

“Yes, we are No, we’re not.”

A debate format: [The Security of the Believer.](#)

A Brief Exegesis of 101 Passages of Scripture.

Romans to Revelation Part I

50 passages from the NT instructional,
didactic, and teaching books:

Part II

51 narrative passages: Gospels & Acts

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*Dennis, I'm writing a project to explain the different positions on the security of the believer. Since you hold to the position of "Conditional Security" would you be so kind as to tell me whether I express your position accurately?
Thanks.*

Phil,

I'm intrigued by your project. I'm eager to see the finished project.

All in all I think you are giving us "Conditional Security-ists" a fair break.

God's best to you,

DF

Dr. Dennis Free, president Church of Christ seminary,
Salatiga, Jateng, Indonesia

1997

A debate on the issue of the security of the believer.

AFFIRMED:

Eternal life is granted to the one who believes in the death, burial, and resurrection of Jesus Christ for his sins, but maintaining eternal life is conditional upon man's living a holy life.

Affirmative = conditional security

Negative = eternal security

DEBATE AGREEMENTS

Each side agrees with the following four statements pertaining to salvation.

1. Jesus died for sin(s).
2. His death is necessary to secure our salvation—imputed righteousness by faith.
3. Salvation can come no other way than through faith in Jesus Christ's death payment.
4. We cannot be saved if we deny His death payment for our sins.

Debate Procedure:

1. Students will draw straws to learn which position they will be asked to defend.
2. Discussion will follow the accompanying list of verses one at a time in order.
 - Part I Epistles to the Church *[didactic portions]*
 - Part II Gospels & Acts *[narrative portions]*
3. We will **limit discussion to the immediate paragraph** which contains the reference.
 - * Occasionally one paragraph before the passage under discussion and/or one paragraph following can be considered briefly, but only if they bear on the sense of the passage under consideration.
 - * Use of verses from other chapters is discouraged unless the passage under consideration is a direct quote from the OT or a concomitant record, as in the synoptics.
4. Participants will grade each other with the 4-point scale: *[blue box below]*

Format

- When parties meet face to face each participant shall be given 4 minutes to present the position, after which the opponent has 2 minutes for a rebuttal. Participants are encouraged to elaborate only on their strongest arguments. *Tempus fugit.*
- If a participant wants more time for his presentation or rebuttal, he may request one additional minute from his opponent. The opponent does not have to grant any extensions.
- Discussion of a particular passage may be waived if it is almost identical to a passage already discussed.
- Every argument **must explain a phrase** found in the passage at hand.

This blue box appears at the end of each verse. Use it to evaluate the strength of each presentation.

This debate was originally prepared for my Bible college students as a senior level elective, keeping pastoral and theology students in mind.

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
 - Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 - Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** (or become *unsaved*) by sins of omission or commission?
 - Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 - Affirmative Negative

AFFIRMED: Eternal life is granted to the one who believes in the death, burial, and resurrection of Jesus Christ for his sins, but maintaining eternal life is conditional upon his living a holy life.
from page #2

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Part I
 50 passages from epistles

The 101 passages have been selected because they seem to be the most frequently used passages by the AFFIRMATIVE position to substantiate that "true" salvation may be forfeited if the believer does not continue to believe, or does not continue to live a holy life.

The NEGATIVE position believes that each passage supports "faith without works grants eternal security."

Each passage is set up in the following format.

Scripture passage ⇨ Romans 2.6,7,10,13,15

Disputable words in red ⇨ render. . . according to deeds. . . by perseverance in doing good = seek eternal life. . . glory, honor, peace to everyone who does good. . . doers of the Law = justified

Abridged pas- sage, KJV ⇨ Rom 2:6,7,10,13 Who will render to every man according to his deeds: 7 To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: 10 But glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 13 For not the hearers of the law are just before God, but the doers of the law shall be justified.

Immediate paragraph = Rom 2.1-16

- Every argument **must explain a disputable phrase** found in the **red passage**.
- ★ Your job is to persuade those of the other opinion of the **weakness** of their position and the importance of changing their minds.
- Participants are strictly limited to the paragraph at hand and may not use such phrases as "We've already seen that such-an-such passage says. . . ."
- The statements contained herein represent common beliefs of each side. Participants are not required to agree with every statement written about his position.
- Line item vetoes are certainly permitted on either side.
- In presenting your argument, remember that the opposing team has already studied your position thoroughly. Clarity and crispness are worth platinum.

- Romans 2.6-8,10,13,15
- Rom 6.1,4,8,11-13
- Romans 6.16,22
- Romans 8.1
- Romans 8.13,14,17
- Romans 11.17,20-22
- Romans 13.8,10,11
- I Corinthians 6.9-11
- I Corinthians 9.24-27
- I Corinthians 15.55-58
- II Corinthians 5.10
- II Corinthians 6.17,18
- II Corinthians 7.10
- Galatians 5.4
- Galatians 5.19-21
- Galatians 5.24
- Galatians 6.8,9
- Philippians 2.12
- Philippians 3.8,14
- Colossians 1.22,23
- Colossians 3.23-25
- II Thessalonians 1.4,5
- II Thessalonians 1.8,9
- I Timothy 4.8,16
- I Timothy 6.12
- I Timothy 6.17-19
- II Timothy 2.11,12
- Hebrews 3.6-11,14
- Hebrews 4.6,11
- Hebrews 5.9
- Hebrews 6.6
- Hebrews 10.26-29
- James 1.12,15
- James 1.21,22,25-27
- James 2.14,17,21,24,26
- James 5.19,20
- I Peter 1.22,23
- II Peter 1.5-11
- I John 2.3,4
- I John 2.9-11
- I John 2.19
- I John 2.17,29
- I John 3.8-10,14,15
- I John 5.18
- Rev 2.7,10
- Rev 3.5
- Rev 3.21
- Rev 20.12
- Rev 21.27
- Rev 22.12-14

Our discussion begins with the instructional portions of the New Testament, the epistles. Afterwards we will deal with the narratives: the Gospels & Acts (Part II, p.49)

Phrases in red at the beginning of each passage contain the sections which seem most disputed.

Items in blue are agreed upon by both positions. They do not add to the strength of either party's argument.

Items marked with a seem to be the strongest statements from each side.

Unfortunately, as I prepared this course, I was fully aware that I am biased since I strongly agree with the NEGATIVE position; however, over many years of diligent study and discussion with friends and books on both sides, I think I have learned how to express each position's theology in words they would use themselves. Sorry for my deficiencies and I welcome any editorial comment by either position which would tend to rectify this. Granted, the Appendices are decidedly biased, sorry.

contact me: docmyers1@gmail.com

□□□□□□□□ **Romans** □□□□□□□□ [7 PASSAGES]

Romans 2.6-8,10,13,15

render. . .according to deeds. . .by perseverance in doing good = seek eternal life. . .glory, honor, peace to everyone who does good. . .doers of the Law = justified

Rom 2:6-8,10,13,15 Who will render to every man according to his deeds: 7 To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 10 But glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 13 For not the hearers of the law are just before God, but the doers of the law shall be justified. 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

Immediate paragraph = vss. 1-16

- Paul. gives 4 solid mandates to those who want to enter heaven. In addition to faith, which is such a prominent theme in the book of Romans, he adds in this passage.
 - perseverance
 - seeking eternal life
 - doing good
 - abiding by the laws of God
 - Perseverance is a long-term, life-long, life-style commitment to obedience.
 - Seeking eternal life is not just waiting eagerly for it. It means living a diligent life of good works - "deeds" [v.6], "doing good" [v.7], "obey" [v.8], "do good" [v.10], "doers of the Law" [v.13], "show the work of the Law" [v.15].
 - Perseverance and seeking have the idea of endeavor, labor, and exerting oneself a step beyond faith.
 - This chapter is addressing the moral man who is lost and has no knowledge of God through the revealed laws of God. He is indicted because he does not keep those laws, yet he will not be judged by Moses' Law if he did not have it, he will be judged by the law "written on his heart" [v.15]. Because he was not obedient to that law either, he is still lost.
 - God will reward every man according to his deeds. A man's faith will be measured by his works [v.6], and those who have not obeyed receive wrath [v.8].
- Please "score" this discussion [Blue Box] on next page.



□□□□□□□□ **Romans** □□□□□□□□

Romans 2.6-8,10,13,15

- If the argument of the Affirmative position is taken at face value, the only requirement for salvation is "[good] deeds [v.6]. . .perseverance. . .do good. . .[keep] the Law." Faith is not mentioned. No one meets this standard. All are lost.
- It is easy to see how the wicked man deserves condemnation in chapter 1, so chapter 2 starts off by saying, "You self-righteous, moral people don't have an excuse either [v.1]. You condemn the wicked man but you commit the same sins that he does." [v.3] No person is entirely free from the guilt of committing many of the 21 sins listed in verses 29-31.
- All have sinned. All "seekers" are still lost. This passage guarantees eternal life to no one.

* agree with AFFIRMATIVE # 2,4

SCORING for the passage above

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation**" is conditional upon believers' living holy lives?
 Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become *unsaved*] by sins of omission or commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

Romans 6.1,4,8,11-13

if we have died with Christ = shall live with Him. . . dead to sin . . .do not let sin reign. . . do not go on presenting your body to sin

Rom 6:1,4,8,11-14 What shall we say then? Shall we continue in sin, that grace may abound? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 8 Now if we be dead with Christ, we believe that we shall also live with him: 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Immediate paragraph = vss. 1-16

1. If we expect to live eternally, we must die to sin now [v.8].
2. If we cease to let sin reign in our lives we can reign with Him in glory [v.11].
3. As Christians we are expected to stop giving in to our lusts and start presenting our bodies to God [v.12].
4. Killing our sinful desires is a prerequisite to living with Him in glory.

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation**" is conditional upon believers' living holy lives?
 Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become *unsaved*] by sins of omission or commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

Romans 6.1,4,8,11-13

A. Paul obviously knows that a Christian can allow sin to reign in his life [v.12]. It is evident since he is admonishing us here to refuse to allow it to rule. We are not to allow sin full control. Holiness, not salvation, is the topic at hand.

B. He states emphatically that the Christian does not [v.1] have liberty to allow sin to reign although, evidently, there were some who were doing just that [v.13]. They were presenting their bodies as instruments to evil, and Paul was telling them to cut it out!

C. His message sounded to the unbeliever as though he were saying, "Let's sin so that grace may abound." [v.1]

D. Those who preach Paul's message [the message of the Negative position] will also be accused of "easy believe-ism" or just as Paul was.

see APP # L, Easy-Believe-ism

I also have been accused of preaching "cheap grace" because I believe the Bible teaches eternal security even if we sin.

E. Here he is exhorting Christ's followers to live holy lives in view of the fact that the price paid for their salvation was the very blood of God Himself. [v.14]

F. Paul's message of salvation by faith alone without works, had caused his critics to conclude, incorrectly, that since the Christian is saved by grace alone and not by works, he can sin with impudence [6.1] and keep his salvation [3.8]. Paul refutes the conclusion while affirming the premise that the Christian is indeed saved by faith alone apart from works.

The AFFIRMATIVE side has never been accused in the same way Paul was attacked, of preaching a message that the Christian could sin with impudence and maintain his salvation, contrariwise, many have used the phrase, "It's a lot of hard work to enter heaven."

G. The believer is positionally dead to sin and alive to Christ. He has been buried [v.4] with Christ so that he can live for Christ.

H. We are encouraged to refuse to allow sin to "reign in our mortal bodies. . . [because we are] alive from the dead [v.12,13] not in order to become or remain alive.

I. We are certainly:

- not allowed to let sin reign, [v.12]
- supposed to present ourselves to God, [v.13]
- to present ourselves. . .as slaves for obedience, [v.16]

AFFIRMED: . . .but maintaining eternal life is conditional upon his living a holy life.

AFFIRMATIVE EXPLANATION
Conditional Security

7

NEGATIVE EXPLANATION
Eternal Security

- to be obedient, [v.17]
- to [become] slaves of righteousness, [v.18]

agree with AFFIRMATIVE # 2,3

Romans 6.16,22

obedience resulting in righteousness. . . freed from sin,
enslaved to God = the outcome, eternal life

Rom 6:16,18,20,22,23 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? 18 Being then made free from sin, ye became the servants of righteousness. 20 For when ye were the servants of sin, ye were free from righteousness.

22 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.

Immediate paragraph = vss. 15-23

1. There are 2 especially important verses pointing out that the result of a life of good works following belief in Christ brings eternal salvation.

- obedience resulting in righteousness [v.16]
- freed from sin and enslaved to God. . . the outcome [is] eternal life [v.22]

The connection between our obedience subsequent to belief, and our salvation cannot be refuted. Either of these verses can stand on its own merit to show that belief and a sanctified life are both necessary to receive the free gift of eternal life.

2. The theme of this chapter is death and life, hell and salvation, sin and righteousness.

3. Again, Paul drives home the importance of remaining steadfast to Christ. There is a deep contrast between slaves to sin and slaves to righteousness. Those who obey unrighteousness are dead and lost. Those who obey Christ have the result of righteousness and are saved.

4. Sanctified living does not qualify as "works" for salvation. It cannot be argued that because God demands holy lives we are buying our ticket to heaven with good works. We are already bought with His precious blood. His gift is free. We are not purchasing our salvation, only securing it.

* It can also be argued that requiring the act of belief is also demanding that one do something to receive eternal life.

Romans 6.16,22

- A. The focus of v.23 is the free gift of eternal life.
- B. Paul emphatically states that we are freed from our sin [v.18], and we receive the free gift eternal life [v.23]. This freedom gives us the opportunity to become slaves to righteousness [v.16]. We choose to become slaves because of the phrase "having been freed" [v.18].
- C. Free gifts [v.23] are not earned by works, just as birthday presents are not earned. But salvation is not ours because it is offered. It must be received by faith.
- D. The word **free** is used in this chapter. It is a major theme. *dedikaiotai 1x & eleutherothentes 3x*
- free from sin, v.7
- freed from sin and becoming slaves to righteousness vss.18,20,22
- free gift of eternal life, v.23 [NAS]

Being crucified is the cause of our freedom, no longer enslaved [v.6]

E. The obvious antithesis of involuntary slavery to sin is voluntary slavery to Christ.

F. The **AFFIRMATIVE** position has equated consistent holy living with the **work** of belief [pt. #4]. If they speak of belief as a "work" it takes us out of this passage to John 6.28,29. Jesus Himself said, when He was asked what works the Jews might do, "This is the work of God, that ye believe on Him whom He hath sent [John 6.29].

* Agree with none of the AFFIRMATIVE

n.b. Paul clearly states nine times in 3 paragraphs, a few chapters ago, in this same book of Romans, that salvation is apart from works. — 3.20,21,27,28 4.2,5,6,13,16

SCORING for each passage

A. Is the context directed to believers or unbelievers?

- Believer Unbeliever Cannot tell

B. Does this passage contain a phrase that "**retaining salvation**" is conditional upon believers' living holy lives?"

- Yes, verse# ___ No

C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become *unsaved*] by sins of omission or Commission?

- Yes, verse# ___ No

D. Which side gave a more lucid overall presentation?

- Affirmative Negative

AFFIRMED: . . .but maintaining eternal life is conditional upon his living a holy life.

AFFIRMATIVE EXPLANATION
Conditional Security

8

NEGATIVE EXPLANATION
Eternal Security

Romans 8.1

no condemnation to those who. . . walk after the Spirit

Rom 8:1,4 *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

Immediate paragraph = vss. 1-11

- To be uncondemned and avoid hell, we must walk after the Spirit.
- A Christian can never be condemned if he continues to walk after the Spirit.
- In this chapter the primary theme is about living in the power of the Spirit. Chapter seven had focused on the misery of the struggle of a self-centered life. The "perpendicular pronoun" [I] had been used about 50 times as Paul described the life which is lived in the flesh.
- The contrast is evident: condemnation to those characterized in chapter 7, no condemnation to those in chapters.
- In the previous chapter Paul cries out, "Who will deliver me" [7.24] [i.e., set me free, save me]. The answer is given - Jesus will save me [7.25]. The means is then given - by walking in the Spirit [8.1].
- The rest of the chapter is indisputably given to focusing on the Spirit-led Christian who walks in the power of the Spirit.

