

■■■■■■■■■■ **MATT** ■■■■■■■■■■
[15 PASSAGES]

■■■■■■■■■■ **MATT** ■■■■■■■■■■

Matt 3.2,3,8

repent...bring forth fruit for repentance...flee from the wrath to come [vs 7] 'thrown into the lake of fire [v 11], unquenchable fire [v 12]

Matt 3.1,2,3,8 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 8 Bring forth therefore fruits meet for repentance:

Immediate paragraph = vss.1-12

1. A man must repent [turn his back on sin, change his mind about his sinful ways] to enter the kingdom of heaven.
2. The command to repent is tied to the result in vs. 6, "they were confessing their sins."
3. Confessing sin has the implication that there will be a change of life and the by-product of "fruits in keeping with repentance."
4. The one who "does not bear good fruit is cut down and thrown into the fire [of hell]." [v.10]
5. Jesus will "bum up the chaff with unquenchable fire." This is the result of not repenting - giving up their sin. [vs 12]
6. The passage is clearly talking about heaven & hell: "flee from the wrath to come [v.7] 'thrown into the lake of fire [v 11], unquenchable fire. [v 12]

Matt 3.2,3,8

Context: John the B. speaks to unbelieving Pharisees

- A. The definition of repentance means to change the mind. It may refer to changing ones' mind about trusting in Jesus instead of trusting his works for his salvation. The word may also refer to changing an attitude, a decision, or a pattern of life.
- B. Repent does not always refer to cessation of sin. God can repent. [Gen 6.6,7 / Sam 15.11]
Pharisees who were trusting in their good lives to save them were told to "repent" = trust in Jesus [i.e. change your mind: don't trust in your good works—do trust in Jesus who came to die for bad people, not good people].
- C. The Kingdom [v.2] is an earthly empire which Jesus rules with a rod of iron. True, it is a reward to believers who endure through the Tribulation.
- D. The Pharisees were not viewed as people who needed to give up immorality, murder, and theft, but who had to change their minds about their self-righteousness and spiritual arrogance and turn to Christ for eternal life.
- E. John the B. called the Pharisees to repent about the Kingdom of Heaven. They felt it was still distant. [v. 2] John proclaimed it was at hand in the person of Jesus. They must recognize Him as the Messiah.
- F. John says Jesus is "the One referred to by Isaiah." [v.3] Isa. 40.3,4 "the Glory of the Lord will be revealed."
- G. All believers are supposed to "bring forth fruit" in keeping with repentance. [v. 8] Fruit is the expected result of repentance, not the means of salvation. Those who have no good works are not believers. John is not only scolding the hypocrisy of the Pharisees, but also instructing the new true believers that they should live holy lives. [see APP # T, Lots of Good Works.
- H. Only God can accurately judge the fruit. Man can be fooled.
- I. How does fleeing from the wrath grant someone salvation?

[see APP # J Two Kinds of Repentance—Two Kinds of Forgiveness: for saved & unsaved

Agree with AFFIRMATIVE # 3

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

AFFIRMATIVE EXPLANATION
Conditional Security

50

NEGATIVE EXPLANATION
Eternal Security

Matt 5.3,5,9,10

gentle inherit... peacemakers are sons...persecution = kingdom

Mat 5:5,10-12 Blessed are the meek: for they shall inherit the earth. 10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Immediate paragraph = vss. 1-16

1. The requirement of a poor and humble spirit cannot be overlooked in this passage. The Lord looks for attitude which shows true faith. [v 3]
2. Gentleness was the character of Jesus and will be true of all His eager disciples. Those who would please God must develop a life of gentleness if they would inherit the earth forever. [v 5]
3. All who expect to receive mercy from the Lord on the Day of Judgment will have their lives judged to see if they exhibited mercy themselves. Only the merciful will receive mercy. [v 7]
4. Purity has always been one of the hallmarks of the Christian. The disciples of Jesus are known by their holy lives. Perhaps the most obvious facet of pure living, as well as the most difficult, is the area of moral purity. Those who live pure lives are promised here that they will see God. The obvious result of impurity is that the unbeliever will be removed from the presence of God in outer darkness. Only the pure will see God in heaven. [v 8]
5. Sons of God are always to behave as befits children of the king. Many times in Scripture we are warned against causing strife. It is one of the 7 abominations of Proverbs.
6. God's children are always to be peacemakers. [v 9]
7. Believers can be expected to receive persecution from the world. The dramatic contrast to the world will be evident when unbelievers realize that we don't take revenge, but patiently bear up under verbal and physical abuse. There is great comfort in knowing that believers shall receive the Kingdom of Heaven because of our response to persecution. [v.10,11]

Matt 5.3,5,9,10

- A. This passage does not address forgiveness of sins.
- B. These verses indicate how the children of God are to live. Their mission is to be salt & light [v.13, 14]
- C. This passage describes the true believers response to the world, not the means of receiving eternal life.
- D. Many non-religious people have been persecuted for acts of kindness and philanthropic deeds. Some of them are even enemies of Christianity. No child of God would say that those unbelievers would enter heaven because of patience through persecution alone. If this verse stands alone as the only requirement for salvation many non-Christians would enter. [v 10,11]
- E. We are told to display our good deeds to the world as a testimony to the glory of our Father. This is not the condition for heaven, but one of our purposes for living.

'agree with AFFIRMATIVE # 1,2,3,5,6,7

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

AFFIRMATIVE EXPLANATION
Conditional Security

51

NEGATIVE EXPLANATION
Eternal Security

Matt 5.19,20

keep and teach commandments...if righteousness surpasses Pharisees...great in the Kingdom of Heaven

Mat 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. 20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Immediate paragraph = vss 17-20

1. A man's righteousness must exceed that of the Pharisees [v.20] in order to enter heaven. The Pharisees were hypocrites who kept external rules but inwardly were proud.
2. Those seeking to enter heaven must keep and teach the laws of Moses with their heart not just externally.
3. It is clearly possible to surpass the "righteousness" of the hypocritical scribes & Pharisees. Jesus was not demanding the impossible.

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

Matt 6.14,15

forgive & be forgiven

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

Immediate paragraph = vss. 5-15

1. Forgiving others, like many other commands of Scripture, is our opportunity to display to God our gratefulness for our salvation.
2. The Lord just taught His disciples how to pray. Part of that prayer is that God would "forgive us our debts as we forgive our debtors." Learning to cancel the sins of others is crucial to our acceptance by the Father.
3. Our Father cannot forgive our sins as long as we are proud and vengeful and unwilling to receive others in a spirit of humility although they have done wrong to us, no matter how unkind they feel or act.
4. To hold a grudge against another is a wicked thing. To harbor hatred and resentment does not show the love of God. Love, and consequently forgiveness, enables us to fulfill part of the Lord's Prayer just 4 verses above: "Thy will be done on earth as it is in Heaven" [v 10].

Matt 5.19,20

- A. Context: the Millennial reign of Christ on earth, not in heaven.
- B. Many people try to keep the Law, but none can possibly keep all 666 commands. This does not say try to keep the Law or obey the laws you can understand. If obedience to the Law is the absolute standard for entrance to heaven then not just the Pharisees are lost, all of us are lost.
- B. Christ fulfilled the requirements of the Law of Moses, but we cannot.
- C. This verse, however, does not teach that the result of keeping the law is entrance into heaven. It shows the pleasure of God upon His obedient children in that He rewards them [by resurrecting them] with honor and esteem to live in a future earthly Kingdom commonly called the Millennium which follows the Church Age and Tribulation.
- D. Jesus is focusing on the importance of holy living and being whole-heartedly given to Him.
- The context of the sermon is not the requirements for justification and forgiveness of sin.
- E. Being a member of the Kingdom of Heaven does not require that a person be dead. John the Baptist was already Citizen Numero Uno during His lifetime.

Agree with AFFIRMATIVE # 1,3

Matt 6.14,15

- A. This passage does not have refer to eternal life but rather to earthly living in the Kingdom. It has fellowship as its primary concern. [v. 14,15] God doesn't want our lack of forgiveness to block our fellowship with Him. It speaks of the relationship between God and man rather than receiving Christ's payment for sin. It is nestled in a paragraph which clearly speaks about rewards for good deeds, not requirements for eternal life. [context]
- B. This passage does teach that if we will not forgive other men the Lord cannot forgive our sin of unforgiveness. [v. 15] We are all in need of regular forgiveness as well as the forgiveness that comes through justification.
- C. Daily cleansing from sin is not the same as the once-for-all cleansing from sin which accompanies imputation of righteousness by faith. [see APP # J Two Kinds of Forgiveness]

Agree with AFFIRMATIVE # 1,4

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

Matt 10.22

endure to the end = saved

Mat 10:16-18,22,23 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. 23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

Immediate paragraph = vss. 16-23

1. When a believer's response to persecution and rejection is patience and endurance, he shows that he is honoring the Lord.
2. A sweet and tolerant attitude toward affliction and hatred must not be a passing thing, but it is to endure even to the end of life.
3. The end here in view is the possible end of one's own life. He may even be martyred because of it. [vs 23].
4. Salvation is dependent on the long-term faithfulness to God through persecution or any other kind of trouble

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

Matt 10.22

- A. We can be "saved" from many things: persecution, hell, sickness, bad circumstances, or worry. The context here is physical security [or salvation] in the midst of "wolves," being taken to court, and scourgings—not "saved" from hell. [v. 16,18]
- B. Context: The end of the sentence under discussion [v. 22] says that the one who is saved should flee to the next city because the job isn't finished. The promise is that God will keep His servants safe until the task is done.
- C. When a believer's response to persecution and rejection is patience and endurance, he shows that he is honoring the Lord.
- D. There is no internal evidence that the salvation here refers to forgiveness of sin, justification, or eternal life.
- E. A single word like "saved" cannot be used to indicate entrance to heaven unless the context somehow warrants it.

Agree with AFFIRMATIVE , 1,2,3

AFFIRMATIVE EXPLANATION
Conditional Security

53

NEGATIVE EXPLANATION
Eternal Security

Matt 10.39

lose life for My sake = find it

Mat 10:37,38 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 38 And he that taketh not his cross, and followeth after me, is not worthy of me. Mat 10:39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Immediate paragraph = vss. 34-39

1. This is a 3-part test of genuine faith: family, cross, and personal ambition.

2. The reward promised in the next paragraph [vs 42] highlights the importance of a total yieldedness to Christ. Even secret deeds of kindness [i.e. cups of cold water] reveal an attitude of commitment.

3. Losing life and finding life indicate the eternal destiny of the person.

4. Loving family above God is required to demonstrate commitment and faith.

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

Matt 10.39

A. "Losing life" and "finding life" are terms that nowhere else in the Bible refer clearly to heaven and hell. The context here is one of purposefulness and value of one's life.

B. It is useless to love family in a godly way and yet love God less. [v. 37]

C. I have heard at least 5 possibilities of the meaning of "take up your cross." I like them all.

- suffer through persecution
- serve with faithfulness
- follow Christ's example of life
- serve voluntarily, sacrificially
- forfeit personal ambition

D. We are not worthy of His name even when we serve Him. Since no one is worthy of receiving God's grace and mercy by works, no one is ever worthy of salvation. [Luke 17.10]

E. Perhaps being worthy is to ascribe worthiness to Him - to declare Him to be worthy of our praise. To be unworthy is shown by living our lives in such a way that we feel our personal interests are worth more than our relationship to Him. Even JB felt unworthy. [John 1.27]

F. Less clear is the precise meaning of finding our life. It seems that Jesus is speaking of finding our purpose or meaning in life. To think that this term is a metaphor for eternal life is an interpretation stretch.

Agree with AFFIRMATIVE # 1,2,4

AFFIRMATIVE EXPLANATION
Conditional Security

54

NEGATIVE EXPLANATION
Eternal Security

Matt 12.50

do the will of My Father = My brother

Mat 12:48-50 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Immediate paragraph = vss. 46-50

1. Those who obey God's laws and do His will shall be called Jesus' brothers & sisters. We become children of God by doing the will of the Father.
2. The clear implication is that those who do not do His will cannot be called the children of God.
3. Jesus referred to His disciples as He spoke these words. He actually pointed to those who were listening to His teaching and following His commandments. They were the crowd which could be called His disciples.
4. There is a greater affinity to God to be a follower of Christ than to be the flesh-and-blood family of Jesus Himself. Those who do His will are closer kin than His siblings.

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

Matt 13.44,45

sold what he had & bought [treasure]...sold all he had and bought pearl.

Mat 13:44-46 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. 45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Immediate paragraph = vss. 44 - 46

1. To obtain the Kingdom of Heaven one must be willing to sell all, give all, forfeit all and search diligently to obtain the most precious treasure in all the world.
2. Eternal life is the reward to those who are willing to pay the price.

Matt 12.50

A. Believers are called by *many names: children of God, disciples, followers, believers, etc. It is assumed that those who put their faith in Christ for salvation will also serve Him out of gratitude, but service and gratitude are not the condition for becoming Jesus' bros. & sis. [v. 50]

B. If this verse stands alone, then the condition for salvation and entrance into eternal life does not include faith in Jesus Christ, but only obedience to God's laws. Since it would demand absolute obedience to all of His laws. No one would be saved. If it is argued that absolute obedience is not required, injustice is done to the sense of the passage. A good try is not the same thing as "doing the will of my Father."

C. No one believes that works alone save without trust in the one who makes the laws, therefore we know that this is not a definitive statement as to the requirements for entrance to heaven.

Agree with AFFIRMATIVE # 3

*n.b. There is a list of 150 Figures of Speech & Synonyms for salvation, APP # Q.

Matt 13-44,45

A. Remember the Kingdom of Heaven is not equivalent to salvation [APP # R] however, obedience is a requirement for entrance into the Kingdom. Evidently, not all OT saints would enter the Kingdom; yet at the resurrection at the end of the Millennium, they would enter heaven.

B. Nowhere else is entrance into the Kingdom of Heaven equivalent to forgiveness of sins and justification. Kingdom citizenship is a reward to the Jews for service. For a believing Jew, being granted access into David's eternal Kingdom was worth all he could give. [v.44] He sold all he had.

C. The Kingdom is not promised to the Church. It is a gift to obedient Jews from the Old Testament to be resurrected into the Kingdom. Jesus' words are all spoken to believers who were living under Mosaic Law. The New Testament Church wasn't begun until the book of Acts.

D. The OT believers [and Jesus' audience] looked forward to a Kingdom ruled by God where there would be peace for all. It would not be a sinless place, but God's presence would be there and the Messiah would rule from a throne in

AFFIRMATIVE EXPLANATION
Conditional Security

55

NEGATIVE EXPLANATION
Eternal Security

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

Matt 16.24,25

save your life = lose it

[see all arguments from 10.39]

Mat 16:24,25 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

Matt 18.4,5

humble like a child = Kingdom. . .receive a child = receive Me

Mat 18:3-5 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in my name receiveth me.

Immediate paragraph = vss. 1 - 6

1. Humility is a mandate for those who want to enter the Kingdom of Heaven. Those who are humble will receive eternal life.
2. The heart of a child is teachable and gentle. Humility is a characteristic of a child.
3. One of the tests of humility is whether a person treats a child kindly in the name of Jesus.

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

Jerusalem. The spiritual children of Abraham would rule with Christ in this Kingdom and would be rewarded because of their faithfulness during this life. If they searched diligently and "sold all they had" they would be rewarded with position and favor in the Kingdom of Heaven. [v.46]

E. Rewards in the kingdom should not be confused with forgiveness of sins and eternal life.

Agree with AFFIRMATIVE . #1

Matt 16.24,25

[see all arguments from Matt 10.39]

Matt 18.4,5

- A. Humility* is natural for a child. He knows he must depend on someone else for his basic needs.
- B. A child is humble enough to admit he is not as good as God. [v.3] On the other hand. We've all met adults who feel that their good works ought to please God. They are proud of their lives even though they have a mixture of good deeds and wicked thoughts. They expect that God is obligated to accept their mixture of dirt and soap.
- C. Humility in adults forces them to realize they desperately need mercy and grace from God before they can enter the Kingdom.
- D. The earthly Kingdom is not synonymous with salvation. [v.4]. [see APP # K, Kingdom]
- E. Humility always precedes faith. Proud people will not kneel at the foot of the Cross of a dead carpenter.
- F. A humble heart is not a replacement for faith. It is the precursor to faith.
- G. This passage does not address forgiveness of sins, nor justification, nor the death payment of Jesus. It is not the sum total of the requirements of eternal life.

agree with AFFIRMATIVE # 2,3

n.b. Not all children are humble and gentle. Children can be cruel, and dishonest, disobedient, and stubborn. All children do not automatically possess eternal life simply because they tend to be naturally humble. Faith is certainly required of them also.

Matt 18.6 "one of these little ones which believe in Me."

n.b. Usually "come to" Christ =salvation
 Usually "come after" Christ = discipleship

Matt 19.17,21,24

keep the commandments = eternal life. . .sell all you have...
give to the poor = treasure in heaven...easier...eye of a
needle, hard for rich to enter Kingdom of God

Mat 19:17-21 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. 18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. 20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet? 21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. 24 It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God.

Immediate paragraph = vss. 16-22

1. It is not the particular act of selling and giving away possessions that causes Jesus to promise treasure in heaven, but His words demand a heart change from this rich young man before he can expect treasure in the Kingdom.
2. Jesus demands total commitment of the soul, not just external obedience to Mosaic laws.
3. Jesus' first list of requirements would cause most people to faint [v 8,9]. He covers most of the Decalogue with purity, honesty, and love. When the young man claimed to have kept the letter of the law, Jesus needed to show him his true heart condition. When He demanded the young man's wallet, Jesus was showing him that he had not really kept the law of loving others. Wealthy men condemn themselves through their greed.
4. Jesus raised the level of obedience far beyond the Mosaic Law by demanding God-like love. Eternal life hangs on total commitment.
5. Loving money prevents many rich from eternal life.

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

Matt 19.17,21,24

- A. The requirement to "Follow Me" is not the hard part of Jesus' mandate. The hard, or rather, impossible part, is to "keep the commandments." [v.17] The requirement is not to make a superhuman effort and expect to be graded on a curve and be compared to other people's scores. Jesus doesn't tell the rich man to keep 5 commands perfectly and make a good attempt at the other 5. He tells him, "Keep the commandments." This braggart had the audacity to look Almighty God straight in the face and say, "Okay, I've already done that. [v.20] Now what?" Remember the publican's response was, "God, be merciful to me, a sinner."
- B. Jesus tried another approach. Since this young man thought he could keep the Commandments, Jesus had to show him where he had failed. He had to prove to the man himself, that he hadn't kept the Law of love. [v.21]
- C. No one can keep the commandments. Never has—never will. At least none of us on the Negative side.
- D. deny that saved people are still wicked people who are capable of committing sin once a fortnight, e.g. David, Paul, Moses, Abraham, Solomon, etc.
- F. The request to "sell all" was obviously within the ability of the man to perform [v.21]. Extreme generosity. It was a measurable act of obedience. The real command to "love your neighbor as yourself," on the other hand, is quite immeasurable. Lots, and lots of non-Christians have literally given away all their possessions, taken vows of poverty and still gone to hell.
- G. Generosity is not proof of faith in the Messiah; therefore generosity cannot give eternal life.
- H. This guy could have easily demonstrated his adherence to the law, but by hanging on to his cash he proved that he had already failed the test.
- I. The real issue is one of treasure in heaven [v.21]. Jesus promises treasure in heaven to those who live selfless, generous lives—"If thou wilt be perfect."
- X. Those who affirm [point # 4] that "eternal life hangs on total commitment" seem to claim that believers can live virtually without sin for long periods of time.
- J. The Negative position does not demand that the poorest of the poor sell all and follow Jesus as a requirement for eternal life. We see it simply as an illustration.

