

**A Critical  
Review of  
“Cleansing  
the Inside  
of the Cup”**

**Louis Rushmore**

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## Author's Preface

It is more than sad when something that especially a child of God teaches, preaches or writes not only is biblically false, but that it causes division within the bride of Christ – the church of Christ. That is precisely what has happened throughout the brotherhood of the churches of Christ, in America and in other nations, too. Yet, this lamentable circumstance is nothing new, but it was occurring in the first century as well – not all that long after the establishment of the Lord's church. The apostle Paul warned about impending apostasy and what the response of faithful Christians ought to be on those occasions.

For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables. (2 Timothy 4:3-4 NKJV)

Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them. For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple. (Romans 16:17-18)

Reject a divisive man after the first and second admonition, knowing that such a person is warped and sinning, being self-condemned. (Titus 3:10-11)

Notice that teaching divergent doctrine results in division. Further, motives for teaching divergent doctrine usually pertain to personal desires or to draw a following (which is another way of referring to division); teaching divergent doctrine is self-serving. Often, divergent doctrine is encapsulated within “smooth words and flattering speech.” Typically, the targets of divergent doctrine are un-

informed persons. Scripture above pronounces that impenitent false teachers and divisive persons are to be identified swiftly and avoided.

The biblical subjects that have been mutilated by false teachers are many. One of the most prominent false doctrines adversely affecting the Lord's church today is, "Everything a Christian does in his life is worship." There are far-reaching ramifications to this erroneous teaching, such as, "There are no acts of worship to perform by the Christian." Subsequently, preaching, giving, singing, praying and even the Lord's Supper are demoted from being worship and deprioritized. The Lord's Day worship assembly is diminished by redefining it.

The heretical teaching that "Everything a Christian does in his life is worship" provides, proponents think, an end run around biblical teaching about the type of worshipful music that God expects in Christian worship (Ephesians 5:19; Colossians 3:16), in an attempt to justify the use of instrumental music along with singing "hymns, psalms and spiritual songs." In addition, the same deflection from Bible truth, claiming all of life is worship, reduces Christian worship to subjective mind games or attitudes rather than objective activities of homage toward Almighty God.

A second conspicuous false doctrine affecting contemporary congregations of the churches of Christ is, "In Christianity, the child of God is not under law." The outgrowth of this unbiblical, anti-scriptural doctrine is that the Bible in general and the New Testament in particular is reduced to a bunch of *love letters* or *love poems* from God to man. In this view, the Bible is essentially as much of a *dead letter* as it is to the Catholic Church – that is, completely irrelevant to the practice of Christianity – suitable for children's bedtime stories, to record births and deaths, to press flowers between its pages or somewhere to file keepsake clippings from the newspaper.

The mentality that we are under no law today reduces Christianity to pure, personal subjectivity – guideless outside of one's

self! Is there no objective truth – that is true for everyone irrespective of personal outlook and desires?

One serious consequence of the pretense that we are not under law today is that we are not guilty of sin. “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law” (1 John 3:4 KJV). If there is no law of which we may be in violation, then, there is no possibility of sin either. Hence, there is no need for repentance, no ongoing cleansing by the blood of Christ, etc.

Of course, the big benefit of jettisoning any law today to which we are bound is that we can do pretty much as we please. Again, if we want to use instrumental music in worship, we can with that mindset. We could also dispense with weekly observance of the Lord’s Supper to be more in line with denominationalism, as well as observe the Lord’s Supper on other days of the week or in conjunction with weddings, etc. The possibilities are endless!

In his book, *Cleansing the Inside of the Cup*, Jay Wilson has followed in the footsteps of others before or contemporary with him to espouse false doctrine, lead brethren astray and cause division within the body of Christ. Specifically, the heretical doctrines heralded by Mr. Wilson in his book have been and are being propagated stateside and abroad – from house to house, from pulpits and in some preacher training programs among the churches of Christ.

The threat is real! The reason this critical review was written is because the translation of Jay Wilson’s book into a language of India has resulted in division within the Lord’s church there. Followers of Jay Wilson’s book, who divided a congregation of the Lord’s church, were present in a seminar I was teaching in Bangalore, India in 2011. After limited public efforts to dispel from their minds Wilson’s false doctrines (along the way as I taught on another biblical theme), I agreed to critically review *Cleansing the Inside of the Cup* and provide that material for them to study.

Bonnie and I maintain a busy schedule in the States and abroad that demands every available moment to achieve those

things for the Lord to which we have committed ourselves. Yet, this matter is so serious for the welfare of the churches of Christ, especially in India where this ugly wart on the body of Christ has surfaced, that it was imperative for me to make the time to address these false doctrines. Precious souls are at stake!

Naturally, to refute every misstep upon the pages of *Cleansing the Inside of the Cup* would require a treatise more than twice of the size of his thesis – by the time each error were documented sufficiently and then rebutted. Some false teachings are more grievous than others are, and so we will concentrate on those.

Though the doctrines are necessarily interrelated, first we will address Jay Wilson’s contention that Christians are not under any law system today. A natural outgrowth of denying amenability to any law of God today, Wilson contends for *imputed righteousness* of Jesus Christ – a sinlessness of spiritual Christians, resulting in elitism or super Christians reminiscent of first century Gnosticism; the apostle John refuted this error, and so will we herein. Next, we will address Wilson’s erroneous teachings about the nature of New Testament worship, and specifically speak to his false teaching about instrumental music. In addition, we will note his misuse of Scripture in general about several biblical topics.

A word of gratitude is due several brethren who agreed to review this manuscript prior to publication and offer their suggestions to help make it the best that I can make it. At the risk of overlooking anyone, nevertheless, I want especially to thank Jerry Bates, Raymond Elliott, Jim Faughn, Gary Hampton, Steve Higginbotham, Jeff Jenkins, Robert Johnson, Rodney Nulph, Rod Rutherford, Ernest Underwood, Mark Weaver, Allen Webster and Roger Wright. Each of them and I have a keen interest in defending the Gospel (Philippians 1:17) and rescuing souls (James 5:19-20).

Louis Rushmore

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# Laying the Groundwork for Teaching Error

Jay Wilson selected the title of his book, *Cleansing the Inside of the Cup*, from a passage of Scripture. “Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence. Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also” (Matthew 23:25-26 NKJV). Further, populating his manuscript with sundry biblical citations gives it the appearance of being scriptural in origin, but that is far from the case in many instances.

Early on, in the preface of his book, Wilson plants the idea that there is a “difference between the law and the faith” (Wilson 2), which he develops later to mean that under the Christian faith there is no law. Next, he introduces the words “imaging” (Wilson 4) and “reprogramming the mind” (Wilson 6) as theological goals for *Cleansing the Inside of the Cup*. The “mechanism” for this change, he attributes to God, and describes it thusly.

By writing a certain statement on this index card, and reading this statement out loud 12 times every morning and 12 times every evening for minimum of 21 days, men and women can acquire a characteristic, quality, or habit which they want to possess. People have overcome sexual problems, drugs, alcohol, and weight problems through the use of this simple but powerful repetitious process. **Remember, the only mechanism the word of God provides for change is this renewing process.** (Wilson 7 emphasis added)

Jay Wilson is not the least bashful in attributing to God what he wants where he thinks that it will accommodate his agenda to teach doctrines that not only are erroneous, but clearly not understood by members of the churches of Christ to correctly represent Bible truth. Neither is he embarrassed to redefine words and ascribe to passages of Scripture meanings that they did not have when originally spoken or written (and which the original auditors and recipients of the epistles never imagined); this will be apparent later.

Reading something aloud 12 times in the morning and 12 times in the evening for 21 days simply is not in either testament of the Bible! Instead, what he attributes to God is *pop psychology* over which there is debate; competing psychological treatment theories claim that the magic number is something else, such as 66 days. Doubtless, repetition is a good way to change from bad habits to good habits, but the formula whether it is 21 days or 66 days or some similar scenario does not owe its origin to God through the Bible.

Granted there are some admirable pieces of advice of a self-help variety in Jay Wilson's book. These involve removal from one's life bad habits and replacing them with good habits. Some of the *Cleansing the Inside of the Cup* specifically deals with the adoption of better habits respecting *time management* (Chapter 6) and how to manage one's *money matters* better (Chapter 7).

These references and punctuated with Scripture help conceal the damnable, doctrinal error that he teaches. The peripheral material makes the false doctrine less apparent and easier to swallow. Overall, *Cleansing the Inside of the Cup* is an unnecessarily wordy, philosophical treatise flawed with definitive departures from the Word of God. These departures from biblical truth burden his soul with sin, and they have infected the precious souls of others, who also, unless they repent, will suffer an unthinkable eternity.

God did not author Wilson's (not even his idea, really) formula for self-improvement. Wilson affirms:

This present, positive, affirmative process is one of those **spiritual laws** which can be used by the non-Christian to further his ends, for good or for evil. This is a principle which is indiscriminately **imposed upon the race of men**. ...the present, positive, affirmative principle will work for anyone who desires to use it, be he Christian or non-Christian. This powerful mechanism will get results for athletes, insurance salesmen, big bankers, and New Agers. It will work because **it is a basic spiritual law which is built into man's framework**. (Wilson 10-11 emphasis added)

“The mechanism for change and improvement, which God has provided for us...” (Wilson 34) is a Jay Wilson say so, not a “thus saith the Lord”!

Small dosages of error fill the pages of *Cleansing the Inside of the Cup*. Some of the more pronounced instances of doctrinal error have been selected and exposed in the chapters that follow. It would be burdensome to all concerned and especially the reader were every departure presented for inspection and contrast with the Truth of God's Word. Each chapter presents “Error Documented,” followed by “Error Refuted.”

# Not Under Law?

## ***Error Documented***

In a dubious, dishonest approach to throw away the Word of God as having any directives for Christians, Jay Wilson initially introduces passages that contrast the Law of Moses with the Christian faith. Watch carefully as eventually without any acknowledgement, he covertly *redefines* references to the Law of Moses to represent *all religious law, including the New Testament* – arriving at the conclusion that the Christian is not bound by any law at all today. “In one of the great passages dealing with the law vs. the faith, the apostle Paul comments that he and others were made adequate as ‘servants of a new covenant, not of the letter [of the Law], but of the Spirit; for the letter kills, but the Spirit gives life’ (II Corinthians 3:6)” (Wilson 38).

**...the Spirit is the One who accomplishes the superhuman changes in our lives, and recognizing that the Spirit is given in accordance with faith rather than in accordance with Law, we readily understand that faith is vastly superior to Law. ... There are those who tend to consider “the faith” as simply a substitution of one set of rules for another - a “New Testament Law” as contrasted to an “Old Testament Law.”** The Law, of course, has as its ministry condemnation. **The mere substitution of one set of rules for another does not set aside the principle that Law produces death.** What is necessary is to understand “the new and living way” which Jesus inaugurated for us, the way of faith. (Wilson 46 emphasis added).

Throughout the pages of *Cleansing the Inside of the Cup*, Wilson casts off the New Testament. Without doubt, Jay Wilson fully

intends to displace the New Testament from its authoritative role today.