Romans 8.1

- We certainly expect that those who are not condemned should faithfully walk after the Spirit. It would be quite contradictory if the text explicitly said, "no condemnation. . .BECAUSE they walk after the Spirit."
- While it is true that the word *condemnation* [v.1] often speaks of the damnation of the unbeliever, it also occurs in reference to the state of the true believer who is walking disorderly. He comes under the punishment of a Heavenly Father. He is guilty, condemned.
- This verse does not explicitly say that the one who is not walking after the Spirit goes to hell, or is lost, but it does state that he is "in Christ Jesus" [v.1]. That term is used only of believers. Thus, walk in the Spirit and you will not suffer harsh criticism or judgment from others [v.4]. True. Amen.
- The **AFFIRMATIVE** position probably insists that the only possible meaning of the word "condemnation" is a life sentence in hell. Although they did not put that forth in their argument, I have heard that interpretation before.

* agree with **AFFIRMATIVE** # 2,3,4,5,6

SCORING for each passage

- Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No
- Does the presentation clearly state that a **saved** person can **lose his salvation** [or *become unsaved*] by sins of omission or commission?
 Yes, verse# ___ No
- Which side gave a more lucid overall presentation?
 Affirmative Negative

Romans 8.13,14,17

those who put to death deeds of the body, led by the Spirit = sons of God. . .if we suffer = glorified

Romans 8:13,14,17,18 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. 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. 18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

Immediate paragraph = vss. 12-17

1. Life comes by putting to death the deeds of the body [v.13].
2. Since those who are led of the Spirit are God's sons, then those who are not leading lives led by the Spirit of God are not the sons of God [v.14]. Good deeds are necessary for us to remain as God's children.
3. If we suffer we will gain glory. The suffering spoken of here [v.17] is not necessarily persecution or severe pain, but enduring. If we are persistent in our obedience to Him, we will gain glory.
4. Only those who are "led of the Spirit" are sons.

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or *become unsaved*] by sins of omission or commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

Romans 8.13,14,17

A. Only the children of God can be led by the Spirit of God [v.14].

These verse are not a definition of salvation, but should be and can be the normal condition for a believer's life.

B. Those who don't have the Spirit are not even Christians [v.9]. Eph 1.13,14

C. As long as the **AFFIRMATIVE** has advanced the argument that the word suffer [v.17] means to endure, clarification is needed. To be sure there are Greek words translated suffer which mean endure or persist, but this is not one of them.

The Greek word is "sumpascho" and the word means "suffer" [persecution, trouble, beatings, etc.]. See vs 18, "sufferings of this present world."

D. Suffering persecution is certainly not a prerequisite for entering heaven [v.17], but IF we do suffer, we will receive glory for it. If we must suffer [II Tim 3.12], a great number of fruitful believers have never endured the painful persistent "sumpascho" suffering for the cause of Christ.

E. Verse 13 is a curious verse. Perhaps its meaning is that disobedient believers will die for their sinfulness [I Cor. 11.30]. This is strong motivation to live holy lives, but damnation does not seem to be the focus.

F. If we accept the premise of point #4 [**AFFIRMATIVE**], a person, in just one week, might go through being divinely "led by the Spirit" several times as well moments of not being "led of the Spirit" several times because of sinful decisions. Therefore, he would become a "son" several times unless the **AFFIRMATIVE** believes that being led of the Spirit means "sometimes." This doesn't seem like a description of eternal life.

- agree with none of the **AFFIRMATIVE**

Romans 11.17,20-22

Rom 11.17,20-22

because of unbelief they were broken off. . .if God spared not the natural branches, take heed lest he also spare not thee. . .thou also shalt be cut off.

Rom 11:17,20-23 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; 20 Well, because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21 For if God spared not the natural branches, *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. 23 if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

Immediate paragraph = vss. 11-24

1. Stern warning here. God did not give eternal life to His special chosen people because they did not believe. He will not save us Gentiles if we cease to believe.
2. The "branches" Paul is talking to are "saints" in Rome [Rom. 1.7]. He is warning them that they can be cut off just as the unbelieving Jews.
3. God certainly rejected Israel [v. 15]. His mercy cannot negate His justice for those who do not "continue in His kindness" [v. 22].
4. It is obvious that people can start out attached then become unattached, then became attached again. This passage indicates that some Gentiles who started out "unattached" became "attached" and then were in danger of becoming "unattached" again. Yes, the Bible does teach clearly that we can be lost then saved, then become unsaved again. [v.20]

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become unsaved] by sins of omission or commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

- A. Verse 23 - If unbelieving Jews don't stay in unbelief, they will be grafted in, becoming part of the vine by faith.
- B. The Affirmative has made a grave theological assumption that being one of the original branches [v.21] is equivalent to personal salvation [AFFIRMATIVE point #4]. If this is the case, then the AFFIRMATIVE must conclude that just because a person is Jewish at birth he is already saved because he was a "partaker. . .of the rich root of the olive tree" [v.17]. *Ethnic salvation, I think not.*
- C. There are two distinct concepts here .
 - * Personal faith and responsibility
Any Israeli who believed on the Lord Jesus Christ was saved, but the national response was widespread rejection.
 - * Nationwide response -
When the nation was "broken off" it was separated from the national blessings guaranteed to Abraham's kids. They were broken off for their unbelief [v.20]. Nations can't "believe" that Jesus died on the Cross for their sins. Only individuals can believe.
- D. Both John and Paul use the OT picture of the vine to show the believer's special relationship to God [John 15]. OT believers saw the vine branch parallel as an intimate relationship with JHVH. Jews didn't have to believe anything to become a branch. You were born as a branch and received special blessings because of being attached of the root. Personal belief was not the condition for "branch-ship" [in the OT]. Paul is clarifying that mere Jewishness is not enough to maintain that "branch" relationship. Faith [v.20] made branches out of these Gentiles in Rome. There was always the possibility that Jews would believe and be grafted back into the blessing of their Jewish heritage.
- E. God has chosen that the way to receive salvation is by faith [v.20] in Jesus Christ. God chose the Jewish people to be the special vehicle through which the Savior would come. Any Jew who personally believes in Jesus receives eternal life [v.23].

• agree with AFFIRMATIVE # 3

AFFIRMED: . . .but maintaining eternal life is conditional upon his living a holy life.

AFFIRMATIVE EXPLANATION
Conditional Security

11

NEGATIVE EXPLANATION
Eternal Security

Romans 13.8,10,11

Romans 13.8,10,11

love. . .love fulfills Law. . .love. . .love. . .love fulfills the Law =
now salvation is nearer than when we believed

Rom 13:8-14 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. 10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. 11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. 12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. 3 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Immediate paragraph = vss. 8-14

1. Jesus taught that love was the greatest of the commandments of God. Moses also ranked love for God as #1 commandment and love for men the second. [Deut .5 Lev 19.18]

Paul reaffirms that if we love our neighbors we have fulfilled the requirements of the Lord. Paul goes on to enumerate how [v 9] our love should be expressed: don't steal, murder, commit adultery, or covet.

2. Love, expressed in obedience, saves [v.10,11].

3. Our salvation can be near or far away from us [v.11].

4. The next paragraph [v.11-14] follows the same theme by encouraging holy living by putting on the armor of light, behaving properly, etc. It is further defining what it means to love.

5. At least 4 other times in the NT it is stated that love fulfills the law: 1 John 3.23, Jas 1.25 & 2.8, Gal 6.2.

A. The central mistake of the Affirmative position is in using the obvious theme of **love** in paragraph 8-10, as a definition for salvation in this paragraph [v.11-14].

B. No one loves perfectly, so no one keeps the laws of God perfectly. If we loved with an undiluted love every day of our lives, it is moot that we could earn our salvation on the evidence of a pure life. Strictly hypothetical, but also impossible.

C. Love is to be the lifestyle of the Christian [v.8]. By quoting Moses' statutes, Paul is not invoking obedience to every Mosaic commandment, but affirming that God Himself hasn't changed.

D. The **AFFIRMATIVE** scoops up every word which deals with practical, daily sanctification and glues it to the doctrine of positional sanctification. Yes, it is a distinctive pattern.

E. Yes, the day of our salvation and arrival in heaven is closer now than when we believed. The Lord's return gets 24 hours closer each day, but the intent of the verse [v.11] is not to say that we are closer to being justified from our sin just by our loving. Our salvation began when we believed [v.11].

- agree with **AFFIRMATIVE # 1,3,4,5**

n.b. On last page of this work, find my book listed, **Love God—Love Your Neighbor**. There are 600 direct commands in the New Testament on how to love God and your neighbor. [mentioned 800x]

These are all imperative verbs—commands.

SCORING for each passage

A. Is the context directed to believers or unbelievers?

Believer Unbeliever Cannot tell

B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"

Yes, verse# ___ No

C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become *unsaved*] by sins of omission or commission?

Yes, verse# ___ No

D. Which side gave a more lucid overall presentation?

Affirmative Negative

□□□□□ **I Corinthians** □□□□□
[3 passages]

I Corinthians 6.9-11

the unrighteous shall not inherit the Kingdom of God
i.e.10 sins

1 Cor 6:9-11 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. 11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Immediate paragraph = vss. 1-11

- Gays, thieves, idolaters, the immoral, and the rebellious are lumped in the same group. These are carte blanche excluded from the Kingdom of God. The list would include more than these 10 notable sins. see APP # C, "50 Damnable Habits"
- A sanctified, holy life is God's expectation for those who would live forever. A life washed clean of the filthiness of the flesh pleases Him [v.11].
- There is no such thing as a Gay Christian.
- Judas had been identified as a wicked man, a thief [Jn 12.6], even before he betrayed Jesus. Sins that characterize a man eliminate him from eternal life.
- Although salvation has been paid for by our precious Lord, it must be obtained by faith, received by repentance, and kept by turning from sin.

SCORING for each passage

A. Is the context directed to believers or unbelievers?
Believer Unbeliever Cannot tell

B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
Yes, verse# ___ No

C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become *unsaved*] by sins of omission or Commission?
Yes, verse# ___ No

D. Which side gave a more lucid overall presentation?
Affirmative Negative

□□□□□ **I Corinthians** □□□□□

I Corinthians 6.9-11

- A. This list of sins could have started with fibbing, nastiness, laziness, careless spending, or complaining [v.9]. The wages for any sin is death [Rom 6.23]. Nobody earns heaven [Eph 2.8,9].
- B. Here's a list of 10 vile sins, most of which many people manage to avoid in a lifetime. These may or may not characterize a Christian's life. However, if only those who have coveted are excluded from the Kingdom, in my opinion, that includes all of us. Drunkards will make it to heaven. Gays, fornicators and swindlers, too [v.9,10] as well as crabby and rude people, and even mildly unthankful relatives—"and such were some of you." [v.11]
- C. It is our understanding that the Holy Spirit does not have a switch He can flip to render the believer incapable of continuing in any particular sin. Any believer may choose to commit the sin of rudeness any day of his life. Being a Christian doesn't inhibit that decision. Some would say that if one is merely inconsiderate [and if that were his only sin] every day for the rest of his life, he would be banned from entering the pearly gates.
- D. No one inherits the Kingdom of God by good deeds or forfeits it by evil ones. We are justified in the Name of Jesus [v.11]. We are condemned because we are sinners by nature, not by the type or quantity of our sins [Rom 5.6].
- E. The words "being washed daily. . . being sanctified. . . being justified" are not used, but rather "washed [v.11] . . . sanctified. . . justified" are. Justification is not a process, it is an action which takes place at a point in time at the moment of belief.
- F. 12 Things which take place instantaneously at the moment of salvation and I don't know how any of them can be "undone." [see APP # G, 64 Irrevocable Changes Which Take Place at Salvation]
- re-born
 - justified
 - washed in the blood
 - become and heir
 - new creation
 - made a saint
 - reconciled
 - indwelt by the Spirit
 - forgiven
 - redeemed
 - member of the Church universal
 - receive spiritual gift, etc.
- G. "Such were some of you, but. . ." [v.11]
Evidently there were folks currently members of the Corinthian church who had committed all 10 of these sins [9,10].
- H. Our question: Which, if any, of his bad habits may a Christian nurture until death and still maintain his salvation? see APP # C, "Damnable Habits"
- selfishness
 - overeating
 - resentment toward just one person
 - not regularly visiting prisoners
 - not loving a neighbor AS himself
 - whining about healthcare
 - speeding
 - withholding kind words

• agree with AFFIRMATIVE # 2

I Corinthians 9.24-27

run in such a way that you may win. . .an imperishable [reward]. . .lest I be disqualified [castaway]

1 Cor 9:24-27 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. 25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. 26 I therefore so run, not as uncertainly; so fight I, not as one that beatech the air: 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.

Immediate paragraph = vss. 24-27

1. The believer, who is already running in the race to obtain salvation, cannot do it in his own way. He must compete in a predetermined way. The Olympic events in Paul's day required that athletes train in a prescribed manner. Rules for nutrition, morality, and even religion were strictly laid down. If the competitor broke this training regimen, he was "disqualified" [KJV - castaway] from the Games. The parallel is clear. If my body does not become my slave [v. 27] I will be disqualified. Even those whose belief structure is doctrinally orthodox may be unworthy to receive eternal life.
2. Athletes cannot receive their perishable wreath without great effort, we cannot receive our imperishable reward without great effort. [v.25]
3. Even those who preach the good news to others and bring them to faith in Jesus Christ can be disqualified from the very prize they preach about [v.27], even an apostle!

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become *unsaved*] by sins of omission or commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

I Corinthians 9.24-27

- A. The reward is not eternal life. The reward for service is an imperishable crown [v.25].
- B. Eternal life is paid for by Jesus' blood. Rewards are "bought" [or earned] by Spirit-empowered, human effort.
- C. Only one Olympic runner receives the gold, whereas all Christians may obtain this prize that Paul speaks of.
- D. Only those with faith in Christ can compete for this imperishable crown. Competition is not open to the world at large.
- E. "Castaway" [disqualified] is no doubt, a very strong word, but is nowhere else equivalent to loss of salvation nor used of unbelievers, nor does it mean lost again. The context in the previous paragraph is clearly prizes or rewards for believers [vss. 4 & 5].

n.b. The Lord cites at least 4 other "crowns" we might obtain for faithful living. Each one requires a diligent life [service to the Lord].
I Thes 2.19
II Tim 4.8
James 1.12
I Pet 5.4]

• agree with AFFIRMATIVE # 2,3

AFFIRMATIVE EXPLANATION
Conditional Security

14

NEGATIVE EXPLANATION
Eternal Security

I Corinthians 15:55-58

death, where is your victory. . . God gives us the victory
. . . your toil is not in vain

1 Cor 15:54-58 when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where *is* thy sting? O grave, where *is* thy victory? 56 The sting of death *is* sin; and the strength of sin *is* the law. 57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. 58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Immediate paragraph = vss. 50-58

1. Toil is part of our victory. The result of our hard work is to see the smile of God on our labor.
2. Death has no grip on those who labor for God. Our good works will payoff in the end. Death cannot be victorious, we are victorious and God rewards us in the end.
3. We do not have to fear death and hell if we labor consistently for God. Heaven will be our home.
4. The previous paragraph is clearly talking about the results of our "toil. . . in the Lord." The result is heaven, and immortalized-imperishable bodies, at the sound of the final trumpet.
5. Since we have been given the power over sin and death by keeping the Law, we receive the victory - eternal life.

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become *unsaved*] by sins of omission or commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

I Corinthians 15:55-58

A. The Affirmative has made our good works the focus of this glorious passage. The central theme is not the means by which we receive victory over sin and death forever, but upon the person, Jesus Christ, who accomplishes this [v.57].

B. These verses perhaps give us a clearer glimpse through that dark window of death, than any other portion of Scripture.

We learn:

- 1) the nature of our new bodies [v.36,42-44, 49,50, 53]
- 2) His imminent return [v.51,52]
- 3) the fate of our adversary "Death" [v.54,26].

With all this comes the encouragement to "keep on keeping on" for the commendation which Jesus is pleased to give.

C. This is the "Resurrection Chapter" of the Bible. Since Christ was raised, so we will be raised. Paul rivets our attention on the state of our eternal home, not the means to obtaining an eternal home. In light of the soon-coming resurrection we are to be "steadfast, unmovable, always abounding in the work of the Lord" [v.58].

D. It is certainly true that our "labor is not in vain in the Lord." This verse does not link "labor" with the assurance of eternal life.

n.b. Some of us do not know why this verse should be included in the discussion since it does not address the security of the believer.