Agree with AFFIRMATIVE # 1,2

AFFIRMATIVE EXPLANATION
Conditional Security

NEGATIVE EXPLANATION
Eternal Security

Matt 19:28,29

follow, leave houses = inherit eternal life

Mat 19:28,29 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

Immediate paragraph = vss. 23-30

1. Jesus' constant message is one of self-denial and total commitment. He repeatedly contrasted the life of self to the life given to God. In this passage He has promised regeneration [def. = new life] and thrones in heaven to all His disciples based on following and forsaking.
2. There is no human love as intense as that love for family. To those willing to spurn familial love if God requires it for His sake, is the ultimate test. The reward is eternal life.

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

Matt 19:28,29

Although in this project both sides insist that we limit our conclusions to the immediate paragraph with some attention to the surrounding paragraphs; however, both sides know that many of the paragraphs we are examining do not include pertinent information [proof texts] from other authors or books of the Bible.

A. Jesus answers Peter's question about rewards. "What's In it for us?" [v. 27] The reward Jesus gives is a throne, the right to judge in the Kingdom, and multiplied farms and family.

Our position readily admits rewards are earned by diligence. Our Catch 22 is that several passages such as this one initially look as though salvation is earned alone. But both positions have agreed [on page #3] that salvation comes by faith—not works. So works are not a tenable answer for either position.

B. Admittedly, the conundrum in this verse is that on first reading Jesus seems to attach eternal life as one of the rewards at the end of His list of rewards for personal sacrifice in this life. It seems that the sentence says, "Don't worry, Peter, I know you've left everything to follow Me. You'll get it all back at the end and eternal life besides! [v.29]"

C. This sentence is not couched as the requirements of salvation, but in contrast to the previous paragraph of the rich young ruler. Jesus is explaining the foolishness of that man for clutching to earthly things as a trade-off for eternal life. Jesus' reassurance to Peter is that "temporal" rewards in the Kingdom will make possessions on earth look pale [v.29]. The context demands that the loss of possessions be compared to the rich man's holding on to his possessions.
 D. Yes, there is a price to pay for following Jesus. It may require enormous financial and emotional sacrifice. Discipleship has a cost. It costs me everything - everything!
 E. It is just as impossible for a rich man to enter heaven as a camel to go through a literal needle's eye [v.24], but Jesus does impossible things. He saves wicked people.

Agree with none of AFFIRMATIVE arguments

AFFIRMATIVE EXPLANATION
Conditional Security

NEGATIVE EXPLANATION
Eternal Security

Matt 24.13

endure to end = saved

Mat 24:10-13 And then shall many be offended, and shall betray one another, and shall hate one another. 11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold. 13 But he that shall endure unto the end, the same shall be saved.

Immediate paragraph = vss. 3-16

1. This passage not only encourages the Christian to maintain a life of holiness in the end days, but also gives a description of the terrible end times [v 5-9] and mentions 5 sins which will be common in those days.

2. The expression "falling away" [v 10] seems to encompass the sin of many people during these last days. Those who fall away from the faith, who deny the Lord, will not be saved, but those who endure persecution will receive their final salvation.

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

Matt 24.13

A. Humorously, because the word "saved" occurs in this verse, many people are unaware of the context and they quote this phrase thinking about obtaining eternal life through "enduring." [v.13]

B. The word "saved" is not referring to eternal life, but to safety through perilous times in the Great Tribulation [v.13]. The context does not pertain to forgiveness of sins, but to physical safety and security by God's protective hand through these troubled days.

C. The context is clearly the end times [v. 15] just before the Antichrist, the Abomination of Desolation [Dan 9.26,27], comes.

D. One theme in the chapter is that of being misled by false leaders [vs. 5, 11, 24]. The expression "falling away" captures this thought.

E. There will be great physical [and probably political] pressure to reject the faith. The weak Christian will succumb. The strong Christian will endure. The weak Christian will not be "physically" safe [saved] at the end of the Tribulation [i.e. he'll be killed] and will not enter the Kingdom which immediately follows the Trib. Others who die in the Trib are faithful martyrs.

F. I have found this verse to be the second most quoted verse to validate the idea that works are necessary to maintain salvation in addition to faith [v.13].

It is used to support the erroneous notion that a faithful life [faithful to the end of one's life] secures the free gift of salvation. Several friends of mine have the idea that our living a holy life has a greater impact on our salvation than exercising faith which provides: forgiveness, justification, the right to be called sons, as well as eternal life.

G. The expressions "wax cold" [v.12], and "be offended" [fall away, v. 10] are two of the 5 sins in this verse which the Christian must be careful to avoid in the days during the Tribulation. Also mentioned are: betraying and hating one another, lawlessness, and lack of love.

H. Biblical examples of heroes who crashed spiritually are numerous. The most heinous is Solomon, although Peter's denial is more well known. Others include Demas, Saul, Joash, Samson, Moses, David, Lot, and even Noah.

I. "Be offended" is never a term synonymous with "loss of eternal life" or damnation in Scripture.

Agree with AFFIRMATIVE # 1

AFFIRMATIVE EXPLANATION
Conditional Security

59

NEGATIVE EXPLANATION
Eternal Security

Matt 24.46

obedient slave = blessed when master comes

Mat 24:44-46 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing.

Immediate paragraph = vss. 45-51

1. Both slaves were given tasks by the master, the "faithful & sensible slave" as well as the "evil slave." One was ready when the master returned, the other was not.

2. The focus of the parable is on the return of the Lord. It emphasizes the importance of preparedness. Those who are not involved in good deeds [or who are engaged in bad deed of any intensity] at the moment of the Lord's return [or our own human death] are damned. They are cut in pieces and sent where unbelievers go [v.51].

3. The obedient slave is blessed of the Lord.

4. Two verses are given as to the fate of the righteous slave. Four verses mention the wicked one. The lesson is obvious. It is a severe warning against rejecting the master's commands.

5. It is not difficult to please the Lord. We just have to be faithful.

Matt 24.46

A. We agree with all the arguments of the AFFIRMATIVE except the second part of #2. It is a common mistake in Bible study to camp out on one part of a passage [which seems to support an opinion] and to ignore a more important part.

B. The focus is on realizing the suddenness of the Lord's return to set up His Kingdom, and the importance of not procrastinating.

C. Parables are illustrations of biblical truths. Parables rarely, if ever, present new doctrine. Didactic portions clarify and embellish.

D. This parable is obviously speaking of obedience to God and our preparation for the coming of the king, Messiah during His earthly Millennial reign. It is not speaking of "going to heaven." [v.44]

Furthermore, none of the people Jesus preached to would live long enough to enter the Kingdom. Believers of that day would be subsumed into the official Church in a year or so [AD 29—Acts chapter 2].

agree with AFFIRMATIVE # 1,3,4,5

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

AFFIRMATIVE EXPLANATION
Conditional Security

NEGATIVE EXPLANATION
Eternal Security

Matt 25.41,46

didn't visit sick & homeless = everlasting fire...eternal fire prepared for the Devil...punishment

Mat 25:41-46 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Immediate paragraph = vss.31-46

1. The sheep of the previous paragraph inherit the Kingdom. They are described as those for whom the Kingdom is prepared because they feed the hungry, clothe the poor, & visit prisoners.

2. The context clearly indicates that those who do not live self-sacrificing lives are the goats of verse 33.

3. Jesus continues His theme of heaven & hell which He has emphasized over the last 2 chapters.

4. Fitness to enter the Kingdom is based on works. This king demands an obedient life in order to please Him.

□□□□□□□□ **Mark** □□□□□□□□
[11 PASSAGES]

Mark 3.35

whoever does will of My Father is My bro & sis
[see arguments at Matt 12.50]

Mar 3:35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Mark 10.21

sell a/l you have = treasure in heaven
[see arguments at Matt 19.13]

Mark 10.21 One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

Matt 25.41,46

- A. Context: doing good in the Trib.
- B. Not picture of heaven and hell, but of entering Jesus' Kingdom. Jesus is preparing to sit on His "throne of glory" in His Millennial reign [v.31].
- C. Strangely enough, there are few examples in the NT of feeding poor and hungry Christians, giving clothes to the poor, visiting the sick, visiting prisoners, or caring for the unbelievers [strangers] except in Jesus' ministry.
- D. The theme of these verses concerns preparedness for the Lord's return at the end of the Trib [v.46]. He just doesn't want us to be shamed when He shows up suddenly. The sure solution for His children's joy is in being ready for His return is to be always ready!
- E. Although Jesus mentions eternal life [v.46], He is portrayed as the king in an earthly Kingdom. His subjects are received or refused on the basis of good works. Justification is not the issue.

Agree with AFFIRMATIVE argument #1,2

□□□□□□□□ **Mark** □□□□□□□□

Mark 3.35

[see arguments at Matt 12.50]

Mark 10.21

see arguments at Matt 19.13

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

AFFIRMATIVE EXPLANATION
Conditional Security

61

NEGATIVE EXPLANATION
Eternal Security

Mark 10.29,30

leave houses & bros. = eternal life

see arguments at Matt 10.28,29

Mk 10.29,30 There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

Mark 13.13

endure to the end = saved

[see arguments at Matt 24.13]

Mar 13:13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

Mark 13.37

be on the alert for His return

Mar 13:35-37 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: 36 Lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.

Immediate paragraph = vss. 33-37]

1. Christians must be alert and prepared when the Lord returns if they hope to enter heaven.

2. Those not prepared do not enter heaven. They go to hell.

3. Proper preparation includes doing the master's commands. [v 34]

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

Mark 10.29,30

[see arguments at Matt 10.28,29

Mark 13.13

[see arguments at Matt 24.13]

[see APP # J "Two Kinds of Forgiveness"]

Mark 13.37

[see virgins, Matt 25.1]

A. There is no threat of hell in these verses, but a joyous anticipation of seeing the Lord's face at His return. This joy is contrasted with the shame and sadness we face if believers are not pleasing Him at His coming.

B. Proper preparation for the Lord's return includes:

- not listening to false prophets [v 21 .22]

- bearing up through persecution [v 9]

- perhaps preaching the gospel [v 10]

- and enduring to the end [v 13]

C. Not heaven, but Kingdom [see APP # R, Kingdom]

Only obedient believers enter the earthly realm of the King of the Word, the Messiah. Disobedient believers die during the last war of the Trib period [7 years long] when Jesus comes back on His white horse [Rev 19]. Those obedient believers who have "endured to the end" of the Trib will populate the earth and "enter into the joy of the Lord" and get to live another thousand years.

Agree with AFFIRMATIVE # 3

AFFIRMATIVE EXPLANATION
Conditional Security

62

NEGATIVE EXPLANATION
Eternal Security

Mark 16:16

believe & be baptized = be saved

Mar 16:15,16 And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Immediate paragraph = vss. 14 - 18

1. Real belief is contrasted with unbelief. Genuine faith in Christ includes the obedient act of baptism.
2. The water of baptism does not wash away sins, it shows a commitment to following the Lord as His disciple. Without obedience we cannot call ourselves disciples.

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

Mark 16:16

A. Many deeds of good works are to be characteristic of the Christian's life: holiness, honesty, love, etc. Baptism is one of the evidences to the Church family as much as to the world that, indeed, we are His disciples. Baptism is commanded and expected.

B. Those who trust the Gospel [v.15] are saved! The Gospel in it's simplest terms is the death burial and resurrection of Jesus Christ for my sins [1 Cor 15].

C. If this verse stands alone, it seems to demand baptism as a condition for eternal life [v.16]. Baptism is not an important part of the requirements for salvation. It is only mentioned once right next to belief; whereas faith [plus nothing] is cited 211 times in the NT [see APP # D] as the one ingredient for salvation.

D. The AFFIRMATIVE position doesn't say this verse can stand alone as the sum total of the requirements for the forgiveness of sin and entrance into heaven. I agree.

E. It is argued that his verse could have been written another way. "Those who believe and have taken communion" or "Those who believe and have forsaken sin" or "Those who believe and cast out demons, drunk poison, survived snake bites, spoken in tongues, etc. [v 17,18].

F. Many would argue that this baptism [v.16] is the baptism by the Holy Spirit seen in Acts.

Agree with AFFIRMATIVE # 1,2

AFFIRMATIVE EXPLANATION
Conditional Security

NEGATIVE EXPLANATION
Eternal Security

LUKE [18 PASSAGES]

LUKE

Luke 3.9

every tree that does not bear fruit, thrown in fire

Luke 3:4-11 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; 6 And all flesh shall see the salvation of God. 7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. 9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. 11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

Immediate paragraph = vss. 7-15

1. JB speaks about fleeing from the wrath to come [v 7] and escaping the fire. The context is clearly personal salvation and avoiding the fires of eternal hell. [v.9]
2. The nearby verses addressed JB's message of forgiveness of sin [v. 3] and the salvation of God [v 6]. The context is heaven & hell.
3. The people's response is one of great concern, "Then what shall we do?" They certainly are afraid of losing their salvation.
4. JB had already told the Pharisees that they were to live pure lives in view of this impending doom. Here he threatens them [and all men] again with hell if they do not have good works.
His answer to their question is to specify the good works of sharing food and clothing with the poor.
- to the tax collector he demands honesty
- to the soldiers, refusing bribes and refrain from false accusations, and being content with their salary cap.
5. In the concomitant paragraph at Matt 3.2, this paragraph is joined to the previous section and would be linked here in Luke to verses 1-7.

Luke 3.9

[see 6 arguments about water baptism at Matt 3.2,8)

- A. John the Baptist had just preached that the Messiah had to come [v.4] and they had to believe in Him to receive salvation [v.6].
- B. A crowd had come to be baptized [v.7] evidently just as a religious ritual.
- C. JB was furious at their smugness and threatened them with charcoal in hell for rejecting the Messiah [v.9].
- D. Then the Jews flaunted their Abrahamic heritage as sufficient for their salvation [v.8]. They had nothing to worry about.
- E. JB reminded them that God's axe of vengeance was ready [v.9].
- F. Their response was immediate and sincere. Fear gripped their hearts. "What shall we do?"
And John talked about works! Works should follow faith.
- G. The AFFIRMATIVE almost got it right on point #4, except that:
 - they weren't Pharisees
 - they asked in faith, "What shall we do?" because they had just believed John's message and believed his Messiah message.
 - publicans and policemen were touched also and believed.

Agree with AFFIRMATIVE # 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

AFFIRMATIVE EXPLANATION
Conditional Security

NEGATIVE EXPLANATION
Eternal Security

Luke 8.13,14

believe for a while...fall away...choked with worries...bring no fruit

Luke 8:12-14 The Devil cometh and taketh away the Word. 13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 14 and that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

Immediate paragraph vss. 4-15

1. There is a sharp contrast between the 3 kinds of unbelievers hearts [roadside, stony, and thorny] and the 3 kinds of believers [30, 60, 100-fold: Matt 13.2-9].
2. Believers produce fruit. All believers can be identified by their observable fruit. Those without fruit are not true believers.
3. Some "professing Christians" seem like Christians, but enough time will tell. A true believer will stand the test and continually produce fruit.
4. While it is true that not all Christians produce as much fruit as they should and some only produce a meager crop, the fruitful will still produce. This accounts for the fact that sometimes a true Christian will seem unfaithful.
5. All Christians sin, but only the unbeliever is "choked with worries and riches and pleasures of this life" [v 14].
6. Only the non-believer "believes for a while and in time of temptation falls away" [v 13].
7. True believers "have the word in an honest and good heart" [vs.15]. They are made out of sterner stuff than the unbeliever.
8. True believers are able to "hold [the Word] fast" and continue to believe even when the pressures of this life are tremendous.
9. True believers "bear fruit with perseverance" [v 15]. They don't fall prey to temptation. They never stop believing.
10. Failing to continue to believe [v 13] is the trademark of one who is lost.

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

Luke 8.13,14

A. This parable does not say what the AFFIRMATIVE thinks it says.

- * Observing good works is not an exact science to identify believers—point #2
- * Not all believers are overt in their good works like Joseph of Arimathea—"secretly for fear of the Jews" John 19.38, point #3
- * Some scholars believe that in this parable all are saved except the only group clearly unsaved are those whom Satan attacked. [v. 12] Point # 5
- * Those with no works are disobedient believers. The one point that all readers agree on is that—The different kinds of soils represent different kinds of people's hearts.

B. Context: The purpose is singular - different people will listen to My words with different kinds of "ears" on their hearts, because the soil is different.

C. Parables have the unique feature of shedding light on truths already known.

D. Parables are pictures.

E. Parables are not didactic, that is, every word in a parable is not designed to carry heavy theological implications.

F. Perhaps only four things are certain in this parable.

- The seed is the Word of God. This is clearly interpreted by Jesus in verse eleven.

- The different kinds of soils represent different kinds of people's hearts.

- The birds represent Satan [v 12].

- The soil by the roadside represents unbelievers who have the Word snatched out of their hearts.

G. We do not have to feel responsible that some will not listen, and some *cannot listen because Satan snatches the Word of God out of their hearts.

H. Context: This parable is the opening statement in a sermon Jesus preaches about the Kingdom. Jesus follows it with a string of Kingdom parables to the multitudes.

I. Spiritual "fruit inspection" can be tricky. We've all met some wonderful people and suspected them of being Christians only to find out they are card-carrying hedonists. If believers can be identified by their fruit, it is only God who can identify the fruit accurately. Not me, at least not with accuracy.

Try to find even one good thing in the lives of Lot or Samson. There is hardly anything that we see good in Saul's life or Jacob's, or Isaac's. Solomon ended his life as an idolater yet he had been permitted to write 3 books of Scripture. There are barely any positive statements made about David after Bathsheba in the last 12 chapters of his life.

J. We believe the best way to identify a "true" believer is not by his works, but by the verses he quotes from God's Word—that he is depending on Christ alone by faith. Then we hope to find that faith confirmed by a holy lifestyle. [see APP # T, Yes, Lots of Good Works!]

K. In order to examine the fruit of another person, it would be necessary to weigh his thoughts because most of a human's sins are not displayed through habits, but through attitudes. I believe only Jesus can see into our hearts and minds. Wouldn't you agree?

