

The Security of Our Savior - Why we believe in Eternal Security! **Biblical Eternal Security with The Savior - The Biblical position**

1. Security is based on the nature of God.

1. God's holiness - John 17:11

2. God's love - Romans 8:38-39, in Christ Jesus our Lord

3. God's grace - Ephesians 2:8-9

a. Saved is a perfect periphrastic construction laying emphasis on the present state which results from a past act.

b. In the past we believed the gospel. We do not have to daily review the gospel to see if we are still believing it.

4. God's power - 1 Peter 1:5

a. Faith is not present, but it looks back to our past act.

b. Peter is looking at what happened in the past that has present realities.

5. God's power - John 10:27-30, where God's hand is a metaphor for His power.

6. God's righteousness - 1 John 2:1-2

7. God's truth → faithfulness - Philippians 1:6; Hebrews 13:5; 6:16-19; 1 Thessalonians 5:23-24

8. God's knowledge - 2 Timothy 2:18-19

a. Though some may have their faith overturned - Christian life, they are secure.

b. They are secure because God knows who His own are, even if they are taught otherwise. In the context, some have stated that the resurrection already is past.

9. God's will - John 6:37-40 - All He gives should come to Him and He lose none.

10. God the Son's work - Past - Present - Future - Hebrews 7:24-28 - Continues to save fully.

2. Security is based on the nature of regeneration – the new birth – not adoption (Most theologies confuse these and as a result miss the impact of our salvation.)

1. New Nature from the New Birth makes us God's Children

a. John 1:12-13 - In the past, the Jews who believed on Christ during His earthly ministry received authority to become children of God.

1) Received [ελαβον] is an aorist verb. It views an act with no consideration for its progression or repetition.

b. John 3:3, 5 - Born from above - then.

1) In both verses the verb is an aorist subjunctive, indicating uncertainty as to time.

c. 1 John 5:1, 2 - Born from God - not adoption. You were genuinely born, which effected your spirit.

1) The verbs "believe" and "love" are present participles, however ...

2) The main verbs, from which a participle derives its time are perfect tense "begotten", hence the time of the active believing is at the moment of the birth. This is important because Arminian and Reformed theologians both claim the necessity of continued faith.

3) Having said this, there is a point that a believer never stops believing that Jesus is the Christ. His life may not match this truth, but his faith has not ceased.

d. 2 Peter 1:4 - You have the potential to share in a divine quality of nature. You can share in it, if you will live it out.

e. 1 John 3:9 - The one born from God does not sin because his Father's seed remains in him.

1) "Born" [γεγεννημενος] is a perfect participle (past act with continuing results).

- 2) The verb “do” [ποει] is present tense.
- Only very extreme Arminians hold that any act of sinning causes one to lose salvation.
 - The tense in this case is emphasizing a continuous practice of doing of sin. This is consistent with John’s use of the present tense, always an ongoing reality, unless modified by connection in context with another verb.
2. Eternal Life - Eternal life is God’s kind of life imparted to us so that we might live a different quality of life. It is not quantity but quality. It is the energy for the new nature. It is not “everlasting.”
- a. 1 John 5:11 - You have eternal life because Christ is in you.
 - 1) “Have” (4x) are all present tense: 2x verb, 2x participle. Eternal life is a reality.
 - b. John 3:15-16 - He that believes has eternal life and shall not be ruined.
 - 1) Opponents of eternal security point out that this is true for the one who believes. They conclude that one might stop believing and this would not be true.
 - c. John 4:13-14 - Shall not by any means thirst into the age.
 - 1) In verse thirteen, “drink” [πινω] is a present active participle, potentially repeated drinking.
 - 2) In verse fourteen, “drink” [πιη] is an aorist active subjunctive, the aorist looking only at the act, not repetition. Jesus contrasted one sufficient act of drinking with repeated acts of drinking. This illustrates the single act of faith which has abiding results.
 - d. John 6:27 - Work [Present Middle Imperative] for the food which remains [in contrast to perishing] - v. 28 - believe [Present Active Subjunctive].
 - e. John 6:35 - The one coming [Present Middle Participle] to me by no means will hunger [Aorist Active Subjunctive] and will by no means never thirst [Future Active Indicative].
 - f. John 5:24 - The one hearing and believing [both: Present Active Indicative]- has [Present Active Indicative] eternal life and will not [Present Active Indicative] come into judgement.
 - g. 1 John 3:14 - We know objectively that we have passed from the death into life life. v. 15 - a murderer does not have eternal life at ease in him.
 - 1) “Have moved/transferred” is a perfect tense, it was accomplished in the past and the results continue to the present.
 - 2) The participles “loving” are present tense, and are part of clauses which explain how one experientially knows this established reality.
 - 3) The one not loving “abides/remains/continues” in death. He is not dead, but is at ease in the sphere of spiritual death. Does every believer love? (cf. 1 John 2:15f).
 - h. 1 John 1:1-3 - Eternal life is Jesus Christ. John 17:3 - it is experiential knowledge of the Father and the Son.
 - 1) In v. 3 “have” is the main verb is an aorist subjunctive. It indicates that John’s readers may or may not be having this fellowship. Having fellowship ≠ to having eternal life.
 - 2) Yet his readers are classed as believers: fathers, young men, young children (2x), little born ones (*teknia*, 7x; 2:1, 12, 28; 3:7, 18; 4:4; 5:21).
 - 3) Children *teknon* occurs five times (3:1, 2, 10; 5:2).
 - i. 1 Corinthians 6:17 - We are joined to the Lord in spirit.
 - 1) “Being joined” is a present participle. It expresses an ongoing reality. If one was joined to the Lord, continues to be joined to the Lord.

2) It is also a passive participle, meaning one is not cleaving by personal effort, but has been joined by the act of another, i.e. the Holy Spirit.

3) These two expressed that we both believed and continue to believe (cf Romans 3:11).

3. Security is based upon the work of the Trinity. Each person of the Trinity has His own unique work on our behalf, both in the past as well as the present.

1. The Father - He keeps us by His holy name [character] John 17:11; Jude 1

a. Jude 24 God is able to keep.

b. 2 Timothy 1:12 God does keep.

1) "Keep" is present tense, God's continuing act.

2) "Believe" and "persuaded" are perfect tense verbs (past act with continuing results).

Paul had believed and was persuaded with the result that nothing has changed. Paul hasn't become unconvinced, or convinced contrary to His point, and hasn't unbelieved.

c. Romans 8:31 - In view of all God has already done for us, God is certainly for us, then what can be against us. Would He really undo all He has accomplished?

d. Romans 8:33 - If God declared us righteous, would He then bring a charge against us? He would be working against His purpose. (None are righteous before God by works - Romans 3:28; 4:2, 5, 6; God declares righteous not the righteous but the ungodly Romans 4:5).

2. The Son -

a. Romans 5:8-10 - We shall be saved by Christ's life. This is future.

b. Romans 8:34 -

1) Christ is the one condemning (Future Active Participle) because He is the judge of all, as the Father has committed all judgment to him (John 5:22).

2) Christ died for us. (Aorist participle = it was past).

3) Christ rose again (Aorist participle = it was past).

- Christ is at God's right hand interceding for us. "Intercedes" is present indicative.

4) Christ will not turn and condemn us. This is Paul's argument. If you believe you can lose your salvation, then the blame falls on God who has saved you not on you.

c. Hebrews 7:25 - Christ ever lives to make intercession [Present Infinitive - purpose].

1) He doesn't have to intercede for the righteous man with no sin.

2) He intercedes for those who need the intercession.

3) He is able [pres. mid.] to save to full maturity. This is not final salvation as much as the issue of maturity cf. v. 19.

d. 1 John 2:1 - He is our Advocate [a character reference, not a lawyer]. He appears, and needs to say nothing. He is our righteousness and in that way is our Advocate. He is the place God is satisfied, and He is righteous (Hebrews 9:24).

3. The Holy Spirit - Philippians 1:6 - He began a good work in us.

a. He was sent and will remain into the age. John 14:16

b. He seals us until the day of complete redemption.

1) We are sealed in our position in Christ Ephesians 1:13.

- "Sealed" is an aorist passive verb.

i. It was accomplished.

ii. It was done to us, we did not do it ourselves.

- "After we believed" is an aorist participle. Paul does not state that we are sealed as long as we continue to believe. It maybe true, and I would agree, that a genuine

believer, does not cease believing and agreeing regarding what Jesus Christ has done for us, and what the basis of our salvation is, but that is not the point of this verb.

2) We are personally sealed by the Spirit's indwelling presence Ephesians 4:30.

- We are urged not to grieve Him who is doing this.

- We understand "grieve" to be the activities in the context involving hostility to others in word, attitude or action.

c. 2 Corinthians 1:22 - God makes us firm and sealed in Christ.

1) The firmness is in Christ, cf. Ephesians 1:13.

- The participle [βεβατων] is present tense. God continues making us firm in Christ, i.e. we cannot be removed from our position.

2) The anointing is the personal presence of the Holy Spirit.

- Anointed [χριστας] is an aorist participle ["having been ..."].

- God anointed us at a point in time. That anointing involved the giving of the Spirit. God does not need to continue giving the Spirit, for the Spirit continues to be upon/in the believer.

3) The seal is a further expression of the firmness in Christ, cf. Ephesians 4:30.

- "Sealing" is an aorist participle [σφραγισμενος "having been ..."].

- We were sealed in the past.

4) The downpayment is a further expression of the anointing.

- "Giving" is an aorist participle.

- God did give us the Spirit as a downpayment.

- This downpayment guarantees our completed salvation Romans 8:23.

d. Ephesians 4:32 - The Spirit grieves in the believer, but not once does the New Testament indicate that He ever leaves the individual.

4. Security is based on the nature of our position in Christ.

1. The extent of the blessings is from God's point of view it is as though we are already there. If we fail, then God imputed wrongly (Romans 8:28-30).¹

2. The blessings are granted by grace (Ephesians 1:6). I did nothing to earn it. If I did nothing to earn it, how could I do anything to lose it? (cf. Romans 5:20-6:1 "grace super-abounds")

a. Some contend at this point, that I believed, which is true. They go on to say that I must continue to believe and if at any time I should stop believing I would not be saved.

b. The Bible doesn't present this scenario, it is conjecture based on human thought not Scripture.

c. They make faith obedience, commitment to obey or live in keeping with God's will.

d. Faith makes God's promise/s real/concrete so that one may act upon that promise.

1) Initial faith makes real God's promise to save.

2) A true believer guards Christ's work to the end Revelation 2:25. A genuine believer will never abandon confidence in what Christ has done. His life may become a mess but he himself will not give up this truth.

3. How are they maintained?

a. Not by our works (cf. Ephesians 2:8-9).

b. They are guaranteed by the sealing ministry of the Holy Spirit.

5.

¹ Romans 8:29 foreknew, predestined, 30 called, justified, glorified. All are Aorist tenses, accomplished from God's perspective.

1. Some Biblical texts directly indicate eternal security.

1. John 3:18 - the one believing is not condemned cf Rom 8:1
2. John 5:24 - the one believing will not come into judgment
3. John 6:37 - the one coming is not driven away
4. John 6:39-40 - Christ will not lose any which the Father has given to Him.
5. John 10:27-29 - His sheep never come to ruin
6. Romans 8:29-30 - God sees our salvation as completed
7. Romans 8:33 - Who will bring a charge to condemn?
8. Romans 8:35 - Who can separate us from the love of the Christ?
9. Romans 8:37-39 - Who can separate us from the love of God in Christ?
10. Romans 11:29 - God's gifts are irrevocable (without regret).
11. Ephesians 1:13-14 - We were sealed by the Spirit into Christ.
12. Ephesians 1:4; 5:25-27 - Christ will present the Church to Himself holy and blameless.
13. Philippians 1:6 - God will finish the work which He began (Holy Spirit).
14. Philippians 4:3 - Their names are in the book of life.
- 15.2 Timothy 1:12 - Paul was convinced God would keep what he committed to Him.
16. Hebrews 10:14 - God had perfected (matured) forever by one sacrifice those He set apart.
- 17.1 Peter 1:5 - We are guarded by the power of God.
- 18.1 John 3:9 - God's seed is at ease in the believer.
- 19.1 John 5:11-12 - We are to know that we have eternal life.

2. Some texts are used by Arminians and some Reformers to indicate either the tentativeness of salvation or the uncertainty that one is already saved.

1. Deuteronomy 29:18-20 - One can turn away from God.
- 2.2 Chronicles 15:1-2 - God is only with those who are with God.
3. Matthew 7:21-23 - Many will be rejected from the kingdom though they say "Lord, Lord."
4. Matthew 10:21-22 - The one who endures to the end will be saved.
5. Matthew 10:32-33 - The one who denies Christ, Christ denies him.
6. Luke 9:11-13 - Some fall away in a hard time.
7. John 15:5-6 - Some branches are thrown into the fire for not bearing fruit.
8. Acts 14:21-22 - We must enter the kingdom through difficulties.
9. Romans 8:12-13 - The one who lives according to the Spirit lives, but according to the flesh - dies.
10. Romans 11:19-21 - God breaks out the unfaithful branches.
- 11.1 Corinthians 3:16-17 - God destroys those who destroys the temple (Church).
- 12.1 Corinthians 9:24-27 - If one does not control my body, he could be rejected.
- 13.1 Corinthians 10:11-12 - One could fall.
- 14.1 Corinthians 15:2 - One must continue to hold firmly.
15. Galatians 1:6-9 - One could be accursed for preaching a different gospel.
16. Galatians 5:4 - One could fall from grace.
17. Colossians 1:23 - One must continue in the faith.
- 18.1 Timothy 1:18-19 - One could shipwreck the faith.
- 19.1 Timothy 4:1 - One could depart from the faith.
20. Hebrews 2:1-4 - One could drift and he won't escape.
21. Hebrews 3:12-14 - One is only in the house if he holds fast.
22. Hebrews 10:26-29 - If one sins willfully, there is no sacrifice only judgment.
- 23.2 Peter 2:11-12 - Those who leave the way of righteous would be better to have never known it.