• agree with AFFIRMATIVE # 1,2

II Corinthians [3 passages]

II Corinthians 5.10

[Judgment Seat] recompensed for his deeds. . .whether good or bad

2 Cor 5:6,8,10 [while] we are at home in the body, we are absent from the Lord. 8 willing rather to be absent from the body, and to be present with the Lord. 10 For we must all appear before the Judgment Seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Immediate paragraph = vss. 1-10

- Of course, we are judged by our faith, because without faith it is impossible to please God, but it is clear from this verse that the judgment also includes our good works and so our eternal destiny hangs in the balance as the Lord weighs our hearts and our commitment.
- Our eternal future is based in part on the quality of our life. Our good deeds and evil deeds are weighed here at the Judgment Seat of Christ.

SCORING for each passage

A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell

B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No

C. Does the presentation clearly state that a **saved** person can **lose his salvation** (or become *unsaved*) by sins of omission or commission?
 Yes, verse# ___ No

D. Which side gave a more lucid overall presentation?
 Affirmative Negative

II Corinthians 6.17,18

come out. . .be separate. . .and I will be a Father to you

2 Cor 6:14,15,17 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

Immediate paragraph = vss. 14-18

- God becomes our heavenly Father if we depart from the ways of the world and separate ourselves from every form of evil.
- In the previous paragraph Paul encouraged the

II Corinthians

II Corinthians 5.10

- The Judgment Seat is not the Great White Throne [Rev 20]. The Judgment Seat of Christ is only for Church Age saints.
- There will be a vast difference between the stack of rewards that Paul, Moses, Abraham, and John the Baptist receive compared to those received by the thief on the cross. All of them wind up in heaven, but the great pleasure of our Lord will be poured out lavishly on His servants who labored sacrificially for their entire lifetime. The thief is precious to Jesus and he will stand shoulder to shoulder with Paul at the Judgment Seat of Christ, to be judged for his few hours on the cross. Judgment will come to both of them, but the rewards will not be equal.
- "We must all appear [v.6]." This is a Rewards Banquet for Church Age saints after the Rapture and not the Great White Throne which occurs at the end of The Revelation, [20.11-15, to be discussed later].
- Each person will be "recompensed for his deeds. . . whether good or bad." Notice, however, that these are believers who stand before the Lord. These are the ones who are "absent from the body. . .and present with the Lord." [v.8] They are truly already in heaven.
- The Affirmative sets forth the notion that eternal life cannot be assured to the believer until the moment the scales tip one way or the other at the Judgment Seat of Christ. The statement tells us that while are still on earth we are the present possessors of "a house not made with hands." [v.1] This is dependent upon being "made the righteousness of God." [v.21]
- We agree that our deeds will be weighed [AFFIRMATIVE. pt. #2] at the Judgment Seat of Christ, but we oppose the idea that this Judgment Seat is connected to determining eternal life, only to passing out crowns & trophies to believers.

* agree with none of the AFFIRMATIVE arguments

n.b. [see I Cor 3.12—wood, hay, stubble]

II Corinthians 6.17,18

- As sons we are to separate ourselves from the filthiness of the world. It is absolutely inconsistent for believers to live to a sinful lifestyle [v.15]. [see APP # T, Lots of Good Works!]
- We are to refuse to be linked together [v.14] in the sinful practices of ungodly men.
- Sonship gives us the obligation to live pure lives in order to please our heavenly Father.
- God does not become our Father upon obedience. We are sons by faith [Gal 3.6,9 John 1.12].
- The Lord dwelled in the Temple of Israel among good as well as wicked priests, kings, and people. As Paul quotes the words of Moses to the people of Israel [Lev. 26.12], he reminded them that the Lord wants His people

AFFIRMED: . . .but maintaining eternal life is conditional upon his living a holy life.

AFFIRMATIVE EXPLANATION
Conditional Security

16

NEGATIVE EXPLANATION
Eternal Security

Corinthians not to give offense to God in any of over 20 areas of life. This is the separated life he speaks of in v.17.

3. There is a vast gulf between the life of the children of Belial [v.15] and the children of God. There is no harmony, nothing in common. We are never to become partners with them in their evil. deeds. The believer's life is to be significantly different from the unbeliever.

4. The next paragraph tells us to cleanse ourselves from all kinds of defilement and that will be "perfecting holiness" [7.1] in our lives. We become holy and acceptable to God by a great conscious effort.

5. Only those who live this holy life become sons of God.

always to honor Him by living holy lives.

F. "I will receive you" is never used to describe salvation or the equivalent of terms such as:

"saved through faith"

"gift of God is eternal life"

"justified"

• agree with AFFIRMATIVE # 2,3,

SCORING for each passage

A. Is the context directed to believers or unbelievers?

Believer Unbeliever Cannot tell

B. Does this passage contain a phrase that "**retaining salvation**" is conditional upon believers' living holy lives?"

Yes, verse# ___ No

C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become unsaved] by sins of omission or commission?

Yes, verse# ___ No

D. Which side gave a more lucid overall presentation?

Affirmative Negative

II Corinthians 7.10

sorrow produces repentance. . .leading to salvation

2 Cor 7:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

Immediate paragraph = vss. 5-12

1. Repent comes from the word "metaneo" which means "to change the mind."

2. Without a true heart change determination to stop sinning there is no salvation. Repentance always produces a change in behavior.

3. Anguish over one's sin is the only way to come to the foot of the Cross

II Corinthians 7.10

see argument @ Matt 3,2,8 & Acts 2.38
for both opinions on repentance

A. [ahem], point #2—it can be certainly argued that sorrow [repentance according the AFFIRMATIVE opinion] does not always produce a change in behavior.

* agree with AFFIRMATIVE #1

SCORING for each passage

A. Is the context directed to believers or unbelievers?

Believer Unbeliever Cannot tell

B. Does this passage contain a phrase that "**retaining salvation**" is conditional upon believers' living holy lives?"

Yes, verse# ___ No

C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become unsaved] by sins of omission or commission?

Yes, verse# ___ No

D. Which side gave a more lucid overall presentation?

Affirmative Negative

AFFIRMED: . . .but maintaining eternal life is conditional upon his living a holy life.

AFFIRMATIVE EXPLANATION
Conditional Security

17

NEGATIVE EXPLANATION
Eternal Security

Galatians [4 passages]

Galatians

Galatians 5.4

Galatians 5.4

ye are fallen from grace.

Gal 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

- 1. Any man can fall from grace and be lost.
2. We are saved by grace and without grace no one can be saved. To cut one's self off from grace is to refuse the gift of salvation that is extended by God's gracious hand.

- A. This verse clearly identifies the people who "fall from grace." They are "whosoever of you are [seeking to be] justified by the Law." [v.4] Paul is talking to unbelievers who are seeking salvation and justification through keeping the Law of Moses.
B. "Christ is become of no effect unto you" who are depending on your works.

Immediate paragraph = vss. 1-6

* agree with AFFIRMATIVE #2

SCORING for each passage
A. Is the context directed to believers or unbelievers?
B. Does this passage contain a phrase that "retaining salvation is conditional upon believers' living holy lives?"
C. Does the presentation clearly state that a saved person can lose his salvation [or become unsaved] by sins of omission or commission?
D. Which side gave a more lucid overall presentation?

Galatians 5.19-21

[sixteen] deeds of the flesh. . .those who practice such things shall not inherit the Kingdom of God

Gal 5:18-23 But if ye be led of the Spirit, ye are not under the law. 19 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. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.

Immediate paragraph = vss. 16-26

1. Three words are crucial here: deeds, practice, and inherit.
All Christians sin, but anyone who intentionally practices [*Gr.* = "*prasso*", practice, habitually do] deeds of the flesh eliminates himself from the inheritance of eternal life.
2. It is not to be supposed that these 16 sins are the only ones to be avoided, but they certainly represent all deeds done in the flesh.
3. Those who are led of the Spirit [*v.18*] do not practice the deeds of the flesh. The Spirit never leads us to do such things.
4. These sins are in contrast to the fruit of the Spirit [*v.22,23*].
5. To the list of 16 "deeds of the flesh" above can be added 50 Damnable Habits. see APP # C.

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [*or become unsaved*] by sins of omission or commission?
Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
Affirmative Negative

Galatians 5.19-21

A. These crimes against God are dramatically contrasted by the list of the fruit of the Spirit [*v.22,23*]. How many of the fruit of the Spirit am I displaying with a score of 9.9 or above? Possibly none.

B. If the requirement which the **AFFIRMATIVE** puts forth is not absolute abstinence, then I challenge the boldest of them to give even a HINT from their own opinion as to how often he believes a Christian could commit any of these sins in a lifetime and still maintain his salvation.

C. From my experience, none of them dare to mention a quantitative answer for a single sin. The closest they come is in stating we are not to "practice" them.

D. I wish I could brag that I am one Christian who has NEVER committed ANY of the "works of the flesh" listed in verses 19-21.

The Affirmative position seems to say that complete abstinence from all these sins is the requirement, not the result of salvation. [*see APP # C*]

E. The result "for those who do such things" [*v.21*] is not that they can never be saved, but that they do not "inherit the kingdom of God."

The restrictions for this debate do not allow room for a complete explanation of inheriting the right to rule in the future, earthy Kingdom.

I feel the Scripture teaches that our inheritance in the Kingdom seems to be one of the rewards we are given for faithful living here on earth prior to our entering the Kingdom.

F. Instructions are clear [*v.16*] that the believer is to "walk by the Spirit, and you will not carry out the desire of the flesh." It is the one who is already saved who is given the instructions not to yield to his fleshly desires.

* agree with **AFFIRMATIVE # 2,3,4**

Galatians 5.24

those who belong to Christ have crucified the flesh with its passions

Gal 5:16,24 Walk in the Spirit, and ye shall not fulfill the lust of the flesh. 24 And they that are Christ's have crucified the flesh with the affections and lusts.

Immediate paragraph = vss. 16-26

1. To crucify the flesh is to put it to death completely. True Christians do not have the same passions as the unbeliever. When we were born again we crucified those passions and they no longer have control over us. Those passions are dead, incapable of controlling us. see APP # C, Damnable Habits.
2. The one who is ruled by the desires of the flesh [v 16] is not walking by the Spirit.
3. The one who says he is a follower of Christ and lives according to the passions of the flesh is a false follower.
4. It is our choice to put to death the desires of the flesh. It is not an automatic event just because we are saved. It is the responsibility of the believer to die to his sin.

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or *become unsaved*] by sins of omission or commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

Galatians 5.24

See 4 more arguments @ Rom 6.8.

- A. Surprise! Dead passions may spring up in the life of the believer. Whatever the Scripture means by having "crucified the flesh with its passions and desires," it doesn't mean that those passions have disappeared or else the Christian never COULD sin again. It is simply contrary to fact that I can never experience wrong desires, and I have been saved a long, long time. [Rom 7.15,17]
- B. Believers are commanded not to sin [I Peter 1.16], and not to allow sin to control us. The **AFFIRMATIVE** declares, that if we crucify the desires of the flesh they "no longer have control over us. Those passions are dead, incapable of controlling us."
 My friends who hold to conditional security tell me they still fidget with their passions, just like and I do. [Rom 7.18]
- C. Some **AFFIRMATIVES** say they are not wooed by the passions of the flesh [money, power, success, approbation, anger]. I dare say they live in a different world than the Apostle Paul and I inhabit. With Paul, I struggle to do "the good that I wish. . .but I practice the very evil that I do not wish" [Rom 6.19].
- D. Since Paul, himself, had crucified the desires of the flesh, he could live victoriously [v.24]. To crucify the flesh is to consider it powerless and to treat it as such, but it has not disappeared
 It simply does not have to rule over my life as it did before I was saved.
- E. In other places Paul lists more sins Christians struggle with: disobedience to parents, gossip, boasting, ungratefulness, and lovers of pleasure. [see Rom 1.28ff, II Tim 3.2ff, Rom 13.13 II Cor 12.12,20,21]

- agree with **AFFIRMATIVE # 2,4**

n.b. This whole issue is best understood through the lens of the New Nature of the believer. [see APP # N]

AFFIRMATIVE EXPLANATION
Conditional Security

20

NEGATIVE EXPLANATION
Eternal Security

Galatians 6.8,9

sows to the flesh = reap corruption. . .sows to the Spirit = reap eternal life. . .let us not lose heart in doing good.

Gal 6:8-10 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. 9 And let us not be weary in well doing: for in due season we shall reap, if we faint not. 10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Immediate paragraph = vss. 6-11

- We reap what we sow. The crop is eternal life. If we do not sow the seeds of deeds we will not reap the harvest of salvation.
- The task of sowing a life of works is an exhausting job. Paul encourages the Galatians not to lose heart during the grueling season of planting. It is not unpleasant, just plain hard work. We are to enjoy the task, to endure, and not to give up. The crop will be worth it all.
- The metaphor here is of a farmer's labor. Just because the Christian is a "farmer" does not guarantee that he will enjoy the harvest. Lazy farmers are hungry farmers. If they don't take care of the weeds in their fields, their crops will be ruined.

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become *unsaved*] by sins of omission or commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

Galatians 6.8,9

A. I'll admit that if this verse stands alone, it certainly appears that sowing good deeds reaps eternal life, but the context doesn't bear up to the **AFFIRMATION'S** conclusion. This verse doesn't stand alone, it is in the middle of a paragraph which speaks of family matters for the believer: sharing each other's burdens [v.1,2], giving cash to Bible teachers [v.6], and doing good to other believers [v.10].

B. This verse comes on the heels of the discussion over deeds of the flesh and fruit of the Spirit. [Gal 5.19-21]

C. Clarifying the metaphor of the **AFFIRMATIVE**, the farmer is a farmer whether he has a good crop or not. If he's not diligent in sowing, he gets a lousy crop, but he's still a farmer.

D. A believer is always a "Christian" even when he doesn't act the way a believer should, and that would mean 100% of the time. [see APP # T, Yes, Lots of Good Works!]

- agree with **AFFIRMATIVE # 2,3**

☐☐☐☐☐☐ **Philippians** ☐☐☐☐☐☐
[2 passages]

Philippians 2.12
work out your own salvation

Php 2:12-15,17 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. 14 Do all things without murmurings and disputings: 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; 17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

Immediate paragraph = vss. 12-18

1. We must work for our salvation. It has been paid for by the precious blood of Jesus. It is a free gift, but we must receive it. It is given freely to us as a result of our life.
2. We serve a wondrous and awesome God. We are to approach Him with fear & trembling. His commands are not to be taken lightly. His mercy toward us is not to be taken for granted. Salvation is not cheap. It costs us a high quality of commitment.
3. **God is at work in us [v. 13]. We are to be at work for Him.**
4. Throughout the Scriptures the Lord points His finger toward different character traits that He considers part of a devoted Christian's life. Here He fingers a pleasant disposition [v. 14]. *Murmuring & complaining* He will examine our fitness for salvation under a spotlight which He will shine on us looking for "grumbling and disputing." If these traits are absent from our lives we will prove ourselves "to be blameless and innocent children of God, above reproach" [v. 15].
5. **Paul fears that he will have worked and toiled in vain [v. 16] on behalf of the Philippians if they don't continue faithful Christian living. He will have wasted his time on them if they believed [v. 17] in Christ yet continued living in sin.**
6. I once heard a sermon about "A long obedience in an upward direction." Salvation demands a long obedience.

☐☐☐☐☐☐ **Philippians** ☐☐☐☐☐☐

Philippians 2.12

- A. To work for [Eph 2.8,9] one's salvation is quite different than to work out your own salvation. Of course Paul is always prodding the believers to be diligent about good works, but this verse is not a threat that if they slip up they are destined for separation forever. This is a simple case of misreading Scripture by reading **into** the text [eisegesis] instead of **drawing out** of the text [exegesis] only what it clearly says. [see point #1 **AFFIRMATIVE**]
- B. We "work out" in a practical way, the salvation that has already been in us, [v.12] Context is clearly Jesus' purchasing our salvation.
- C. "Work out" - The Greek word *katergazomai* cannot be translated to mean that we "work for" or earn our salvation. [Rom 11.6]. God is "at work" in you [v.13].
- D. Paul's encouragement is to keep up their reputation of good works.
- E. Context is not receiving salvation, but diligence as a result of salvation.
- F. What the AFFIRMATIVE says is true. God does demand "a long obedience" but this is not a condition for salvation. Obedience brings God's smile, many blessings, as well as our own internal happiness. [see APP # T, *Yes, Lots of Good Works!* - over 100 passages are quoted!]
- G. Agree with point #2—"Salvation is not cheap." Jesus' blood is the greatest price ever paid. But we all know that many, many human gifts are extremely expensive—yet free. God's gift is also free. [Rom 5].

