

# Simply Christ

Gospel Newsletter

## ASSUMPTION OR TRUTH?

November 7, 2017

When we consider what is the truth of the gospel, there are two vital factors to consider. One is simply what does the scripture say. The other is to recognize what the scripture does not say. When the scripture does not specifically speak to an issue, over the centuries men have at times formulated doctrines to answer the questions that they feel were not specifically addressed by the word of God. Many of these doctrines are often based upon assumptions. People “fill in the blanks” of what is not specifically said in the word of God, and formulate a doctrine that they feel may be true. These such doctrines are called “theories.” This action of itself does not make the doctrine wrong, but it leaves it without the full authority of God’s word. On the other hand, when the scripture specifically says something, there is no need to formulate a doctrine concerning the issue because the word of God has spoken. For example, we do not need a doctrine to tell us that Jesus is the Christ because the word of God specifically and clearly tells us that Jesus is the Christ. It can be said that some formulated doctrines “**may be true,**” but we must know that what the scripture specifically says **IS TRUE!** A problem arises when the two contradict each other. When this happens, one must be discarded as untrue. Which do we discard; that which “may be true” or that which IS TRUE?

Consider this example: Over the years some have told me that the scripture which says “*Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners,*

*shall inherit the kingdom of God.”* <sup>1</sup> Corinthians 6:9-11 CANNOT be true because it contradicts the “doctrine of grace.” My response is “Are you kidding me? The apostle who wrote these words is the same apostle who told us almost everything we know about grace.” Yet people refuse to turn loose of their assumption about grace even when it contradicts what the word of God specifically says. So instead they end up casting aside the word of God.

Another such example of this is the belief that Jesus died on the cross to “pay the penalty” for our sins. Now why would anyone question such a thing? After all, it sounds right, it makes people feel good, and it calms their fear of standing before God’s judgment. Wouldn’t it be easier to just leave such a widely accepted and beloved belief alone? Well, not if it stands in the way of people seeing the gospel truth that Jesus said would make them free. When a person holds to something that is untrue concerning the gospel, they not only become bound to a fallacy, but the fallacy blinds them to “the truth.” And if they are blinded to “the truth,” they are blinded to Christ and all that he did to make them free. First, ask yourself what passage of scripture actually says that Christ paid a penalty. As a matter of fact, where does God ever require that a penalty be paid for those who turn from their sins and return to Him? Consequences brought upon ourselves and a penalty required by God are two different things. An unfaithful husband may return to the Lord and be forgiven and delivered from the lusts that produced his actions, but he still may endure the consequences of his unfaithfulness in this life. How many times does God tell us in his word that if someone turns from their sin, he will forgive and pardon them? Never does God require that a penalty be paid first. That thought is just an assumption, or something someone thought “could be” true. But this is what God said: *“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.”* <sup>Isaiah 55:7</sup> If

someone is pardoned there is no punishment or penalty required to be paid, otherwise it would not be a pardon. And if a penalty has been paid, there is certainly no need for a pardon. The primary scriptural passage people use to seek to show that Christ paid a penalty on the cross is *"the chastisement of our peace was upon him..."* Isaiah 53:5 I do see how someone might say this *"could mean"* Christ paid a penalty on the cross, but it also could mean that the reason the Roman soldiers were chastising Christ was so I could have peace with, and the peace of, God. In other words, his sufferings were for my benefit. Either way, without further input from the scripture, our thoughts here are really just assumptions.

Now let us look at what the scripture specifically says about the purpose of Christ's sufferings. If I went through everything the scriptures actually say, this letter would become a book, so I will take a witness from each of multiple sources in God's word. God himself told us the *"seed of the woman"* (Jesus Christ) would come and *"bruise the head" of the serpent.* Genesis 3:15 Gabriel told us that Messiah would come to *"make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness..."* Daniel 9:24 John the Baptist said Jesus Christ is *"the Lamb of God, which taketh away the sin of the world."* John 1:29 Paul tells us that the purpose of Christ's crucifixion's is so *"that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."* Romans 6:6 Peter tells us that Christ *"...bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness..."* 1 Peter 2:24 The apostle John says *"And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not:"* 1 John 3:5-6 and the writer of Hebrews tells us that *"Jesus also, that he might sanctify the people with his own blood, suffered without the gate."* Hebrews 13:12 The difference between what the scripture says and a "penalty paid" assumption is night and day. One tells us that Jesus takes our sin from us while the other tells us that Jesus

leaves us in our sin and pays whatever penalty we incur. With the testimony of the scripture being so clear as to why Christ died, why do so many hold to that which is not only just an assumption, but it denies and blinds people to the absolute clarity of the word of God? Maybe I cannot answer that question, but I do know that as long as anyone holds an assumption above the word of God, they will never know the truth, and they will never be free from sin. So this is why we continually remind people of what the scripture specially says concerning Christ. For if we are truly ministers of Christ, we are commissioned to proclaim the truth that Christ Jesus said "*shall make you free!*"

God Bless,  
Pastor Keith Surface  
Calvary Outreach Ministries