

## Part 7: The Church is Not a Light for God in This World

The word "church" evokes the general idea of institutional religion that should reflect God's character on earth; ie., a heavenly proxy for goodness and virtue. According to the Urban Dictionary, "church" is now slang for *agreement* or *truth*.<sup>1</sup> With the idea of church, there is an expectation of goodness and virtue. And, the Bible agrees:

Matthew 5:13 - "You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet.

14 "You are the light of the world. A city set on a hill cannot be hidden. 15 Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. 16 In the same way, let your light shine before others, so that[b] they may see your good works and give glory to your Father who is in heaven.

The world at large has an expectation of common decency and virtue far beyond the insipid from church. It is really a matter of hope; a world without goodness is a dreadful contemplation. Primarily, mankind places all hope in some source of goodness; it is the way we are wired. This is the church's calling card: it claims to be God's ordained authority for good, wisdom, and wellbeing in the present world, and the only hope for future utopia.

Two things, unless you have been away on another planet for some time, are evident: church consumes a great deal of the earth's landscape while exhibiting a significant share of the world's evil. Few know what to make of it. This work seeks to supply key answers to those who care the most: those who haven't given up hope in God but are disenfranchised from church. This is a massive exodus involving two groups of people referred to as the Nones<sup>2</sup> and the Dones.<sup>3</sup> Secondly, those who have remained in the church, but are confused and isolated, if not in downright misery and turmoil. Thirdly, those who believe the church represents God. This work will challenge that notion for good reason; if the church is the best God has to offer, who exactly is He? Few if any will follow a god they do not know or trust. And fourthly, those who are perplexed because they cannot find justice in the church. Why is justice such a foreign concept to the church? Why does it seem to be optional? Isn't justice important to God?

Some further clarification; at least for purposes of this work, "church" refers to the Roman Catholic Church and its offshoot, the Protestant church. **Church**, by and large, refers to these two institutions and their claim to represent God's affairs on earth. This work is timely because until circa 2008, evil in the church was thought of primarily as a Catholic problem. However, though true in regard to general publicity of the 19<sup>th</sup> and 20<sup>th</sup> century, that is, a more virtuous Protestantism, the big picture of history does not reinforce that perception. Whether Catholic or Protestant, from the abuse and molestation of orphans to the deprivation of liberties on an international scale, the church has never left any vestige of virtue undisturbed.

Yet, tradition still points to these institutions as the representation of good on earth. How can this be? Regardless of perpetual bad publicity, evil in the church is thought of as some kind of anomaly. Myriads

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<sup>1</sup><http://www.urbandictionary.com/define.php?term=church>

<sup>2</sup><http://www.pewforum.org/2012/10/09/nones-on-the-rise/> | <http://www.pewresearch.org/fact-tank/2015/05/13/a-closer-look-at-americas-rapidly-growing-religious-nones/> | <http://www.huffingtonpost.com/news/religious-nones/>

<sup>3</sup><http://www.christianitytoday.com/le/2015/summer-2015/meet-dones.html>

boldly claim that the world is lost without the church while being sat upon by the proverbial elephant in the room. Again, this work supplies answers to those utterly bewildered by this fact and looking to understand it, and especially professing believers trying to make sense of it all as set against the words, "A tree is known by its fruit,"<sup>4</sup> and "By their fruits you will know them."<sup>5</sup> How can church be comfortable with a reality that defies the plain sense of these words? In addition, the Bible, for the most part, is the undisputed canon of truth for the church while contradictions between church function and topical exegesis from the Bible rarely align. Moreover, the church holds others to biblical standards that it routinely ignores without any shame whatsoever. Again, how can this be?

To date, shortcuts in pondering these issues have not worked; it is far too easy to chalk up this reality to adjectives like, "hypocritical," etc. The charge that church is full of hypocrites merely brings a lighthearted retort that goes something like this: "Well, come and join us and we will have one more!" This assumes the accepted truism that after all, no person or church is perfect, as if the church is only guilty of white lies and annoying mannerisms.