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

AFFIRMATIVE EXPLANATION
Conditional Security

65

NEGATIVE EXPLANATION
Eternal Security

Agree with AFFIRMATIVE # 1,2 [almost], 4

* It is interesting to note that the next person Jesus witnesses to is the demoniac from the Gadarenes. This man is the classic example of "roadside soil" where Satan could come and snatch away the Word so that he "might not believe and be saved," and yet he is saved anyway.

Luke 8:21

hear & do = mother & brother

[see arguments at Matt 12.50]

Luke 8:21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

Luke 8.21

[see arguments at Matt 12.50]

Luke 10.25-28

keep the Law = inherit eternal life

Luke 10:25-29,37 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 26 He said unto him, What is written in the law? how readest thou? 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 29...willing to justify himself.

Luke 10.25-28

[see 9 arguments at Matt 19.17,21]

Immediate paragraph = vss. 25-37

1. A lawyer asks Jesus to specify the requirements to inherit eternal life. Jesus says, "Keep the Law." The Good Samaritan exemplifies keeping the Law with this whole heart.

2. Showing mercy is the central theme of the story of the Good Samaritan. Without a life characterized by mercy toward others, we cannot inherit eternal life.

3. The question was a trap by Jesus' enemies [v.21]. They wanted to see if Jesus would say anything against Moses' Law.

Jesus' answer was the same as Moses' - keep the laws and live. They knew the right answer. The problem was that they were hypocrites and not really keeping the Law from the heart.

A. The answer to the lawyer in this passage has the same crucial element as Jesus' answer to the rich young ruler - "You claim to be a good man and keep the law, but you are wicked and self-centered. Only those who realize that they are sinners can have eternal life." Jesus died for bad people - not good people.

B. Jesus said, "Do this and live." [v.28] The lawyer's response should have been, "I'm hopelessly lost and doomed. I can't keep the Law." Instead he was wishing "to justify himself." [v.29]. Those who take the AFFIRMATIVE position in this debate are like this lawyer.

C. The AFFIRMATIVE never admit that they are totally incapable of keeping the entire law. Rather they pretend to be capable of keeping the Law "a little bit." The argument they put forth is that God requires a total commitment and that they are capable of fulfilling that requirement. Again and again they imply that it is humanly possible to keep the laws at a level acceptable to God.

A JW once told me that yes, that is the goal for everyone, but no, he couldn't keep all our laws as Jesus demanded.

D. It would be absurd to think that the Samaritan inherited eternal life by this one act of kindness. Jesus knew this prejudiced lawyer's response would be just like the rich man's response to giving away every bit his money. The lawyer wouldn't do it. Jesus had given the lawyer such an unpleasant task to accomplish [i.e. be kind to the odious Samaritans] that the lawyer would have to face his sinful heart and admit his inability to please God by loving "his neighbor as himself." [v.27] Jesus was not asking for obedience to a creed, but for admission of the need of God's grace.

E. "Go thou and do likewise." Is Jesus' answer really, "Go inherit eternal life by being nice to someone?"

Agree with AFFIRMATIVE #1

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

AFFIRMATIVE EXPLANATION
Conditional Security

NEGATIVE EXPLANATION
Eternal Security

Luke 12.45

[found] so doing [unprepared] = place with unbelievers

Luke 12:40,43,45-48 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. 43 Blessed is that servant, whom his lord when he cometh shall find so doing.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; 46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

Immediate paragraph = vss. 40-48

1. The result of unfaithfulness is clearly damnation: "cut him in pieces" [v 46], "many lashes" [v 47], "place with the unbelievers" [v 46].
2. "Believers" are sent to dwell with "unbelievers." Even wholehearted agreement with proper doctrine is not enough to keep a person out of hell unless it is backed up with action. The one who is condemned by the master is not called an unbeliever. A believer who lives like the unbelievers and receives the same punishment. [v 46]
3. At the Lord's return, servants of the Lord who are mean, or gluttonous, or drunk will go to hell because they are not living pleasing to Him.
4. It is necessary to keep on serving God, not simply calling Him your master if you want to go to heaven.
5. Being prepared at the minute of the master's return is not the issue. Jesus' followers who are always doing good deeds will, of course, be prepared for His return. Those believers who are not afraid of facing their Lord's disapproval gamble with their odds of getting caught red-handed.
6. *We are responsible to obey all we know to do. Those who knew the master's will were expected to do far more good works.*

Luke 12.45

- A. Context: not personal salvation and justification, rather it is about Jesus' physical return to earth to set up His Kingdom. [vss. 31,36,37,38,40,43,45,46]
- B. The context of this passage is certainly on faithful living in the light of the Lord's return to set up the Kingdom. Almost the whole chapter has been given to this theme. Jesus never backs down on His mandate of holy living. Here He is talking about the Kingdom [vs. 32]. Those who believe during the Tribulation and wish to enter the Kingdom after the Great Tribulation must endure many trials.
- C. Obedient servants [believers] "rule over all that He hath." [v. 44] in the Kingdom.
- D. All arguments must address Jews entering the Kingdom alive at the end of the Tribulation. Nobody "goes to heaven," in this discussion, they simply "walk into" the Kingdom out of the period of Tribulation. All unbelievers die at the end of the Trib and all who are still alive [just believers] are ushered into the millennium. [Matt 25.34 - sheep]
- E. The Kingdom is not equivalent with heaven. The Kingdom is a reward for enduring til the end of the Trib. [see APP # R, *Kingdom is not Heaven*]
- F. It seems the explanation for "beaten with many stripes" [v 47] is that disobedient believers are punished severely.
- G. Unfaithful believers do not enter the Kingdom. They stay in their graves [along with many other pre-law OT saints] until the end of the Millennium.
God is obligated to withhold blessings for unconfessed unkindness, speeding, gossip, lust, etc.

Agree with AFFIRMATIVE # 6

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

AFFIRMATIVE EXPLANATION
Conditional Security

NEGATIVE EXPLANATION
Eternal Security

Luke 13:24

strive to enter by narrow door

Luke 13:23-26 Then said one unto him, Lord, are there few that be saved? And he said unto them, 24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: 26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. Luke 13:27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

Immediate paragraph = vss, 22-30

1. The context is clear, eternal salvation. [v 23]
2. Jesus clearly teaches that we must work very hard if we are to enter heaven. The word strive indicates sustained, strenuous effort.
3. In the concomitant passage [Mtt 7.13] Jesus compares the narrow gate to "the broad way which leads to destruction." It is easy to go to hell, but hard to go to heaven.

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

Luke 13:24

[see Matt 24.13 "endure to the end" of the Trib]

A. The context is the Kingdom of God [v. 18,20,29] which is Jesus' earthly 1,000 year reign with headquarters in Jerusalem. Citizenship there is rewarded to the obedient believers who endure to the end through the Trib. This is not equivalent to "going to heaven" as a result of faith in Jesus' death for sin.

B. The entrance to the Kingdom is narrow—obey.

C. The means of salvation cannot be argued from this passage. It only says that the door is not open to opinion.

D. Those who seek an alternative doorway cannot enter [v. 24].

E. Even the concomitant passage, [Matt 7] does not allow any room to demand that the words "narrow" and "broad" must mean "a life of good works." The AFFIRMATIVE has taken the liberty to give specific meanings to the words such as:

broad = easy to go to hell

narrow = hard to get into heaven

F. It is as easy to walk through a narrow door as a wide one [v. 24] however hard it might be to find the door. We are to search for the way to heaven. Someone said that we don't have to do anything to go to hell. We were born on that road. But we don't have to do anything to get to heaven. It has already been done by Jesus. The only thing we can do is believe.

* Agree with none of the AFFIRMATIVE

AFFIRMATIVE EXPLANATION
Conditional Security

NEGATIVE EXPLANATION
Eternal Security

Luke 14:26,27,33

hate your father...carry your Cross...give up all possessions

Luke 14:26,27,33 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple. 33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Immediate paragraph = vss. 25-35

[see arguments at Matt 10.37]

- 1. Possessions and family are included in this test of discipleship. Money is one of the indicators that comes up many times as a factor to determine fitness for heaven. **Giving away one's own possessions is the litmus test for a disciple.**
- 2. **Owning things is not a sin, but clutching after those material things is a sin which often relegates God to second place.**
- 3. We cannot love God more than money or we cannot enter heaven

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

Luke 15.7

repent

[see argument at Matt 3.2]

Luke 15:7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Your Definition of repentance

Luke 14.26,27,33

[see arguments at Matt 10.37]

- A. I heard a plain fellow explain it this way. Compared to our enormous love for God, our love for our earthly dads should look like hate. Pretty good, huh?
- B. Those who want to follow close to our Lord must realize that materialism can hinder our walk with Him.
- C. Giving away all your possessions is different than giving up the right to ownership of things. Several of Jesus' followers sometimes lived in virtual poverty [notably, Paul & JB], but it seems that a number owned their own homes [Mary, Cornelius, the centurion, the father of the little girl, etc.] and there was no rebuke to them. They were not condemned for keeping their bank accounts, but they were warned in His sermons about covetousness. A ladies consortium supported Jesus financially [Luke 8.3].
- D. Theologians who would demand vows of poverty as a requirement for salvation ignore much clear teaching pertaining to money. I've read that Jesus talked more about stewardship of money than He did about heaven & hell, but he had no vendetta against riches or rich people, only against greed. [note rich men like Abraham, Job, David, and Solomon].
- E. I can't think of one of my friends who holds either theological position who has followed verse 33 literally, that is, giving away all possessions; however I have many friends on both sides of the aisle who obey it by rendering up ownership to God, treating themselves simply as stewards.
- F. True commitment and discipleship are commanded in the same breath for all believers, sadly not all obey. [see APP # T, Yes, Lots of Good Works!]

Agree with AFFIRMATIVE # 2

Luke 15.7

[see argument at Matt 3.2]

- A. Who is a person "which needeth no repentance?"
- B. I ask the AFFIRMATIVE to fill in this blank with your own definition of "ninety-nine just persons, which need no repentance"

Here is our definition:

- a person who has **changed his mind** and is now trusting in Jesus and is **no longer trusting in his good works** or his religion for his salvation.

AFFIRMATIVE EXPLANATION
Conditional Security

NEGATIVE EXPLANATION
Eternal Security

Luke 16:9,13

make friends of mammon. . . cannot serve God and mammon

Luke 16:9-13 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. 10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Immediate paragraph = vss.1-13

1. The context is clearly eternal life [v 9]. The matter of faithfulness again comes into focus in this passage.
2. Faithfulness is contrasted with sinful unrighteousness [v 10] and has its result in eternal life [v 9].
3. Obedience to earthly employers has far more heavenly association than many Christians believe. God expects each employee to be diligent at the work place especially if he is in a position for handling his employer's money.
4. Little things are little things, but faithfulness in little things is a big thing.
5. It is not clear whether the servant demanded only an immediate partial payment [the rest to be paid later] [v.6], or whether he reduced the debt of those who bought the wheat. As the one who evidently loaned [or sold] the oil & wheat, etc. The steward was also was in charge of setting the repayment schedule and the prices. He had the right to make whatever arrangements were best for his boss. 'Til now he had been unfaithful and his wickedness put him in danger of hell.
6. The contrast is between squandering and shrewdness [v 1 & 8]. In acting shrewdly, he acted faithfully.
7. We are to be wise businessmen when we handle someone else's investments.
To be dishonest is to risk the danger of hell fire.
The servant was in danger of losing his place in heaven, but in becoming faithful he secured his "eternal dwelling" [v 9].
8. God cannot give the eternal riches of heaven to those who have been unfaithful on earth in material things.
9. It is impossible to serve selfish desires and still be a servant of God [v 13]. Materialism damns and wise stewardship saves.

Luke 16:9,13

- A. The issue is not eternal life [dwellings, v. 9] nor forgiveness of sins. The central point is faithfulness to our [heavenly] master [v.10].
- B. Earthly masters are to be obeyed and honored in the same way as our heavenly master. Those who aren't good employees on earth, aren't good followers of Jesus Christ. Diligence is demanded.
- C. The servant had been "squandering" his boss's funds. Waste occurs on the lowest level of employment as well as in executive suites, but the vital role in the story of this company's financial office simply highlights the magnitude of everyone's need to be faithful.
- D. The servant is praised because he becomes faithful. [v.9]
- E. God wants us to know that even if we have been unfaithful in our duties in the past we can still repent and become faithful. It is never too late for a child of God to start over.
- F. Dr. Luke says that Jesus wants to show the sacredness of all work. "Secular" jobs [white collar as well as manual labor] are sacred trusts from God. He watches.
- G. The unfaithful slave who is a child of God will lose his rewards in heaven. This passage does not teach that the unfaithful slave would have gone to hell for financial dishonesty, but certainly lost the pleasure of his boss [and Jesus] [v.13].
- H. Rewards in heaven are one motivation for living holy, faithful lives. Eternal life is free. Celestial trophies demand a lot of work.
- I. Serving mammon [materialism] and using mammon diligently are at odds with each other [v.13].

Agree with AFFIRMATIVE arguments #1,3,4,6

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

AFFIRMATIVE EXPLANATION
Conditional Security

70

NEGATIVE EXPLANATION
Eternal Security

Luke 17.33

lose your life

[see arguments at Matt 10.39]

Luke 17:33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

Luke 18.22

sell you have

[see arguments at Matt 19.17,21]

Luke 18:22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

Luke 19.8,9

Zacchaeus, give 1/2 money to poor = salvation

Luke 19:8,9 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. 9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

Immediate paragraph = vss. 1-10

1. Zacchaeus's change toward his money brought salvation to his house [v 9]. Before Z's change of behavior he was lost.
After he gave up the right to his money he was saved. He had forsaken the sin of greed.
2. This is the response that Jesus looks for in all those who seek to be saved. The rich young ruler refused to yield ownership of his possessions to God. He also forfeited eternal life. [Luke 18.22, above]
3. Passages like this throughout the Gospels, emphasize the centrality of commitment as a parallel requirement to faith for salvation.

n.b. They are given in narrative form and punctuate the didactic passages by giving illustrations from which we extract "narrative theology."
We use exegesis to draw theology out of these passages not eisegesis to insert our opinions into them.

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

Luke 17.33

See Matt 10.39

Luke 18.22

see arguments at Matt 19.17,21]

Luke 19.8,9

[see arguments at Matt 10.39]

- A. No verse in this passage indicates that generosity is a requisite to enter heaven. These verses simply show Zacchaeus's response to Jesus' visit.
- B. Conviction of the sin of his greed occurred simultaneously when Z trusted Christ for his salvation. Narrative passages do not form theology, they illustrate it. [v. 8]
- C. Z's change of attitude toward money was not the reason that "salvation has come to this house," but the consequence. Good works were the external result, not the means of salvation. Generosity is a by-product of faith [v. 9].
- D. Jesus seeks bad people [v 10], not people who are already good or who are ready to be good.
- E. Obviously Z was impressed that Jesus would go "to be a guest of a man who is a sinner." What Jesus said to him during dinner is not given. I choose to believe that Jesus explained the Gospel to Z, as well as why He had decided to eat in the home of a "man who is a sinner." Z got the point and was saved. The paragraph ends with those forceful words, "the Son of Man has come to seek and to save that which was lost." [v 10]
- F. Zacchaeus does not seem to be a "seeker" after truth. He appears to be a curiosity seeker who simply was interested in seeing the face of the newest celebrity in town. He was the biblical equivalent of an autograph collector. He wanted to see Jesus' face, but wasn't looking for a personal interview like the rich young ruler, or Nicodemus, or Jairus, or the Pharisees.
- G. Jesus was seeking Z. "To seek and save that which was lost." [v.10]

• agree with AFFIRMATIVE argument #

AFFIRMATIVE EXPLANATION
Conditional Security

NEGATIVE EXPLANATION
Eternal Security

■■■■■■■■■■ **JOHN** ■■■■■■■■■■
[10 PASSAGES]

■■■■■■■■■■ **JOHN** ■■■■■■■■■■

John 3.16,21
shouldn't perish, but...practice the truth = come to the light

John 3.16,21

John 3:19-21 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

A. Although I agree for the most part with the **AFFIRMATIVE** argument, I disagree with the conclusion that those who stop practicing the truth [*i.e. good deeds*] will lose their salvation because it is not explicitly stated.

Immediate paragraph = vss. 16-21

B. The explanation/clarification of "doing the truth" comes on the heels of "whoever believes in Him should not perish, but have everlasting life."

1. Only those who do the truth [*v.21*] can stand before God. Men who love darkness [*v 19*] are unsaved. They are contrasted with those who "do the truth."

C. Jesus clearly stated that those who believe are "born again." A new kind of life—everlasting life.

2. Believers and unbelievers are set in a stark contrast [*v 18*]. Men who love darkness are set in contrast to those who do the truth.

D. Point #4—"Should not perish" [*Old English use of "should" = "will"*] is also translated correctly:

3. Believers cannot continually live in darkness. If their deeds are manifested before God it will be seen that they are not saved.

- will not ever, never perish,
- shall not perish

4. Should not perish means, "They shouldn't perish, but they just might perish" because of their wickedness. [*v 16*]. Can a man perish without good deeds? Yes,

E. Future tense of *me apoletai* [*"shall not perish"*] does not mean—conditional, "perhaps"

F. Verse 20 indicates that the reason some do not come is because they love their wicked deeds of darkness. They hate to stand exposed to the searchlight of God's holiness. They refuse to acknowledge their utter sinfulness and therefore they never believe in Him.

G. On the other hand, the truthful man who "doeth truth" [*v. 21*],

- is willing to acknowledge his sinfulness and stand in the light of truth.
- will admit he is a sinner.
- is honest [*truthful*]
- can be saved.

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

Agree with **AFFIRMATIVE # 2**

AFFIRMATIVE EXPLANATION
Conditional Security

72

NEGATIVE EXPLANATION
Eternal Security

5.29

Those who did good deeds = eternal life

John 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Immediate paragraph = vss 19-29

- Those on the Negative position insist that we must interpret the unclear verses in the light of the clear. What could be clearer than a simple statement like this. *[The dead]* shall come forth, those who did good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment."
- Can a man be saved without good deeds? No.
- Will a believer be condemned because of his evil deeds? Yes.

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

John 6.54

eat My flesh, drink blood = eternal life

John 6:54,64,69 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 69 And we believe and are sure that thou art that Christ, the Son of the living God.

Immediate paragraph = vss.52-59

- This passage doesn't propose to grant eternal life to those who take part in communion *[v 58]*, but it paints a picture of those who truly believe. The one who has eternal life is the one who abides *[v 56]* in Christ. Abiding is a beautiful word describing total commitment and obedience. Total absorption into the life of Christ. Wrapped up in God.
- What could be a more intimate picture of our relationship with Christ than actually eating the body and blood of the Lord? If we abide in Him and have Him abide in us, our lives so intermingle that we become completely filled with Him.
- The Lord gives a reassuring promise that we certainly will receive eternal life because we choose to partake of His

John 5.29

- The context of this passage does not discuss any particular deed or deeds, but the word "believe" is found 7 times in this chapter. Three of those times it refers to belief *[or faith]* in Christ.
- How many good deeds? *[v.29]* What kind of good deeds? How often? What religious persuasion: Buddhist, Islamic, animistic, etc.?
- The clear portion of this passage is found in verse 24, "He who hears My word and believes Him who sent Me, has eternal life and does not come into judgment, but has passed out of death into life." We are saved by faith. If it is a good deed which takes us to heaven, the good deed is our faith which is the good deed because by our faith we pass from death into life. *[see John 6.28,29]*
- Only the proud are cast into hell because they felt they could please God with their good deeds. Their confidence in their good deeds is actually an evil deed.

