



Matthew 24:11-12

(11) And many false prophets shall rise, and shall deceive many. (12) And because iniquity shall abound, the love of many shall wax cold.

Matthew 7:22-23

(22) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? (23) And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Romans 8:7

(7) Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

2 Peter 2:9-10

(9) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: (10) But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.

2 Peter 2:18-19

(18) For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. (19) While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

1 John 2:3-4

(3) And hereby we do know that we know him, if we keep his commandments. (4) He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

1 John 3:4

(4) Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

1 John 5:2-3

(2) By this we know that we love the children of God, when we love God, and keep his commandments. (3) For this is the love of God, that we keep his commandments: and his commandments are not grievous.

2 John 1:6

(6) And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

Jude 1:3-4

(3) Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. (4) For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

King James Version

Of all people, we who have left the [Worldwide Church of God](#) (WCG) in the past decade should be most aware of the [antinomian](#) spirit working in the church of [God](#). The doctrinal changes that began to be instituted mere months after the death of Herbert W. Armstrong had as their goal the removal of [God's law](#), particularly the [Sabbath](#), from the church's beliefs. WCG's subsequent heavy emphasis on "[grace](#)" and "[love](#)," along with its renunciation of "legalism" exposed its antinomian position. Because of these

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changes, it has joined evangelical Protestant "Christianity" to the point that it now [worships on Sunday](#), encourages celebration of [Christmas](#) and [Easter](#), and permits the use of crucifixes and images of "[Jesus](#)" by its ministry and membership and in its publications.

The "Christian" churches of this world are predominantly antinomian to some extent. Both Roman Catholicism and Protestantism belong to what can be termed Hellenistic Christianity, that is, a form of Christianity heavily influenced by Greek philosophies, particularly [Gnosticism](#). Catholicism is the more moderate of the two, having retained obedience to the Church and its traditions as well as requiring certain works for [salvation](#). However, its belief of the afterlife, with its levels of heaven, limbo, purgatory, and beatific vision - not to mention its belief in an [immortal soul](#) - brand it as Gnostic.

Protestantism is more antinomian, having rejected Catholicism's works during the Reformation. Martin Luther's [doctrine](#) of salvation by grace "through [faith](#) alone" removes God's law from the equation altogether. Pure Protestant theology is so antinomian that it claims that [lawkeeping](#) in any form - which it terms "legalism" - is detrimental to the soul's growth in spirituality. This form of Christianity also champions the doctrine of [eternal security](#), the idea that, once one accepts Jesus, he can never lose his salvation, no matter what sins he commits ("once saved, always saved"). This doctrine knocks out law and judgment for [sin](#) in one blow.

Of course, [the world](#) itself is antinomian because it is under the sway of [Satan](#) the Devil, who despises God's law ([Ephesians 2:2](#); [1 John 5:19](#); [Romans 8:7](#)). He even tried his antinomian tricks on Jesus, who countered with quotations from the law ([Matthew 4:1-10](#))! Certainly, our adversary will tempt us similarly, trying to get us to put God's law aside so we can fulfill our desires.

Jesus, however, in his [prayer](#) in John 17, asks God to help us in this, and He also gives us the antidote to antinomianism:

I do not pray that You should take them out of the world, but that You should keep [guard, protect] them from the evil one. They are not of the world, just as I am not of the world. Sanctify them by Your [truth](#). Your word is truth.
(verses 15-17)

Knowing God's truth and practicing it to become holy will protect us from the rampant antinomianism of this world, this age that is soon to end. Still to come are the Beast and his [False Prophet](#), who will exemplify this anti-God, [anti-Christ](#), anti-law spirit. To endure to the end, to survive the mystery of lawlessness that will mark the end time, we must

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hold fast to God's Word and seek His righteousness. "Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the [New Jerusalem]" ([Revelation 22:14](#)).

— Richard T. Ritenbaugh

To learn more, see:
[Nicolaitanism Today](#)

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