

Do you ever find yourself wondering ... is it actually possible to know, beyond the shadow of a doubt, that I am going to heaven?

Some confused Christians have the tragic belief that they became Christians by faith, but they must perform certain works in order to maintain their standing before God.

Any system that says that ANYTHING must be added to the grace of God is a false gospel. The salvation which Jesus Christ purchased at Calvary for believers was "PAID IN FULL" then and there.

The Bible says, "For by one offering He has perfected for all time those who are sanctified." (**Hebrews 10:14 NAS**)

True Believers are made holy--sanctified--by the sacrificial offering of Jesus Christ. His death and His Resurrection - victory over death has purchased a salvation which is good "for all time". The word "perfect" translated here includes the idea of being made complete and mature. There IS something for the Believer to do, (believe and have faith in Christ and the work He did on the cross). We obey, as a result, BECAUSE we are saved, not IN ORDER to be saved or to STAY saved. We ARE saved!

A Believer in Christ Jesus has no reason at all to feel insecure, incomplete or inadequate. The Christian's EXPERIENCE is a growth process by stages. First, we're "born again" (**John 3:1-21**), then we "grow" as Christians (**II Peter 3:18**), but the offering that purchased it was once-for-all, paid-in-full, and perfect for all time.



***This Picture
illustrates it
perfectly!***

***God has hold
of you; you
don't have
hold of Him!***

God's Guarantee of Our Salvation

Eternal Security

1. Definition

Eternal Security is the teaching of Scripture which concludes that once a person is saved, he is eternally saved and cannot lose his salvation.

2. General Scriptural Evidences

A. Psalm 37:23-24

God orders all of the steps of the Believer. If he falls, he shall not be “utterly cast down” (lose salvation). The Lord Himself upholds him with His hand.

B. John 10:27-29

The Believer is one of God's sheep. God gives the Believer Eternal Life. The promise is that they will never perish. A further promise relates the fact that no one can pull them out of God's hand.

C. Romans 8:29-39



In these verses we have a continuous chain starting at vs. 29 and ending at vs. 30, with no weak links. Based on what we have learned from the Word of God, we know that God is taking care of us and has worked out His perfect Plan for Eternal Security. The chain is not broken until all are glorified. No charge can be laid causing loss of salvation (vs. 31-33). The Lord is continually making intercession for us (v. 34). Ultimately, God shows us that nothing can separate us from His love, even ourselves! **This is GRACE!** (vs. 35-39)

3. Romans 5:8-10 & Romans 8:32

As God provided salvation for us when we were His enemies, our sins after salvation are handled by His deep love and care.

4. 2 Timothy 2:12-13

Even if we do the worst after salvation and stop believing in the Lord, He will remain faithful.

5. Galatians 3:26 & John 1:12

We are born into the family of God. Can we become unborn? Such is most unnatural.

6. 2 Peter 3:9 compare with Jude 24

God is greater than all of our sin and failures and is able to keep the Believer saved.

7. 2 Corinthians 1:22 & Ephesians 1:13; 4:30

The Holy Spirit seals the salvation of every Believer.

8. Ephesians 2:5, 8

The Greek grammar of salvation: In the Greek New Testament Ephesians says, once we are saved in time past, the result of that salvation continues on permanently as seen in the actual construction of the Greek grammar.

9. 2 Corinthians 5:17 compare with Romans 8:38-39

At salvation, we are placed into a spiritual union with Jesus Christ becoming a new creation or new species “in Christ”. We cannot lose that relationship.

10. 1 Peter 1:4-5

God promises an eternal inheritance at salvation. To lose that inheritance would compromise the Word of God.

11. A Gift

It does not logically follow that man, who has done no work to obtain salvation, must somehow work to maintain salvation. Salvation is a gift received by **FAITH ALONE IN CHRIST ALONE (FAICA)**. Those choosing not to walk with the Lord or abide in Him after salvation will suffer discipline in time (**Hebrews 12:5-8**).

12. 1 Corinthians 3:11-15

A loss of rewards for eternity.

13. **Not Lost**

Salvation is **NOT LOST** because it has **ALWAYS BEEN** the work of God. We are not involved, except for receiving the “Gift” by faith alone in Christ alone (FAICA).

14. **The Conclusion**

There is so much more to the Christian way of life than a constant worry about losing your salvation. God Himself has secured it and we are guaranteed future glory by His Grace. Let us trust Him for a completed salvation and move on to **SERVE**, avoiding the discipline of disobedience, and seeking out the “gold, silver, and precious stones of reward.”

Eternal Salvation Scriptures

In these passages listed below, salvation is in the passive voice, revealing eternal security. It is the Lord, not us, who performs the action in salvation.

John 5:34

“But the witness which I receive is not from man, but I say these things that you may be saved (aorist passive imperative sothete).”

John 10:9

“I am the door; if anyone enters through Me, he shall be saved (future passive indicative sothesetai).”

Acts 2:21

“And it shall be, that everyone who calls on the name of the Lord shall be saved (future passive indicative sothesetai).”

Acts 15:11

“But we believe that we are saved (aorist passive infinitive sothenai) through the grace of the Lord Jesus.”

Romans 5:9

“Much more then, having now been justified by His blood, we shall be saved (future passive indicative sothesometha) from the wrath of God through Him.”

Romans 10:9

“...that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved (future passive indicative sothese).”

Romans 10:13

...for “Whoever will call upon the name of the Lord will be saved” (future passive indicative sothesetai).

1 Timothy 2:4

“...Who desires all men to be saved (aorist passive infinitive sothenai) and to come to the knowledge of the truth.”

We are saved by ***“the gospel according to the power of God, who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was granted us in Christ Jesus from all eternity (2 Timothy 1:8b-9).”***

John 12:47

“And if anyone hears My sayings, and does not keep them, I (the Lord Jesus Christ) do not judge him; for I did not come to judge the world but to save (aorist active subjunctive soso the world).”

Eternal Security Objections

1. Eternal Security gives a license to sin.

Those who feel this way want a “club” to hold over the heads of Believers. The real “club” is not loss of salvation, but loss of reward. If one continually lives in sin, he quite possibly never believed in Christ. **1 John 3:9**

Discipline for sinning (out of fellowship), and non-abiding Believers is often heavy and actually an assurance of salvation. This is often overlooked. **(Hebrews 12:5-11)** Scripture teaches that GRACE exists but does not give ANY license to sin. **Romans 6:1-2**

2. Eternal Security destroys motivation for Christian service.

The Christian Way of Life (our “abiding” in Christ) and salvation are two different phases of God’s Plan. Salvation is the door of entrance. The Christian Way of Life involves our walk as sons and daughters of the Lord.

The Believer is urged to serve, not to keep salvation, because it is a secure possession as a GIFT from God. **2 Corinthians 5:14**

Concern about losing salvation is actually a hindrance to serving the Lord because of constant concern about losing the GIFT which the Lord has given freely based upon His Grace and our acceptance by FAITH. **Ephesians 2:8-9**

3. Saul is used as an example of a Believer who lost his salvation.

Saul is first pictured as being saved (**1 Samuel 10:7, 9-10**).

This misfortune of Saul was not the loss of his salvation but severe discipline as a Believer for disobedience (**1 Samuel 28:18-19**)

Saul, as a Believer, died the sin unto death (**1 Samuel 31:3-4**; **1 John 5:16**).

4. Judas is presented as another example of one losing his salvation.

Judas was never saved (**John 6:70-71; 13:10-11**).

5. Passages seemingly contradicting the truth of Eternal Security.

- A. Matthew 24:13**
- B. John 15:2, 6**
- C. 1 Corinthians 6:9-10; Revelation 22:15**
- D. Hebrews 6:4-8**
- E. James 2:14-26**

Eternal Security - Salvation

Definition

The unbreakable relationship with the integrity of God. It remains unbreakable because of who and what God is, (not) who and what we are. Once a person is saved, he is eternally saved and cannot lose his salvation. One can never be lost or forfeited due to sin (no matter how gross the sin).

You can destroy your life – you can fail in the Christian Way of Life (CWL) miserably, and you can even live worse than an unbeliever, but, you still cannot lose your salvation.

Point of Doctrine: Fellowship can be lost due to sin whereas the Believer's eternal relationship can never be lost due to sin.

Why Do We Want To Make The Doctrine Of Eternal Security Clear?

1. Because it is a positive declaration intended to give confidence.
2. It gives confidence and freedom from doubt.

What about a “Christian” Who Doesn’t Live Like One?

Everyone knows somebody who calls himself or herself a Christian, but doesn’t act like one. Christians struggle with how to think about these people.

Options for Answers

No Option: They lost their salvation. Although some Christians might believe you can lose your salvation – the Bible rejects this belief system. The Bible is clear on the subject matter – eternal salvation is ***eternal*** and ***secure*** (***John 10:28-30; Romans 8:29-39***). For those who profess to be born-again Christians but fall short of the expected Christian way of lifestyle, other options explain their behavior more biblically from a grace perspective.

Option 1: They were never truly saved. Perhaps they never really understood the facts of the gospel message about the work of Christ on the cross on their behalf. Or perhaps they did not understand the response of faith required of them. They may have made some kind of “decision” or prayed a prayer, but it was either based on false information, peer pressure, or an emotional impulse instead of Biblical grounds. It is helpful to ask such people a “diagnostic” question such as, “If you should die, and God asked you ‘Why should I let you into My heaven?’ what would you say to Him?” Their answer will reveal what they are depending upon to get into heaven, or to have eternal life.

Option 2: They are really Christians who have yet to mature in their Christian walk. One would expect new Christians to experience a period of growth out of old habits and worldly tendencies and into a new lifestyle. The length of this growth period may vary, but it is expected that a discernible level of Christian maturity should develop. To such people we must provide Biblical teaching and Biblical motivations of grace, rewards, and usefulness in God’s purpose.

Option 3: They are really Christians who are struggling with sin. Some Christians because of their past habits, addictions, or their personality struggle with the enticements of specific sins and sometimes fail. They may have been Christians for a long time, may have seen some growth and change in other areas of their lives, however, there is a besetting sin that enslaved them before salvation, perhaps from youth. They find it difficult to break the powerful hold it has on an area of life.

This could be true of those who were addicted to alcohol, drugs, or sex for example. These Believers need help in understanding the power of God's Word and Spirit to help them deny the old desires of the flesh and live according to the new desires of the Spirit. They need the Spirit's help to develop new habits to replace the old.

Option 4: They are “backslidden” Christians (living in carnality).

These are true Believers who have chosen to live in a worldly way. Some might deny this possibility if the person remains in sin very long. Still, most admit that Christians can make sinful choices and live self-centered lives. Such Believers need to be told to confess their sin, appreciate the grace given them at salvation, and live so as to honor that grace. They need to be reminded that there are both temporal (God's discipline) and eternal consequences (loss of rewards) for those who stray.