Agree with none of the AFFIRMATIVE

John 6.54

- This chapter uses the word believe 9 times. It is a key concept of the passage.
- The central thought of this passage is that the Man, Jesus, is the reason for eternal life. Our salvation does not rest in a creed or a religion or our heritage. Jesus, Himself, is the source of our life. They had come to Him with the question, "What shall we do that we may work the works of God?" *[v 28]*. He had given them a crystal clear answer. "This is the work of God, that you believe in Him whom He has sent" *[v 29]*.
- Bread is the source of life. Without bread we die. Jesus is the source of eternal life. Without Him we die. He had just claimed to be the bread, the source, of life *[v 35]*.
- In the next passage Jesus clarifies His metaphor of bread by speaking about belief *[v 64 & 69]*
- Abiding has the sense of resting. When we abide in Him, we rest comfortably in the fact that He is the Savior and we have eternal life because of Him. But abiding does not constitute the meaning of receiving eternal life. That is the reason "believe" is found 9x in the chapter: 29,30,35,36,40,47,64 *[2x]*,69. Eight of these clearly refer to eternal salvation.

* agree with AFFIRMATIVE # 4

life and abide in Him

4. The result of this discussion is that many of Jesus' disciples withdrew and didn't walk with Him anymore.

5. He even fingers one of them, Judas, and says that he has a devil [v 70]. He was about to betray Jesus. Betraying is not abiding. Some feel Judas was never saved [v 70].

6. Taking communion absolves guilt.

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

John 8.51

keep My commands = never see death

John 8:46-54,59 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? 47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. 48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? 49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonor me. 50 And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. 52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoreth me; of whom ye say, that he is your God: 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Immediate paragraph = vss. 48-59

1. Eternal life comes to those who keep and obey the commands of Jesus. Faith is also mandated elsewhere.

2. Utter obedience to Jesus [as well as Moses] is a command for all who wish to see heaven's gates. Obedience grants life, of course. Belief is one of those aspects of the word obedience.

3. "Truly, truly" or "verily, verily" means, the following information carries a truth-truth. It is said this way for emphasis, because of the profoundness of the statement to follow.

The slang expression is "honest-to-goodness truth," or "honest and truly." Doubling the word demands that the hearer give extra special attention.

John 8.51

A. Belief in Christ is the proof that one truly believes the Father. This is one of the most powerful discourses on Jesus' deity and five times in this chapter Jesus speaks about believing in Him [vss 24,29,31,45,46]. Faith in the Son is enough to grant eternal life, because faith in the Son exhibits true faith in the Father because the Son is His emissary.

B. As Jesus spoke these words, the Jews did not focus on the concept of obeying Jesus words, they riveted their attention on the meaning of not seeing death [v.51]. He had attached the promise of eternal life to Himself. They balked. After all, Abraham didn't even know Him and Abraham had died [v.52].

C. If keeping and obeying the commands of Jesus is the entrance requirement for heaven, absolutely no one will be admitted. "All have sinned."

However, if they confess "whoever believeth in Him hath everlasting life" that is enough to be saved.

D. If the AFFIRMATIVE demands keeping the laws of God, a very simple question is, "To what degree must we obey them? [or their opinion]? What percent of the time must one obey them? The answer is not intimidated, of course, but is it assumed that with a 60% Effort Quotient a person might conceivably pass the test since it is a foregone conclusion that no one reaches 100% [not even those who hold the Affirmative position].

E. Jesus' purpose was to draw attention to Himself. The Jews already believed that the words of Jehovah spelled out the conditions for eternal life. Jesus was demanding equal footing for His words. He could grant eternal life to those who believed His very words. The Jews were irate. They even attempted murder within a minute after Jesus spoke this [v.59]. Jesus' words were considered blasphemy by making Himself equal with God. In verse 54 He called God His father. He had committed an unforgivable sin.

F. Jesus demanded honor [v 49]. In the previous paragraph

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

AFFIRMATIVE EXPLANATION
Conditional Security

74

NEGATIVE EXPLANATION
Eternal Security

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

He had required them to "believe Me" [v 45,46] In the next verse [v 50] He says that the Father will give Him glory. These are pointed and carefully chosen words that stabbed at the core of the Jews belief structure.
G. The issue is the deity of Jesus Christ, not the clarification of the terminology of salvation. His deity or equality with the

Father is referred to in the nearby verses:

- 36 Son has power to make them free
- 38 My Father
- 42 I...proceeded from God
- 49 I honor My Father
- 51 Keep My words...never see death
- 53 [are you] greater than Abraham?
- 54 My Father who glorifies Me
- 55 I know Him [the Father]
- 56 Abraham saw My day
- 58 I AM...

Agree with **AFFIRMATIVE # 2**

John 10.27,28

sheep follow me = eternal life

John 10:24,27-29,31,33,36,38 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 31 Then the Jews took up stones again to stone him. 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

Immediate paragraph = vss. 22-30

1. Only the sheep who follow Me get eternal life.
2. Belief in Me is indicated by following Me. Discipleship is not an option.
3. Jesus' followers will never be lost. They have eternal life. Sheep obey. They follow blindly. If they stray and do not keep their eyes on the shepherd they become lost. Those Who obey the Great Shepherd are safe.
4. His use of the word "belief" in verses 25 & 26 is qualified and explained by the word "follow" in verse 27.
5. The less clear term of "belief" is clarified by the more clear term "follow." What are they to believe? It doesn't say, but whose example they are to follow is stated quite clearly - Jesus.

John 10.27,28

A. They are not His sheep because they follow. They follow because they are already His sheep. "My sheep. . . follow" [v 27]. The process of becoming sheep is not the intent.
B. His deity is again challenged [v 33] and murder is again attempted [v 31]. Attention is on the word "ME" rather than on the word "follow."
C. They were furious because they knew full-well that Jesus was claiming deity [notice verses 24,29,33,36,38]

Agree with none of the **AFFIRMATIVE**

AFFIRMATIVE EXPLANATION
Conditional Security

NEGATIVE EXPLANATION
Eternal Security

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

John 12.25,26

hates his life = keep it to eternal life. . .serve Me Father will honor him

John 12:24-26,28 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. 25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor. 28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

Immediate paragraph = vss. 20-26

1. Those who value personal gain more than they value service to the Master will lose the chance to have eternal life.
2. Those who serve the Son will be honored by the Father. The "honor" [v.25] is eternal life.
3. Serving Jesus, following Jesus, losing our own lives keeping our lives, and having eternal life are all given in the same breath.
4. Long term faithfulness to a full-blown commitment will eventually be rewarded by the smile of God's pleasure on our lives.

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

John 12.25,26

- A. The phrase "hates his life in this world" [v.25] does not have the implication that the person is receiving the forgiveness of sins because of his attitude, nor is the phrase "keeping it to life eternal" [v.25] equivalent to "believe on the Lord Jesus Christ and thou shalt be saved."
 It does not specify that to love [or value] one's life means he will forfeit eternal life and go to hell. Jesus is drawing a picture of the selfish person who refuses to sacrifice his own life in order that others may profit by it.
- B. It is expected of God's children that they will serve Him out of a heart of gratefulness [v.26]. They serve because they are God's children, not in order to become His children.
- C. Intimacy with the Son and the Father is the theme here.
- D. In the first part of the paragraph Jesus speaks of the agony of His coming death [v.24]. This is His service to the Father. Jesus also expects that we will render service to the Father through a life wholly yielded to Him [v.28].
- E. Jesus expects a believer to see his life as a thing to be sacrificed just as good grain is put into the earth to die so that it can produce another crop [v.26].
- F. The life spent on self will bear no honor to the Lord after death. If we have spent our lives only for Him, when we receive our eternal life, we will still have it as a trophy. If we squander it on ourselves we will have lost it forever.

Agree with AFFIRMATIVE # 4.

AFFIRMATIVE EXPLANATION
Conditional Security

76

NEGATIVE EXPLANATION
Eternal Security

John 13.35

love one another = disciple

Joh 13:35 By this shall all men know that ye are my disciples, if ye have love one to another.

Immediate paragraph = vss. 31-35]

1. Love is the hallmark of a Christian. Men should be able to identify us as believers by our love for one another.
2. Other passages identify different ways that a Christian displays love [i.e. love for enemies, for God, for the poor, etc.], but in this case it is particularly the love for other Christians that marks us as true disciples

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

John 14.21,23

keep My commandments = loved by Father

Joh 14:10-12,16-23 Believeest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 18 I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 20 At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Immediate paragraph = vss. 1-24

John 13.35

- A. The passage under observation does not address forgiveness of sins, heaven, or eternal life.
- B. These words were spoken to Jesus' most loyal followers, His disciples at the Last Supper. This was His last instruction to them.
- C. Fifteen times in this long discourse Jesus mentions the necessity of belief. [context]
- D. Belief, love, commitment, and discipleship are four brothers. None of them is expected to go anywhere without the others. In one way they cannot ever be separated, but although they are all peas in the same pod, they are not synonymous in meaning.
- E. Only a child of God, a believer, can truly become Jesus' disciple.

Agree with none of the AFFIRMATIVE

The AFFIRMATIVE arguments are all good benchmarks but may be quite unreliable. Even atheists can seem to counterfeit some aspects of a Christian's testimony.

John 14.21,23

- A. The context is not eternal life. The context is the promise of the Holy Spirit and the importance of abiding in Jesus [v 17].
- B. He is promising them that the Holy Spirit [v 16], the Father [v 23] and the Son Himself [v 20] will be present in and with the believer. He has just announced, again, His departure from the world, but assures them of His love for them and the Father's love as well.
- C. Love is a command for all those who would please God. Those who love are keeping the words of Jesus.
- D. The Lord has already reminded them 6 times [v 1,10,11,12] that because they believe in Him they have a special relationship to the Father and the Son. Now He adds the promises of an intimate relationship with the Spirit, too.

Agree with AFFIRMATIVE # 2,3,4,5

1. The context is eternal life. Jesus promises them that because He lives His disciples will live also. In the previous paragraph He promised:
 - to prepare a place for them [v 2]
 - to take them to the Father [v 6]
2. Those who keep Jesus' commandments are loved by Jesus and the Father. [v 21]
3. Father & Son indwell those who love Him [v 23].
4. Love is the supreme command and requirement for those who would please God.
5. If they love God, they will keep Jesus' commandments.

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

John 15.6

do not abide in Me = thrown away, burned

John 15:5,6,18 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 18 If the world hate you, ye know that it hated me before it hated you.

Immediate paragraph = vss. 1-27

1. There is a stark contrast between abiding in Jesus and being thrown into the fire and being burned. Those who do not abide, go to hell.
2. Several things are associated with abiding:
 - bearing fruit [v 1]
 - being clean because of the Word [v 2]
 - asking whatever we want in His name [v 7]
 - loving one another [v 12]
 - laying down one's life [v 13]
 - being friends not slaves [v 15].
3. Love is the proof of discipleship [v 8]. Obedience is the proof of love [v 10,12]
4. Without love, obedience and constant abiding in Christ we are useless and will be burnt up in the fire of hell. Abiding is a choice, eternal life is the reward to the faithful.
5. Context: All the disciples. Jesus speaks to them about danger of not abiding resulting in being cast into fire [v.6].

John 15.6

- A. The context is a conversation with believers only. Judas had left [John 13.30].
- B. It cannot be assumed that the fire [v.6] must be the fire of hell.
 The context does not demand that hell is a punishment for not abiding. It does, however, camp out on the joys of pleasing the Father and the Son by constant abiding, displayed by love.
 In the same way that useless branches are discarded, a Christian who resists the intimacy of abiding closely with Christ is a useless Christian in the Lord's work [v.6]. Perhaps fire is used as a form of hyperbole [v.6].
- B. The primary focus of the passage is FRUITFULNESS through abiding, not hell for disobedience.
 - fruit - 7x
 - abide-10x
 - love-9x
- C. The unbeliever is placed in with the believer at the end of the chapter where the unbelieving "world" hates the Christian. Hate is the world's response to Jesus. This is not the posture of the believer who is not abiding. A believer who is not bearing fruit is not in the same camp as those who hate Jesus and His followers [v 18].

Agree with AFFIRMATIVE # 2,3

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

John 17.8,12

not one of them perished but the son of perdition

Joh 17:8,12 They have believed that Thou didst send Me.
 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

Immediate paragraph = vss. 1-26

1. The Father gave Judas to Jesus [v.12]. Judas perished. The expression that God "gave them to Me out of the world" indicates that the disciples were saved men [v 6]. The Father had chosen them.
2. Jesus goes on to use the phrase "not one of them perished." He is obviously pleased that at least 11 of the 12 were faithful through all the hardships of Jesus' ministry. In a passage already discussed in which Jesus spoke of the cost of discipleship, it is recorded "as a result of this, many of His disciples withdrew and were not walking with Him" [6.66].
3. By his own choice Judas refused to walk with Jesus anymore and became a "son of perdition."
4. Jesus says that Judas, along with the other disciples, was a believer [v 8].
5. If the phrase "[the Father] gave _____ to Me and I kept him in Thy name," were used in another context besides Judas, the Negative Position would declare vociferously that this phrase meant the person was definitely saved.
 My question: Why doesn't the Negative want to admit Judas was saved?

John 17.8,12

- A. Judas was never a believer [v.12].
- B. When Jesus says "they have believed" Judas had already left the room [13.30 see also vss 60,70]
- C. When Jesus speaks of the "belief [v 8] that [all] the disciples had in Him, He specifically refers to the content of that belief - that the Father had sent Him. Judas evidently believed the fact that God had sent Jesus, which possibly even meaning Judas affirmed His deity. There are "unbelievers" today who "believe" that Jesus was sent to earth from the Father. Some would even acknowledge that Jesus is God. Mere agreement with the fact of Jesus' divine mission does not make Judas a "believer."

n.b. Satan believes.

n.b. The entire Jewish nation was chosen by God, but chosen is not synonymous with salvation, obviously.

Agree with AFFIRMATIVE # 3

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

■■■■■■■■■■ **ACTS** ■■■■■■■■■■
[10 PASSAGES]

Acts 2.38

repent & be baptized = remission of sins

Act 2:37,38 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Immediate paragraph = vss. 37-42

Issue #1 "Repentance = salvation"

1. It is clear that forgiveness of sins comes through repentance. To deny that sorrow and turning away from all sin is necessary is to invalidate the clear teaching of Scripture. Without a repentant heart and willingness to turn one's back on his sins, a man cannot be saved.
2. This verse does not stand alone as a call to the unbeliever to reject his sin. Peter has just preached a powerful sermon indicting the Jews for nailing Jesus to a cross. The message pierced them to the heart and in anguish they asked, "What shall we do?" [v.27] Their own personal sin is the focus of their grief.
The answer is clear - repent.
3. The result of repentance is clear—sins forgiven.
4. These people obviously knew the facts about Jesus death. They did not argue with Peter about the truthfulness of his message. He was not asking them to believe that Jesus simply died.
Peter was bringing their individual guilt before their eyes.
5. In verse 40 Peter urges them to "be saved from this perverse generation." They have the choice to continue living the way the others in their generation were living, or repent and leave this perverseness.
6. The Scripture says that when they repented at least 4 significant changes in their behavior are recorded:
 - v 41 they were baptized, taking a public stand
 - v 42 they became immersed in the life of the church
Bible study, fellowship, communion, & prayer meetings.
 - v 44,45 their money went into a common pot
 - v 46 their lives were characterized by "sincerity of heart"
7. This is spoken to people who already believed [v 37], but their sins were not forgiven and they did not receive the Holy Spirit until they repented and were baptized.

[see arguments on repentance at Matt 3.2]

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

■■■■■■■■■■ **ACTS** ■■■■■■■■■■

Acts 2.38

I "Repentance = salvation"

[see Matt 3.2]

[see APP # J *Two Kinds of Repentance*]

remit = to make payment, to exonerate

Negative position: the payment for sin is applied to us when we repent

A. Why would Peter add sorrow to Jesus' sermons about "belief" being the cause of the new birth and eternal life? [John 3]. Belief occurs 80x in association with Jesus' messages about salvation in the Gospel of John. [see APP # B, 211 Verses.]

C. Unfortunately the Affirmative position begins its argument with a definition from Webster's dictionary [*Synonyms: sorrow, remorse, regret, rue, reproach, shame, contrition, and penitence*]. Another definition crops up in dictionary definitions: "turn from sin."
Turning from sin is an application rather than a definition.

D. The Greek einition for **metaneo** is change your mind. It can mean change the mind about anything. It certainly should mean, for the Christian, to change the mind about sinful living. But the unbeliever has his faith in good works. He only has to change his mind about the fact that those good works do not save [v.38].

E. The meaning of repent is to change the mind, which is different from giving up sin. In previous discussions of this topic, it has been mentioned that even God repented. The issue at hand is not whether men must repent to be saved, they indeed do. What must they change their minds about?

F. Repentance can be viewed from 2 aspects in the Scriptures: [see APP # J *Two Kinds of Repentance*]

- 1.) Repentance A for the unbeliever brings salvation. For the first time, he sees his sin as the cause of the death of Jesus. He realizes that he can never earn God's forgiveness. He understands the only just punishment for sin is death in hell forever. Repentance for the unbeliever brings the joy of salvation.
- 2.) Repentance B for the believer restores fellowship. Webster's definition accurately describes the repentant heart of the child of God. He is sorry for his sin, and his change of mind toward his sin causes him to want to stop sinning. Repentance is a daily cleansing process for the believer, and restores the joy of salvation.

[see arguments at Matt 3.2 = repent]

• See arguments at Mark 16.16- baptism. • See also baptism of repentance at Mark 1.4

Agree with AFFIRMATIVE # 2,3,4,6

AFFIRMATIVE EXPLANATION
Conditional Security

NEGATIVE EXPLANATION
Eternal Security

Acts 3:19,26

repent & change. . .from your wicked ways. . .sins wiped away

Act 3:19-26 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Immediate paragraph = vss. 11-26

see arguments for repentance at Matt 3.2 & Acts 2.38

1. Sins may be wiped away by repenting of them and returning to God. The word religion comes from two Latin words: **re-** which means to go back to, and **-ligio** which means to tie. We get our word ligament from it. Religion is an attempt to tie ourselves back to God.
2. One turns away from his iniquities [v.26].
3. The Jewish people had rejected Jesus and desired that a murderer, Barabbas, be set free while Jesus was crucified. Peter was calling them to return to the God of Abraham, Isaac, and Jacob.
4. Clearly, two of the sins they needed to repent of included disowning the Righteous One [v.13], and not believing the prophets [v.24].