But the church is guilty of far more; in fact, the church's fingerprints can be found at the lion's share of historical atrocities while the private lives of priests and pastors flow into public view like septic tanks receiving little or no maintenance. While it is true that the church performs good works, we must remember that the world expects good works as a reasonable human service and civic duty. By nature, people are fruit inspectors. The so-called Golden Rule is intuitive. The church insists on receiving a pass on this reality, and historically, has withheld no terror against those who argue otherwise.

ALL behavior is driven by a logic. Simply labeling something has never solved a problem. Find the logic, and that will define the behavior. The church's companionship with contradiction is driven by its basic logic; that's the cause. The cure is for the searching individual, and not the church; institutions will rarely, if ever, change the logic they were founded on. The church claims a logic founded on God's wisdom, the Bible, and virtue, but that claim is epic cognitive dissonance.

In fact, church is founded on a celebration of evil—evil is in the contract. The very thesis of its soteriology calls for a celebration of evil. Like first century cults that Christ besmirched for seeking to know the "depths of Satan" according to the more literal versions, church soteriology calls for knowing the depths of sin to obtain salvation for purposes of claiming the largest cross possible at the "final tribunal." The bigger the cross, the greater chance you have of being sent up instead of down at the judgement of God. According to church and its founding documents, you are saved by knowing how different you are from your father, not being like your Father. In essence, the amount of gratitude you can accumulate for God's salvation saves you. This necessarily requires you to come to a deeper and deeper realization of how sinful you are. To the degree that you discover the depths of how sinful you are, not only do you become more grateful for your salvation, but God receives more glory. Furthermore, this is also the church gateway to joy and wellbeing in one's life.

This is the irrefutable soteriology (doctrine of salvation) of the church. Consequently, a pursuit of good works doesn't make you a bigger sinner, it makes you look more like God which may just land you in hell according to the church. Hence, knowing the true gist of this reality, what we see in church should be fully expected. In fact, we should be surprised that it is not much worse. However, like a psychopath that taunts police with encrypted letters, popular truisms within the church such as, "We are all just sinners saved by grace" flaunt the doctrine in broad daylight. True church soteriology understood

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<sup>4</sup>Luke 6:44

<sup>5</sup>Matthew 7:16

explains everything trending in today's church. Church is a lie because of its false gospel, and the fruit from its evil tree is the elephant in the room.

Though an unintentional celebration of sin will be found in the church; orthodoxy calls for it. The church's doctrine is salvation from sin, but also the embracing of sin in order to progress "in the gospel." In order to be saved, there must be something to be saved from, and since the church believes that salvation is a process and not a finished work, sin is needed to magnify the grace of God. The issue is "present sin." In Martin Luther's mind, the absence of perfection meant that salvation is not finished; salvation equals complete freedom from sin's temptation and condemnation.

. . . forgiveness of sins is not a matter of a passing work or action, but comes from baptism which is of perpetual duration, until we arise from the dead.<sup>6</sup>

. . . Forgiveness of sins is not a matter of a passing work or action, but of perpetual duration. For the forgiveness of sins begins in baptism and remains with us all the way to death, until we arise from the dead, and leads us into life eternal. So we live continually under the remission of sins. Christ is truly and constantly the liberator from our sins, is called our Savior, and saves us by taking away our sins. If, however, he saves us always and continually, then we are constantly sinners.<sup>Ibid</sup>

On no condition is sin a passing phase, but we are justified daily by the unmerited forgiveness of sins and by the justification of God's mercy. Sin remains, then, perpetually in this life, until the hour of the last judgment comes and then at last we shall be made perfectly righteous.<sup>Ibid</sup>

For the forgiveness of sins is a continuing divine work, until we die. Sin does not cease. Accordingly, Christ saves us perpetually.<sup>Ibid</sup>

Daily we sin, daily we are continually justified, just as a doctor is forced to heal sickness day by day until it is cured.<sup>Ibid</sup>

There is simply little, or no ambiguity here; the foundations of church doctrine calls for a continued forgiveness of **present sin** that alienates all people from God whether lost or saved. It has never been different except for the aforementioned confusion caused by Americanism. Yet, Americanism never confused church enough to lead it completely astray from its foundations. Though sugarcoated to a point by a collective literal rendering of the Bible, old traditions die hard and the church has always displayed its founding tenets in varying degrees. In other words, *Salvation by church* has always been the official orthodoxy, and is the heart disease that has always plagued the church and always will.