Conclusion: In the end, only God, and perhaps the person in question, knows for sure whether those who call themselves Christians but don't act like it are truly saved. All we can really do is make sure they understand the gospel and the grace of God it represents, and exhort or instruct them in righteousness. If they are true Believers, they will have to give an account at the Judgment Seat of Christ (BEMA) for how they lived their lives. (**Romans 14:10-12; 2 Corinthians 5:10**).

Sin and the Free Gift - Salvation

Sin – things that we think, do, and say that are contrary to God's perfect standards. We all sin whether you are willing to admit it or not.

Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned. (Romans 5:12)

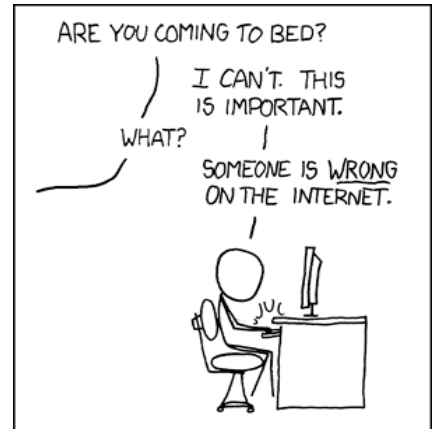
As it is written, “There is none righteous, not even one. (Romans 3:10)

For all have sinned and fall short of the glory of God. (Romans 3:23)

Eternal Security

Does It Really Matter What You Believe?

Some have said: "The doctrine of eternal security doesn't matter; for if a professing Believer is living in sin, either he was never saved (Calvinistic view) or he has lost his salvation (Arminian view). In both cases, he is on his way to hell. Therefore, it doesn't really matter what you believe about eternal security." But what about the carnal Corinthians (**1 Corinthians 3:1-4**), a worldly lot (**2 Peter 2:7-8**), the individual involved in ongoing incest (**1 Corinthians 5:1-5**), or King David who committed adultery and murder (**Psalms 51:12**)? While their sins carried serious consequences in their daily walk, were they not saved by God's grace and eternally secure? What about you, amidst your daily known and unknown sins, spiritual failures, etc.?



1. To deny eternal security takes the "good news" out of the Gospel.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. (Romans 1:16)

The Greek word translated "gospel" (**euangelion**) literally means "good news." The Gospel is good news from God to man regarding Jesus Christ and His substitutionary death on the cross and bodily resurrection from the grave (**1 Corinthians 15:3-4**). This is extremely good news because God is now offering "salvation" to undeserving, helpless sinners who trust in Christ alone because of the finished work of the Lord Jesus.

Eternal security means that one who has been genuinely saved by God's grace through faith alone in Jesus Christ alone shall never be in danger of God's condemnation or loss of their salvation, but are kept forever saved and secured by God's grace and power.

If you could lose or forfeit God's gift of salvation by your sin, backsliding, unfaithfulness, etc., the Gospel is something less than "good news." Instead of eternal security, you would be offered temporal insecurity through Christ. Does that sound like good news? Instead of the message of salvation bringing glad tidings, it would offer bad tidings.

And how then would the Gospel of grace really be different than the "hope-so" salvation offered to lost souls by religion? If you don't have ETERNAL life, you DON'T have eternal life. Does this sound like something optional?

2. To deny eternal security is to garble the Gospel of grace.

Eternal security is not merely a nice benefit and tack-on to the Gospel, but is a Biblical truth that strikes right at the heart of the Gospel's offer of salvation.

Galatians 2:21 (NASB77) "I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly."

If you can do something to lose your salvation, then you must do something to keep your salvation. If you must do something to keep your salvation, then salvation depends on your walk instead of solely on Christ's work on the cross. If that is the case, then you are working for your salvation while you claim that salvation is not by your works. Can you see the confusion and where all this leads? If Jesus Christ died for all of our



sins when He paid in full our sin debt on the cross, what sins are left to be removed by our good works or the sacraments of the church? None!

Those who believe they can lose, forfeit, or give back their salvation invariably contend that this can possibly happen due to a particular sin or pattern of sins in one's life. But why then did Jesus Christ die and what did it accomplish?

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. (Hebrews 1:3)

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God... (1 Peter 3:18a)

Unto him that loved us, and washed us from our sins in his own blood. (Revelation 1:5)

Though sin in the Believer's life can cause a loss of joy (**Psalms 51:12**), a loss of fellowship with God (**1 John 1**), a loss of testimony to others (**Philippians 2:14-16**), a loss of reward in heaven (**1 Corinthians 3:15**), and bring God's chastening to your life (**Hebrews 12:5-11**), it cannot result in the loss of eternal life. Eternal life by its very definition must go on for how long? Forever! And if you could lose your salvation by your sins, you must then face the fact that to remain saved, you are required to live a holy life in order to keep it. Does this sound like salvation by grace? Thus, it is your faith in Christ alone. Or is it your trust in Christ plus your holy walk, faithfulness, etc.? This is not the same Gospel of salvation presented in the Bible. Now does eternal security sound like something optional?

3. To deny eternal security annihilates the absolute assurance of eternal salvation.

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life and that ye may believe on the name of the Son of God. (1 John 5:13)

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. (John 5:24)

Those who embrace a garbled Gospel lack absolute assurance of going to heaven when they die, as their trust is not in Christ alone. Yet the Bible guarantees eternal life to every Believer based on the **cross work** of Christ and the promises of God.

It is the epitome of arrogance and self-righteousness to think that while others can lose their salvation that you never will! In other words, either you have faith in your on-going faithfulness, or you believe that your daily spiritual batting average will make the grade while others won't. Doesn't this remind you of Peter's self-confidence on the eve of our Lord's crucifixion?

And when they had sung an hymn, they went out into the Mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

***But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.
(Mark 14:26-31)***

To those of you who erroneously believe that while others can lose their salvation but that you never will due to your faithfulness, godly walk, etc. I say but one thing – that is arrogance!

4. To deny eternal security is to disregard the direct statements of Scripture.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. (John 6:37-40)

My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. (John 10:27-30)

The Scriptures are replete with a stockpile of clear verses that state without reservation that eternal life is the present and permanent possession of those who have relied on the Lord Jesus Christ as Savior. Now you may be thinking, "*Is someone who rejects the truth of eternal security not saved?*" Not necessarily. They could be a confused Believer who heard the Gospel at one time, put their trust in Christ alone, and then later became confused due to poor teaching, etc. However, if a person does not know they have been saved forever, how could anyone else know if they are saved? And if their faith has been in Jesus Christ plus (baptism, join a church, serve, etc.) and not in Jesus Christ period, they are still unsaved and working for their salvation. In either case, they need to hear a clear presentation of the Gospel of grace. Does eternal security sound optional or non-negotiable?

5. To deny eternal security means you will lack the right foundation for genuine spiritual growth.

As ye have therefore received Christ Jesus the Lord, so walk ye in him. (Colossians 2:6)

Now this fifth reason assumes that a person has been genuinely saved. **Colossians 2:6-7** states that every Believer should seek to live the Christian way of life in the very same manner in which they were saved: by grace alone through faith alone in Christ alone. Based then on their blessings and position in Christ, they are to walk by faith and not by sight (**2 Corinthians 5:7**). This results in spiritual fruitfulness (**John 15:1-7**) and Christ-honoring works (**Colossians 1:10**) to the glory of God. However, without a clear understanding of the eternal nature and security of salvation, Believers will never correctly understand their position in Christ, Christian carnality (Believers out of fellowship continually living in sin), the place of rewards, etc. This explains why the apostle Paul in his epistle and great doctrinal treatise to the Romans settles the issue of justification by faith (**Romans 3:21-4:25**) and eternal security (**Romans 5**) **BEFORE** he launches into the issue of sanctification and the Christian way of life (**Romans 6-8**). Does eternal security sound like something Paul thought was optional, or non-negotiable?

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. (Romans 5:8-10)

6. To deny eternal security means that the fear of hell, instead of the love of Christ, becomes the major motivator to live a fruitful Christian way of life.

For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. (2 Corinthians 5:14-15)

When one denies eternal security, good works in the Believer's life ceases to be the fruit of one's salvation (**Ephesians 2:10**) and walk of faith in Christ (**Titus 3:8**). Instead, good works become the means of maintaining salvation.

Instead of good works in the Believer's life being our "thank you" note to Jesus Christ for saving us, those who reject eternal security make good works the I.O.U. note that we must pay in order to maintain salvation and ultimately make it to heaven. While God wants every Believer to enjoy the assurance of eternal salvation at the very moment of faith in Christ, when this wonderful truth is not embraced, the Christian way of life becomes a form of spiritual probation to determine whether we were ever truly saved (Calvinistic view) or whether we will lose it or not (Arminian view). Thus, in either case, a failure to have a victorious Christian way of life will result in being ultimately condemned to the Lake of Fire.

Interestingly, in the above passage (**2 Corinthians 5**), these Corinthian Believers had the absolute assurance that they, along with Paul, would go to heaven.

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: we walk by faith, not by sight: We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.
(2 Corinthians 5:6-8)

Coupled with this absolute assurance of heaven was the stark reality that their post-salvation works would be evaluated at the Judgment Seat of Christ to determine whether they would receive a reward. **Remember, salvation is a free gift, not a reward.**

Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.
(2 Corinthians 5:9-10)

Though every Believer in Christ needs a healthy "fear of the Lord" (a reverential attitude that takes God seriously) in their daily walk, no born again child (*spiritually born again by acceptance of Christ's work on the cross*) of God should live with the unhealthy fear of hell. And while the danger of eternal damnation is a great reason to be saved and trust Christ as Savior, it is never set forth in Scripture as a motivator to live for Jesus Christ after you have been saved.

Even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved; And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. (Ephesians 2:5-6)

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. (1 Peter 1:3-5)

7. To deny eternal security means that you will never be certain that the Rapture (caught up) (see 1 Thessalonians 4:13-18 below) will involve you, thus, no blessed hope for you.

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. (Titus 2:13)

1 Thessalonians 4:13-18 (NASB77) ¹³ But we do not want you to be uninformed, brethren, about those who are asleep, that you may not grieve, as do the rest who have no hope. ¹⁴ For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. ¹⁵ For this we say to you by the word of the Lord, that we who are alive, and remain until the coming of the Lord, shall not precede those who have fallen asleep. ¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. ¹⁷ Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord. ¹⁸ Therefore comfort one another with these words.

This latter passage was written both to inform (***vs. 13***) and to comfort (***vs. 18***) those who had personally believed "***that Jesus died and rose again***" (***vs. 14***). Paul was assuring them that the "***dead in Christ***" as well as "***we which are alive and remain***" would not miss out on the Rapture of the church. Instead they were assured that every Believer in Christ "***shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord.***" Is there any sense of uncertainty or insecurity for any Believer in this passage? Not at all! Why?

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him. (1 Thessalonians 5:9-10)

Does it really matter what you believe about eternal security? Does the doctrine of eternal security still sound optional to you or is it non-negotiable? Is this biblical truth merely a tack-on to the Gospel or is it part and parcel with the message of salvation?