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

Acts 3:19,26

- see arguments for repentance at Matt 3.2 & Acts 2.38 [see APP # J "Two Kinds of Repentance"]

A. Peter's desire was for the people to repent [*stop listening*] to the Pharisees and listen to Jesus and the prophets [vss. 21,22,24,25].

B. To repent is to change your mind about being saved by Pharisaical laws and believe in Jesus, instead. All around the world "religions" pre-program people to believe that good works placate the gods; Jews included.

B. The **AFFIRMATIVE** asserts that the people were asked to repent of their sins. Strangely, the passage doesn't say that. It says they are to "repent and return."

C. Dr. Luke goes on to say what they must "change their minds" about - Jesus [v 26]. The miracle of healing to the lame man [v 6] had been done in the name of Jesus. Peter says this is the God of Abraham, but they had rejected Him. The rejection had been a fulfillment of prophecy [v 18], but these people had a chance to accept Jesus and believe the prophets [v 20].

D. The focus of their sin mentioned in [v.26] is the sin of rejecting the words of the prophets and Moses. This "wicked way" would keep them from receiving the blessing which Jesus came to give [v 26] eternal life.

E. The **AFFIRMATIVE** is right on target when they define religion. Religion is man's attempt to tie himself back to God. It is by human effort to seek God's favor, but just because all

"religions" are trying to bind themselves to God it does not mean that "religion" is the means of salvation. The etymological argument from a Latin word is tangential and weak at best but it is not accurate. Not to believe in "that Prophet," Jesus, means hell.

F. Moses had promised that a special Prophet, like himself, would come. This prophet would be Jesus. A severe warning was given to those who rejected the Prophet: "every soul that does not heed that Prophet shall be utterly destroyed [v 23].

Agree with **AFFIRMATIVE # 3,4**

AFFIRMATIVE EXPLANATION
Conditional Security

NEGATIVE EXPLANATION
Eternal Security

Acts 10.35

the man who fears Him and does what is right = welcomed by Him

Act 10:34-36,43 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 But in every nation he that feareth him, and worketh righteousness, is accepted with him. 36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) 43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Immediate paragraph = vss. 34-43

1. God's blessing is poured out on nations that fear God and do what is right [v.35]. Peter learns that there is no difference between Jews who "fear. . .and do" and the Gentiles [v.34].
2. Cornelius' salvation began with his good works: fearing God, giving alms, praying [v.2]. He was not a believer, but his deeds earned him favor with God [v.31]. It began with works and ended with faith in Jesus Christ.

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

Acts 11.18

repentance leads to life

Act 11:18 When they heard these things, they held their peace, and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life."

Immediate paragraph = vss. 1-18

Acts 13.24

[JB] baptism of repentance

Act 13:24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

Immediate paragraph = vss. 13-25

Acts 10.35

A. The focus of the passage is not on the content of the message of salvation, [i.e. death and resurrection of Jesus for our sins], but on the person of Jesus, and the fact that people from all nations can believe [v.35]. The church is beginning. The nation of Israel is being set aside as God's primary tool for revealing Himself. Vigorous evangelism is starting, and God is validating the message of the apostles. B. Peter clearly states that "everyone who believes in Him has received forgiveness of sins" [v.43].

C. The Lord has just made it clear to Peter that even Gentiles can be saved, and now Peter is telling Cornelius that God seems to be shifting gears and granting salvation to Gentiles just as He has to Jews [v.34-36].

D. Nations can never receive the gift of eternal life and go to heaven. A nation can be "saved" from destruction, but only people go to heaven. Peter is not talking about political nations fearing God and doing what is right. He is stating that people from any nation can believe in Jesus: "fear" the true God and "do what is right" [i.e. believe in Jesus, "He is Lord of all" - v.36].

E. To fear God seems to be synonymous with awe in 10.1 [still unsaved], but Peter uses the phrase "every [nationality] that feareth Him" [v.35] can be saved by believing in Jesus [v.43].

Agree with AFFIRMATIVE # 1

n.b. It is granted that when "nations" are usually mentioned the context may euphemistically be referring to Gentiles as a whole.

Acts 11.18

* see arguments at Matt 3.2 & Acts 2.3
 [see APP # J Two Kinds of Repentance]

Acts 13.24

• see arguments at Mark 1 .
 [see APP # J Two Kinds of Repentance]

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

AFFIRMATIVE EXPLANATION
Conditional Security

82

NEGATIVE EXPLANATION
Eternal Security

Acts 17:30
repent

Act 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Immediate paragraph = vss. 16-31

Acts 22:16
be baptized = wash away your sins

Act 22:16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

Immediate paragraph = vss. 3-22

Acts 26:20
repent & turn to God, do deeds appropriate to repentance

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

Immediate paragraph = vss. 2-23

End of GOSPELS & ACTS

Acts 17:30
[see arguments at Matt 3.2 & Acts 2.38]
[see APP # J Two Kinds of Repentance]

Acts 22:16
[see arguments at Mark 16.16]

Acts 26:20
[see arguments at Matt 3.2 & Acts 2.38]
[see APP # J Two Kinds of Repentance]

End of GOSPELS & ACTS

APPENDICES

- A. Requirements for Salvation
* Eternal Security position
- B. Requirements for Salvation
* Conditional Security position
- C. 50 Damnable Habits which must be entirely forsaken.
“We believe God grades good works & sin on a curve”
- D. 211 Verses:
“Salvation by Faith Alone”
- E. Conditional Security: 3 pages
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” 2 pages
Does the Bible teach that? [a tract]
- I. The Lamb’s Book of Life
- J. Two Kinds of Repentance & 4 pages
Two Kinds of Forgiveness
- K. God’s 2 Favorite Salvation Words
- L. Was Paul accused of preaching “*Cheap Grace?*” 2 pages
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 & Synonyms for Salvation
- R. Kingdom does not mean Heaven.
- S. Three Nice Things About Eternal Security 3 pages
- T. Yes! Lots of good works are expected to
show up in a believer’s life! 4 pages
- U. Two Calvinists’ anxiety about their own eternal security
Sproul & MacArthur
- V. Several Resurrections of the Dead,
before Calvary and after, *a diagram*

REQUIREMENTS FOR SALVATION

Eternal Security - *The Negative Position:*

A List of the Minimum Requirements for Salvation

The requirements for an adult to receive eternal life are exactly the same as the requirements for a Child. What God requires for one is exactly the same as for the other. The drunk in the gutter or convict on Death Row is not expected to do more or less than a child of five or the thief on the cross. He must be able to grasp and believe with understanding that:

WE MUST:

- | | |
|--|------------------------------------|
| 1 believe God is holy | <i>(Leviticus 20:7)</i> |
| 2 believe we are not holy, but filthy, dirty, rotten, lousy sinners | <i>(Romans 3:23)</i> |
| 3 believe the punishment for sin is death in hell forever | <i>(Romans 6:23)</i> |
| 4 believe that Jesus died for bad people, not worthy people, <i>[there are no worthy people]</i> | <i>(Mark 2.17 & John 3:16)</i> |
| 5 believe that we cannot earn eternal life by our good deeds, our commitment to God, | <i>(Titus 3:7)</i> |
| 6 believe that eternal life is a free gift and accept His substitutionary payment by faith | <i>(John 5:24)</i> |

Don't worry, repentance is in there somewhere.

THIS *[singular]* IS ALSO THE **ONLY** REQUIREMENT FOR SALVATION

Belief is not simply a head-nodding agreement affirming that one has heard the facts of a spiritual recipe. It requires an understanding of holiness, sinfulness, punishment, and substitutionary atonement. And, yes, even many a small child can grasp all that.

There are some who have not yet attained an age where they can understand some of the following concepts. They have not reached the "age" which is sometimes called The Age of Accountability. My opinion is that a child is also accountable for his salvation or damnation when he reaches the point in his development when he can grasp the concepts given above.

I have met many Christians who have told me they had not yet begun elementary school when they trusted Jesus Christ as savior from sin. I hesitate to use myself as an example, but I am only I was one of those small children fortunate enough to have my own father explain God's plan of salvation to me quite simply. When I was just 5 years old I understood clearly that Jesus died for me. I was actually saved in the back seat of a brand new 1949 Chevy on the way home from church.

When a child is asked what he has to do to have eternal life, he should be able to explain that he is trusting in the above 6 doctrines. You can be comfortably assured that he has reached that curious level of what is sometimes called the "age of accountability."

Likewise, a child who is old enough to fabricate his own counterfeit to "salvation by faith" by has also probably reached an accountability for his choices as well. An unsaved child's answer to the question, "What must I do to be saved?" is often worded, "be good" or "pray to Jesus" or "love God." This child is lost but it seems he has comprehension that he is responsible for his sins and is evidently depending on having more good works than bad works if God grades on a sliding scale of some kind.

REQUIREMENTS FOR SALVATION

Conditional Security - *The Affirmative Position:*

27 Evidences of Salvation without which No One Can Be Saved!
 These are statements taken directly from our “Affirmative” arguments.

- Never cause strife, always peacemakers, and never "get back." (Mtt 5.3-1 #6)
- Love toward all other human beings in the same way we love ourselves (Mtt 5.44,45 #3)
- Forgiveness toward others in exactly the same way as the Lord has forgiven us (Mtt 6.14,15 #2)
- Endurance through every trial that has comes to us with a sweet and tolerant attitude (Mtt 10.22 #4)
- Be as humble as children all the time (Mtt 18.4,5 #1)
- A heart as tender as a child's (Mtt 18.4,5 #1)
- Keep the Decalogue as the rich young ruler claimed to do (Mtt 19.17-21 #3,4)
- Generosity with possessions as Jesus required of the rich young ruler (Mtt 19.17-21 #3)
- A life of self-denial and total commitment all the time (Mtt 19.28,29 #1)
- Always willing to spurn familial love for Christ (Mtt 19.28,29 #2)
- Actively engaged in feeding and clothing the poor, sick, homeless and prisoners (Mtt 24.41-46 #1)
- Absolute honesty with money, time, promises (Lk 8.13,14 #7)
- A life characterized daily by the kind of mercy shown by the Good Samaritan (Lk 10.25-28 #2)
- Always faithful (Lk 12.41 #1)
- Never be lazy (Lk 19.27 #1)
- Daily [hourly?] anticipating the Lord's return (Lk 21.36 #1)
- Never betray or deny Jesus even once (John 6.54#5)
- Keep Moses' laws (John 8.51 #2)
- Forsake all forms of idolatry (Acts 15.20 #2)
- Never engage in any kind of immorality (Acts 15.20 #2)
- Do not murder (Acts 15.20 #2)
- No homosexual activity, or thoughts (I Cor 6.9,10#1)
- No rebellion in our hearts (I Cor 6.9,10 #1)
- Shun all 16 "deeds of the flesh" (Gal 5.19-21 #1)
- Visit widows and orphans (Jas 1.21-27 #1)
- Practice kindness (II Pet 1.5-11 #4)
- Refuse to harbor a grudge (I John 2.9-11 #2)

Do you ever have doubts that you've done enough? Are you really depending on these good works? What is the downside to believing in eternal security?

 See APP # S
 "Three Nice Things About Eternal Security"

However, we freely admit that no one meets these conditions 100% but are certain that a significant conscientious effort is required over a long period of time. Nor can we be assured how much of God’s grace is given to those who come to Him late in life.

We also must confess that as a group we weigh sins differently and do not understand how God judges. We feel utterly dependent upon His grace. Some of us feel there are certain sins which immediately deprive us of any chance of eternal life while others among us believe every sin can be confessed until the day of death.

The Negative argument asks:

Are you truly depending on your good works for your eternal salvation? I don’t think so.

For anyone to say that the above list is the requirement for eternal life and then admit that he/she doesn't and can't keep the standard, is to admit that he is lost. He knows that at his death he will have to throw himself on the mercy of God, but it will be too late. Salvation begins at the moment of faith not the moment of death. Anyone can be certain of eternal life now!

Since, I presume, my opponents in this debate are not willing to state publicly that they keep these 27 mandates that they have already laid down for me to be saved, I believe it may be correct to assume that some of them are not actually depending on fulfilling these "conditions" as their hope for salvation, but rather, [I hope] they must admit that they are truly depending entirely upon the grace of God and His mercy for their eternal life and not on feeble human effort to become worthy of His grace.

See also **Appendix C** for a list of half a hundred “Pernicious, Damnable, Sinful Habits” every one of which the Affirmative believes will keep us out of heaven.

This list did not come from a single source Affirmative explanation but from extensive reading and discussions. I, Phil Myers, made it up myself, but it seems entirely in line with Conditional Security.

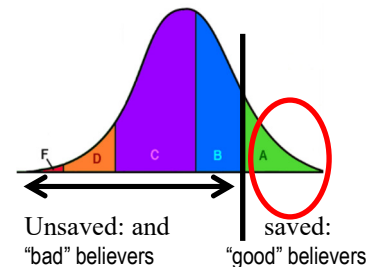
50 Damnable Habits

which must be entirely forsaken
The Conditional Security Position

“The believer’s salvation is in jeopardy if he/she persists in allowing any one of these things to fester as serious character traits. Some would add that they deny eternal life as mild, persistent habits. And others would go so far as to say that salvation may be lost through a willful sin immediately prior to death.”

1. not memorizing Scripture
2. selfishness
3. whining about healthcare
4. orneriness
5. stinginess
6. mean-hearted spirit
7. neglecting meditating on God’s Word
8. wastefulness
9. threatening to do something bad or to cease doing something good
10. glaring with revenge
11. favoritism to rich, or poor, or gender, or education, or ability, or position
12. speeding
13. serial murder
14. addiction to porn
15. resentful spirit
16. lack of self control: TV, fork, leisure, tongue, humor, etc.
17. withholding blessings from others
18. not visiting prisoners
19. not visiting widows
20. not visiting orphans
21. not visiting homeless
22. not caring for poor & hungry
23. overeating
24. bragging
25. not explaining the Gospel verbally to others
26. not esteeming others better than ourselves
27. small acts of unkindness
28. withholding kind words
29. slow to obey boss, gov’t, church leaders, parents
30. slow to forgive
31. inconsistency in prayer
32. not praying that “the Lord of the Harvest will send forth laborers”
33. crabbiness
34. yelling back
35. bad mouthing
36. insensitivity
37. stubbornness
38. rebellious attitude. . .about a-n-y-t-h-i-n-g
39. loving others less than Jesus does
40. thoughts of getting back, getting even, retaliation, or “I told you so”
41. not going to church
42. practicing dishonesty in reporting taxes
43. holding a grudge against a family member or enemy
44. committing any secret sin habitually
45. mild, persistent of envy or jealousy
46. being inconsolably grumpy or “thin-skinned”
47. complaining often, *more than once a week about A-N-Y-T-H-I-N-G*
48. malcontent
49. disliking neighbors *[not loving AS one’s self]*
50. making excuses about ANYTHING on the above list

Does God grade our good works on a sliding curve. . .or does He compare our holiness to Christ’s holiness?



GRADING SIN ON A CURVE

Pastors as well as pewsitters who hold to Conditional Security have clearly told me in their own words that the bottom third of believers who live sinful lives will certainly not make it to heaven, even though they all believe the right things.

More or less direct quotes:

“We do not think any so-called believer can harbor sin in his life and enter heaven.”

“We do not believe that God demands a 100% ‘Obedience Quotient’ in all categories *[to the left]*. That’s the goal, not the standard.”

“What God is looking for is an upward pattern of faithfulness.”

“Yes, good works are necessary, but what percentage I don’t know.”

Salvation by Faith Alone
211 places in the New Testament

God's two
favorite words
are
FAITH
(#4102, pistis)
&
BELIEF
(#4100, pisteuo)

LEGEND

F: FAITH 211 - sometimes they are simply called believers [or unbelievers]
 F ⇨ S: FAITH 66 times - faith produces SALVATION: heaven, justification, redemption, eternal life, et al
 F - WW: FAITH WITHOUT WORKS 14 times - faith without good works can save
 No F: NO FAITH 28 times - unbelievers identified simply as those who don't have faith in Christ

APP. D

<p>MATTHEW [4x] 9.2 F 18.3,6 F 21.25 No F 21.32 No F 27.42 No F</p> <p>MARK [4x] 1.15 F 2.5 F⇨S 9.42 F 11.31 No F</p> <p>LUKE [7x] 5.20 F⇨S 7.48 F 7.50 F⇨S 8.12 No F 18.8 F 18.42 F 22.67 No F</p> <p>JOHN [52x] 1.7 F 1.12 F⇨S 2.11 F 2.22,23 F 3.12 No F 3.15 F⇨S 3.16 F⇨S 3.18 No F " " F 3.36 F⇨S 4.21 F 4.39 F 4.41,42 F 4.53 F 5.24 F⇨S 5.38 No F 5.46,47 F 6.28,29 F⇨S 6.35 F 6.36 No F 6.40 F⇨S 6.47 F⇨S 6.64 No F 6.69 F 7.5 No F 7.31 F 7.38 F 7.39 F⇨S 7.48 No F 8.24 No F 8.30 F 8.31 F 8.45 No F</p>	<p>8.46 No F 9.35 F 9.36 F 9.38 F 10.26 No F 10.28 F 10.37 No F 10.42 F 11.15 F 11.25 F 11.26 F⇨S 11.27 F 11.40 F⇨S 11.45 F 11.48 No F 12.36 F⇨S 13.19 F 14.1 F 17.20 F 19.35 F 20.29,31 F⇨S</p> <p>ACTS [35x] 2.21 F⇨S 2.41 F 3.16 F 4.4 F 4.32 F 8.12 F 8.37 F 9.42 F 10.43 F⇨S 10.45 F 11.17 F 11.21 F 13.12 F 13.39 F—WW 13.48 F⇨S 14.1 F 14.23 F 14.27 F 15.7,9 F⇨S 15.11 F⇨S 16.31 F⇨S 17.4 F 17.12 F 17.34 F 18.8 F 18.27 F 19.2 F 19.4 F 19.18 F 20.21 F 21.20 F 22.19 F 24.24 F</p>	<p>26.18 F⇨S 28.24 No F</p> <p>ROMANS [35x] 1.16 F 1.17 F⇨S 3.20 F—WW 3.22 F⇨S 3.25 F⇨S 3.26 F⇨S 3.27 F—WW 3.28 F—WW 3.30 F⇨S 4.3 F⇨S 4.5 F—WW 4.6 F—WW 4.9 F⇨S 4.11 F⇨S 4.12 F 4.13 F⇨S 4.16 F 4.17 F 4.18 F 4.24 F⇨S 5.1 F⇨S 5.2 F 9.30 F⇨S 9.32 No F 9.33 F⇨S 10.4 F⇨S 10.6 F⇨S 10.9 F⇨S 10.10 F⇨S 10.13 F⇨S 11.6 F—WW 11.20 F 11.20 No F 11.30,31 No F 15.13 F</p> <p>I CORINTHIANS [3x] 1.21 F 3.5 F 15.2 No F</p> <p>II CORINTHIANS [3x] 4.13 F 6.15 F " " No F</p> <p>GALATIANS [17x] 2.16 F—WW 2.21 F—WW 3.2 F⇨S 3.5 F⇨S 3.6 F⇨S</p>	<p>3.7 F⇨S 3.8 F⇨S 3.9 F 3.11 F—WW 3.14 F⇨S 3.21 F—WW 3.22 F⇨S 3.23 F 3.24 F⇨S 3.25 F 3.26 F⇨S 5.5 F⇨S</p> <p>EPHESIANS [7x] 1.12 F⇨S 1.13 F⇨S 1.15 F 1.19 F 2.8,9 F—WW 3.17 F 4.5 F</p> <p>PHILIPPIANS [2x] 1.29 F 3.9 F—WW</p> <p>COLOSSIANS [2x] 1.4 F 2.12 F⇨S</p> <p>I THESSALONIANS[4x] 1.7 F 2.10 F 2.13 F 4.14 F</p> <p>II THESS [3x] 1.10 F 2.12 F⇨S 2.13 F⇨S</p> <p>I TIMOTHY [6x] 1.16 F⇨S 3.16 F 4.3 F 4.10 F⇨S 5.16 F 6.2 F</p> <p>II TIMOTHY [4x] 1.5 F 1.9 F⇨S 1.12 F 3.15 F⇨S</p>	<p>TITUS [2x] 3.5 F—WW 3.8 F</p> <p>PHILEMON</p> <p>HEBREWS [8x] 4.2 No F 4.3 F 6.1 F 10.38 F⇨S 10.39 F⇨S 11.6 F 11.7 F 11.8 F</p> <p>JAMES [1x] 2.23 F⇨S</p> <p>I PETER [6x] 1.5 F⇨S 1.8 F 1.9 F⇨S 1.21 F 2.6 F 2.7 F</p> <p>II PETER</p> <p>I JOHN [5x] 3.23 F 5.1 F⇨S 5.5 F 5.10 No F 5.11-13 F⇨S</p> <p>II JOHN</p> <p>III JOHN</p> <p>JUDE [1x] 5 No F</p> <p>THE REVELATION</p> <p style="text-align: right;">@ Phil Myers, PhD, 1986, [rev] 2018</p>
---	--	---	---	---

Note carefully: God has two favorite words to describe the process of salvation [passing from death to life].