**Decrees, even “New Testament decrees,” have the appearance of wisdom** in self-abasement and severe treatment of the body, but are of **no value** against fleshly indulgence. ...Change in performance is produced by change in image, which law is powerless to accomplish. But divinely powered change is fired by faith – the image of Christ in glory... **No law, even God’s, can compete with faith... Those bound by law will, in spite of good intentions, continue to evidence deeds of the flesh.** Only those of faith can produce fruit of the Spirit. (Wilson 49 emphasis added)

He argues for a so-called Christian faith that is neither dependent upon nor directed by the New Testament. The New Testament is not the source for Jay Wilson’s brand of faith. Yet, the New Testament is the true source of biblical faith today according to Romans 10:17. “So then faith comes by hearing, and hearing by the word of God” (NKJV).

Essentially, Wilson decries any function of the New Testament **for Christians**. The “law,” as he calls it, according to him applies to the non-Christian, but not to the Christian. “The preaching first **turns the hearer’s face into the law**, which has as its ministry that of condemnation. **In immersion, the hearer’s face is to be turned from the law** to the shining glory of the ascended Christ” (Wilson 42 emphasis added).

There is a tendency among **those who teach and preach the word of God** to keep emphasizing the forgiveness of sins. This is particularly true when the assembly of the saints is used as the primary means of evangelizing the lost. But there is a huge long-term cost paid when this is the continuing emphasis to those who hear the word. **When forgiveness of sins is the constant subject, that**

**which defines sin must be greatly emphasized. And that which defines sin is the law.** When the law is preached, the faces of the hearers are continually turned into the law. And **what does the law do? It kills!** The faces of the hearers must be turned to **the radiance of the glorified Christ.** In the words of Paul to the Philippians: “Forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus” (Philippians 3:13,14). (Wilson 42 emphasis added)

Did you observe that whereas the inspired apostle Paul contrasted the Law of Moses with the Christian faith, Jay Wilson would have us to believe that all law (including the New Testament) stands in opposition to “the radiance of the glorified Christ”? That is, there is no law today to which the child of God is bound! “The ‘inside of the cup’ cannot be cleansed by any human means or contrivance, nor can the individual be transformed (as God speaks of transformation) by **any system of law. ...even God’s law,** in the words of the apostle Paul, is a ‘ministry of death’” (Wilson 54 emphasis added).

See how Jay Wilson stealthily moved from references to the Law of Moses, which the New Testament contrasts with the New Testament, to merely mentioning law to have readers believe that all law has been removed. Further, instead of the Old Testament being replaced with the New Testament, Wilson represents “the glorified Christ” as being the replacement not only for the Old Testament but the replacement for all law – including the New Testament. This is either gross mishandling of the Word of God or deliberate abuse of Scripture for the purpose of teaching doctrinal error. Then, things get worse. Jay Wilson lifts Philippians 3:13-14 from its context and misapplies it to the retirement of all law. The apostle Paul avowed his dedication to pursue only service to Jesus Christ rather than to focus on any earthly aspirations that he may ever have entertained for himself; he gave up everything in which

a man of his circumstances in his day may have prided himself for the cause of Christ (Philippians 3:7-8). Some of those things in which Paul formerly would have prided himself pertained to the Law of Moses, but he relinquished those ambitions, too (Philippians 3:9).

In his paperback, Wilson spends much print citing Paul in the Book of Galatians and cross-referencing similar passages in the Book of Romans where Paul contrasted the works of the Law of Moses with the Christian system of faith. However, Jay Wilson jumps to the erroneous conclusion that, in addition of the Old Testament, the New Testament itself also falls under the umbrella of the inspired apostle's dismissal. The Reformer Martin Luther did not understand the difference between works of merit (Old Testament) versus works of obedience (New Testament), and neither does Jay Wilson comprehend the distinction. The apostle Paul specifically identified the Law about which he was writing when he cited the Ten Commandments as a specimen of the Law from which people in the Christian Age have been delivered (Romans 7:6-7).

He continues, "If a person is immersed but still has his focus on the Law, a veil lies over his heart and he has not turned to the Lord" (55). According to Jay Wilson, there are two classes of Christians, the immersed but law (New Testament or Gospel) bound and those above any law, even any law of God. Wilson faults Christians who look to the New Testament for direction in life following conversion. As he sees it, there are two possible paths for Christians to pursue, and he bemoans that many members of the churches of Christ travel the "road of law rather than liberty" (75).

Of the Christian supposedly unhindered by law, he avows: "The new self is **no longer a descendant of Adam**. The new self is **a descendant of God**, a son of God, and capable, by the strength supplied by the Spirit of God, of **walking as Jesus walked**. ... the Son of God walked **without sin**..." (80)

*Plan A Man*, in the image of Adam, is prone to failure and justly condemned. *Plan J Man*, in the image

of the glorified Christ, is guaranteed to succeed. **Plan J Man is a spiritual man** operating under the mercies of God, and is **not subject to the limitations placed on earthy Plan A Man**. The **scriptures which establish the failures of Plan A Man do not apply to the Plan J Man**. (80)

Even the New Testament, the Do's and Don'ts in that apply to everyone else, even Christians who do not subscribe to Wilson's theology, are not applicable he thinks to his super-spiritual Christian template. "A true Plan J Man is empowered by the vision he sees in the upward call of God in Christ Jesus, and is not driven by a specific list of 'do's and don't's' characteristic of those who do not want to develop the maturity required of a Plan J Man" (80). This theory immediately feeds the apostasy of *imputed righteousness* and the subsequent development of a super race of allegedly mature, sinless Christians – far above or affected by any law. Essentially, that is the Gnosticism of the late first and early second centuries! We will look more closely at Wilson's Gnostic tendencies in a forthcoming chapter.

The disregard for even what James called "the perfect **law** of liberty" (James 1:25; 2:12), the New Testament or Gospel of Christ, is the basis of a large-scale departure from true Christianity.

Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son. If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; for he who greets him shares in his evil deeds. (2 John 9-11 NKJV)

Without biblical moorings, anything goes or on the other hand, nothing is sacred. Not surprisingly, then, *Cleansing the Inside of the Cup* teaches error about Christian worship in general and instrumental music and tithing in particular, which topics we will examine in subsequent chapters.

## ***Error Refuted***

The New Testament, like the Old Testament, was God-breathed or inspired. “For prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit” (2 Peter 1:21). The New Testament, too, was given to mankind for instructive purposes. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work” (2 Timothy 3:16-17).

Through the New Testament, we have all that we need from God religiously to function as God desires. “As His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue” (2 Peter 1:3). Not only has the Christian faith been once and for all delivered (Jude 3), we are strictly forbidden to modify it in any way (Galatians 1:6-9) or to subtract from it or add to it (Revelation 22:18-19).

The New Testament, otherwise known as “the Gospel” (Romans 1:15-16) or “the faith” (Acts 6:7), superseded or replaced the Old Testament (Patriarchy and Judaism).

- “Having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace” (**Ephesians 2:15**).
- “Having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross” (**Colossians 2:14**).
- “But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter. What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness

unless the law had said, ‘You shall not covet’” (**Romans 7:6-7**).

- “But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, how will the ministry of the Spirit not be more glorious? For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory. For even what was made glorious had no glory in this respect, because of the glory that excels. For if what is passing away was glorious, what remains is much more glorious” (**2 Corinthians 3:7-11**).
- “For if that first covenant had been faultless, then no place would have been sought for a second. Because finding fault with them, He says: ‘Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah — not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD. For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people. None of them shall teach his neighbor, and none his brother, saying, “Know the LORD,” for all shall know Me, from the least of them to the greatest of them. For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.’ In that He says, ‘A new covenant,’ He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away” (**Hebrews 8:7-13**).

God **has not** done away with *all* divine instructions or law by which mortals are to order their lives before Him! The Old Testament has been replaced with the New Testament!

Jesus said if we love Him, we will keep His **commandments** (John 14:15, 21). The apostle John wrote much about loving the Lord and keeping His **commandments** (that are not burdensome). “And this **commandment** we have from Him: that he who loves God must love his brother also” (1 John 4:21). “**By this we know that we love the children of God, when we love God and keep His commandments.** For this is the love of God, that we keep His **commandments.** And His **commandments** are not burdensome” (1 John 5:2-3). What would be difference between *keeping commandments* and *keeping the law of the Lord*? Nothing at all! By inspiration of the Holy Spirit, the apostle John **wrote to Christians** that they were obligated to implement New Testament instruction into their lives. The New Testament law is binding upon Christians today, contrary to what Jay Wilson claims.

Failure to obey the testament of Jesus Christ results in condemnation.

- ““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”” (**Matthew 7:21** emphasis added).
- “If ye love me, ye will **keep my commandments**” (**John 14:15** ASV emphasis added; see also 14:21).
- “And having been perfected, He became the author of eternal salvation to all who **obey Him**” (**Hebrews 5:9** NKJV emphasis added).
- “And to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those **who do not obey the gospel** of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power” (**2 Thessalonians 1:7-9**). (Jay Wilson has chosen for himself and those over whom he

has influence a terrible eternity, by casting aside the law of God under which everyone in the Gospel Age lives.)

The apostle Paul wrapped the Book of Romans – that Book of Faith – with “obedience to the faith” (Romans 1:5; 16:26).

The word “law” means, “a **binding** custom or practice of a community: a **rule of conduct or action** prescribed or formally recognized as **binding or enforced by a controlling authority**” (Merriam-Webster emphasis added). Jay Wilson and his comrades shudder to think that anyone, including Almighty God Himself, would bind upon them rules of conduct or action, based on a controlling authority superior to their own personal whims. Hence, the grand effort to dispel even “the perfect law of liberty,” the New Testament or the Gospel from their lives is a frontal assault on the very authority of God.

The word “law” in James 1:25 and 2:12 is not fundamentally different from contexts that refer to the Law of Moses or the Old Testament. The difference between such contexts is to what law a passage refers, that is, the Old Testament or the New Testament. The Old Testament law has been replaced, but it has been replaced with the New Testament law.

A significant advantage under the New Testament over previously in the Old Testament is that in the New Testament true salvation is available. The forgiveness of sins is available under the New Testament. Through the New Testament or Gospel or the faith, because of the sacrifice of Jesus Christ, obedience rather than sinless perfection with the application of grace and mercy permit God to consider us as though we were holy. Through Jesus Christ’s vicarious death at Calvary, human obedience plus God’s grace and mercy, our Holy God can have fellowship with us.

Obedience is not sinless perfection, however. Still imperfect when doing our best to obey divine instructions, through the shed blood of Christ, God can avoid condemning us for our imperfections (mercy) and acknowledge us as though we were sinless (grace). Anyone who disregards God’s Word (for our age, the New Testament, the Gospel or the faith), is not covered by the blood of

Christ and has neither God's mercy nor grace. For such persons, only condemnation awaits (2 Thessalonians 1:7-9).

Perhaps, one of the reasons that for some *Cleansing the Inside of the Cup* has the appearance of credibility is that the volume is punctuated with Scripture. Yet, Mr. Wilson denigrates the teaching of Scripture and the New Testament specifically, only to refer to it while trying to bolster his arguments. **You cannot have it both ways!** This is self-contradiction on his part, inadvertently affirming what he denies.