1. Why do different views about eternal security exist?

1. It is not only about one set of texts pitted against another set of texts.
 2. It is about how those texts are interpreted.
 3. It is about how one understands the nature of salvation.
2. The following examples will consider how the Reformed and Arminian positions handle other doctrines. No teaching stands alone but integrates with others and alters or is altered. It will be seen that the Reformed and Arminian positions agree with Scripture at some points but also deviates where their underlying philosophy does not allow them to interpret such texts in a plain manner.

3. What did Christ do?

1. Reformed View: Christ actively obeyed the Law during His life and passively obeyed by dying on the cross. Christ had to fulfill the covenant of works which Adam failed to do. This is called Penal Substitution.
2. Jacob Arminius (1560-1609) agreed.
3. John Wesley (1703-1791): Christ's death was a moral influence, i.e. an example to move us to better living, a partial substitute (but he didn't believe one person could take another's place), and an attempt to establish a righteous order demonstrating how seriously God viewed sin. Wesley taught that if Christ were our substitute by imputation, that would lead to antinomianism. If Christ did it all, we have no motivation to be completely delivered from death. Christ was an example of God's justice.
4. H. Orton Wiley (1877-1961) An Arminian/holiness teacher wrote, "Sin can't be done away by imputation..." [*Christian Theology*: chp 29]. His view is closer the Governmental theory of the atonement which teaches that Christ died to show us how seriously God considers sin and in so doing to motivate us to live in holiness.
5. Biblical View: Christ died on the cross as a full substitute, becoming what fallen man is and bearing the sins of all men.
 - a. Christ was made sin for us (in our place— $\upsilon\pi\epsilon\rho$) (2 Corinthians 5:21).
 - b. Christ died in place of ($\upsilon\pi\epsilon\rho$) our sins (1 Corinthians 15:3; Romans 5:6).
 - c. Christ gave himself in the stead of sinners ($\alpha\nu\tau\iota$; Mark 10:45).
 - d. Christ bore our sins in His body (1 Peter 2:24).
 - e. Christ died in place of [$\upsilon\pi\epsilon\rho$ —substitute] ungodly ones—us Romans 5:6, 8.
 - f. Christ's death was about our sins (Romans 8:3; 1 Peter 3:18).

4. How fallen is man?

1. Reformed view: Man is fallen to the point that he can do nothing.
 - a. God regenerates (makes man's spirit alive) man so he can respond to God.
 - b. God changes man's will/disposition.
2. Semi-Pelagian view: Man is fallen but with aid from God, man can do good.
 - a. Man needs God's help.
 - b. Man can do some good.
 - c. This view is held by moderate liberals.
3. Pelagian view: Man is fallen but only in keeping with Adam's example and is able of doing good.
 - a. Man needs God's encouragement.
 - b. Man needs God's (Christ's) example.
 - c. This is most commonly held among liberals who are psychological behavioralists, denying a sin nature.

d. Charles Finney (19th C.) held this.

- 1) No original sin.
- 2) Man has no sinful nature.
- 3) Man is born morally neutral.
- 4) Man can change his choice and regenerate himself, therefore pressed for moral reformation and social action to change men.

4. Biblical view: Man is fallen and willingly chooses to reject God. Romans 3:10, 11; Titus 3:3

5. On what is God's election based?

1. The Reformed view: God's choice alone, unconditional on man's part.
2. The Arminians view: God's foreknowledge², by which is meant that God sees man believe the gospel and persevere in the faith, therefore God chooses them.
3. Extreme Arminian view: God doesn't really know, because that would result in fatalism and would mute human freewill. Human freewill appears more important than God's omniscience.
4. Biblical view: God's good pleasure/ Ephesians 1:9, 11; Romans 9:11-13

6. What must man do to be saved?

1. Reformed view: Man must believe, but only as a result of God's regenerating him first and changing his disposition toward God. Man is saved before he believes. It is called *monergism* meaning single work, i.e. only God's work.³
2. Arminian view: Man must believe in response to God's prevenient grace which He extends to all men.
3. Extreme Arminian view: Faith plus works, because God wants man to do better, therefore it is part man and part God.
4. Biblical view: Man must believe John 3:16-18; Acts 16:30-31, but faith is a gift from God— Ephesians 2:8; 2 Corinthians 4:6. Those who see the promise of salvation willingly believe, they are not coerced into believing. In 1 Corinthians 4:6, "seeing" contrasts to those who are blinded. God does not regenerate first.

7. What is the nature of security within each system?

1. Reformed view: One can have assurance when one is living righteously, evidenced by fruit. He has security but does not know this because he does not know until the final judgment if he truly believed or was a mere professed believer.
2. Arminian view: One can have assurance when one is living righteously, evidenced by fruit. He has no security because he does not know until the final judgment if he has persevered in holiness or lost his salvation.
3. Free Grace Alliance view: One has security and assurance because he knows his salvation is based solely on the work of Christ and no work past or present of his own. However, the believer loses rewards and the right to be/participate in the kingdom e.g. Matthew 22:1-14.

² "Foreknowledge" *proginosko* [προγινωσκω] is never used of God seeing ahead of time but of God establishing something (Acts 2:23; Romans 11:2; 1 Peter 1:1-2). In 1 Peter the foreknowledge is tied to the dispensation not to election.

³ John Gerstner, *Wrongly Dividing the Word of Truth* "Thus, good works may be said to be a condition for obtaining salvation in that they inevitably accompany genuine faith. Good works, while a necessary complement of true faith, are never the meritorious grounds of justification, of acceptance before God." [210] Quoting Oliver Cromwell (English Protestant) "The only way I can know I am saved is by knowing that I am being saved." [233]. Roland McCune *A Systematic Theology of Biblical Christianity*, "'Obedience of faith' is an obedience that constitutes faith and also is a product of faith or the aftermath of consistent Christian Conduct [3:75]. However, this expression 'obedience of faith' has a different meaning. It occurs three times in Romans 1:5 (noun); 16:26; 10:16 (verb). It may be interpreted 1. Obedience consisting of, 2. Obedience coming from, 3. Obedience is part of faith. In Greek, 'obedience' takes its object in the LID (Dative) case (Acts 6:7; Hebrews 11:8). Also note that the words and works in Romans 15:18 may be God's (6:16, 12, 17).

4. Biblical view: One has security and assurance because he knows his salvation is based solely on the work of Christ and God, and by no work past or present of his own (see scriptures pp. 1-4).

8.

9. How does one's view of eternal security affect other areas of Bible truth?

10. How does the Reformed model affect one's doctrine of God? or vice versa

1. They build their view of perseverance upon a covenant model. They teach the following.

a. God has established a covenant with His people Israel.

1) They define Israel as the people of God regardless of race.⁴

2) That covenant operates within families (partially). They often refer to 1 Corinthians 7:14. Yet this text does not indicate salvation, but being set apart, perhaps being under the influence of those who are saved.

3) Therefore, some maybe under the covenant, but not be a believer. This is how they deal with those who fail to measure up to the fruit standard of believers.

4) This system has no place for carnal Christians.

- Paul described believers as carnal/fleshly (1 Corinthians 3:1-3). This category does not fit in the Reformed system. Reformed writers reject such distinctions. Thomas Schriener suggests that Paul is questioning their salvation. *New Testament Theology* [479].

b. God gave covenants not described in Scripture.

1) He gave Adam a covenant of works which he failed to do. This covenant is not supported by any Scriptures but is the result of a philosophical approach.

2) He then gave a covenant of grace since Adam failed.

3) He had Christ come and fulfill the covenant of works.

4) The covenant of works is a reflection of God's eternal moral code.

c. God has taken the promised covenant to racial Israel (they would argue Israel always had a spiritual sense) and applied it to non-Israelis (they would claim they are spiritual). In order to do this, they have had to allegorize the promises of prosperity, health and land.

d. God is, therefore in this system, not faithful, but changed His promise to Israel.

2. They build their view of salvation on both the active and passive obedience of Christ.

a. They state that Romans 5:18 "one act of righteousness" refers to Christ's whole life or obedience.⁵

b. Active obedience is a necessary corollary to their idea of the covenant. Since Adam had failed to keep the covenant, they believe that Christ had to keep it in order to save us.⁶ Buswell, takes this obedience only to demonstrate Himself the perfect sinless lamb [*A Systematic Theology of the Christian Religion*: II:58, 119].

c. Since Christ must actively keep the Law in order to save us, it is logical that those He saves must as a result of salvation also keep the Law, not as a requirement of salvation, but as proof of salvation, as perseverance.

3. They emphasize God's sovereignty with exclusion to the choices God allows His creation.

⁴ They often refer to Romans 2:25-29 which never states that a Gentile becomes a Jew/Israeli (cf. 3:20; 9:6-8; Galatians 5:15-17).

⁵ Christ had active obedience, but it was only to demonstrate His character so He could die as the righteous in place of the unrighteous (1 Peter 1:14-20; 1 Timothy 3:16; John 1:29; 1 Corinthians 5:7). He did not obey the Law in our place. Romans 5:18-19 refers to active obedience, but He actively obeyed by submitting to the cross (cf. Philippians 2:5-7).

⁶ However, consider Adam's failure Genesis 2:16-17 with Romans 7:10 (Deuteronomy 30:19); Romans 5:10 (Leviticus 18:5).

- a. So, David Garland, *1 Corinthians* in the Baker Exegetical Commentary: p. 106 quotes Kuck: 160 that “they ‘are spiritual but live as if they did not have the Spirit.”
 - b. Thomas Schriener, *New Testament Theology*: 479 states, “Paul does not imply that there are different classes of Christians. His point is that all believers have the Spirit, and therefore they are spiritual.” This is under Schreiner’s consideration of 1 Corinthians 3:1ff, in which Paul called the Corinthians “carnal.”
 - c. They believe that God’s sovereignty will not allow Christians to become carnal.
 - d. Yet Paul addressed them as carnal because they were not spiritual, “spiritual” means more than having the Spirit (which is Schriener’s definition).
 - e. The New Testament contains examples in which God incorporates man’s will within His plan. How God does this is not understood, for He does all things by the standard of His good pleasure according to what He determined and purposed (Ephesians 1:9-11).
 - 1) It is possible for people to fall from and come short of grace in terms of present tense benefits one might experience (1 Corinthians 15:10; 2 Corinthians 6:1; Galatians 5:4).
 - 2) It is possible for believers to constitute themselves enemies of Christ (James 4:1-3).
 - 3) It is possible for a believer to not have something because he has not asked, therefore, within God’s sovereignty.
 - 4) Scripture writers charged believers to respond. Such charges make no sense if the believer has no choice. The following are some examples.
 - Work out your salvation...do all things without grumbling and complaining (Philippians 2:12-14).
 - Be filled by the Spirit (Ephesians 5:18).
 - Let the word about the Christ dwell in you (Colossians 3:16).
 - Let us be carried on to maturity (Hebrews 6:1).
 - Love in action (1 John 3:16-18).
 - 5) Scripture writers charged believers not to do or to stop certain activities.
 - Don’t be drunk with wine (Ephesians 5:18a).
 - Some were to stop grieving the Spirit (Ephesians 4:30).
 - Some were to stop quenching the Spirit (1 Thessalonians 5:19).
 - Timothy was in danger of being ashamed of the gospel (2 Timothy 1:8).
 - 6) Some New Testament believers failed to do God’s will.
 - All in Asia had turned away from Paul (2 Timothy 1:15).
 - Demas left having loved the present age (2 Timothy 4:10).
 - Mark had left Paul and Barnabas and did not go to the work with them (Acts 15:38).
 - Diotrephes did a series of works against believers in his church (3 John 9-11). This makes no sense if Diotrephes is an unbeliever, for then the believers shouldn’t wish to be in that assembly.
 - Some believers in Thessalonica were behaving in a disorderly manner, not working but mooching from the church (2 Thessalonians 3:6-13).
 - A brother in Corinth was involved in an incestuous relationship and could be put out so his spirit would be saved (1 Corinthians 5:1, 5).
4. They over emphasize God’s holiness.⁷ Some even claim that holiness is God’s chief attribute. God does not have a chief attribute.

⁷ God emphasized His holiness during the Old Testament times, because He was showing Israel how hard it is to be set apart, to separate from the nations. In doing so, God proved Himself to be distinct from the gods of the surrounding nations.

5. They do not place enough emphasis upon God's love and goodness which are the bases of grace. It is God's grace which secures the believer.
 - a. David knew that God's goodness [טוב *tobv*] pursued him (Psalm 23:6).
 - b. David asked God to not remember the sins of his youth (Psalm 25:7).
 - 1) For the sake of God's goodness [טוב *tobv*].
 - 2) In accord with God's kindness [חסד *chesed*].
 - c. Paul knew that God's happy nature is a standard for measuring healthy Old Testament doctrine (1 Timothy 1:10-11). If OT doctrine is used to emphasize God as unhappy and implied to scare Christians, that doctrine would not be healthy. So, to misuse OT doctrine to persuade Christians to live better by presenting God as harsh is wrong.
6. They do not sufficiently emphasize God's faithfulness as a product of His truth. They have applied (with allegory) God's promises to Israel to the Church. By doing this they have made "Israel" a term for the people of God regardless of racial birth.
 - a. God is faithful (Deuteronomy 7:9; Daniel 9:4). He keeps His covenant with those who love Him and keep His commandments. See also Nehemiah 9:32-37. Yet, if God has passed His covenant to Gentile believers then He has not been faithful to His promise.
 - b. God is the one who keeps [guards-שמר *shamar*] and does not sleep (Ps. 121:3)
 - c. God's gifts and calling are irrevocable (Romans 11:29).
 - d. God does not change, therefore, God has not cast away His people (Malachi 3:6; Romans 11:1).
 - e. God is faithful to make believers firm to the end (1 Corinthians 1:8-9). This to a church racked with problems and carnality.
 - f. God is faithful, His promises are not yes and no, having made us firm and giving us a downpayment (2 Corinthians 1:18-20). God does not vacillate.
 - g. God is faithful to completely set apart the believer (1 Thessalonians 5:23-24).
 - h. God remains faithful even when we are undependable (2 Timothy 2:13). The "if" expresses a first class condition, Paul assumes it to be true, that we will fail at times.
11. How does the Reformed model affect one's understanding of the Body of Christ and the Church?
 1. They would agree that the body of Christ is all true believers.
 2. They would disagree that the body of Christ is limited to believers since Pentecost AD 30.
 3. They view the body of Christ in terms of a covenant relationship.
 - a. People (not believers) come into covenant relationship by birth and baptism.
 - b. People may come into this covenant relationship and not truly be saved.
 - c. The Church is comprised of all covenant individuals in a locale.
 - d. The local church may be made up of both saved and unsaved due to this covenant.
 4. They, therefore, have a body in flux (as do we) but more so because individuals may be in the Church but can never know for certain that they are in the body, for they never know for certain whether they have genuinely believed the gospel. They won't find out until the final judgment (as they view it).
 5. They view the body of Christ as being the true Israel, though no Jew or Gentile are in it (Galatians 3:28).
12. How does the Reformed model affect one's understanding of the future events?
 1. They believe in a literal return of Christ to the earth.
 2. They do not believe in a literal measurable kingdom contrary to Revelation 20:2-7.
 - a. Some do, but the premillennial view is a small minority among Reformed teachers.

b. Amillennialists believe no literal 1,000 year kingdom exists, but that the language of Revelation 20 is allegorical. In some sense, we are already in that kingdom. This is the result of having allegorized the promises to Israel that they might apply them to their “spiritual Israel.”