FAITH [pistis] & **BELIEF** [pisteuo]

They are not "white as snow," "let Jesus into your heart," "give your life to God," or even "pray to receive Christ."

God's favorite way to express it is "**Believe**" on the Lord Jesus Christ, "saved through **faith**." He repeats himself over 200 times! Even children can understand it." "Nuff said.

Willful Sin, Big Sins, or Denial of the Faith

Three positions

APPENDIX E-1

There are three basic positions held by those who deny the doctrine of eternal security.

- #1. Some believe loss of salvation is related to WILLFUL SIN.
- #2. Some believe loss of salvation is related to BIGGER SINS rather than littler sins.
- #3. Some believe loss of salvation is related to DENIAL OF THE FAITH.

Reason #1. WILLFUL SIN

In order to believe that a Christian can sin so much that he forfeits his former salvation. it is necessary to deny the following specific Scriptures. Here are 8 precepts which must be denied if we can lose our salvation because of willful sin.

- a. The believer is in ownership of eternal life starting at the point of belief. Everlasting life, by definition, lasts forever. John 6:47 "Verily, I say unto you, he that believeth on Me has everlasting life."
- b. The believer is justified. This Greek legal term describes a person who is guilty but is declared to be righteous. God's holiness is put on the account of the one who is guilty. This is the only way a sinner can be permitted to enter heaven. Titus 3:7 "...that being justified by His grace we should be made heirs according to the hope of eternal life."
- c. All past, present, and future sins of the believer were paid for at the Cross and these sins cannot be charged to his account after he has been justified by faith. Colossians 2:13. 14 "Having forgiven you all trespasses, blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His Cross."
- d. Believers do, in fact, practice sin. Some Bible scholars try to teach that true Christians can never live in persistent sin allowing sin to "reign in their lives;" however, the Israelites complained for 40 years in the desert, yet all of them had blood on the doorpost as a sign of their faith in Jehovah. Samson never had one good thing recorded about his life. David was persistently horrible as a father. Scripture only records a fistful of deeds in Jacob's life that could be considered godly. Solomon ended his life in idolatry, yet he was allowed by God to write 3 books of Scripture. Would God allow a man to write Scripture then send him to hell? Three of the above men made it to the "Faith Hall of Fame" in Hebrews 11. We know they were saved.
- e. Although believers can allow sin to reign and rule in their lives, we are admonished not to let sin rule us because our bodies are to be sacrifices to God. If it were impossible for Christians to allow sin to reign, there would be no need for Paul to encourage us not to let it dominate us. Romans 6:12 "Let not sin therefore reign in your mortal body...." Romans 6:13 "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God. Romans 12:1 "I beseech ye, therefore, brethren,...that ye present your bodies a living sacrifice, holy, acceptable...."
- f. The believer is given the righteousness of Christ. Our sin cannot corrupt that holiness. II Corinthians 5:21 "He made Him [Jesus], Who knew no sin, to be sin on our behalf, that we might become the righteousness of God in Him."
- g. There is only one sin that can keep a person out of heaven - the sin of unbelief. Romans 11 :20,23 "Because of unbelief they were broken off, and thou standest by faith." John 3:18,36 "He that believeth on Him is not condemned; but he that believeth not is condemned already. because he hat not believed."
- h. Every type of sin was paid for on the Cross: immorality, blasphemy, greed, gossip, heresy, suicide, willful bitterness, murder, the sin of unbelief, and even apostasy. If it is a sin, it is paid for. Jesus only died once for sin. There is no other event that we can look toward for forgiveness after we sin willfully. Hebrews 10:26 "If we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins." [No other sacrifice than the blood of Jesus remains available.]

Reason #2 BIG SINS - LITTLE SINS / MANY SINS - FEW SINS

The great problem with the position that salvation is conditional is that sin must be judged in light of its quantitative or qualitative dimensions. Either we lose our salvation because we have too many sins, or else we commit big ones instead of little ones. Few believe that one unconfessed fib from 4th grade would send an otherwise good "believer" to hell. Many believe that all murderers and suicides are always condemned.

I have friends who adhere to a slight wrinkle of Reason #1. I'm thinking of someone who is personally convinced that if she has a known unconfessed sin at the moment of death she'd be eternally lost.

But didn't the Cross cover all sins of all time? Is a Christian allowed to commit "little" sins weekly [*unkindness, deceit, dirty jokes, or gossip*] without having anyone doubt his salvation, and yet his conversion comes into question only if he commits "big" sins every couple of years [immorality, bank robbery, apostasy, incest]. Did the Cross just pay for the little ones? Perhaps it only atoned for short-term offenses that we ascribe to out-of-fellowship but it couldn't cover long-term, persistent, resistant, conscience-searing, hardened, rebellious sinning that we tag as carnal living. And how could we determine whether it is more abhorrent to God for a believer to rob a bank once every three years than to squander 5 hours a day in front of the TV set for 15 years.

Yet the saint of God whose life is not characterized by godly virtues like faith, kindness, knowledge of the Word, and love can still be assured from Scripture that he has been purified before God simply because of his faith in Christ.

II Peter 1:9 "For he who lacks these [8] qualities is blind or short-sighted, having forgotten his purification from his former sins."

Reason #3 DENIAL OF THE FAITH

The third idea that some Christians hold is that salvation is tenuous upon the human strength of the faith. The issue focuses on the quality of the faith of the individual rather than the object of the faith, the person of Jesus Christ. Those who hold this position are forced to confess that it is the faith that saves, not Jesus who saves. Faith is placed in faith!

This denies 3 basic precepts.

a. Unbelief is a sin that Christ died for. All sin was paid for on the Cross. A person may persist in the sin of unbelief all of his life, such as the thief on the cross, and then trust the Lord sometime before he dies. His sin of persistent, lifelong unbelief is forgiven immediately.

Romans 6:10 "For the death that He died, He died to sin, once for all.... "

b. Today's unbelief does not negate the fact that when we first believed we were:

- given eternal life John 6:47
- sealed by the Spirit Eph 1.13
- made sons of God John 1:12
- imputed righteousness Romans 4.8
- born again John 3:5
- saved Eph 2.8,9
- justified Titus 3:7
- home in heaven John 14.1,2
- given Holy Spirit as down payment [earnest] of our entrance to heaven Eph 1.14
- baptized by the Holy Spirit into the Body of Christ I Cor. 12:13
- given a spiritual gift by the Holy Spirit I Corinthians 12:7,1

All of these things would have to be undone or reversed if the believer can be lost. The Christian is so united with Christ through an intimate relationship that it is impossible to sever that bond.

I don't know one Scripture that implies we lose all 63 benefits of faith in Jesus' death for our sin. [*see APP # G*]

c. The Christian sector that chooses to believe that we can be lost through "unbelief" is quite divided of where the "lost" line should be drawn. There are at least 10 options for those who believe that unbelief undoes the work of Christ in purchasing our salvation. Here is a bevy of definitions for "unbelief." Take your pick, I've heard them all.

1. rejecting the deity of Christ
2. doubting the deity of Christ
3. denying the blood of Christ can save
4. denying the Lord the way Peter did
5. denying the inspiration of Scripture
6. denying miracles
7. doubting miracles
8. just saying, "I don't believe in Jesus"
9. Denying or doubting the existence of God [*even temporarily*]
10. blasphemy against the Holy Spirit. [*This has a lot of variety, too. I have read at least a dozen definitions of it and they all disagree with each other.*]

n.b. It is crucial to remember that Jesus died for all 10 of these sins of unbelief. If it is sin, Jesus paid for it.

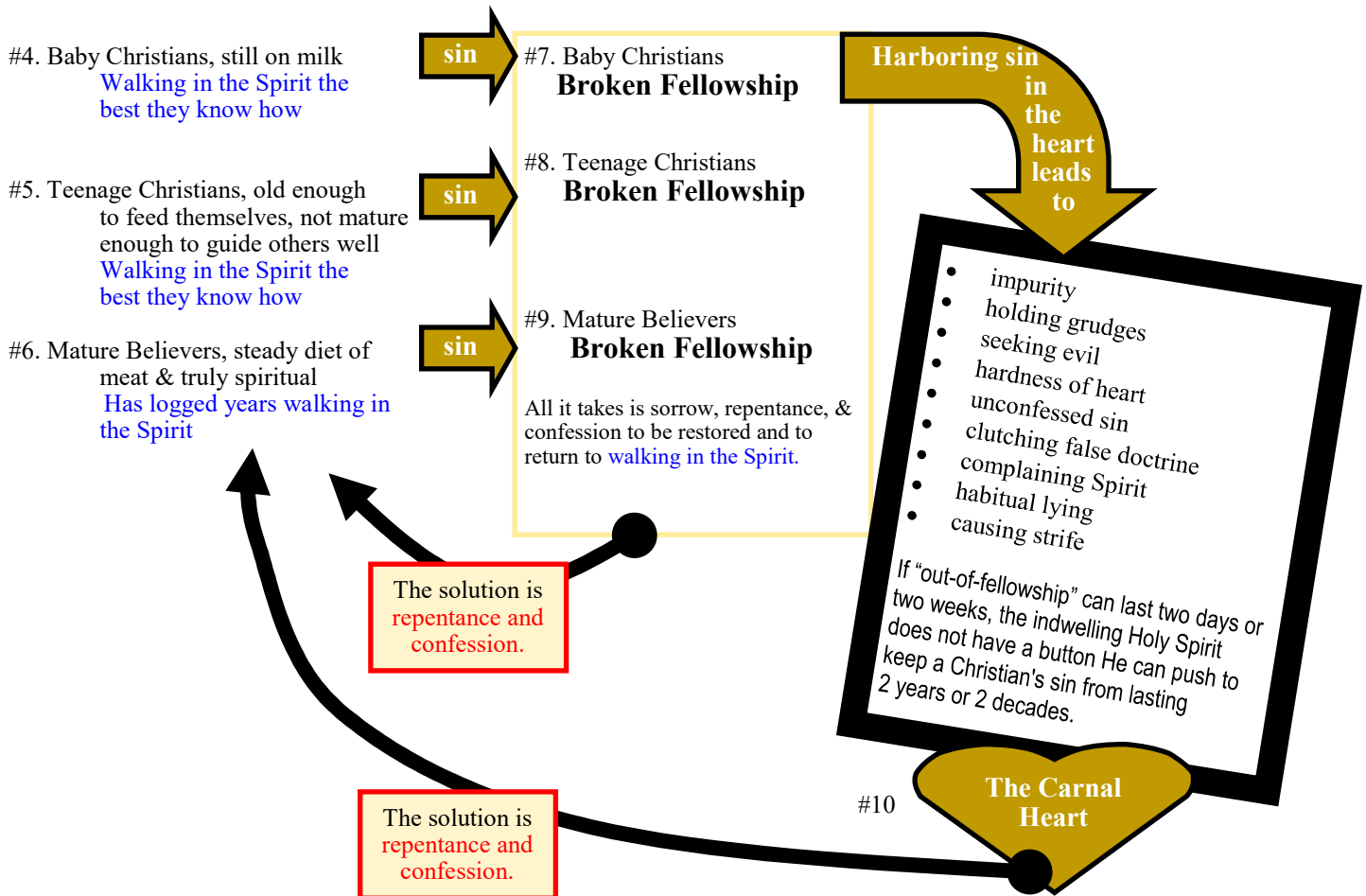
10 KINDS OF PEOPLE YOU MAY MEET IN ANY CHURCH

Where are you on this continuum?

Group A - *The Unsaved*

- #1. **UNBELIEVERS** who have never heard or understood
- #2. **PROFESSING "BELIEVERS"** who are trusting in their own good works
- #3. **REBELLIOUS DISBELIEVERS** who know the truth and reject it with eyes wide open

Group B - *The Saved*



A NEW CREATION

64 changes when we believe
more or less alphabetical

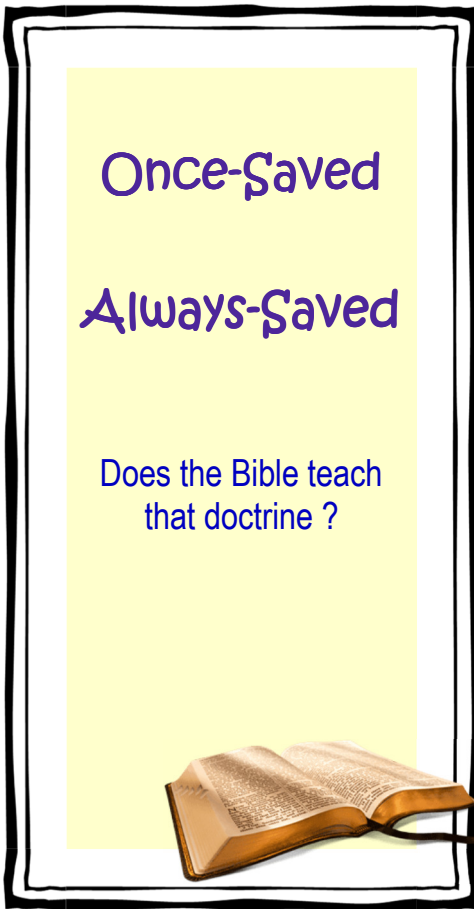
APPENDIX G

1. John 2.27 abide in Jesus
2. John 14.23 abide with Jesus
3. John 14.23 make our abode with Father
4. Eph 2.18 we have access by one spirit unto the Father
5. Gal 4.5 adopted as sons
6. I John 2.1 Jesus becomes our advocate
7. II Cor 5.20 we become ambassadors for Christ
8. John 2.27 anointed
9. I Cor 12.13 baptized into one Body with Jesus
10. John 3.3-7 born again [regeneration]
11. Col 2.10-12 we're buried with Christ
12. John 3.16 cannot perish
13. John 10.28 cannot be plucked out of the Father's hand
14. I Pet 2.9 become part of chosen generation
15. Eph 2.19 fellow citizens
16. Rom 8.29 we are conformed to the image of His Son
17. I Cor 12.13 drink into one Spirit
18. Psalm 23.6 dwell in house of the Lord forever
19. I Cor 3.16 Spirit dwells in us
20. John 3.16 receive eternal life
21. Luke 7.48 sins are forgiven
22. Rom 6.22 free from sin
23. John 15.15 become Jesus' friend
24. John 17.9 we're given to the Son by the Father
25. Rom 6.30 we are glorified
26. Phil 3.21 promised body like Jesus' glorious body, I Cor 15.42-44 [spir. body]
27. Rom 5.12 we have access into grace
28. I Pet 2.9 become part of a holy nation
29. Eph 2.19 of the household of God
30. I Cor 15.42,43 promised an imperishable [physical] body
31. Gen 15.6 imputed righteousness [repeated 3x in NT: Rom 1 Gal 3 Heb 10]
32. Eph 2.6 we're in Christ
33. I Pet 1.3,4 we receive an inheritance [from the Father] .
34. Rom 8.17 we are joint-heirs with Christ
35. Rom 5.1 we are justified
36. I John 3.2 we shall be like Him for we shall see Him
37. Hab 2.4 just shall live by faith [repeated 3x in NT: Rom 4 Gal 3 Jas 2]
38. John 14.23 loved by God
39. Rev 2.17 eat hidden manna
40. Luke 10.20 name is written in heaven
41. II Cor 5.17 new creature, new creation
42. Ezek 36.26 we get a new heart
43. Rev 2.17 receive a new name on the stone
44. Rom 5.10 no longer enemies of God
45. Isaiah 53.6 no longer gone astray [salvation context]
46. Luke 19.10 no longer lost, (but saved)
47. Eph 2.19 no longer strangers
48. Phil 4.7 we have peace of God
49. Rom 5.1 we have peace with God
50. I Pet 2.9 become part of a peculiar people
51. Eph 2.6 raised up to sit in heavenly places
52. Rev 5.9 we are redeemed
53. Jer 31.34 our sin will be remembered no more
54. Col 2.10-12 we're risen with Christ
55. I Pet 2.9 become part of a royal priesthood
56. Rom 8.29 we are sanctified
57. Acts 16.31 we're saved
58. Eph 1.13 sealed with the Holy Spirit
59. Rom 6.2 we become servants of God
60. John 1.2 become sons of God
61. Eph 4.11,12 given a spiritual gift
62. I Cor 6.19 bodies are Temple of the Holy Spirit
63. I Cor 6.11 we are washed
64. Rev 2.17 given a white stone

Many of these seem to indicate clearly that they occur simultaneously with belief.

If that is so, then if a true believer can lose his salvation, every one of these must be "undone."