# Imputed Righteousness?

## ***Error Documented***

One of the stated objectives of *Cleansing the Inside of the Cup* is “**abolishing all sin in the Christian’s life**” (Wilson 10 emphasis added). Wilson writes, “...the Christian, in contrast to the earth-bound and body-bound among men, has set his mind on things above where he is **released from the body of sin** and shares in the resurrection of Christ” (11 emphasis added). Therefore, Wilson concludes that the mature, truly spiritual Christian possesses the “**imputed righteousness**” of Christ (83, 93 emphasis added), and consequently, this better version of Christians will live “a victorious, **sin-free life**” (79, 81 emphasis added), that is, be “**without sin**” (80 emphasis added), and he “**will never sin**” (96 emphasis added).

There are two primary facets of Jay Wilson’s maneuver to ex-tricate elite Christians from the possibility of committing sin: (1) Remove any spiritual law, rules or authority, the violation of which results in sin (See *Chapter One: Not Under Law?*). (2) Infuse so-called mature Christians with special spiritual resources bordering on the miraculous.

First, Wilson believes, “**The scriptures... do not apply**” to the elite Christian, and he is **not bound by “do’s and don’t’s”** (80 emphasis added) because, according to Wilson, he is “not under **[any]** law... (Romans 6:15)” (Wilson 83). However, the law about which Paul penned in the Book of Romans is the Old Testament or Law of Moses in contrast to the New Testament. Romans 7:4-6 identify the law under consideration as a specific “law,” prefaced with “the” besides contextually contrasting the Law of Moses with the New Testament. Verse 7 samples “the law” under consideration by referring to the Ten Commandments.

It is **not** that Christians are without any law, but that they are not amenable to the Old Testament or the Law of Moses. First John 3:4 is true for every Christian as well as for non-Christians, too. “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law” (KJV). The apostle John **penned** this epistle near the end of the first century **to Christians!**

Secondly, Jay Wilson imagines a Holy Spirit authored, miraculous makeover for the enlightened Christian. “When the individual turns to God and beholds the face of Christ, by the **supernatural power the Holy Spirit supplies** he is **transformed into the likeness of that image**” (56 emphasis added). “Only the Spirit-inspired image of the glorified Christ, in conjunction with what the Spirit Himself accomplishes in the inner man, can produce those who are **partakers of the divine nature**” (56 emphasis added). “When we behold as in a mirror the glory of the Lord, we are being **transformed into that same glorious, spiritual image**” (Wilson 29).

These are other ways of referring to “imputed righteousness,” where it is supposed that a child of God clothes himself with the actual righteousness of Jesus Christ – and therefore, is sinlessly perfect. Wilson says the enlightened Christian should “view himself as **clothed with the resurrected, sin-free Jesus in glory**” (82 emphasis added). “**The Christian becomes a partaker of the divine nature** through the precious and magnificent promises connected with the **true knowledge of Christ**” (Wilson 31). In effect, Wilson’s doctrine is comparable to Calvinistic “perseverance of the saints” or “once saved, always saved.”

This new self, in the image of the glorified Christ, is capable of the **full-time spiritual prostration** before the throne of grace. **This new self, in the continual presence of the Holy One of Israel, is continually holy, as He Himself is holy.** This new self, created in the righteousness and holiness of the truth, brings its holiness with it into **all places at all**

**times**, and because it is pure, for it all things are pure. (Wilson 72 emphasis added)

So-called, “full-time spiritual prostration” is another way of saying that all of life is worship, which is not taught anywhere in God’s Word, and which we deny. Without biblical evidence, Wilson affirms that the Christian shares the absolute holiness of Jesus Christ as a permanent possession.

This supposed “true knowledge of Christ” pertains to viewing Jesus in His glorified state, which “glorious character” we adopt for ourselves.

The glory which the Father has given Jesus has now been given to us. This glory will make it possible for us to be one, just as Jesus and the Father are one. It is impossible to have unity of Christ apart from that glory. ...The means by which **Christians** are perfected in unity is by **becoming partakers of His divine nature**, by **truly appropriating His glory**. Any other means of attempting to achieve oneness must necessarily at some point end in futility. It is God’s earnest desire that each of us **partake of His divine nature**. ...Jesus, by meeting us at the fleshly level, enables us to **move** from the carnal nature **to the sublimely spiritual by understanding the transition from earth to glory**. ...As we see the glory of Christ in the New Testament, we are **transformed** into the **image of that glory through the Spirit**... By **acquiring that glory**, and by **becoming partakers of the divine nature** through the **true knowledge of Jesus**, we can be perfected in unity. (Wilson 32-33)

**...no amount of effort we could put into it would ever transform us into the image of Christ; it takes powerful action from the very Spirit of God Himself. What we have stumbled onto here is the most powerful life-changing, world-changing**

principle there is. ...**we shall take on His glorious character!** (Wilson 29-30 emphasis added)

Only these Christians are truly enlightened, Wilson contends.

The eyes of his heart have been enlightened, and he truly looks upon that which is spiritual and eternal. ...The power of God, the working of the strength of His might, is visible to the eye of him who has an unveiled face. ...Again, note that **the Holy Spirit is the prime agent in this power in the inner man.**" (Wilson 53 emphasis added).

Immersion in water for the remission of sins is not enough according to Jay Wilson in *Cleansing the Inside of the Cup*.

But **the mere act of immersion for forgiveness of sins does not mean that the individual has turned to the Lord.** The Holy Spirit used the expression "turn to the Lord" to ensure that a concept was communicated from the beginning to the believer in Christ. If that concept is not preached, **a veil still lies over the heart of the immersed.** (42 emphasis added)

The veil, Wilson teaches, prevents Christians from realizing their full potential. However, the context in which the apostle Paul referred to the veil pertains not to Christians but to Jews who refused to believe that through Jesus Christ the Old Testament had been superseded by the New Testament. The contrast was not between all law and the "glory of Christ," but between the Old Testament and the New Testament. "Who also hath made us able ministers of the new testament..." (2 Corinthians 3:6 KJV), Paul penned; he championed the New Testament. Yet, Wilson teaches differently than the inspired apostle.

Wilson supposes that the super Christian, likewise, is kept in his sinless state by the power of the Holy Spirit. "This power continues to operate in the life of the Christian, sustaining him and transforming him" (52). The so-called truly mature Christian is in the spirit at all times (Wilson 62).

Other Christians are deficient at best and hindrances to genuine spirituality, Wilson avows.

This power of God is not visible to the fleshly-minded Christian. People are blind to that which they cannot see. When a veil still lies over their heart, they cannot see the transforming effect of the glory of the Lord on a spiritually-minded Christian, and they are often even hostile to the attitude, teaching, or preaching of one following the upward call of God. (52)

Spirituality is internalized by Wilson's theory and divorced from physical experiences. "Cleanliness or uncleanness, holiness or unholiness are internal, heart problems, not external physical problems" (Wilson 71).

Jay Wilson concludes that everyone over the centuries between the first century and now has missed some crucial "element" to the restoration of primitive, first century Christianity. Just waiting to be found, Jay Wilson (and maybe he will share credit with some of his contemporaries of like mind) discovered what Bible students through the ages somehow overlooked. Amazing, is it not? I am always suspicious of lately found "true knowledge of Jesus," to which Christians and students of the Bible have been oblivious for nearly 2,000 years.

We candidly submit to the reader that **the movement to restore the first century church with the first century gospel has to some degree faltered and fizzled.** ...there has been **a missing element** in the restoration, and we are calling it *the ancient power*. We are speaking of what the apostle Paul called "power through His Spirit in the inner man" (Ephesians 3:16). (Wilson 38)

Ascribing to some Christians the 'partaking of the divine nature' and "truly appropriating His [Jesus'] glory" distinguishes super or superior Christians whose relationship to even their own

bodies or worldly circumstances is reminiscent of first and second century Gnosticism.

...gnosticism (NOS-ti-cism). This term comes from the Greek word *gnosis* (KNOW-sis) which means “to know.” (An agnostic is one who does not know.) **The gnostics were the people who were “in the know” when it came to the deep things of God.** They were the “**spiritual aristocracy**” in the church. To begin with, this heresy promised people **such a close union with God** that they would achieve a “**spiritual perfection.**” Spiritual fullness could be theirs only if they entered into the teachings and ceremonies prescribed. There was also a “full knowledge,” **a spiritual depth, that only the initiated could enjoy.** This “wisdom” would **release them from earthly things and put them in touch with heavenly things.** (“The Crisis” emphasis added)

## ***Error Refuted***

Romans 6:5-16 does not teach sinless perfection, but that following conversion, sin should not be one’s way of life or pursuit. The passage does not deny the possibility of sin in a Christian’s life, but specifically acknowledges the possibility by exhorting him not to go on as usual in the practice of sin as he had prior to his conversion.

Repeatedly, the New Testament warns Christians not to sin and especially not to apostatize. “Therefore let him who thinks he stands take heed lest he fall” (1 Corinthians 10:12-13 NKJV). “Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted” (Galatians 6:1-2). “Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God” (Hebrews 3:12). “Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to

have come short of it” (Hebrews 4:1). “Looking carefully lest anyone fall short of the grace of God...” (Hebrews 12:15). “Now ‘If the righteous one is scarcely saved, Where will the ungodly and the sinner appear?’” (1 Peter 4:18). Of course, there would be no point of warning Christians if it were impossible for them to falter and fall from God’s grace.

For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them. But it has happened to them according to the true proverb: “A dog returns to his own vomit,” and, “a sow, having washed, to her wallowing in the mire.” (2 Peter 2:20-22).

The apostle John wrote by inspiration that we (Christians) commit sin from time to time. He characterized Christians who claim to be sinless as **liars!**

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us. (1 John 1:8-10).

First John 1:6 verb tenses equate to, ‘If we said that we are having fellowship with Him, and are walking in darkness, we are lying and are not practicing the truth.’ This verse pertains to the continuing or habitual practice of sin, which makes a Christian’s fellowship with God impossible under that circumstance. First John 2:1, though, does not speak of habitual or continuing in a sinful life. Rather, through the Greek aorist tense, it encourages Christians not to commit a sin, but if a child of God has committed a sin, Jesus Christ makes Himself an “Advocate” or defense attorney for

the Christian. “And He Himself is the propitiation for **our sins**, and not for ours only but also for the whole world.” Jesus Christ is the Advocate and Atonement-Maker for these **instances** of sins committed by Christians!

Obviously, even Christians sometimes commit sins. The apostle John included himself among those Christians who sometimes commit sins and need the Advocate, Jesus Christ. Imputed righteousness is false! No Christians are sinlessly perfect. Further, **whenever a Christian thinks or verbalizes that he or she does not commit sin – that Christian has just sinned (1 John 1:8)!**

Biblically speaking, what does “imputed righteousness” mean (Romans 4:6, 11, 22-24; James 2:23)? The Greek word *logizomai* means “to take an inventory” (*Strong’s*). This Greek word appears a total of 40 times throughout the New Testament, and it is translated variously as “reckon,” “consider,” “think,” “count,” “conclude,” “account,” “esteem,” “suppose” and “charge,” in addition to “impute.” *Vine’s* says of *logizomai* that it means, “to put down to a person’s account.” *Thayer’s* adds to the definition the words “compute” and “calculate.”

