

Exposing Enemies Within the Church: A Seven-Session Bible Study Series
“And have no fellowship with the unfruitful works of darkness, but rather expose them” (Eph. 5:11).

Participants’ Guide

Debriefing for Session 1: Social Justice Versus Biblical Justice, Part 1

Debriefing for Session 2: Social Justice Versus Biblical Justice, Part 2

Debriefing for Session 3: Situationism

Debriefing for Session 4: Antinomianism

Debriefing for Session 5: Pietism

Debriefing for Session 6: Social Justice, A Counterfeit Gospel, Part 1

Debriefing for Session 7: Social Justice, A Counterfeit Gospel, Part 2

Session 4: Lawlessness isn’t a biblical idea.

The online resource page for this debriefing is available at
<https://www.discoverbedrocktruth.org/dbrp04/>.

Freedom prospers when religion is vibrant, and the rule of law under God is acknowledged.
—Ronald Reagan¹—

Dennis Prager is not a Christian. He is a practicing Jew who believes strongly in the God of the Hebrew people. He has written something about the Ten Commandments that provides an excellent start for our debriefing on antinomianism. Prager writes,

Because the Ten Commandments are given by God, they are absolute. People can and should argue about how to apply any of these commandments in any given situation — such as what constitutes a violation of the Sabbath, what constitutes disrespect for a parent, or when taking a human life is to be defined as murder. But because they are decrees from God, only those types of debates make sense, not debates about whether they are binding.²

Exposing Enemies Within the Church: A Seven-Session Bible Study Series

“And have no fellowship with the unfruitful works of darkness, but rather expose them” (Eph. 5:11).

Remember that in the film *Enemies Within the Church*, Pastor Cary Gordon said that *antinomianism* “is a pejorative term for the teaching that Christians are allegedly under no obligation to obey the divine laws of ethics or morality summarized by the Ten Commandments.” You can hear this quote again on the online **resource page** for this debriefing.

In light of the whole of Scripture, the idea that the Ten Commandments aren’t valid for Christians, or for anyone else, for that matter, is blatantly false. For now, though, let’s focus on Christians. Why would God relieve Jesus’ followers of an obligation to obey His moral and ethical law — the Ten Commandments in particular — when all of the following statements and Bible passages are true? You might remember some of these passages from the discussion that took place during your most recent Bible study session.

- The power of God to *transform hearts*, not merely *reform people’s behavior*, is emphasized in **Ezekiel 36:22-32**. The Lord God says to “the house of Israel,”

36²⁵ I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. ²⁶ I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. ²⁷ I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them. ²⁸ Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God.”

- **Psalm 19:7-11** says this about God’s law:

19⁷ The law of the Lord is perfect, converting the soul;
The testimony of the Lord is sure, making wise the simple;
⁸ The statutes of the Lord are right, rejoicing the heart;
The commandment of the Lord is pure, enlightening the eyes;
⁹ The fear of the Lord is clean, enduring forever;
The judgments of the Lord are true and righteous altogether.
¹⁰ More to be desired are they than gold,
Yea, than much fine gold;
Sweeter also than honey and the honeycomb.
¹¹ Moreover by them Your servant is warned,
And in keeping them there is great reward.

Can antinomians really contend with straight faces that when Christ came, died on the cross, and ushered in the age of grace, these beautiful affirmations of God’s law were transformed into false statements? Keeping the law cannot save (see Rom. 8:2-4; Gal. 2:15-17; 3:10), but the law still serves a holy purpose — more than one, actually. It brings us to Christ because it is an absolute standard that informs us about right and wrong — righteousness and sin (see Gal. 3:24). It also informs us about how to love our neighbors as ourselves (see Matt. 22:34-40). These are things we need desperately to know. The remaining three verses of Psalm 19 (vv. 12-14) bear this out. “Who can understand his [own] errors?” asks David in verse 12. “Cleanse me from secret faults.”

Exposing Enemies Within the Church: A Seven-Session Bible Study Series

“And have no fellowship with the unfruitful works of darkness, but rather expose them” (Eph. 5:11).