1) They point to Christ’s words that His kingdom is not of this world (John 18:36).⁸

2) They point to Christ’s words that the kingdom has come (Matthew 12:28).⁹

3) They claim that the kingdom is “realized” or already present and “If the millennium is a present reality, it is most certainly of the non-utopian type.” [Jay Adams, *The Time Is at Hand*: 9]. They struggled with the idea of unglorified and glorified people mingled on the earth.

c. Amillennialists teach a single resurrection and a single judgment at which time one finds whether he/she is a true believer.

1) They point to John 5:25, 28-29¹⁰ and allegorize Revelation 20:4-5.

2) They equate the judgment of Romans 14:10-12, 2 Corinthians 5:10 and disregard the promise of John 5:24; 3:18, or that we will carry out the judgment (1 Corinthians 6:2-3).

3) They do not know until that final judgment if they have endured (Matthew 10:22; 24:13). In this case “endure” is *hupomeno* to be patient.

d. Potmillennialists, like amillennialists, allegorize texts, however, they teach that a kingdom will exist during which the Church will Christianize the world followed by the return of Christ [Lorraine Boettner, *The Millennium*: 4]. The postmillennialist holds the same view of a one resurrection and judgment, and so one cannot know if he is truly saved until that judgment.

13. How does the Arminian model affect one’s view of the doctrine of God?

1. God’s omniscience and foreknowledge involve a distinction between what God must necessarily know and what God contingently knows.¹¹ Dr. Pope, “but what takes place conditions the divine foreknowledge. We have seen again and again that the God of eternity has condescended to be the God of time, with its past, present and future. Instead of saying with the schoolmen that to God there is only an eternal now, it were better to say that to God as absolute essence there is the eternal now, and also to God as related to the creature there is the process of succession.” [underline mine/ cited by H Orton Wiley, *Christian Theology*, Chp 14. (3) omniscience:(ii) from <http://wesley.nnu.edu/>].¹² Therefore, God has willingly subjected His foreknowledge to the creature, to allow the creature true freewill.

2. A.W. Tozer, an Arminian Alliance teacher from the early and mid 20th Century wrote, “Here is my view: God sovereignly decreed that man should be free to exercise moral choice, and man from the beginning has fulfilled that decree by making his choice between good and evil.” [*The Knowledge of the Holy*: 121]

3. God must allow man to exercise absolute free will. If they uphold some view of sovereignty, they state that God employs/incorporates the creature’s free will in His sovereign work. God’s plans revolve around the choices of the creature to preserve the genuine free will of the creature.

⁸ Christ meant source not location.

⁹ It was present, as the King was present among them and He was offering to them about the real kingdom.

¹⁰ This passage does not emphasize one resurrection but two distinct types of resurrection. Hour can refer to both a literal hour but most of the time, it refers to a length of time during which an activity or characteristic dominates (cf. John 2:4 - Christ’s hour, which was closer to fifteen plus hours; 7:30; 8:20; 12:23, 27, 13:1). John 4:21, 23 which refer to the nature of worship during our present time.

¹¹ Some Arminians have gone so far as to suggest that if God knows, then man is not truly free. Therefore, God is like us and doesn’t know until we choose.

¹² H. Orton Wiley was president of N.W. Nazarene College from 1916-1917. It had formerly been Idaho-Oregon Holiness School.

- a. Free will is an inference from certain passages of Scripture
 - b. Gregory A. Boyd in “God Limits His Control” [*Four Views on Divine Providence*:190] states, “God’s decision to create a cosmos that was capable of love and that was, therefore, populated with free agents was also a decision to create and govern a world he could not unilaterally control.” This is based upon his idea that love can only be genuine if it is a result of free will [188]. This is extended even to God’s omniscience or for them foreknowledge. They sometimes teach that even if God knows what will happen, then that act is fixed by His knowledge and, therefore, it undoes freewill.
 - c. John Wesley, people could only truly be human if they can have some freewill, therefore, he stated that God supernaturally has restored some degree of freewill. [*Works*:10:229-30; cited by Harper:222].]
4. God extends “prevenient grace” to all humanity.
- a. Literally, “grace that goes before.”
 - b. Theologically, grace that prevents, in this case “total depravity” or the Fall rendering man totally incapable of responding. [J. Steven Harper, *Four Views on Eternal Security*: 221].
 - c. Therefore, grace is resistible.
 - d. Therefore, God’s plan is contingent upon the response of His creatures.
5. Is God in control or not? The Scriptures considered.
- a. Scriptures which present God as changing or unknowing.
 - God relents/sorry at creating man Genesis 6:5-7¹³; God knows Abraham fears God 22:12;¹⁴ God asked Moses what was in his hand Ex. 4:2-5, God gave multiple signs in the event that they didn’t believe from the previous signs, implying He didn’t know which if any of the signs would work 8, 9;¹⁵ 32:9-14;¹⁶ 1 Samuel 15:10-11, 29;¹⁷ 2 Kings 20:5;¹⁸ Jer. 3:7;¹⁹ Hos. 11:8, 9; Mark 6:6; Luke 8:43-48; James 4:2.
 - b. Scriptures which present the creature as making a choice.
 - 1)Deuteronomy 30:19-20 “choose.”
 - 2)Joshua 24:15 “choose.”

¹³ Did God force man down this path of destruction and rebellion against Him? No. He created all things good. His regret is not one to unforeseen results but a legitimate response to His creation willingly rebelling against Him. He knew they would, He allowed them to do so, it was part of His plan, but God is never pleased at unrighteousness or rebellion.

¹⁴ This passage is helped by James citation in James 2. It is a good example of Abraham’s faith previously seen by God in Genesis 15 (approx. 25 years earlier) being matured and acting so that people and perhaps even angels are able to see the faith. Did God know this before? Yes, in Genesis 15. This is the completion of that, and was not a new discovery for the omniscient God.

¹⁵ God is speaking in human terms, not due to His being unaware, but as He will demonstrate how hard the hearts of the Egyptians are. Even at the end, the Egyptians sent the Israelis out of Egypt not due to seeing the sign and believing but because the final sign left them so bitterly hurt with the death of their firstborn ones.

¹⁶ It becomes plain in this context that God’s words are a test to demonstrate Moses’ character, as a leader for the people and even more so as one who guards the character of God.

¹⁷ This verse uses the same verb “to relent, change one’s mind” but states it in the negative, God does not change His mind, hence, the other statements must be understood either as expressing a divine action in human terms (anthropomorphism) or as changing something which He previously said or did. God does not change in His character, but He does do different things and even changes those activities. God does not relent as man does. Man acts in this manner, “I tried it this way, but I guess I’ll have to do it like this.”

¹⁸ God has written all our days in His book before there is one. In 2 Chronicles 32:24-26 we read that Hezekiah’s actions would have brought about his death prematurely. However, as God planned Hezekiah’s life, either He allowed Hezekiah’s actions to affect the length of his life within God’s plan, or He used His plan for Hezekiah to assure Hezekiah that he would live out the full length of days God had planned. It is possible that God has written the length of days for every one of His own, but has allowed His own to act even if it negatively affects the number of those days.

¹⁹ God viewed His relationship to Israel and Judah as a marriage to sisters. Israel abandoned her husband acted as a prostitute with other gods. God thought [lit. “said”] that she would return but she didn’t. God’s words do not express a shortness in God’s knowledge, but rather a shortness in Israel’s response. God meant that normally, doing what He did, a wife would return to her husband, but Israel did not. See Exodus 34:5-7. God was tolerant, not for Himself, but that men can see that He is the God of faithful lovingkindness.

3) 1 Kings 18:21 “How long will you waiver between two opinions...?”

4) Philemon 8, 9, 14 “of your own free will.”

5) John 3:16 “whosoever” et al.

c. Scriptures which present God as sovereignly in control.

1) No purpose of God can be altered (Job 42:2; Isaiah 46:10).

2) God does whatever He pleases (Psalm 135:5-12; 115:3).

3) He does what is His pleasure and no one can stop His hand (Daniel 4:35).

4) He works all things according to His will (Ephesians 1:11).

5) God’s sovereignty is seen in the example of Ahab (1 Kings 22).

- God purposed to kill Ahab because he was evil (v. 20; 16:29-33; 18:4).

- Ahab’s prophets prophesied good for him (22:5-6).

- Jehovah’s prophet Micaiah prophesied evil against him (22:7-8).

- Jehovah’s prophet explained the heavenly seen of God using angels good or evil to accomplish His purpose (22:19-22).

- Ahab went to war in disguise, even though Micaiah warned him of what God intended to do, and was killed not by one aiming a bow, but at a random haphazard shot (22:30, 34).

6) God’s sovereignty is seen in the example of Paul.

- God revealed that he would go before kings (9:15).

- Paul was warned not to go to Jerusalem (20:23; 21:4, 10-11).

- Paul persisted on going to Jerusalem.

- Paul went before kings, but in chains (24:27; 25:13; 2 Timothy 4:16).

14. How does the Arminian model affect the doctrine of the Church?

1. John Wesley in a sermon on the nature of the Church concludes, “The Church is called holy, because it is holy, because every member thereof is holy, though in different degrees,²⁰ as He that called them is holy. How clear is this! If the Church, as to the very essence of it, is a body of believers, no man that is not a Christian believer can be a member of it. If this whole body be animated by one spirit, and endued with one faith, and one hope of their calling; then he who has not that spirit, and faith, and hope, is no member of this body. It follows, that not only no common swearer, no Sabbath-breaker, no drunkard, no whoremonger, no thief, no liar, none that lives in any outward sin, but none that is under the power of anger or pride, no lover of the world, in a word, none that is dead to God, can be a member of his Church.” [“Of the Church”: Sermon 74 from <http://wesley.nnu.edu/>]. Therefore, the Church is comprised only of those who are practicing holiness to some degree.

a. Wesley saw the nature of salvation as so affecting living/sanctification that he did not view the Church as comprised of those who believe but as those who are living sanctified, because for him, to fail to live out one’s sanctification would evidence a loss of salvation.

b. From a sermon Justification by Faith, Wesley wrote, “Least of all does justification imply, that God is deceived in those whom he justifies; that he thinks them to be what, in fact, they are not; that he accounts them to be otherwise than they are. It does by no means imply, that God judges concerning us contrary to the real nature of things; that he esteems us better than we really are, or believes us righteous when we are unrighteous. Surely no. The judgment of the all-wise God is always according to truth. Neither can it ever consist with his unerring

²⁰ His emphasis was largely on practical holiness.

wisdom, to think that I am innocent, to judge that I am righteous or holy, because another is so. He can no more, in this manner, confound me with Christ, than with David or Abraham. Let any man to whom God hath given understanding, weigh this without prejudice; and he cannot but perceive, that such a notion of justification is neither reconcilable to reason nor Scripture.”

c. This is directly contrary to Scripture which states that God does impute or credit righteousness to the ungodly (Romans 4:5).

2. H. Orton Wiley states that adoption and regeneration are part of the same truth. “They describe the same blessing under two aspects: the former referring to the filial character, the latter to the filial privilege. But they are not thus closely connected as cause and effect: they are co-ordinate, and the link between them is the common sonship.” [Chp 28, ¶2]. Wiley views regeneration as changing the heart while adoption is the means by which individuals are “reinstated” into the family. [under the heading Adoption]. “Reinstated” implies that we were “in” at one time but then “out” and by adoption puts us “back in.”

a. This is contrary to both doctrines.

1) Regeneration is the act by which the persons of the Godhead indwell the individual and in so doing provide benefits: new nature, new life, new enabling. It is real.

- John 3:3, 5 tell of the need of regeneration and 3:16 the result - eternal life, which is had by the Son’s indwelling 1 John 5:11.

- 1 Peter 1:3 ties regeneration to a living hope, living because of eternal life.

- 1 John 3:9 ties being born (regeneration) to indwelling seed.

2) Adoption is the act by which the Father advances His child forward in the family. It is not an entrance to the family or a reinstatement in the family. The one adopted is already in the family, but is granted great position and privileges within the family.

b. “Reinstatement” is affected by a view of the Church that it is comprised of all people of all ages, and that at one time the rights of sonship were forfeit [see ¶2 under Adoption].

3. Richard Watson [Methodist] defines the Church, “consists of all who have been baptized in the name of Christ, and who thereby make a visible profession of faith in his Divine mission, and in all the doctrines taught by him and his inspired apostles. In a stricter sense, it consists of those who are vitally united to Christ, as the members of the body to the head, and who, being thus imbued with spiritual life, walk no longer after the flesh, but after the Spirit.” [emphasis mine, *Theological Institutes*: PART FOURTH /CHAPTER 1 from <http://wesley.nnu.edu/>]. This does not allow for carnality or any individual in “the Church” who walks other than after the Spirit. This is contrary to 1 Corinthians 3:1-3.

