

How can and do God's People Get to Heaven?

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As the uneasiness of "how to get to Heaven" is posed to God's people, immediately the response is predominately either: "do more good than bad" or "make the choice to allow Christ to be your Savior" and "God will probably let you into Heaven." These artificial ideas have caused many of God's beloved to live daily in uncertainty. There is nothing that any can do on their own accord that erases committed transgressions of the human nature. Salvation for God's beloved was foreordained (predestinated) in Jesus Christ's sinless blood in eternity, as testified to on the cross in time. Hence, it was in Christ's sacrifice, in Him having beforehand erased humankind's sinfully cursed nature from the guilt and condemnation in the life of designated ones. This very important message isn't available in the teachings of too many ministries. Numerous ones are tormented due to their lack of understanding of the eternal provisions and resulting benefits bestowed in the Gospel of Grace message.

The Gospel of GRACE yields the "unconditional" humankind's reconciliation to God and redemption from eternal damnation's "Hell and the lake of fire." Yet, even beyond this, such blessed ones had in eternity and have abundant life right now, as they walk with God in spite of all the pain and suffering that is in the world. Such realization is beyond doubt in the Grace Scriptures' revelation that our state and position in Christ is solely predicated upon what was accomplished in eternity rather than what is expected of us in time. This is truly "good news," as reference to "faith" is Christ's faithfulness in eternity rather than our exertions, efforts or actions of consent in time. Our knowledge of this "Mystery" gospel definitively annuls the orthodoxy traditionally tenets of Christendom, wherein it is taught that: the gospel as "good news" is only "good news" for those who through their volitional consent receive it, and ones rejection of the "good news" invokes their sting of eternal death.

Dispensational Misapplication of the Gospel Message

The greatest irony in traditional teaching is that salvation is mostly viewed as illusive to its constituents due to dispensational misapplication of the scriptures. The chief focus of security abides in eternal accomplishments rather than time's struggles. Portions of the Bible whose focal points are on earthly transactions and transition don't qualify as hubs of security contemplations. Note that Revelation 14:6-7 records the everlasting gospel: "Fear God and give glory to Him; for the hour of His judgment is come: and worship Him that made Heaven, Earth, the sea and the fountains of waters." This requisite must be adhered to in this era; however the only verification of this is through the grace of God; as is also the command to: "repent and believe the gospel." No one is sufficient enough to qualify to enter Heaven. All are in moral violation of God's commandments, "for ALL

have sinned and fall short of the glory of God” (Romans 3:23). Human deeds, including sincere exertions can't confirm anyone's acceptance to God.

All Scriptures affirm all humankind as spiritually dead in trespasses in the sinful nature. In no sector of the Bible do good deeds commend any to God in any way. Hence, focus should be fundamentally in dispensational eternal completion, as opposed to what is viewed as reliance upon human input. None are fit or clean and all our righteousness are as filthy rags; whereas all fade as a leaf and our iniquities, like the wind, have taken us away (Isaiah 64:6). Hence, we still fall short even when we attempt to do good deeds because we can't do them in perfect compliance to God's authority. Doing good deeds in one's own strength and under one's own authority is impure in God's sight. Here, the emphasis must never be on the expectant morality and/or capability of humankind, thus the sole reliability is the grace of God qualifying such one through Christ's righteousness. This is in direct conformance to valued reconciliation of deity in the Grace Gospel rather than the valance of humanity in the Mosaic Law or even the Kingdom Gospel.

It is in the latter sectors wherein one might exclaim: "But I never killed anybody and I'm not a dope addict!" In God's sight we are yet spiritually undone and wicked in His sight. As transgressors by our sinful nature, we have broken the greatest commands in the Bible and are as guilty as a murderer, thief and liar. Here, some may inquire: what is the greatest commandment? This is inquired in Matthew 22:36-38: "Master, which is the great commandment in the law? Jesus said unto him, you should love the Lord your God with ALL thy heart, and with all your soul and with all your mind. THIS is the first and great commandment." It is evidenced in every era that we break this commandment every day. Loving and placing ourselves first is humanly natural. God is righteous and humans are sinful, this as a matter of course to those who are apprised of reconciliation to God by His grace. Thus the Grace Gospel certifies that by His nature, God can't have fellowship with unrighteousness except through its elimination by His blood.