19¹³ Keep back Your servant also from presumptuous sins;
Let them not have dominion over me.
Then I shall be blameless,
And I shall be innocent of great transgression.

14 Let the words of my mouth and the meditation of my heart
Be acceptable in Your sight,
O Lord, my strength and my Redeemer.

Psalm 19:7-11 provides key insights that help us understand verses 12-14. The law informs sinners about their sins. God uses the law to convict them. When people respond as they should, conviction drives them to contrition and confession — and to right living. The law can do these things only because verses 7-11 describe it accurately.

- The theme of **Psalm 119** is love of God’s law. It is difficult to imagine that this psalm could be a part of Holy Scripture in the age of grace if Jesus totally cancelled out and eliminated God’s moral and ethical precepts.
- As we discussed during the Bible study session, Paul’s statement in **Romans 6:14** that “you are not under law but under grace” does not mean believers no longer have to obey the law. Actually, Romans 6:14 in its entirety says, “For sin shall not have dominion over you, for you are not under law but under grace.” The broader context (chapter 6 in its entirety) explains even more.

In saying believers who now are under grace still have an obligation to obey God’s law, we mean His moral and ethical laws, not the ceremonial laws of the Old Testament. Again, we as Christians don’t do this in order to be saved, but because we have been saved. Being under grace actually *enables* us to do what we couldn’t do before in terms of keeping the law. In a presentation³ she gave many years ago, Corrie ten Boom explains. (All the clips from Miss ten Boom in this debriefing are drawn from that presentation.) Go to the **resource page** for this debriefing and listen to **Corrie ten Boom — Clip One**. All of the digital resources used in this debriefing are available at <https://www.discoverbedrocktruth.org/dbrp04/>.

- **Repentance** is one of the conditions God has established for coming to His Son to receive forgiveness and eternal life. See Matthew 3:1-12; 4:17; 12:38-42; Luke 13:1-5; Acts 2:36-39; 3:19; 17:29-31; Acts 20:18-21; Romans 2:4; 2 Corinthians 7:9-10; 2 Timothy 2:24-26; 2 Peter 3:9 (<https://bit.ly/3FQf9i7>).
- **The Holy Spirit**, whom Jesus referred to as “the Helper” (see John 14:15-18,26; 15:26-27) is the one who **empowers believers bear witness for Christ and to live holy lives** (see Matt. 28:18-20; Rom. 7:7-8:11; Gal. 5:16-23).
- Jesus told His followers in **Matthew 5:13-16**,

Exposing Enemies Within the Church: A Seven-Session Bible Study Series
“And have no fellowship with the unfruitful works of darkness, but rather expose them” (Eph. 5:11).

5¹³ You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.

1⁴ You are the light of the world. A city that is set on a hill cannot be hidden. 1⁵ Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all *who are* in the house. 1⁶ Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

Again, Corrie ten Boom shares powerful insights on important spiritual truths. From the **resource page** for this debriefing, listen to **Corrie ten Boom — Clip Two**.

- In **Matthew 5:17-20** Jesus said, “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.”
- In **Matthew 5:21-48**, Jesus elevated the importance of the law rather than diminishing it. He affirmed that sins aren’t just actions, but attitudes of the heart. He spoke of how hatred was murdering someone in a person’s heart, how looking lustfully at a woman was committing adultery in one’s heart, how divorce and adultery are related, how oaths should be unnecessary because one’s word should be fully reliable, how His followers should willingly perform duties beyond what normally is required, and how His followers should love, not just their neighbors, but their enemies as well.
- Jesus indicated in **John 14:15,21,23-24** that those who love Him obey Him and that those who don’t love Him do not obey Him.
- First **John 5:3**, which you may remember from the Bible study session, says, “For this is the love of God, that we keep His commandments. And His commandments are not burdensome.”
- In **John 8:1-11**, the Pharisees asked Jesus what should be done about “a woman caught in adultery.” They walked away after He told them, “He who is without sin among you, let him throw a stone at her first.” After her accusers scattered, Jesus that no one remained to condemn her and said to her “Neither do I condemn you; go and sin no more.”
- In **Ephesians 4:28**, the apostle Paul wrote, “Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need.” Thieves who come to Christ cannot remain thieves. They instead need to become purposefully responsible for themselves; then they will have something to share with those in need. *Note:* Apparently in the clip we are featuring next, when Corrie ten Boom gave an illustration in which she used a flashlight, Miss ten Boom tried to turn on her flashlight, but it wasn’t working. She used the moment to drive home the importance of confessing all of our sins, bringing them before God and allowing Him to cleanse us fully. You know where to find **Corrie ten Boom — Clip Three**.
- The apostle Paul wrote to the Corinthian Christians in **1 Corinthians 10:13**, “No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow

