

Does God's Word Teach Eternal Security ("Once Saved, Always Saved") or Conditional Assurance of Salvation?

(by the joy, love and righteousness from Jesus Christ in a person's life)

We must not read into God's Word what we hope it says; we must read out of His Word what it does say. We must draw conclusions from Bible evidence, not interpret the Bible with our own thoughts.

Persons who believe "Once Saved, Always Saved" (OSAS) often will conclude that if a person "falls away" he was never really saved to begin with. This idea is not in God's Word. All the warnings in Scripture about falling away are written to believers. A person cannot fall away from where he never was.

• **Rev 3:8, 10** I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name... Because you have kept my word of patient endurance, I will keep you from the hour of trial which is coming on the whole world, to try those who dwell upon the earth [*the prophesied tribulation period*].

• **Heb 10:39** But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. [*This verse defines belief as something that leads to the saving of the soul.*]

• **John 15:10** If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

This means people can lose their salvation by denying the faith in their words or in their deeds by sinning. God, however, will always be faithful to fulfill His promises in His Word including assurance of salvation. He will not let any other creature, like a person or fallen angel, take away anyone's sure salvation (Rom 8). Each person has a responsibility to continue in the faith. Let's be careful to love our coming Bridegroom with repentance and obedience.

• **Luke 13:3 & 5** I tell you, Nay: but, **except** ye repent, ye shall all likewise perish.

• **John 14:15** If ye love me, keep my commandments.

• **Pro 9:10** The fear of the LORD is the beginning of wisdom.

ASSURED SALVATION REQUIRES EXAMINATION, DILIGENCE, WORKING OUT

• **2Cor 13:5** Examine yourselves, whether ye be in the faith; prove your own selves.

• **Phil 2:12** Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

• **1Pet 1:10** Wherefore the rather, brethren, give diligence to make your calling and election sure: for **if** ye do these things, ye shall never fall.

THE BLESSINGS OF ASSURED SALVATION SPRING FROM THE CONVERTED HEART

• **1King 8:39** Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)

• **Eph 4:20-24** But that is not how you learned about the Messiah, 21 assuming you heard about Him and were taught by Him, because the truth is in Jesus. 22 You took off your former way of life, the old self that is corrupted by deceitful desires; 23 you are being renewed in the spirit of your minds; 24 you put on the new self, the one created according to God's likeness in righteousness and purity of the truth.

• **Mat 5:3, 5, 7-9, 21-22, 29-30** [Sermon on the Mount] Blessed are the poor in spirit: for theirs is the kingdom of heaven. ... 5 Blessed are the meek: for they shall inherit the earth. ... 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the pure in heart: for they shall see God. 9 Blessed are the peacemakers: for they shall be called the children of God.

BE SAVED BY FAITH, NOT THE WORKS OF THE LAW...

• **Gal 2:16** Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

*The Law of Moses is (in) the first five books of the Old Testament including ordinances like circumcision and dietary rules, commandments and sacrificial services. Keeping it is not a way to become righteous in one's heart (justified). Jesus Christ not only fulfilled the Law of Moses, but extended it to include His righteousness—His very character (past “do not murder” to “do not hate,” past “do not commit adultery” to “do not lust,” etc.). This is called the Law of Christ. The faith of Christ is being born again and allowing Christ to live through us by the Holy Spirit. This faith of Christ grants to us and confirms the righteousness, or character, of God in the Christian. This is what Jesus meant when He said that **if** our righteousness does not exceed that of the Pharisees who merely kept the Law of Moses, we will certainly not enter the kingdom of heaven.*

• **Rom 9:32** Wherefore? Because [they sought it] not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone [Jesus].

• **Rom 10:9-10** That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

• **Gal 5:6** For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

The love of God working through us, not accumulating a list of good deeds as if to balance or overcome bad deeds, and not keeping Old Testament laws.

• **Tit 3:5** Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

• **Rom 4:2** For if Abraham were justified by works, he hath [whereof] to glory; but not before God.

...BUT DO SOME THINGS TO BECOME TRULY SAVED...

*(to not merely believe in God, but to be born again (**regeneration**) and live a new life with Jesus Christ in you)*

1. Learn and believe the good news that Jesus Christ took on a flesh body through the virgin birth so He could die in your place, shedding His blood (the price of **redemption** from sin), and was then resurrected.
2. Feel **conviction** of sin and need of a Savior.
3. Turn away from sin (**repentance**).
4. Confess (tell) your sin to Jesus, and ask Him to trade your sin for His righteousness (**justification**).
5. Tell Jesus that He can be the Lord (Master) of your life.
6. Ask Him to fill you with the Holy Spirit to give you the love, gifts and power you need to live for Him.
7. Confess to others that “Jesus is Lord.”
8. Then find a born again Christian to baptize you by immersion (fully under water) to represent washing away your sin and leaving your former life and loves by **identification** with Jesus Christ in His death, burial and resurrection. (Jesus was baptized “to fulfill all righteousness” of the wedding system of His culture in order to identify with all who would become His—the Bride of Christ and the Body of Christ.)
9. Continue in the faith, overcoming sin by learning God’s Word and repentance and confession; fellowshiping with God in prayer and the Word; fellowshiping with other believers in the Word, prayer, worship, giving, sharing and helping; and telling this good news and your story of meeting Jesus to others so they can also have **salvation**.

...JUST LIKE YOU COULD DO SOMETHING TO BE LOST

• **Mar 16:16** He that believeth [trusts and commits to] and is baptized shall be saved; but he that believeth not shall be damned.

• **Mat 6:14-15** For **if** ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But **if** ye forgive not men their trespasses, neither will your Father forgive your trespasses.

• **Mat 10:33** ... whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

• **Rev 3:5** He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

• **Exo 32:33** And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

- **2Tim 2:5 (H)CSB** Also, if anyone competes as an athlete, he is not crowned unless he competes according to the rules.

- **John 15:2** Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

- **John 15:6** If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast [them] into the fire, and they are burned.

- **1Tim 6:10** For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

- **Deut 29:19-20** And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

- **Jude 1:4** For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

- **Rev 21:7-8** He that overcometh shall inherit all things; and I will be his God, and he shall be my son. 8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

- **Jam 1:13-16** Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. 16 Do not err, my beloved brethren.