15. How does the Arminian model affect a view of the future?

1. George Lyons in a chapel address dated January 12, 2000 at Northwest Nazarene University, denies a belief in a literal 1,000 year reign, claiming “Revelation 20's description of the Millennium is John's picture of the situation of the present age — between the first and second coming of Christ — tribulation on earth, but triumph in heaven.” He claims that the first resurrection refers only to the instant resurrection of believers at the point of their death. He states, “Personal holiness is a necessary requisite for all who would share in the resurrection to eternal life.” [from <http://wesley.nnu.edu/>].

2. Wesley, Wakefield, Wiley and others hold to one general resurrection and one general judgment. The righteous are distinguished from the unrighteous only at this judgment.

3. It is at this general resurrection that one finds if he has faithfully believed until the end.

4. Daniel Steele sees premillennialism as dangerous because it threatens the doctrine of entire sanctification. He makes several claims against premillennialism. [Why I Am Not a Premillennialist: <http://www.imarc.cc/prophecy/reasoner5.html>].
- a. It is based on hard to understand passages.
 - b. No Scripture shows the one thousand years are preceded by Christ's coming.²¹
 - c. John saw only souls in Revelation 20:4, not bodies, therefore this first "live" is in heaven and not physical life.
 - d. The promise of assurance or security tied to the one thousand years does not push individual to pursue full holiness.
 - e. The first resurrection is not literal, but those who have a blessed and holy spiritual life within them. It is a spiritual resurrection elsewhere in the New Testament. The second is obviously "bodily."²²

²¹ Has he considered Revelation 19 with respect to Revelation 20?

²² Other New Testament passages which address a "spiritual" resurrection, perhaps Romans 6:11 and Colossians 2:12; 3:1 are not in the context where two resurrections are mentioned separated by a specified time.

How can we answer texts which appear to present a potential loss of salvation?

1. Deuteronomy 29:18-20 - One can turn away from God to serve other gods.
 - a. This was part of the covenant God made with a new generation of Israelis before they entered the land and were standing in Moab (29:1).
 - b. These Israelis were both believers and unbelievers. No text indicates that the whole nation believed.
 - c. These Israelis had seen all the false gods of the people God had conquered (v. 17).
 - d. This is a warning of one who turns from serving God to serve those false gods (v. 18).
 - e. This one could be a believer or an unbeliever, the context does not state, for serving God was not the activity only of believers, but also of anyone who brought sacrifices before God at the tabernacle through the Levitical priests.
 - f. This one suffers the curses God had delineated in Deuteronomy, most of which were physical curses (v. 19; cf. 28:15-68).
 - g. God would blot out the names of such individuals (v. 20).
 - ◇ This is not from the book of life.
 - ◇ This would be from the book of the living, i.e. those physically alive upon the earth, akin to a census (Exodus 32:32, 33; Psalm 69:28 “living” cf ESV). Therefore, this meant that God would kill them. It does not refer to removal of eternal life.
 - ◇ God used this language of the earlier generation, when God said He would blot them out and start over with Moses (Deuteronomy 9:14; Exodus 32:32).
2. 2 Chronicles 15:1-2 - God is only with those who are with God.
 - a. This is in the context of Judah’s departure from God.
 - b. God is reminding Judah that He is with them, the nation, if they are with Him.
 - ◇ The you pronouns in these statements are plural, not singular.
 - c. God reminded Judah that He would also forsake them if they would forsake Him (vv. 5-6).
 - d. Israel had been without the true God for a long time (v. 3).
3. Matthew 7:21-23 - Many will be rejected from the kingdom though they say “Lord, Lord.”
 - a. Saying, “Lord, Lord” does not indicate that these were ever believers.
 - b. Saying, “Lord, Lord” in this context is only that these were religious, and being so recognized something about the Lord, but did not follow His teaching nor did they accept Him as King.
 - c. Christ gave these warnings that the Jews should pay attention to the character of those from whom they were taught or led (v. 21 compares to John 6:38-40; v. 23 to 23:27-28).
 - d. Christ warned about leaders who did “religious” activities without believing.
4. Matthew 10:21-22 - The one who endures to the end will be saved.
 - a. This is probably one of the most commonly stated claims against security. This is repeated in 24:13.
 - b. In both passages, Jesus spoke to His disciples as representatives of those who will be living during Daniel’s 70th week, for which see 24:14 “the end” referring to the time at which Christ returns and at which God’s witnesses will not have covered all the cities of Judea.
 - ◇ These will be treated with great severity (in both passages).
 - ◇ Christ encouraged them that those who endure to the end, will be saved.
 - Endure is a verb form of patience.
 - Endurance/patience is encouraged in Revelation 14:12 in light of the torment of the

unbelievers. One can be encouraged with guarding God's commands if one remembers what others will suffer who have not believed.

- Saved in this instance does not refer to spiritual salvation.
- Saved refers to physical deliverance at the end. When Christ sends His angels out into the world to gather out His own, they will be then delivered (cf Mt. 24:22).

5. Matthew 10:32-33 - The one who denies Christ, Christ denies him.

- a. This is a very key passage for the Arminian but is one of the best for note a distinction between the kingdom message of Christ and the present work in the body of Christ.
 - ◇ Jesus spoke this to His disciples in preparation for sending them out to announce the kingdom. When He was done He sent out His disciples (11:1).
- b. Peter denied Christ, not once but three times (Matthew 26:70, 72). He said, "I don't know ..." [οἶδα - knowledge of, not experiential knowledge].
- c. Jesus did not deny Peter but appeared to Peter first from among the disciples (1 Corinthians 15:5) and then most importantly to Peter on the beach where Peter demonstrated that he could not get past the denial (John 21).
- d. Regarding the kingdom, anyone who would deny and thereby reject Jesus as the Christ, the Anointed King of Israel, Jesus would likewise deny Him before the Father, i.e. such an individual would not be allowed into the kingdom. Jesus required Israel to accept Jesus Christ as King and as Deity.
- e. Peter did not deny Jesus as King but denied knowing Jesus.
- f. This passage is paralleled by some in 2 Timothy 2:11-12.
 - ◇ This passage involves four first class conditions, conditions assumed true for the sake of the argument. The first two are positive, the last two involve failure.
 - We died with Him (positionally-Romans 6:3)–we will live with Him (future).
 - We endure (take patiently) –we will reign.
 - We deny (say "no" to Him) –He says "no" to us.
 - We are undependable–He remains dependable.
 - ◇ This passage stands in a context to encourage believers regarding their future due to the false teaching of some men who claimed the resurrection had already happened.
 - ◇ This passage assures these believers that we all suffer, we all endure, we all deny and we are all secure.
 - ◇ This passage assumes all we will deny, and in turn will be denied.
 - They deny, perhaps not by claiming not to know Christ, but by telling Him "no" regarding an area of service.
 - They are denied by Him telling them "no" regarding something they may request.
 - Timothy was saying "No" by not using his gift due to fear.
 - ◇ This passage assumes that believer will fail to be dependable at times.
 - ◇ This passage includes a warning about the negative effect from arguing over words and the bad teaching which does not cut a straight path regarding the Truth, meaning that they misrepresent God's role and man's role in the Christian life and the matter of security (vv. 14-15). This talk spreads and messes up the faith (christian life) of some believers (vv. 17-18). They can only claim the resurrection is past by making it a spiritual resurrection, as evidence of a physical resurrection of saints would be obvious.
 - ◇ This passage includes the assurance the foundation of God stands sure (v. 19). God

knows who His are, even if they are overtaken by bad teaching.

6. Luke 8:11-13 - Some fall away in a hard time. Note verse 4.
 - a. This is the parable of the sower and the soils regarding the kingdom of God.
 - b. The seed is the Word of God (v. 11), specifically, that Jesus is deity (cf. 9:20).
 - c. The seed eaten by birds are unbelievers (v. 12). Note: saved = Kingdom of God.
 - d. The rocky soil is believers who depart when they are tested (v. 13).
 - ◇ They believe for a time: does not imply that they become unbelievers.
 - ◇ They believe for a time: indicates that one can believe what is required but not go on believing in a manner which affects one's lifestyle.
 - ◇ They believe, but when tempted, they leave. They don't hold to the Word as in verse 15. If one believed that Jesus is the Christ: God, man, King; that should affect one's life, e.g. if He's God the King, what can men do to you that He cannot address.
 - e. The thorny soil is believers choked by worries, riches, and pleasures of life and do not bring about mature fruit (v. 14).
 - ◇ Jesus did not say they believe, they must believe for they bear mature fruit.
 - ◇ They bear fruit, but it isn't ripe, it isn't mature. So they start, something an unbeliever is incapable of, but the fruit does not ripen.
 - f. The good soil is believers who hold to the Word in a fitting (beautifully appropriate) and contented heart and bear fruit in patience (v. 15). Their faith affects they way they face both temptations and cares, hence they bear fruit in patience.
 - g. These soils describe different responses to the message of Jesus and His disciples.
 - ◇ Jesus was explaining the "crowds" (8:4).
 - ◇ Jesus was helping His disciples understand what to expect.
 - Not everyone would believe the message of the deity of Jesus Christ.
 - Of those who believed, not everyone would stick it out.
 - ◇ There may be a corollary to people today.
 - Not all believe
 - Not all who do believe stick it out.
 - ◇ Note also that in verses 16-18 Jesus told His disciples how to hear: don't light a lamp and cover it, and this looks back at the problems in 12-15 involved people hearing.
 - Jesus demonstrated the "cares" by how He related to His real family (vv. 19-21).
 - Jesus demonstrated the "cares" by the foolishness of worrying when there is no reason to worry, for God is in control (vv. 22-25).
 - h. This parable does not indicate that anyone loses salvation, but that not everyone who is a believer sticks it out and bears fruit. It explains why some drifted off. It only can teach a loss of salvation if one approaches this text with the presupposition that salvation of necessity produces "sanctification" so that a failure to go on means one is lost or was never saved. We have already considered the theological problems with that view.
7. John 15:5-6 - Some branches are thrown into the fire for not bearing fruit.
 - a. This is the Vine and the branches metaphor relating Christ to the disciples.
 - b. The removal of the branches and casting them into the fire in verse six is taken to indicate the loss of salvation by individuals once in Christ.
 - c. The parts do not agree with this conclusion.
 - ◇ The Father is the vine dresser (v. 1).
 - ◇ Christ is the vine (v. 1).

- ◇ The disciples are the branches (v. 5). Note: Judas is absent, only believers remained.
- ◇ The Father prunes the branches based upon their fruit bearing (v. 2).
 - The Father judges no one (John 5:22).
 - The Father enacts discipline to which we are to submit (Hebrews 12:6-9).
 - “Lord” in is anarthrous (v. 6), for it involves at least two persons: Father and Son.
 - i. The Son is involved in discipline (1 Corinthians 11:32) for He is the intercessor who may intercede against us for discipline (v. 3; Romans 8:34).
 - ii. The Father enacts discipline out of love for His sons (v. 6).
 - Since the Father is the one pruning, it is not judgment but discipline.
 - The discipline is to bring about more fruit (v. 2).
 - Those who do not rest at ease in Christ do not bear fruit and are disciplined (v. 6).
 - The fire is akin to that in Hebrews 6:7-8, discipline and judgment seat of Christ.
 - This bears a parallel to Jesus’ parable in Luke 8. Some don’t bear fruit and some don’t bear mature fruit, but some do bear fruit.

8. Acts 14:21-22 - We must enter the kingdom through difficulties.

- a. Paul and Barnabas were revisiting churches they had started (v. 21).
- b. Paul was strengthening the souls of the disciples (v. 22). Their souls were having to deal with the pain of loss and struggle associated with adversity.
- c. Paul was encouraging them to be at ease (abide) in the Faith (v. 22).
 - ◇ The faith consists of God’s promises for New Testament believers.
 - ◇ The faith comprises the Christian life—we live by faith (2 Corinthians 5:7).
- d. Paul explained that we enter the Kingdom of God (future form) through many adversities.
 - ◇ Living by faith in God’s promises is necessary for living under adversities.
 - ◇ Therefore, we relate to God’s promises, rather than threaten.
- e. Arminians interpret this to mean that if one does not continue in the faith, one has abandoned the faith meaning he no longer believes, and therefore has lost salvation.
- f. Reformers interpret this to mean that some people sort of believe but because they aren’t the elect, they will not believe to the end.
- g. Neither are correct because they fail to understand “the faith” to be the promises and truths regarding the Christian life. To them, faith is faith is faith is ... no distinctions!²³

9. Romans 8:12-13 - The one who lives according to the Spirit lives, but according to the flesh - dies.

- a. The Arminian interprets “dies” to refer to spiritual death.
 - ◇ This interpretation ignores the verb $\mu\epsilon\lambda\lambda\omega$ meaning “about to” meaning that one who is

²³ Faith makes a Biblical hope real so that we may act upon it. Biblical hope arises from promises which God has made, not from our human “wish book.” Following are some examples of promises God has made to believers for today.

Life of Faith

Romans 1:17 For in it *a sample* of God’s righteousness is revealed from faith to faith; as it is written, “BUT THE RIGHTEOUS *man* SHALL LIVE BY FAITH.”