“And have no fellowship with the unfruitful works of darkness, but rather expose them” (Eph. 5:11).

you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.”

- After Jesus “entered and passed through Jericho,” sought out Zacchaeus, a tax collector, and visited him in his home, Zacchaeus “stood and said to the Lord, ‘Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold.’” Jesus did not say, “Wait, Zacchaeus, you are not obligated to obey the law.” Instead He replied, “Today salvation has come to this house, because he also is a son of Abraham; for the Son of Man has come to seek and to save that which was lost.” (Luke 19:1-10). Bible teacher Warren Wiersbe writes,

Zacchaeus was not saved because he promised to do good works. He was saved because he responded by faith to Christ’s gracious word to him. Having trusted the Saviour, he then gave evidence of his faith by promising to make restitution to those he had wronged. Saving faith is more than pious words and devout feelings. It creates a living union with Christ that results in a changed life **(James 2:14-26)**.

Under the Mosaic Law, if a thief voluntarily confessed his crime, he had to restore what he took, add one fifth to it, and bring a trespass offering to the Lord **(Lev. 6:1-7)**. If he stole something he could not restore, he had to repay fourfold **(Ex. 22:1)**; and if he was caught with the goods, he had to repay double **(Ex. 22:4)**. Zacchaeus did not quibble over the terms of the Law; he offered to pay the highest price because his heart had truly been changed.⁴

- It has been well said that “Jesus did not come to make bad people good, but to make dead people live.” **(see Eph. 2:1-7)**. This truth, however, must *never* be used to make the case that it doesn’t matter how Christians live, or that they no longer are obligated to obey God’s moral and ethical laws. Christians are saved by grace through faith in Christ. At the same time, they have been saved, not *by* good works, but “for good works” (see **Eph. 2:8-10**).
- In **Ephesians 5:18**, the apostle Paul told the Ephesian Christians “And do not be drunk with wine, in which is dissipation; but be filled with the Spirit.” Paul contrasted the control alcohol has over a person who is drunk to the control the Holy Spirit has over an individual who yields to Him and allows Him to provide spiritual power, direction, and guidance. An illustration from Miss ten Boom will enhance your understanding of this verse. Go to the **resource page** for this debriefing and listen to **Corrie ten Boom — Clip Four**.
- The Book of James emphasizes forcefully and without ambiguity, “Faith without works is dead” **(James 2:14-26)**. Bible scholar Kendell Easley says this in a one-sentence summary of the Book of James: “True faith must be lived out in everyday life by good deeds, especially in the face of trials or persecution, and such good works demonstrate the presence of faith and justification before God.”⁵

Exposing Enemies Within the Church: A Seven-Session Bible Study Series
“And have no fellowship with the unfruitful works of darkness, but rather expose them” (Eph. 5:11).

Why People Abdicate Their Responsibility to Obey the Law

Why would anyone connected with Christ and the church, even loosely, try to argue that Christians have no obligation to obey the Ten Commandments? Recall that Andy Stanley, a pastor of a megachurch and an evangelical leader, makes this blatant claim. He is a false teacher.

Conflating the Jewish ceremonial law and God’s moral and ethical precepts, Andy Stanley jettisons the Ten Commandments and effectively gives believers a license to sin. Even if he does not intend to do this, this is the bitter fruit of his teaching. You can listen once more to Stanley on the **resource page** for this debriefing.