- **2Pet 2:9-10, 12-15** The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: 10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. ... 12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; 13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; 14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: 15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.

- **Rom 6:16** Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

- **Rom 6:22-23** But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. [*Holiness fruit leads to everlasting life; sin wages leads to death—though formerly having been justified freely by God’s gift.*]
- **2 Tim 2:12** **If** we suffer, we shall also reign with him: if we deny him, he also will deny us
- **Jam 4:4** Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.
- **1John 3:10** In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.
- **Mat 5:21-22** Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.
- **Mat 5:29-30** And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.
- **Heb 12:14-17, 25** Follow peace with all men, and holiness, without which no man shall see the Lord: 15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; 16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. 17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. ... 25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.
- **1Cor 6:9-10** Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
- **Gal 5:19-21** Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Adultery—infidelity to spouse, and metaph. worship of false gods. **Fornication**—(1) illicit sexual intercourse (homosexuality, lesbianism, incest, bestiality, with a divorced man or

woman [Mark 10:11,12; Mat 19:9]), (2) metaph. the worship of idols (as incurred by eating the sacrifices offered to idols). **Uncleanness**—physical (dirty, untidy) or moral impurity.

Lasciviousness—insolent disregard of decency. **Idolatry**—worship of false gods and related sins such as greediness related to the god Mammon. **Witchcraft**—sorcery (the use of poisoning [Greek, *pharmakeía*: medicine with side effects, street drugs], spells [like hypnotism and entertainment enchantments] and other tools of magical arts [like lucky charms, fetishes, amulets]). **Hatred**—hostility. **Variance**—quarreling. **Emulations**—heated emotions. **Wrath**—quick anger, fierceness. **Strife**—selfishness, self-promotion. **Seditions**—disunion. **Heresies**—opinion differing from New Covenant Christianity. **Envyings**—ill-will or spite from envy, jealousy. **Murders**—murder, slaughter. **Drunkeness**—including habitual intoxication. **Revellings**—having wild, fun times like noisy parties.

• **Eph 5:5** For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

• **Rom 2:5-8, 13** But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 Who will render to every man according to his deeds: 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, ... 13 For not the hearers of the law are just before God, but the doers of the law shall be justified.

Rom 2:25-29 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. 26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? 28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

DENYING GOD’S WORD IS FALLING AWAY FROM THE FAITH

• **Hos 4:6** My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

• **Jam 1:22-24** But be ye doers of the word, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

• **Jam 5:19-20** Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

• **2 Pet 3:14-17** Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. 17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

• **Mat 7:24-27** Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

• **2Tim 2:11-13** It is a faithful saying: For if we be dead with him, we shall also live with him: 12 If we suffer, we shall also reign with him: if we deny him, he also will deny us: 13 “If we believe not, yet he abideth faithful: he cannot deny himself.

Commentary by A. R. Fausset at blueletterbible.com (my underlining):

*13. believe not—If we are **unbelievers (literally, ‘unfaithful’)**, He remains faithful” (Deu 7:9, 10). The oldest manuscripts read, “For He cannot (it is an impossibility that He should) deny Himself.” He cannot be unfaithful to His word that He will deny those who deny Him, though we be not faithful to our profession of faith in Him (Rom 3:3). Three things are impossible to God, to die, to lie, and to be deceived [AUGUSTINE, The Creed, 1.1], (Hbr 6:18). This impossibility is not one of infirmity, but of infinite power and majesty. Also, indirectly, comfort is suggested to believers, that He is faithful to His promises to them; at the same time that apostates are shaken out of their self-deceiving fancy, that because they change, Christ similarly may change. A warning to Timothy to be steadfast in the faith.*

WE MUST CONTINUE IN THE FAITH EVEN THROUGH TRIALS

• **Mat 10:22** And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved.

• **Col 1:21-23** And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

• **1Tim 4:1** Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

- **Mat 10:38-39** And he that taketh not his cross, and followeth after me, is not worthy of me. 39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

- **Luke 14:27** And whosoever doth not bear his cross, and come after me, cannot be my disciple.

- **Heb 10:14** For by one offering he hath perfected forever them that are sanctified.

- **Acts 14:21-22** And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, 22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

- **1Tim 4:15-16** Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. 16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

- **Rom 11:21-22** For if God spared not the natural branches [*Jews*], take heed lest he also spare not thee. 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

- **Heb 12:6-8** For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

- **Mat 25:29** For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

- **Heb 3:14** We have come to share in Christ if we hold firmly till the end the confidence we had at first.

- **Heb 3:12-15** Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. 14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; 15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

- **1Tim 1:18-19** This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; 19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck.

- **2 Pet 1:3-10** According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 5 And beside this,

giving all diligence, add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness; and to brotherly kindness charity. 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

• **Rev 2:26** To him who overcomes and does my will to the end, I will give authority over the nations.

• **Luke 8:13** [*Parable of The Seed*] They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

• **1Pet 1:7** That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might [hopefully will] be found unto praise and honour and glory at the appearing of Jesus. Christ.

• **2Pet 2:20-22** For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. 21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. 22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

• **Rev 2:2-5, 7, 10-11, 16-17, 23, 25-26** I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: 3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. 4 Nevertheless I have somewhat against thee, because thou hast left thy first love. 5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. ... 7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. ... 10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. 11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. ... 16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. 17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. ... 23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. ... 25 But that which ye have already hold fast till I come. 26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.

• **Rev 3:5, 16, 21** He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. ... 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. ... 21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

• **2Tit 4:7** I have fought the good fight, I have finished the race, I have kept the faith. [*implies salvation was kept*]

• **Heb 5:8-9** Though he were a Son, yet learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him.

• **1Tim 6:17-19** Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 18 That they do good, that they be rich in good works, ready to distribute, willing to communicate; 19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

• **John 3:36** He that **believeth**⁽¹⁾ on the Son hath everlasting life: and he that **believeth not**⁽²⁾ the Son shall not see life; but the wrath of God abideth on him.

Notice that **believeth**⁽¹⁾ regards believing on or in the Son (*who He is and what He has done for us*), but **believeth not**⁽²⁾ (one Greek word) regards believing the Son (*what He has said including what He has said about what we must do—obey—to be with Him eternally*). This obedience is not simply following outwardly, but from the heart through the Holy Spirit by faith which works by our love for Him.)