* agree with AFFIRMATIVE # 3,5

SCORING for each passage

A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell

B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No

C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or *become unsaved*] by sins of omission or commission?
 Yes, verse# ___ No

D. Which side gave a more lucid overall presentation?
 Affirmative Negative

Philippians 3.8,14

I have suffered the loss of all things. . . that I may gain Christ . . . the prize

Philippians 3:8-12,14,16,17,20 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, 9 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 14 I press toward the mark for the prize of the high calling of God in Christ Jesus. 16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. 17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. 20 For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ:

Immediate paragraph = vss. 1-16

1. We gain Christ by "suffering the loss [of ownership] to all earthly things." This might be a good definition of taking up our Cross and following Christ [Mtt 16.24]. It is the same as taking His yoke on us [Matt 11.29]. If we would see Jesus, we cannot grasp the world's goods too tightly.
2. The one who counts his earthly possessions of value, trades them for his salvation. In the next chapter [4.12], Paul admits he has been monetarily prosperous at times. We certainly may own worldly goods [a number of God's servants in the Bible were rich men], but we must view them as garbage compared to eternal riches. Attitude is everything. Materialism can be very costly.
3. Our wealth is to be "found IN HIM" [3.9,10]. To know Him is everything. We must suffer with Jesus in order to obtain and attain "resurrection from the dead" [v.11]. If we expect to receive the "prize of the high calling of God" [v.14] we must "keep living by that same standard" [v.16]. Our salvation will only cost us one thing - our lives.

Philippians 3.8,14

- A. Very clearly this passage is about the rewards for obedience in our lives. The capstone of the paragraph is the "prize of the high call of God" [v.14].
- B. This is a history lesson. It is a statement of fact. It is the record of Paul's feelings toward his labor for Christ. He is describing his attitude toward earning the smile of God on his life.
- C. There is a phrase in verse 11 that is confusing. I'll admit that it does seem at casual reading as though Paul is saying he does these things "in order. . . [to] attain to the resurrection." He wants to "obtain" it [v.12]. He looks for the "prize" [v.14]. He sets himself as the "example" [v.17] of Christian living.
- D. The next paragraph, however, declares us to be citizens of heaven [v.20] not telling us how to become citizens.
- E. In this situation each position camps out on the words that best suit its view. It is a little bit of selective theology. Each sides' position would be weakened if it had to emphasize the words that the opposition uses.

• agree with none of the AFFIRMATIVE arguments

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become unsaved] by sins of omission or Commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

Colossians [2 passages]

Colossians

Colossians 1 .22,23

to present you before Him holy and blameless. . .if you continue in the faith

Colossians 1.22,23

Colossians 1:20-23,28 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. 21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled 22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: 23 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; 28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

- A. Warning! Don't get pulled away from Jesus.
- B. You used to be hostile [v.21] but Jesus wants to present you to the Father as an obedient, blameless, living child.
- C. This is a chapter filled with statements about "the hope laid up" in heaven [v.5] for the believer. Paul focuses on the result, not the means. He declares that we are:
 - saints [v.1].
 - share the inheritance [v.12].
 - delivered from the kingdom of darkness[v.13]
 - transferred into the kingdom [v.13]
 - redemption [v.14]
 - forgiveness [v.14]
 - reconciled [v.20]
 - peace [v.20]
 - formerly alienated [v.21].

Immediate paragraph = vss. 9-23

- D. Paul rivets our attention on what Jesus does, not on what we do. Jesus presents us to the Father clothed in the righteous which He provides for us.
- E. Verse 22 starts off with the words, "He has." This indicates Jesus' part has already taken place. These are people who have been reconciled already through the death of Jesus [v.22]. He "made peace through the blood of His cross" [v.20].
- F. The purpose of the death of Jesus was to give righteousness to the ungodly. The means of obtaining this righteousness is faith.
- G. Since we are so unbelievably rich in Christ, we are admonished to live in such a way so that we can be presented "complete in Christ" [v.28]. We are already rich. There is no threat that the Lord will take away those riches.
- H. "unblameable" = perfect [v.22] This comes by good works. Unblameable is different from sinless.
- I. The passage does not have a tone of caution, warning, or danger for those who are not continuing.
- J. Perhaps it should be stated clearly that although the Negative Position holds unerringly to the doctrine of the perseverance of the Savior in keeping us saved forever from the moment of our faith in Him, we also firmly believe that all Christians have a firm obligation to obey all the commands of the Lord.

- 1. Some feel these verses refer merely to the necessity of remaining orthodox in our belief system as an appendix to salvation, but the context makes it clear that it speaks of 2 requirements to enter heaven "holy and blameless" [v.22].
 - we must remain true to the faith [v.23]
 - not moved away from the hope of the gospel [v.23]
- 2. Only those who continue to believe in Jesus Christ as well as live holy lives are counted worthy to receive the long list of blessing granted in this chapter to the saved.

SCORING for each passage

A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell

B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No

C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become *unsaved*] by sins of omission or commission?
 Yes, verse# ___ No

D. Which side gave a more lucid overall presentation?
 Affirmative Negative

*n.b. I personally have great impatience with sinning saints who presume upon the graciousness of the Savior. They are a blight to the community of believers and are a reproach to Christ's Name.
 I used to have a sign under the glass on my desk for all my college students to read as they walked in my office: "BEWARE: I am really ticked off at sloppy Christianity."
 Just because we believe that the Bible teaches eternal security even for the scandalously sinning saint, it does not mean we defend his practice of intentional sin.*

* agree with none of the AFFIRMATIVE arguments

AFFIRMATIVE EXPLANATION
Conditional Security

NEGATIVE EXPLANATION
Eternal Security

Colossians 3.23-25

whatever you do, do it heartily = receive the reward. . . he who does wrong = receive the inheritance

Colossians 3:23-25 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men, 24 knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. 25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Immediate paragraph = vss. 18-25

1. The inheritance of eternal life [v. 24] belongs to those who are submissive. The theme of this paragraph is submissive obedience: wives, husbands, children, and slaves
2. Wrong deeds are always punished whether the Bible speaks of unbelievers or professing believers. The consequence is that they lose the possibility of eternal life.
3. It is clear that the reward of inheritance is linked to the Christian's deeds. No works - no inheritance.

SCORING for each passage

A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell

B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No

C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or *become unsaved*] by sins of omission or commission?
 Yes, verse# ___ No

D. Which side gave a more lucid overall presentation?
 Affirmative Negative

Colossians 3.23-25

- A. Blessings are received due to inheritance. The inheritance is provided or withheld from family members. Believers who lose their inheritance are still members of the family. Inheritance = in-heir-itage = a family member
- B. I know a rich man who made it clear to his kids that in his will there would be no financial benefit for any child who had turned his/her back on the Lord. He felt this best reflected the Lord's mind on bestowing blessings. He would be quick to acknowledge that they would still be his children, but equally as quick to tell them that disobedient children would break his heart.
- C. The **AFFIRMATIVE** errs when asking the same question as the rich young fool, "What must I DO TO INHERIT eternal life?" [Mark 10.17]. Jesus' answer was clear, "Keep all 600 Mosaic Laws flawlessly" [or only just the Big Ten], an obvious impossibility either way. The better question to be asked is, "Whom must I trust to give me eternal life—myself with my good deeds, or Jesus Christ and His righteousness?"
- D. Status within the family is quite different than meeting the requirements for becoming a family member.
 Family requirement = birth
 Status requirement = works

- agree with none of the **AFFIRMATIVE** arguments

Perhaps it should be re-stated clearly that each time the Affirmative puts forth an argument that the Negative can agree with [noted in blue letters], it means that that point does not add anything to the force of either position. It may be a correct deduction from Scripture, but it doesn't add ANYTHING to the primary focus of our debate, i.e. Good works are NECESSARY either to "earn or maintain" salvation.

II Thessalonians [2 passages]

II Thessalonians

II Thessalonians 1.4,5

perseverance = worthy of the kingdom of God

2 Thes 1:4-6,8 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; 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ

Immediate paragraph = vss. 3-12

- 1. We must be counted as worthy to receive eternal life. We cannot presume upon the grace of God to award us this magnificent gift without responsibility of maintaining a pure life even through persecution and tribulation.
2. The one who forsakes Jesus under duress is not worthy of the Kingdom.
3. Trouble in a Christian's life comes from many sources and the believer's response to it is a barometer of his fitness for eternal life. Crack under pressure and you forfeit eternal life.
4. No pain - no gain.

II Thessalonians 1.4,5

- A. Worthiness to return after death [from heaven] to reign in the Lord's earthly Kingdom may be measured by our obedience [v.5]
B. The reward for faithfulness is that we get to see the pleasure of the Lord on our lives.
C. There is no hint of a threat that the Thessalonians will lose their claim to eternal life. These verses congratulate the church for its steadfastness in times of trouble. Paul is reminding them that He'll take care of those who are persecuting them [v.8].
D. It was love, not threats, that made me obey my own dad all the way through my college years. Gratitude keeps us close to the Savior's heart. The verses immediately following are reminders that someday we will see the Lord's return as ruler of the universe. Perseverance will payoff [v.6-12]. And we reign, too.
E. These verses are clearly written to believers in the church at Thessalonika [v.1]. Ownership of eternal life, by definition, negates the possibility of damnation. Logic may expect that the one who does not value the gift of eternal life might lose the right to keep it, but if that is the case the gift was not Life Eternal, but "Life-til-you-sin-again. . .really bad."

- agree with #2 of the AFFIRMATIVE

n.b. We are worthy of our sins' wages—"death." Notice that the opposite of wages is "the gift of God."

SCORING for each passage
A. Is the context directed to believers or unbelievers?
B. Does this passage contain a phrase that "retaining salvation is conditional upon believers' living holy lives?"
C. Does the presentation clearly state that a saved person can lose his salvation [or become unsaved] by sins of omission or commission?
D. Which side gave a more lucid overall presentation?

AFFIRMATIVE EXPLANATION
Conditional Security

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NEGATIVE EXPLANATION
Eternal Security

II Thessalonians 1.8,9

retribution to those who do not obey this
Gospel = eternal destruction

2 Thes 1:6,8,9 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;
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;

Immediate paragraph = vss. 3-12

1. The just retribution for willful disobedience is eternal destruction for all who "do not obey the Gospel."
2. To be saved we must obey the commandments of the Gospels.
2. This is a severe warning passage to the careless Christian. Refusing to accept the responsibilities of eternal life causes the believer to forfeit eternal life.
3. God has a dark side. He is a Being who will spill out wrath, retribution and punishment not only on the unbelievers, but also on the "professing Christians" and carnal people who once believed the truth but turned away to sin.
4. There are at least 2 reasons a former Christian can lose his salvation:
 - He does not continue to believe.
 - He does not continue to obey.
5. Faith in the substitutionary payment of Jesus Christ on the Cross is not enough to cover belligerent sin, we must do our part.

II Thessalonians 1.8,9

- A. Context: unbelievers who are "troubling" believers [v.6]
- B. Unbelievers are simply nicknamed "those who do not obey the Gospel" [v.8]. It is simply referring to being an unbeliever. It isn't creating a new definition that the way of salvation is "to obey" rules.

C. **So here is our 6-pointer to be saved.**
[MINIMUM REQUIREMENTS FOR SALVATION]

WE MUST:

- 1 believe God is holy (Leviticus 20:7)
- 2 believe we are not holy, but filthy, dirty, rotten, lousy sinners (Romans 3:23)
- 3 believe the punishment for sin is death in hell forever (Romans 6:23)
- 4 believe that Jesus died for bad people, not worthy people, [there are no worthy people] (John 3:16)
- 5 believe that we cannot earn eternal life by our good deeds, or by our commitment to God, (Titus 3:7)
- 6 believe that eternal life is a free gift and accept His substitutionary payment by faith (John 5:24)

Don't worry, repentance is in there somewhere.

*This is the only requirement for salvation. Child or adult.
[see APP # A—Salvation Requirements]*

- D. Obeying the Gospel is not equivalent to following all the rules of the Bible perfectly.

* agree with none of AFFIRMATIVE

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become *unsaved*] by sins of omission or commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

□□□□□□ **I Timothy** □□□□□□□□□□
[3 passages]

I Timothy 4.8,16

godliness. . .holds promise for the present life and also for the life to come / pay close attention to yourself. . . persevere. . .as you do this you will ensure salvation

1 Tim 4:8,12,15,16 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 15 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.

Immediate paragraph = vss. 6-16

1. Godliness holds a promise for eternal life.
2. Paul gives Timothy a short list of instructions to keep which will demonstrate his ability to maintain bodily discipline: speech, conduct, love, faith purity, etc. [v.12]
3. The primary focus of "bodily exercise" or bodily discipline, is not referring to calisthenics, as some would have us to believe; but rather this point [v.8] comes right on the heels of the matters discussed in paragraph #1, forbidding marriage, and abstaining from certain foods [v.3].
4. A Christian must take pains with self-control [v.15]. He must pay close attention and persevere in these things if he wants to ensure salvation for himself and others [v.16]. Those who are not diligent will forfeit eternal life.
5. The actions of one believer can have a drastic effect on the lives of others [v.16]. We must accept responsibility for the consequences that our lives have on others.

I Timothy 6.12

fight the good fight of faith, take hold of the eternal life to which you were called

1Tim 6:10-12,14,17 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. 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 14 That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: 17 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;

Immediate paragraph = vss. 1-16

1. We must hold onto our eternal life. There are those who use the phrase "He holds me in the palm of His hand. I do not have to hold onto Him." In this verse [v.12] Paul makes it quite clear that we cannot presume to cease our efforts to please our heavenly Father and take our salvation for granted. We must certainly hold onto our salvation if we expect to reach those pearly gates.
2. There are several imperatives in this paragraph that have to eliminate all hope of reaching heaven for the lazy, disobedient person: flee, pursue, perseverance [v.11], fight, take hold [v.12], keep. . .[v.14]. Paul doesn't just make his point one time, but 5 times. To

□□□□□□ **I Timothy** □□□□□□□□□□

I Timothy 4.8,16

A. This chapter begins with the caution that false teachers will soon bring heresy [v.1]. Timothy is urged to be careful of doctrinal impurity, false teaching, and deceit [v.1].

B. If we follow the reasoning of the AFFIRMATIVE [point #4], we must conclude that if Timothy doesn't persevere, he will not only lose his own salvation, but he will actually lose salvation for others. Point #5, AFFIRMATIVE.

C. Nowhere else in Scripture is it asserted that by maintaining a holy life one believer will secure salvation for both himself and others [v.16].

Perhaps this is where the Roman Catholic ideas of sharing the "Treasury of Merit" of the saints. That is, "the extra goodness of one member is communicated to others." This would be an entirely new doctrine from a rather vague statement.

D. Good works certainly have an eternal effects on ourselves as well as others. This godliness cannot buy salvation for others nor circumvent their necessity to believe as some say.

* agree with AFFIRMATIVE #2,3,5

I Timothy 6.12

A. Some say, "No one can pluck me out of God's hand, but I can jump out myself." I say, "What an absurd deduction to draw from Jesus' straightforward statement."

By the same reasoning they try to make this verse indicate that if we don't hold onto our salvation by sheer effort and determination ourselves, God is not able to keep us saved [point #1].

C. It is extrapolated by the Affirmative that if a believer does not hold tightly enough he loses his salvation. The verse does not say that.

Do you believe that even though someone receives eternal life at age 14 and loses it during a wild spree in his twenties, he can recapture salvation again at age 42 when he really becomes committed to the faith?

If you hold to that belief, you probably also believe he could conceivably ditch the whole thing at age 64 perhaps for a third or fourth time if he chooses to live in sin.

D. "Lay hold" [epilambanomai] means to seize [v.12]. It does not have the intrinsic implication of preventing loss, but of aggressively embracing as valuable.

E. Scripture demanded a lifetime of commitment to holy living. Flee, pursue, fight, take hold and other words like them are peppered throughout Paul's letters. A Christian's life must be characterized by a life "rich in good works" [v.17].