There is no amount of "good" that can atone for estrangement from God. This alienation was eternally rebuked, as the wages of the sinful nature is physical death and even more, spiritual death (the soul's separation from God). This underscores that "the wages of sin is death" (Romans 6:23). All sinful nature is under God's wrath righteousness and justice. All are rebels are similarly murderers, thieves, fornicators; "as lovers of pleasure more than lovers of God" (II Timothy 3:4). All are spiritual lepers and in this state aren't inheritors of God's Kingdom. The blood of Jesus is the sole propitiation (Romans 3:25) previously placed to eradicate human sinfulness. This verifies that the faithfulness of Christ's blood took away the guilt of the sins we've committed due to our sinful nature and is solely what eternally ushered us into our Father-son positioning relationship with God. In this comprehension of His accomplishments in our behalf, we are encouraged and motivated to serve sin no more. Yes in revelation, the Father sent His only begotten Son Jesus, who is God, to die in our place and the wages of sin is death (separation) for which His sacrifice paid OUR wages in eternity! The Lord Jesus Christ died in our place in order to pay for our sinful nature. Hence, God is true, and every man a liar (Romans 3:4).

God isn't an enemy of His Chosen Ones and Condemnation isn't their Lot

Limitations in Old and New Covenant doctrine communicate that: "God doesn't want His beloved condemned to Hell" yet, such are without confirmation in eternal enlightenment of why and how." In scriptural examples: Ezekiel 33:11 states, "As I live, says the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn, turn from your evil ways; for why will you die..." II Peter 3:9 states, "The Lord isn't slow in regard to the promise not willing any to be, having been loosed, but that all to, having repented." Matthew 1:21 states, "you shall call His name Jesus for He will save His people from their sins." What isn't disclosed in these scriptural illustrations is that solely in manifestations in spite of His chosen ones' wickedness and rebellion, God from eternity provided His only begotten Son's sacrificial death for their sinful nature.

Hence, Jesus manifestly came to save (having saved) His beloved from their guilt and condemnation of the sinful nature. The testimonial confines of these scriptural contents convey that "Jesus destroyed the works of the devil on Calvary" (I John 3:8). However, many also draw from this scripture that those humans "must surrender in faith to Christ, in order to activate release from sin's dominion as master and their role as servants. These instructions correctly realize that if good deeds could pay for sins then Christ died for nothing. Yet, void of eternal accomplishment, such misconstrue human participation in time as a vital component in its completion. In constrictions of revelation, the consent translation of Galatians 2:21 is that one's lack of cooperation in submission to salvation does indeed "frustrate God's grace." Eternally unenlightened minds don't comprehend that Galatians 2:21 actualized revelation states, "I don't make invalid the grace of God, for if righteousness through law, then Christ died in vain."

Erroneous Teachings of John 3:16 and 15:13

Such constrictions also cloud what is transmitted as "the world's greatest love story," yet it is compromised in time's conditional human deliberations. It is in this analysis that many view and interpret the following verse: "For God so loved the world that He gave His only begotten Son; that WHOSOEVER believes in Him should not perish but have everlasting life." Conversely, eternal comprehension of John 3:16 discloses: "For God having so love the world (of His beloved); that His Son, the only begotten, He gave; that those believing in Him may not, having not perished, but may, having had life eternal." This difference in communicative conception is in correlation of eternity's completion, as opposed to time's processes. Similar yielded disparity of translation is in John 15:13, wherein the orthodox version is that Jesus said, "Greater love has no man than this that a man lay down his life for his friends," whereas eternally enlightened communication is: "greater love than this has no one; that anyone his life may lay, having laid down for his friends."

