

THE SPOILERS ARE HERE-PART THREE

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Not Everyone Who Says To Me, Lord, Lord Will Enter The Kingdom Of Heaven

In part three of "The Spoilers" series, I will discuss dynamics that operate like yeast in a lump of bread dough. They are not comprehensive and some may be controversial. It is my hope that they encourage a healthy dialogue about the subtlety of deception. As lawlessness and rebellion increase, make sure that you hold tightly to the written word of God, obey His commandments, and be sure that the blood of Jesus Christ is applied to the door posts of your heart.

*"For the time is coming when [people] will not tolerate (endure) sound and wholesome instruction, but, having ears itching [for something pleasing and gratifying], they will gather to themselves one teacher after another to a considerable number, chosen to satisfy their own liking and to foster the errors they hold, And will turn aside from hearing the truth and wander off into myths and man-made fictions."*²

Tim 4:3-4 AMP

The above verse explains the dilemma facing the end-time church. As a pastor, I have observed that many believers are weary, exhausted, anemic in spirit, and stressed by the changing world surrounding them. Because of this "worn-down" dynamic, individuals dismiss or set aside biblical discernment for experiential excitement.¹ If a minister mixes eastern mysticism and new age techniques with scripture, they often can produce an emotional boost for worn down believers. Signs and wonders that originate from paganism, the occult, eastern mysticism and new age methods need to be discerned and abstained from even if it appears to invigorate a weary soul. We do not quench or spurn the Holy Spirit's gifts, but we must discern and test whether it is biblical in origin. If we are partaking from the cup of demons and the cup of the Lord, then it is sin.² Scripture tells us to test the spirit and abstain from evil in whatever form or kind it is!

*"But test and prove all things [until you can recognize] what is good; [to that] hold fast. Abstain from evil [shrink from it and keep aloof from it] in whatever form or whatever kind it may be."*¹ *Thess 5:19-22 AMP*

What a terrible experience it will be to follow a spoiler and think you are safe from eternal judgment only to hear these words from Jesus; *"I never knew you; depart from Me, you who practice lawlessness!"* This phrase means, "Not the absence of the Law,

but the violations of God's Laws, i.e. transgression which is the rejection of God's Laws for subjective traditions and manmade practices that replace the divinely instituted laws of God's Word." ³

"For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3 KJV..... "For the [true] love of God is this: that we do His commands [keep His ordinances and are mindful of His precepts and teaching]. And these orders of His are not irksome (burdensome, oppressive, or grievous)." 1 John 5:3 AMP

I would like to share some thoughts from A.W. Tozer's, "Man: The Dwelling Place of God", 1966. Following his comments, I identify thirty-one subtle practices that quietly and deceptively lead to the preaching of a New Cross. In a letter to Timothy, the Apostle Paul warns his spiritual son by giving him explicit instructions regarding how to interact with spoilers who violate the commandments and biblical patterns of the scriptures... *"from such turn away."* ⁴

THE OLD CROSS & THE NEW

A.W. Tozer, "Man: the Dwelling Place of God", 1966

ALL UNANNOUNCED AND MOSTLY UNDETECTED there has come in modern times a new cross into popular evangelical circles. It is like the old cross, but different: the likenesses are superficial; the differences, fundamental. From this new cross has sprung a new philosophy of the Christian life, and from that new philosophy has come a new evangelical technique—a new type of meeting and a new kind of preaching. This new evangelism employs the same language as the old, but its content is not the same and its emphasis not as before.

The old cross would have no truck with the world. For Adam's proud flesh it meant the end of the journey. It carried into effect the sentence imposed by the law of Sinai.

The new cross is not opposed to the human race; rather, it is a friendly pal and, if understood aright, it is the source of oceans of good, clean fun and innocent enjoyment. It lets Adam live without interference. His life motivation is unchanged; he still lives for his own pleasure, only now he takes delight in singing choruses and watching religious movies instead of singing bawdy songs and drinking hard liquor. The accent is still on enjoyment, though the fun is now on a higher plane morally, if not intellectually.

The new cross encourages a new and entirely different evangelistic approach. The evangelist does not demand abnegation of the old life before a new life can be received. He preaches not contrasts but similarities. He seeks to key into public interest by showing that Christianity makes no unpleasant demands; rather, it offers the same thing the world does, only on a higher level. Whatever the sin-mad world

happens to be clamoring after at the moment is cleverly shown to be the very thing the gospel offers, only the religious product is better. The new cross does not slay the sinner, it redirects him. It gears him into a cleaner and a jollier way of living and saves his self-respect. To the self-assertive it says, "Come and assert yourself for Christ." To the egotist it says, "Come and do your boasting in the Lord." To the thrill-seeker it says, "Come and enjoy the thrill of Christian fellowship."