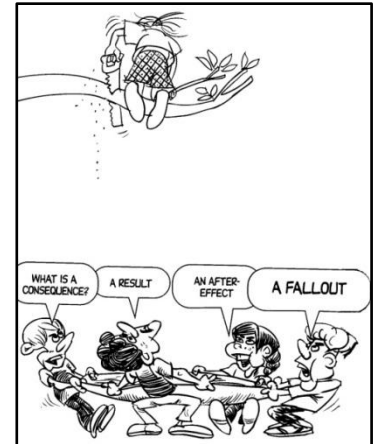
If the Bible clearly declares it, why don't you? Eternal Security is a major, non-negotiable part of the "good news" of the Gospel of Jesus Christ!

Sin Has Consequences!

For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. (Romans 6:23)

"For as in Adam all die." (1 Corinthians 15:22a)

And inasmuch as it is appointed for men to die once and after this comes judgment. (Hebrews 9:27)



Five Basic Foundational Truths about Salvation

1. **Depravity.** There is *nothing* in fallen man in which God can take pleasure in or that He can accept in any way. Man is the object of divine *grace*; he can never earn God's favor. ***Ephesians 2:8-9, "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not as a result of works, that no one should boast."***
2. **Grace.** Grace is the ministry of the Holy Spirit in making the faith of the spiritually dead person effective for eternal salvation. Grace emphasizes the total helplessness of the unbeliever. No matter what a spiritually dead person can do, he can never attain salvation. Salvation is accomplished by faith alone in Christ alone, which is the work of God the Holy Spirit. ***(2 Corinthians 6:1-2)***
3. **Unlimited Atonement.** The unlimited atonement is the sacrifice of Jesus Christ for the entire human race. This sacrifice was ***His spiritual death – not His physical death.*** The sacrifice was made for every sin of the entire human race.

Unlimited atonement results from the sacrifice of Christ being judged for the sins of the entire world, satisfying the righteousness and justice (propitiation) of God the Father.

4. Election and Predestination. Those who are saved have been chosen by God for great blessing and privilege from before the foundation of the world. Election is the expression of the sovereign will of God in eternity past before the universe existed. In the Word of God, it is applied to Believers only, as in ***Ephesians 1:4, "For He chose us in Him before the creation of the world to be holy and blameless in His sight."***

5. Eternal Security. It is those chosen because of their faith alone in Christ alone through personal volition (personal choice - not being picked or elected through any manipulation by God) and saved by grace and preserved until "the Day of the Lord Jesus Christ."

Sin does not change our relationship with God, but rather adversely affects our fellowship with God in time. Fellowship can be broken through unconfessed sin.

John 3:16-17 "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world should be saved through Him."

"Everlasting life" in the King James Version is not the best translation. Even unbelievers have everlasting life, which simply means having a soul that will exist forever. Unbelievers will have a resurrection, called "the resurrection of judgment" in ***John 5:29***, when they will stand before God at the Great White Throne Judgment, ***Revelation 20:11-15***. The New American Standard correctly translates ***John 3:16, "Whoever believes in Him should not perish, but have eternal life."*** Eternal life belongs to Believers only.

The unbeliever will live forever after he has been judged on the basis of his works. He will always have soul life (everlasting life), and this is the only life he will have when he stands at the last judgment. He is judged on the basis of his works, and human works can never satisfy God. He is cast into the Lake of Fire forever with *everlasting* life but no *eternal* life.

"Eternal life" has no beginning and no end. It is the very life of God. It means living with God forever and ever.

“Everlasting life” means eternity in the Lake of Fire where the conscience never dies. In everlasting life, after death, unbelievers will experience and feel the pain of spiritual death and everything associated with it forever and ever. They will be in pain for all eternity because they rejected the Lord Jesus Christ as their Savior.

The unbeliever will go to a place that the Bible describes with such phrases as...

- Torment, **Luke 16:23**
- A place where desire is never met, **Luke 16:24-31**
- Unspeakable misery in “eternal fire”, **Matthew 25:41**
- A place where the “worm” (conscience) never dies, and the fire is never quenched, **Mark 9:44**
- “The lake” (which many believe to be a liquid form of lava) that burns with fire and brimstone,” **Revelation 21:8**
- “A bottomless pit”, **Revelation 9:1-2**
- Outer darkness, **Matthew 8:12**
- Fire unquenchable, **Luke 3:17**
- A “furnace of fire”, **Matthew 13:42**
- As “blackness of darkness”, **Jude 1:13**
- Everlasting torment, **Revelation 14:11**

Galatians 5:1 - It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.

Legalism is simply man’s futile attempt to gain salvation or continue in God’s plan through some system of do’s and don’ts; it is performing human good for the purpose of gaining God’s approbation (praise/approval). There are two major doctrinal principles that legalists cannot stand:

- Eternal Security (once saved always saved)
- Rebound (being forgiven by simply confessing one’s sins in prayer)

The fact that all anyone has to do is to believe on the Lord Jesus Christ and they will receive eternal life just ruffles their legalistic feathers and sends them out on the warpath! Also, the fact that once you name and cite your sins, not with tears in your eyes, or promising God to do better, but by simply acknowledging them, you are immediately restored to fellowship with God - gets the legalists very upset!

Both subjects, eternal security and rebound (“**homologeo**,” translated “confess” in **1 John 1:9**), depend on your understanding of salvation by grace and what God has accomplished for you. God has provided unbelievable grace! And part of the extra-ordinary manifestation of His grace is understanding the indwelling of the Trinity and the Doctrine of Eternal Security.

This is not to say that we can “turn our freedom into an opportunity for the flesh”, **Galatians 5:13**. The Believer will still go to heaven even if he rejects the plan of God, but he will face consequences such as...

- **The law of volitional responsibility: Galatians 6:7-8.** Reaping what we sow. Bad decisions bring bad results.
- **Divine Discipline: Hebrews 12:6-7.** God, as a loving Father, will discipline His children for their disobedience, *never to make them pay for their sins*, but to guide them back to the right path. Divine discipline culminates in the *sin unto death*. The “sin leading to death” of **1 John 5:16** in which God takes the Believer home early after years, even decades of rejection of His plan through a death filled with misery and regret.
- **Loss of escrow blessings in time: 2 Timothy 2:12.** Great blessing is waiting for every Believer, but only inside the predesigned plan of God.
- **Loss of eternal rewards: 1 Corinthians 3:15.** Special privileges and decorations have been provided for all Believers in eternity, but those who reject God’s plan in time also reject these special blessings.
- **Shame at the Judgment Seat of Christ: 1 John 2:28.** Although all Believers will have fantastic, perfect happiness for all eternity, losers (Believers out of fellowship continually living in sin) will experience a temporary shame when their deeds are evaluated.

Some people think that they are greater than God and actually think they can commit a sin greater than the power of God to keep them eternally.

But the freedom we have should not cause you to go out and do as you please. ***Titus 2:11-12 (NASB77) For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age,***

Realizing you are eternally secure motivates you to want to know this wonderful God who has provided such a wonderful gift.

John 3:14-18 “And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whoever believes may in Him have eternal life. For God loved the world so much that He gave His Son, the uniquely born one, that whosoever believes in Him shall never perish but have eternal life. For God did not send the Son into the world to judge the world, but that the world should be saved through Him. He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.”

Notice the phrase “shall never perish”, “***mee apoleetai***”, in verse 16. It does not say, “*Shall never perish as long as...*” The Greek says dogmatically (indicative mood), “shall never perish,” a direct reference to eternal security. “Whosoever believes in Him shall never perish.” Let us focus on the word “***pisteuoon***”, translated “believes...”

- It is “***believe***” only.
- It is **not** “believe and commit.”
- It is **not** “believe and make Christ Lord of all.”
- It is **not** “invite Christ into your heart or your life.”
- It is **not** “believe and be baptized.”
- It is simply “***whoever believes in Him.***”

Do you understand that? Is that clear to you? Do you realize that God is far greater than you ever imagined? Do you truly believe that “***Whoever believes in Him shall never perish but have eternal life?***”

There are no spiritual dropouts when it comes to God’s purpose of glorifying every child of God.

For any to be lost who were once justified by grace alone through faith alone in Christ alone demands a failure in God’s plan and purpose of glorifying the Believer. God forbid! What God starts, He finishes.

Romans 8:31-34

What then shall we say to these things? If God is for us, who is against us? He who did not spare His own Son, but delivered Him up for all, how will He not also with Him freely give us all things? Who will bring a charge against God's elect? God is the one who justifies; who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

1. If God is for you (**and He is**)
2. If Christ died for all your sins (**and He did**)
3. If God raised Christ from the dead as proof of His acceptance of Christ's substitutionary sacrifice on your behalf (**and He did**)
4. If God is declaring you righteous in Christ regardless of your failures (**and He is**)
5. If no one can properly bring an accusation in the future or rightly condemn you in the meantime because of Christ's advocacy and intercession (**and they cannot**)

HOW COULD YOU EVER LOSE YOUR SALVATION? Impossible!!

Who Shall Separate Us From The Love Of Christ?

Romans 8:35a

Is not this the very question we are seeking to answer? Does this question directly relate to the issue of eternal security and guaranteed future glory for the Believer in Christ?

Can a Believer under certain circumstances ever lose this salvation and be separated from God's love so as to face His righteous wrath instead of guaranteed future glory?

Verse 35 underscores potential difficult circumstances that Christians face as the question: ***"who shall separate us from the love of Christ?"*** is expanded. ***"Shall..."***

- ***"tribulation"*** – difficulties and trials that create great stress in your life.

- “*distress*” - great anguish because life is seriously squeezing you due to financial stress, relationship problems, etc.
- “*persecution*” – to feel pursued like a wild beast in a hunt due to your faithfulness and testimony for Jesus Christ.
- “*famine*” – to be destitute of food and in great hunger.
- “*nakedness*” – to be without sufficient clothing.
- “*peril*” – to experience danger which is risky and hazardous.
- “*sword*” – to lack external peace due to violence.

Romans 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

These are troubles that every Believer can expect while living under the curse in the devil’s world. ***Genesis 3***

Our Lord taught, “***In the world you shall have tribulation: but be of good cheer; I have overcome the world.***” ***John 16:33b***

Is the fact that you are experiencing any or all of these mentioned circumstances proof that God has forgotten you and ceased loving you?

Are these conditions in your life evidence that you are not saved and secure in God’s hand?

If you base the assurance of God’s love and your eternal salvation upon your circumstances or walk, you may begin to doubt and wonder. Yet, if the security of your eternal salvation is based on Christ’s work on the cross for you; and if the assurance of your eternal redemption is based on the promises of God to you, then you can declare with the apostle Paul, who knew firsthand of these difficulties...