⁽¹⁾ Greek word, *pisteúo*, “pist-yoo'-o” – to have faith (in, upon, or with respect to, a person or thing), translated in KJV as believe(-r), commit (to trust), put in trust with

⁽²⁾ Greek word, *apeithéo*, “ap-i-theh'-o” – to disbelieve (wilfully and perversely), translated in KJV as not believe, disobedient, obey not, and unbelieving.

• **John 8:34-36** Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. 35 And the servant [*of sin*] abideth not in the house for ever: but the Son abideth ever. 36 **If** the Son therefore shall make you free [*from serving sin*], ye shall be free **indeed** [*as opposed to what is pretended, fictitious, false, conjectural. –Strong's*]

So an accurate interpretation is that as sons we must stay free from sin to remain in the Father's house forever. If and indeed tell us this verse does not blithely say that Jesus, who abides in the Father's house forever, set us free, so we are free forever.

• **Phl 2:12-13, 15** Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of his good pleasure. ... 15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

• **John 15:5-6, 10** I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. ... 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

This is the work to do: abide in Jesus Christ by living in the Spirit rather than by the flesh or by the letter of Law of Moses.

• **Mat 7:13-14** Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

• **2Thes 1:4-9** So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: 5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: 6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

• **James 1:12, 21-22, 25-27; 2:5, 10, 13-14, 17, 19-24, 26** Blessed is the man that endureth temptation... shall receive the crown of life [*metaph. the prize of eternal life for genuine servants of God*], which the Lord hath promised to them that love him. ... 21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. 22 But be ye doers of the word, and not hearers only, deceiving your own selves. ... 25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, ... shall be blessed in his deed. 26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. 27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

2:5 Harken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? ... 10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. ... 13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. 14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? ... 17 Even so faith, if it hath not works, is dead, being alone. ... 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. ... 26 For as the body without the spirit is dead, so faith without works is dead also.

• **1John 2:15, 17** Love not the world, neither the things that are in the world. **If** any man love the world, the love of the Father is not in him. ... 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. ... 24 Let that therefore abide in you, which ye have heard from the beginning. **If that which ye have heard from the beginning shall remain in you,** ye also shall continue in the Son, and in the Father.

• **1John 4:16-17** And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. 17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

• **Rev 22:14-15** Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. 15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

• **Act 26:20** But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

• **2Pet 1:2-11** Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, 3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness; and to brotherly kindness charity. 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: 11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

EVEN PAUL PREACHED HE, HIMSELF, MIGHT NOT BE SAVED!

• **1Cor 9:27** But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

• **Phil 3:9-13** And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: 10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 **If by any means I might attain unto the resurrection of the dead.** 12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

DECLARATION OF OBEDIENCE WITH DISOBEDIENCE IS NOT TRUE, SAVING FAITH

• **Matt 21:28-31** But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 29 He answered and said, I will not: but afterward he repented, and went. 30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. 31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

• **Jam 2:17-26** Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? [*He believed: trusted and committed to.*] 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent [them] out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.

• **2Thes 2:12-15** That they all might be damned who believed not the truth, but had pleasure in unrighteousness. [*Pleasure in unrighteousness indicates unbelief.*] 13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: 14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

FALLING FROM RIGHTEOUSNESS MEANS SEPARATION FROM GOD (DEATH)

• **1Cor 9:24** Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize.

• **Heb 10:26-29** For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28 He that despised Moses' law died without mercy under two or three witnesses: 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

• **Eze 18:20-21, 24b, 26-27** The soul that sinneth, it shall die. 21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die... 24b All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die... 26 When a righteous man turneth away from his righteousness, and committeth iniquity, and

dieth in them; for his iniquity that he hath done shall he die. 27 Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

• **Mat 12:30-32** He that is not with me is against me; and he that gathereth not with me scattereth abroad. 31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

• **John 12:36** Put your trust in the light while you have it, so that you may become sons of light.

• **1Cor 8:9-12** But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak... 11 And through thy knowledge shall the weak brother perish, for whom Christ died? 12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

*Vine's Expository Dictionary: **Perish**—"a strengthened form of ollumi, signifies 'to destroy utterly.' The idea is not extinction but ruin" (said of a brother).*

• **1John 1:8-10** If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

• **Heb 6:1** Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3 And this will we do, if God permit. 4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 And have tasted the good word of God, and the powers of the world to come, 6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. 7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: 8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. 9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. 10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. 11 And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: 12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

• **Rom 8:1-14** There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the

flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, **if** so be that the Spirit of God dwell in you. Now **if any man have not the Spirit of Christ, he is none of his.** 10 And **if** Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 But **if** the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For **if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.** 14 **For as many as are led by the Spirit of God, they are the sons of God.**

• **1Tim 5:11-12, 15** But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; 12 Having damnation, because they have cast off their first faith. ... 15 For some are already turned aside after Satan.

• **1John 5:16** If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

ASSURANCE OF SALVATION SCRIPTURES DO NOT REFUTE THE ABOVE SCRIPTURES

• **1John 5:9-13** If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. 11 And this is the record, that God hath given to us eternal life, and this life is in his Son. 12 He that hath the Son hath life; and he that hath not the Son of God hath not life. 13 These things have I written unto you that believe on the name of the Son of God; **that ye may know that ye have eternal life,** and that ye may believe on the name of the Son of God.

The following two verses explain that knowing God and Jesus Christ, and being in Jesus Christ, the Son of God, is what eternal life is:

• **John 17:3** *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

• **1John 5:20** *And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.*

We can know that we have eternal life because as long as we remain in Christ we have the Son and so we have eternal life. If a believer stops believing and so rejects, abandons or denies Him (v. 10b&c), that former believer (now unbeliever) is no longer in Him, and so eternal life is lost (v. 12b).

Some think that the possession of life in Jesus Christ is what is eternal or everlasting, but it is that life itself that is described as eternal.