The word “impute” appears mainly in the *King James* and *New King James* versions of the Bible in English. Other English translations usually use other words instead of “impute,” such words as “reckons,” “credits” or “counts.” It is a serious mistake and careless mishandling of Scripture to fashion a doctrine from a word that appears in a translation, to which one attaches a meaning that is inconsistent with the definition of the word in the original language, as well as at variance with other translations.

“Imputing righteousness” is not the process of transforming a person from one condition to another condition, but “imputing righteousness” is a matter of ascribing to one an inventory void of sins. The person still committed the sins, but through the price paid in blood by Jesus Christ and one’s obedience to the Gospel of Christ, Almighty Holy God is able to dismiss one’s inventory of sins.

Consequently, the spiritually mature and knowledgeable child of God **has not been** infused with divine holiness – making him or her equal with sinless God and immune from the fruition of temptation. Christians, too, commit sin from time to time, as we noted above. However, faithful Christians are regarded as though they were sinlessly pure, owing to the forgiveness of past sins prior to conversion (Acts 2:38; 22:16) and subsequent occasional lapses into sins as one continues to practice Christianity (1 John 1:7). The biblical sense of “imputed righteousness” is ‘computed righteousness’ or ‘calculated righteousness’ – not a metamorphosis.

At one time, sometimes, the work of the Holy Spirit included miraculous manifestations about which anyone can read upon the pages of inspiration in both testaments of the Bible. Biblical miracles have ceased since God’s will was fully revealed in the New Testament epistles (1 Corinthians 13:10-13; Ephesians 4:11-13). After all, miracles were given for the confirmation of the Word (Hebrews 2:1-4).

Nothing happens today that could be construed as the supernatural suspension of natural law or extra-biblical communication from Deity to humanity. What the Holy Spirit does today is on the heavenly side of conversion – the corresponding spiritual doings to the human activity of being immersed in water for the remission of sins. “For by one Spirit we were all baptized into one body — whether Jews or Greeks, whether slaves or free — and have all been made to drink into one Spirit” (1 Corinthians 12:13). The next supernatural event visited upon this world will accompany the climatic Second Coming of our Lord at the end of time (1 Thessalonians 4:13-17).

There are only two classes of people on the earth, and they are not (1) unenlightened Christians and (2) enlightened Christians. Every soul old enough and capable enough falls into one of two possible categories – the lost or the saved (Matthew 25:46). The process by which one transforms from lost to saved – from being a child of the devil to being a child of God – involves on man’s side application of the New Testament to his or her life. Rather than

infusing a piece of Holy Deity into mortals to accomplish a transformation into sinless beings, resulting in what some may call *imputed righteousness* or *perfectionism*, and rather than dispensing with New Testament law, one puts off the old, fleshly man of sin. He does this by imitating the death, burial and resurrection of Christ in baptism. Christians have ejected from their lives and continue to banish from their lives “the indulgence of the flesh” (Colossians 2:23).

In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead. And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses... If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God. When Christ who is our life appears, then you also will appear with Him in glory. Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. Because of these things the wrath of God is coming upon the sons of disobedience, in which you yourselves once walked when you lived in them. (Colossians 2:11-13; 3:1-7)

# Is Everything in Life Worship?

## ***Error Documented***

Jay Wilson in his *Cleansing the Inside of the Cup* teaches that in the New Testament worship of God has been internalized and does not have outward activities. He does this by misinterpreting Scripture, from which he makes unwarranted assumptions. This is the proposition that everything one does in life is worship.

**Worship under the New Covenant has been driven inward, “in spirit.”** Those under Moses worshiped at the temple; the body of a Christian “is a temple of the Holy Spirit who is in you” (I Corinthians 6:19). Hence it is that the worshiper of God, “in spirit and truth,” as one of the people of God, **perpetually spiritually prostrates himself before the spiritual throne of God, in spiritual obedience** to the King of kings and Lord of lords. (Wilson 62 emphasis added)

In addition, Wilson asserts that New Testament worship occurs at no particular locations. **“Worship under the New Covenant is no longer participation in festivities at a set time and set place.** Worship has been driven inward, and is the full time prostration of the spirit of the Christian before the spiritual throne of God” (Wilson 74).

**No longer is worship at a physical temple, a physical “house of God;”** worship is the full time presentation of the spirit of the redeemed before the throne of grace. **There is no external activity car-**

**ried on by the Christian called *worship*; worship has been driven inward.** (Wilson 64).

Further, he claims, then, that the first day of the week is not a day of worship.

**There is not one reference to Christians “worshiping” on the first day of the week;** when the brethren came together for the apostles’ doctrine, for fellowship, for prayer, and the breaking of bread, *they assembled*. ... The Christians *assembled*, or *gathered together* on the first day of the week. Let us bring our terminology in line with the word of God. False terminology leads to false doctrine. (Wilson 70 bold emphasis added)

There is no such thing in scripture as... “Lord’s Day worship” for first century Christians. ... Christians gathered together on the first day of the week to break bread and to encourage one another to love and good deeds. (Wilson 75)

Wilson redefines “worship” as well as the components of worship. In so doing, he relegates “worship” to Christian service instead of Christian worship.

Let us consider, then, each of the **five “acts of worship”**: **praying, singing, giving, Bible teaching and/or preaching, and the Lord’s Supper.** We will establish that each of these is external (though of course fueled by the internal), that each is a form of spiritual sacrifice, and that each therefore falls under **the Biblical category entitled service** (Wilson 66)

Consequently, Wilson calls the Lord’s Supper “service” rather than “worship.” “**The Lord’s Supper**, sacred and important, is the central feature of the assembly of the saints, calling them to do this in remembrance of Jesus. But because it is an external act, it also

fits in with those things the New Testament describes as **service...**” (Wilson 67).

Participation in the **Lord’s Supper is an external activity** in which the individual shares in a sacrifice, and this **falls into the category of service**. **There are no channels of public worship because worship is internal in the individual.** The activities during the assembly of the saints are spiritual sacrifices, carried out through external action, and are means by which the saints individually and collectively serve the Lord. (Wilson 67-68 bold emphasis added)

Jay Wilson not only redefines biblical words to suit himself, but also he especially abuses the words of our Lord in John 4:24. Were one permitted to define words to suit himself, he could *appear* to prove anything; this is a way in which sectarianism distinguishes itself from the church of the Bible and denominates itself. In addition, whenever one is allowed to get away with forcing his interpretations upon Scripture (2 Peter 1:20), he can *appear* to make it mean anything. Wilson wrestles and wrests (2 Peter 3:16) John 4:24 until it is nothing short of mutilated.

Not once in the pages of the inspired writings of the New Testament will you ever find the church coming together to worship, or worshipping. **All the teaching in the New Testament on the subject of Christian worship is found in the words of Jesus in John 4:20-24.** And He said worship would no longer be at a physical time and a physical place; He said worship would be “in spirit and truth.” (Wilson 64-65 emphasis added)

Each sentence in the preceding block quote is bold and alarming, but highlighting it all would defeat the purpose of highlighting.

## ***Error Refuted***

Since Jay Wilson in his *Cleansing the Inside of the Cup* bases his theory of worship upon John 4:24, that is exactly where we will begin to set the record straight. Instead of performing an *eisegesis* (reading unwarranted opinions into Scripture) as Wilson did, we propose *exegesis* (extracting from the text precisely what it does teach).

Wilson argues that whereas God formerly under Patriarchy and Judaism derived worship from people through physical activities at physical locations, he contends that under Christianity worship is expressed neither in physical activity nor at a physical location.

God began with the **physical** concept of salvation, and by working with Israel through the scripture, He eventually gave it a higher order, more spiritual meaning. He used the same technique with *worship*. With the coming of the Law, **worship was moved from the physical homage of Abraham's day to the participation of the people in the festivities of the feast days, first at the tabernacle, and later at the temple in Jerusalem.** (Wilson 61 bold emphasis added)

In contrast to Patriarchy and Judaism, Wilson writes, **“Worship under the New Covenant is no longer participation in festivities at a set time and set place.** Worship has been driven inward, and is the full time prostration of the spirit of the Christian before the spiritual throne of God” (74 emphasis added). So the argument is that *nothing* that one does qualifies to be worship today, but at the same time, *all of life* is worship of God in the Christian Age. This is **doubletalk**, because *all of life*, what we do in our lives, **is something; it is not nothing.**

Follow the process of changing the definition of worship that Jay Wilson makes. He correctly notes, “The English word *worship* in the New Testament is generally translated from the Greek word *proskuneo*. ... *Proskuneo* and its derivatives carry the basic idea of physical prostration before the Mighty One, the King of Israel.”

(59). “Hence, the worship of the patriarchs was the basic meaning of *proskuneo*, the physical obeisance to God” (60). “The word generally used for worship, *proskuneo*, at its basic level, means to prostrate oneself before a ruler. Thus worship in the days of Abraham and the other patriarchs consisted of physical homage before God” (74). *Proskuneo* appears 60 times in the Greek New Testament, and it is always translated as “worship.”

However, from John 4:21, Wilson sees a change in the nature of worship under Christianity where neither a physical activity nor a physical location pertains to Christian worship.

... **the writings of the New Testament have little to say about worship...** Jesus Himself introduced the **spiritual upgrading of worship** from the participation of the people in feast week ceremonies at the temple in His discussion with the Samaritan woman at Jacob’s well. ...“Woman, believe Me,” He said, “an hour is coming when **neither in this mountain, nor in Jerusalem, shall you worship the Father**” (John 4:21). What kind of worship would there be in the hour that “is coming,” since it would neither be in Gerizim nor in Jerusalem? **Would the location of worship simply change?** ...Jesus answers with eternally important words: “But an hour is coming, and now is, when the true worshipers shall **worship the Father in spirit and truth**; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must **worship in spirit and truth**” (John 4:23,24). ... **Worship under the New Covenant has been driven inward, “in spirit.”** ... Hence it is that the worshiper of God, “in spirit and truth,” as one of the people of God, **perpetually spiritually prostrates himself** before the spiritual throne of God, in **spiritual obeisance** to the King of kings and Lord of lords. (Wilson 62 emphasis added)

Besides *reading into the context* of John 4:20-24 that New Testament worship occurs at **no physical location**, Jay Wilson likewise *read into the biblical text* that Christian worship occurs with **no physical activity**. In addition, Wilson contradicts his correct definition of the Greek word most prominently used in the New Testament to represent Christian worship: *proskuneo*. Observe references to worship that appear in John 4:24.

...Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, **worship [proskuneo]** the Father. Ye **worship [proskuneo]** ye know not what: we know what we **worship [proskuneo]**: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall **worship [proskuneo]** the Father in spirit and in truth: for the Father seeketh such to **worship [proskuneo]** him. God is a Spirit: and they that **worship [proskuneo]** him must **worship [proskuneo]** him in spirit and in truth (John 4:21-24). (Powers 526-527 emphasis added)

Worship under Patriarchy and Judaism, as well as the false worship of the Samaritans, involved physical activity in worship, in keeping with the meaning of *proskuneo*. Furthermore, Jesus used the same word for worship, *proskuneo*, to describe Christian worship. Yes, **New Testament worship also involves physical activity!** Our Lord taught additionally that Christian worship is not limited to a particular physical location, such as Mount Gerizim as the Samaritans believe or Jerusalem after the Jewish Temple was constructed.