Drawn into Error

Let’s deepen our understanding of why self-professing Christians might believe in or teach antinomianism. Some of them may be overreacting to legalism, an overemphasis on obeying the law in order to attain a right standing with God. The legalism about which we are speaking here is different from the “legalism” we studied in Session 3. In Session 3 we used the word *legalism* to describe a system of distinguishing

right from wrong by looking to and examining God’s law as the absolute standard for morality and ethics. The moral and ethical laws of God are considered to be the gold standard for judging all actions and attitudes; they are binding principles that are reflections of His character and expressions of His love. They are absolute; truth is absolute. Another word for this approach is *foundationalism*.

Here we are using the term *legalism* to refer to a perspective that says, or that refuses to deny, that obedience to the law earns an individual merit in God’s eyes and makes him or her “more eligible” to enter heaven. Of course, we cannot earn God’s favor; nor can we, as sinners, ever become “eligible” or even “less ineligible” to spend eternity in heaven. Our only hope of entering heaven is on the basis of Christ’s righteousness, because we’ve placed our faith in Him. At the same time, the idea we can jettison God’s moral precepts as “null and void,” or essentially worthless, is as false a teaching as the idea that we can earn our way to heaven by performing good works.

**The idea we can jettison God’s moral precepts as “null and void,”
or essentially worthless, is just as false as the idea
we can earn our way to heaven by performing good works.**

Heart Conditions

Another reason some people are duped by antinomianism is that their hearts are not fertile ground for God’s Word. They may have hearts that are indifferent or hard, so the seed of God’s Word — the truth of God’s Word — fails to take root in their lives.

Jesus described the different responses people have to God’s Word in the parable of the sower, or the parable of the soils. We find it and Jesus’ explanation of it in **Matthew 13:1-9,18-23**. The parable and explanation also appear in Mark and Luke (see Mark 4:1-9,14-20; Luke 8:4-8, 11-15).

Exposing Enemies Within the Church: A Seven-Session Bible Study Series

“And have no fellowship with the unfruitful works of darkness, but rather expose them” (Eph. 5:11).

The text below is from **Matthew 13**, with the four major events in the parable interwoven with the explanation Jesus gave.

13¹ On the same day Jesus went out of the house and sat by the sea. ² And great multitudes were gathered together to Him, so that He got into a boat and sat; and the whole multitude stood on the shore.

³ Then He spoke many things to them in parables, saying: “Behold, a sower went out to sow. ⁴ And as he sowed, some seed fell by the **wayside**; and the birds came and devoured them. ¹⁹ When anyone hears the word of the kingdom, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside.

⁵ “Some fell on **stony places**, where they did not have much earth; and they immediately sprang up because they had no depth of earth. ⁶ But when the sun was up they were scorched, and because they had no root they withered away. ²⁰ But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; ²¹ yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles.

⁷ “And some fell **among thorns**, and the thorns sprang up and choked them. ²² Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful.

⁸ “But others fell on **good ground** and yielded a crop: some a hundredfold, some sixty, some thirty. ²³ But he who received seed on the good ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty.”

⁹ He who has ears to hear, let him hear!”

James Montgomery Boice served as pastor of the historic Tenth Presbyterian Church in Philadelphia, Pennsylvania from 1968 until his death in 2000. He is known for his work in defense of biblical inerrancy. Many of his sermons are available as chapters in his commentaries on books of the Bible. He was a skilled writer and had a unique ability to make difficult concepts understandable.

In his commentary on Matthew, Dr. Boice describes the heart represented by the **wayside** as “the hard heart,” the **stony places** as “the shallow heart,” the ground that was populated with **thorns** as “the strangled heart,” and the **good ground** as “the open heart.”⁶ Bible scholar William Hendriksen calls these “*unresponsive..., impulsive..., preoccupied..., and...responsive,...[and] well prepared.*”⁷

The Wayside

Let’s consider all four types of soil, and along with them the various responses Jesus described in the hearts of those who heard God’s Word.

Exposing Enemies Within the Church: A Seven-Session Bible Study Series
“And have no fellowship with the unfruitful works of darkness, but rather expose them” (Eph. 5:11).