AFFIRMATIVE EXPLANATION
Conditional Security

NEGATIVE EXPLANATION
Eternal Security

stay saved takes a lifetime of effort on our part and faith in the death of the eternal Son of God.

3. In the past some have evidently already "wandered away from the faith" [v.10].

4. This verse gives no comfort to Timothy's church, as the Negative position would have us believe. They maintain that a person who believes for a while and then denies the faith still has eternal life. Paul makes it pretty clear that that lifestyle is the contrast to that of taking hold of eternal life [v.12].

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or *become unsaved*] by sins of omission or commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

I Timothy 6.17-19

instruct them to do good, rich in good works. . . storing up treasure of a good foundation for the future, so that they may take hold of that which is life indeed

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; 17 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.

Immediate paragraph = vss. 17-19

- In order to take hold of eternal life, men must:
 - do good [v.18]
 - be rich in good works [v.18]
 - store up treasure of a good foundation for the future [v.19].
- The message is to the rich [v.17]. Often they set their hope on temporal things. In the close of his letter, Paul admonishes them not to "fix their hope on the uncertainty of riches" [v.17], but on God.
- "Those who hoard won't see the Lord."
 "Have a firm foundation if you want salvation."
 "God will supply what money won't buy."

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or *become unsaved*] by sins of omission or commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

- F. For the godly believer, the fear of disappointing the Lord and being a reproach to His name is enough deterrent, rather than the fear that we will lose our place in heaven. Our motivation is to please and honor the savior, rather than just to avoid the stick of His displeasure.
- G. Others draw the conclusion that if we do not take hold of eternal life we lose that life. Nay. We must stick to what the verses actually says.

* agree with none of the AFFIRMATIVE arguments

I Timothy 6.17-19

- A. As the AFFIRMATIVE has pointed out, the focus of the paragraph is on the contrast between temporal riches and eternal riches [v.17].
- B. However, the focus is not on obtaining salvation through doing good works, as the AFFIRMATIVE wants us to assume, it is on true riches and rewards from God which come as a result of good works, "laying up in store."
- C. Notice Paul says to be rich in good works [v.18] is storing up treasure for years in the future, not toward obtaining life in heaven in the future. Rewards will possibly be used as a foundation of some kind in the future [v.19].

* agree with AFFIRMATIVE # 2

II Timothy [1 passage]

II Timothy

II Timothy 2.11,12

If we died we shall live. . .if we endure, we shall reign

II Timothy 2.11,12

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.

* Endure [v.12] for complete discussion. [see comments at Matt 24.13 for a more complete treatment of "endure."].

Immediate paragraph = vss. 1-13

- 1. If we want to live in heaven with Jesus, we must die to Him now on earth. We must become as disinterested in the things of this world as a dead man. We must be unmoved by the lure of pleasures of this life. [v.11]
2. Only those who endure the pressures of this world will reign with Christ [v.12].
3. We force the Lord to deny us if we deny Him. If we reject Him as the Lord of our lives, He has no choice but to say, "I never knew you." He cannot claim us as His own if we reject Him as our own.
4. If we are faithless and do not practice a faithful lifestyle, He is still faithful. He doesn't change even if we change. He will deny us the right to enter heaven. He cannot deny Himself.

- A. Only those who endure the pressures of this world will reign with Christ [v.12].
B. If we endure - we reign [v.12]. The question we must answer is, "Where do we reign?" Answer - We reign with Christ during the Millennium on the earth. Those believers who endure through the Trib might receive a "rank" as lieutenant, captain, or Brigadier General. The faithful will receive positions as rewards for their good deeds.

* Exactly what are we going to do when we reign? I don't know, but I hope He lets me work in a warm climate.

- C. The Affirmative completely ignores the meaning of the word "reign" in deference to their preconceived idea of losing salvation. They read into this paragraph the idea of salvation. The context is not eternal life, it is rulership. This is another classic case of eisegesis - reading into the text a concept which simply is not there and ignoring context.
D. Eternal life is assured at the moment of salvation which is the moment of belief [John 6.47]. To reign is evidently a reward which is negotiated based on performance. Only those who believe get to claim rewards and reign.
E. This might be better interpreted, "Since we died with Him, we shall also live with Him" [v.11]. We are told to consider ourselves as already dead with Him. Our sins were nailed to the Cross as surely as if we had died on the Cross to pay for them ourselves [Col 2.14]. They have been entirely rectified. Our justification has rendered us as dead men.
F. If we deny Him, how will He deny us—and deny us from doing what? Reigning? If we are unfaithful to Him, He cannot be unfaithful to us. It is against His nature to be unfaithful, but He certainly can deny giving us special rights and privileges. In the context of this paragraph Paul is talking about the privilege of reigning with Christ. If we deny Him, He may certainly deny us the right to reign with Him. Perhaps some will have menial jobs in the Kingdom and not have opportunity to reign.
G. Even if we are faithless, He is faithful [v 13]. This could be paraphrased, "even if we [believers] are without faith, He is faithful. His faithfulness to us is not dependent upon our faithfulness to Him. His promise holds sure even if we fail. He has given eternal life to those who believe. We have eternal life right now [Jn 6.47]. He cannot deny Himself. He cannot deny His promise to us.

SCORING for each passage
A. Is the context directed to believers or unbelievers?
B. Does this passage contain a phrase that "retaining salvation" is conditional upon believers' living holy lives?
C. Does the presentation clearly state that a saved person can lose his salvation [or become unsaved] by sins of omission or commission?
D. Which side gave a more lucid overall presentation?

• agree with AFFIRMATIVE # 2

Hebrews [5 passages]

Hebrews

Hebrews 3.6,11,14

whose house we are if we hold fast our confidence. . .they shall not enter into My rest. . .partakers of Christ if we hold fast [firm]

Heb 3:1,6,11,14,19 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; 6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. 11 So I swore in my wrath, They shall not enter into my rest. 14 For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; 19 So we see that they could not enter in because of unbelief.

Immediate paragraph = vss. 1-19

1. We are members of God's family only if we are faithful to Him firm until the end. The "rest" spoken of is heaven.
2. Our confidence must always be in Him until the day we die. Our hope is to be only in Christ.
3. There is a definite cause/effect relationship here between family membership and an enduring Christian life. The connection between these two things is found in the word "if" [v.3,14]. We forfeit entrance into His house [v.3] [heaven] if we do not hold onto our faith firm unto the end.
4. In the following verses the writer gives the first of his extremely stern warnings to those who think that they can coast through life without obligation or fear of losing the gift of eternal life. Hebrews is a book of warnings to sloppy Christianity.
5. The reason that they could not enter that rest is specifically cited as unbelief [v.19]. As the Negative argument already cited, the evidence that all those who left Egypt were believers was that they had the blood on the door. Now those who stop believing are clearly excluded from receiving the blessings that will go to those who continue in the faith.
6. God is angry [v.11] with those who do not "hold fast" [v.6] and He will refuse them entrance into His "rest" in heaven.

Hebrews 3.6,11,14

- A. Context: Always be confident and enjoy the ride. We can rejoice right up 'til the end of our lives [v.6].
- B. Grammatical consistency would require that verse 14 read this way if the AFFIRMATIVE position is correct. "for we will become partakers of Christ, if we hold fast until the end." [v.6]
Please note that this verse establishes that we have already become partakers of Christ. We are "holy brethren" [v.1].
- C. It could certainly be argued that verse 6 has an application about all kinds of obedience, but this discussion is not about application, it centers on the rigid precept of the meaning God had when He wrote each verse. The meaning [interpretation] concerns the "rest" [v.6] which the Israelis would have enjoyed if they had been obedient at Kadesh-Barnea. [Num 14.12]
- D. The "rest" spoken of here seems to be the confidence of God's pleasure on those who love and obey Him. It is compared to arriving in Canaan [v.11]. The unbelief at Kadesh [Num 14.12] caused a 40 year delay in obtaining the "rest" in the Promised Land.
- E. Hebrews is a book of warnings to sloppy Christianity. Paul is warning true believers that they may be in danger of losing the promise of the Rest. The Israelis looked forward to a beautiful life in the land of Canaan, a land with pastures and meadows for cows and bees [milk and honey], but the relaxed enjoyment of Canaan would evade them if they relaxed on their commitment to serve Him. Their faith was evidenced to God by blood on the door.

* agree with AFFIRMATIVE # 2

n.b. If the AFFIRMATIVE insists on equating crossing Jordan with entering heaven, they would have to reject the idea that Moses was saved since he was refused entrance to Canaan, because of just one sin of striking the rock [Deut. 32.51]. Repeatedly, the AFFIRMATIVE has commented on habitual sin which receives punishment, yet Moses was punished severely and not allowed to enter the Land because of a one-time, but very serious sin.

SCORING for each passage

A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell

B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No

C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become *unsaved*] by sins of omission or commission?
 Yes, verse# ___ No

D. Which side gave a more lucid overall presentation?
 Affirmative Negative

AFFIRMATIVE EXPLANATION
Conditional Security

NEGATIVE EXPLANATION
Eternal Security

Hebrews 4.6,11

Who. . .had good news preached to them failed to enter because of disobedience be diligent to enter into His rest

Heb 4:6,11 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: 11 Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. 14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

Immediate paragraph = vss. 1-13

1. Work always comes before rest.

2. Note the 6 above arguments [3.6,14].

SCORING for each passage

A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell

B. Does this passage contain a phrase that "**retaining salvation**" is conditional upon believers' living holy lives?"
 Yes, verse# ___ No

C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become unsaved] by sins of omission or commission?
 Yes, verse# ___ No

D. Which side gave a more lucid overall presentation?
 Affirmative Negative

Hebrews 5.9

He became, to those who obey Him, the source of eternal salvation

Heb 5:9,11-14 And being made perfect, he became the author of eternal salvation unto all them that obey him; 11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. 12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskillful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Immediate paragraph = vss. 1-10

1. Jesus is the source of salvation to all who obey Him. Without obedience man cannot presume upon God's grace. Of course, we are not saved by obedience apart from faith, but this verse highlights the correlation between faith and works.

2. Ceasing to act in accordance to God's word is a sure sign of ceasing to trust in His payment for us on the Cross. The argument here is short because the verse is clear.

Hebrews 4.6,11

A. We have assurance [v.16] of our eternal life based on His mercy and grace - [see Appendix D, 211 verses citing Faith as the only condition for salvation.]

B. This paragraph, as well as the focus of the entire book of Hebrews is on the person of Jesus Christ Himself Who provides salvation. The central thought is not on the requirements of man to receive that salvation.

C. The "rest" is not heaven and salvation. It is the pleasure of God's favor while on earth. [v.11]

* agree with AFFIRMATIVE # 1

Hebrews 5.9

A. The passage is directed toward a crowd of spiritually stunted Hebrew Christians. In verses 11 through 14 the writer calls them, "dull of hearing [v.11]. . .needing milk and not solid food [v.12]. . .babies, [v.13]. . . [im]mature [v.14]." Their Obedience Quotient was pretty low, yet the book is definitely written to believers [Heb 1.1]. If obedience is the requirement for eternal life, the standard of obedience must be quite modest.

B. A phrase like "to all who obey Him" [v.9] cannot stand alone as a the sole requirement for salvation. If they did, then our eternal life could be purchased by good deeds alone without faith [Eph 2].

There are many figures of speech and once-mentioned phrases which refer to heaven and life forever with God. They are not definitions, nor inclusive of the entire contents of the Gospel. [see APP # Q, Figures of Speech for Salvation]

C. There are not two plans of salvation, but only one, imputed righteous by faith. We will be a pure and holy as God Himself. Remember that Abraham "believed" in God, and God imputed righteousness to him, undeserved [Gen 15.16]. It is crystal clear that without faith in Jesus Christ it is impossible to receive forgiveness. If this verse allows room to think that we can be saved by simply obeying the "source of eternal salvation," then we are faced with an alternate means of forgiveness: obedience - raw good works.

D. Jesus is the source of eternal salvation whether anyone obeys Him or not. [v.9]

• agree with none of the AFFIRMATIVE arguments

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation**" is conditional upon believers' living holy lives?
 Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become *unsaved*] by sins of omission or Commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

Hebrews 6.6

And then have fallen away. . .impossible to renew again to repentance

Heb 6:4-8,12 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 briars is rejected, and *is* nigh unto cursing; whose end *is* to be burned. 12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

Immediate paragraph = vss. 1-10

- Believers can fall away and deny the Lord that bought them. These former believers end up being burned in hell [v.8].
- To fall away from the faith and to deny the Lord is to crucify Christ again [v.6]. Those who openly shame the Lord that bought them is to reject God's free gift of salvation.
- There are 3 very strong words for those who fall away: worthless, cursed, and burned [v.8].
- This first paragraph of the chapter is in stark contrast to the blessing of inheriting the promises that God will pour out on the obedient believer [v.12].
- It is not clear in this passage whether to fall away means to reject the Lord intellectually [deny the faith], or to fall away from following the Christian life, but the result is exceedingly clear - and dangerous.

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation**" is conditional upon believers' living holy lives?
 Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become *unsaved*] by sins of omission or Commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

Hebrews 6.6

A. Falling away is a terrible sin of believers [v.6]. It happens.
 B. There is no need to stress the consequences of falling away more than the Affirmative has already done, except to assure all believers that many of our godly forefathers put the Lord to shame [v.6] [Peter, Abraham, David, Demas, "those who went back and walked no more with Him." etc.], we can also do it. Sin like this should bring anguish to our souls. A lifetime of "thorns and thistles" [v.8] will end up being burned at the Judgment Seat of Christ [I Cor 5.10 Romans 14.10]
 I Cor. 3.15 "so as through fire"
 II John 8, full reward
 Heb 10.26 ff, fiery judgment

- C. No one need repent again to be saved. Once is enough! [v.4] Impossible to be saved again!
 D. The first question that must be asked about this passage is whether this is written about BELIEVERS or UNBELIEVERS?

Did the people who fell away:

- receive some enlightenment and simply taste the heavenly gift and were never saved?
 or
 Were they truly saved people who fell away [or walked away] from the Lord?

E. The Negative's viewpoint - pertains to saved
 The writer of Hebrews gives 5 stern warnings in his book. This passage is consistent with the other warnings.
If believers fall away [or walk away], there is nothing else they can rely on to be saved, because they are still saved. They do not need to be saved again by another salvific repentance. BUT they must realize that they have committed one of the worst sins possible in bringing open shame and reproach on the Lord Jesus Christ. They are to suffer anguish in their souls, graciously accept the stern glare of a Heavenly Father, confess deeply, and resolve never to do this again. That is true repentance for the believer.

- F. If the passage refers to those who were never saved.
 - Then they only "tasted" of salvation [licked?] [v.4]
 - To "fall away" means to reject God completely. When the unbeliever completely rejects Christ and "puts

AFFIRMED: . . .but maintaining eternal life is conditional upon his living a holy life.

AFFIRMATIVE EXPLANATION
Conditional Security

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NEGATIVE EXPLANATION
Eternal Security

Him to an open shame" he can never be saved.

G. [AFFIRMATIVE position] The passage refers to saved people

* tasted of the heavenly gift. . .partaking of the Spirit. . .[v.4]

* taste the good word. . .[v.5] = indicates true salvation

* renew them to repentance. . .[v.6] = indicates that they had already repented once and were saved.

H. The **AFFIRMATION** must accept this conclusion. Since it is impossible to renew them again to repentance [v.6], they must draw the concede that IF it is possible to become unsaved **they can never repent again**.

I. To be consistent with the **AFFIRMATIVE'S** presupposition that the verses refer to saved people who become unsaved, the **AFFIRMATIVE** must agree with the following syllogism.

a The definition of "fall away" can only be loss of salvation.

b The second time a person becomes lost, he is lost forever because it is "impossible to renew him to repentance."

c Twice lost - always lost!

The Negative denies this syllogism, of course.

** My problem with the Affirmative position is that I have never met a single pastor, theologian, or writer who will agree with the logical conclusion of the syllogism - that a person who once "falls away" can never be saved "again." Twice lost - always lost!*

J. The term "fallen away" is found nowhere else in NT Scriptures. To demand a precise definition without a clear context is contrary to proper hermeneutics.