We see in the preceding citations from Luther that the doctrine of **mortification and vivification**, a formal Protestant doctrine in its salvation construct, was not just a John Calvin idea, and we must remember that both were rabid disciples of Saint Augustine of Hippo who constitutes the foundations of the Catholic Church as well. Remember, these are the Big Three of church and it is impossible to separate any veneration of them from what church is. Luther was a monk in the Augustinian Order, and Calvin

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<sup>6</sup> Luther's Works: American ed.; Philadelphia: Muhlenberg Press; St. Louis: Concordia, 1955, vol. 34, p. 163

Ibid Page 164

Ibid Page 167

Ibid Page 190

Ibid Page 191

considered Augustine to be the very personification of truth. He cited Augustine more than 400 times in roughly 900 pages that comprise the John Calvin Institutes of the Christian Religion. In Luther's introduction to the Heidelberg Disputation, which is really the founding doctrinal statement of Protestantism, not the 95 Theses, Luther proclaims Augustine as barely less than the apostle Paul's successor. The idea that forgiveness of damning sin must be perpetual, and the obtaining of this perpetual forgiveness can only be found in the church that came from Rome, which also gave birth to Protestantism, has been from the beginning until now. Protestants only protested Rome's residual foolishness, not the idea that perpetual salvation is only found in the church. Any objection to this fact is predicated on being misinformed. Church is salvation by church, and even confused churches that deny this are only in remission, but still possess the cancer of progressive justification.

Nor by remission of sins does the Lord only once for all elect and admit us into the Church, but by the same means he preserves and defends us in it. For what would it avail us to receive a pardon of which we were afterwards to have no use? That the mercy of the Lord would be vain and delusive if only granted once, all the godly can bear witness; for there is none who is not conscious, during his whole life, of many infirmities which stand in need of divine mercy. And truly it is not without cause that the Lord promises this gift specially to his own household, nor in vain that he orders the same message of reconciliation to be daily delivered to them...

...To impart this blessing to us, the keys have been given to the Church (Mt. 16:19; 18:18). For when Christ gave the command to the apostles, and conferred the power of forgiving sins, he not merely intended that they should loose the sins of those who should be converted from impiety to the faith of Christ; but, moreover, that they should perpetually perform this office among believers...

...Secondly, This benefit is so peculiar to the Church, that we cannot enjoy it unless we continue in the communion of the Church. Thirdly, It is dispensed to us by the ministers and pastors of the Church, either in the preaching of the Gospel or the administration of the Sacraments, and herein is especially manifested the power of the keys, which the Lord has bestowed on the company of the faithful. Accordingly, let each of us consider it to be his duty to seek forgiveness of sins only where the Lord has placed it...

...by new sins we continually separate ourselves, as far as we can, from the grace of God... Thus it is, that all the saints have need of the daily forgiveness of sins; for this alone keeps us in the family of God.

~ John Calvin<sup>ibid</sup>

And because this is the reality, and regardless of the fact that no institution claims a monopoly on love more than the church, its doctrine of progressive justification makes true biblical love on a grand scale decisively impossible. That is the thesis of this chapter.

In laying the foundation for this chapter, let's first look at the propagation of sin so that grace may abound.

What shall we say then? Are we to continue in sin that grace may abound? (Romans 6:1).

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<sup>ibid</sup> The Calvin Institutes 4.1.21,22 | John Calvin: Commentaries on the Catholic Epistles; The Calvin Translation Society 1855. Editor: John Owen, p. 165 ¶4

Though Paul's question in his letter to the Roman assemblies is clearly rhetorical, according to church orthodoxy, the answer to this question must be, "yes." Church orthodoxy does not blatantly call for Christians to make it a point to sin, but it does suggest that the gulf between God's holiness and man's sin, whether saved or unsaved, is infinite. And to the degree that any man, woman, or child sees the depths of their sin, the size of this gulf between mankind's sin and God's holiness will appear bigger and bigger thereby accomplishing two things: the glorification of God via the gospel, and a greater appreciation of what we have been saved from resulting in a life of gratitude. What we do is all but completely irrelevant while the measure of a true Christian is depth of gratitude...by searching the depths of personal sin.

