone (in Christ alone), it must be maintained through faithful obedience (to all of God's Law) if salvation (in heaven) is to be realized (Gen 18:19; Lev 20:8; Deu 7:9-12; Eze 18:24, 33:10-20 Mat 5:13, 19:16-30, 24:42-51, 25:1-30, 28:19-20; Luk 3:8-14, 12:35-48, 13:6-9, 14:25-35; 1Co 9:24-27, 10:1-11; Gal 2:15-21; Col 1:23; Phi 1:9-11, 2:12-16, 3:8-16; Heb 3:6, 12, 4:1-13, 5:4-8, 6:11, 10:19-25, 36-39; Jam 2:14-26; 2Pe 1:5-11, 3:14-17; 1Jo 2:28-3:7; Jud 1:20-21; Rev 2:10, 26, 3:4-5, 21:6-8) [**Free Grace** - Joh 3:16 w/3:36; Eph 2:8-9 w/4:1, 5:1-7; Rom 3:28 w/5:1-4] (*re: maint. as guaranteed to those w/saving faith - Jam 2:19; all the warning passages to saved people].

"Christianity is a new covenant which, once established, does function (in the same way as) the old: for those in it there is salvation: for those outside condemnation and death, while remaining it requires obedience, and disobedience leads to expulsion and condemnation.

Salvation is by grace but judgment is according to works - i.e. the Law: (they) are the condition of remaining 'in', but they do not earn salvation." (E.P. Sanders, *Paul and Palestinian Judaism*)

"[Good works] are necessary to the attainment of salvation. not in any sense as a prerequisite to justification, nor in any stage of the believer's progress meriting the divine favor, but as essential elements of that salvation, the consubstantial fruits and means of sanctification and glorification. A saved soul is a holy soul, and a holy soul is one whose faculties are all engaged in works of loving obedience. Grace in the heart cannot exist without good works as their consequent. Good works cannot exist without the increase of the graces which are exercised in them. Heaven could not exist except as a society of holy souls mutually obeying the law of love in all the good works that law requires." (A.A. Hodge, *Commentary on the Westminster Confession*, chapter 16)

"Good works are necessary for salvation, but not for justification." (Mark Jones, *Critique of Jesus Plus Nothing Equals Everything*)

4.9. Of our ability to lose our justification (Justification - Deu 29:18-20; Eze 33:13; Mat 6:14-15, 8:11-12, 18:17, 21-35, 22:10-14, 25:29; Luk 11:46, 14:34-35, 19:26; Joh 15:6; Rom 2:25, 11:19-22; 1Co 9:27, 10:1-12; 2Co 5:20-6:13; Gal 4:11, 5:4; Eph 5:6; 1Th 3:5; 1Ti 1:9; Heb 3:12, 6:4-7, 10:26-30, 12:15-17; Jam 2:14-26, 5:19-20; 2Pe 1:9, 2:1, 20-22, 3:14-17; 2Jo 1:8-9; Jud 1:5; Rev 3:3-6, 22:19; Love - Jud 21; Heb 10:26-30) [**Eternal Justification/Love of God** - 2Ti 2:12-13 - notice the parallel - if we deny, He denies ; will He not be "faithful" to this curse? Deu 30:16-19; Rom 8:30-39 - is the sep. moral failure or other things?].

"The words, 'Ye are fallen from grace,' (Gal 5:4) must not be taken lightly. They are important. To fall from grace means to lose the atonement, the forgiveness of sins, the righteousness, liberty, and life which Jesus has merited for us by His death and resurrection." (Martin Luther, *Commentary on Galatians*)

"Those who desert the covenant, lose the covenant promises" (E.P. Sanders, *Paul and Palestinian Judaism*)

5. Our Witness to Antinomians

5.1. Realize that though this heresy encompasses the majority of the Evangelical world, we must speak up (Mat 10:24-28).

"Silence is consent (Plato); and we must speak to this issue when we are able. After extensively reviewing the work of (Antinomian) John Biddle, a rather exasperated John Owen said: 'I am weary of considering such trash.' Yet Owen did so because he loved Christ and his church. However painful it might be, ministers and theologians in our circles must deal with these issues, sometimes publicly if they are able, because of how many of Christ's sheep are being influenced by this defective theology. If we do not, perhaps our silence really is consent." (Mark Jones, *Antinomianism*)

"The world (*insert "church"*) will not be destroyed by those who do evil, but by those who watch them and do nothing about it." - Albert Einstein

5.2. Be kind, patient and make it about the Word of God (not yours or their favorite bible teacher) realizing that the Scriptures are where the power for change resides (2Ti 2:24-25; Heb 4:12-13).

5.3. Emphasize that: Truth is not discerned through our feelings but the facts ("Feelings don't think"); Untruth must be the only criteria for causing offense.

5.4. Expose the false/dangerous dichotomy of delight ("heartfelt obedience") versus duty ("empty rule-following") (Luk 17:10; the self-denial and warning passages in Scripture completely destroy the idea of delight since it is a motivation void of such things; consider also Jesus in Luk 22:42 w/Piper's Desiring God).