** Note: A similar term "fallen from grace" has been discussed in Gal. 5.4. We'll remember that it had nothing to do with saved people, but rather with unsaved who were trying to be saved by keeping the Law.*

K. The context is caution and warning. Paul tells his believing readers that he is going to move on from the 6 basics mentioned in vss. 1 and 2 and talk about some heavier stuff like:

- warnings for believers who fall away from the faith and disgrace the Lord Who bought them.
- "things that accompany salvation" such as God's justice in remembering our work and love [v.9,10]
- God's covenant with Abraham [v.13-16]
- the unchangeableness of God [v.17,18]
- Jesus' becoming our High Priest [v.20]
- the magnificence of Christ [chap 7-13]

• agree with **AFFIRMATIVE # 3,4,5**

Hebrews 10.26-29

sinning willfully. . .judgment, fire which will consume
. . .severer punishment

Heb 10:26-29,31 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? 31 It is a fearful thing to fall into the hands of the living God.

Immediate paragraph = vss. 26-31

1. Believers can be consumed by the same fire [v.27] that consumes the adversaries who go to hell.
2. A former believer who "tramples underfoot the Son of God" receives a worse punishment [v.29] in hell than the unbeliever who may never have heard.
3. There is no sacrifice available for willful sin. There was no sacrifice for David's sin with Bathsheba. There was no sin or guilt offering for deliberate premeditated wickedness. The door to restoration was through contrition, confession, and repentance, and change of life. Only then, could a freewill offering be given.
4. The ex-believer who intentionally sins receives a greater condemnation than the one who is entirely ignorant of God's grace [v.29].
5. Whatever sins the writer is thinking of, they are pretty awful: trampled underfoot regarded as unclean insulted the spirit of grace. It is indeed a terrible thing to fall into the hands of the living God.

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** (or become *unsaved*) by sins of omission or commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

Hebrews 10.26-29

A. "We" are judged by fire, but the "adversaries" are consumed by fire. [v.27] 1 Cor 3.15

B. The passage clearly speaks about scandalously sinning saints, not unbelievers.

- "We" [includes the writer, Paul] go on sinning. . . after receiving the knowledge of the truth" [v.26]

- "he was sanctified" [v.29]

There is no other sacrifice available than Jesus [v.26].

There is no other way to be saved, but God's fury will come on those believers who flagrantly sin.

C. There was no sacrifice, except the blood of Jesus, for willful sin in the OT. David had no sacrifice to bring after his sin with Bathsheba.

D. Sinful Israelis died by stoning or burning in the OT

[v.28 under "the Law of Moses"] if they did not repent. [Deut. 17.2-6].

God's wrath even fell on innocent men [battle of Aij] because of Achan's sins just to show God's enormous displeasure. God hates sin. [Josh 7]

E. There is an evident comparison here between:

- punishment under Law - death without mercy

- punishment under Grace - "severer" with mercy? [v.28]

- vengeance directly upon "His" people i.e. believers. [v.31]

The focus is on the "expectation of judgment" [v.27].

F. Today, the Christian's punishment comes straight from JHVH Himself as a tailor-made vengeance [v.31].

It is a terrifying thing [for even "cautiously" sinning Christians] to fall into the hands of the living God [v.31].

G. The AFFIRMATIVE proposes that there are no Christians who can continue to commit willful sins. They do not believe in carnal believers. They say a carnal Christian is an oxymoron. This is, to say it mildly, absurd. Most of us have met at least several Christians who lived carnally "for a time" and returned to the Lord.

By that statement I have obviously condemned myself as one who commits willful sin. My sins are not just "mistakes in judgment" or forgetfulness, no, I actually commit transgressions with forethought.

• May I quickly add that my heart is still riveted upon a deep desire to honor and please my Lord, and any [willful] sins send me flying to the foot of the Cross.

H. By admitting the existence of saints who "trample underfoot the Son of God" [v.9], the Negative position in no way encourages willful sin.

I. The Law was stiff, but we live under a much, much stiffer system - GRACE. Punishment fell swift and hard under Law. The Law doesn't bend, it only breaks.

The careless believer may feel he is safe just because God's hatchet of justice has not come down, yet "how much severer" [v.29] punishment will come to those of us under the Grace-system.

J. We try to bend the laws of God to suit us. We spit on the laws, rules, and "suggestions" the NT writers give us and think that we'll get away with modifying commandments like "pray without ceasing," "in everything give thanks," "go. . .make disciples," and "forgive AS you were forgiven."

K. I don't like to think of myself as one who deserves the kind of reprimand that verses 27 and 29 dish out, but the willful sins in verse 26 are not only the "big ones" like murder and bank robbery. I don't like to admit that I was "ungodly" at the

AFFIRMED: . . .but maintaining eternal life is conditional upon his living a holy life.

AFFIRMATIVE EXPLANATION
Conditional Security

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NEGATIVE EXPLANATION
Eternal Security

age of 5 when I was saved, but the Bible says that Jesus died only for ungodly people. [see APP # E, Big Sins]

• agree with AFFIRMATIVE # 3,5

James [4 passages]

James 1.12,15

Man who perseveres. . .he will receive a crown of life. . . to those who love Him...sin...bringeth forth death

Jas 1:12,13,15 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. 13 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: 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Immediate paragraph = vss. 12-18

- 1. Note that the crown of life is given only to those who persevere.
- 2. Part of the definition of persevere is wrapped up in the word love. Those who no longer love the Lord are no longer persevering and will not receive the crown of life [v.12].
- 3. Eternal life comes to those who hold up under pressure. The particular way love/perseverance is expressed here is by enduring through trials and temptations [v.12]. The one who truly loves the Lord is willing to accept anything from a loving Heavenly Father.
- 4. Refusing to succumb to temptation is the ultimate sign of our love for God and without which we cannot obtain the crown of eternal life.
- 5. Believers cannot blame God for sending or allowing temptation to enter their lives [v.13] and they flunk the test. He never sends trials in order to make us trip. Temptation that comes our way is designed to show how strong we are, not how weak we are.

SCORING for each passage

A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell

B. Does this passage contain a phrase that **"retaining salvation"** is conditional upon believers' living holy lives?
 Yes, verse# ___ No

C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become *unsaved*] by sins of omission or commission?
 Yes, verse# ___ No

D. Which side gave a more lucid overall presentation?
 Affirmative Negative

James

James 1.12,15

- A. This crown "of life" is also called the martyr's trophy [Rev 2.10]
- B. No reason to believe that the "crown of life" is equivalent to eternal salvation in heaven.
- C. The Negative position has already explained 2 other "crowns" as rewards which are earned by the faithful but are not equivalent to the gift of eternal life.

Seeing each of these crowns as rewards to the faithful Christian, does not violate the context of any of these 5 passages of Scripture, but demanding that the crowns have the meaning of inheriting eternal life, justification by faith, and becoming the sons of God makes the passages reek of salvation by works alone. Salvation comes by faith alone, crowns are earned by 5 different means of work:

- I Cor 9.25 - for self-control
- I Thes 2.19 - soul winner's crown - not discussed in this project
- II Timothy 4.8 - for eagerly anticipating the Lord's return
- James 1.12 - for martyrs and/or those who persevere under severe trials [Rev 2.10]
- I Peter 5.4 - evidently for faithful pastors only

D. The present crown is given to those who successfully endure temptation. It would surely include those who die for Jesus Christ, but more often the crown might be worn by those [in James' day] who gave glory to God as they were being persecuted on an ongoing basis.

This letter is written to members of pastor James' 1st century church in Jerusalem, who were dispersed [scattered— Gr. diaspora] throughout the Roman Empire by business, persecution, or general mobility. the Church [v 1].

E. The context of the paragraph is clearly enduring through the trials while being persecuted [v.1].

• agree with AFFIRMATIVE # 1,2,5

James 1.21,22,25-27

21 put aside filthiness ... save your souls. . .[without works]
26 bridled not his tongue. . .religion is worthless. . .27 pure religion. . .to visit homeless, widows. . .keep unstained from the world

Jas 1:21,22,25-27 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 whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. 26 If any man among you seem to be religious, and bridles 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 unstained from the world.

Immediate paragraph = vss. 19-27

1. We cannot hope to save our souls if we do not "put aside filthiness" [v.21]. We must be doers of the Word, visiting homeless & widows [v.27], or we cannot be saved [v.22].
2. Outward religion is worthless without inward change [v.26]. Those who claim to be Christians without good works like these delude themselves [v.22] and deceive their hearts [v.26]. They are not Christians.
3. To "keep unstained from the world" beautifully states the believer's intended demeanor. Our religion demands that we live holy lives untainted by what is around us. If it were not possible the Lord would not require it for our salvation. We can honor Him without picking up the stains of the world. The paragraph begins and ends with the same thought, "put aside filthiness. . .keep unstained."

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become *unsaved*] by sins of omission or commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

James 1 .21 ,22,25-27

A. It seems from the passage that there are 2 great specific sins a Christian can commit named in this passage:

- an unbridled tongue [v.26]
- not visiting orphans [v.27].

The tongue may represent the words that reflect a hardened heart, whereas visiting the poor perhaps looks at our attitude of superiority toward others.

Certainly both of these dishonor God, but it hardly seems that a mouth that is quick to criticize would keep a man from eternal life. Ah, but that is human logic and not good exegesis on my part.

B. If no one can keep these 2 laws perfectly, what chance does anyone have for heaven since there are perhaps 40 or 50 such basic rules the **AFFIRMATIVE** have contrived? [see APP # C, 50 Damnable Habits]

C. Does the **AFFIRMATIVE** propose that all Christians who have not made a practice of visiting orphans will go to hell?

The logical conclusion of the **AFFIRMATIVE** is that sincere "religion" saves and social work is essential to salvation.

D. It is a solemn charge that Pastor James gives to his people, "put aside filthiness. . .keep unstained from the world." The magnitude of the challenge, and our inability [Jas 3.8 "no man can tame the tongue"] to do what is required brings us to our knees and forces us to depend solely on the grace and strength of the Holy Spirit. It is an achievable task, but is accomplished only by divine help.

E. It is admitted by the Negative position that the charge of "worthless" [KJV, vain] is difficult to refute. If I haven't consistently intentionally sought out the orphan and widows who are in distress and fail to keep the "the perfect law, the law of liberty" mentioned in verse 25 [to be honest, I haven't], perhaps I'm guilty as charged. Am I unsaved, Mr. Affirmative?

F. The single illustration of fulfilling the law, visiting families with broken homes [v.27], helps us to see how far short most of us come to keeping the spirit of the law. God's heart is not just concerned with "church-type" activities, but it permeates every strata of life in our society as well. Those who rest on their religiosity are caught up short and reminded of the vast concern of God for His creation.

"Worthless religion" is a harsh indictment to those of us who are so involved with ministering within the body of Christ that we forget some of the basic needs of those outside the body.

G. "Worthless religion" is contrasted with "blessings" [cf v 26 & 25].

- agree with none of the **AFFIRMATIVE** arguments

James 2.14,17,21,24,26

if he has no works. . . can faith save him? . . . faith without works is dead. . . Abraham was justified by works. . . man is justified by works not faith alone. . . faith without worked is dead

Jas 2:14-16,18,20-26 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him? Even so **faith, if it hath not works, is dead** [*nekra, Gr. ve xpα*], being alone. 15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 18 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. 20 But wilt thou know, O vain man, that **faith without works is dead** [*aran, Gr. apav*]? 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. 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** [*nekra, Gr. vexpα*], also.

* n.b. "faith without works" is mentioned 3 times.

Immediate paragraph = vss. 14-26

1. The question is clear. The answer is obvious. No, faith alone cannot save a man [v.14].
2. Once would be enough to make it clear, but their former pastor at the Jerusalem church reminds those who had scattered throughout the empire that:
 - just saying he has faith does not save [v.14]
 - faith if it has no works is dead [v.17]
 - faith without works is useless [v.20]
 - faith was working with his works. . . faith was perfected [v.22]
 - a man is justified by works, and not by faith only [v.24]
 - faith without works is dead [v.26]

Okay! We get the point, James, we need good works to be saved.

3. The holy life of a Christian demonstrates that his faith is genuine. If there are no good works, then claiming to have faith is not valid. He is still lost.

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [*or become unsaved*] by sins of omission or commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

James 2.14,17,21,24,26

A. M. A Christian's "useless" faith does nothing to help the needy, true. James sets up a contest.

SHOW me. . . I will SHOW you [v.18]. . . SEE Abraham's work [v.22]. . . YOU see Abraham's work [v.24].

B. This whole paragraph deals with humans ratifying other human's "works" [SHOW ME. . . YOU SEE. . . I WILL SHOW YOU. . . MY WORKS], yet the illustrations God uses [Abraham & Rahab] were seen only by God.

C. Can faith save him? [v.14] Yes. There is a list at Appendix D which has a list of 211 NT verses which indicate that faith plus nothing else can save us. *The AFFIRMATIVE would have us to countermand every one of those 211 verses to say that faith alone can't save.*

D. Although faith alone saves—faith should never be alone [v.14,20,26]. There should always be **AFFIRMATION** to other humans by works. Yes, the believers have the right to expect much good works from other believers. [see APP # T, 100 + verses]

E. "Can faith save him?" Hundreds of times the child of God is referred to as a "believer." Granted, although the grammatical construction seems to demand a "No" answer, God's illustration of Abraham's work [v.21] was seen by no one except God. [Gen 22]

F. "Brethren. . . if a brother is without clothing [v.15] . . . and one of you [brethren] says. 'Go in peace . . .' what use is that?"

* The **AFFIRMATIVE** assumes that this action of insensitivity to the plight of other believers jeopardizes the salvation of Christians. Strange conclusion.

G. According to the **AFFIRMATIVE**, in addition to faith, the ultimate test of a man's faith must be demonstrable to human beings by James' 2 examples [*food, & hospitality v.15,16*]:

- serving in a city mission soup kitchen or sending relief to victims of disaster? [v.15,16]

- hiding spies? [*maybe refugees like Corrie Ten Boom v 25*]

This is the **AFFIRMATIVE's** test for salvation: faith plus works.

And they draw the conclusion:

NO works, [*or not enough works which man can measure*] = NO faith = NO salvation.

H. From the Negative position, it is obvious that the intent of the passage is to: SHOW to human beings [v.18] an obvious correlation between faith & works "faith without works is dysfunctional."

Abraham's sacrifice justified him before men [Gen 22.16], not before God. Romans 4.24 His faith justified Abraham [Gen 15.6].

I. If someone hopes to convince us only by his sound doctrine that he is a believer, we should never be convinced.

J. James is not trying to teach us that works in addition to faith is necessary for entrance into heaven, but that one of the human tests of one who says he is a believer is to examine his life for the Fruit of the Spirit. Three tests are given:

- Abraham's obedience in a trial from God
- tenderness toward poor Christian brothers
- Rahab's hospitality

Veteran believers, [Abe], and brand new Christians, [Rahab], can both demonstrate their faith.
Yet, neither of these deeds was seen by men.
 K. Lots of members of non-Christian religious groups feed the poor [v.16] yet do not have faith. These particular acts of "faith" do not prove that a person is justified in the sight of God, but that he is merely justified in the sight of man.
 L. Most of our works are not easily demonstrable before others. They are invisible; resisting temptation, not coveting, meditating on Scripture, thankfulness, passion for the lost. And many external deeds can be "counterfeited" by members of false religions through acts of human kindness. But very few unbelievers can stand up for long under the scrutiny of a community of godly people. Christians should be able to spot other Christians by their fruit.
 M. There is a false faith that does not save. It is head knowledge only [v.14].
 N. "Faith was perfected." [v.22] No one becomes perfect by improvement, only by imputation. The believer was not perfected. Perhaps it could be said that his faith matured.
 O. Dead faith is a useless faith. Dead faith in Christ is not the same as no faith in Christ.

* agree with none of the AFFIRMATIVE

James 5.19,20

[he] who turns a sinner from the error of his way will save his soul

Jas 5:19,20 Brethren, if any of you do err from the truth, and one convert him; 20 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.

Immediate paragraph = vss. 19,20

1. Although one man cannot save another man's soul [only Jesus can save], by turning a man away from his sin and guiding him back to a righteous life, we help him save himself from eternal flames.
2. The passage refers to a believer who in danger of losing his soul - "any among you strays from the truth."
3. He has passed into the ranks of "a sinner," [v 20] a term generally used for unbelievers. His sin is evidently so great that he no longer is considered eligible to be grouped as a true believer.