This necessarily requires maturity based on the lowest self-esteem possible. Incredibly, spiritual maturity is measured by our own assessment of how evil we are. In this, we are "humble" and "teachable." Again, this is what is truly behind the first tenet of Calvinism as defined by the Counsel of Dort; total depravity, which also includes Christians, or *the total depravity of the saints*. Therefore, any thought that we can do good works actually detracts from how evil we perceive ourselves to be...leading to a diminished gratitude for Christ's death and a diminishing of God's glory. Instead of our Father being glorified by our own behavior, we are called on to glorify God by recognizing how totally depraved we are.

We must strongly insist on these two things: That no believer ever performed one work which, if tested by the strict judgment of God, could escape condemnation; and, moreover, that were this granted to be possible (though it is not), yet the act being vitiated and polluted by the sins of which it is certain that the author of it is guilty, it is deprived of its merit.

~ John Calvin<sup>7</sup>

Of course, via church tradition, this is in direct contradiction to multiple Bible verses telling us that we are NOT under condemnation.

Martin Luther believed that Christians should ask God for forgiveness in regard to doing good works because they are not really good, but evil.<sup>8</sup> This is not lost on contemporary evangelicals who truly understand church orthodoxy, but it also puts them at odds with misinformed Protestants. One example is a statement by well-known evangelical Tim Keller who stated that pseudo Christians fail to repent of good works. Though it created a pushback within the evangelical community, it is sound church orthodoxy. Keller, like Luther, stated that good works on the part of a believer is tantamount to self-salvation, or an attempt to be our own savior.<sup>9</sup> Dr. Michael Horton, even in contrast to Christ's call to glorify God with our lives,<sup>10</sup> insists that one attempts to BE the gospel with such a message rather than preaching the gospel:

The question for us all is whether we believe the church is the place where the gospel is regularly proclaimed and ratified to Christians as well as non-Christians.<sup>11</sup>

Before we go on to examine the rest of this excerpt to make the primary point, it is a worthy aside to point out the shocking contradiction offered by Horton in contrast to what the apostle Paul wrote to the Galatians. In 3:15ff. (English translations) of that letter, Paul stated "the promise" or if you will, the

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<sup>7</sup>The Calvin Institutes 3.14.11

<sup>8</sup>The Heidelberg Disputation: Theses 7

<sup>9</sup><http://www.thegospelcoalition.org/article/repenting-of-our-good-works>

<sup>10</sup>Matthew 5:14-16

<sup>11</sup>Michael Horton: *Christless Christianity*; p.117ff.

gospel, had in fact already been ratified at the time of that 1<sup>st</sup> century writing. In contrast, Horton exemplifies Protestant audacity by suggesting the gospel continues to be ratified to believers via the church. As we continue to observe over and over again, the plain sense of Scripture is all but totally at odds with Protestant orthodoxy and behavior following. According to Horton, a leading authority on Protestant orthodoxy...

Like many Emergent Church leaders, Kimball invokes a famous line from Francis of Assisi that I also heard growing up in conservative evangelicalism: ‘Preach the gospel at all times. If necessary, use words.’ Kimball goes on to say, ‘Our lives will preach better than anything we can say.’ (We encountered a nearly identical statement from Osteen in the previous chapter.) If so, then this is just more bad news, not only because of the statistics we have already seen, which evidence no real difference between Christians and non-Christians, but because despite my best intentions, I am not an exemplary creature. The best examples and instructions—even the best doctrines—will not relieve me of the battle with indwelling sin until I draw my last breath. Find me on my best day—especially if you have access to my hidden motives, thoughts, and attitudes—and I will always provide fodder for the hypocrisy charge and will let down those who would become Christians because they think I and my fellow Christians are the gospel. I am a Christian not because I think that I can walk in Jesus's footsteps but because he is the only one who can carry me. I am not the gospel; Jesus Christ alone is the gospel.<sup>12</sup>