Faith for using one’s gift (Romans 12:3, 6); Christ will never leave or abandon us (Hebrews 13:9); God will finish what He began in us (Philippians 1:6; 1 John 3:1-2; 1 Thessalonians 4:15-17); I am not condemned because I am in Christ and cannot be separated from His love (Romans 8:1, 38-39); we can do service (priestly) (2 Thessalonians 1:11; Philippians 2:17); we can respond properly to our spiritual enemies: flesh and Satan (Flesh: Galatians 5:16; Romans 6:3-4; 16:26; Satan: James 4:7; 1 Peter 5:8-9a); we can do acts of love for other believers (Galatians 5:5-6; Ephesians 1:15; Colossians 1:4); we are made strong for all things (being content in any circumstances) (Philippians 4:11-13); we can peace by thanking God, worshipping God and asking Him (Philippians 4:6-7); our labor has value (to God) (1 Corinthians 15:58); Christ can live out through me (Galatians 2:19-20; Colossians 1:27); the Scriptures can provide us wisdom because we are now saved (2 Timothy 3:15-17); we can possess (control) our soul (emotions/interpretive center of our senses) (Hebrews 10:39); God will not allow us to experience temptation greater than our ability (or what we’ve learned for addressing our spiritual enemies) (1 Corinthians 10:13); we can ask for wisdom facing a temptation (James 1:5-6); we have a better future (2 Thessalonians 1:4-7; John 14:3-6).

living according to the flesh is about to die, he may not. What stops the death?

- ◇ This interpretation ignores the context in which Paul is explaining his own conflict with his sin nature, in which the sin nature “revived” and he “died” (7:9-10). Paul did not lose his salvation, but he was operating in the realm of death not life.

b. Two interpretations fit the context. The latter being better.

- ◇ By “about to die” Paul means operating in the sphere of spiritual death, which would agree with 5:21-6:1, but doesn’t make sense of the verb μελλω.²⁴
- ◇ By “about to die” Paul means that any time the believer lives in the sphere of his fallen sinful nature, he is on the verge of physically dying, of being chastened. This interpretation commends itself by doing justice to the verb.

10. Romans 11:19-22 - God breaks out the unfaithful branches.

a. The Arminian interpretation is that if an individual does not continue in faith and the kindness of God, he will be broken out of the olive tree.

b. The context consists of Romans 9-11.

- ◇ Paul is answering the presumed question regarding God’s love, “What about Israel?” He claimed in 8:39 that nothing can separate us from that love.
- ◇ Chapter eleven constitutes a warning to the Gentiles as a whole regarding an attitude of superiority over Israel: we believe, they didn’t; we stand, they don’t.
- ◇ God still has a remnant of Israelis chosen according to His grace (v. 5).
- ◇ Israel’s failure brought riches to the Gentiles (the gospel extended to all, v. 12).
- ◇ The Olive tree is not Israel, but the location of God’s work.
 - Some of Israel (remnant excluded) were broken out because of unbelief (v. 17).
 - The branches broken out comprise the majority of the nation.
 - The branches grafted in are not individual Gentiles but the nations.
 - The removal of one or the other is on a national or group level, not individual.
 - When the Gentiles have come to largely reject Christ, the Gentiles as a group will be removed (a remnant excluded) and God will resume a work with the Israelis as a nation/group. Nothing here is directly about individual salvation.
 - This warns Gentiles against an arrogant attitude toward Israel and presuming that Gentiles will always be superior to Israel or the focus of God’s plan.

11.1 Corinthians 3:16-17 - God destroys those who destroy the temple (Church).

a. Walter Kaiser takes this to be anyone who attempts to mess with doctrines of the Church and denies God’s one means of salvation taught by the Church. Kaiser understands this man to be an unbeliever. [*Hard Sayings of the Bible*:581].

b. Some Arminians take this to be the destruction in Hell of those who destroy the Church.

They reference v. 17 that the Church is holy to show that was to be the primary character of the Church. Therefore, anything which destroyed her holy character would be destruction. Many interpreters move forward to the brother involved in incest in chapter five, and the matter of lawsuits in chapter six, and the matter of men visiting prostitutes in chapter six and believers eating things offered to idols in disregard to their brothers as all comprising “destroys.”

c. The matter is how men serve in the Church, how they build upon the foundation (10-15).

- ◇ This began in chapter one with Paul’s charge against those who were turning to

²⁴ The main verb is “about to” [μελλετε] and “die” is the subordinate infinitive [αποθνησκειν].

philosophy (wisdom), scholarship and debate to achieve God's purpose (1:18, 20).

- ◇ Paul did not rely upon these, because God does not employ them to reach people. God uses the foolishness of proclaiming the gospel to save those who believe (1:21; 2:1-4).
- ◇ Resorting to human abilities to accomplish God's purpose is to rely upon one's flesh rather than upon the Spirit. One is therefore, carnal, and being carnal, his service is negative in the body of Christ, the Church. It is this kind of false distinction and work within the church that God addresses with judgment. The other issues may also be included as they do harm to the temple, the Church by encouraging arrogant tolerance toward immorality, by forming divisions by worldly legalities, by disregarding other saints.
- d. The destruction of the believer is then chastening.
 - ◇ The brother in chapter five will have his body destroyed (5:5).
 - ◇ The brother visiting prostitutes sins against or regarding his body (6:18).
 - ◇ The brother eating the Lord's table with disregard toward his fellow believers is chastened by the Lord (11:32).

12.1 Corinthians 9:24-27 - If one does not control my body, he could be rejected.

- a. Some who teach perseverance of the saints, point out that those who do not exercise self-control evidence by that behavior that they are not true believers.
- b. Some Arminians teach that this is a believer who is "castaway" [AV].
- c. The problem lies partly in understanding the adjective *adokimos* and ignoring context.
 - ◇ The adjective meant something not approved, or something which fails the test.
 - 1 Corinthians 13:5-7 Paul used it three times of his believing opponents as well as himself, being approved or unapproved regarding the Christian life.
 - Hebrews 6:8 Paul used it of the field which is unapproved for it does not produce anything of value, only thorns ... it is near to cursing (note: not cursed).
 - 2 Timothy 3:8 Paul used it of those who resist the proper teaching of the Christian life and are unapproved regarding the faith (how to live by faith-Xian living).
 - Titus 1:16 some are unapproved regarding every good work. They may have been very active, but their works were wood, hay and stubble. These are easily made unbelievers, but the context involves them as believers teaching in the church.
 - ◇ The context is Paul's encouragement for the Corinthians to put others before their desires for meat or other activities.
 - Paul had become all things to all men so that he might save some (9:22-23). This meant that Paul put himself under strictures which were not part of his normal behavior. He did this so as not to let anything get in the way of reaching some.
 - Paul pictured his service as running in a race and running to win (9:24-26).
 - Paul did not want to run this race as one who couldn't win (9:27). In this context, unapproved involves not winning the race, not finishing, and this would be because Paul put his own interests before that of others. It has nothing to do with whether Paul was saved or stayed saved, but how he served.

13.1 Corinthians 10:11-12 - One could fall.

- a. Paul reminded the Corinthian saints of the many who fell in the past (v. 1ff).
 - ◇ This pivots off of his final statement in 9:27 of being unapproved.
 - ◇ This refers to the many Israelites coming out of Egypt.

- They had come under the authority of Moses (v. 2).
- They had experienced the same benefits (vv. 3-4).
- Many of them fell in the desert (v. 5).
- ◇ They were unapproved by their actions.
 - They lusted (v. 6). from Numbers 11:4, 34 - cravings for foods
 - i. The Corinthians were struggling with who could eat meat (chp 8).
 - They were idolaters (v. 7). from Exodus 32:1-5 - golden calf
 - ii. The Corinthians were struggling with this very issue (10:14-22).
 - They were sexually immoral (v. 8). from Numbers 25:1-2 - daughters of Moab
 - iii. They had a man in an incestuous relationship (5:1-5).
 - iv. They had men visiting prostitutes (6:16-19).
 - They tempted the Lord (we Christ; v. 9). from Numbers 21:4-6 -
 - v. They were pushing the Lord in the behavior at the communion table (11:1-14).
 - They murmured (v. 10). from Numbers 11:1; 14:36-38 - God's plan and leadership
 - vi. The Corinthians were challenging God's design and plan by attempting to use world wisdom (philosophy), scholarship and debate (1:20ff).
 - vii. Some of the Corinthians were dissatisfied with their place in life: unmarried, widowed, slave, married (7:10, 17, 22).
- ◇ They all serve as a warning to us on whom the end of the ages has arrived (v. 11).
 - Warning or admonition is to put someone in mind of something good or bad.
 - End of the age involves our possessing eternal life, the age life.
- b. The verse in question then is a warning to learn from Israel's failures (v. 12).
 - ◇ If a believer is of the opinion that he stands.
 - Stands involves the cocky attitude that: I'll never do that.
 - ◇ A believer is to watch so he does not fall.
 - Fall in the context is most likely to do something such as Israel did, and perhaps suffer the consequence of chastening: sick or dying (Heb. 3:17).
 - Fall involves disobedience, not loss of salvation (Rm. 14:4; Heb. 4:11; Rev. 2:5).
- c. Paul assured the Corinthians regarding their temptations and God's purpose (v. 13).
 - ◇ God will not allow a temptation beyond one's present ability. (Fut.)
 - ◇ God will provide a way out to bear the temptation (Fut.) Every temptation is normal human temptations, and God has made provisions for all.

14.1 Corinthians 15:2 - One must continue to hold firmly and not believe in vain.

- a. The Arminian interpretation is that one must continue to believe.
- b. The Reformed interpretation is that one can believe and it not be real faith.
- c. The context involves several clauses subordinate to "I make known to you the gospel."
 - ◇ Which I evangelized to you.
 - ◇ Which you received. You took it to yourselves
 - ◇ By which you stand. It was the instrument of their ability to stand.
 - ◇ Through which you are saved.
 - It was the avenue [δια] of their salvation.
 - Compare this to Ephesians 2:8 through faith [δια πιστεως].
 - Since you hold it.
 - i. You hold it firmly.
 - ii. The particle ει with the indicative mood of "hold fast" [κατεχω], constitutes a

first class condition, an assumed condition “since.”

iii. They hold to that sort of word announced as good news.

- With the outside possibility you believed with no purpose.

iv. The adjective *εικη* emphasizes emptiness of purpose, therefore directing faith at the gospel without any purpose of being saved, only a mental assent.

v. It is possible for a person to acknowledge the gospel or the work of Christ without any purpose, without any goal of being saved, but only as a set of facts.

vi. Faith without a goal involves not holding firmly to the gospel, it is only a fact but it is up for debate and perhaps not required of all.

d. The large issue is whether there is a resurrection (v. 12).

◇ If there is no resurrection that also applies to Christ (v. 13).

◇ If Christ isn't raised, it alters many other truths (v. 14).

- The message of the apostles was empty of content [*κενος*].

- The apostles are liars.

- The faith of the Corinthians has no outcome [*ματαιος*] (v. 17).

- The Corinthians are still in their sins (no outcome=no forgiveness).

e. Therefore, this statement refers to someone who doesn't believe the gospel for the purpose of being saved, but perhaps only as a confessional statement. No one lost salvation, but this describes a person who never had it because he or she never believed to be saved. This would be the case of those denying the resurrection.

15. Galatians 1:6-9 - One could be accursed for preaching a different gospel.

a. The issue revolves around “turning from the gospel” (v. 7), and being “accursed” (vv. 8, 9).

b. The Arminian interpretation sees this as a believer who turns away from the gospel of Christ to a different gospel and becomes accursed.

c. The Reformers see this as pretend believers who had begun to teach a false gospel and therefore remain accursed.

d. The problem involves two issues.

◇ What is the gospel to which Paul referred?

◇ What is meant by “accursed” or *anathema*?

e. Paul was addressing the gospel or good news for present tense growth.

◇ The larger context of the letter is not about initial salvation, though Paul makes a brief reference to it in chapter two regarding his conversation with Peter (vv. 15ff).

◇ This was a gospel Paul learned from the Lord as opposed to men (1:11-12). He tied it with his time in Damascus and Arabia for three years (1:17-18). It cannot be the gospel for initial salvation for Paul learned that earlier in his contact with Ananias. It didn't take three years to learn this gospel.

◇ This gospel was related to the matter of Peter compelling Gentiles to live like the Jews (2:14). Therefore, it was about how people live.

◇ This gospel was about one coming to maturity by the Spirit not by the flesh (3:3).

◇ This gospel is about righteous people living by faith, not being declared righteous by faith (3:11b-12).

◇ This gospel is about going on without the law for a “nanny” (3:24-25).

◇ This gospel is about being freed from the Law so by the Spirit believers can cry out to their Daddy (4:4-6).

- ◇ This gospel is about eagerly expecting the hope of living out practical righteousness by *the Spirit* (5:5-6).
- ◇ This gospel is called a mystery (Ephesians 6:19) and cannot, therefore, be the gospel for initial salvation.
- ◇ This is not the gospel of initial salvation, but a gospel or good news for believers telling us how to live by the present work of the Holy Spirit.
- f. Being “accursed” does not especially mean “going to Hell.”
 - ◇ The world literally meant “to set up” or “to set aside.”²⁵
 - ◇ Some Jewish men put themselves under a “curse” to not eat or drink until they killed Paul (Acts 23:12, 14, 21). They were not planning on going to Hell to do this.
 - ◇ Paul would have been willing to be “set aside” from the benefits of the Christ if he could win other Jews to Christ (Romans 9:3). He stated this in 1 Corinthians 9, he became all things to all men. Paul was sort of saying he would have given up living by grace to reach these people.
 - ◇ Paul said that if one does not have a fondness for the Lord he is to be allowed to be set aside (1 Corinthians 16:22). Yet many believers do not even love Him, much less are they fond of Him (remember, love and fondness are expressed by actions).
 - ◇ **VB** - Peter began to call himself under a curse claiming that he did not know Jesus (Mark 14:71). Peter was not asking to go to Hell, but asking to be harmed, perhaps to die, etc..
- g. Therefore, if a believer tells other believers to live by a “different gospel” a life by law, he will be set aside, or set up. God will not use him or her to accomplish His purpose.
 - ◇ Paul did this in Acts and ended up in a Caesarean prison for two years with no significant ministry taking place. He was benched.
 - ◇ This demonstrates that God not only takes initial salvation seriously but also Christian living. God does not tolerate people who attempt to put believers under Law.