James 5.19,20

- A. "Brethren, if any of you (believers) do err. . . ." Context: sinning saints, already saved [v.19]
- B. Helping a seriously sinning saint may keep him from a pre-mature death [v.20] from the hand of a loving heavenly Father. This explanation fits. No other reason needs to be given to this verse. Saints may sin seriously and still be saved.
- C. This verse provides a good enough example that "save" [or "save a soul"] is not referring to salvation [v.20]. It is better seen as saving a friend from wrecking his life.

• agree with none of the AFFIRMATIVE arguments

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become unsaved] by sins of omission or commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

AFFIRMED: . . .but maintaining eternal life is conditional upon his living a holy life.

AFFIRMATIVE EXPLANATION
Conditional Security

39

NEGATIVE EXPLANATION
Eternal Security

□□□□□□□□ **I Peter** □□□□□□□□
[1 passage]

□□□□□□□□ **I Peter** □□□□□□□□

I Peter 1.22,23

I Peter 1.22,23

You have in obedience to the truth, purified your souls

1 Pet 1:22,23 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently*: 23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

- A. The context of the passage is about those who have already been born again [v.23]. Notice that the verb indicates they have been born again—purified. There is no clear corollary that their born again status has come by means of obedience which "purified [their] souls" [v.22].
- B. Purified people are told to obey to keep their hearts pure.
- C. A believer should never allow sin to take up residence in his life. Only those who remain pure are prepared to "serve one another. . . fervently" [v.22].
- D. The **AFFIRMATION** put forth the strange corollary that we are born again by obedience. Clearly countermanded by other Scripture.

Immediate paragraph = vss. 22-25

- 1. Obedience purifies the soul.
- 2. The context of this phrase is in the next verse - "born again" [v.23].
- 3. Note the use of 3 frequently used NT words: faith, hope, [v.1] and love [v.22]. These constant themes are part of the lifelong process of purifying the soul.
- 4. Being born again cannot be separated from obedience. The person who claims salvation and exhibits no obedience to the truth is only fooling himself.

• agree with **AFFIRMATIVE # 1,2,3**

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or *become unsaved*] by sins of omission or commission?
Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
Affirmative Negative

II Peter [1 passage]

II Peter

II Peter 1:5-11

[add to faith] diligence. . .moral excellence. . .knowledge . . .self-control. . .etc. make certain about His calling and choosing in this way the entrance into the eternal Kingdom . . .will be abundantly supplied

II Peter 1:5-11

2 Pet 1:5-11 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 sin s. 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 Savior Jesus Christ.

- A. Works may be an evidence [not proof], to other believers that faith is operative in the life of another. Believers can certainly expect much good works to be evident in the lives of professing believers. [see APP # T, 100x Good Works are Expected]
- B. Those believers who do not exhibit the 7 virtues mentioned here are still believers. They are still purged [purified] by the blood of Christ and still holy in His sight [v.9] even though he "lacketh these things."
- C. Those who are diligent in observing these 7 virtues will not stumble into sin [v.5-7] as often.
- D. Sadly, this verse says some seriously sinning saints have "forgotten [that they were purged] purification from their former sins" [v.9]. Before a holy God they still stand as ones totally cleansed—with imputed righteousness. Quite different than day their works display.
- E. Believers should grow continually, but birth is not contingent upon growth. It is a direct result of faith in the correct object, the man Christ Jesus.
- F. The Negative position chooses not to give a detailed explanation to the 2 words "calling" and "choosing/ election" [v.10] except to say that these are terms most often referring to believers. [also to unbelieving Israel]
- G. A phrase in verse 11 can be seen from 2 entirely different viewpoints:

Immediate paragraph = vss. 1-11

- 1. Salvation is certain for those who have these 7 qualities in addition to their faith [v 5]. Works are the proof and the assurance of their salvation [v.10].
- 2. If we practice these 7 virtues we will not stumble into a sinful lifestyle [v.10].
- 3. Only if we continue to walk in the light and obedience can we be sure of our "entrance into the eternal kingdom" [v.11].
- 4. These virtues not only need to be present in the believer, but also be increasing [v.8]. The level of kindness which a brand new believer may exhibit a month after his salvation would not be considered sufficient for one who has been saved for 20 years. Growth is expected.

A. "the entrance. . ."

B. "will be abundantly supplied."

The AFFIRMATIVE takes this to mean that perseverance, kindness, and love are the means of our entrance to heaven, and that it will be [abundantly] easier to enter heaven if we have these qualities.

The Negative position sees this as, "Your entrance into heaven will be accompanied by abundance." i.e. a big celebration for you for each of these virtues, when you arrive [perhaps I've taken too much liberty, here].

* agree with AFFIRMATIVE # 2.4

* By the by, this entire study is focused on sin and sanctified living, not salvation. That is the topic pre-eminent.

SCORING for each passage

- A. Is the context directed to believers or unbelievers? Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "retaining salvation is conditional upon believers' living holy lives?" Yes, verse# ___ No
- C. Does the presentation clearly state that a saved person can lose his salvation [or become unsaved] by sins of omission or commission? Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation? Affirmative Negative

AFFIRMATIVE EXPLANATION
Conditional Security

NEGATIVE EXPLANATION
Eternal Security

■■■■■■■■■ **I John** ■■■■■■■■■■
[8 passages]

■■■■■■■■■ **I John** ■■■■■■■■■■

I John 2,3,4

we know that we have come to know Him if we keep His commandments. . . [he who] does not keep commandments . . . liar

I John 2,3,4

I John 2:3,4,6 And hereby we do know that we know him, if we keep his commandments. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 6 He that saith he abideth in him ought himself also so to walk, even as he walked.

A. You've noticed that the **AFFIRMATIVE** receives its "conditional assurance" from subjective observations of deeds.

QUESTION: How many of the 10 Commandments could be broken but not be observed by the human eye?

I count 100%.

How many could be done secretly and only be seen by God?

B. Even gangsters and serial killers enemies have seen glimmers of "good works" in their own lives: [*perhaps*] generosity, gentleness, thoughtfulness, honesty, diligence, courteous, loving, hospitable, loyal to family, or thankfulness.

C. The Negative never depends on outward behavior as the assurance.

The **AFFIRMATIVE's** entire premise depends on outward behavior as the basis for other men's assurance, whereas only God can see into anyone's heart.

Our assurance has its foundation on Bible verses written in God's Word. *This is a HUGE difference between our theological positions!*

D. Merely saying doctrinally orthodox words has never saved anyone. Sometimes the **AFFIRMATIVE** side accuses the Negative side of Claiming salvation by mere repetition of a creed.

None of us believe that. They've invented a straw man. But we DO believe it is very easy to be saved, and of course, impossible to become "unsaved" again.

Small children were saved during Jesus' ministry [*Matt 18.6 & Mark 9.42*] and I, myself, was saved at the age of 5. It doesn't take much information to trust in Jesus—just faith.

[*see page 26 @ passage I Thes 1.8,9 - Six Minimum Requirements for Salvation, Negative position.*]

E. The book of I John is a "Family Instruction Manual" written as in-house guidelines to family happiness [*v.4*]. It is all about abiding in Him, knowing Him and growing in intimacy with Him. When we know Him intimately when we obey.

When my children obey me they enjoy me. When they disobey they feel very distant. I may even seem unapproachable. When we obey God joyfully He does not feel distant.

F. Our security does not come from how secure we feel. Some feel secure and yet are lost. Some feel lost and yet, because of their faith in Jesus Christ, are actually secure.

G. Some try to gain the feeling of assurance of salvation by claiming to live exactly as Jesus lived [*v.3*] by keeping God's commandments as Jesus kept them. They are proud hypocrites.

Immediate paragraph = vss. 1-6

1. We cannot know whether we are saved or not if we do not keep His commandments. We do know we are saved when we see good works in our lives.

2. We are to live exactly as Jesus lived [*v.6*]. That is the test. Jesus kept His Father's commandments perfectly. We should, too.

SCORING for each passage

A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell

B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No

C. Does the presentation clearly state that a **saved** person can **lose his salvation** [*or become unsaved*] by sins of omission or commission?
 Yes, verse# ___ No

D. Which side gave a more lucid overall presentation?
 Affirmative Negative

* agree with none of the **AFFIRMATIVE** arguments

AFFIRMATIVE EXPLANATION
Conditional Security

42

NEGATIVE EXPLANATION
Eternal Security

I John 2:9-11

one. . .who hates his brother is in darkness

I John 2:9-11 He that saith he is in the light, and hateth his brother, is in darkness even until now. 10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

Immediate paragraph = vss. 7-11

- Hate is such a terrible sin that God calls it darkness, which is a word He uses to describe the lostness of man. Those whose hearts are full of hate and "walk in darkness" [v.11] are "blind." Blindness is another word to describe the lost.
- Men who hate and harbor grudges are still lost and in darkness [v.9].

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become *unsaved*] by sins of omission or commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

I John 2:19

They went out. . .they were not all of us

I John 2:19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

- Some leave of their own accord.
- They were so much like us that we did not recognize them as being counterfeit.
- They may have not thought of themselves as imposters. Perhaps they thought that everyone else among us felt the same as they did and lately came to realize there was a real difference between us and them. They were playing a game but came to realize they did not at all believe there was a truth they could not embrace.

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become *unsaved*] by sins of omission or commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

I John 2:9-11

- A. The context in chapter 2 is John's pastoral advice to "children" about the advocacy of Christ when "we" sin [v.6]. [2.1,2,3,6ff]
- B. "We [believers]. . .walk in darkness [I John 1.6]. . .hate brothers [I John 2.9]. . .still in darkness." *The apostle John included himself [I John 1.6].*
- C. Although it is true that the words darkness and blindness are used to describe the lost condition of man in the previous passage [John 1.5], the **AFFIRMATIVE** side seems to insist that this is the only definition there can be.
- D. No believers walk in the light all of the time, but we are instructed to.
- E. The chapter begins with a call for John's children to stop sinning [v.1]. Some of John's spiritual offspring are walking in darkness.

• agree with **AFFIRMATIVE # 1**

I John 2:19

• agree with **AFFIRMATIVE #1,2,3**

The **AFFIRMATIVE** has stated our case so clearly in the 2 passages above, that this passage refers to unbelievers entirely.

'Nuff said.

I John 2:17,29

you know that everyone who does righteous deeds is born of Him

I John 2:17,25,28,29 but he that doeth the will of God abideth for ever. 25 this is the promise that He hath promised us, even eternal life. 28 now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at his coming. 29 If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him.

Immediate paragraph = vss. 18-29

1. To practice sin is to live habitually in sin. To practice righteousness is to live habitually obediently. One who is born again should habitually obey the commands of God [v.29].

2. Only if we abide in Him [v.28] will we have reason not to be ashamed at the Judgment Seat of Christ.

3. He gives us a "promise of eternal life" [v.25] if we abide in Him. Only with obeying and abiding can we lay claim to this promise. Righteous living people are born again.

4. One who claims to be a child of God cannot habitually sin.

SCORING for each passage

A. Is the context directed to believers or unbelievers?

Believer Unbeliever Cannot tell

B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"

Yes, verse# ___ No

C. Does the presentation clearly state that a **saved** person can **lose his salvation** (or become *unsaved*) by sins of omission or commission?

Yes, verse# ___ No

D. Which side gave a more lucid overall presentation?

Affirmative Negative

I John 2:17,29

This same argument will be presented again at I John 3:8-10.

A. Born again by good works?? Absolutely not.

B. When a sinner is born again he is given a New Nature.

This is a technical term referring to the "New Man/Creature KJV" [I Cor 5:17, Rom 6:6, Col 3:10], the rebirth.

This new birth is regeneration from God and cannot sin. That is the reason we believe that those who enter heaven will never ever again commit a single sin. We also believe, [without any specific Scripture], that our "Old Man" will be destroyed when we get our new bodies.

[see APP # N. New Nature & Old Nature]

This concept of the New Nature & Old Nature solves the confusion which sometimes arises from the phrase which comes up in I John 5:18, "no one who is born of God, sins."

C. There are 2 Greek words often translated "do, commit, or practice."

Poieo - commit an act

Prasso - commit an act repeatedly [our English word

"practice" comes from prasso]

The word prasso always carries the idea of continuation. The translation of poieo is normally to commit a single act unless the context demands continual action.

D. You err when YOU think a person is a Christian if YOU see him doing [poieo] good deeds [v.29]. YOUR assurance of his salvation may rest upon his outward deeds. *This is quite subjective.*

E. Many newer Bible translations render the word "poieo" in this verse as practice. This is contrary to the normal usage of this word.

F. The Negative side will offer the same defense in chapter 3.

G. God's children do habitually sin. Many of us know pastors and church leaders who habitually:

- waste time
- speak in unkind tones
- overeat
- use their position of leadership to get their way
- neglect to feed the poor
- fail to take opportunities to witness, and on, and on.

Their salvation is not in jeopardy because they "poieo" [vss.3,4,7,8,9,10] such sins, or even "prasso" such sins. [see APP # C 50 Damnable Habits]

H. To be consistent with their opinion the Affirmative must have us to believe that every sin which is a habit puts us in jeopardy of eternal life no matter how "small."

I. On the other hand some categorize sins as BIG or LITTLE. [see APP # E, Conditional Security: 3 Reasons.]

Lots of Christians feel as though wasting time [too much TV], or idle words every day won't condemn a believer to hell because they are "little" sins; however, the same folks feel sexual unfaithfulness four times in 10 years is "big" enough to damn us.

This kind of theology is entirely subjective.

J. Yes, a disobedient believer will be ashamed at the Lord's coming [v.28]. Yes, we will all shrink away because of our sin when we stand before His holiness.

- agree with AFFIRMATIVE # 1,2

I John 3:8-10,14,15

the one who sins is of the Devil. . .one who does not commit righteousness is not of God. . .one who does not love brother. . .we passed from death to life because we love. . . no murderer has eternal life

I John 3:8-10,14,15 He that committeth [**poion** Gr. *ποιον*] sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 9 Whosoever is born of God doth not commit [*ποιον*] sin; for his seed remaineth in him: and he cannot [*ποιον*] sin, because he is born of God. 10 In this the children of God are manifest, and the children of the devil: whosoever doeth [*ποιον*] not righteousness is not of God, neither he that loveth not his brother. 14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. 15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

Immediate paragraph = vss. 1-24

1. What could be clearer than that sinful people belong to the Devil? [v.8]. They are not children of God. Murderers fall into this category [v.12,15]. Those who hate and those who murder both have no hope of eternal life.
2. Any habitual sin condemns forever to hell.
see Appendix # C, list of pernicious sins
3. Those who claim to be Christians and harbor a bitter and resentful spirit are not true Christians.
4. The believer cannot sin continually.

SCORING for above passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that **"retaining salvation is conditional upon believers' living holy lives?"**
 Yes, verse# ___ No
- C. Does the presentation clearly state that a saved person can lose his salvation (or become *unsaved*) by sins of omission or commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

I John 3:8-10,14,15

Same argument given at I John 2.29

- A. Born again by good works?? Absolutely not.
- B. When a sinner is born again he is given a New Nature. This is a technical term referring to the "New Man/Creature KJV" [I Cor 5.17, Romans 6.6, Col 3.10]. This new birth is regeneration from God and cannot sin [v.9]. That is the reason we believe that those who enter heaven will never ever again commit a single sin. We also believe, without any specific Scripture, that our "Old Man" will be destroyed when we get our new bodies.
[see APP # N. New Nature & Old Nature]
This concept of the New Nature & Old Nature solves the confusion which sometimes arises from the phrase which comes up in I John 5.18, "no one who is born of God, sins."
C. There are 2 Greek words often translated "do, commit, or practice."
Poieo - commit an act
Prasso - commit an act repeatedly [*our English word "practice" comes from prasso*]
The word *prasso* always carries the idea of continuation. The translation of *poieo* is normally to commit a single act unless the context demands continual action.
D. You err when YOU think a person is a Christian if YOU see him doing [*poieo*] good deeds [v.29]. YOUR assurance of his salvation may rest upon his outward deeds. *This is quite subjective.*
E. Many newer Bible translations render the word "poieo" in this verse as practice. This is contrary to the normal usage of this word.
F. The Negative side will offer the same defense in chapter 3 with one additional wrinkle that is present in I John 3.9.
G. Some of God's children do habitually sin. Many of us know pastors and church leaders who habitually:
-waste time
- speak in unkind tones
- overeat
- use their position of leadership to get their way
- neglect to feed the poor
- fail to take opportunities to witness, and on, and on.
Their salvation is not in jeopardy because they "poieo" such sins, or even "prasso" such sins. [*see APP # C 50 Damnable Habits*]
H. To be consistent with their opinion the **AFFIRMATIVE** must have us to believe that every sin which is a habit puts us in jeopardy of eternal life no matter how "small."
I. On the other hand some categorize sins as BIG or LITTLE. [*see APP # E, Conditional Security, 3 Reasons*]
Lots of Christians feel as though wasting time [*too much TV*], or idle words every day won't condemn a believer to hell because they are "little" sins; however, the same folks feel sexual unfaithfulness four times in 10 years is "big" enough to damn us.
This kind of theology is entirely subjective.
J. Yes, a disobedient believer will be ashamed at the Lord's coming [v.28]. Yes, we will all shrink away because of our sin when we stand before His holiness.