We do not preach ourselves but Christ. The good news—not only for ourselves, but for a world (and church) in desperate need of good news—is that what we say preaches better than our lives, at least if what we are saying is Christ's person and work rather than our own...If we identified the visibility of the church with the scene of sinners gathered by grace to confess their sins and their faith in Christ, receiving him with open hands, instead of with our busy efforts to be the gospel, we would at least beat non-Christian critics to the punch. We know that we are sinners. We know that we fall short of God's glory. That's exactly why we need Christ. I know that many of these brothers and sisters would affirm that we are still sinners and that we still need Christ, but it sure seems to be drowned out by a human-centered focus on our character and actions.<sup>12</sup>

Indeed, whatever happened to “practice what you preach”? The answer is fairly simple: Protestantism happened. But all in all, this is the point: emphasis on need as related to sin, according to Protestant orthodoxy, is the only valid gospel presentation for Christians and unbelievers alike. Apparently, the biblical call to repentance according to orthodoxy is a repentance from good works. Leading evangelicals even encourage “believers” to take comfort in the fact that we are “a lot worse than what we think we are.” Even the premier evangelical of our day, Dr. John MacArthur Jr., said the following to Christians:

You're not better than you think you are, you're worse than you think you are. You are far worse than you think you are, and so am I. In God's eyes, you are inconceivably sinful. In your own eyes, you're something wonderful.<sup>12</sup>

The next evangelical Protestant that we will discuss, Dr. John “Jack” Miller, the father of the Sonship Theology Discipleship movement, once stated, “Cheer up! You're a worse sinner than you ever dared imagine, and you're more loved than you ever dared hope.” Jack Miller is very relevant because an organization he started in 1973, World Harvest Mission, was instrumental in leading the way for the

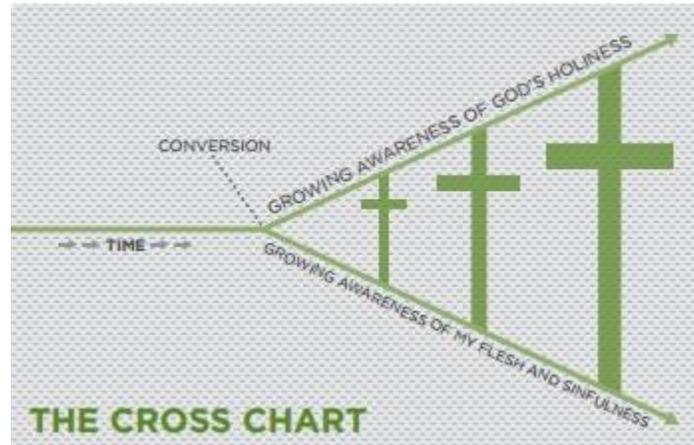
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<sup>12</sup>ibid Micheal Horton: *Christless Christianity*; p.117ff.

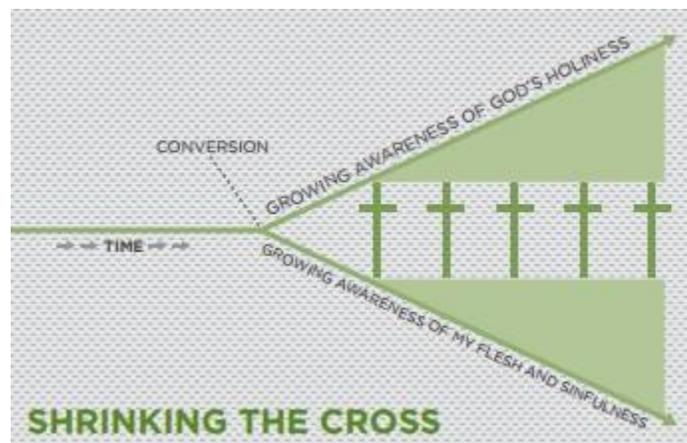
<sup>12</sup>ibid Micheal Horton: *Christless Christianity*; p.117ff.