Eternally Enlightened Scriptures

How can any show more love than having given one's very life for someone else's? The answer is none can manifestly in time what was actualized in eternity! It is even more amazing that Jesus died for His beloved while they were yet His enemies! Humankind's vile, wicked, pitiful, unclean, prideful and spiritually leprous human nature was desorbed in God's Eternal Decree. It is exclusively in the eternal view that Romans 5:8 states, "But God commended His love toward us, in that, while we were yet sinners, Christ died for us and Romans 5:6 states, "... Christ died for the ungodly." God DEMONSTRATED His love in revelation in time for His beloved on the cross approximately 2,000 years ago! God loves, in that He sacrificed His Son "beforehand," even though human nature was dead in depraved sinfulness. Ephesians 2:8 literally states, "for the gift of God and this not out of you, you are, having been saved by grace through faithfulness" or "for by grace you are, having been saved, through faith and this not of youof God the gift."

Ephesians 2:9-10 state, "Not of works; that no one may boast, having boasted. For we are His doings, having been created in Christ Jesus to good works, which God before arranged that in them we may having walked." Jesus Christ, God's Son in manifestation came to earth to: (1) save designated humans from the guilt and power of their sins and (2) reconcile designated humans unto God. It was and is through Christ's faithfulness by the blood of Jesus rather than Grace Recipients; that such will and have escaped the wrath to manifest and joyfully abide in the Heavens in Christ (Ephesians 1:3). "In the Heavens" is the actualized positioning of God's beloved, as opposed to going (or not going) "to Heaven." God's people lives are secured in His eternal purpose rather than in ongoing, overcoming processes. God is our Father instead of our enemy but exclusively through Jesus' blood, which in eternity cleansed us from all sinfulness (Ephesians 1:4).

Eternal Enlightenment confirms in Romans 6:23's statement: "... for the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord." The verse's first segment addresses consequences in conviction of the sinful nature as enforced in time. The verse's concluding segment addresses significance in liberation of the divine nature that was bestowed in eternity. Comprehension of this verity annuls the attributives' input of humanness in the assertion that such must be willing to "surrender" their life to Jesus Christ, in order to implement God's gift of eternal life. Conditions of human wiliness and ability to comply in time are non-issues because of their enactment of eternal blessings. Heaven wasn't or isn't about in times' manifestations but what was and is actualized in the Heavens in Christ. In this sense, salvation isn't situated in humanly exertions in time but in thoroughly established completion of God's graceful accomplishments of what was predestined according to the "pleasure of His good Will" (Ephesians 1:5).

Salvation's acceptance and receipt as portrayed by traditional orthodox doctrines

Orthodox traditional doctrines portray that: "Jesus waits with open arms for those that WANT eternal life. Thus, the choice is yours. If you're tired of being alienated from God, and this wicked and perverse world and WANT Jesus Christ as Lord of your life; if you

WANT to be reconciled to God, go to Heaven and escape hell; then put your faith in the One who can do something about it!" Hence, these processes are all cast in time based upon human percipience's desires, pursuance and responses. Most doctrines process in labyrinth premises: "Do you believe that Jesus Christ died for you and rose from the dead? If you WANT to receive Him, YOU MUST REPENT of your sins and YOU MUST believe on the Lord Jesus Christ "TO BE SAVED." They contentedly quote from the traditional translations of Acts 16:30: "Sirs, what MUST I do to be SAVED?" According to the Greek manuscript, the wording is: *Κύριοι, τί με δεῖ ποιῆν ἵνα σωθῶ* (**kee-ree-ee tee mee pee-eeen ee-nah so-tho**) rendered "Sirs, what must I to do that I, may be, having been SAVED?"

The key verbal phase *τί με δεῖ ποιῆν* (**tee mee thee pee-eeen**) is rendered "what must I to do," utilizing the factuality of the present status of *ἵνα σωθῶ* (**ee-nah so-tho**) rendered "that I may be, having been SAVED?" Note the latter phase is a completed probability! The next verse, Acts 16:31 is responsively and consistently in this enlightenment: *οἱ δὲ εἶπαν, Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου* (**ee thee eep-ahn peest-ehvs-on ehp-ee ton kee-ree-on Ee-ee-soon keh so-thee-see oo keh o ee-kahs soo**) rendered "and they (Paul and Silas) said, BELIEVED on the Lord Jesus and you shall be saved and your house." This enlightenment annuals the common inquiry, "are you ready to repent of your sins? The assertion is that: "to repent means to forsake your evil ways and listen to God. All your life you've been your own authority concerning what is right and what is wrong." This erroneously confers human options to make proper decisions while ignoring the Scriptures' scathing assessment of the sinful nature.