- ***“Nay, in all these things we are more than conquerors through him that loved us. (Romans 8:37)***

- ***Romans 8:35 (NASB77) Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*** The definite and scriptural answer to the question is an emphatic “**NO!**”
- Every Believer is a special object of God’s agape love and a super-conqueror through Christ.
- There is no tribulation too serious, no distress too great, no persecution too intense, no famine too severe, no nakedness too revealing, no peril too frightening, no sword too sharp, to ever separate any Believer including you and me, from the love of Christ.
- Now does this mean that Believers have never failed the Lord under these circumstances? No, for the Scriptures are clear. Even great and godly Believers failed the Lord miserably at times. However, though you and I may fail the Lord after we have been saved by His amazing grace, yet God’s love never fails us!
- This is why Paul concludes this triumphant passage with this dogmatic affirmation.

Romans 8:38-39

For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

In expanding on the question of verse 35, the apostle of grace now examines five categories or situations that are not able to separate the Believer in Christ from God’s perpetual love.

#1 Existence - “*neither death, nor life...*”

Does God qualify the kind of death? No. Whether it is an automobile accident, maximum divine discipline via the sin unto death, or even suicide; can “death” ever separate the child of God from the love of his Heavenly Father? No! Nor can any failure, trial, sin, or difficulty in “life.” By the way, do you know of anything in between “death” and “life?”

So, if neither death nor life can separate the Believer from the perpetual love of God, how could one ever lose his or her salvation?

#2 Angelic Created Beings... - “nor angels, nor principalities, nor powers,”

These three terms are used in Scripture to refer to ranks of angelic beings, whether good or bad (**Ephesians 6:12; Colossians 1:16, 2:15**).

This then would also include Satan who is a fallen angel. If angels generally, and ruling angels specifically, including Satan, **cannot separate** the Believer in Christ from the love of God, how could one ever lose his or her salvation?

#3 Time - “nor things present, nor things to come...”

Nothing in the now (your sin, your unbelief, your carnality, etc.) nor anything in the future (including the future judgment of God) can create a barrier between the Believer and God’s agape love. Since your past has not separated you from God’s love, and because your present and future cannot separate you from the love of God, how could you ever lose your salvation?

#4 Location - “nor height, nor depth...”

These are extremes of space. Wherever Believers could travel in the universe, they would never arrive at a place where they can escape God’s love. However, this is not true of the unsaved, as they will be separated from the blessings and love of God in eternal hell due to their rejection of Jesus Christ (**John 3:18, 3:36, 5:24, 8:24**).

Since “death” in the Bible involves *separation*, eternal separation from God is called “the second death” (**Romans 20:14**). So, how could one who has been born again into God’s family, who possesses “eternal life” and who **cannot** be separated from God’s perpetual love ever lose his or her salvation?

Paul has enumerated the spheres and extremes of existence, angelic beings, time and location. Can you think of anything not included in this list? It includes everything in heaven and in hell, now and in the future. And among them all, not a thing can be found which can separate one who has been saved by God’s grace from the love of God.

Now Paul is ready to answer the objection of the doubter or denier of eternal security who retorts, “But while all of this is true, yet can’t I personally separate myself from God’s love and His eternal salvation by my conduct, will, choice or sin?” Anticipating your objection Paul adds verse 39.

#5 “*nor any other creature (created being)...*”

Now this includes everybody.

To nail the coffin of human objection closed, Paul adds: “*nor any other creature*”. Every human being falls into the category of a created being, including you and me. You (Believer) cannot separate yourself from the love of God and neither can I.

And though Believers in Christ can spurn the fellowship of God, grieve the Holy Spirit through sin, and lose their joy now and their rewards in heaven later, the Scriptures dogmatically assert... “*nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*”

Romans 8 begins with the liberating truth of “*no condemnation*” in Christ (8:1) and ends with the triumphant refrain of “*no separation*” in Christ Jesus our Lord. And between these wonderful bookends of God’s grace is the wonderful promise that “*all things work together for good.*” It does not get much better than that!

Perhaps you noticed that I purposefully omitted any comment on the first phrase of verse 38, “*For I am persuaded...*”

The Greek word translated “*persuaded*” means “*to arrive at a conclusion or to be convinced of something, not based on one’s feelings or emotions, but by the influence of reason or moral considerations.*”

The issue of eternal security does not rest on what you feel, what you heard someone say, or what a particular church affirms. Paul was persuaded and convinced that these truths were true because of what God’s Word taught. “*Persuaded*” is a *perfect tense* (literally...I stand completely convinced from the past to this day) *passive voice* (Paul did not convince himself of this; God convinced him based on the Word of God and the work of Christ) an *indicative mood verb* (this is a fact of reality whether someone believes it or not). There is no question in Paul’s mind where he stands on the issue of God’s perpetual love and his eternal security.

Do you have a “hope-so” salvation or a “know-so” salvation? The divine verdict is out and the verdict is clear. No one or nothing at any time or place, whether angelic or human, can ever separate the born again child of God from God’s perpetual love. **Now that is eternal security!!**

Finished Work of Christ Rationale

We also have eternal security because of the finished work of Christ on the cross, which did the following:

1. Defeated Satan at the Cross
2. Fulfilled the Mosaic Law
3. Provided the means of salvation for mankind

The finished work of Christ refers to the doctrine of:

1. Redemption – ***Ephesians 1:7; 1 Peter 1:18***
2. Unlimited Atonement – ***2 Corinthians 5:14-15; 1 Timothy 4:10***
3. Expiation – ***Colossians 2:14***
4. Regeneration – ***John 3:1-8***
5. Imputation – ***1 Corinthians 1:30; 2 Corinthians 5:21***
6. Justification – ***Romans 4:1-5; Galatians 2:16***
7. Propitiation – ***Romans 3:22-26; 1 John 2:2***
8. Position in Christ – ***1 Corinthians 15:22b; 2 Corinthians 5:17***
9. Strategic Victory over Satan – ***Colossians 2:15; Hebrews 2:14; 1 John 3:8***
10. Reconciliation - ***2 Corinthians 5:18; Ephesians. 2:14-16; Colossians 1:20-21***

The work of our Lord is finished because there is nothing that can be added to it (**John 19:30**). We have eternal security because of Christ’s perfect work on the cross.

If we could lose our salvation because of any sin after salvation, then Christ’s work on the cross was not perfect and He in effect, did not die for every sin on the cross, which is blasphemous.

John 19:30 - “Therefore, when Jesus had received the sour wine, He said, “It is finished.” And He bowed His head and gave up His spirit.”

“It is finished” is the 3rd person singular perfect passive indicative form of the verb *teleo* which is *tetelestai*. The verb *teleo* means “to bring to an activity to a successful conclusion, to complete, finish, conclude, accomplish.” The verb *teleo* in ***John 19:30*** means that Christ’s work of salvation that the Father sent Him into the world to perform on behalf of fallen mankind has been accomplished.

Christ accomplished the work the Father sent Him into the world to perform, which was to defeat and destroy Satan’s works, provide salvation for all mankind, and to fulfill the righteous demands of the Mosaic Law.

The *perfect tense* is significant here in ***John 19:30*** because it brings out the eternal security of the Believer. The perfect may be used to emphasize the results of present state produced by a past action. This is called an *intensive perfect*. An *intensive perfect* emphasizes the existing results of a past action. It is the tense of the finished product. When special attention is directed to the results of the action, stress upon the existing fact is intensified.

The *intensive perfect* is the emphatic method in the Greek of presenting a fact or condition. It is a strong way of saying a thing is. The *intensive perfect* emphasizes the resultant state or condition as a result of what Christ accomplished at the Cross of Calvary by means of His voluntary substitutionary spiritual death.

The *intensive perfect* of *teleo* in ***John 19:30*** means that the work of Christ on the Cross is accomplished-finished with results that continue into the present and on into eternity. Christ’s voluntary substitutionary spiritual death on the cross defeated Satan, fulfilled the righteous demands of the Mosaic Law and provided salvation for all mankind.

Therefore, there is no sin that we could commit after salvation that could cause us to lose our salvation since the *intensive perfect tense* of the verb *teleo* in ***John 19:30*** says that these sins have been completely paid for in the past at the cross and the results of this payment continue into the present and on into eternity. So we could say that: ***“It has been finished with the results that goes on forever into eternity.”***

“A Fortiori” Rationale

Another approach to eternal security is that of the *fortiori* rationale or logical rationale. Webster’s Ninth New Collegiate Dictionary defines a *fortiori*: With greater reason or more convincing force used in drawing a conclusion that is inferred to be even more certain than another.

The *a fortiori* principle is indicated in the Greek New Testament by the phrase *pollo mallon*, “much more.” *Pollo* is a dative neuter singular adjective form *polus*, “much”. It is used here with the comparative adverb *mallon* as dative of degree of difference. *Mallon* means “more, to a greater degree,” and denotes an increase, greater quantity, a larger measure, a higher degree. *Mallon* strengthens the word with which it occurs. Together these two words form the *a fortiori* principle. *A fortiori* is a Latin phrase meaning “with stronger reason.” It is an idiom of greater degree.

A fortiori has two parts: 1) The greater. 2) The lesser. What requires a greater degree of effort is used as the basis for showing what requires less effort. It is a conclusion compared with some other conclusion or recognized fact, as inferred to be even more certain or inescapable than the two conclusions it combines. *A fortiori* uses an inferential conclusion as being more conclusive than another reasoned conclusion.

A fortiori is a system of argumentation or debate, which takes an accepted fact and by a comparison produces an inescapable fact and confident conclusion. It is an argument that says if God can do the greater then He can do the lesser.

The greater: God saved you and made you a son of God.

The lesser: Now that you are a son, He will keep you saved.

Christ died while we were sinners...unbelievers, how much more will be saved from the wrath of God, which is to come after we have been saved (**Romans 5:6-11; 15-21**).

Logically, God did the most for us when we were His enemies and will do much more for us now that we are His sons. *A fortiori* states that if God can do something that is extremely difficult, it only makes sense that He can do something much easier like keep us saved.

Eternal Security Approaches

1. Positional Approach:

Every Believer is in union with Christ. **2 Corinthians 5:17, Romans 8:1, Ephesians 1:3-6, Jude 1. Romans 8:38-39, Colossians 2:6-12.**

2. Logical Approach:

God did the “most” for us when we were His enemies and will do “much more” for us as His sons. **Romans 5:9, 10, 15, 17, 20 with 8:32. Romans 8:38-39**

3. The Hand Approach:

The Believer is held by God’s hand and He will never let go. **John 10:28, Psalm 37:23-24.**

4. Experiential (Denial of Christ) Approach:

2 Timothy 2:12-13. Though a Believer may say he no longer believes, God remains faithful because He is immutable. The Lord Jesus Christ and the Holy Spirit indwell you and He cannot deny Himself.

A. **2 Timothy 2:12** speaks of rewards: “Deny us” (Believers) rewards. When a Believer denies Christ, he is out of fellowship and therefore not producing fruit.