The Christian message is slanted in the direction of the current vogue in order to make it acceptable to the public. The philosophy back of this kind of thing may be sincere, but its sincerity does not save it from being false. It is false because it is blind. It misses completely the whole meaning of the cross. The old cross is a symbol of death. It stands for the abrupt, violent end of a human being. The man in Roman times who took up his cross and started down the road had already said good-bye to his friends. He was not coming back. He was going out to have it ended.

The cross made no compromise, modified nothing, spared nothing; it slew all of the man, completely and for good. It did not try to keep on good terms with its victim. It struck cruel and hard, and when it had finished its work, the man was no more. The race of Adam is under a death sentence. There is no commutation and no escape. God cannot approve any of the fruits of sin, however innocent they may appear or beautiful to the eyes of men. God salvages the individual by liquidating him and then raising him again to newness of life. That evangelism which draws friendly parallels between the ways of God and the ways of men is false to the Bible and cruel to the souls of its hearers.

The faith of Christ does not parallel the world, it intersects it. In coming to Christ we do not bring our old life up onto a higher plane; we leave it at the cross. The corn of wheat must fall into the ground and die. We who preach the gospel must not think of ourselves as public relations agents sent to establish good will between Christ and the world. We must not imagine ourselves commissioned to make Christ acceptable to big business, the press, the world of sports or modern education. We are not diplomats but prophets, and our message is not a compromise but an ultimatum.

God offers life, but not an improved old life. The life He offers is life out of death. It stands always on the far side of the cross. Whoever would possess it must pass under the rod. He must repudiate himself and concur in God's just sentence against him. What does this mean to the individual, the condemned man who would find life in Christ Jesus? How can this theology be translated into life? Simply, he must repent and believe. He must forsake his sins and then go on to forsake himself. Let him cover nothing, defend nothing, excuse nothing. Let him not seek to make terms with God, but let him bow his head before the stroke of God's stern displeasure and acknowledge himself worthy to die. Having done this, let him gaze with simple trust

upon the risen Saviour, and from Him will come life and rebirth and cleansing and power.

The cross that ended the earthly life of Jesus now puts an end to the sinner; and the power that raised Christ from the dead now raises him to a new life along with Christ. To any who may object to this or count it merely a narrow and private view of truth, let me say, God has set His hallmark of approval upon this message from Paul's day to the present. Whether stated in these exact words or not, this has been the content of all preaching that has brought life and power to the world through the centuries. The mystics, the reformers, the revivalists have put their emphasis here, and signs and wonders and mighty operations of the Holy Ghost gave witness to God's approval. Dare we, the heirs of such a legacy of power, tamper with the truth? Dare we, with our stubby pencils, erase the lines of the blueprint or alter the pattern shown us in the Mount?

May God forbid. Let us preach the old cross and we will know the old power.

A. W. Tozer

LEAVEN THAT WORKS ITS WAY THROUGH THE WHOLE LUMP

1. A Gospel of love and grace only, void of the commandments of God being preached and observed. (2Tim 4:3-4; Rom 2:4-5; 3:19)
2. Repentance is no longer seen or practiced as a way of life. (Rev 3:19; Heb 12:17; 2Pt 3:9)
3. The teaching of Pantheism: In short, God is in everyone and all paths lead to the God of the universe. (a misuse of Eph.4:6)
4. The teaching of PanENtheism: In short, all is in God and God is in all; the universe is the bodily manifestation of God. Therefore, all paths lead to the God of the universe. (a misuse of Eph. 4:6)
5. God's laws are passed away and we observe the N.T. law of love and grace. (Rom 1:18; Acts 5:11; Ps 2:12)
6. Focus on individuality, rather than the community of believers. (Rom 12:5; 1Cor 12:12; 2Tim 4:16)
7. Replacement theology: Israel rejected Jesus; the Church has now become spiritual Israel. (Rom 11:15, 17-18, 20, 25)
8. The Word of God is not read publicly and openly. (1Tim 4:13; Neh 8:1-3; Ps 119:59)
9. No expectation for believers to obey God's Word. (Jam 1:22; Mt 7:21; 3Jn 4)