- **Rom 5:21** That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

This does not say that now because grace reigns, death no longer reigns (metaphor for controls). The tenses and mood say that in the same way death has in the past and perhaps continues in the present (present perfect tense) to control leading to death, even so might (not will) grace control by generating righteousness leading into eternal life by Jesus Christ our Lord. The mood of might is conditional and denotes more doubt than may and dependence upon circumstances which here is the state of righteousness in believers. (Tenses portray time, and moods portray a relationship between a statement and reality)

- **2Thes 3:3-4** But the Lord is faithful, who shall stablish you and keep you from evil. 4 And we have confidence in the Lord touching you, that ye [you] both do and will do the things which we command you.

Here is another verse that emphatically shows by the future emphatic tense for shall establish you and (shall) keep you that God shall (emphatic) always be faithful to you. At the same time Paul reminds the believers to meet the conditions including in the future (both do and will do what is commanded).

- **John 10:27-29** My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

The tense for hear, know, follow and, give is present tense. This, then, does not say, "My sheep had heard...and had followed, but no longer...and nevertheless I give unto them eternal life." Those who are hearing and are following Christ now are his sheep which will not be snatched out of His hand.

- **John 14:16** And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.

The tense of shall give is future emphatic in the indicative mood (indicating considered as fact), but the tense of may abide (forever) is simple future with a change in mood given by the modal auxiliary ("mood-al" helping verb), may. May indicates permission, doubt, wish or possibility. This distinction in tense and mood implies the verse means that God surely will do His part, and we must do our part to have the Comforter abide with us forever—if the original Greek grammar matches the translation. (If you thoroughly know the original Greek grammar and can confirm or deny this and other similar comments, please email info@zoominpublishing.org. Thanks!)

• **John 6:37, 39-40** All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 39 And this is **the Father's will** which hath sent me, that of all which he hath given me I **should** lose nothing, but **should** raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on [trusts and commits to] him, **may** have everlasting life: and I will raise him up at the last day.

The Father's will does not mean His surely completed plan—He didn't get His way with Lucifer and a third of the angels, most of the generation He freed from Egypt, and many sinning believers over the centuries.

The modal should shifts the meanings from the simple future tense in the indicative mood, will lose (nothing) and will raise (it up) to the mood of duty, fitness, doubt, hesitancy, supposition, or condition.

The modal may likewise shifts the meaning from will have (everlasting life) to the mood of permission, doubt or possibility.

These distinctions in mood indicate that our ultimate eternal salvation is conditional which the entire New Covenant declares many times.

• **John 3:16** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in [trusts and commits to] him **should** not perish, but have everlasting life.

The modal should shifts the meanings from will not perish to the mood of duty, fitness, doubt, hesitancy, supposition, or condition.

• **Eph 2:4-9** But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 7 That in the ages to come he **might** shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works lest any man should boast.

The modal might indicates dependence upon circumstances (of faithful commitment to God) and even more doubt than may.

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

The verbs hears, believes and has are present tense, so this does not say, "He that heard... and believed (but now continues in sin)...has/hath eternal life."

• **John 1:12** But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

Here are two conditions to meet to be saved: receive Him (vs. ignore or reject Him) and believe on His name. The Greek word, pisteúo, "pist-yoo'-o", means to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's

spiritual well-being to Christ). Translated in KJV as believe(-r), commit (to trust), put in trust with.

Notice also that the words really do not say those who receive Him and believe in Him do become the sons of God, but rather that Jesus has given them the power to become the sons of God, implying they have to use that power to actually become sons of God.

• **2Tim 1:12** For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed [*trusted and committed to*], and am persuaded that he is able to keep that which I have committed unto him against that day.

To say that God is able to do something is not to say that He certainly will do it.

• **John 17:2** As thou hast given him power over all flesh, that he **should** give eternal life to as many as thou hast given him.

The modal helping verb, should, indicates duty, fitness, doubt, hesitancy, supposition or condition—never in God, but in the believer.

• **Heb 13:20** Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 21 make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Here a blessing without promises is given that the readers would do His will.

• **Jude 24** Now to Him who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy.

Again, to say that God is able to do something is not to say that He certainly will do it.

• **2Thes 2:12-15** But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: 14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

Here again is another verse that emphatically shows God's faithfulness and at the same time the necessity of believers to meet the given conditions, stand fast and hold the traditions, for eternal salvation.

• **Rom 8:28-39** And we know that all things work together for good to them that love God, to them who are the called according to [his] purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he **might** be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered

him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword [sin not in same category as these]? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Here (v. 29) is another modal, might, surprisingly used as if it were possible that no man would be faithful in return, and here (v. 39) the Holy Spirit inspired the writer to note that not any other creature which implies a person could separate himself from the love of God. Be sure to look again at the first 14 verses of Romans 8, page 14.

• **Heb 6:16-18** For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. 17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: 18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

Here again is a conditional: we must flee for refuge to lay hold upon the hope set before us to be saved. Notice also that might have has more doubt or dependence on circumstances than may have or just plain have. The third constraint for this verse needs to be considered. God's willingness, immutability and oath do not imply we have unconditional eternal security because of the modifier for consolation, strong. That sounds ironic, but if God had said, "have a sure consolation," or even "have consolation" the verse would indicate full consolation—more consolation than "a strong consolation." You can see the strength of the consolation of eternal security implied in these sentences:

1. *We might have a strong consolation.*
2. *We have a strong consolation.*
3. *We have a [one] consolation.*
4. *We have consolation.*
5. *We have a sure consolation.*

• **Phil 1:6** Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.

The verse used to prove eternal security really only tells us only that God does His part.

• **Heb 7:25** Wherefore he is **able** also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Because one is able to do something does not mean he does or will do it. The Word of God is extremely precise; if God had inspired, "He will save them to the uttermost," that is exactly what this verse would say.

Note the triple conditional, “them that come unto God by Him [Jesus]”: people have to come (not wonder, worry, hope, etc.), they have to come to God (not just any god), and they have to come to God by Jesus Christ. (There is no other name under heaven given among men by which we must be saved. Acts 4:12) If they stop coming, He is no longer able to save them to the uttermost because they must respond to His grace (divine influence) to be saved.

• **Rom 3:22-23** Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe [*trust and commit to*]: for there is no difference: 23 For all have sinned, and come short of the glory of God

Surely Biblical believing (trusting and committing to) brings the free gift, but nothing is said here one way or the other as to whether or not this living gift can die from neglect or abuse.