B. **2 Timothy 2:13**, “believe not”: (stops believing). A Believer denouncing Jesus Christ, yet He keeps on abiding faithful—He cannot deny the unconditional quality of salvation.

5. Family Approach:

We are born into God’s family and cannot be unborn. **Galatians 3:26 and John 1:12** (Prodigal Son—**Luke 15:11**)

6. Inheritance Approach:

1 Peter 1:4-5, based on Omnipotence. Heirs of God. **Romans 8:17.**

7. Body Approach:

Christ, the head of the body can never say to any member of the body (a Believer) that He does not need him. **1 Corinthians 12:12-13, 21.**

8. Sovereignty of God: 2 Peter 3:9 with Jude 24

9. Greek Tense Approach: Acts 16:31 & Ephesians 2:8-9

- A. Aorist tense: Once for all.
- B. Perfect tense: Saved in the past with the result that you keep on being saved forever.

10. Sealing Ministry of the Holy Spirit Approach:

Guarantee for protection and safe delivery at destination (heaven).
2 Corinthians 1:22, Ephesians 1:13; 4:30, 2 Timothy 2:19

11. Title Deed Approach:

Jude 24, 25; 1 Peter 1:5 - God will keep any promise made.

12. God's Essence Approach:

God never goes back on His character. **Romans 8:35, (love)**
Romans 8:38-39; Romans 14:4.

13. Marriage Approach: Revelation 19:1-10 (Eternal Relationship)
RM-RW (Right man – right woman)

Acts 16:31

And they said, “Believe¹ in the Lord Jesus², and you shall be saved³, you and your household.”

- 1. Believe - Verb, aorist, active, imperative form of the root verb Pisteuo. Referring to a system of perception at the point of time that you believed God saved you. This is very different from a *present tense*; you do not need to keep on believing to maintain your salvation.
- 2. Lord Jesus – plus nothing

3. Shall be saved - In the *passive voice*, you receive the action of the verb. The *indicative mood* reveals a dogmatic statement that cannot be changed. It is the *future passive indicative form* of sozo - referring to external salvation. The *future tense* is what is known as a *logical future*, which, when you believe, it automatically follows that you will be saved.

AORIST TENSE: Instantaneous (point of time)

ACTIVE VOICE: You must do the believing

IMPERATIVE: A command (a single act, a single moment)

Ephesians 2:8

For by grace¹ you have been saved² through faith³; and that not of yourselves, it is the gift⁴ of God.

1. Grace - **FAICA – Faith Alone in Christ Alone**
2. Have been saved – Sozo (Save) *Transition verb* makes an incomplete affirmation and requires a direct object to complete its meaning. The *intransitive verb* (saved) makes a complete affirmation of eternal security and does not require an object to complete its meaning.

Have been saved is in the *periphrastic perfect tense* which is composed of two Greek verbs. The *perfect passive participle* form of sozo – saved and the *present active indicative* form of emi – “have been”.

Saved in the past with the result that you stand saved forever. This is one of the most powerful and forceful of all expressions in any language. It indicates that the writer cannot get all of the details with one verbal form, therefore, he uses two which means: **“NO LOOPHOLES”**

3. Faith - Faith is a non-meritorious system of perception and is the absence of human merit.
4. Gift - The word gift refers to something voluntarily transferred by one person to another without any compensation or obligation. It excludes everything we try to do for God.

Ephesians 2:9

not as a result of works, that no one should boast.

1. Not - Participle **ouk** is the strongest negative in the Greek language.

John 15:1

“I am¹ the true vine², and My Father is the vinedresser³,

1. Seven (7) “I Am’s”

“I Am”	Scripture
Bread of Life	John 6:35, 48
Light of the World	John 8:12; 9:5
Door	John 10:7, 9
Good Shepherd	John 10:11, 14
Resurrection & The Life	John 11:25
Way, Truth & Life	John 14:6
True Vine	John 15:1

2. Grapevine – (uses the grapevine to teach them a great truth) He (Jesus) is the source of our nourishment. The grapevine is to produce fruit. Remember: The shoot which comes out of the vine is equivalent to salvation - only a mature plant produces fruit. A lot of growing occurs before fruit is produced. Fruit comes in maturity (growth) (growth precedes maturity) the quality of the fruit is dependent upon the nourishment of the plant (enough fertilizer, water, etc.). **This is why it’s wrong to be a fruit inspector!**
3. Vinedresser - The Father is the Vinedresser (He has designed a plan and purpose for our life)

John 15:2

Every branch in Me¹ that does not bear fruit², He takes³ away; and every branch that bears fruit⁴, He prunes it⁵, that it may bear more fruit⁶.

1. In Me - Not relationship as Paul uses the term “In Christ” but not in “fellowship”. Every believer in fellowship.
2. Producing Fruit - 3 Types in these verses



- #1 Non-fruit bearing branch. (a young believer, abiding in Christ who has not yet matured enough to produce fruit)
 - #2 Keeps on not bearing fruit. (out of fellowship)
 - #3 A Believer producing spiritual fruit. Gal. 5:16-21
3. Takes - Or “lifts up”. Two Pruning’s - cut off the suckers, lift up and support the other branches. (An immature Believer who has not grown enough to prune). God is encouraging them so that down the road they will be able to produce fruit.
 4. Bears Fruit – (Fruit of the Holy Spirit – a mature believer)
 5. Prunes it - Cleaning Up (cutting back) still on-going cleansing. Such as 1 John 1:9 - You have different levels of fruit bearing.
 6. Bears more fruit - Fruit of the Spirit Galatians 5:22-23

John 15:3

“You are already clean because of the word which I have spoken to you.

1. I have spoken – communicated

John 15:4

“Abide in¹ Me, and I in you. As the branch cannot bear fruit of itself², unless it abides in the vine, so neither can you, unless you abide in Me³.

1. Abide - In Fellowship “on-going abiding”
2. Fruit of itself - The Christian way of life is not about being good or moral or immoral but walking by the Spirit (Christian Way of Life).
3. Unless you abide in Me – Spirituality (filled with the Holy Spirit). If not filled with the Holy Spirit then there is no production (fruit bearing).

John 15:5

“I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing.

1. Abides in Me – in fellowship. To bear fruit you have to abide in Him. If you don't abide you don't produce fruit.

John 15:6

“If¹ anyone does not abide in Me², he is thrown away as a branch, and dries up³; and they gather them, and cast them into the fire⁴, and they are burned.

1. If, 3rd Class – maybe or maybe not
2. Does not abide in Me – non-abiding
3. Is thrown away as a branch and dries up – (Pruning – Discipline) is Divine Discipline. They cut off the old branches, those that did not bear fruit (trim up the plant) preparing it for the winter.
4. Cast them into the fire - They burn up what they had pruned. (to suffer loss at the Bema Seat of Christ)

John 15:7

“If¹ you abide in Me², and My words abide in you, ask³ whatever you wish, and it shall be done for you⁴.

1. If – 3rd Class – maybe, maybe not.
2. Abide in Me – Filled with the Holy Spirit – (Me) fellowship.
3. My words abide in you – useable Doctrine (understood doctrine). (ask) you are benefitted.
4. Greek “**Ginoma**” means: Shall be done for you - It impacts your prayer life.

Future: from the prayer

Middle: you are benefitted

Indicative: Reality of prayer answered

John 15:8

“By this is My Father glorified, that you bear much fruit, and so prove to be My disciples [responders].

Thus there are two kinds of main branches; the shoot which comes out of the hard timber and promises wood for the next year. It is called a leafy shoot or else when it is above the scar (caused by tying the branch to the trellis) a fruit-bearing shoot, whereas the other kind of shoot that springs from a year-old branch is always a fruit-bearer. Left underneath the cross bar, a shoot called the keeper. This is a young branch, not longer than three buds, which will provide wood next year if the vine's luxurious growth has used itself up and there is another shoot next to it, the size of a wart, called the pilferer (in case the keeper shoot should fail).

The first branch represents the young Believers. Remember, the analogy is from a plant. Young seedlings and plants do not produce fruit, only maturing plants produce fruit. As stem growth and leaf development precedes fruit production in a plant, so spiritual growth and advancement in "the grace and knowledge of our Lord Jesus Christ" must precede fruit production. So God the Father, the vinedresser, encourages and nourishes the young, weak, "seedling" believer. As the Believer enters his "second season" the Father begins to "prune" the believer through tests of adversity to provide opportunity to apply doctrine he has learned. The result is three levels of maturity: fruit, more fruit and much fruit.

The Believer will be disciplined if he fails to stay in fellowship (not abiding). Eventually he will suffer temporal judgment.

1 Corinthians 1:2

To the church of God which is at Corinth, to those who have been sanctified¹ in Christ Jesus, saints by calling, with all who in every place call upon the name of our Lord Jesus Christ, their Lord and ours:

1. Who have been sanctified - It is the perfect *passive participle* form of the verb hagiazō. The verb hagiazō means "to make holy" to sanctify, to consecrate, to set apart. The New Testament uses the verb hagiazō to signify an act whereby people or things are set apart for the exclusive use of God and His special possession!

When used of persons, hagiazō means "to consecrate, dedicate to sanctify". The church age Believer is consecrated, dedicated, sanctified and set apart for the exclusive use of God.

The baptism of the Holy Spirit is the act of God, which makes the church age Believer set apart for God. This again is an *intensive perfect* emphasizing the present result of a past action.

The Believer's faith in Christ at the moment of hearing the Gospel has produced the present result of being forever set apart for the exclusive purpose of God

Romans 5:2

Through whom also we have obtained our introduction by faith into this grace which we stand; and we exult in the hope of the glory of God.

1. Stand - Is the perfect active indicative form of the verb histem; this is an intensive perfect used to emphasize the results or present state produced by a past action.

It expresses the fact that the believer is eternally secure as a result of his decision in the past to make the non-meritorious decision to believe in the Lord Jesus Christ for salvation.

The intensive perfect denotes that the Believer's past act of believing in Christ for salvation has eternal results or---goes on forever (eternal security).

John 4:13-14

Jesus answered and said to her, "Everyone who drinks¹ of this water shall thirst again; but whoever drinks² of the water that I shall give him shall never thirst³; but the water that I shall give him shall become in him a well of water springing up to eternal life.⁴"

Here Jesus Christ is conversing with an immoral Samaritan woman at the well in Sychar about the only water that would quench the real need of her soul.

Our Lord's offer of eternal salvation to her reveals a striking contrast.

1. Drinks - Pinon – (Pee no) is a participle in present tense. It conveys the idea of continuation of action. In other words you must keep coming back to the well to fetch physical water – a continuous need to drink. It is a picture of a person who seeks happiness and security in the world
2. Whoever drinks - "Pie" Aorist tense – speaks of accomplishments of the action as contrasted with not doing it again at all.

3. Shall never thirst – Eternal Life into the age or FOREVER.
4. Water springing up to eternal life - He is talking about an inexhaustible supply of water – once you drink of it you will not have to drink again! Let me highlight these two striking contrasts.