Pay particular attention to a correct handling of the phrase “must worship him **in spirit** and **in truth**” (John 4:24 emphasis added). In this context, “spirit” in this phrase means “mental disposition” (*Strong’s*). That is, Jesus called upon Christians to worship God with the proper attitude or Bible heart. However, there is more in the phrase that our Lord requires of Christians in order for their worship to be acceptable to the Father. Worship must be according

to “truth,” too. “Truth” is a synonym for the New Testament, the Gospel of Christ or the part of the Word of God applicable to humanity today. **No worship offered to God in the Christian Age is acceptable to Him unless it is done both with the proper attitude and in compliance with Divine instruction in the New Testament!**

Consider this side note about “truth.” “Sanctify them by Your truth. Your word is truth” (John 17:17-18). “And you shall know the truth, and the truth shall make you free” (John 8:32). Without New Testament law – the Truth, a Christian cannot worship God acceptably. **Without New Testament law or the Truth, one cannot even become a Christian!**

“In spirit” here refers to the right attitude—the attitude which God requires of His worshippers, true worshippers (Jno. 4:23). **Right worship necessarily involves: (1) the right object, (2) the right attitude, and (3) the right authority.** ...Respecting the basic, fundamental standard for acceptable worship, we turn to Acts of Apostles and to the Epistles to learn about the specific acts of worship prescribed by the Holy Spirit, and practiced by the early church. While acceptable worship necessarily includes the proper attitude, it also necessarily includes the prescribed acts of worship. The Greek word for worship (proskuneo) denotes an act of reverence paid. The only correct acts of worship are those set forth in the New Testament FOR worship. ...These are the acts of worship authorized in and by the New Testament. This was the worship of the early church. This must be our worship now. (Deaver, “Should” 11)

It is haphazard and shoddy treatment of a passage of Scripture to lift a piece of it out of context to misapply it, while at the same time ignoring its companion part. This is precisely what Wilson

does by seizing upon “spirit” and ignoring “truth” in the phrase of John 4:24, “must worship him in spirit and in truth.”

If “spirit” refers to the inner man (emotions, intents, thoughts, desires) then to what would “truth” have reference? It makes sense when one understands this “truth” indicates whatever one does, mentally or physically, must be done according to the principles of truth as revealed in God’s word. (Lanier 23, 26)

Jay Wilson’s spiritualizing worship by his false definition of “spirit” in John 4:24 is compounded by his boldness at the same time to dispel biblical instruction relative to that worship. These errors rest on the faulty foundation of teaching erroneously about *proskuneo*, making Patriarchal and Jewish worship (*proskuneo*) differ from New Testament worship (*proskuneo*).

When we thus understand the New Testament concept of worship, we will always understand such to be that of doing and/or engaging in particular actions of reverence. We conclude, therefore, that **scriptural worship involves more than the correct attitude; it also involves correct action:** (Bailey 492).

Friends, the logical conclusion of that all of life is worshipping God is simply ridiculous! “Is a person worshipping when he goes to the bathroom? ...Is a person worshipping when he is asleep?” (Powers 510). Are these worshipful activities by which one extends reverence and godly fear toward the Heavenly Father: “...brushing our teeth, taking a bath, tying one’s shoelaces, playing a ball game...” (Workman 7)? They are not! “The golfing enthusiast will count his game of golf as his worship, the fisherman will do the same for his fishing; the hunter will do the same for his hunting; the picnic lover will do the same for his picnics, etc.” (Robert R. Taylor, Jr. qtd. in Powers 515)

My wife gave birth to three babies over the early years of our marriage, and I verify that she was not in a worshipful mood as she went through sometimes the excruciating pains of childbirth. Yet, the proponent of *everything we do in life is worship* would have us

to believe that many activities and functions characteristic of ordinary life correspond to the meaning of *proskuneo*: “to make obeisance, do reverence to” (*Vine’s*).

Next, acceptable worship in both testaments of the Bible has always involved divinely prescribed physical activities. In a similar vein, for instance, one cannot have his or her sins removed without going through the physical activity of immersion in water for the remission of sins (Acts 22:16; Colossians 2:12). Likewise, one cannot spiritually commune with God in the Lord’s Supper without physically participating in it by consuming the unleavened bread and the fruit of the vine (1 Corinthians 11:26).

Anciently, it was not the case that all of life was worship, but worship was defined as separate from aspects of life not considered by man or God as worship. Worship, then, began and afterward concluded.

I would like to emphasize that **not everything that we do is worship to our God!** Moses wrote, And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will **go yonder and worship, and come again to you** (Gen. 22:5). When Abraham made that statement, he was not worshiping God, but his plan was to go and worship. (Shannon 244 emphasis added)

**It [worship] requires specific action. It has a starting place and a stopping place. It is not an ongoing state.** Nearing Mt. Moriah, Abraham told his servants to remain behind while he and Isaac “go yonder and worship” (Gen. 22:5). Gideon “worshipped” and then “returned into the camp of Israel” (Judg. 7:15). Elkanah and his family “rose up in the morning early, and worshipped before Jehovah” (I Sam. 1:19). David “arose from the earth, and washed, and changed his apparel; and he came into the house of Jehovah and worshipped” (II Sam. 12:20). All of these occurrences show that worship

begins and ends with overt acts and that daily routines such as bathing and changing clothes cannot be construed as worship. In spite of some modern objections to the contrary, the Bible uses such expressions as “come to worship” (Isa. 66:23) and “go ...to worship” (Zech. 14:16). The wise men had “come to worship” Jesus (Matt. 2:2). The Canannitish woman “came and worshipped” Jesus (Matt. 15:25). And the Ethiopian “had come to Jerusalem to worship” (Acts 8:27). (Workman 8 emphasis added)

The biblical citations in the block quote above demonstrate that worship under Patriarchy and Judaism definitely involved acts of worship. However, Acts 24:11 is one passage that proves conclusively that worship under Christianity likewise involves definitive acts of worship. The apostle Paul said and Luke recorded his words, “because you may ascertain that it is no more than twelve days since I went up to Jerusalem to **worship** [*proskuneo*].” First Corinthians 14:25 is another such Bible verse: “...falling down on his face, he will **worship** [*proskuneo*] God...” In both testaments of the Bible – under Patriarchy, Judaism and Christianity – in each case, worship is an act done with intent.

In addition, the Bible clearly differentiates between “service” and “worship” by referring to them together in the same passages, but as separate items.

...the Bible carefully distinguishes between worshipping and serving. Notice this distinction in twenty passages of the Old Testament (Deut. 4:19; 8:19; 11:16; 17:3; 29:26; 30:17; I Kings 9:6; 9:9; 16:31; II Kings 21:3, 21; II Chr. 7:19, 22; 33:3; Jer. 8:2; 13:10; 16:11; 22:9; 256). **...All worship is service, but not all service is worship.** (Workman 4)

Romans 1:25 is a New Testament example of the biblical distinction between “worship” and “service.” “Who changed the truth of God into a lie, and worshipped [*sebazomai*] and served [*latreuo*] the creature more than the Creator, who is blessed for ever. Amen”

(KJV). *Sebazomai* is a synonym for *proskuneo* and means, “to venerate, i.e. adore” (*Strong’s*). *Latreuo* means, “minister (to God), i.e. render, religious homage” (*Strong’s*). *Latreuo* appears in Romans 12:1 where it is properly translated “service.” Not only does Scripture portray acts of worship under Patriarchy, Judaism and Christianity, but acts of worship (*proskuneo*) by the children of God toward Almighty God will occur in heaven, too. “Then the four living creatures said, ‘Amen!’ And the twenty-four elders fell down and worshiped Him who lives forever and ever” (Revelation 5:14 NKJV). Over one third of the New Testament occurrences of *proskuneo* appear in the Book of Revelation.

Christian worship, like Old Testament worship under either Patriarchy or Judaism, consists of punctuated acts that correspond to divine prescriptions. For worship today to be acceptable to God, it must be “in spirit [proper mental disposition or attitude] and in truth [in accordance with New Testament instructions].” Especially “on the Lord’s Day” (Revelation 1:10), “the first day of the week” (Acts 20:7; 1 Corinthians 16:2) – the same day of the week on which our Lord resurrected (Matthew 28:1; Mark 16:2, 9; Luke 24:1; John 20:1), the day on which Jesus appeared to Thomas and the other apostles (John 20:19) and the birthday of the church (Acts 2:1ff), Christians from the time of the apostles through the present worship God through certain activities: the Lord’s Supper and preaching (Acts 20:7), giving of their prosperity (1 Corinthians 16:1-2), singing and praying (1 Corinthians 14:15).

# Does the Theory that Everything in Life Is Worship Authorize Instrumental Music?

## ***Error Documented***

What is the motivation for teaching falsely that everything that a Christian does in life is worship? Put another way, what is the reason for attempting to discard acts of New Testament worship? The answers have nothing to do with valid biblical interpretation or hermeneutics. First, proponents of ‘all of life is worship’ desire to remove themselves from the obligation of following divine instructions, even divine instructions about how to worship God. Secondly, these people want to worship God in ways that He has not authorized in Scripture. Though many unscriptural innovations may be entertained, chief of these attempts is to permit the use of mechanical instruments of music, which God has not authorized.

Jay Wilson thinks that by (1) denying that giving, communion, preaching, singing and praying are acts of New Testament worship, and (2) redefining worship to be all of one’s life, then (3) instrumental music somehow, as a part of one’s life, can be offered to God.

There are no channels of **public worship** because worship is internal in the individual. The **activities** during the assembly of the saints are **spiritual sacrifices**, carried out through external action, and are means by which the saints individually and collectively **serve** the Lord. ...In the question, “Is instru-

mental music acceptable to God in worship?” the key is not focusing on the instrumental music part of the question; the key is to focus on the New Testament **definition of worship**. ...But having shown that **worship is internal, and continually ongoing, we have rendered the question of instrumental music in worship moot**. It is not a question of whether God accepts vocal music only as worship; **vocal music is not worship; it is service** to God, one of the spiritual sacrifices acceptable to God. If the Christian can serve God by **playing a piano at a classical concert**, then he can serve God by **playing a rendition of “The Old Rugged Cross” on that same piano**. They are **both equally offered up as service to God**; and it is **impossible to make a scriptural distinction**. If one is acceptable, then both are acceptable; if one is unacceptable, then both are unacceptable as service to God. (Wilson 68 emphasis added).

Notice that Wilson calls giving, communion, preaching, singing and praying “spiritual sacrifices” by which Christians “serve the Lord,” instead of “activities” of “public worship.” This is a baseless redefinition of terms for the sole purpose of changing New Testament worship. Ignoring what New Testament Scripture says about vocal music, Jay Wilson, calling music service (part of all of life), supposes that instrumental music accompanying “psalms and hymns and spiritual songs” (Ephesians 5:19; Colossians 3:16) is acceptable. Further, he challenges anyone to prove the unscripturalness of his proposition.