16. Galatians 5:4 - One could fall from grace.

- a. This text is easily interpreted as either losing salvation or falling short of salvation.
- b. This text is largely answered by the last text considered (1:6-9).
 - ◇ Galatians is not about how to get saved, but how to live.
 - ◇ Galatians addresses those who think they can mature by the flesh/law (3:2-3).
 - ◇ Galatians addresses those who wished to avoid persecution by doing part of the Law in an attempt to remove the offense of the cross (6:12).
 - ◇ Christ had already freed these people, therefore, they are believers (5:1).
 - ◇ Paul warned the Galatians of again be enslaved in a yoke (5:1).
 - The one being circumcised doesn’t gain any benefit from Christ (5:2).
 - The one being circumcised is obligated to do all the Law (5:3).
 - The one pursuing law-righteousness are made idle away from Christ (5:4). This agrees with the early statement of turning away from Him.
 - The one pursuing law-righteousness have fallen from grace (5:4).
 - ◇ Several points are often missed in the “unsaved” or loss of salvation interpretations.

²⁵ Herman Cremer, *Biblico=Theological Lexicon of New Testament Greek*, summarized, in Attic Greek: a votive offering (with a vow); LXX: translates הָרַם=devoted to destruction or items forfeited from secular use; NT: to devote one’s self to the curse of destruction. Aust & Muller in *the New International Dictionary of New Testament Theology* give for Hel: that which is set up ... dedicated; LXX: separated under the ban (dedicated to punishment) or as in Ezra 10:8 confiscated property or banning officially from the synagogue.

- These people were already freed. Only a believer can be charged to “stand” (5:1); an unsaved person has no basis for standing.
- These people are in danger of being again enslaved in a yoke. The unsaved have never been freed and cannot therefore be enslaved again, for they remain in slavery. In Acts 15 Peter warned against placing a yoke on the disciples, demonstrating that believers can wrongly be put under the yoke of law.
- These people not being benefited by Christ, does not mean they have had no benefit, but that Christ will not benefit them (Fut). While they remain saved, living by law will not put them in any position to receive any benefit which Christ has for them in the present tense.
- These people, largely Gentiles, are ignorant of the fact that one cannot selectively keep the law. Circumcision requires obedience to all the Law. Most of the Galatians were probably not aware of this, thinking that circumcision would move them along in their Christian growth.
- These people are in danger of becoming idle (5:4).
 - i. The verb καταργεω means to cause a thing to become idle, to no longer work.
 - ii. The verb refers to: the glory on Moses’ face fading, i.e. stopped glowing (2 Corinthians 3:7, 13); a promise being rendered inoperative, i.e. no longer in effect (Galatians 3:17); rendering idle Satan’s might regarding death (Hebrews 2:14); our body of sin being rendered idle so that we no longer have to serve the sin nature (Romans 6:6). No NT passage (26 in all) describes someone being “cut off,” but always something being rendered idle.
 - iii. These are not unsaved people or ones losing salvation, but believers busy trying to live by law but becoming idle from God’s point of view by not relating to Christ but operating in their flesh away from [απο] Christ.
- These people are trying to be justified by law (5:4). The problem here involves a narrow view of justification, i.e. initial salvation. Justification has three tenses just as do sanctification and glorification.
 - iv. The verb justify (to declare righteous) occurs in 36 passages. People justified God by acknowledging His righteousness, this is not salvation or initial justification (Luke 7:29). Doers of law are justified before God (Romans 2:13), though 3:20 states that no one is justified by works of the law before God, therefore this is not initial salvation justification (cf 3:28; 4:2, 5; Galatians 2:16; 3:11). Paul knew he was not justified simply because he acted with a clear conscience, but only by God’s evaluation, this regards his works in his present tense of salvation (1 Corinthians 4:4). Christ’s righteousness was demonstrated (1 Timothy 3:16). Abraham was justified from his works (James 2:21, 24, 25), referring to men’s observation of His works, not God, this is present tense.
 - v. The matter was present tense justification. Believers have righteousness in action by faith even in our present tense (Galatians 5:5-6; Philippians 3:9).
- Falling from grace is the believer’s moving from grace for living to law for living, and this further renders them idle or ineffective, and is not a loss of salvation.

17. Colossians 1:23 - One must continue in the faith.

- a. Both the Reformed and Arminian views use this verse to teach that those who do not go on in faith in the gospel end up unsaved, either because they never were regenerated (Reformed) or lost is (Arminian).
- b. The larger issue of this letter involves a perversion of who Jesus Christ is.
 - ◇ The Colossians needed to be remember who Christ is.
 - He is the image of the invisible God (v. 15).
 - He is the firstborn (heir) of creation (v. 15).
 - He is the Creator (v. 16).
 - He is the Head of the body (v. 18).
 - He reconciled all things to Himself (v. 20).
 - He reconciled (v. 22).
 - ◇ The Colossians like all believers can be presented mature in Christ (v. 28).
 - ◇ The Colossians could go on walking in Christ, just as they had initially received Him (2:6). He wasn't a plausible situation, but was the only source of salvation.
 - ◇ The Colossians needed to hold to Christ the head (2:19).
 - This is contrasted to living by dogmatic rules (2:16).
 - This is contrasted to operating in self-generated humility (2:18).
 - This is contrasted to doing religious service to angels (2:18).
 - This is contrasted to treading on visions (2:18).
 - ◇ The Colossians needed to relate to who they are in Christ (2:20; 3:1).
 - They should not be subject to basic rules of this world because they died (2:20).
 - They should seek things above because they are jointly-risen (3:1).
- c. The matter of continuing in the Faith as it relates to the larger context.
 - ◇ Christ reconciled us to present us before Him (1:22). This work is certain and sure.
 - We are holy (cf. Ephesians 5:25ff).
 - We are without a stain or blemish, like a perfect sacrifice.
 - We cannot be charged or rightfully accused.
 - ◇ Christ's work affects our conduct and our attitude (1:23).
 - We are ones tied to a strong foundation [Perf. Pass. part].
 - We are firm ones [adj.].
 - We are are not being moved away from the hope of the gospel [Pres. Pass.].
 - ◇ Christ's work may not be fully appreciated by all believers.
 - The "if" clause is a first class condition; Paul assumed that the Colossians were continuing at ease in relation to the Faith.
 - The "if" clause conditions not the statements in verse 23, but the believer's experience of the foundation, firmness, and unmoved character.
 - If the "if you continue" conditions verse 23, then it conditions the main verb "reconciled" meaning Christ's work was conditional.
 - The "if" clause is contrasted to the many problems created by false teachers who maligned the character of Christ. Such is not a neutral activity, but negatively affects the attitude of the believer.
 - The "if" clause relates to "the Faith" which is the body of doctrine describing how believers are to live by faith in the present dispensation, directing faith at God's promises to us in this present time.

d. Conclusion: this is not about whether one is saved, but about the believer's ongoing experience of his salvation, by being at ease in the Faith rather than philosophy.

18.1 Timothy 1:18-19 - One could shipwreck the faith.

a. The issues rests on what it means to shipwreck "the faith."

b. Both Arminians and Reformers take "the faith" as a reference to faith in the gospel, and therefore, teach that these either lost (A) or are not saved (R) because of this activity.

c. The context involves a charge for Christian living.

◇ Timothy was to charge believers (specially teachers) not to teach differently (v. 3).

◇ Timothy was to charge them to give their attention to the dispensation of household administration which is by faith (v. 4).

- The purpose of the charge was love (v. 5).

i. Love from clean heart.

ii. Love from a good conscience.

iii. love from unhypocritical faith.

- The problem regarding the charge involved a desire to teach law (vv. 6-11).

iv. They didn't know what they were teaching (v. 7).

v. They didn't know the proper use of the Law (vv. 8-10).

- The Law is for the unrighteous:

- The Law is for anything laid against teaching of truth/facts (v. 10).

▫ That teaching must be healthy (not applied to the righteous believer).

▫ That teaching is measured by the good news that God is happy (v. 11).

▫ That teaching and gospel were committed to Paul (vv. 12-17).

◇ Timothy was charged in keeping with earlier prophecies spoken over Timothy (v. 18).

These prophecies were likely spoken when the elders laid hands on Timothy and he was commissioned to travel with Paul and company.

- Timothy had to soldier in this matter (v. 18)- indicates Satanic opposition.

- Timothy was to have faith (v. 19).

- Timothy was to have a good conscience (v. 19).

vi. Faith and good conscience go back to the issue in v. 5.

◇ Timothy is reminded about Hymenaeus and Alexander (vv. 19b-20).

vii.- Hymenaeus is also mentioned in 2 Timothy 2:17

- They pushed away from faith and a good conscience (v. 19).

- They shipwrecked regarding the faith (v. 19).

viii. Shipwreck is a compound verb meaning to break up + ship, vessel.

- They had blasphemed (v. 20). Blasphemy is to make a false claim regarding God.

ix. More than once in this letter, Paul seems to indicate that an obsession with money and possessions is a problem and that in this regard, some may have blasphemed, claiming that godliness brings wealth (6:4-5), or that wealth is a measure of how much one honors God.

x. Paul had been blasphemous prior to his salvation (1:13) and he forced believers to blaspheme (Acts 26:11).

xi. Assuming Hymenaeus is the same individual mentioned in 2 Timothy 2, they taught that the resurrection was in the past (v. 18).

- This only works if they make one general resurrection in the future and in this way it potentially creates problems regarding security for poorly taught

believers. This is not like the Corinthian problem. These men did not deny the resurrection but placed it at the wrong time. The likely made the first resurrection “spiritual” meaning only one bodily resurrection remains meaning it is one general resurrection which would also tie to one general judgment and such teach overthrows the faith in God’s promises that the believer will not undergo judgment.

- They were turned over to Satan (v. 20).
 - xii. The purpose was to be child-trained not to blaspheme. Child-training indicates these were believers and they were to learn something through this.
 - xiii. The purpose is not purely punitive (1 John 4:18). *κολασις* is punishment involving severe suffering.
- They are comparable to the teachers in chapter four.
 - xiv. Some depart from the faith (v. 1). *ερ αποθεω* to set away and *απιστημι* to stand away. They are not the same but bear similar ideas.
 - xv. They give attention to spirits who lead astray and doctrines (for facts not practice) from demons (v. 1).
 - xvi. They speak lying words in hypocrisy (v. 2).
 - xvii. They have cauterized their conscience (v. 2). They burned it to the point that it is now unresponsive. Their conscience no longer bothers them.
 - xviii. They forbid marriage (v. 3), perhaps a misapplication of law.
 - xix. They required abstinence from certain foods (v. 3). This fits well with dietary laws.
 - These two examples are probably where their conscience is inconsistent, for they marry and don’t abstain.

19.1 Timothy 4:1 - One could depart from the faith.

- a. Both non-eternal security positions view this individual as departing from saving faith.
- b. The simple solution of this passage takes “the faith” as the collection of promises which apply to the Christian life.
 - ◇ One of the promises is that no food is to be rejected for religious reasons, everything is acceptable for the believer (4:3-5).
- c. Those teaching are giving attention to the wrong thing (v. 1).
 - ◇ They were to give attention to the dispensation in faith.
 - ◇ They are giving their attention to spirits who lead them astray. They are going astray from a life of faith under grace. Paul used a stronger form of this word in 6:10 to describe those hankering after money.
 - ◇ They are giving their attention to OT doctrine from demons. Likely Paul means a twisted version of OT teaching, but the demons are smart enough to attempt to find a basis in Scripture for what they wish to teach.
- d. They are hypocrites who speak lies (v. 2).
 - ◇ This is the opposite of the charge in 1:5 of an unhypocritical faith.
 - ◇ This implies that they do not even do what they tell others to do.
 - In 2 Timothy 3:5-6 these kind of men have an outward form of godliness without the power of godliness. They take captive “little women” implying that they entice these women into immorality with themselves, hence they charge others to deny marriage but they themselves “fool around.”

- e. They depart by misapplying twisted law-teachings to believers.
 - ◇ They forbid marriage. The Law had regulations regarding marriage but did not forbid marriage. These have presented a teachings which has no authority for practice and imposed on believers the “high standard” of abstinence from marriage.
 - ◇ They command abstinence from certain foods.
 - The Law did command abstinence from certain foods but the believer today has no such rule.
 - The statement uses the Greek *broma* as opposed to *krea*, the former being a wide variety of food and the latter meat.
 - This distinction probably indicates that this is more than just abstinence from some foods, but fasting.
 - i. God does not forbid fasting to believers today.
 - ii. God does not prescribe fasting for believers today.
 - iii. These false teachers do prescribe fasting as a means of a better spiritual life.
 - iv. Being hypocrites, they likely eat when they tell others to abstain.
- f. Paul compared their activity to profane and old wives’ myths (v. 7a). These is no Biblical basis for a Christian life by abstinence from marriage or foods.
- g. Paul contrasted their activity to exercising one’s self to godliness (v. 7b). This may be because they taught their activities as “exercises.”²⁶
 - ◇ Biblical godliness is based on a promise which comes from eternal life (Titus 1:1-2). Therefore, the believer must direct faith at the promise that because he has eternal life, he can honor God by the use of that life.
 - ◇ Paul said this goal of godliness, of honoring God by one’s life is our object (v. 10).
 - We labor, that is serving.
 - We agonize, that is living out the Christian life.
 - We are living the faith in this way.
- h. The conclusion: the teachers may or may not be believers, but what they are doing is not departing from saving faith but from the Christian way of life. They teach that the Christian way of life is comprised by acts of abstinence which God has not required of the grace believer.

20.2 Timothy 2:11-12 - Christ will deny those who deny Him.

- a. Both positions use this text to claim that the one denying has either lost salvation (Arminian) or is proved to be an unbeliever by this act of denying.
- b. The solution involves context and vocabulary.
 - ◇ The context does not support this idea.
 - Context includes Paul’s charges going back into chapter one and continuing to last chapter.
 - Context especially deals with the series of conditional clauses in verses 11-13.
 - ◇ The solution involves the meaning “deny” (v. 12). Can this be illustrated in the book?
- c. The context of the book: Timothy’s problems or challenges.
 - ◇ He needed to stir up the fire of his gift (1:6). This implies that he was not using it.
 - He was struggling with timidity in the face of challenges (1:7).