<sup>12</sup>file:///C:/Users/pcuser/Downloads/HopeforaDoomedNation.pdf

upstart Neo-Calvinist/Neo-Puritanism/Neo-Protestant movement that saturates the present-day church. There is nothing new about it; it is merely a return to authentic church orthodoxy that was confused by Americanism. World Harvest Mission published a visual illustration<sup>13</sup> that perfectly describes the fundamental tenets of the true Protestant gospel:



Notice only one thing glorifies God and His gospel illustrated by the cross; deeper and deeper awareness of our true state of being: sin. Hence, we don't need to make an effort to sin that grace may abound (abundance illustrated by the larger cross), according to orthodoxy, plenty of sin within us already exists; we only need to find it. On the following page of the same publication, another chart illustrates the diminishing of the gospel's glory if we think of ourselves as less than totally depraved:



Obviously, any endeavor, or anything that speaks to our state of being other than sin, diminishes God's glory. This is a seeking out of sin so that grace may abound. Furthermore, it demands an expectation of sin in the church. Perhaps we should be thankful for this misunderstanding of what should be reasonably expected from the church; certainly, the idea that men are incapable of any good could not bode well for any culture. Is it not reasonable to conclude that incentive for good would be greatly decreased? And practically speaking, what would such a culture look like? Therefore, we should brace ourselves as the supposed moral compass of society calls for a celebration of Christ's character apart from anything man does. Righteous indignation against any injustice will be interpreted as arrogance and "a righteousness of our own."

<sup>13</sup>[http://www.greatlakesxa.com/wp-content/uploads/2011/10/McIntosh\\_GCL\\_ParticipantGuide-2.pdf](http://www.greatlakesxa.com/wp-content/uploads/2011/10/McIntosh_GCL_ParticipantGuide-2.pdf) | page 2

In considering the role of sin in Protestant orthodoxy which is foundational to understanding the thesis of this chapter, let's revisit the doctrine of **mortification and vivification**:

At conversion, a person begins to see God and himself as never before. This greater revelation of God's holiness and righteousness leads to a greater revelation of self, which, in return, results in a repentance or brokenness over sin. Nevertheless, the believer is not left in despair, for he is also afforded a greater revelation of the grace of God in the face of Christ, which leads to joy unspeakable. This cycle simply repeats itself throughout the Christian life. As the years pass, the Christian sees more of God and more of self, resulting in a greater and deeper brokenness. Yet, all the while, the Christian's joy grows in equal measure because he is privy to greater and greater revelations of the love, grace, and mercy of God in the person and work of Christ. Not only this, but a greater interchange occurs in that the Christian learns to rest less and less in his own performance and more and more in the perfect work of Christ. Thus, his joy is not only increased, but it also becomes more consistent and stable. He has left off putting confidence in the flesh, which is idolatry, and is resting in the virtue and merits of Christ, which is true Christian piety.

~ Paul Washer<sup>14</sup>

Adding up all that we have observed regarding primary focus (God's glory), and what gives us joy in the Christian life, it is hard to escape the idea that a focus on sin leads to the joy of vivification. Paul Washer even describes this as an ever-deepening joy as we see our own sin more clearly. Improvement of any sort that is not sin can only diminish the depth of our joy and God's glory. One may note the contradiction when compared to 1Corinthians 13:6, "love...rejoiceth not over the unrighteousness, and rejoiceth with the truth" (YLT). At least indirectly, the doctrine of mortification and vivification does exactly that; it rejoices because of unrighteousness. Sure, you can argue that evil is not being rejoiced over directly, but certainly the recognition of how evil we are results in joy. This defies one of the major elements of love; it rejoices in the truth and not evil. That is an additional point that could be added as well; if the doctrine of mortification and vivification is not true, and it isn't, this is a further rejection of true love. By virtue of a major Protestant doctrine of soteriology, love in the church is necessarily circumvented. In fact, a focus on love rather than searching yourself for sin could land you in hell.

Moreover, in considering this doctrinal eradication of love, we must consider the absence of any possible zeal for active obedience to the law for purposes of love. Love fulfills the whole law.<sup>15</sup> And, "If you love me keep my commandments."<sup>16</sup> But at the very least, the doctrine of mortification and vivification "relaxes the law."

Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven (ESV).