* Agree with none of the **AFFIRMATIVE** argument

AFFIRMED: . . .but maintaining eternal life is conditional upon his living a holy life.

AFFIRMATIVE EXPLANATION
Conditional Security

45

NEGATIVE EXPLANATION
Eternal Security

I John 5:18

we know that no one who is born of God sins

I Jn 5:18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

Immediate paragraph = vss. 18-21

□□□□ **The Revelation** □□□□□
[6 passages]

Rev 2.7,10

**to him who overcomes. . .eat of tree of life [in Paradise]
. . .be faithful unto death [receive] crown of life**

Rev 2.5,7,10 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.

Immediate paragraph = vss. 1-11

1. Those receive the crown of eternal life have been faithful throughout their whole lives even 'til their death.
2. John has reminded the church in Ephesus to do the deeds they did at the beginning. Their behavior had changed and now their salvation was in jeopardy.
3. They had "left their first love" and were in grave danger of having their lampstand removed. Although these expressions are new to the Scriptures with John, it is clear that the members of the church in Ephesus are in grave danger.
4. There is a dire warning in most of these comments to the 7 churches. Those who do not "overcome" [v.7] don't enter Paradise where the Tree of Life is [v.7].

I John 5:18

see arguments @ I John 2.29 & I John 3.8-10,14,15

□□□□ **The Revelation** □□□□□

Rev 2.7,10

A. The act of "overcoming" {v.7} results in the privilege of eating of the Tree of Life in heaven. Although overcoming may sound like it involves some kind of good works, the same author, John, clearly defines overcoming as equivalent to faith in

I John 5.4 - overcoming = FAITH

B. The Crown of Life is one of the 5 crown-rewards. Others are for pastors, martyrdom, soul winning, etc. Here it also seems to be a reward for faithfulness to the point of death [v.10]. Some believers get them - some don't.

I Cor 9.24,25 I Pet 1.3-5 I Thes 2.19 Phil 4.4

II Tim 4.8 I Pet 5.4 Jas 1.12

C. In every case it is clear that the reward is the crown itself. The reward is not eternal life. The Affirmative fails to demonstrate that the context is that the crown itself is eternal life.

D. The Negative position admits that without consulting the clear "definition" of overcoming given in I John 5.4 this verse would seem to imply that good works are a prerequisite to eating of the Tree of Life.

* agree with AFFIRMATIVE # 3

SCORING for each passage

A. Is the context directed to believers or unbelievers?

Believer Unbeliever Cannot tell

B. Does this passage contain a phrase that "**retaining salvation**" is conditional upon believers' living holy lives?"

Yes, verse# ___ No

C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become *unsaved*] by sins of omission or commission?

Yes, verse# ___ No

D. Which side gave a more lucid overall presentation?

Affirmative Negative

AFFIRMED: . . .but maintaining eternal life is conditional upon his living a holy life.

AFFIRMATIVE EXPLANATION
Conditional Security

46

NEGATIVE EXPLANATION
Eternal Security

Rev 3.5

he who overcomes. . .I will not erase his name from Book of Life

Rev 3:4,5 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. 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.

Immediate paragraph = vss. 1-6

- The clear implication is that the Lord does erase some names of saved people from the Book of Life.
- Our task is to determine whose names can be removed and why.
- To "overcome" is to:
 - "repent and do the deeds you did at first" [v.5].
 - not leave the "first love" [v.4 - Ephesus].
- The immediate context.
 - "faithful unto death" [v.10 - Smyrna]
 - shun materialism? (debatable) [v.14 - Nicolaitans]
 - shun immorality [v.20 - Thyatira]
 - etc.

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or *become unsaved*] by sins of omission or commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

Rev 3.5 see argument at Rev 2.7

A. "Overcoming" [see same author, 1 John 5.4, overcoming = FAITH]

The Book of Life
[two views]

I. **NEGATIVE**

- All peoples' names alive on the earth are in the Book of Life now.
- It seems names are erased at the point of death if they have not placed their trust in Jesus during their lifetime. Rev 20.15
- This is our best guess but it seems to be consistent with the all the Scripture available. Both sides wish there were a little more information on the special Book.

See Appendix # 1 for a list of all the verses in the New Testament which mention the **Book of Life** or the **Lamb's Book of Life**.

This is how we think the **AFFIRMATIVE** Position sees it.

II. **AFFIRMATIVE position**

- Many Affirmative theologians must believe that one's name appears in the Book of Life at the point of "first-time" belief in Jesus.
- Further, it seems, that a person's name could be erased [based on the verse under consideration, [v.5].
- Conceivably a person's name could be written and erased a couple of times.
- Since being born into God's family is not a permanent relationship in the **AFFIRMATIVE'S** theology. New Birth may take place several times.

* agree with none of the **AFFIRMATIVE**

AFFIRMATIVE EXPLANATION
Conditional Security

47

NEGATIVE EXPLANATION
Eternal Security

Rev 3:21

he who overcomes I will grant to him to sit down with Me on My Father's throne

Rev 3:21 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.

Immediate paragraph = vss. 14-22

Revelation 20.12

The dead were judged from the things which were written in the books according to their deeds

Rev 20:12,13,15 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

Immediate paragraph = vss. 11-15

1. We will be condemned or justified according to our deeds. Our salvation is a house built on the foundation of Jesus Christ alone and is ratified by the two pillars of faith and commitment, evidenced by works [v.12].
2. No one can deny that in this verse John says God will determine our destination based, in part, on the record of our deeds [v.12].
3. Sometimes the Negative side tries to make it sound as if the only people here in this verse are unbelievers who are judged, but the sense of the paragraph is that all people appear.
 - great and small [v.12]
 - sea gave up the dead [v.13]
 - death and hell gave up their dead [v.13]
 - they were judged, everyone [v.13]
 - if anyone's name [v.15]
4. The examination includes those whose names are written as well as, obviously, those whose names are not written.
5. Clearly some names will be erased. These are those who were saved and had their names written in the Lamb's Book of Life and then had them erased. Duh. Rev 3.5

SCORING for above passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation is conditional upon believers' living holy lives?**"
 Yes, verse# ___ No
- C. Does the presentation clearly state that a saved person can lose his salvation [or become unsaved] by sins of omission or commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

Rev 3:21

Overcome, see arguments @ 2.7,10 cf I John 5.4

Rev 20.12

See arguments @ Rev 3.5 for comparison of views of The Lamb's Book of Life, APP # 1

* agree with none of the AFFIRMATIVE

A GREAT CONFUSION: **The Great White Throne**, Rev 20 [see APP # V, The Resurrections]

- A. Only those who died **without Christ** show up at the Great White Throne [GWT]. All unsaved.
* Many will say, "Have we not prophesied in your name?" Matt 7.21
* Their names are not recorded in the Lamb's Book of life, Rev 21.27.
* It seems that all people's names were written in the Book [perhaps at conception?]. Unbeliever's names were evidently left there until their death. Their names were evidently erased [v.15, also 3.5] at the moment of death if they had never trusted Jesus as Savior. [unclear, no Scripture].
* These unbelievers are judged out of the "books" which [evidently] record all their works on earth. Rev 20.12
* This judgment is not to judge whether they go to hell, but what degree of punishment they will receive. All are cast into the Lake of Fire [v.15].
- B. Briefly, souls of **all believers** were resurrected prior to this.
* Church saints raised at the Rapture 1,000 years ago.
* OT saints who lived prior to the Cross, at the end of the Millennium. Raised at the end of the 1000 yrs.
* Tribulation saints [disobedient] who were not among those who entered the Millennium and had not "endured to the end" remained in the grave until the end of the 1000 yrs.
* Millennial saints also were resurrected at the end of the 1000.

Revelation 21.27

No one who practices abomination. . . shall ever come into it [the holy city]

Rev 21:27 There shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Immediate paragraph = vss. 9-27

1. Sinners are excluded from heaven.
2. Some people consider lying to be a "minor" sin while murder and adultery are "biggies." Note that a holy God places lying and abomination right next to each other. Abomination often includes blasphemy, idolatry, and blatantly rebellious sins.

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become *unsaved*] by sins of omission or commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

Revelation 22.12-14

My reward is with Me to render to every man according to what he has done. . . blessed are those [who]. . . have right to the Tree of Life

Rev 22:12-14 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. 13 I am Alpha and Omega, the beginning and the end, the first and the last. 14 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.

Immediate paragraph = vss. 10-15

1. John takes this one last opportunity at the conclusion of the revealed Word of God to remind the faithful to continue in their lives of commitment. The reward of eternal life goes to the faithful.
2. The Lord says He will come back unannounced and quickly. We are to be busy in His fields at all times. We cannot let down for a moment lest we should be excluded from partaking in the Tree of Life [v.14].
3. They get to enjoy the Tree of life - according to their works [v.12].

AMEN, AND AMEN.

Revelation 21.27

A. The only people who enter heaven are sinners. Liars, adulterers, those who committed unspeakable abominations, blasphemers, and thieves will all enter heaven, also meanies, the selfish, stingy, ornery, and wasteful [while we were yet sinners, Rom 5.8 - Christ died for the ungodly, Rom 5.6]

B. Jesus died only for sinners.

C. Those with imputed righteousness, a gift by faith, enter [II Cor 5.21, Rom 4.13].

D. Those who seek to enter based on good works must have zero lies on their record. [v.27]

Imputed righteousness is offered to everyone. Only those who receive "imputed" righteousness enter heaven by faith in Jesus' death for us. Phil 3.9 II Cor 5.21

E. When we arrive in heaven we will never sin again. [Jer 32.40 I John 3.2]. The moment we were saved we were given a New Nature which is pure and blameless. We were declared blameless.

F. Those who did not receive a New Nature and this holiness "shall [not] ever come into it [heaven]" [v.27] because their names were erased from the Lamb's Book of Life.

It is assumed that the Lamb's Book of Life is the same as the Book of Life mentioned in Rev 3.5.

* agree with AFFIRMATIVE #2

Revelation 22.12-14

A. One last verse emphasizes the centrality of good works in the life of a *believer*. One of the grand purposes of our salvation is that our lives should reflect the righteousness of God in day to day living.

B. Good deeds, commitment to Jesus, and a lifetime of holy living are to be the characteristics of every believer. This is John's last reminder that our Lord has a hoard of rewards for His children. He is coming quickly and we need to be ready.

C. This verse speaks of people who are in heaven—believers only. God is passing out the crowns, rewards, assigning mansions, and giving blue ribbons.

I CAN'T WAIT!

I've asked Him to give me a big "man hug" when He tells me, "Well Done, Phil!"

I've also asked Him to let me have a BBQ for all the children I've ever taught.

AMEN, AND AMEN.

SCORING for each passage

- A. Is the context directed to believers or unbelievers?
 Believer Unbeliever Cannot tell
- B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"
 Yes, verse# ___ No
- C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become *unsaved*] by sins of omission or commission?
 Yes, verse# ___ No
- D. Which side gave a more lucid overall presentation?
 Affirmative Negative

AFFIRMED: . . .but maintaining eternal life is conditional upon his living a holy life.

AFFIRMATIVE EXPLANATION
Conditional Security

49

NEGATIVE EXPLANATION
Eternal Security

SCORING for each passage

A. Is the context directed to believers or unbelievers?

Believer Unbeliever Cannot tell

B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"

Yes, verse# __ No

C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become *unsaved*] by sins of omission or commission?

Yes, verse# __ No

D. Which side gave a more lucid overall presentation?

Affirmative Negative

AFFIRMED: . . .but maintaining eternal life is conditional upon his living a holy life.

AFFIRMATIVE EXPLANATION
Conditional Security

50

NEGATIVE EXPLANATION
Eternal Security

SCORING for each passage

A. Is the context directed to believers or unbelievers?

Believer Unbeliever Cannot tell

B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"

Yes, verse# ___ No

C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or become *unsaved*] by sins of omission or commission?

Yes, verse# ___ No

D. Which side gave a more lucid overall presentation?

Affirmative Negative

AFFIRMED: . . .but maintaining eternal life is conditional upon his living a holy life.

AFFIRMATIVE EXPLANATION
Conditional Security

51

NEGATIVE EXPLANATION
Eternal Security

SCORING for each passage

A. Is the context directed to believers or unbelievers?

Believer Unbeliever Cannot tell

B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"

Yes, verse# ___ No

C. Does the presentation clearly state that a **saved** person can **lose his salvation** [*or become unsaved*] by sins of omission or commission?

Yes, verse# ___ No

D. Which side gave a more lucid overall presentation?

Affirmative Negative

AFFIRMED: . . .but maintaining eternal life is conditional upon his living a holy life.

AFFIRMATIVE EXPLANATION
Conditional Security

52

NEGATIVE EXPLANATION
Eternal Security

SCORING for each passage

A. Is the context directed to believers or unbelievers?

Believer Unbeliever Cannot tell

B. Does this passage contain a phrase that "**retaining salvation** is conditional upon believers' living holy lives?"

Yes, verse# ___ No

C. Does the presentation clearly state that a **saved** person can **lose his salvation** [or *become unsaved*] by sins of omission or commission?

Yes, verse# ___ No

D. Which side gave a more lucid overall presentation?

Affirmative Negative

“Yes, we are! No, we’re not!”

Brief exegesis of 101 passages about:
“Conditional Security”
“Faith Without Works”
“Lordship Salvation”
&
“Loss of Salvation”

APPENDICES

- A. Requirements for Salvation
* Eternal Security position
- B. Requirements for Salvation
* Conditional Security position
- C. 50 Damnable Habits *which must be entirely forsaken.*
“Grading good works on a curve”
- D. 211 Verses:
“Salvation by Faith Alone”
- E. Conditional Security:
3 reasons:
* *Willful Sin at Moment of Death*
* *Big or Frequent Sins*
* *Denial of the Faith*
- F. 10 Groups of People
- 3 kinds of unbelievers
- 7 kinds of believers
- G. 64 irreversible changes which take place at salvation.
- H. “Once Saved -Always Saved”
Does the Bible teach that? [tract]
- I. The Lamb’s Book of Life
- J. Two Kinds of Repentance &
Two Kinds of Forgiveness
- K. God’s 2 Favorite Salvation Words
- L. Was Paul accused of preaching
“Cheap Grace?” or
“Easy-Believe-ism?” Are you?
- M. List of the 101 passages contained herein
- N. New Nature & Old Nature
- O. Biblical lists of sins
- P. Who is lost if the other side is correct?
- Q. 156 Figures of Speech for Salvation
- R. Kingdom does not mean Heaven.
- S. Three Nice Things About Eternal Security
- T. Yes! Lots of good works are expected!
- U. Two Calvinists’ anxiety about their own eternal security
- V. Several Resurrections of the Dead

PART I
Romans to Revelation
50 didactic passages

PART II
Gospels & Acts
51 narrative passages

A debate format:
“The Issue of the Security
of the Believer”

Philip J. Myers, PhD

Answering your friends’ honest questions
about security
from both positions.

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R8R11C1MT18J17

AFFIRMED: . . .but maintaining eternal life is conditional upon his living a holy life.

AFFIRMATIVE EXPLANATION
Conditional Security

54

NEGATIVE EXPLANATION
Eternal Security

Yank,

Here's your copy of my paper as it stands. I expect to add several more passages, but need your input in which might me most valuable to address. Check off any passages you feel might be significant, and thanks.

There have been hundreds of editorial corrections from the first copy you received. Comments from faculty were very valuable.

- Word choices
- Typos
- Cross refs added
- Clarifications
- Stylistic smoothness
- Errors in exegesis
- Additional arguments
- Further research
- Additional appendices
- Grammar glitches
- Elimination of several passages
- Strengthening both sides of the discussion

Phil