**...neither instrumental music nor non-instrumental music is worship of God under the new covenant.** Worship is the ongoing, full-time prostration of the inner man, who never sleeps, before Him who is the image of the invisible God, Christ the Lord in glory. And that, my brother, is

the worship which must not be added to nor taken away from!

Amazingly, Wilson rejects the written text – the Truth, which is able to make us free (John 8:32; 4:24) in favor of his redefined worship of all of one’s life. It is all of one’s life, he argues, that one is not to add to nor take from. That is meaningless, doublespeak – words without meaning. There is neither anything to add nor take from one’s whole life – it is what it is.

Wilson’s verbal gymnastics purport to permit instrumental music by calling it service, which the worshipper does parallel to his internal, spiritual worship. The result of this illogical approach to Scripture is the attempt to explain how instrumental music can be offered to God by worshippers counter to New Testament instruction. “**Instrumental music and a *capella* music are both acceptable service to God**, provided that the **inner man is worshipping in spirit and truth**, and that what is being offered can be presented to God with a **pure heart**” (Wilson 75 emphasis added). Since Wilson completely ignores the “truth” part of John 4:24, there is no way in which his “spirit” part of John 4:24 is any more acceptable to God.

That Jay Wilson has in mind to distinguish between Christians based on acceptance of or rejection of instrumental music for “psalms and hymns and spiritual songs” is clear by his designation “non-instrumentals.”

Sincere **non-instrumentals**, in an effort to be consistent, have been driven to an Old Testament sort of concept about worship, and have in general split their lives into times when they are “worshipping” and times when they are not “worshipping.” ... The **failure of non-instrumentals** to understand worship has generally sent them down the road of law rather than liberty, and developed within them the split life of times when they are “worshipping” and times when they are not; times when they are sacred, and times when they are secular. (Wilson 73, 75 emphasis added)

In his book *Cleansing the Inside of the Cup*, Jay Wilson accuses “non-instrumentals” of abusing Scripture to thwart the use of instrumental music in worship in favor of a capella music in worship.

Is instrumental music acceptable service to God? There are those who try to argue (from the aforesaid false *worship* premise) about the unacceptability of instrumental music “in worship” by charging that the Greek word *psallo* (the verb form from which *psalms* comes) shifted its meaning by New Testament times to mean “sing only” without the accompaniment of a harp, for example. That argument breaks down at Ephesians 5:19, where, to be filled with the Spirit, Christians are exhorted to speak “to one another in psalms and hymns and spiritual songs, singing (Greek *adontes*) and making melody (Greek *psallontes*) with your heart to the Lord.” The thrust of the passage is to sing and play (make melody) with your whole being to the Lord (which is what being *filled* with the Spirit is all about). But, up to this point, our arguers have maintained that *psallo* and its derivatives mean only to sing. But it would not make sense to “sing and sing with your heart to the Lord.” So our creative arguers have tried to say that here *psallontes* does mean to *play*, but that the instrument played is the heart. But if *psallontes* means to *play* here, then its meaning did not shift to mean “sing only” at the time of the New Testament. ***Psallo* and its derivatives mean just what you might expect they mean; they mean “to sing with accompaniment.”** (Wilson 69 emphasis added)

Wilson claims that Ephesians 5:19 actually teaches to sing and play “psalms and hymns and spiritual songs.”

## ***Error Refuted***

Essentially, what Jay Wilson has done is to change the designation of “psalms and hymns and spiritual songs” from “worship” to “service,” and then affirm that as “service,” “psalms and hymns and spiritual songs” can be accompanied with instrumental music. Wilson attempts to make an end run around divine instruction, by which he thinks God allows him to sing “psalms and hymns and spiritual songs” in the assembly with instrumental music. The only thing that changes is the designation from “worship” to “service”! The activity is the same! The time and place are the same! Calling “worship” “service,” he then adds instrumental music. How convenient! This is corruption of divine instruction to accommodate personal preferences over divine instruction and to appease denominational sentiments.

Incidentally, playing instruments of music are physical acts, which if physical acts cannot be worship of God, then playing instrumental music cannot be worship either – even if Wilson calls it “service,” a part of one’s life, and then says that all of one’s life is worship. All of one’s life is composed of a list of acts strung together to make the days of our lives. How, then, by Jay Wilson’s reasoning, could all of one’s life be worship? The theory that all of one’s life is worship is self-contradictory, and therefore, it is false!

Few there would be in Christendom who would concur with Jay Wilson that “public worship” cannot occur under Christianity. Yet, that is exactly what he affirms with his hypothesis that (1) all of life is worship, and (2) “worship is internal in the individual.” Rather based in Christianity, such thought more nearly conforms to oriental religions that have little to no structure to their idolatrous beliefs. For instance, Animism, Hinduism and Buddhism essentially consider their existence the manifestation of their religions with little prescription for specified assemblies or regularity to demonstrate them.

The public nature of Christianity is specified in Scripture. On the first day of every week, Christians assemble to participate together in prayers, preaching, giving, singing and the Lord’s Supper

(Acts 20:7; 1 Corinthians 16:1-2). Weekly, Christians come together in one place (1 Corinthians 11:17, 20, 34; 14:23). Five times in 1 Corinthians 11:17-34, Paul used the expression “come together.” Notice, they came together for the wrong purpose in verses 17, 18 and 20. Particularly, the context of 20 lets us know they had ruined the Lord’s Supper by turning it into a common meal. Yet, verses 33 and 34 indicate they were to come together to eat the Supper. Paul’s instructions in 23-26 explain how.

Further, these activities have always been worship, and Jay Wilson does not have the authority to countermand God and change them into something else. “All the earth shall **worship** You And **sing praises** to You; They shall sing praises to Your name” (Psalm 66:4 NKJV emphasis added). Worship of God has always involved activities. “O come, let us worship and bow down: let us kneel before the Lord our maker” (Psalm 95:6). Worship has always involved activities even if the worshipper were worshipping an idol (Isaiah 2:8-9; Acts 17:23) or even Satan himself (Matthew 4:9). New Testament worship also involves activity: “...**falling down on his face he will worship God**, and report that God is in you of a truth” (1 Corinthians 14:25). Similar descriptions of worship appear in Revelation 19:10 and 22:8-9. Likewise, worship in heaven will involve activity as well (Revelation 4:10). **Mere existence (i.e., all of one’s life) is not worship!**

Jesus Himself made a distinction between *worship* and *service* in His dialogue with Satan. “Then Jesus said to him, ‘Away with you, Satan! For it is written, You shall **worship** [*proskuneo*] the Lord your God, and Him only you shall **serve** [*latreuo*]’” (Matthew 4:10). For the child of God today, every waking moment may well be Christian service (though often that would be an overstatement, too), but not all of life is worship.

Worship is not “continually ongoing” as Wilson purports. The previous chapter about worship amply demonstrated that worship involves active occasions of reverential activities. Secular activities cannot be construed as sacred activities (i.e., “playing a piano at a classical concert” and “playing... ‘The Old Rugged Cross’ on that

same piano. ...both equally offered up as service to God”). Choosing what may have been a campfire instead of sacred fire for the sacrificial altar did not work out well for Nadab and Abihu (Leviticus 10:1-3). It is as heretical today to **secularize Christianity!**

Wilson’s groundless declaration that “it is impossible to make a scriptural distinction” between secular music and sacred music seems to call upon the Holy Word of God for evidence of his claim, but then he blatantly ignores Holy Writ while maintaining the unsubstantiated and untrue assertion. If, however, Wilson means that both playing a piano in concert and playing “psalms and hymns and spiritual songs” on a piano are equal, in one sense he is correct – they are both unacceptable to God as worship.

The New Testament specifies the type of religious music that God desires from Christians. God has authorized the way in which He desires to be worshipped (what Wilson calls “service”) musically. “Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord” (Ephesians 5:19). “Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Colossians 3:16). Call it “worship,” or even if Wilson calls it something else – “service,” the Holy Spirit of God caused the apostle Paul to designate vocal music – that is, authorize a capella music.

Ephesians 5:18b-19 is directly parallel to Colossians 3:16. “Making melody in your hearts” is parallel to “with grace in your hearts.” Also, notice that both are “to the Lord.” The Lord is the One to whom our worship is directed.

The divine instruction is specific enough to include only a capella music, by which the instruction disqualifies instrumental music (including clapping) as well as vocal sounds incapable of “teaching and admonishing” (e.g., whistling, humming or imitating instrumental music with voices). Additional New Testament passages designate singing as the type of music applied by first century Christians to “psalms and hymns and spiritual songs” (Acts

16:25; Romans 15:9; 1 Corinthians 14:15; Hebrews 2:12; James 5:13). “I will declare Your name to My brethren; In the midst of the assembly I will **sing** praise to You” (Hebrews 2:12 emphasis added).

We stipulate again that it is impossible to worship God “in spirit” while not worshipping Him “in truth.” Call it what you will, Mr. Wilson, “psalms and hymns and spiritual songs” with instrumental accompaniment cannot be offered to God “in truth.”

Wilson’s designation of ‘instrumental Christians’ and “non-instrumental” Christians is arbitrary and not biblical in origin. Those he calls “non-instrumentals” acknowledge as the Bible teaches that their lives are divided between times when they are worshipping and times when they are not worshipping. Wilson acknowledges the same for Old Testament people but denies the same for the New Testament era. Wilson’s aversion to acknowledging that New Testament worship involves activities of worship as was the case under Patriarchy and Judaism is based upon his loathing of religious law today – the New Testament or Gospel. Were Wilson to acknowledge the New Testament as the “perfect law of liberty,” he realizes that he could not defend instrumental music accompanying “psalms and hymns and spiritual songs” offered to God.

Oddly, though Jay Wilson does not regard the New Testament as divine instruction by which Christians are bound, he nevertheless offers an interpretation of Ephesians 5:19 to defend his position of using instrumental music. He charges that members of the churches of Christ pervert the Greek definitions of the principle words in that verse to further a preference for a capella music.

First, if Jay Wilson were correct that “psalms” (*psalmois*) and “making melody” (*psallontes*) in Ephesians 5:19 authorized, implied or required instrumental music, then because “singing” (*adontes*) also appears in the verse, each person would be required to both play instruments of music **and** sing. That proves too much for even Jay Wilson. Therefore, his argument is either flawed

(which it is), or Wilson refuses to do all of what he purports Scripture to teach.