First of all, instead of eternal life requiring ongoing actions (*“drinketh”* present tense), it necessitates a simple act of faith in Christ (*“drinketh”* - aorist tense).

Secondly, instead of thirsting “again”, the Believer in Christ *“shall never thirst”* for eternal life.

The Greek particles *“ou”* and *“me”* are here combined to emphasize a very strong negation. They are emphasizing that under no circumstances and under no conditions will the Believer in Christ ever thirst again.

John 5:24

“Truly, truly¹ I say to you, he who hears My word, and believes Him who sent Me, has² eternal life³, and does not come into judgment, but⁴ has passed⁵ out of death into life”.

When it comes to the perfect tense in many New Testament passages, the Greek NT teaches, without a doubt, Eternal Security.

The perfect tense refers to an action or an event which was completed in the past [and] has results existing in the future. The perfect tense is used for indicating not the past action as such BUT the present state of affairs resulting from the past action.

1. Truly, truly – We are being forewarned that what our Lord is about to say will be attacked by the Kingdom of darkness.
2. Has – Verb *echei* – echo. Is in the present active indicative form, which reveals that this is dogmatically and habitually true for anyone who has believed on the Lord Jesus Christ.
3. Eternal Life – He does not say you may hope to have it, providing that you continue to be faithful or make Him Lord of your life. Every Believer already has eternal life.
4. But – Conjunction *“ala”* – “because” or on the other hand. A subordinating conjunction designates the reason why the action of

the main verb (does not come into judgment) is true and it does so by setting a contrast. The reason why we can never again be judged, and lose our salvation is now given with the perfect active indicative form of metabaino.

5. Has passed – Is the perfect tense of the verb metabaino – to pass over from the state of spiritual death to the state of possessing eternal life. Passover from one place to another to be removed, totally depart. We simply do not have the ability in our human power to pass from death to life and then from life to death (losing and regaining our salvation). This is called gnomic perfect used to speak of a generic or proverbial occurrence. It expressed a general timeless fact. The perfect tense of the verb metabaino denotes that if any individual who believes in Jesus Christ for salvation will, as a general timeless dogmatic statement of fact, have passed out of the state of spiritual death and into eternal life.

Hebrews 6:7

Land¹ that drinks in the rain² often falling on it and that produces a crop³ useful to those for whom⁴ it is farmed⁵ receives the blessing of God⁶.

This verse presents an analogy in nature. It is an illustration of judgment which refers both to the Bema and Temporal judgment not the Great White Throne.

1. Land – “For the Earth” What went before (talking about Believers). The earth is the Believer. It is out of the earth that fruit is produced (people receiving the rain).
2. Rain – For things to grow you have to have rain (this is the provision of God)
 - a. Holy Spirit
 - b. Word
3. Produces a crop – Vegetation is Divine Good (producing fruit, abiding).
4. For whom - God the Father is working the soil to produce the fruit. You become useful to God when you are growing toward maturity.

Application: Don't just give people a job to get them involved.

There are some, not many, who want to study and not get involved. It is God who provides the means (difference between the two soils) and is NOT capability, potential, I.Q., or family status. The difference is volition (willing to do what God says).

5. It is farmed – Work of the Land – Christian Way of Life
6. Blessing of God – Spiritual Enlightenment – Divine Blessings

Hebrews 6:8

But¹ land that produces thorns and thistles² is worthless³ and is in danger of being cursed⁴. In the end if till be burned⁵.

1. But – When (or if) it produces.
2. Thorns and Thistles – It is not talking about losing your salvation. There are things that came into existence when Adam sinned in the garden. The earth was cursed. It brought into existence the Old Sin Nature (OSN). An analogy of works of the Old Sin Nature = human good (that which is done out of fellowship).
3. Worthless – means to be unqualified, unapproved, discredited, disqualified. **1 Corinthians 9:24** Because of its failure to grow.
4. Being cursed – In Time, Discipline, Eternity, Bema (not black magic). It is an expression of the Judgment of God. Unproductive (Christian Way of Life) ultimately falls under the severe condemnation of God. **Hebrews 10:27** (Divine Discipline). Burning of the field – Its aim was not the destruction of the field itself, but the destruction of the unwanted produce of the field. Not to go on to fruitful maturity will result in loss of rewards. **1 Corinthians 3:15** If they do not recover, all is burned up.
5. Burned – Purification: (Bema) focuses on what is left (what you did that was positive), not how you failed. **Proverbs 25:4**

Dangers of Not Going onto Maturity

In **Hebrews 5:1-10** the writer is giving them the doctrine of the High Priesthood of Christ, where he tells them what he is going to do in Chapter 6. **Hebrews 5:1-10** is the exhortation. **Hebrew 6:1-4** is a warning passage.

Hebrews 6:1

Therefore¹ leaving² the elementary³ teaching⁴ about the Christ⁵, let us press on⁶ to maturity⁷, not laying again a foundation of repentance from dead works⁸ and of faith toward God⁹,

1. Therefore - Connects the previous thought.
2. Leaving - Move beyond Knowing what you are leaving (basic doctrine).
3. Elementary - Beginnings – To further understand something - First happenings. They cannot take it because of the lack of growth and they are out of fellowship. They should be teachers but they still do not understand the basics of God's Word.
4. Teaching – not oracles of God as in **Hebrews 5:12**.
5. About the Christ - Related to “fundamental doctrines about Christ”.
6. Press on – Advance. We all need to move forward in the Christian Way of Life (CWL). This is the work of the Holy Spirit.
7. Maturity – keep moving toward maturity.
8. Repentance – negative, change your thinking (Rituals in Judaism). The Christian Way of Life is all about change. **Romans 12:1-2**. The gospel of John does not mention the word repent (one time) **John 20:31**.

Remember repenting of sins (***for salvation***) is not a Biblical concept.

Repentance is from dead works (***human good***) in the Christian Way of Life. Filling of the Holy Spirit is the means of not producing dead works (***human good***). Legalism, works, and traditions are some views of repentance.

9. Faith toward God – positive – Faith/Rest.

Hebrews 6:2-3

Of instruction about washings,¹ and lay on of hands,² and the resurrection of the dead,³ and eternal judgment.⁴ And this we shall⁵ do if⁶ God permits.⁷

1. About washings – plural, baptisms (7 baptisms).
2. Lay on of hands – identification with Christ (and the identification with the new convert – with the deity of Christ).
 - a. An identification of the individual with the person who is laying ones hands – and it was associated with baptism by the apostles (**Acts 8:17-19; 9:12-17; 19:6**)
 - b. When a Pastor or Deacon was ordained, it was an identification that there was a unity between the person laying on hands and the person who is having hands laid on. **I Timothy 4:14; 5:22; II Timothy 1:6**
3. Resurrection of the dead - Doctrine of Resurrection: plural (noun) future resurrection of everyone. **1 Corinthians 15:42ff**
4. Eternal Judgment – eternal (7 Judgments). When this list is referred to again, as it is in verse 6, only the first is mentioned, but all six are referred to. This is seen in the Greek grammar. One of the laws of interpretation of scripture reads: “The use of a word in context is determined by the first use of the word”.

Repentance was used in verse 1 as the head of a list of basic doctrines (foundational doctrines found in the Bible).

5. We shall – we will press on to maturity.
6. If – is a 3rd Class Condition (maybe will/won't). It intensifies the condition based on the Word of God and His plan (how to live the Christian Way of Life). We may not be able to reverse the course.
7. Permits – There is a point of no return in our rebelliousness that God allows us to go our own way – (in carnality) die sin unto death.

Serious Warning:

- a. Those who have once been enlightened
- b. Those who tasted the heavenly gift
- c. Those who have been made partakes of the Holy Spirit
- d. Those who tasted the good Word of God and the power of the angels. It is very difficult to recover when you indulge in sin (year after year)
- e. Fallen away

Hebrews 6:4-5

For in the case of those who have¹ once been enlightened² and have tasted³ of the heavenly gift and have been made partakers⁴ of the Holy Spirit, and have tasted the good word of God and the powers of the age to come⁵,

1. Who have - Starting with these who have ONCE been enlightened and through verse 5 – is a parenthesis and reference to Believers (the point is once and for all). And they have (i.e.) these things have already happened.
2. Enlightened - is used in **Hebrews 10:32** “enlightened” is used but the word is illuminated and according to **1 Corinthians 2:14**, the natural man can be enlightened or illuminated in spiritual matters.
3. Have tasted - To experience. This is the same word used for Christ tasting death for every man in **Hebrews 2:9**. The experiences entered into by those of **Hebrews 6:4-5** must be looked upon as a tasting to the same extent that Christ tasted death at Calvary.
4. Partakers – companions.
5. Age to come – Millennium.

Hebrews 6:6

And then¹ have fallen away², it is impossible³ to renew them again⁴ to repentance⁵, since⁶ they again crucify to themselves⁷ the Son of God, and put Him to open shame⁸.

1. Then – not “if”. No conditional clause in the Greek.

2. Have fallen away, stray away, having gotten out of fellowship (abandoned the truth). They have fallen away “not from their salvation” but from their temporal [earthly] fellowship with God because of what they had been doing.

Other passages:

- a. **Galatians 5:4**
 - b. **Philippians 3:17-21**
 - c. **Revelation 3:15-16**
 - d. **John 2:23-25**
 - e. **John 15:1-7**
3. Impossible – Nothing is impossible with God. For God - not impossible (verse 3 says if God permits); for us - yes it is impossible. **Hebrews 10:23-25**. There comes a point in our lives that we may have to deal with a believer and it is impossible because they have turned their back on God! Four (4) impossible things in **Hebrews**.
 - a. Impossible for us to renew **6:4-6**.
 - b. For God to lie **6:18**.
 - c. That the blood of bulls and goats should take away sin **10:4**.
 - d. Without faith it is impossible to please God **11:6**.
 4. Renew Again – Other Christians who are in this state. It is hard to encourage them because they will not listen. These are Jewish believers and they are going to the temple (which was still in existence at this time) and offering sacrifices and confessing their sins to the priest.
 5. Repentance – a change (to Divine Viewpoint Thinking). They are not willing.
 6. Since – because.
 7. Crucify themselves – it’s all about them, not the plan of Christ. These were Believer priests and by doing this they were saying in effect that the sacrifice of Jesus Christ is not effective. “KJV – Crucifying the Son of God afresh”. They were going back into Judaism and aligning themselves with the thought pattern of those who crucified Jesus Christ.

8. Shame – Disgrace the Son of God! You can disgrace your parents. They have left the principle of Christianity and aligned themselves with the Pharisees teachings i.e., they are doing the same thing now that the Pharisees did when they rejected Christ. They are out of fellowship, therefore, it is impossible to teach them, again, the basic doctrine mentioned while they are still offering these sacrifices out of fellowship.