• **Eph 1:11-14** In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 12 That we should be to the praise of his glory, who first trusted in Christ. 13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Jamieson, Fausset & Brown’s Commentary on Ephesians 1:

“to the saints. . . and to the faithful--The same persons are referred to by both designations, as the Greek proves: “to those who are saints, and faithful in Christ Jesus.” The sanctification by God is here put before man’s faith. The twofold aspect of salvation is thus presented, God’s grace in the first instance sanctifying us, (that is, setting us apart in His eternal purposes as holy unto Himself); and our faith, by God’s gift, laying hold of salvation (2Th 2:13 1Pe 1:2).

Paul is here writing to the faithful, not to every Ephesian in the Church, so he could confidently say they “have obtained an inheritance, being predestinated...” assuming they would continue in the faith.

Still, Paul says “we [those who first trusted in Christ] should be [not are or will be] to the praise of His glory” indicating the accomplishment should be in the future. Then he speaks about the faithful who “were sealed with that holy Spirit of promise.” That “seal” sounds like an irreversible or unbreakable mark or material a king puts on a document, but is the Holy Spirit Himself who is not a guaranteed inheritance, but only the earnest of the inheritance promised if the conditions are met. At the end of the Church age the saints’ faithfulness will grant them the full purchased possession.

• **2Ti 4:16-18** At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. 17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. 18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

Verses 16-17 are part of Paul’s personal history; verse 18a is Paul’s expression of faith that God would continue to be faithful. This was not written as direct instruction that any Christian

can pull out of context for use as a promise. It should be considered as a proverb is considered: not as a promise from God to all, but as an example of how the Christian life generally works to be applied with wisdom where appropriate.

• **1Pet 1:(context, 1-2)**, Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. [**3 - 5 continued below**]

Being concerned in this paper with our need for obedience to the Gospel, here is a thus marked commentary from Jamieson, Fausset & Brown's Commentary on 1 Peter 1:

*“They were elect through sanctification of the Spirit, unto **obedience**, and sprinkling of the blood of Jesus Christ. The end and last result of election is eternal life and salvation; but, before this can be accomplished, every elect person must be sanctified by the Spirit, and justified by the blood of Jesus. God's decree for man's salvation always operates through sanctification of the Spirit and sprinkling of the blood of Jesus. By sanctification here understand, not a federal sanctification only, but a real one, begun in regeneration, whereby we are renewed after the image of God and made new creatures, and carried on in the daily exercise of holiness, mortifying our sins more and more, and living to God in all the duties of a Christian life, which is here summed up in one word, **obedience**, comprehending all the duties of Christianity. By the Spirit some would have the apostle to mean the spirit of man, the subject sanctified. The legal [Law of Moses] or typical sanctification operated no further than the purifying of the flesh, but the Christian dispensation takes effect upon the spirit of man, and purifies that. Others, with better reason, think that by spirit is meant the Holy Ghost, the author of sanctification. He renews the mind, mortifies our sins (Rom. 8:13), and produces his excellent fruits in the hearts of Christians, Gal. 5:22, 23. This sanctification of the Spirit implies the use of means. Sanctify them through thy truth; thy word is truth, John. 17:17. Unto **obedience**. This word, as it is pointed in our translation, is referred to what goes before it, and denotes the end of sanctification, which is, to bring rebellious sinners to obedience again, to universal obedience, to obey the truth and gospel of Christ: You have purified your souls in obeying the truth through the Spirit, v. 22.”*

—www.blueletterbible.org/Comm/mhc/1Pe/1Pe_001.cfm?a=1152005

This commentary restates the description of the Gospel in Galatians which includes these concepts about “being justified by the faith of Christ”: receiving Spirit by the hearing of faith, begun in the Spirit so made perfect by the Spirit, until Christ be formed in you, born after the Spirit, stand fast in this liberty, faith which works by love, walk in the Spirit, fruit of the Spirit, having crucified the flesh with its affections and lusts [now there's something big to do to gain eternal life!], live in the Spirit, walk in the Spirit, the law of Christ, the commands of Christ, love one another, sow to the Spirit.

This Holy Spirit's work within is grace, the influence of God (mercy being unmerited favor). Without grace we can not respond (believe and be sanctified). Without continuing response of belief, we do not have a living relationship with God, so we cannot be His.

The Spirit's work within is not part of the sufficiency of Christ's finished work, but the necessary part in us that, practically, reveals our belief proving our faith in Christ. You can see that

obedience is not related to our own good works or the letter of the law, but that obedience is the natural result of our reception of and response to the Holy Spirit within. Obedience is essential, then, to our relationship with God and so to eternal life with Jesus Christ.

Verses 1 -2 give the context. Now see the intent of verses 3 - 5, Peter's marvelous eternal security verses:

1:3-5 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4-5 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Continuing with Jamieson, Fausset & Brown's Commentary on 1 Peter 1:

The preservation of the regenerate to eternal life is the effect of God's power. The greatness of the work, the number of enemies, and our own infirmities, are such that no power but what is almighty can preserve the soul through all unto salvation; therefore the scripture often represents man's salvation as the effect of divine power; 2 Cor 12:9; Rom 14:4.

Preservation by God's power does not supersede man's endeavour and care for his own salvation; here are God's power and man's faith, which implies an earnest desire of salvation, a reliance upon Christ according to his invitations and promises, a vigilant care to do every thing pleasing to God and avoid whatever is offensive, an abhorrence of temptations, a respect to the recompence of reward, and persevering diligence in prayer. By such a patient, operating, conquering faith, we are kept under the assistance of divine grace, unto salvation; faith is a sovereign preservative of the soul through a state of grace unto a state of glory.

—https://www.blueletterbible.org/Comm/mhc/1Pe/1Pe_001.cfm?a=1152005

ETERNAL SECURITY (OSAS) COMMENTARY

Same Old Lie

Some think that the possession of life in Jesus Christ is what is eternal or everlasting, but it is that life itself that is described as eternal. Thinking that Christians have eternal security, or “once saved, always saved,” despite continuing, willful sin, is the same old lie that worked for Satan in the garden still working for him today to get people to sin, “You shall not surely die.”

Gen 3:1-4 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall not surely die.