²⁶ These problems are comparable to modern teachers such as Dallas Willard [*The Spirit of the Disciplines*] and Richard Foster [*Celebration of Discipline*] who promote non-biblical contemplation almost akin to Eastern mysticism. If such teaching remained on the fringe it would be less of an issue, but sadly supposedly sound seminaries have used these books in teaching Christian living.

- He was in danger of becoming ashamed of the testimony for Christ and Paul(1:8).
 - i. Paul was not ashamed (1:12)
 - He was facing the challenge of suffering evil for the gospel (1:8).
 - ii. Paul was suffering (1:12)
 - iii. Paul was abandoned by the believers of Asia (turned against; 1:15).
 - ◇ He needed to be strong by the grace in Christ Jesus (2:1).
 - ◇ He needed to commit what he heard from Paul (an outline of healthy words (1:13) to men who could teach non-teachers (*heteroi*) (2:2).
 - ◇ He needed to suffer evil as a soldier of Christ Jesus (2:3-7). This gives evidence that Timothy was facing a Satanic attack to be timid and not to do what he was charged to do. “Be mindful of what I say, the Lord will give you understanding in all” (2:7).
 - ◇ He needed to remember the gospel and why Paul was suffering (2:8).
 - Paul suffered in the gospel (in being the sphere, as he worked within the confines of the gospel to proclaim it) even to the point of being a prisoner (2:9).
 - Paul was patient in all this suffering on account of the elect so that they could obtain salvation (2:10).
 - THIS IS THE LEAD INTO THE THE CONDITIONAL CLAUSES.
- d. The context of the conditional clauses.
- ◇ Each clause is a first class condition, in which Paul assumed the protasis true therefore making the apodosis true.²⁷
 - The assumed true protases are not absolutely true on every occasion, but all believers will do these at some time [iterative].
 - ◇ The clauses are a faithful, dependable word.
 - ◇ Assuming we suffer together, we will live together (v. 11). Paul assumed all believers suffer.
 - 3:12 states that all who desire to live godly will be persecuted. We assume every believer wishes to live godly as some point in his or her life, but *thelo* is not determination but desire, therefore, it may never be done but it is wished.
 - 1 Thessalonians 5:10 states that we will live together with Him (Christ) whether we are awake or asleep, where “asleep” is *katheudo* not *koimao*, the former being a lazy inattentive, sleepy state of mind and the latter referring to death (4:13). Therefore, all will live together and it does not depend upon our lifestyle.
 - ◇ Assuming we are patient, we will reign together (v. 12a). Paul assumed all believers will take some suffering patiently. Patience being the maintaining of proper character while under adversity, i.e. remaining at ease while under adversity.
 - Paul sarcastically claimed the Corinthians were reigning already, though he never states a lack of confidence that they will, even though they were plainly failing to live properly (1 Corinthians 4:8).
 - Jesus promised the overcomer that he will both sit with Christ upon His throne as well as shepherd the nations with a rod of iron (Revelation 2:26-27; 3:21). The overcomer being identified by John as one who believes that Jesus is the Christ (1 John 5:1-4).

²⁷ Daniel Wallace in *Greek Grammar Beyond the Basics* expressed the idea that “since” is not a fair translation of $\epsilon\iota$ in the “if” clauses because it turns a dialogue into a lecture. The “if” draws in the audience to consider the condition. He understands this to be the reason for stating it as a condition though it is assumed true.

- All believers do not take all things patiently. Paul asked the Lord **three times** that his thorn in the flesh be removed (2 Corinthians 12:8). That isn't patient.
- ◇ Assuming we deny even that One, He will deny us (v. 12b). Paul assumed all believers will deny that One (the Lord by context: with whom we live and reign).
 - We must define "denying" or "denial." To deny always means, "to say: no" and to what the "no" refers must be determined by context.
 - i. Peter denied the Lord, by denying he knew Him (Matthew 26:70. 72).
 - ii. One following Jesus denied himself, by saying "no" to what he wished or desired for himself (Luke 9:23).
 - iii. John the Baptizer denied (said "no") that he was the Christ (John 1:20).
 - iv. The Jewish council realized they could not deny or claim that the signs done by the apostles had not happened because many in Jerusalem had seen the signs (Acts 4:16).
 - v. Believers are to "say 'no' to ungodliness" (Titus 2:12).
 - vi. Some in the church of Pergamus had not denied or said they did not believe in Jesus (Revelation 2:13).
 - vii. Those in the church of Philadelphia had not denied the name of Christ (Revelation 3:8). In this case "deny" would mean to claim, "that Jesus is not ... God, risen, etc.). This parallels the problem of antichrists who deny that Jesus is the Christ (1 John 2:22, 23).
 - We can find examples of those who said "no" to God.
 - viii. Peter told the Lord, "no" three times (Acts 10:11-16).
 - ix. Paul argued with the Lord in Acts 22:17-21). The Lord told him to leave, and Paul by arguing, said "no." This landed him in jail (21:4, 10).
 - x. Believers might ask for wisdom but because they are conflicted ("double minded" is literally "two souls" meaning they want it both ways) regarding their goal: God's way or their prosperity (James 1:2-8).
 - xi. Believers who persist to live by the law may experience consequences (Hebrews 12:25).
 - xii. Believers are to ask "in" God's will, but implied they may not (1 John 5:14). This would be saying "no" to God.
 - We can find potential areas of denial in 2 Timothy.
 - xiii. Timothy could refuse to use his gift.
 - xiv. Timothy could refuse to suffer.
 - xv. Timothy could refuse to teach others.
 - xvi. Timothy could refuse to be a soldier and deal with Satan.
 - He will say "no" to the one who says "no" to Him. If you refuse to do His will, He has no reason to positively reply to your request.
- ◇ Assuming we are unfaithful (undependable), that One remains faithful (2:13).
 - Paul assumed that all of us will fail our Lord at some time.
 - Our Lord remains dependable.
 - Our Lord cannot deny Himself. To deny Himself, would be to say "no" to His character.
- e. The further context and the issue of those who are not faithful
 - ◇ Timothy was to remind them not to engage in verb battles (debates; 2:14).

- ◇ Timothy was to cut a straight course in the Truth: freedom and God honoring life.
 - ◇ Timothy was to avoid the empty voices which lead to more ungodliness (2:16-17).
 - Paul named two men (perhaps those of 1 Timothy 1:20) who taught that the resurrection had passed and this overturned other's Christian lives (2:17-18).
 - Paul assured Timothy that God knows who belongs to Him and therefore, even bad teaching such as this cannot change their future.
 - ◇ Timothy was to cleanse himself of the type of people who taught like this (2:20-21).
- f. Conclusion: this is not a warning against losing salvation, but a warning against not doing God's will and thinking that God will still do whatever you might ask. Additionally it serves to encourage others when faced with bad teaching that might cause them to worry of fear their future.²⁸

21. Hebrews 2:1-4 - One could drift and he won't escape.

- a. The non-eternal security positions on these verses.
 - ◇ Those of the Arminian persuasion sometimes view "drift" as "letting go" or "let them slip - As water out of a leaky vessel" (Wesley) what we have come to believe and therefore, to lose faith and salvation. Others understand it as personally drifting from our own faithfulness. J. Rodman Williams sees this as a charge of conditional security or our responsibility to "abide" in truth or lose salvation [*Renewal Theology*].
 - ◇ Those of the Reformed persuasion see paying attention to be our responsibility, but that it is only done by those who are true believers, all others will drift.
- b. The context involves Jews who have not left Judaism and have attempted to operate both as Christians and as Jews.
 - ◇ Paul (the author of Hebrews) is urging them to leave Judaism (13:11).
 - ◇ Paul is urging them not to give assembly with believers (10:25).
 - ◇ Paul is demonstrating that Christ provides a superior access to God than that provided through the OT priests and temple system (10:19-23).
- c. The need to pay attention involves the new revelation given to the Church.
 - ◇ Paul compares the new revelation to that spoken under the Law (v. 2).
 - ◇ The Law required a penalty for transgressing it (v. 2).
 - ◇ The new revelation is not to be neglected (v. 3).
 - ◇ God will persistently pursue the believer who attempts to ignore the new revelation, even if that believer is attempting to live by the old system.
 - ◇ That believer may drift in his practice and thinking (v. 1).
 - Those who still think that going to temple will provide them access to God are drifting from what they should know about the Lord Jesus Christ.
 - Those who think they can remain in the beginning of salvation but not be born on to maturity, are drifting. God saved us to grow, not to remain infants.
 - ◇ God will not let them go, they cannot escape (v. 3).
 - God will pursue in discipline if necessary (12:6).
 - God gave the example of Esau (12:16-17).

²⁸ The question arose regarding these verses; why does God allow believers to do these things and allow bad teachers to have a negative influence on believers? This involved 2 Timothy 3:1-4 and the matter of elders going astray in Acts 20. Answer part one: It provides opportunity for believers to respond correctly, two: it allows those who are approve to be seen clearly, three: in the end we will see it is all by grace. Even in this arrangement under God's grace, all believers will fail to live by grace at times, and we will all recognize that were it not for God's grace, not one believer would make it, either to heaven or even to stand before God.

- i. Esau sold his birthright for one meal. This is like the Hebrews who were more concerned with food than with their right as firstborn ones (13:9; 12:23).
 - Birthright involved inheritance.
 - Birthright involved family responsibility-priesthood.
 - ii. Esau afterwards could not inherit the blessing (v. 17).
 - iii. Paul implies that these Hebrew believers had a limited window in which to act. Why? In chapter 6, Paul warned that one could reach a point at which there was no repentance, because one refused to mature by God's means, but only by remaining in Israel, refusing to step outside the camp.
 - God did not let Israel, who stood at Sinai to escape if they rejected the one who engaged with them (*chramatidzo* - to engage in business), therefore, how much more shall we be unable to escape the voice from heaven (12:25).
 - d. Conclusion: this is a strong statement in favor of security though it involves a warning of discipline. The believer who fails to do what God has set before him or her, will be pursued by God. God will not let them go.
22. Hebrews 3:12-14 - One is only in the house if he holds fast.
- a. Those of the Arminian and Reformed circles interpreted "the house" to be "salvation" or "the true Israel."
 - ◇ Therefore, if one does not continue in the hope, one is not in the house, either by loss of salvation or because one was never truly in the house to begin.
 - b. Part of the problem is a true third class condition: $\epsilon\alpha\nu$ with a subjunctive verb in the protasis (which is written last in this case).
 - ◇ A true third class condition, does condition the apodosis upon the fulfillment of the protasis.
 - ◇ A third class condition is a more probable condition, but not certain as is the first.
 - c. Part of the solution is understanding the meaning of "the house."
 - ◇ The idea begins with Paul's charge to consider Jesus (3:1).
 - Jesus was faithful as Moses was faithful **in** the house (3:2).
 - Jesus is the builder of the house (3:3), while Moses is part of the house. God is the builder of all things, therefore, Jesus is God.
 - ◇ Moses was faithful in all his house as a household servant (3:5).
 - ◇ Christ is faithful as Son over His household (3:6).
 - ◇ Paul is indicating two distinct households of which God is the builder.
 - A house in which Moses was a servant.
 - A house over which Christ is Son.
 - The first house is that of Israel under the Law.
 - The second house is that of believers not under Law, and not Israel.
 - ◇ Therefore, Paul's point in verse six is that we are part of the household which is free of the Law if we hold firmly the confidence and boast which arise from the hope.
 - We are not in the house in which Moses was.
 - We are in the house in Which Christ is Son.
 - However, if some of the readers did not hold firm to boldness and boast which arise from the hope then they would be operating in the household of Moses. The matter is not one of past salvation but of how one lives his or her life in the present tense. Are they living it boldly at the throne of Grace (4:16) or are they

living it by law in an attempt to be acceptable to approach God?

d. Paul quoted warnings from Numbers 12:7 and Psalm 95:7-11.

- ◇ Israel hardened their hearts (v. 8).
- ◇ Israel was not allowed to enter the rest (v. 11).
- ◇ Israel died in the wilderness.
- ◇ The Hebrew believers might have an unbelieving heart (v. 12). They don't believe God's promise of rest, and remain in Judaism.
- ◇ The Hebrew believers might depart from the living God (v. 12). Rather than approaching God through Christ (4:16; 6:19-20; 7:25), they withdraw (10:38).
- ◇ The Hebrew believers might face discipline: death (12:6), mental weariness and worry over consequence: expectation (10:26-27); fearful (10:31); God is a consuming fire (12:29).
- ◇ The Hebrew believers might face discipline for negatively affecting the conduct of others: many are defiled (12:15).
- ◇ The Hebrews believers' main problem was a failure to operate by faith. They did not believe God could give them this rest. They saw remaining in Judaism and abandoning the assembling with believers to be the only solution. Acting apart from faith, or acting in doubt is the most besetting sin (Hebrews 12:1 following chapter eleven's emphasis on faith). The deceitfulness of sin (3:12) is the deceitfulness of operating in doubt or unbelief. Believers deceive themselves in thinking they can solve problems without God, regarding which God has given His own promises.

e. Paul presented the Hebrews with a choice: operate in the new household or suffer consequences of trying to live in the past.

23. Hebrews 6:1-5 - One cannot be renewed to repentance.

- a. Repentance is equated by many to be equivalent with salvation, and therefore, this individual has lost salvation (in which it can't be reacquired) or can't be saved.
- b. The context involves believers of Jewish descent, who had not left Judaism and were being tempted to withdraw from the believing assemblies: "I'm saved, so I'm good."
- c. They were to allow God to bear them on to maturity (v. 1).
 - ◇ The verb "bear on" is a Passive verb. Someone else -God- bears us to maturity. We do not do it ourselves. This is not represented in most English translations. The NASB has "let us press on" which gives these sense that we are doing it not God. The AV and ESV have simply "let us go on," the NET "move one." The NIV (surprise) is closest with "let us...be taken forward."
 - ◇ The verb involves two participles which describe our activity in connection with God carrying us to maturity.
 - "Leaving the basics about the Christ."
 - i. This is an active participle.
 - ii. This necessitates our determination to not stay in the basic but to let God take us to maturity. The implication being that when we choose to stay in the basic truths about Christ only: He died, He was buried, He is raised, He is God; that we don't grow. The importance is that God has more for us than just the gospel: Christ is now our position, our access to God, and our High Priest, the originator and finisher and finisher of our faith.
 - "Not relaying a foundation."