Conclusion – Five Key Principles

1. No sin is unknown by God (omniscient) He knows every single thing about us. We can never shock, surprise, or scare Him. You may surprise yourself, shock your spouse or scare your children, but never God.
2. Therefore, no sin is overlooked by the Justice of God. When Christ died on the cross, He paid for every sin (God the Father knew every sin you would commit).

A Big Shift in Society:

1951 – 95% of Christians believed it was a sin to drink wine
1982 – 95% not a sin

Each generation has those “pet sins” they think are the worst.
All sin is sin!

3. No sin is so severe that the grace of God can’t cover it. All sin is equally evil and no sin is too bad that the grace of God can’t deal with it. Grace solves the problem.
4. No sin is too strong (dominate) for the omnipotent God.
5. No sin, no type of sin is so hard that it can’t be overcome by the love of God. The love of God will find a way to solve the sin problem. But there are always consequences.

There is a road of No Return:

1 John 5:16 (NASB77)

If anyone sees his brother committing a sin not leading to death, he shall ask and God will for him give life to those who commit sin not

leading to death. There is a sin leading to death; I do not say that he should make request for this.

1 John 3:7-9

If someone wants to summarize your life and boil it down to five or six factors, what would they be? This is a passage which is a capsule commentary of Jesus Christ.

1 Timothy 3:16

And by common confession great is the mystery of godliness: ¹He who was revealed in the flesh, ²was vindicated in the Spirit, ³Beheld by angels, ⁴proclaimed among the nations, ⁵believed on the world, ⁶taken up in glory.

1. Human Aspect – Jesus Christ was manifest in the flesh (came to earth).
2. Spiritual Aspect – Jesus Christ was justified (vindicated) by the Spirit of God. He lived His life in total obedience of the Holy Spirit!
3. Angelic Aspect – There was angelic observation. Angels learn from what they see in the church age. Watching evermore, learning from Him and trying to trip him up. [Angelic Conflict]
4. The Scope of His ministry – Jesus Christ preached among all peoples the world. He lived such a life that people wanted to know more about him.
5. Results of His Ministry – He was believed! There were no flaw in His life.
6. He was glorified – He was received up and appeared to almighty God! John makes his remarks about these Believers who are positive students to the teaching of the Word. (Like little children who have to learn anything taught to them by their parents and teachers).

1 John 3:7

Little children¹, let no one deceive² you³; the one who practices⁴ righteousness is righteous⁵, just as He is righteous⁶.



1. Little children – Greek: “*Teknion*” - little child. Term of endearment and affection by a teacher to his disciples under circumstances requiring a tender appeal or warning against spiritual dangers.
2. Deceive – Greek: “*Planaw*” – mislead/deceive. Present tense (expected to occur throughout one’s spiritual life). He is giving a command not to be deceived. The only way we can execute this command is by not listening to and believing the teaching of false teachers, friends, loved ones – that would attempt to persuade us to depart from the correct teaching of the Word of God.
3. You – We decide if we will allow others to deceive us. We have to agree with their statements in order to be deceived.
4. Practices – Greek – “*Phaneroo*” - to do to, reveal, demonstrate, manifest.
5. Righteous – Upright, just (morality is not spirituality). We cannot be deceived if we know the truth. The main thing that false teachers teach is that there are other ways to live the spiritual life that practices (what) they call Righteousness.
6. He – Jesus Christ
7. As He is righteous –The perfect example for us in executing the spiritual life and functioning under the will of God.
 - a. Our Lord was totally free of sin in every respect during His incarnation.
 - b. He did everything the Father wanted done and did it all perfectly and completely.
 - c. Our Lord always did exactly what was right and had complete authority from God the Father to do everything He did.

- d. Our Lord is perfect righteousness in His deity from eternity past, but He is also perfect righteousness in His humanity from the perfect execution of the will of God throughout His life.
- e. Our Lord had to learn and use the spiritual skills and problem solving devices of the prototype (follow His example) spiritual life (except the recovery procedure from personal sin) just as we have to learn and use the spiritual skills and problem solving devices of the operational spiritual life of the Church Age.

Summary:

1. In the cosmic system of Satan and evil thinking, there are many types of false or pseudo forms of righteousness, all which come from human viewpoint, human standards and human good,
2. True righteousness is doing what God wants – executing the will of God.
3. Pseudo-righteousness is doing what we want or what other people tell us we should do.
4. We will either listen to others or listen to the Word of God. The former will deceive us, the latter will not.
5. Righteousness means doing what is right. When we do what is right we are righteous experientially.
6. Doing what is right in God's eye produces a capacity of doing what is right. This is called "spiritual capacity righteousness".
7. "Spiritual capacity righteousness" is our capacity to do what is right based upon what the Word of God teaches us.
8. The Believer who continually and consistently does what God wants has "spiritual capacity righteousness". He or she has the capacity for doing what is right, that is, doing what God wants.
9. Positionally, we are righteous at the moment of salvation by faith in Christ, because God the Father imputes His very own righteousness to us when we believe in Christ for eternal salvation.

10. Experientially, we are righteous by consistently learning and doing what God asks of us.
11. Doing the will of God “occasionally” does not make us experientially righteous nor gives us “spiritual capacity righteousness”. Righteousness is something that is done consistently, habitually, and persistently.
12. Doing what is right has to first be learned over and over until it becomes a habit.

First, it has to be done deliberately with forethought. Take any physical skill in athletics as an example. You begin by doing it slowly, deliberately, and breaking the skill down into its component parts, so that each movement is understood and accomplished as an individual piece.

Second, you build one piece on another until the movement flows smoothly and correctly.

Third, you practice doing that same movement thousands of times until you can accomplish it without thinking about it. You just do it. This is how executing the will of God must become for us.

13. We must diligently and deliberately practice executing the will of God until it becomes a habit in our spiritual life. For example, saying “no” to any given temptation must be done deliberately and mechanically over and over again until it becomes a spiritual habit, and then becomes a spiritual skill.

1 John 3:8

The one who practices¹ sin (personal) is² of the devil³; for the devil has sinned from the beginning⁴. The Son of God appeared for this purpose⁵, that He might destroy⁶ the works of the devil⁷.

1. Practices – Does; the one who sins
2. Is – Greek: “*Eim*”. Sometimes means “to come, derive from someone or something.

3. The Devil – Cosmic belief system. This is anti-God thinking, walking in the world system and living according to the devil's thinking.

Proverbs 6:16-19

God did not create sin – Satan created sin. He has been teaching sin to every person on earth ever since. One of the greatest achievements of the devil is to get a believer to sin, and then keep on sinning (insult to God) usually not in our list of worst sins - to make a sin a habit in his life. A fact that believers are influenced by the devil.

Ephesians 4:27; Ephesians 6:11; I Timothy 3:7; James 4:7; 1 Peter 5:8

4. The beginning – As the one and only beginning of sin in the universe.
5. Purpose:
 - a. Satan did everything he could to prevent our Lord Jesus Christ from getting to the cross (nothing worked).
 - b. Satan could not persuade Him. Jesus Christ obeyed the will of the Father (completely).
 - c. It was a terrible blow to Satan's ego and plan.
 - d. His plan, system did not work.
6. Might destroy – Satan's false doctrine was destroyed by the eternal promise of God that He would provide salvation for anyone who trusted in Him.
7. Works of the devil – what Paul teaches in **Romans 6:1-23**.

Verse 8

1. The devil is the origin of the thinking, motivation, decisions, and actions of believers living in the cosmic system.
2. The devil is the cause of their false ideas, false doctrine and carnal behavior.
3. The devil is the reason they think and behave the way they do.
4. Believers don't belong to Satan, are not born of Satan, and have no eternal relationship with Satan. But they can certainly live in his system, and decide to be influenced by his thinking, his norms, his standards, his doctrine, and therefore, execute his will.

5. Once a person believes in Christ, they belong to God forever and Satan cannot snatch them out of His hand. But Believers do not have free will and can choose to follow the lust pattern of their sin nature and do the desires of Satan by living in his system and under his control in a world of self-deception.

1 John 3:9

No one who is *born of God practices (to do) sin*¹, because *His seed*² abides in him³; and he cannot⁴ sin, because he is born of God⁵.

1. Born of God practices sin – You know by you own life that this is not what He is talking about. The idea is when you are filled with the Holy Spirit (the Believer in fellowship does not sin) that is why it is different from morality! The perfect tense teaches the action of being born from God is stated as a fact without reference to a continuing result (at the moment).
 - a. Exodus Generation – (1st generation)
 - b. King Saul
 - c. Balaam
 - d. Lot
2. His seed – Word of God – **John 15:71; Peter 1:23. Matthew 13:18-30** – the parable of the sower.
3. Abides in him – As long as the Word abides in us, we don't sin **John 15:4**. This is a dual factor – He in us, we in Him. **John 15:7**.
4. Cannot – not able to
5. Because he is born of God – There are two times in the Believer's life when he is absolutely not able to sin.
 - a. Moment he believes "in Christ"
 - b. The moment he dies and is forever in the presence of God without an Old Sin Nature. In between – he can choose to sin (his volition) at any time.

Verse 9

He imputes His very own righteousness to us. This is part of His own divine nature. We could regard it as part of the divine genetic immaterial essence (spiritual nature) given to us to make us children of God.

God also gives us His own eternal life, another part of His divine nature, which we could also regard as part of the divine genetic immaterial essence (spiritual nature) given to us to make us children of God.

God also gives us our very own spiritual life, also a part of His divine nature, which we could regard as part of the divine genetic immaterial essence (spiritual nature) given to us to make us children of God.

God also gives us the indwelling and filling of the Holy Spirit, which emphasizes (here) the filling of the Spirit, which is the power to not sin and is the main point John is making.

1. At the moment of salvation (being born again spiritually) we do not sin because God the Holy Spirit resides in us as what Scripture calls “the filling of the Spirit”.
2. When we are filled with the Spirit, which means that the Holy Spirit controls our soul, we do not and cannot sin.
3. In order to sin, we have to make a decision (often done so fast we don’t even realize it) to reject the control or filling of the Spirit.
4. We cannot sin inside our spiritual life. We have to step outside our spiritual life to sin. We step outside our spiritual life by saying “yes” to temptation. The instant we say “yes” to temptation or to the lust pattern of the sin nature, we simultaneously reject the filling of the Holy Spirit. Then and only then can we sin.
5. It is impossible to sin under the power and control of God the Holy Spirit. That power and control begins the moment we believe in Christ and does not stop unless we stop it by our own bad decisions.
6. The point John is making here to the carnal Believers he is addressing is you didn’t start out in a state of sinfulness. You made yourselves that way through your own free will.

Laodicea

English: means a person indifferent in matters of religion or politics.

The church ceased to have any impact on society. What was the problem? Was it freedom – prosperity? No! But there are inherent, subtle dangers in both freedom and prosperity.

So what is the problem? With freedom and prosperity comes the temptation to trust in our blessings rather than the Blessor. If we have plenty we tend to think we have need of nothing.