A great theological conundrum, the most basic is the verity that, "He that believeth on Me HATH everlasting life."



I was in the back room when I heard my wife talking to a stranger who had stopped by to invite us to her church.

My wife had grown up in a church which taught “Once Saved –Always Saved.” The conversation between them continued for a while and eventually came to the matter of being absolutely sure of salvation without any works. Kay explained what she believed and her new friend corrected her and said the Bible taught that no one could have the assurance of salvation without a life of continual good works.

Our neighbor talked about purity, honesty, and forgiving others; then showed Kay the Second Commandment which said, “Love thy neighbor as thyself.”

Kay said she had tried very hard to love our neighbors the way she loved herself but was sure she wasn’t as good as God wanted. She asked the lady how she had learned to love people the way Jesus said. Her new friend stammered and said she just tried very hard.

Twice more Kay questioned the lady about pleasing God by loving her neighbors and finally said, “Just tell me, do you or don’t you love your neighbors as much as you love yourself?”

Our guest stammered angrily, “YOU. . .YOU. . .YOU JUST DON’T KNOW MY NEIGHBORS!”

A little quiz question

Was our guest saved? I think not. Why? Because she was trusting in her good works instead of trusting in Jesus Christ for her salvation. She felt she couldn’t be saved without being good. She actually seemed to be depending on her good works even more than she depended on Jesus.

If you’re relying on holy living, it’s not about being mostly faithful or trying your best or working harder or getting better—**it’s about complete obedience all the time.**

Pete, an acquaintance of mine, made the argument that the Bible says, “Faith without works is dead.” Actually, the context of that verse is that **you see** [Jas 2.22,24] and **show me** [Jas 2.18] that a man is justified by works. God has eyes that can see faith. You and I can only see works. *Certainly you should see my faith by my good works.*


I asked him if he would please read Romans 3.20 through chapter 4.16. As we read we saw that ten of these verses [out of 32] clearly say we are saved without works of the Law.

God’s 20 Question Test

Here are 20 “works” from the Bible. I try to do them all consistently, but if my eternal life depends on keeping them, I fail—*unless God were to grade on a big curve.* [Are you hoping He grades on a curve or a perfect score?]

Can you [or I] tell God that you:

- | | |
|---|---|
| I. . . <u>love</u> your neighbors, enemies, and friends in the <u>same way</u> you love yourself? | Matthew 22.36-40 <input type="checkbox"/> |
| II. . . forgive others “as” [<i>in exactly the same way</i>] the Lord has forgiven you? | Matthew 6.14,15 <input type="checkbox"/> |
| III. . . <u>keep the 10 Commandments</u> more diligently than the rich man did? | Matthew 19.17-21 <input type="checkbox"/> |
| IV. . . are <u>100% honest</u> ? | Luke 8.13,14 <input type="checkbox"/> |
| V. . . <u>bridle your tongue</u> ? | James 1.26 <input type="checkbox"/> |
| VI. . . are ridiculously <u>generous</u> with your possessions? | I John 3.17 <input type="checkbox"/> |
| VII. . . often visit <u>widows & orphans</u> ? | James 1.27 <input type="checkbox"/> |
| VIII. . . have a heart <u>as tender as a little child</u> ? | Matthew 18.4,5 <input type="checkbox"/> |
| IX. . . live a life of <u>self-denial</u> and total commitment all the time? | Matthew 19.28,29 <input type="checkbox"/> |
| X. . . <u>regularly feed the poor, prisoner, sick</u> ? | Matthew 21.41-46 <input type="checkbox"/> |
| XI. . . <u>never cause strife, never</u> have tried to “get back,” always a peacemaker | Matt 5.3-10 <input type="checkbox"/> |
| XII. . . never engage in <u>mental immorality</u> ? | Matthew 5.28 <input type="checkbox"/> |
| XIII. . . never murder in <u>thought</u> [<i>calling a person a “jerk”</i>]? | Matt 5.22 <input type="checkbox"/> |
| XIV. . . never engage in <u>homosexuality</u> ? | I Corinthians 6.9,10 <input type="checkbox"/> |
| XV. . . never <u>have hardness</u> in your heart? | Hebrews 3.8 <input type="checkbox"/> |
| XVI. . . shun <u>completely</u> all 16 “ <u>deeds of the flesh</u> ” | Galatians 5.19-21 <input type="checkbox"/> |
| XVII. . . continually <u>practice</u> [<i>only</i>] <u>kindness</u> ? | Ephesians 4.32 <input type="checkbox"/> |
| XVIII. . . refuse to <u>harbor a grudge</u> even for an hour? | I John 2.9-11 <input type="checkbox"/> |
| XIX. . . <u>never are lazy</u> ? | II Thes 3.10-12 <input type="checkbox"/> |
| XX. . . daily <u>anticipate</u> the Lord’s return? | Luke 21.36 <input type="checkbox"/> |

Check the boxes 
For those you are sure you have kept God’s standard.

How many boxes did you check? 
No, you can’t admit you keep these laws perfectly.

Neither Kay nor I have been that faithful either. . . Yet.

. . .yet we are as sure of eternal life as if we were already there. There are verses in the Bible where God has promised us the forgiveness of all our sins if we're trusting only on Him.

Jesus didn't die for good people.

He died for bad people.

Of course, He wants us to be good! But He doesn't want us to trust in our works to earn our salvation. He wants us to depend that God Himself died to pay the entire punishment for our sin. Stop relying on how good you have been, and just enjoy being good because He loves you! And let Him smile on your life.

. . .and, yes, my wife still does believe "Once-Saved, Always-Saved."

Here are 4 clear verses which explain why we know salvation doesn't require any good works, but certainly a believer should do lots of good works.

"Not [*even partly*] by works of righteousness which we have done, but according to His mercy He saved us."
Titus 3.5

"To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."
Romans 4.5

"These things have I written unto you that believe in the name of the Son of God that ye may **KNOW** that ye have eternal life."
I John 5.13

The above verse does not say you can KNOW if you obey. It says you can KNOW if you believe !

"For by grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast."

Ephesians 2.8,9

Kay & Phil Myers

You may receive a FREE pdf of this tract by email simply by requesting it.

You are free to print it in any quantities.

Prints two tracts on one sheet of 8 1/2 x 11.

DocMyers1@gmail.com

The Book of Life

Lamb's Book of Life = same as Book of Life

see also comments at Rev 3.5 for two views

Written

Rev 20.12 small and great before God, . . .the book of life
 Rev 20.15 whoever was not found written
 Rev 21.27 *[no one except]* written in the Lamb's book of life
 Rev 22.19 **shall not take away** his part out of the book of life
 Eph 1.4 written down
 Phil 4.2,3 whose names are in the book of life

Erased or missing names from Lamb's Book of Life

Rev 3.5 not **blot out his name**, God shall take away his part out of
 the Book of Life ?
 Believers' name are not removed *[erased]*
 Rev 13.8 whose names are not written
 Rev 17.8 whose names are not written. . .**from the foundation** of the world

This seems to be the most consistent:

- * *everyone's name is written in the Lamb's Book of Life at birth,*
- * *name erased at the moment of death if not a believer.*
- * *Book of Life = list of names of all believers at the time of their death*

See also:

Psa 69:28 Let them be blotted out of the book of the living, and not be written with the righteous.

Psa 139:16 Thine eyes did see my substance, yet being unperfect; and in thy book all my members were fashioned, when as yet there was none of them.

Two Kinds of Repentance & Two Kinds of Forgiveness

for the unbeliever—Repentance & Forgiveness = salvation
for the believer—Repentance & Forgiveness = daily cleansing

Repentance “R” & Repentance “r”

Repentance “R”: repentance resulting in salvation

for unbelievers: **Repentance “R” = salvation** [by far the most common usage]

- Change my mind about the way to be saved.
- Previously I had been trusting in my good works.
- Now I change my mind and am convinced that Jesus died for my ungodly sin and paid the price “while we were still sinners.”
- Other believers may have the right to expect to **see** good works in my life from now on, but the assurance of my salvations comes from **Bible promises**—not from a display of good works in front of church members.

For the unbeliever: FROM a change of mind from man's ideas of salvation through religion & morality
TO an acceptance of God's way of salvation.

For the first time, the unbeliever sees his own sin as the cause of the death of Jesus. He realizes that he can never earn God's forgiveness. He understands the only just punishment for sin is death in hell forever. Repentance for the unbeliever brings the joy of salvation.

Context is always salvation

Examples & Scripture, note that none of them specifically say “repent of sin” or anything like it.

Mar 1:15 The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Luke 5.32 I came not to call the righteous, but sinners to repentance.

Luke 24.47 that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

Acts 2.38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

*Acts 3.19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Acts 5.31 Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins.

*Acts 11.18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Act 17:30 The times of this ignorance God winked at; but now commandeth all men every where to repent:

Act 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

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

Rom 2:4 Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

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

2 Pet 3:9 The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

APP # C, Many pastors have laid down a mandate for me to turn from at least 27 sins to be saved. 50 Damnable Habits This would be **adding works** to salvation because without these works they say the believer cannot be saved.

APP # D, The Bible has laid down only one mandate— “believe on the Lord Jesus Christ and thou shalt be saved.” 211 verses = Salvation by Faith Alone

Repentance “r”: repentance resulting in daily cleansing which restores fellowship

for believers: **Repentance “r”**: = cleansing & confession of sin

- Repentance “r””: repentance resulting in daily cleansing from sin
- Change my mind about my sin: acknowledgement, sorrow, confession to God
- Sometimes brings positive consequences after repentance
- Turning away from sin, a condition for those already saved
- Repentance “r””: confession of daily sin [*not to be saved*] but change of heart [*mind*]
- Sorrow about displeasing the Savior
- . . .and I never want to commit that sin again

For the believer: FROM a single sin, a habit, or a lifestyle
TO a holy life, pleasing God

Webster's definition accurately describes the repentant heart of the child of God. He is sorry for his sin, and his change of mind toward his sin causes him to want to stop sinful behavior. Repentance is a daily cleansing process for the believer, and restores the joy of salvation. Repent [*or its forms*] is rarely used to describe salvation. Biblical writers almost always defer to God's two favorite words, “belief & faith.” [*see APP # D, 211 verses = Salvation by Faith Alone*]

Context here is always believers confession of sin, [*once, God's statement about changing His mind*]
Examples & Scripture

Gen 6:6 It repented the LORD that He had made man on the earth, and it grieved Him at His heart.

2Sa 12:13 David said unto Nathan, I have sinned against the LORD.

Psa 32:3-5 When I kept silence, my bones waxed old through my roaring all the day long. 4 Day and night Thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. 5 I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and Thou forgavest the iniquity of my sin. Selah.

Psa 40:12 Innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

Psa 51:3,4 I acknowledge my transgressions: and my sin is ever before me. 4 Against Thee, Thee only, have I sinned, and done this evil in Thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. *David*

Psa 119:176 I have gone astray like a lost sheep; seek thy servant; for I do not forget Thy commandments.

Isa 6:5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

Matt 3.8 Bring forth therefore fruits meet for repentance.

Mat 6:14 If ye forgive men their trespasses, your heavenly Father will also forgive you:

Matt 18:15 If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

Matt 26:75 Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny Me thrice. And he went out, and wept bitterly.

Luke 5:8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

Luke 17.3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, *[you]* forgive him.

Rom 7:15 That which I do I allow not: for what I would, that do I not; but what I hate, that do I.

Heb 12.7-11 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

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

Rev 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works.

Rev 3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Repentance, cont'd

Repentance and Belief. . . both save

Repentance & Belief, do they both save?

1. See verses on pages #1 & 2 indicating that repentance saves. *Marked with a **
2. Belief saves:
Acts 16.31 believe on the Lord Jesus Christ and thou shalt be saved
John 3.16 whosoever believeth. . .hath everlasting life
John 6.47 believeth on Me hath everlasting life
I John 5.13 you that believe on the name. . .know that ye have eternal life

Does “metaneo” mean “turn from”?

There are two things to turn from.

Unbelievers turn from idols and faith in good works.
Believers turn from sinful decisions to live a holy life.

Result = eternal life.
Result = cleansing.

Turn
Forsake
Abhor
Eschew
Sorrow, contrition

standard } M.O. of a Christian's life

Many teach repentance for salvation incorrectly by including some form of human effort or righteousness, such as or turning from sin or willingness to turn from sin. This is heresy and has confused many people because it adds works to salvation. This is "Galatianism", which is a counterfeit of the Gospel and is completely unscriptural.

It is a tragedy that many Christians live shallow Christian lives. We are dedicated to the task of training Christian men and women in the importance of total dedication and making Jesus the Lord of their lives, not to be saved, but because they are saved. Adding works to salvation cannot cure "Shallow Christianity". The true child of God is not under the law, but he is under grace. He is saved by grace and disciplined by grace.

Act 13:38,39 Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: 39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Rom 6:14 Sin shall not have dominion over you: for ye are not under the law, but under grace.

2 Cor 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

Galatians 5:1-4 Whosoever of you are justified by the law; ye are fallen from grace.

Repentance saves. Faith saves. Believing on Jesus' payment for sin saves. Turning from sin doesn't save. Religious people and unbelievers do it every day.

The Greek compound word for repent, meta-neo, [μετανοεο] clearly defines itself, meta = change, neo = mind. Its intention is a change of decisions your head has made, or as one scholar said so simply, "Change your thinking. Stop depending on good works. Depend on Jesus Christ's death for you."

Facetiously, would a person have repented enough who got down from 27 sins a day to, suppose, 11 or 12 sins a day? A 50% drop. Consider a rather "good" person who started his Christian life just committing 7-sins-a--day and only dropped one of them? Would a 10% drop be a clear sign that he had repented?

What does you mean to "turn from sin" if it doesn't mean "Stop it entirely! 100% ! Cold turkey !

Just because you can't do it personally, doesn't change the command, yet you are requiring of me to stop all my sinning in order to enter heaven. Sorry, although I desperately want to, I haven't been able to, yet, and I've been working hard at it for a long, long time.

The issue at hand is not whether men must repent to be saved, they indeed do, but what must they change their minds about.

These comments are taken directly from "Yes, We Are! No, We're Not!"
MATT 3.2 pertaining to "REPENT AND BRING FORTH FRUIT" see also, APP # T, "Yes! Lots of Good Works are Expected!"

- A. The definition of repentance means to change the mind. It may refer to changing an attitude, a decision, or a pattern of life.
- B. Pharisees who were great at obeying God's commands but were trusting in their good lives to save them were told to "repent" - trust in Jesus [*i.e. change your mind: don't trust in your good works—do trust in Jesus who came to die for bad people, not good people*].
- D. Unsaved men must repent of self-righteousness and pride and turn to Christ.
- E. All believers are supposed to "bring forth fruit" in keeping with repentance. Fruit is the expected result of repentance not the means of salvation. John is not only scolding the hypocrisy of the Pharisees, but also instructing the new true believers that they should live holy lives.
- F. Only God can accurately judge the fruit. Man can be fooled.
- G. Repent does not always refer to cessation of sin. God can repent. [Gen 6.6,7 I Sam 15.11]
- H. The Pharisees were not viewed as people who needed to give up immorality, murder, and theft, but who had to change their minds about their self-righteousness and spiritual arrogance and turn to Christ for eternal life.
- I. John the B. says Jesus is "the One referred to by Isaiah." [*Isa. 40.3,4*] "the Glory of the Lord will be revealed." He called the Pharisees to repent about the Kingdom of Heaven. They must recognize Jesus as the Messiah.
- L. How does fleeing from the wrath grant someone salvation? Matt 3.2,3,8

Two Kinds of Forgiveness

APPENDIX J-6

for the unbeliever—Forgiveness = salvation
for the believer— Forgiveness = daily cleansing

Forgiveness “F” & “f”

Forgiveness “F”: divine forgiveness resulting in salvation

Isa 43:25 I, even I, am he that **blotteth out thy transgressions** for mine own sake, and will not remember thy sins.

Eph 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God **for Christ's sake hath forgiven you.**

Eph 1:7 In whom we have redemption through his blood, the **forgiveness** of sins, according to the riches of his grace;

Heb 10:17 Their sins and iniquities will I **remember** no more.

Col 1:14 In whom we have redemption through his blood, even the **forgiveness** of sins:

Forgiveness “f”: divine forgiveness resulting in daily cleansing from sin . . . *(for the believer—only)*

This second kind of forgiveness can occur between two people, also.

Mat 6:12 **Forgive** us our debts, as we **forgive** our debtors.

Mat 6.14 If ye **forgive** men their trespasses, your heavenly Father will also **forgive** you:

Mat 18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I **forgive** him? till seven times?

Luke 17:3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, **forgive** him.

Jas 5:15 The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be **forgiven** him.

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

God's Two Favorite Salvation Words

APPENDIX K

[see also APP # D "Salvation by Faith Alone"]

It is to be noted that in 3 crucial books [John, Acts, and Romans], the 3 authors use 3 different words to capture the central element of salvation.

Luke uses believe, repent, and faith [in Acts]

John uses only believe, but never repent or faith

Paul primarily uses faith

	Belief	Faith	Repentance
	πιστευο	πιστις	μετανοεο
Acts	5	12	5
John	98	0	0
Paul	65	138	9
Total	169	150	14

Conclusion: God's two favorite words to express salvation are BELIEF & FAITH.

n.b. It is to be noted that the word repentance is used as an equivalent term for salvation in Acts 20.20,21
See explanation of "Two Types of Repentance: for saved—for unsaved" APP # J

In the **Synoptic Gospels**, salvation is not the pulsating theme to the degree it is in John.

- the term "faith" is used a total of 19 times
- "repentance" and "trust" are each mentioned 7 times
- "believe" is only used 34 times total in all 3 books
- Not all usages are about eternal life.

The synoptics have holy living as their primary focus. Jesus demands whole-hearted commitment, a radical change in life-style, unwavering allegiance to Himself and self-denial for all believers.

Forty of the passages under discussion in this debate come from the synoptic Gospels.

There seems to be a difference in the approach of the Affirmative and Negative positions. They each view the other with a scant eye supposing that to adhere to their opponents' belief system will deny certain precepts of Scripture.

The Negative side FEELS:

- that the Affirmative position is adding works to salvation, thus disregarding salvation by faith in Jesus' death payment.
- that to require anything more than faith is heresy and no different than Romism.
- that the lifetime of commitment eclipses the crucial item of kneeling at the foot of the Cross passing from death into life.
- the Affirmative is fearful that adhering to eternal security will lead to willful sin.
- The Negative denies that all of the above allegations are valid.

The Affirmative side FEELS:

- that the Negative position is saying that only thing necessary for salvation is a head knowledge of the facts of salvation.
- that "faith alone" denies the mandate of commitment
- that "faith alone" denies the requirement of repentance.
- that "faith alone" denies a hatred for one's past sins, seeing them as Christ sees them.
- that "faith alone" will make it easier for a professing Christian to slip back into sin.

Mostly God says, "believe."

In John, 80x [out of 98x] "believe" refers to eternal life.