I point out a most interesting thing as regards those who argue that the word “*Psalmos*” translated psalms in the New Testament necessarily includes the instrument of music. If the instrument inheres in the word “*Psalmos*,” it is impossible to render a psalm without an instrument. On that assumption, psalms, whether *read* or *sung*, would require instrumental music! Moreover, since each worshipper is required to sing psalms (Eph. 5:18-19), then it would follow that each worshipper, in order to render acceptable worship to God, must pluck the strings of an instrument in Christian worship! This is an absurdity too great even for the digressives to accept; none of them believes nor practices the conclusion to which his premise leads; *therefore, their argument is invalid.* (Elkins, “Kind” 241)

Since God has commanded, by the use of the present imperative, second person plural construction of the verbs and participles in Ephesians 5:18-21, all (worshipping God in the assembly) to make melody, *psallontes* CANNOT mean making melody by playing a mechanical instrument of music in worship. If it did, ALL participating in Christian worship would have to play a mechanical instrument. Otherwise, they would be disobedient to God’s command to “make melody.” (Liddell 646)

While indeed *Psallo* can mean to “twitch, twang, or pluck,” the object of the word is never part of the definition. In noting the contextual usage of *Psallo* in Ephesians 5:19, the passage where this pseudo-argument is made, no mention is made of a mechan-

ical instrument. The only instrument that is found is the human heart. Therefore, that which is to be psalloed is the human heart! To argue that mechanical instruments of music inhere in the verb psallo of Ephesians 5:19 would make mechanical instrumental music mandatory and not an option! Furthermore, such would necessitate just as many instruments of music as you would have singers. (Bailey 505)

Even were *psallo* to authorize instrumental music (which it does not), *psallo* would not authorize drums, horns, etc. "...it would have to be a stringed instrument, it would not allow a woodwind, drum, brass instrument, or organ..." (Jeffcoat 351)

The "heart" is the designated instrument in Ephesians 5:19 for "psalms and hymns and spiritual songs" offered to God. Mechanical instruments of music are neither stipulated in the passage nor are they implied in *psallo* as it was used in biblical or first century Greek.

"Singing and making melody with your heart" [Ephesians 5:19] is the same as "singing with grace in your heart" [Colossians 3:16], "Singing" is one thing. "Making melody with the heart" is another. And, the "making melody with the heart" must accompany the singing, and without which accompaniment the singing would not be acceptable to God. The "making melody" is not a distinct act, separated from "with the heart." Rather, the heart is the means for the "making melody." The heartfelt melody accompanies the singing- if the singing is what God wants it to be. (Deaver, "Singing" 17)

New Testament instruction is clear respecting the type of music God desires offered to Him. Man has the choice of whether he complies. "Acceptable worship is not an accident. It is either obedience or disobedience. Right must be determined by God's standard,

the Bible. Man ought to let God guide him in this life, since he does not know how to direct his own steps (Jer. 10:23)” (Gilmore 152).

God’s Word, for those living today – the New Testament, is either the final, absolute standard of authority in religion – or it is not. Jay Wilson says, “No, the New Testament is **not** the standard for Christians.” If the New Testament is not the standard for all that we are and what we do as Christians, then everything is subjective at best and at worst, nothing matters. Why, then, concern ourselves at all with believing or practicing in particular anything at all?

The apostle Paul warns us in Galatians 1:6-9 of persons like Jay Wilson who would change the Gospel of Christ. The apostle John cautions us to have no fellowship with those who bring with them a different doctrine (2 John 9-11). Unauthorized worship is vain or useless (Matthew 15:9). Finally,

Any church today that employs such mechanical instruments in its worship is not identical to the New Testament church. The true church of Christ now limits its music to singing just as did the church of the first century. Mechanical instruments in New Testament worship is absolutely without any authority from the Word of God. (Elkins, “Abraham” 913-914)

# Absurd, Unsubstantiated Statements, More Doctrinal Error & Miscellaneous

## ***Errors Documented & Refuted***

- ✓ “If a person had seen God’s face in the Old Testament times, he would have been **vaporized!**” (Wilson 23 emphasis added). Jay Wilson derived this from within himself rather than from within the Word of God. “Vaporized” is not a biblical word! It is Jay Wilson terminology! Jehovah told Moses, “You cannot see My face; for no man shall see Me, and live” (Exodus 33:20), but Wilson embellished that narrative.
- ✓ “They already knew the Holy Spirit because He was living with them [in the form of Jesus]” (Wilson 26). The Bible clearly teaches that there are three persons in the Godhead (Matthew 28:19). Wilson seems to teach that there is one person in the Godhead who manifests Himself in different ways at different times. Jesus was in the water at His baptism at the hands of John the Baptist, while the Holy Spirit descended in the form of a dove and God the Father spoke from heaven (Matthew 3:13-17). Would Jay Wilson have us believe that one person of the Godhead deceived John, witnesses and us today by pretending that three persons in the Godhead were present that day? Numerous passages refer to any two or all three of the persons of the Godhead.

In addition, the Holy Spirit had the role of delivering the things that he heard. “However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on

His own authority, but whatever He hears He will speak; and He will tell you things to come” (John 16:13). Hence, Jesus Christ and the Holy Spirit are **not** the same persons. The Holy Spirit – not Jesus Christ – guided the apostles into all Truth (John 16:12-14). Incidentally, that Truth or New Testament law came forth from the Heavenly Father through the Holy Spirit to humanity, and it is abiding in that Truth which sanctifies (John 17:17).

- ✓ Jay Wilson prescribes “tithing” today rather than freewill giving as the New Testament teaches.

Another good rule of thumb is for the Christian pilgrim to learn to live on 70% of his income, and to **mark off 10% as a tithe**, 10% for savings, and 10% as investment capital. ...**There are those who argue that the tithe is not New Testament. While tithing is not specifically mentioned in the new covenant writings as a practice of Christians,** there is certainly a Biblical principle which was operative long before the Law of Moses came to fruition, and foreshadows which **carry over into Christianity.** (Wilson 145; see also 156)

That the tithe carries over from the Old Testament into Christianity is another Jay Wilson “say so,” for which, as he freely admits, there is no biblical substantiation. Tithing was a part of the Old Testament from which people in the Christian Age have been delivered (Romans 7:6-7; Ephesians 2:15; Colossians 2:14). Instead, in the New Testament, freewill giving according to one’s prosperity and as he purposes is the manner of contributing for Christians (1 Corinthians 16:1-2; 2 Corinthians 8:12; 9:7).

- ✓ Jay Wilson threw out the **assumption**: “The question then arises, ‘Because Jesus could worship God at all times, does it mean we can do it also?’” (74). His assumption is that Jesus Christ worshipped all of the time, which after making that **unsubstan-**

**tiated declaration**, Wilson refers to Scripture to teach that through Jesus, spiritually mature Christians can learn to “worship God at all times.” He assumed what he has not proved – that all of life is worship. We observed in an earlier chapter that worship of God involves divinely designated activities of worship.

- ✓ We have seen this before in chapters preceding this note; Jay Wilson redefines New Testament teaching to suit himself. He denies that the purpose of the Gospel pertains to the salvation of souls and assigns, he thinks, a superior role for the Gospel.

Proper presentation of the gospel focuses, then, on the idea that forgiveness of sin is a necessary step to restore that lost fellowship, **not that forgiveness of sin is the primary or total thrust of the gospel.** ...

**The purpose of the gospel, then, is to portray Jesus in His awesome glory...** (Wilson 169 emphasis added)

The Gospel is the power of God for salvation (Romans 1:16). The apostle Paul by inspiration defined the Gospel as the death, burial and resurrection of Jesus Christ (1 Corinthians 15:1-4). That death, burial and resurrection of Jesus Christ is imitated by new converts in baptism (immersion) (Romans 6:3-5; Colossians 2:12). The Gospel as a synonym for “the faith” (Acts 6:7), “the truth” (John 8:32) or “the New Testament” (2 Corinthians 3:6) includes more than salvation, but the focus of the Gospel is salvation of Jews and non-Jews (Ephesians 3:2-11).

- ✓ Jay Wilson ascribes to the Holy Spirit a role that belongs to the Word of God, when he wrote, “...the Holy Spirit is the prime agent in this power in the inner man” (53). The Holy Spirit has never operated directly on the soul of humans, but revelation from God has been provided instead through the Holy Spirit. That revelation or Word of God, then, was to be preached or taught by humans to other humans (Romans 10:13-14; 2 Timothy 2:2). Consequently, throughout the Book of Acts, there are

over 40 references to preaching and hearing the Word. There is not one instance of anyone being converted by anything other than the Word, which is appropriate since the Word is the sword of the Spirit (Hebrews 4:12).

Anyone's affirmation that the Holy Spirit interacts directly with the human spirit apart from the written Word of God is a promoter of the charismatic movement and Pentecostalism. Any active role of the Holy Spirit on the Christian today apart from the Word of God debases and sets aside the New Testament. Jude 3 states, "...earnestly contend for the faith which was once delivered unto the saints." We must not hearken to anyone or anything who purports to provide new heavenly communication since the first century giving of the Gospel (Galatians 1:6-9). We must not add to or take from what has already been provided (Revelation 22:18-19). What we have already is sufficient (2 Peter 1:3).

- ✓ Jay Wilson frequently uses Scripture out of its biblical context to teach error. He corrupts Philippians 3:13-14 and wrests it from its context to teach indefensible, human doctrine. Wilson wrote:

There is a tendency among those who teach and preach the word of God to keep emphasizing the forgiveness of sins. This is particularly true when the assembly of the saints is used as the primary means of evangelizing the lost. But there is a huge long-term cost paid when this is the continuing emphasis to those who hear the word. When forgiveness of sins is the constant subject, that which defines sin must be greatly emphasized. And that which defines sin is the law. **When the law is preached, the faces of the hearers are continually turned into the law. And what does the law do? It kills! The faces of the hearers must be turned to the radiance of the glorified Christ. In the**

**words of Paul to the Philippians: “Forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus” (Philippians 3:13,14).** (42 emphasis added)

The apostle Paul in Philippians 3:4-9 contrasted the esteem he had enjoyed in the Law of Moses (Judaism) with the Gospel of Jesus Christ. Paul did not teach that the New Testament from which one learns about true salvation, Christian worship, Christian living, Christian service and Christian doctrine was to be jettisoned. Jay Wilson used Philippians 3:13-14 out of its context to teach his erroneous view that the mature Christian is not under **any** spiritual law today.

- ✓ Jay Wilson in his book *Cleansing the Inside of the Cup* mixes politics and a conspiracy theory with his doctrinal discourse. This type of ranting indicates (1) the overall thinking process of Mr. Wilson, which is suspect at best, and (2) an awkwardness of combining unlike matters within a volume where he endeavors to teach radical doctrinal error.

The development of **paper notes** made for the next further expansion of economies, but it also set the stage for the **next form of thievery**. The **bankers** soon figured out that the number of notes turned in for redemption in gold or silver was only a fraction of the amount of gold or silver they were storing. Consequently they began issuing much more paper than they could cover. If a banker, for example, was holding \$3 million in gold and silver assets, he might issue as much as \$9 million in notes. In the process the banker himself **pocketed or spent \$6 million** which he didn't have (that is, that which he **stole from the value of currency already in circulation by issuing the bogus notes**), **resided in a big house in the snootiest neighborhood, and lived high on the hog**. Thus the crooked banker

cleverly positioned himself as a respectable and upper class citizen of the community while he was in fact its **biggest thief**. And as long as the bank building was of granite and looked solid, the people had confidence in the paper in circulation. But the banker's secret fear was that an instability would develop, the people would begin a run on his bank, he would not be able to cover the accounts, and he would be exposed for the thief he was.