If we do not have enough, looking at the wealth around us, we tend to think what we need is what others have (material blessings). Scripture warns us in **Matthew 6:19**. God warns Israel in **Deuteronomy 6:1-11** (against forgetting Him).

Laodicea had lost its impact on the world because it had become occupied with the world and LEFT THE LORD OUTSIDE!!

Revelation 3:14

And unto the angel of the church¹ of the Laodicans² write; These things saith the Amen³, the faithful and true witness⁴, the beginning of the creation of God⁵;

1. Angel of the church – messenger (Pastor/teacher)
2. Laodicea's – City of wealthy bankers. They built theaters, a huge stadium, lavish public baths, and fabulous shopping centers (sound familiar?).

It was a manufacturing center for woolen garments and medicine (eye salve) powders.

They had one inadequacy - the water supply. They received their water through an aqueduct coming from a spring four miles to the south. (Hierapolic (hot springs) Calassae (ice cold springs)). Calcified water, carbonic acid, dirty water from the wool mills, waste and blood from sacrifices caused ear and eye infections.

The Temple of Zeus worshipped many gods, Dionysus, Hera, Athena, only to mention a few.

3. Amen – means to be firm – stable, sure and trustworthy.
4. Faithful and true witness – All knowing God. He strips us of our false motivations, rationalization and all excuses. It stresses the need of honest examination – followed by honest confession and demonstrates a genuine desire for a change of life.
5. Beginning of the creation of God – Beginning means first in time. Jesus created everything – **Colossians 1:16-17**. They were trusting in the things of this fallen creation, trusting in the details of life. The only source of real stability in this present life is the past working of Christ and the cross combined with a confident expectation of the future promised by Christ heaven!

Revelation 3:15

I know¹ thy works², that thou art neither cold nor hot³: I would⁴ thou wert cold or hot.

1. Know – confirmed knowledge.
2. Works – deeds. It is foolish to run and hide as Adam and Eve did. Sooner or later we will have to face Him. **Romans 14:11-12** “shall give an account”.
3. Neither hot nor cold – not useable.
4. I Would – I wish.

Revelation 3:16

So then because thou art lukewarm¹, and neither cold nor hot, I will spue thee out of my mouth².

1. Art lukewarm – at first you had to be cold or hot. Carnal (they have become thoroughly hardened and indifferent to Christ through deceitful riches of the world and their sin. A dangerous place to be because he feels comfortable and self-sufficient.
2. I will spue thee out of my mouth – vomit - discipline. Maximum Discipline – **1 John 5:16**. It refers to Christians who are no longer in a usable teachable state that they once were.

Revelation 3:17

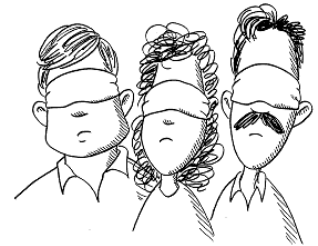
Because thou sayest¹, I am rich², and increased with goods³, and have need of nothing⁴; and knownest not that thou art wretched⁵, and miserable⁶, and poor⁷, and blind⁸, and naked⁹

1. Thou sayest – three-fold claim.
2. I am rich – They had an abundance of material blessings. They trusted in wealth to give them happiness!
3. Increased with goods – They had become wealthy and they continued to add to their wealth – but they were never really satisfied and wanted more.
4. Have need of nothing – They were so well off they felt they did not need help from man or God. They believed that money could buy anything – even happiness. We are the wealthiest nation in the world with more churches, Bibles, Christian literature and Christian schools. Guess what? We are still not effective in the world today.
5. Wretched – hardened their heart against the truth.
6. Miserable – Pitiably, describes a state that he becomes the object of extreme pity, like a beggar who is not able to feel his condition.
7. Poor – beggarly, one who begs for crumbs. It is like trying to find happiness and security in the details of life – like beggars trying to live on crumbs. He wants his social life to give him happiness!
8. Blind – without spiritual insight or discernment.
9. Naked – we get the word gymnasium. Totally without clothes even though they were rich. They were in a spiritually pitiful condition. Satan wants us to think that the good life is what we all want and need.

Revelation 3:18

I counsel¹ thee to buy² of me gold³ tried by fire, that thou mayest be rich: and white raiment⁴, that thou may be rich; and white raiment, that mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve⁵, that thou mayest see.

1. Counsel – strongly advise you. It reminds us that all of God’s Word is what we need for guidance and understanding of His will.
2. Buy – answer – **Isaiah 55:1-3** (free gift from God).
3. Gold – It’s a picture of faith produced by God’s Word. It’s when a man brings the spiritual riches of Christ into his life. **I Peter 1:7, Romans 10:17; 5:1.**
4. White Raiment – Two Fold:
 - a. Unbeliever – righteousness imputed to him by faith in Christ!
 - b. Believer – refers to experiential righteousness, the fruit of the Holy Spirit.
5. Anoint thine eyes with eye salve – Spiritual sight. The Holy Spirit as God’s anointing Who anoints our eyes to discern His Word. Doctrine cures the Believer.



Revelation 3:19

As many as I love¹, I rebuke² and chasten: be zealous³ therefore⁴, and repent⁵.

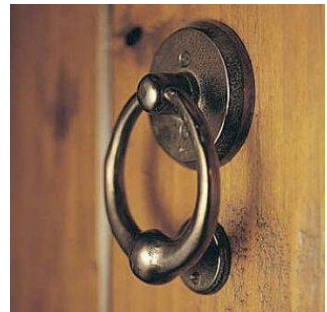
1. I Love – “Phileo” not agape. A term that is never used of God/Jesus loving unbelievers in the New Testament. It is impossible for God to have this kind of love for an unbeliever! Why? It speaks of fellowship so when Phileo is used the subject of the verb is God and the object is always Believers.
2. I Rebuke – This raises the important question: Who is it that Christ chastens or disciplines? Is it the unsaved or the redeemed? **Hebrews 12:6-8** answers this by teaching that while God condemns the unsaved, He chastens Believers so that we might be partakers of

His holiness (**Hebrews 12:10**). In our Christian walk **Hebrews 12:6-8** and **Revelation 3:19** are addressed to Believers in Christ.

3. Be Zealous – Present imperative commands a continual state (divine operating assets).
4. Therefore – connects the two parts of this verse.
5. Repent – Aorist tense, imperative mood: Don't delay – it looks at their condition (self-sufficiency). Change your mind (not relationship but fellowship).

Revelation 3:20

Behold¹, I stand² at the door³, knock⁴: if (3rd class) any man⁵ hear my voice, and open the door⁶, I will come in ⁷to him, and will sup⁸ with him, and he with me⁹.



1. Behold – Pay attention, listen.
2. I Stand – perfect tense – shows the patience of the Lord and His desire to have fellowship with us.
3. Door – What door? Church! Where the church is gathered and involves the genuine repentance He required. **1 John 1:9** not **John 3:16**.
4. Knock – Present tense. Continuous action – they are out of fellowship (state of apostasy).
5. Any man (singular)
6. Open the door – singular
7. Will come in – not into the heart. In the Greek “come in” is one word and means “to enter into a building and stand before a person”. You don't need to ask Jesus in – He promises to come in.
8. Sup – Dine. This is the promise of Christ's personal fellowship with the repentant Believer. There were different words for the morning, noon and evening meals. Here it is the word for the evening meal that consisted of leisurely, relaxed conversation, fellowship and food.

9. Will sup with him, and he with me – Refers to the promise of reciprocal fellowship. It refers to the main meal, a full course dinner. It was the meal that gave way for hospitality and fellowship. At this meal He is the Host. He set the table and we are His guests dining on that which He has provided. The Church is a call to fellowship.

Revelation 3:21-22

To him that overcometh will I grant to sit with me in my throne¹, even as I also overcame², and am set down with my Father in his throne. ³That he hath an ear, let him hear what the Spirit saith unto the churches.

1. In My Throne – means the privilege and right to share in Christ's authority and rule (millennial reign and eternal future).
2. Victory over death, sin, Satan was accomplished by Christ in His life, death and resurrection. Because He was obedient to the Father's plan He was granted the right to sit with the Father until operation footstool. By our union and identification with Him, we get to share His reward for faithful service.
3. Laodicea was lukewarm! Am I? Are you?

Carnality

1. After salvation, the believer continues to possess an old sin nature, **1 John 1:8, Romans 7:14-15.**
2. The old sin nature is desperately wicked – **Jeremiah 17:9; Psalm 5:2-5.**
3. The Believer under the control of the old sin nature is described in **Romans 7, 1 Corinthians 3:1-3** and surrounding context. **1 Corinthians 5** and many other passages.
4. The old sin nature frustrates bona fide production in the life of the Believer. **Romans 7:5.**
5. The old sin nature is acquired at physical birth. **Romans 5:12**
6. The character of the old sin nature (essence).

- a. Area of weakness – sins
- b. Area of strength – human good

Concluding Thought:

Eternal security is defined as an unbreakable relationship with the integrity of God and depends on the integrity of God. It is an unbreakable relationship because God will not break the relationship regardless of what we do or fail to do.

Our relationship is based on grace - never on our merit. God always provides the grace and our eternal standing. If we stood based on our own strength, we would collapse. We stand in the grace of God.

You have to be arrogant to think you can commit a sin or renounce God such that it can cancel the work of God! There is nothing the believer can do to cancel the faith decision of believing in Christ. No one has the power or ability to cancel it, no matter how evil they become. In other words, God is greater than all of us. Still, some people are so arrogant that they think they are greater than God. The dumbest people around are those who think they can reject eternal security by attempting to cancel the grace of God. It cannot be done!

Man's failure does not abrogate the integrity of God. Man's weakness does not cancel God's strength. Lack of integrity in the believer cannot cancel the integrity of God. Failure to execute God's plan for your life does not cancel your eternal salvation! Unfortunately, we seem to be far more impressed with our failures than with the integrity of God. That is our problem. We need to be more impressed with the integrity of God and less impressed with our failures. This is why many believers don't believe in eternal security.

Knowing the doctrine of eternal security shouldn't cause you to go out and live in sin. Rather, it should motivate you to want to know more about this wonderful God who has permanently provided such fantastic things for you because of one non-meritorious decision you made in a few seconds.

The possession of the righteousness of God forever eliminates the possibility of losing salvation by any failure on our part. Our righteousness breaks down because we have an old sin nature. In contrast, God's righteousness will never let us down. We have it permanently. Therefore,

we stand before God, not on the basis of our righteousness, but on the basis of His righteousness. It is the quintessence of human arrogance to assume we can do anything to cancel or abrogate our eternal salvation. The integrity of God is infinitely greater than any failure of man.

The doctrine of eternal security is based on the fact that the integrity of God is at stake. God gives and does not withdraw. He does not and cannot take back anything He gives - ever.

**It is not my purpose to say someone is
wrong – only to teach what the Bible says.**