It is precisely contempt in humanity's influence that is automatically contradictory to the righteousness of God. This counters contentedly quotes from traditional translations of Acts. In Acts 17:30, it is contented: "at times of this ignorance, God winked at but now commanded all men everywhere to repent." In Acts 26:20, it is contented: "turn to God, and do works sufficient for repentance." The basic problem in these contentions is the allusion/expectation of both humanly righteous responsibility and capability. The key in these verses is God's eternally actualized enactments that justified in His provisions for grace and mercy, irrespective of the sinful nature. Indeed, if repentance MUST be from the human heart ... there is no potential for such, which strains in the daunting inquiry: "ARE YOU PREPARED TO EXERCISE YOUR WILL TO LIVE FOR THE LORD?"

The Greek manuscript wording of Luke 14:27 definitively states: "anyone who doesn't carry his cross and be brought after me isn't able to be my disciple." The key verbs, *ἔρχεται* (**ehr-kheh-teh**) rendered "be brought" and *οὐ δύναται* (**oo thee-nah-tah**) rendered "isn't able" are in the passive voice; affirming humankind's non-determinant role in this resultant proclamation. Actualization by God's Decree in eternity must be distinguished from manifestations (testimonial revelations) in time. Jesus was/is the eternal Savior who came to earth and sacrificed His own blood for designated humans' sinful nature. I Corinthians 15:3-4 reveals: " .. Christ died for our sins .. and that He was buried and that He has risen on the third day according to the Scriptures." Corroboratively, John 10:17-18 states: "Because of this does the Father love me, because I lay down my life that

again I may, having taken it. No one takes it from me but I lay it down of my authority. I have to lay it down, and of my authority I have again to, having taken it; this command I received from my Father...”

Saving faith as defined by Orthodox traditional doctrines

Orthodox traditional doctrines maintain that evangelical, justifying and saving faith is in acquiescence of the human mind to realizing truth of divine revelation; in testimony to God's authority. This is true in scriptural principle but to profess that such is accompanied in a cordial assent of the will or consent of the heart runs counter to an entire confidence or trust in God's eternal declaration. Doctrinally, “in Christ” exudes pre-assigned submittal of one's will to His guidance and dependence solely on His merits for salvation. In other words, affirmed belief of God's testimony and truth of the gospel is infused influence in His Will, as it flows in an entire reliance on Christ for salvation. This is the only reliability of its security. Hence, all abides in actuality in the Heavens in Christ (Ephesians 1:3). It is strictly in this strength that we live for and in Him, as Romans 9:16 states, “then not of him who is willing nor of him who is running but of God who is showing mercy.” Hence, it isn't according to humans willing to be delivered from the “power of darkness” (Colossians 1:13) and “come to Jesus Christ and be saved.”

Ephesians 2:8-9 literally states, “the gift of God, and this is not out of you, you are, having been saved by grace, through the faithfulness; not out of works that no one may, having boasted.” Note, it is the gift of God rather than “If you have placed your faith in the Lord Jesus Christ, you will begin your new life of freedom and obedience to the Lord.” In the latter premise, salvation further necessitates: “now you need to (1) start reading the Bible beginning with the gospels) and (2) get into a Bible-believing church and (3) get baptized and disciplined in the way of Christ.” While the instructions may exhibit some benefits, their requisites as conditions infer possibilities of “falling away from faith” or “frustrating the grace of God.” Only the minority of ministries' doctrines scripturally associate valid significance of God's eternal salvation. Orthodox traditional ministries' doctrines ignore Grace Scriptures and promote alleged workings in the New and Old Testaments portraying humans under the influence of self association rather than embracing eternal actualized accomplishments of **How can and do God's People Get to Heaven!**