The **bankers**, then, **began to ban together**. In the United States, in 1913, they were able to persuade Congress to pass the law establishing the **Federal Reserve System**. Among the things the Act accomplished was that **it gave the established bankers a long-term stranglehold on the economy**, it made the taxpayers liable for any bank failures, it **legitimized the thievery** by legally setting the percentage of reserves banks were to retain as assets, and it **gave the thieves the most honored cloaks of respectability**. Month after month the whole world waits in breathless expectation while these **suited brigands** decide the interest rates and other parameters determining how much **legalized looting** of the public they will accomplish this month. **The deception and dishonesty is so subtle that the majority of Americans are not aware of its existence, but it is nonetheless massive in scope.**

The final stage for these bankers is to set up a **global banking system**. In so doing they will have accomplished on a world scale what they have essentially completed within the United States. Under this global banking system, all inhabitants of the earth will be brought into an economy called **debt**

**capitalism and will be slaves to the bankers and their political henchmen.**

... The debauchery of the U.S. currency began in a major way in 1933. In that year Congress, under persuasion from banking interests, made it illegal for American citizens to own gold for circulation as money. Step by step, both gold and silver were eliminated as backing for the currency, and all currency — paper and electronic — is fiat money, money because the government says it is. Thus currency, which is to be a measure of labor, is totally cut loose from reality and is subject to plastic manipulation by the bankers to serve their own interests.

Inflation occurs when currency is created out of thin air (like inflating a balloon). In the U.S. the inflationary cycle begins when the Federal government needs to borrow money from the Federal Reserve System (generally about 80% of the indebtedness is covered in this manner). If the U.S. Treasury required \$200 billion from the Fed, the Fed would simply create the money out of nothing and essentially use the word of the U.S. Treasury as an asset. The fresh \$200 billion would draw its value from the rest of the currency in circulation; the value of that which was already in circulation would decrease, and the decrease in the value of the currency would be noted as a rise in prices. Inflation is the increase in the currency supply; price increases are a result of the inflation of currency. Inflation is created by the Federal Reserve System, and is the modern form of having two sets of weights in the bag. **It is a wicked form of stealing, hurting the poor and those on fixed incomes the most.** (Wilson 137-138 emphasis added)

Does a proponent of a conspiracy theory represent the clear mind needed for proper and reliable expounding of doctrines relative to Christianity? No! Is it reasonable to mix politics and economics with attempts to reconfigure the Christian system? No! At every turn, Jay Wilson proves himself incapable of properly discerning Christian doctrine whereby he can offer valid biblical interpretation. Sprinkling nuggets of truth within either his conspiracy theory or doctrinally erroneous teachings gives them each an appearance of respectability to the unsuspecting.

- ✓ Self-help book on mundane daily matters, or volume of far-reaching departures from New Testament teaching, just what is *Cleansing the Inside of the Cup*? Changing bad habits to good habits, money management and better use of one's time are worthy topics to pursue, but they are mismatched with the wild doctrinal tangents Wilson puts forth in his book. Maybe the suggestions for self-improvement help provide a sense of credibility to an otherwise treatise on doctrinal error, yet the divergent subjects covered therein definitely are incompatible.
- ✓ Finally, persons attending a seminar in Bangalore, whose minds and hearts have been won by *Cleansing the Inside of the Cup*, and who have broken with the Church of Christ to establish an alternative church, have made especially two glaring errors. First, they assume that because an American has written a book that he must be right in what he teaches. Secondly, these Indian brethren think that brother P.K. Varghese translated *Cleansing the Inside of the Cup* into the Kerala language; since they respect brother Varghese as a biblically knowledgeable student of God's Word, they trust in Jay Wilson's book, for these brethren are positive that P.K. Varghese would not translate a book filled with error.

We are not supposed to compare ourselves with one another. "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they meas-

uring themselves by themselves, and comparing themselves among themselves, are not wise” (2 Corinthians 10:12 KJV). We are supposed to imitate Jesus Christ (not Jay Wilson, P.K. Varghese, Louis Rushmore or any other mortal. “Be ye followers of me, even as I also am of Christ” (1 Corinthians 11:1).

I contacted brother Varghese by email to inquire whether he had actually translated *Cleansing the Inside of the Cup*. Here is his response.

But cleansing inside the cup I did not do it. A preacher of Christ’s Church Sabu George did that. ...Any way when I heard my name has been drawn in this matter two years back I went to Benoy and discussed it in front of the preacher Saju George and another member of the Cochin Church, Gordon Timings. Actually Benoy was using my name and other preachers’ names in a chart to show in the Churches of USA. He did that without anyone’s permission. So I told him not misuse my name in any way. ...He is financially helping some members in the Cochin church. I requested him not to make any attempt to divide the Church. He agreed on what we discussed. But unfortunately he was using those members to teach all errors to the faithful members in the Church. Finally they were being disfellowshipped by the church because of several reasons. (P.K. Varghese, December 17, 2011. Email)

Apparently, the proponents in India of Jay Wilson’s book *Cleansing the Inside of the Cup* are misguided about how that title came to be translated into Kerala. In addition, they are severely misguided about the basic doctrines of Christianity. It is a travesty that they have imperiled their souls, but God will forgive them if they repent (Acts 8:22; 1 John 1:9).

- ✓ **Note:** The copy of *Cleansing the Inside of the Cup* reviewed was an English language version without publishing information in it. I also have in my possession a photocopy of an English edition published in 2007 at Kerala, South India. It is supposed that the Kerala language edition corresponds substantially with the English language edition reviewed. It is certain that after personal discussion with men from Kerala that their edition teaches the same material reviewed in this volume.
- ✓ Jay Wilson is not a preacher for the churches of Christ, but he preaches for an Independent Christian Church going by the congregational name of Christ's Church in Bozeman, Montana, USA. Jay Wilson and Christ's Church for which he preaches are renegades among the fellowship of the Independent Christian Church for the very doctrine critiqued in this book, especially "imputed righteousness" or what Christian Church opponents to Jay Wilson's errors call "Perfectionism" (Tybeck).

Jay Wilson and his skewed doctrines are credited with damaging the congregations in which it has been taught.

**Jay Wilson and that group from Montana are a cancer to the church and have ruined a lot of churches that do not take a strong stand against it.** The basic tenant of the belief is that with the spirit of God we can achieve perfection. ...This is the same church that has enjoyed **Jay's preaching for over twenty years and has not produced a single man qualified for eldership** (so there is no oversight in the church) **WATCH OUT FOR THIS HERESY**" ("Doctrine of Perfection" emphasis added)

Not only are Jay Wilson and his erroneous teachings destroying congregations of the Christian Church, some of which go by the name Church of Christ or Christ's Church, but one or more congregations of the churches of Christ have foolishly allowed this false teacher and his false doctrine an audience

among those in the Lord's church. Rather, brethren, we ought to "Prove all things; hold fast that which is good" (1 Thessalonians 5:21). We all would do well to follow the divinely inspired message of Jude 3-4 and observe that Jay Wilson is aptly described in verse 4. "Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to **contend earnestly for the faith which was once for all delivered to the saints. For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.**"

# Value-Added Bonus

## Chapter: Bondage of the Law

T. Pierce Brown (deceased)

I have been amazed, discomfited, disturbed, chagrined and even dismayed at times when I read articles or hear discussion that implies that the grace of God somehow frees us from law or from the necessity of obeying law. As we have tried to point out many times, it establishes law (Cf. Romans 3:31) for without law one would not know how to accept that grace. It is almost impossible to conceive of one who cared about God at all becoming enmeshed in the blinding folds of denominationalism to the extent that one would deny the importance of obeying the commands of God! For preachers in the body of Christ to do it staggers the imagination.

In my efforts to try to discover how brethren can get that way (for my natural tendency is to try to justify or excuse my brethren rather than criticize or condemn), I came across this thought: Are some who are teaching freedom from law really trying to say “freedom from the bondage of the law”?

I would like to affirm that, in a very marvelous sense, we are, in Christ, freed from bondage of law. Yet, that sense needs to be explained or understood in the light of all God says about it, or one may, even there, fall into egregious error.

An illustration or two may help to clarify how we are, in a sense, freed from bondage of law. Back before the speed limit was set at 55 mph, I was accustomed to driving, especially in Texas, at 75 mph. The new law was a bondage to me. It restricted my freedom, and I feel sure that I occasionally broke it. However, it was no bondage to my wife, for she seemed to have an internal speedometer that kept her under 55, regardless of what the law allowed!

This, surely, is a part of what Paul meant in 1 Timothy 1:9, when he wrote, “Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient.” For example, I think there is a law against child abuse, or maybe against wife beating. I feel sure there is one against selling alcohol to minors, but none of them ever had any effect on me! Note: I am **not** freed from them in the sense that I am not amenable to them, but I **am** freed from the bondage to them, in the sense that they do not affect my actions or freedom! The reason is simple: I would not do them if there were no laws prohibiting those acts.

Do you not see the wonderful joy of this kind of freedom in Christ? In general, when one gets the mind of Christ, he is freed from the bondage of thousands of rules and regulations! “If the Son therefore shall make you free, ye shall be free indeed” (John 8:32)! Notice again: You are not free from them in the sense that you are free to disobey them. You are freed from the bondage of them in the sense that you feel no restriction because of them.

It is slightly similar to the idea that the laws of aerodynamics free us, in a sense, from the bondage to the law of gravity! The law of gravity would pull the airplane to the ground, but a “higher” law overcomes that pull and makes it ascend!

When you have become a new creature in Christ and operate under higher laws – laws that are a part of the divine nature of which you partake (2 Peter 1:4), you are delivered from the sense of bondage and restrictions of the laws under which you formerly may have operated. You do not refrain from beating your wife because the law says not to beat her. You do not refrain from getting drunk because it is against the law. You obey the laws because they are written on your heart as you have developed the mind of Christ.

Modernists are **almost** right when they say, “If you operate under the law of love, you are free from any other law.” It is true that if a wife loves her husband, she is free, in a special sense, from a law that might say, “Thou shalt not poison thy husband,” but she still needs instruction (law) about whether he likes his eggs

poached or scrambled before she can demonstrate that love properly! Most denominational groups are **almost** right on many things, but a person who is jumping a 20-foot ravine **almost** made it with a 19-foot jump. Agrippa may have been **almost** persuaded to be a Christian (Acts 26:28), but that is not good enough.

Being delivered from the **bondage** to a law in the sense that we do not feel any restrictive force of it, as we are operating under a higher law, is not the same as being free from **law**! Let us make distinctions when there is a difference! May we never teach in such a fashion that someone thinks that because we are under grace, we no longer have an obligation to obey the law of Christ!

[The words from the pen of T. Pierce Brown that comprise this chapter were written long before my acquaintance with *Cleansing the Inside of the Cup*, and I am certain before Jay Wilson wrote his heretical diatribe against the Gospel of Christ – the perfect law of liberty. Mr. Wilson is not the first, obviously, to conjecture that somehow Christians are relieved from amenability to God by discharging themselves from divine instruction, for all living today – the New Testament. So beautifully and artfully explained, brother Brown properly expounded upon the child of God’s correct relationship to New Testament law. I trust that readers of this chapter will be as uplifted and edified as was I when I read it for myself. ~ Louis Rushmore]

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