- iii. This is a middle participle, indicating something done in our own interest.
- iv. We have personal interest in going back to the start and trying to do it all over again, but is imploring that we not do so. It isn't about going back it is about God carrying us forward.
- v. The foundation consists of those initial truths, we remain good, but will not help us to mature.
 - Repentance from dead works-those works are in the past; leave them there.
 - Faith upon God-you believed in God to save you, so you're saved. You can't go back and repeat that.
 - Teachings about baptisms.
 - You were put into Christ one time, that can't be repeated.
 - You were water baptized to testify to that, don't repeat a one for one act.
 - Laying on of hands-this involved the initial recognition by other believers that you are part of the body, akin to a hug or handshake. You remain part of the body and it doesn't need to be repeated.
 - Resurrection from dead ones-this is your sure future, it remains a hope, and you placed your faith in Christ's, but Paul wanted them to rise above now, not just to look back or just to await the future. LIVE NOW!
 - Eternal Judgment-the gospel implicitly points to judgment for those who do not believe in Jesus Christ. Now that we are free of judgment, it is not to be our focus. It will not help in maturing.
- d. They could be carried on to maturity if God permits (v. 3).
 - ◇ Why wouldn't He? Because they wouldn't mature by His plan. "Can't I mature like this? Can't I mature and remain under the Law?"
 - ◇ They wanted to mature while remaining in Judaism.
 - Each of the following is an Aorist participle.
 - They had been enlightened (v. 4).
 - They had tasted the heavenly gift (v. 4).
 - They had been a partaker of the Holy Spirit (v. 4).
 - They had tasted the good utterance of God (v. 5).
 - They had tasted the power of the coming age (v. 5).
 - They had trespassed (falling away) (v. 6). It offends God when believers refuse to grow. They can't escape and they are His sons. They don't believe God can give them rest.
 - ◇ They could not be renewed to repentance in that mental environment (v. 6).
 - You can't change their minds. The Infinitive verb is active voice: to renew to repentance. They've made up their mind.
 - They can't change their mind, if they think it is OK to live like a Jew though they are now believers in Jesus Christ.
 - They have crucified afresh for themselves the Son of God.
 - i. Their actions have the effect of recrucifying Christ. For Jews this wasn't surprising as they sacrificed repeatedly. To fail to leave Judaism and continue in Judaism would give others (unsaved especially) the impression that Christ hadn't done enough, but like those OT sacrifices He too needed to die again and again. He died "once for all" (7:27; 9:12; 10:10). 9:26 states

that if He was like those OT sacrifices, He would have suffered repeatedly from the foundation of the world.

ii. They would be making a public shameful display of Christ. Their actions would be telling others that Christ's sacrifice was not once for all, therefore, I need to remain in Judaism for continued sacrifices.

- e. They are compared to a field in which thorns and thistles grow and is near to cursing (v. 8).
- ◇ This is security despite activity: near to cursing.
 - ◇ This is the judgment seat of Christ, not the Great White Throne: the end to be burned, the land has the thorns and thistles burned from its surface, the land remains. "Thorns and thistles" are not unrighteous activities, but human righteousness apart from God's plan. These weeds are the result of believers attempting what they perceive as God's will by their own means (1 Corinthians 3:15, where Paul warned to pay attention to how you build).
- f. Paul was persuaded better things of these believers (v. 9).
- ◇ They could have things having salvation-present tense.
 - ◇ They had done things which God would not forget, for that would be unrighteous.
 - ◇ They had done works in Christ's name (v. 10).
 - ◇ They had done love in Christ's name (v. 10).
 - ◇ They had ministered to the saints (v. 10).
- g. Paul is issuing a warning, not of loss of salvation, but of staleness for not letting God take them on to maturity by His means, but attempting to substitute other means, life by law. Though the subject is law and Judaism, it is a warning for any believer who won't go on as God has planned. We are all confronted by truth which challenges something to which we have errantly held. The question is: will we let those go and grasp what God has now made plain?

24. Hebrews 10:26-29 - If one sins willfully, there is no sacrifice only judgment.

- a. Both alternatives to eternal security take this verse to mean, that deliberate sin either proves you to be unsaved or to have lost salvation by your actions.
- b. The context involves Christ's once for all sacrifice.
- ◇ 10:1, 11 - OT sacrifices did not make perfect/mature those who brought them.
 - If it accomplished this, they would have stopped offering them (v. 2).
 - Those sacrifices were regular reminder of sins (v. 3). THIS PERHAPS IS GOOD FOR US TO REMEMBER NOT TO FOCUS TOO MUCH ON OUR SIN.
 - Those sacrifices could not take away sin (v. 4).
 - ◇ 10:10 - We are set apart (sanctified) by the offering of Christ's body.
 - Christ offered one sacrifice for sins (v. 12) contrasted to the many sacrifices.
 - Christ has matured into perpetuity by one offering (v. 14).
 - ◇ 10:18 - Forgiveness ends the need for continued sacrifices (v. 18).
 - ◇ 10:22 - We are to draw near to God. - IT'S ABOUT MATURING. [ctrst 3:12]
 - Our entrance to the holy place is by Jesus' blood (v. 19).
 - Our entrance to the holy place is by a new and living way (v. 20).
 - We enter with a true heart (genuine, not motions only; v. 22).
 - We enter by a full assurance from faith. We are fully carried or supported (v. 22).
 - We enter with hearts sprinkled from an evil conscience (v. 22). We no longer worry about whether we are accepted to God (cf 1 Peter 1:2; 1 John 1:7-9).

- We enter with our bodies washed with clean water (v. 22). This is a metaphor for the literal washings Israelis underwent.
 - ◇ 10:23 - We are to hold firmly to the confession/agreement which comes from our hope.
 - God promised; He is faithful.
 - ◇ 10:24 - We are to consider one another. IT'S NOT ALL ABOUT YOU!!!
 - We prod them to love.
 - We prod them to good works.
 - We don't abandon/leave behind the assembling together (10:25).
 - We are to encourage one another to the above: love, good works.
 - i. The "approaching day" is when Jerusalem would be surrounded and Judaism would cease as a system established by God. People practice modified Judaism today because it has no temple, sacrificial system or priesthood. It is also not practiced because Israel as a cooperate nation under the Law doesn't genuinely exist at this time, but only as a race.
 - c. Sinning willfully involves disregarding these instructions, because one won't believe that God can help them get through this (10:26).
 - ◇ Some statements on "sin" in Hebrews.
 - The noun "sin" occurs 24x in Hebrews, most are general, i.e. Christ dying for them.
 - 11:25 fits the situation, of Moses enduring the problem of doing God's will rather than the pleasure of sin: it's easier to not do God's will by faith.
 - 12:1, 4 the most besetting sin is to not act from faith but to act in doubt and fear.
 - ◇ This sin is willful, it is done intentionally after one has learned well the Truth. The Truth being that doctrine which explains God's means of freedom from the sin nature which enables the believer to live out Christ-likeness and honor God.
 - d. Sinning willfully has no more sacrifice. Paul has been building this case that going to the temple will no longer benefit them; Christ has ended the sacrificial system.
 - ◇ There is a sacrifice for sin-Christ's. They won't rest in this. His sacrifice was once for all and does not need repetition (1:3; 7:27; 9:12, 26-28; 10:10, 18).
 - ◇ There are not sacrifices to take to the temple. This is what they want to do.
 - e. Sinning willfully has consequences for these Jewish believers (v. 27).
 - ◇ They are left with the fearful expectation of judgment. It doesn't state they will be judged but that they expect to be, and this weighs mentally on an individual.
 - ◇ They are left with fiery zeal to consume those about to be adversaries. Their choice causes them to turn on believers who do God's will and are maturing.
 - ◇ They will be considered worthy of more severe punishment (vv. 28-29). Believers might be chastened by means other than death (1 Corinthians 11:30).
 - They have trampled the Son of God under foot.
 - They have treated the blood to be common.
 - They have treated the Spirit of grace with arrogance instead of following Him.
 - They may live in fear by being dealt with in God's hands (vv. 30-31). The Deuteronomy 32:35 passages is about God dealing with Israel not Gentiles.
 - f. Conclusion: Believers who refuse to live by faith and mature don't lose salvation, but they do suffer consequences NOW: fear and zeal, perhaps even chastening.
25. Hebrews 12:14-17 - An immoral and profane person will be rejected and won't repent.
- a. Paul charged the Hebrews to respond well to chastening (vv. 6-14).

- ◇ They were to pursue peace with all men (v. 14).
 - They were attempting to pursue peace with the unsaved Jews.
 - They were not pursuing peace with fellow believers, but abandoning them, and if they refused to mature, they would turn on their fellow believers (10:27).
 - ◇ They were to pursue holiness/sanctification (v. 14; John 17:17).
 - Without sanctification, no one will see God.
 - Christ is our sanctification as we are “in Him” (1 Corinthians 1:30).
 - The Christian is charged to present his members as slaves for the righteousness because of [causal εἰς] sanctification (Romans 6:19).
 - We were saved by the Spirit setting us apart (2 Thessalonians 2:13; 1 Peter 1:2).
 - b. Paul warned the Hebrews about coming short/lacking from the grace of God (v. 15).
 - ◇ They were no longer under the law system.
 - ◇ They were under a system of grace.
 - By God’s grace, Christ tasted death in place of all (2:9).
 - Grace characterizes the throne we approach (4:16).
 - Grace characterizes the present ministry of the Spirit (10:29).
 - We have grace because we have an unshakeable kingdom (12:28). This indicates the nature of grace, nothing can move this kingdom for it rests on God’s grace.
 - Our heart is made firm by grace, not by strange teachings and foods (13:9).
 - ◇ They would lack from grace if they continued attempting to live by law.
 - ◇ They were in danger of becoming bitter if they did not mature by grace.
 - That bitterness refers back to 3:8, 15, 16 the embitterment of the people by their hardships in the desert. This is comparable to these Hebrews becoming embittered by their hard circumstances and it spreads to other believers.
 - That bitterness would defile many. They were to be mindful of others (10:24) for their actions affect others.
 - ◇ They were in danger of being like Esau (v. 16).
 - He was an immoral person. This was apparently a potential problem (13:4).
 - He was profane, treating the special as common.
 - i. He treated his birthright [=heir] as common, nothing special.
 - ii. He traded his birthright for one meal [act of eating]. (cf 13:9; 9:10).
 - iii. Christ is the heir=first born (1:6).
 - iv. The Church [they] is comprised of firstborn ones [=heirs] (12:23).
 - He could not later inherit (v. 16).
 - v. We inherit salvation and it is eternal, not temporary (1:14; 9:15).
 - vi. Others inherited the promise (6:12, 17). Abraham went to a better land (11:8).
 - vii. Our inheritance is the rest (4:16) where we find grace (4:1).
 - They too might not be able to enter the rest, because they treat the promise of entering the rest to be common and less important than eating.
 - They might cry over the outcome, but won’t change their attitude.
 - c. This is not a warning about losing salvation but one of so treating God’s promised rest with contempt that one can never enter the rest.
- 26.2 Peter 2:20-22 - Those who leave the way of righteous would be better to have never known it.
- a. The problem statements noted.
 - ◇ They had a knowledge of the Lord and Savior Jesus Christ (v. 20).

- ◇ Their last state is worse than the first (v. 20). They presume these lost salvation.
 - ◇ They would have been better to have never known the way of righteousness (v. 21).
 - ◇ They are like animals which return to a previous disgusting state (v. 22).
- b. The Arminian understands these to be people who were saved then lost.
- c. Some Reformers take these to be people who came close to salvation but not saved.
- d. Peter warned of coming perversion of grace.
- ◇ Peter warned of false teachers among the believers (2:1).
 - These teachers will bring in heresies which cause ruination (2:1).
 - These will even denying the Master who bought them (2:1).
 - i. They could deny that He is their master.
 - ii. They could deny Him his place as their master (nearly the same).
 - ◇ Peter warned that many would follow their teaching (2:2).
 - It is teaching which involves lewd-sexually inappropriate conduct.
 - It is teaching which blasphemes the way of the truth-perverts grace (cf Jude 4).
 - iii. Grace (Biblically) provides freedom and motivation.
 - iv. Grace (perverted) is an excuse for living immorally.
 - ◇ Peter warned that these teachers will be greedy (2:3).
 - They treat you like merchandise to bought and sold.
 - They use moldable (plastic) words to entice.
 - ◇ Peter warned that those teachers will be judged (2:4-15).
 - Like the angels who sinned (v. 4).
 - Like the the ancient world of Noah's day (v. 5).
 - Like Sodom and Gomorrah (v. 6).
 - All three shared indulgence in immorality.
 - God rescued Lot from among them.
 - They are like wild, voiceless animals (v. 12).
 - They are stains in your meetings and meals (v. 13).
 - Note: they are **with you**, but they aren't the believers.
 - They are like Balaam, engaging in actions for wages (v. 15).
 - ◇ Peter warned that they hold a promise of something better (v. 17-
 - They are like springs and clouds with no water (v. 17) Promise of water, but none.
 - They promise freedom but are slaves (v. 19).
 - They have become and remain enslaved* (perfect tense, v. 20).
- e. Peter warned of the effect upon believers (2:20-22).
- ◇ They have escaped* the corruption (v. 20). Can't be said of unsaved, therefore, the Reformed position does not fit. [* cp v. 19 - two distinct groups]
 - ◇ They have a full experiential knowledge of the Lord and Savior (v. 20; cf. 1:2,3; 3:18).
 - ◇ They become entangled (braided), note: not enslaved (Peter is making a distinction).
 - ◇ They would have been better not to know how to live righteously than to know it and then go back their former way of life (v. 21). Paul called this miserable (Rm 7:25).
- f. They haven't lost salvation, but the joy of their salvation and misery of being defeated. This is comparable to David's situation (Psalm 51:heading, 1-3, 10-12).