10. "Occupy until I return" does not mean "entertain until I come". (Acts 2:46; Heb 10:25; Acts 1:14, Lk.19:13)
11. Worship that leaves you with no sense of God's presence. (1Cor 5:4; Ps 80:14-15; Jer 12:11, Jn.4:23)
12. Telling stories, jokes, and rarely, preaching from scriptural texts in the Word of God. (Eph 5:4; Tit 1:8; 2:12)
13. Few bibles, no mention of the cross and the blood of Christ. (1Pt 1:18-19; Eph 3:13; Rev 1:5)
14. Worldliness and cultural practices defining the church more than the gospel of Christ. (Rom 12:2; Mt 5:13; 1Cor 1:22-23)
15. Self-denial is not considered part of the New Testament experience. (Lk 14:33; Lk 14:26-27; Mt 8:19-20)
16. Parts of life are to be spiritual while others are to be secular. (1Pt 4:2; Col 3:3; 1Jn 2:6)
17. Fasting, self-denial, and intercession are considered legalistic functions. (2Tim 2:21; 2Tim 1:8; Mt 6:17)
18. Forgiveness without repentance, discipleship without obedience, salvation without sanctification, counting the cost, and godly sorrow over sin are not essential to the salvation experience. (Acts 2:37; Ps 119:9; Heb 6:1-2, Heb 10:29; 4:11; Lk 13:24)
19. Idolization of charismatic personalities. (2Cor 2:17; 1Cor 3:5; 1Cor 12:23)
20. Charging for ministering prophetic / knowing gifts and merchandising techniques to experience third heaven encounters and manifestations of the Holy Spirit. (Jn 10:12-13; 1Pt 5:2-3; Rev 2:15)
21. Prosperity teaching in the name of Jesus Christ. (Jn 2:16; Acts 20:33; Jer 6:13)
22. Gimmicks to illicit money while promising 100-fold returns if you give seed offerings. (2Pt 2:3; 2Cor 12:14; 1Cor 9:18)
23. Covetousness and materialism are not wrong; God wants you to be rich like Abraham. (Jer 22:17; 1Jn 2:15-16; 1Tim 3:3)
24. Smooth words to entice men, yet void of any words of correction or rebuke. (Jer 6:14; Pro 1:23; 1Tim 5:20)
25. Spasmodic movements that are always chasing "the new thing". (Jer 5:13; 1Cor 14:33, 1Jn 2:16)

26. Pagan practices of tattooing and body piercing because the Holy Spirit wants you to be able to identify with the lost. (MK. 5:5, Rev. 19:20, Lev 19:28)
27. The prayer meeting becomes one of the least important meetings in the church. (1Tim 2:1; Acts 4:31; Phil 4:6)
28. Eastern mysticism taught and encouraged as a form of stress relief and exercise (i.e. yoga). (Jer.10:2)
29. Labyrinths for prayer and meditation: Congregational members seek to center themselves while praying in or on a labyrinth. (1Cor.10:21)

The three stages of the labyrinth process.

- a. **Purgation** (Releasing) ~ A releasing, a letting go of the details of your life. This is the act of shedding thoughts and distractions while focusing on various religious icons. A time to open the heart and quiet the mind.
 - b. **Illumination** (Receiving) ~ When you reach the center, stay there as long as you like. It is a place of meditation and prayer. Receive what is there for you to receive.
 - c. **Union** (Returning) ~ As you leave, following the same path out of the center as you came in, you enter the third stage, which is joining God, your Higher Power, or the healing forces at work in the world. Each time you walk the labyrinth you become more empowered to find and do the work you feel your soul reaching for.
30. Supernatural manifestations that have no scriptural basis or Hebraic precedent like floating orbs, advising angels with female names, angel feathers, workshops and conferences that teach techniques such as spiritual portals, entering the glory realm, and how to have regular third heaven experiences. (Deut 13:2-5)
31. Evangelism at any cost, even if it violates biblical patterns and uses worldly methods to portray the gospel message. *"They have also healed the hurt of My people slightly, Saying, 'Peace, peace!' when there is no peace. Were they ashamed when they had committed abomination? No! They were not at all ashamed; nor did they know how to blush. " 5*

Those who do not discern strange fire from the fire of God will be increasingly blown by every wind of doctrine and Christian fad. Heed a watchman's warning. Stay on the narrow way that leads to life! What a terrible experience it would be to follow a spoiler only to hear these words from Jesus! *"I never knew you; depart from Me, you who practice lawlessness!" Mt.7:20-23.*

DO THE BIBLE STUFF!

There are three spirits in the creation: The Spirit of God, the spirit of man, and the anti-christ spirit. Which of these Spirits dominates your life, ministry, and church?



Blessings Pastor Bob Hill

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¹ Daniel 7:25

² 1 Cor. 10:21

³ From The Complete Word Study Dictionary: New Testament © 1992 by AMG International, Inc. Revised Edition, 1993

⁴ 2 Timothy 3:5 KJV

⁵ Jer 6:13-20 NKJV