Just what is meant by the phrase “by the wayside” in verse 4? Hendriksen writes,

It was customary for wheat or barley to be sown by hand. But it makes all the difference in the world how that seed is received. As this man is sowing, it was unavoidable that a portion of the seed fell along the footpath on which he was walking through the field. Since the place where it fell had not been reached by the plow, and/or many feet had walked here, the soil was too hard for anything to fall “into” it. So the separate seeds remained on the surface, with the result: **the birds came and gobbled them up**. The feathered creatures acted very quickly and greedily. The seeds were snatched *up*; they went into the alimentary tract; hence literally, “they (the birds) ate them down.”⁸

Obviously, the “beaten path,” which essentially is what this was, is no place where a seed can germinate and take root. We might even say that these seeds “fell on the pavement.” When Jesus spoke of people with hard, unresponsive hearts in this parable and in His explanation, was He thinking of the Pharisees and the scribes, those who were immersed in religion and religious teaching but totally insensitive to, and even oblivious to, the evidence before them that Jesus was the Son of God?⁹ Certainly we must understand that “the hard heart” can exist within a religious framework; it does not have to openly profess atheism, although some people with hard hearts do. Still others with hard hearts might readily acknowledge they need salvation, “but not today,” they repeatedly will insist.¹⁰ Every time they procrastinate, their hearts grow harder, until no seed landing there ever can take root.

→ In **Matthew 7:21-23**, Jesus declared, ⁷ ²¹ “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven. ²² Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ ²³ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’” What did Jesus indicate was the key to being able to enter into “the kingdom of heaven”? Explain how this does not mean people earn their way into heaven. In other words, explain how doing God’s will is consistent with trusting Christ for salvation. See John 6:40.

→ What religious activities did these people do? Could they have been religious leaders? How could they be so deceived that they would represent Jesus and speak for Him, yet they didn’t even know Him? To what extent might they have deceived those they taught? What was the condition of their hearts?

Exposing Enemies Within the Church: A Seven-Session Bible Study Series
“And have no fellowship with the unfruitful works of darkness, but rather expose them” (Eph. 5:11).

→ Do you remember Joseph Fletcher from Session 3 and our Debriefing for Session 3? Fletcher created and promoted situation ethics, which was anything but Christian. Still, the article at Wikipedia about him states that he “taught Christian Ethics at Episcopal Divinity School, Cambridge, Massachusetts, and at Harvard Divinity School from 1944 to 1970.”¹¹ Thus, for at least during a significant portion of his public life, he was associated with Christianity. Yet he used religious jargon to trash biblical principles. In his book *Situation Ethics: The New Morality*, he wrote, “Christian situation ethics has only one norm or principle or law...that is binding and unexceptionable, always good and right regardless of the circumstances. That is ‘love’ -- the agape of the summary commandment to love God and neighbor. Everything else without exception, all laws and rules and principles and ideals and norms, are only contingent, only valid if they happen to serve love in any situation.”¹² He also said, “The top 10% of the people who are most creative, constructive and thoughtful, do not have much to do with churches. To them the canons of reason come first, making faith secondary and questionable.”¹³ Again, at Wikipedia, we read these statements:

- Ordained as an Episcopal priest, he [Fletcher] later identified himself as an atheist.¹⁴
- Fletcher was a leading academic proponent of the potential benefits of abortion, infanticide, euthanasia, eugenics, and cloning.¹⁵

Describe to the best of your ability the heart of Joseph Fletcher when the seeds of God’s Word landed there, and beyond, as he grappled with Christian ideas and interpreted them. It’s one thing to reject Christianity, but it quite another to use what one knows about Christianity to disparage biblical truth. How does this happen?

→ We’ve mentioned some of the ideas that Joseph Fletcher espoused and promoted. What other ideas might teachers with hard hearts who are masquerading as Christians try to advance?

Exposing Enemies Within the Church: A Seven-Session Bible Study Series
“And have no fellowship with the unfruitful works of darkness, but rather expose them” (Eph. 5:11).