Here is how Augustine, Bishop of Hippo who lived around 400 AD/CE, expressed this situation in his Treatise on Rebuke and Grace, p. 9: “If, however, being already regenerate [born again] and justified [acquitted of all sin], he relapses of his own will into an evil life, assuredly he cannot say, ‘I have not received,’ because of his own free choice of evil he has lost the grace of God, that he had received.”

OSAS Not about Grace vs. Works, but about Continuing in the Faith vs. Leaving the Faith

This particular Once Saved Always Saved issue is not about whether we are saved by the works of the law (Law of Moses) or the faith of Jesus Christ, or, as some say it, “by works or by grace.” In Galatians the expression, “the works of the law,” refers to the keeping of the sacrificial services, circumcision, dietary rules, and other like commandments. Christians know that doing these does not save anyone. The expression “the faith of Jesus Christ,” however, leads to a distinctly different type of works: to the natural outWORKing of the Holy Spirit in the born again, baptized believer from faith in, gratitude for and love of Jesus Christ. This outWORKing is apparent in the believer’s life in conviction and confession of sin, repentance, and love for God and man from which flow good works. As **Gal 3:26-27** says, For you are all the children of God *by faith in Christ Jesus*. For as many of you as have been baptized into Christ have put on Christ, and as **Gal 5:6** adds, Faith works by love.

Christ living in and through a believer by the Holy Spirit is the faith that makes the believer a new creation. The believer begins (is justified) by faith and is perfected (sanctified) by faith (Gal 3:3). If we live in the Spirit, let us also walk in the Spirit (**Gal 5:25**) because they that are [present tense] Christ’s have crucified [present perfect tense: in the past and now] the flesh with the affections and lusts (**Gal 5:24**).

Gal 6:7-8 Be not deceived; God is not mocked: for whatsoever a man sows [plants], that shall he also reap [harvest]. For he that sows to his flesh [sins] shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life everlasting.

If you live in the Spirit, the fruit of the Spirit will continue to be in your life: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness [freedom from anger, bitterness or frustration] and temperance [mastery over sensual appetites] (**Gal 5:22-23a**). You can have *assurance* of eternal life (“eternal security”) **if and as** these evidences of your acceptance of the Spirit working within (belief!) remain in your life. How differently the secure Christian lives from those outwardly obeying laws! How very differently the secure Christian lives from those ignoring Christ within so they choose sin!

John expressed this living in the Spirit, this continuing in the faith of Christ, as “abiding in Christ”

John 15:4-6, 10 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. ... 10 **If** ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.

By grace we are saved by God, not of our own works, but once we are saved, *the just shall live by faith (Gal 3:11 et al)*—by living out in deeds/works of righteousness the convictions God gives us individually. So the Bride must get ready, just as in the ancient Jewish wedding system the Bride spent about a year leaving her old life and preparing to become a wife which included making her own wedding garment as she waited for her bridegroom to appear without appointment to whisk her to the home he had prepared for her on his father's property. See how happy repentance will make us:

Rev 19:7-9 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 9 And he saith unto me, Write, Blessed are they which are called [chosen to come*] unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

So look at what happens to a guest who comes to the wedding without a wedding garment:

Mat 22:11-14 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few are *chosen.

If that is the case with a guest, how much more important is it for the Bride to wear the fine linen which is the righteousness of saints! We not only must receive grace, but also live it out in faith. Perhaps each member of the Bride of Christ will have a unique wedding garment based on response to revelation.

Thus you can see that this particular Once Saved Always Saved issue is *not* about whether we are saved by the works of the law (Law of Moses) or by the faith of Jesus Christ (works vs. grace), but about *whether we continue in the faith of Jesus Christ by responding to the Holy Spirit within or leave the faith by responding to the flesh to such a degree that we deny the person of Jesus Christ within*.

Expressing Our Beliefs about Jesus Christ.

Here is another way to look at OSAS: turning the grace of our God into lasciviousness. Lasciviousness means outrageousness, shamelessness, and excessive license such as with insolence, gluttony, sensuality/luxury and sexual desire. The “once saved, always saved” doctrine teaches that Christians who willfully sin like this after being justified by Jesus Christ still get eternal life with Jesus. Such an idea surely is turning the grace of our God into lasciviousness.

Jude 1:3-4 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

You see that Jude 1:4 says, denying the only *Lord* God and our *Lord* Jesus Christ. *Lord* is emphasized; He is not only Savior, but also Lord. We must honor Him not only as Savior, but also as Lord in what we think, say and do (“which speaks louder than words”), or we are denying Him. As Timothy shows, deliberately decreasing care for following the Lord can lead to casting off the faith finally resulting in damnation:

1Tim 5:11-12 & 15 But the younger widows refuse for when they have begun to wax wanton [become increasingly malicious, unrestrained or reckless] against Christ, they will marry; 12 Having damnation, because they have cast off their first faith. ... 15 For some are already turned aside after Satan.

The believer’s sin begins with forgetful unbelief about the person of Jesus Christ, so when we sin, we deny the true God within us. Think about this: if we say we are in Jesus and love Jesus, yet we hypocritically divorce and marry another (See Mat 19:19, Mar 10:11-12, Luke 16:18), don’t we show that our Savior and Lord who is in us is an adulterer because we don’t really believe He in us is the faithful One who meets our needs?

So then, if we deny He is faithful by committing adultery, He will not deny Himself: He will remain faithful to us until we die, and He will remain faithful to Himself on judgment day by denying the sinner an entrance into His everlasting kingdom as Peter expresses,

2Pet 1:10-11 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: 11 For **so [by this]** an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

The Illogic of the Doctrine

Warning: Long Sentence Ahead – core meaning in bold type

The eternal security teaching suggests that the holy, transcendent Creator who condescended to enter the world as a human being; lived without sin; agonized to the point of sweating blood praying to the Father to forego his total self-sacrifice *for our sin*; accepted the Father's will; was betrayed, forsaken, oppressed, misunderstood, falsely accused and condemned by illegal Jewish and Roman courts, despised, rejected, stripped naked, shamed, reviled, struck, mocked, crowned with a crown of thorns, scourged 39 times (wounded, bruised, smitten with a multi-tailed whip with metal attached) and crucified by Roman soldiers *for our sins*; died; was buried; arose to life again; ascended to the Father; was glorified (now with hair as white as snow, eyes like flames, and a countenance shining like the sun, Rev 1); giving all the mercy (unmerited favor) and grace (divine influence) necessary to remove sin and its effects from our lives so that altogether we would become like Him and become His pure and noble Bride **cares so little about sin that He would take just anyone for His Bride including those who despite knowing Him, ignore, deny or abandon Him for the love of sin!**

That is the folly of the "once saved, always saved" teaching. Jesus Christ is always faithful to to keep and protect us until we die, but in the trial of our faith (1Pet 1:7) the question remains: will we remain faithful to Him including in the “little things”?