~ Matthew 5:19

3089 λύω – properly, loose (unleash) let go; release (unbind) so something no longer

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<sup>14</sup> Paul Washer: *The Gospel Call and True Conversion*; Part 1, Chapter 1, heading – The Essential Characteristics Of Genuine Repentance, subheading – Continuing and Deepening Work of Repentance

<sup>15</sup>Galatians 5:14, Romans 13:10, Matthew 22:40

<sup>16</sup>John 14:15, Deuteronomy 6:5, 10:12, Leviticus 19:18, Matthew 22:36-40

holds together; (figuratively) release what has been held back (like Christ "releasing" the seven seals in the scroll in Revelation).

The ESV rendering of Matthew 5:19 is a good one. The use of the word, "relaxes" is in contrast to the word "observe" in Matthew 28:20.

teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.

5083 tēréō (from tēros, "a guard") – properly, maintain (preserve)(figuratively) spiritually guard(watch), keep intact.

We are to hold fast the very least of all commandments—this is love. However, according to orthodoxy, the law can only show us our sin. Any thought that we are able to keep it diminishes our appreciation for salvation in general, and the glory of God in particular. For the "believer" to actually participate directly in the act of love makes the cross smaller as indicated by the second visual illustration. This is why Martin Luther advocated an indifference to good works:

It is impossible for a person not to be puffed up by his »good works« unless he has first been deflated and destroyed by suffering and evil until he knows that he is worthless and that his works are not his but God's.<sup>17</sup>

He, however, who has emptied himself (cf. Phil. 2:7) through suffering no longer does works but knows that God works and does all things in him. For this reason, whether God does works or not, it is all the same to him. He neither boasts if he does good works, nor is he disturbed if God does not do good works through him. He knows that it is sufficient if he suffers and is brought low by the cross in order to be annihilated all the more. It is this that Christ says in John 3:7, »You must be born anew.« To be born anew, one must consequently first die and then be raised up with the Son of Man. To die, I say, means to feel death at hand.<sup>18</sup>

Note that even though the visual illustrations published by World Harvest Mission have a contemporary flare, the idea of mortification (the downward trajectory) and vivification (the cross made bigger resulting in joy) is very old, and very Protestant. It is unclear as to whether or not Luther got the idea of defining the new birth in this way from Augustine, but it is clear that the idea was alive and well in the founding theological document of the Protestant Reformation. The 95 Theses was a moral disputation written about six months before the Heidelberg Disputation, but the latter was the first formal doctrinal statement of the Reformation and endowed with an uncanny timelessness. The present-day church functions according to the spirit of this document.

But without getting into an in-depth theological treatise about the new birth, suffice to say that it frees the true believer from the condemnation of the law, and allows him or her to aggressively pursue love according to the law without fear of condemnation. But shockingly, orthodoxy claims that this makes the cross smaller. This conclusion is irrefutable. A rejection of the law is known in the Bible as "anomia," or the English transliteration, "antinomianism." Again, shockingly, present-day mainline Protestants even

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<sup>17</sup>The Heidelberg Disputation: Thesis 21

<sup>18</sup>The Heidelberg Disputation: Thesis 24

claim that if someone is really preaching the true gospel, they will be accused of such.<sup>19</sup> But in the Bible, antinomianism is always associated with lovelessness:

And because lawlessness will be increased, the love of many will grow cold.  
~ Matthew 24:12

The word usually translated “lawlessness” in English translations is our word, “anomia.” Elsewhere,

their heart is unfeeling like fat, but I delight in your law.  
~ Psalm 119:70

The argument against this assertion goes something like this: “Nonsense! We uphold the law and love the law!” But of course, in regard to God fulfilling the law and apparently loving himself, this is true. But the charge of antinomianism speaks to a relaxing or inability to use the law personally to love God and others lest it be works salvation. In other words, the antinomian is not free from the law's condemnation.

So then, we know that church history illustrates how evil evolved from the church's penchant for authority, and we now know how evil evolves from the church's highly lauded theological doctrines. In this chapter alone, we see how the church demands a focus on sinful nature so that grace may abound, and how its doctrine eradicates love.

Only evil can fill the vacuum, and to practice what we preach is a false gospel according to church orthodox. Supposedly, the light on the hill is sin, and the brighter it shines is what glorifies God, not the behavior of His children.

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<sup>19</sup><http://www.christianitytoday.com/ct/2011/januaryweb-only/heresyisheresy.html>