→ *What are some reasons antinomianism might sound “right” to some Christians? How can the church do a better job of exposing antinomianism as a false idea, or a heresy?*

Stony Places

Charles B. Williams (1869-1952) was a Greek scholar, an educator, and a pastor.¹⁶ In 1937 he released his translation of *The New Testament in the Language of the People*. Read carefully his translation of the verses in **Matthew 13** that speak of the rocky soil:

13⁵ and some fell upon rocky ground where they did not have much soil, and at once they sprang up, because there was no depth of soil, ⁶ and when the sun was up they were scorched and dried up, because they had no root. ²⁰ And what was sown upon the thin rocky soil illustrates the man who hears the message and bubbling over with joy at once accepts it, ²¹ but it takes no real root in him, and he lasts only a little while, and just as soon as suffering and persecution come for the truth’s sake, he at once yields and falls.¹⁷

→ *How does persecution and hardship strengthen and toughen true believers? Explain how they also reveal those whose commitment is shallow and ineffective. Do you know people like this? How can Christians prepare for persecution and hardship, deepening their faith and commitment even before the tests come?*

→ *How would individuals whose hearts are like rocky soil respond to the “prosperity gospel”? What might this say about those who teach the “prosperity gospel”?*

Exposing Enemies Within the Church: A Seven-Session Bible Study Series
“And have no fellowship with the unfruitful works of darkness, but rather expose them” (Eph. 5:11).

→ *Someone has well said, “Salvation is free, but it isn’t cheap. It costs us nothing of us, but it demands of us everything.” Elaborate on this statement. How would the person with a heart that is like the “stony places” begin to assess his faith when persecution comes? In other words, what might he or she say about Christianity at that point?*

→ *Read **Luke 14:25-33**, where Jesus encourages His followers to count the cost of being His disciple. What does the church need to change about how it presents the gospel and what it emphasizes about the gospel to encourage prospective Christians to count the cost of following Christ? We shouldn’t overwhelm them, but at the same time, we must not water down the conditions Christ Himself has affirmed people must meet when they approach Him. Along these lines, this might be a helpful article: “Our Culture Needs Less Beth Moore And More Jonathan Edwards.”¹⁸ How can the church appropriately challenge people, both inside and outside its walls?*

→ *Note that “suffering and persecution come for the truth’s sake.” What is the “truth” to which Jesus was referring here? Why is it ultimately worth the cost the fully committed believer is called upon to pay?*

→ *What kinds of false ideas might teachers with shallow hearts who profess to be Christians be promoting?*

Exposing Enemies Within the Church: A Seven-Session Bible Study Series
“And have no fellowship with the unfruitful works of darkness, but rather expose them” (Eph. 5:11).

→ *Would you expect to find antinomianists among those with shallow hearts? What might their antinomianism look like?*

Among Thorns

Two key words in **Matthew 13:22** are *choke* and *unfruitful*: “Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful.

→ *How thoroughly do you think the one with the strangled heart “hears the word”? Is it possible he or she hears it with the same receptivity as those whose hearts are like good soil, but their posture toward the Word changes? Once we hear the Word, how can we guard against allowing other things to obscure it and minimize it in our lives?*

→ *What kinds of things fall into the category of “the cares of this world”?*

→ *How are riches deceitful?*

Exposing Enemies Within the Church: A Seven-Session Bible Study Series
“And have no fellowship with the unfruitful works of darkness, but rather expose them” (Eph. 5:11).

→ *What “fruit” is missing because of the choking that has occurred?*

→ *What kinds of false ideas might teachers with strangled hearts who profess to be Christians be promoting? How might the teachings of the “prosperity gospel” be manifested in an individual with a strangled heart?*

→ *Could those with strangled hearts be antinomianists? If so, what might that look like?*

Good Ground

I believe it is noteworthy that among those with open and receptive hearts, not every individual produces the same quantity of fruit. Here is **Matthew 13:23**: “But he who received seed on the

Exposing Enemies Within the Church: A Seven-Session Bible Study Series

“And have no fellowship with the unfruitful works of darkness, but rather expose them” (Eph. 5:11).

good ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty.”