The Danger of the Doctrine

You can tell from the more than 20 pages of Scripture verses that “once saved always saved” is a heretical teaching. This eternal security concept is leading many unrepentant believers in Jesus Christ—the hypocrites—unwittingly and blithely on the broad way to eternal damnation. If you think you can willfully continue in sin and still be saved, you are a hypocrite. Well, who else are the hypocrites, but the wicked?

Mat 22:18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

See where the Lord Jesus says the hypocrites will spend eternity:

Mat 24:51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth [*descriptive of hell*].

OSAS, the Doctrine and Deeds of the Nicolaitans

In a youtube video called “Who were the Nicolaitans and what did they teach?” Gerrit explains the two verses in The Revelation that say God *hates* the deeds and doctrine (teaching) of the Nicolaitans:

Rev 2:6, 15 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. ... 15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

The deeds and the doctrine of earliest Christians tended to depend upon whether they came from Jewish or gentile (nonJewish) lifestyle. Those who were Jewish had lived by *knowledge of God* and the Law of Moses. They more expected gentiles to be circumcised and keep the Law as new followers of the Jewish Messiah/Christ. Those who were gentile had known pagan worship, but now were living by *revelation of God*. They more expected to live without keeping the Law, but merely trusting that their salvation was guaranteed despite continuing in sin because it was a free gift of God’s grace which superabounds sin (**Rom 5:20**). The contention led to a convention at which only four works of the Law (out of 613) were required:

Act 21:25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

One gentile who became a Christian was Nicolas of Antioch, a convert from paganism, who was chosen to be a deacon (**Acts 6:5**). According to writings of early Church fathers, Nicolas stood at the hyper-grace end of a continuum of requirements for eternal life. Irenaeus (120-202AD/CE), the disciple of Polycarp who was the disciple of John, said,

“The Nicolaitans are the followers of that Nicolas who was one of the seven first ordained to the diaconate [*diaconship, an office of helping*] by the apostles. They lead lives of unrestrained indulgence. The character of these men is very plainly pointed out in the Apocalypse of John [*another name for The Revelation of Jesus Christ, Rev 2:14, 20*] as teaching that it is a matter of indifference to practice adultery and to eat things sacrificed to idols.”

He even allowed the pagan ritual prostitution which ignored the requirement to keep from fornication.

Those who followed Nicolas were called Nicolaitans. They surely believed that one cannot out-sin God's grace as **Rom 5:21** seems to say, That as sin hath reigned unto death, even so might [*might-conditional*] grace reign through righteousness unto eternal life by Jesus Christ our Lord. The Nicolaitans did not consider that all of what we now know as Rom 6 mattered when it came to keeping their salvation. They would consider **Rom 6:23** - For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord as meaning that the gift of God cancels the wages of sin—period—as though it is merely “nice” that (v. 4) we also should walk in newness of life. Verse 16, however, says, Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

So the Nicolaitans acted as if Jesus Christ would be happy to spend eternity with Satan's servants of death. The problem with this thinking is that we live by the faith of Christ (**Gal 2:16**). Faith, being conviction, needs to be at work by trusting the grace gift of eternal life because of Jesus Christ's blood sacrifice and committing to Jesus Christ as Lord. *Lord* of course implies obedience. So Christians must use the salvation gift and grace to work out of themselves that which God has worked out Himself and put in them. As **Phil 2:12b** says, Work out your own salvation with fear and trembling. “Fear and trembling” confirm that Nicolas' indifference has no place in the Christian's life. As more revelation comes, we must accept and respond to the gift and the grace in repentance leading to the righteous works of faith (*not* the works of the Law like circumcision). In this is the *relationship* the believer has with God as part of the Body of Christ and the Bride of Christ. As John says,

John 17:3 This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

To know Him is to love Him, and to love Him its to obey Him (**John 14:15**), so to know Him is to obey Him!

John 14:15 If ye love me, keep my commandments.

Repentance

Part of the problem with the question of OSAS is how we define Biblical repentance. It is not obeying God as a moral work being performed by trying to behave to conform to the law. Repentance is the decision to conform to Christ within as the revelations of His person convict (convince), so instead of mere behaving, repentance is the natural outworking of believing. This “obeying the truth through the Spirit” purifies our souls (**1Pet 1:22**) and so “faith is counted for righteousness (**Rom 4:5**).”

You can see how repentance is built into the faith of Jesus Christ. Here is how Paul explained to King Agrippa how Jesus told him on the road to Damascus that He wanted His Gospel preached:

Acts 26:13-20 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. 14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue,

Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. 15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. 16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee, 18 To open their eyes, and to turn them from darkness to light and from the power of Satan unto God [so] that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me. 19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: 20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for [worthy of] repentance.

We can live in the flesh as the heathen do, we can try to live by our good works or the works of the law by the letter of the law as religious persons do, or we can live in the Spirit as the beloved and obedient children of God want to do. Only continued living in the Spirit by God's grace through our faith keeps us safely in Jesus Christ and the love of God.

Jesus Christ's obedience to the Father in laying down His life for us brought justification to us as a free gift. Our obedience to Him in laying down our worldly, fleshly lives for Him brings sanctification likewise necessary to gain eternal salvation with Him. The multiplicity of New Covenant verses in this document clearly declare to the careful reader that repentance is fundamental to our faith. Without repentance, we are unthankful hypocrites.

How we live after being justified matters eternally. We must repent of sin so we can stand before the Lord with the sanctified faithful because we have honored Him in return for His great sacrifice and gift of eternal life.

When Repenting Seems Difficult

"Once saved" you have faith that Jesus has won your victory over sin through His crucifixion, burial and resurrection, so instead of *trying* not to sin, pray!

My Father in heaven, I come to you in the name of Jesus Christ.

- I have offended you despite your love for me and all you have done for me. I confess my sin of _____. Thank you for the sacrifice and victory of Jesus Christ for my sin.
- Please remove whatever root of bitterness (Heb 12:15) is in my heart that caused it, and replace it with your love to give back to you and to others.
- I, here and now, completely *do* forgive _____ for offending me which led to the root of bitterness. I ask you to greatly bless ___[him, her, them]___.
- If I feel like you have let me down, open my understanding to see the truth since you are always faithful to orchestrate my life for the best in the long run. I lay all unforgiveness towards you at the cross where my Savior, God in flesh, suffered extremely which proved your perfect good will to me.
- If I have harmed others by this sin, I will ask their forgiveness and restore all I can.
- If the enemy tries to communicate sin including unforgiveness to me, I will tell him to go take it up with you & remind him that Christ has already triumphed over him in it(Col 2:15).
- Thank you, thank you for my fresh freedom.

A GUIDING LIST FOR REPENTANCE AND CONFESSION

1John 1:9 If we confess our sins, he is faithful and just to forgive us our sins,
and to cleanse us from all unrighteousness.

| | | |
|--|------------------------------------|---|
| Adultery (See Mat 5:27-32; 19:19) | Gluttony | Psychological suicide (high-risk; fiction, news or star junkie) |
| Apathy (toward God, family...) | Gossip | Rashness |
| Bad attitudes | Greed | Rebellion |
| Bad habits | Grieving the Holy Spirit | Rejection (self, others, Word) |
| Bitterness | Grudges | Resentment |
| Carelessness | Idolotry (something more | Resistance to authority |
| Cheating | important than God to you: | Revenge |
| Contension | ambition, career, reputation, | Rudeness |
| Controlling others | tobacco, drugs, food, friend- | Self-centeredness |
| Covetousness | ship, money, plans, alcohol, | Self-consciousness |
| Cursing | pleasure, relatives, comfort...) | Self-indulgence |
| Criticism | Hatred (murder in your heart) | Self-pity |
| Deceit | Harshness | Sinful anger |
| Defilement | Hypocrisy | Slights |
| Defrauding | Impatience | Slothfulness |
| Discontent with provision | Impetuoussness | Stealing |
| Dishonorable clothing, tatoos | Impurity | Stinginess |
| Dishonoring of parents | Inattentiveness (to Word, work...) | Strife |
| Disloyalty | Indiscretion | Stubbornness |
| Disobedience | Injustice | Suicide |
| Disorganization | Insensitivity | Swearing |
| Disrespect | Irresponsibility | Tardiness |
| Divisiveness | Jealous | Unbelief |
| Double-mindedness (Inconsistency) | Judgmentalism | Unconcern |
| Drunkenness | Lack of charity | Underachievement |
| Envy | Lack of diligence | Unfaithfulness |
| Exaggeration | Lack of mercy | Unfulfilled vows |
| Failure to rest | Lack of surrender to the Lord | Unforgiveness |
| Failure to give to the Lord | Laziness (Lack of diligence) | Unreliability |
| Failure to witness | Lust | Unresponsiveness |
| Faint-heartedness | Lying | Unsubmissiveness |
| Faithfulness | Manipulation | Unteachableness |
| False witness | Neglect | Unthankfulness |
| Fault-finding | Neglect of God's Word | Untrustworthy |
| Fear (unfounded) | Occult involvement | Using the Lord's Name |
| Fear of man (having to be cool, not speaking for fear of offending...) | Oversensitivity | wrongly |
| Fearfulness | Poor stewardship or accounting | Wastefulness |
| Fornication | Prayerlessness | Willfulness |
| Fortune telling | Prejudice | Wrong words |
| | Presumption | Worldy amusements |
| | Pretentiousness | Worry |
| | Pride | |

A GUIDING LIST FOR HOLINESS

Heb 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord.

| | | |
|--|--|------------------|
| Acceptance (others, provision...) | Friendliness | Punctuality |
| Alertness | Frugality | Pure doctrine |
| Attentiveness | Fruitfulness | Purity |
| Availability (Mt5:32,19:9;Mrk10:11-12;Lk16:18) | Generosity | Reconciliation |
| Baldness | Gentleness | Repentance |
| Candidness (vs. "for show") | Genuineness | Resolution |
| Cautiousness (before speaking, | Goodness | Resourcefulness |
| Charity | Graciousness | Responsibility |
| Chastity | Guidance | Responsiveness |
| Clarity of communication | Habitation in Christ | Rest |
| Cleanliness | Holiness | Reverence |
| Commitment | Hope | Right conduct |
| Compassion | Hospitality | Right timing |
| Confidence | Humility | Right Priorities |
| Conscientiousness | Importunity (prayer, witnessing) | Right Motives |
| Contentment | Industry | Sacrifice |
| Cooperation | Initiative | Sanctification |
| Courage | Integrity | Security |
| Courtesy | Intimacy | Self-control |
| Creativity | Joy | Self-esteem |
| Decisiveness | Justice | Sensitivity |
| Deference | Kindness | Servanthood |
| Deliverance | Knowledge | Sincerity |
| Dependability | Leadership | Skill |
| Determination | Love (self-giving) | Sobriety |
| Devotion | Loyalty | Spiritual health |
| Diligence | Maturity | Stewardship |
| Direction | Meekness | Strength |
| Discernment | Mental health | Submission |
| Discipleship | Mercy | Tact |
| Discipline | Moderation | Teachableness |
| Discretion | Morality | Temperance |
| Earnestness | Obedience | Thankfulness |
| Effectiveness | Openheartedness | Thoroughness |
| Emotional health | Orderliness | Thrift |
| Encouragement | Participation | Tolerance |
| Enthusiasm | Patience | Tranquility |
| Exchanged life | Peace | Trustworthiness |
| Exercise of spiritual gifts | Perseverance | Truthfulness |
| Faith | Perspective (God's, understanding others') | Understanding |
| Fear of the Lord | Physical health | Unity |
| Fearlessness | Piety | Virtue |
| Fellowship | Poise | Will |
| Fervency | Power | Wisdom |
| Filling of the Holy Spirit | Prayerfulness | Worshipfulness |
| Flexibility | Preservation | Zealousness |