→ *Jesus appears to be pleased with all of those producing fruit rather than disappointed that those who produce thirtyfold aren't producing more. How does **John 15:1-8** shed light on this matter? Note that in **verse 8** Jesus said, “By this My Father is glorified, that you bear much fruit; so you will be My disciples.” Also, according to verse 5, the believer is to abide in Christ. If and when he or she does abide in Him, that individual will “bear much fruit.” What does it mean to abide in Christ?*

→ *Scour **Matthew 13:1-9,18-23** to discover the pivotal difference that “understanding the Word” can make once one has heard it. What are the implications of not understanding the Word after one has heard it? Can we do anything to enhance the likelihood that we will understand what we hear and read? If so, what?*

→ *Could a person with a receptive heart ever become an antinomianist? Explain.*

→ *Could a Christian ever truly love Jesus without loving God's laws, including the Ten Commandments? Loving God's laws in this context does not mean relying on them for salvation. Far from it. Describe what it does mean.*

Exposing Enemies Within the Church: A Seven-Session Bible Study Series
“And have no fellowship with the unfruitful works of darkness, but rather expose them” (Eph. 5:11).

→ Can anyone hate sin without loving God’s law — or without loving Christ supremely, as well? Explain.

I close now with one more clip from Corrie ten Boom’s presentation. Visit the **resource page** for this debriefing and listen to the clip from Miss ten Boom titled “What a joy!” (**Clip Five**). She herself is a clear example of what God has done, can do, and is doing with receptive hearts.

Next Time, During Session 5

Session 5 is about pietism — not piety — but pietism. Between now and the next Bible study session, try to find out the primary difference between the two. Here’s a clue: Studying pietism and its pitfalls will prepare us to understand the necessity of having and applying a biblical worldview. Review the information on worldviews from our Debriefing for Session 3.

Close in prayer. Pray that God would give you a love for His law (see **Ps. 119:97,113,163,165**) and a Supreme love for Christ, without whom you would be without God and without hope (see **Eph. 2:11-13**).

Copyright 2023 by Exposing enemies within the church LLC. All rights reserved.
This page is part of a larger article or Bible study.

Unless otherwise indicated, Scripture has been taken from the New King James Version®.
Copyright © 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

Notes:

¹<https://www.foxnews.com/opinion/ronald-reagan-remembering-the-champion-of-religious-liberty-on-his-birthday>

Exposing Enemies Within the Church: A Seven-Session Bible Study Series

“And have no fellowship with the unfruitful works of darkness, but rather expose them” (Eph. 5:11).

²Dennis Prager, *Exodus: God, Slavery, and Freedom — The Rational Bible* (Washington, DC: Regency Faith, 2018), 220-221.

³<https://www.youtube.com/watch?v=V2e56rZOj9M> — All the sound clips in this debriefing are from this presentation.

⁴Warren Wiersbe, *The Bible Exposition Commentary, Vol. 1: Matthew–Galatians*, (Wheaton, IL: Victor Books, 1989), 252.

⁵Kendell H. Easley, *Holman QuickSource™ Guide to Understanding the Bible* (Nashville: Holman Bible Publishers, 2002), 357.

⁶James Montgomery Boice, *The Gospel of Matthew: Volume 1 — The King and His Kingdom, Matthew 1–17* (Grand Rapids: Baker Books, 2001), 232-236.

⁷William Hendriksen, *The Gospel of Matthew*, (Grand Rapids: Baker Book House, 1973), 558.

⁸Hendriksen, 551.

⁹Hendriksen, 559.

¹⁰*Ibid.*

¹¹https://en.wikipedia.org/wiki/Joseph_Fletcher

^{12,13}https://www.goodreads.com/author/quotes/228724.Joseph_Fletcher

^{14,15}https://en.wikipedia.org/wiki/Joseph_Fletcher

¹⁶<http://www.bible-researcher.com/williams.nt.html>

¹⁷Charles B. Williams, translator, *The New Testament in the Language of the People* (Nashville: Holman Bible Publishers, 1986), 37, 38.

¹⁸<https://thefederalist.com/2023/01/16/our-culture-needs-less-beth-moore-and-more-jonathan-edwards/> or <https://bit.ly/3lViSnX>.