**Have you ever been accused of preaching
“easy believe-ism?” & “cheap grace?”
like Paul was?**

“Shall we continue in sin that grace may abound?” Rom 6.1

“If you’re not being accused of antinomianism occasionally,
You’re probably not preaching the Gospel.
St. Paul himself had to answer criticism on precisely this point.”

Aron Zimmerman, chairman, Mockingbird blog

When people hear you explain salvation, do they ever accuse you of being easy on sin after one is saved?

Maybe your message isn’t the same as Paul’s. His opponents were accusing Paul of preaching “we [*may*] continue in sin that grace may abound?”

Rom 6.1

For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

Rom 3.7,8

Except ye be converted, and **become as little children**, ye shall not enter into the kingdom of heaven. Whosoever therefore shall **humble himself as this little child**, the same is greatest in the kingdom of heaven. Whoso shall receive one such little child in my name receiveth me, but whoso shall offend one of these **little ones which believe in me**, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Matthew 18.3-6

Suffer the little children. . .for of such is the Kingdom of Heaven.

Matthew 19.14

You may be afraid that the doctrine of eternal security will lead to loose living. I understand that. And yes, I’m sorry to say, I know of a few believers who have abused God’s grace terribly. I’m sure you do, too. But let me give you a very simple personal testimony of grace.

My friend, Dan, gave me a nice station wagon when he upgraded into an SUV. We had 9 children and his used vehicle seated 11. What a treat! Do you think that Dan expected me to abuse it just because I didn’t have to pay for it? No. it was his special treat to us because my wife had helped his wife over a couple humps in her life. Was Dan worried that I wouldn’t change the oil or that I would deliberately scrape fence posts or be too careless about fire hydrants? Of course not. It made him happy that the vehicle which had cost him a great deal of money would help our family, and he wanted us to get many years of enjoyment out of that car.

Now, it is also true that I once gave a car to a friend and he didn’t change the oil and burned up the engine. I was disappointed, but I didn’t take the car back. It was still his car—a gift—in his name.

God also realizes that not all who receive eternal life and the forgiveness of sin will be as grateful as others. But let me

APPENDIX L-2

Easy-believe-ism

encourage you that having been a member of 8 churches in as many states, I personally know thousands of godly friends who believe in eternal security and whose lives have been focused full-bore on pleasing God. Just because they believe in eternal security and “easy-believe-ism” doesn’t mean that they take sin lightly. Just as you do, they hunger after God and get a great deal of enjoyment out of receiving the smile of God on their lives.

They are living the kind of life you would be pleased to see. It isn’t necessary to have the “carrot” of heaven and the “stick” of hell to coerce them into living godly lives. They (we) serve Him joyously for the thrill of seeing His smile on our lives. All people are grieved by those who abuse our kindness, and we’re grieved by those who abuse the Father’s grace: David, Abraham, Solomon, Demas, Ananias, and others in Scripture.

If simply believing that Jesus died for my sins and took my place on the Cross is called, “cheap grace,” then I was saved by a message as simple as that—at the age of five—in the back seat of a 1949 Chevy. My dad pulled off to the side of the road and led me to meet the Savior on the way home from church.

I think “cheap grace” is an oxymoron. As a father of nine children I’ve extended unmerited grace to my children for years and years. It costs me to love them unconditionally, but it costs them nothing. My own father probably had to extend more grace to me than to my brother and sister combined.

Unfortunately, we assume that more is required for a lecherous woman to be saved than is expected of a thirteen year old girl. Many think it must be made harder for a serial killer to be saved than it is for a third grader. If a kid can come to Christ by child-like faith, so can a hardened criminal, an atheist, a rabbi (Nicodemus?), a terrorist (Paul), a teenager, or the woman at the well. No one comes to mind from the Scriptures as example who came to faith in Christ after years and years of hearing the Gospel presented. I can hardly think of anyone who even hesitated before he/she trusted in Jesus.

God is not waiting for us to make a lifetime commitment to obey before we are saved. He is waiting for us to believe He died in our place.

It all starts with child-like humility—faith.

50 Passages from Epistles 51 from Gospels & Acts

APPENDIX M-1

Romans [7 passages]

Romans 2.6-8,10,13,15 render... according to deeds...by perseverance in doing good = seek edema life...glory, honor, peace to everyone who does good I doers of the Law = justified

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

Romans 6.16,22 obedience resulting in righteousness, freed from sin, enslaved to God = the outcome, eternal life

Romans 8.1 no condemnation to those who... walk after the Spirit

Romans 8.13,14,17 those who put to death deeds of the body, led by the Spirit= sons of God I if we suffer = glorified

Romans 11.17,20-22 [you] were grafted in among them... because of unbelief they were broken off God spared not the natural branches, take heed lest He spare not thee...thou also shalt be cut off

Romans 13.8,10,11 love, love fulfills Law ...love...love...love fulfills the Law = now salvation is nearer than when we believed

I Corinthians [3 passages]

I Cor 6.9-11 the unrighteous shall not inherit the Kingdom of God [i.e. 10 sins]

I Cor 9.24-27 run in such a way that you may win...an imperishable [reward]...lest I be disqualified [castaway]

I Cor 15.55-58 death, where is your Victory... God gives us the victory...your toil is not in vain, IF. . . .

II Cor [3 passages]

II Cor 5.10 Judgment Seat recompensed for his deeds... whether good or bad

II Cor 6.17,18 come out and be separate...and I will be a Father to you

II Cor 7.10 sorrow produces repentance...leading to salvation

Galatians [4 passages]

Gal 5.4 fallen from grace

Gal 5.19-21 deeds [15x] of the flesh...those who practice such things shall not inherit the Kingdom of God

Gal 5.24 those who belong to Christ have crucified the flesh with its passions

Gal 6.8,9 sows to the flesh...reap corruption sows to the Spirit reap eternal life, let us not lose heart in doing good.

Phil [2 passages]

Phil 2.12 work out your own salvation

Phil 3.8,14 I have suffered the loss of all things that I might gain Christ.

Colossians [2 passages]

Col 1.22,23 to present you before Him holy and blameless...if you continue in the faith

Col 3.23-25 whatever you do, do it heartily...you will receive the reward...he who does wrong will receive the consequences

II Thes [2 passages]

II Thes 1.4,5 perseverance...worthy of the Kingdom of God

II Thes 1.8,9 retribution to those who do not obey this Gospel... eternal destruction

I Tim [3 passages]

[I Tim 1.19,20 delivered to Satan that they may learn not to blaspheme](#)

I Tim 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 for yourself

I Tim 6.12 fight the good fight of faith, take hold of the eternal life to which you were called

I Tim 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

50 Passages from Epistles 51 from Gospels & Acts

APPENDIX M-2

II Timothy [1 passages]

II Tim 2.11,12 if we died = shall live, 12 if we endure = shall reign

Hebrews [8 passages]

Heb 3.6,14 whose house we are if we hold fast our confidence...partakers of Christ is we hold fast...firm

Heb 4.6,11 who...had good news preached to them failed to enter because of disobedience, be diligent to enter into His rest

Heb 5.9 He became, to those who obey Him, the source of eternal salvation

Heb 6.6 tasted of the heavenly gift...if they shall fall away...whose end is to be burned

Heb 10.29 sinning willfully...judgment, fire which will consume...severer punishment

Heb 12.14 holiness without which no man shall see God

Heb 12.25-29 shall not we escape if we turn away from Him

James [4 passages]

Jas 1.12,15 man who perseveres = receive a crown of life...to those who love Him, 15 sin = brings forth death 21 (do good)...which is able to save your souls

Jas 1.21,22,25-27 pure religion...to visit homeless, widows...keep unstained from the world

Jas 2.14,17,21,24,26 if he has no works...can faith save him? I Abraham was justified by works, man is justified by works not faith alone

Jas 5.9 grudge not. . .lest ye be condemned

Jas 5.19,20 [he] who turns a sinner from the error of his way will save his soul

I Peter [1 passage]

I Pet 1.22,23 you have in obedience to the truth purified your souls

II Peter [1 passage]

II Pet 1.5-11 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 Pet 2.1-22 damnable heresies even denying the Lord that bought them. . . destruction

II Pet 2.9,10,13 Day of Judgment to be punished, chiefly them that walk after the flesh. . .the reward of unrighteousness

I John [6 passages]

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 2.9-11 one...who hates his brother is in darkness

I John 2.19 they went out...they were not a of us

I John 2.17,29 you know that everyone who practices righteousness is born of Him

I John 3.8-10,14,15 the one who sins is of the Devil...one who does not practice righteousness is not of God...not one who does not love brother...14,15 we passed from death to life because we love, no murderer has eternal life

I John 5.18 we know that no one who is born of God sins

III John [0 passages]

III John 11 he that doeth good is of God

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 3.5 he who overcomes = I will not erase his name from book of life

Rev 3.21 he who overcomes = sit down with Me on My Father's throne

Rev 20.12 the dead were judged from the things which were written in the books according to their deeds

50 Passages from Epistles 51 from Gospels & Acts

APPENDIX M-3

Rev 21.8 adulterers, sorcerers, idolaters. . .
Part in lake of fire

Rev 21.27 no one who practices
abomination...shall ever come into it [*holy
city*]

Rev 22.18,19 God shall take away his part
out of the Book of Life

Rev 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

Matthew [15 passages]

Matt 3.2,3,8 repent, bring forth fruit for
repentance

Matt 5.3,5,9,10 poor in spirit = kingdom
gentle inherit, peacemakers are sons
persecution = kingdom

Matt 5.19,20 keep and teach
commandments, if righteousness surpasses
Pharisees

Matt 6.14,15 forgive & be forgiven
by their fruits ye shall know them

Matt 10.22 endure to the end = saved

Matt 10.39 lose life for My sake = find it

Matt 12.50 do the will of My Father = My
brother

Matt 13.44,45 sold what he had & bought
[*treasure*] sold all he had and bought [*pearl*]

Matt 16.24,25 save your life = lose it

Matt 18.4,5 humble like a child = Kingdom
receive a child = receive Me

Matt 19.17,21,24 keep the
commandments... eternal life sell all you
have & give to poor = heaven

Matt 19.28,29 follow, leave houses...inherit
eternal life

Matt 24.13 endure to end = saved

Matt 24.46 obedient slave = blessed when
master comes [*heaven, parable*]

Matt 24.41-46 didn't visit sick &
homeless = everlasting

Mark [6 passages]

Mark 3.35 whoever does will of My Father
= bro & sis

Mark 10.21 sell all you have = treasure in
heaven

Mark 10.29,30 leave houses & bros. =
eternal life

Mark 13.13 endure to the end = saved

Mark 13.37 be on the alert for His return
or...

Mark 16.16 believe & be baptized= saved

Luke [12 passages]

Luke 3.9 every tree that does not bear
fruit...fire

Luke 8.13-14 believe for a while...jail
away...choked with worries...bring no fruit

Luke 8.21 hear & do = mother & brother

Luke 10.25-28 keep the law = inherit eternal
life

Luke 12.8,9 he that denieth Me before
men shall be denied

Luke 12.45 so doing [*not ready*] = place with
unbeliever

Luke 13.24 strive to enter by narrow door

Luke 14.26,27,33 hate your father carry
your Cross...give up all possessions

Luke 15.7 repent

Luke 16.9,13 make friends of
mammon...cannot serve God and mammon

Luke 17.33 lose your life

Luke 18.22 sell all you have

Luke 19.8,9 Zacchaeus, gave money to poor
= salvation came to this house

50 Passages from Epistles 51 from Gospels & Acts

APPENDIX M-4

John [10 passages]

John 3.16,21 should not? practice the truth =
come to the light

John 5.29 those who did good deeds = eternal
life

John 6.54 eat My flesh, drink blood = eternal
life

John 8.51 keep My word = never see death

John 10.27,28 sheep follow Me = eternal life

John 12.25,26 hates his life = keeps it to
eternal life. . .serve Me, Father will honor
him

John 13.35 love one another = disciple

John 14.21,23 keep My commandments =
loved by Father

John 15.6 do not abide in Me = thrown away,
burned

John 17.8,12 not one of them perished but the
son of perdition

ACTS [8 passages]

Acts 2.38 repent & be baptized = forgiveness
of sins

Acts 3.19,26 repent & return...from your
wicked ways = sins wiped away

Acts 10.35 the man who fears Him and does
what is right = welcome by Him

Acts 11 .18 repentance leads to life

Acts 13.24 baptism of repentance

Acts 17.30 repent

Acts 22.16 be baptized = wash away your
sins

Acts 26.20 repent & turn to God, do deeds
appropriate to repentance

The Two Natures of the Believers

The New Nature Cannot Sin - The Old Nature Can Do No Righteous Deeds

Our flesh nature will be destroyed at the Rapture so in heaven we will never sin again.
Without a brand new “self” we would sin in eternity.

also called “New Man” and “Old Man” as well as “born again of water and the Spirit” as well as “the flesh and the Spirit”

- We believe the Bible teaches that a true child of God has two births:
 - one of the flesh [*water, John 3*]
 - one of the Spirit: born again, regenerated, sons of God, heir of salvation [*Spirit, John 3*]
- The flesh nature is neither good nor righteous.
- The spiritual nature [*new man, Col 3.10*] does not commit sin. [*I John 3.9 KJV, Rom 7.19*]
- This results in warfare between the spirit and the flesh, which continues until physical death, or the return of the Lord. [*Rom 7*]
- The new birth cannot change in any way the flesh nature of man, but the flesh nature can be controlled and kept subdued by the new man.
- All claims to the eradication of the old nature in this life are unscriptural.

KEY PASSAGE

Rom 7:15-25 That which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man, 23 but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

1Jn 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

1Jn 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.

Eph 4:22-24 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 And be renewed in the spirit of your mind; 24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Col 3:9,10 Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him.

Joh 3:3-7 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again.

Rom 8:8,9 They that are in the flesh cannot please God, 9 but ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Gal 5:17 The flesh lusteth against the Spirit, and the spirit against the flesh: and these are contrary the one to the

other: so that ye cannot do the things that ye would.

When temptation comes, which one wins, the old man or the new man?

That's simple! The one I feed the most will always win! *[and believers sometimes do feed the flesh.]*

Lists of Sins

105 sins from 8 different chapters

APPENDIX O

The Terrible Twenty-one Romans 1.28—

unrighteousness	wickedness	greed	evil
full of envy	murder	strife	deceit
malice	gossip	slander	hater of God
insolent	arrogant	boastful	inventors of evil
disobedient to parents	without understanding	untrustworthy	unloving
unmerciful			

Thirteen Bad Ones Mark 7.21,22

evil thoughts	fornication	theft	murder
adultery	coveting	wickedness	deceit
sensuality	envy	slander	pride
foolishness			

Filthy Fifteen Galatians 5.19-21

immorality	impurity,	sensuality	idolatry
sorcery	enmity	strife	jealousy
anger	disputing,	dissension	factions
envying	drunkenness,	carousing	

Nasty Nineteen II Timothy 3.1-5

lovers of self	lovers of money,	boastful	arrogant
revilers	disobedient to parents	ungrateful	unholy
unloving	irreconcilable,	malicious gossip	no self-control
brutal	haters of good	treacherous	reckless
conceited	lovers of pleasure	denying God's power	

8 Don'ts & 2 Do's Exodus 20.1-17

no other gods	no idols	God's name in vain	keep the Sabbath
honor parents	murder	adultery	steal
lie	covet		

Eleven Christian Crimes II Corinthians 12.20,21

strife	jealousy	tempers	disputes
slander	gossip	arrogance	disturbance
impurity	immorality	sensuality	

Six Things the Lord Hates Proverbs 6.16-19

haughty eyes	lying tongue	hands that shed innocent blood
heart devising wicked plans	feet run to evil	
false witness	spreading strife	

The Sensual Six I Peter 4.3

lasciviousness	lusts	excess of wine
reveling	banqueting	abominable idolatries

The believer is exhorted as well as commanded to abhor, hate, eschew, and avoid every one of these.

Who is lost if the other side is right?

IF THE AFFIRMATIVE IS CORRECT. . .

Five possibilities - Please check one box.

All obedient believers are saved at their day of death if they believe in Jesus PLUS:

- Opinion #1—Only believers who have stayed “confessed” until the last minute are saved.
- Opinion #2—You only go to heaven if all gross sins have disappeared but whining and a dozen other “small” sins are probably ok.
- Opinion #3—God is looking for a steady upward movement in personal holiness.
- Opinion #4—Believers who have remained in the top 10-15% of the all Christians will go to heaven when they die. Bad Christians are lost, although they trusted Jesus as the Savior.
- Opinion #5—All believer who eliminated all “50 Damnable Habits” [APP # C] made it. Sins prior to faith in Jesus don’t count at all. *Pretty short list of folks gets to enter heaven.*

IF THE NEGATIVE IS CORRECT. . .

All those who are depending in Christ alone to pay for our dirty, rotten, filthy, stinking, lousy sins while we were still ungodly. These alone will make it to heaven.

Those who have been depending on Jesus plus good works will be lost [all of the 5 “opinions” above].

Rewards and crowns will be generously handed out for obedience.

Hugs by the Savior will be received by some along with His broad smile and the words, “Well done good and faithful servant!”

Others who trusted Him as their Savior but lived their lives displeasing to the Savior, have made the Father sad. They will enter eternal life justified but with very little or no rewards.

157 Figures of Speech, & Synonyms for Salvation & Saving Faith

(mentioned at least once in Scripture)

Most are only mentioned once or twice.

1. Abideth in doctrine of God	II John 9
2. Abideth in Him	I John 3.
3. [Christ] Abolished death	II Tim 1.10
4. Added to the Church	Acts 2.47
5. Added to the Lord	Acts 1.24
6. Adopted in Christ	Rom 9.4
7. [predestined to] adoption	Eph 1.5
8. Alive in Christ	I Thes 4, Eph 2.5
9. Ask for living water	John 4.14
10. Atonement	Rom 5.1
11. Baptism now saves	I Pet 3.21
12. Begotten, begat	Jas 1.18
13. Believe	Acts 16.31
"Believe" is by far the most common term, 250+ x	
14. Beloved	Jude 1
15. Blessed	Matt 7
16. Body of Christ	Rom 12.4,5
17. Born after the Spirit	Gal 3.29
18. Born again	John 3.3
19. Bride	Eph 5.25-27
20. Brother	Acts 18.27
"Brethren" is probably 2nd most common, 200+ x	
21. Brought to the Lord	Acts 11.24
22. Building	Eph 2.21
23. Call on the name	Acts 2.21
24. Called out of darkness into light	I Pet 2.9
25. Children	John 1.12
26. Children of the Promise	Rom 9.8
27. Chosen generation	I Pet 2.9
28. Chosen in Him	Eph 1.4
29. Chosen vessel	Acts 9.15
30. Christian	Acts 11.26
31. Church	Acts 8.1
32. Come	Heb 7.25
33. Complete in Christ	Col 2.10
34. Confess with your mouth	Rom 9.13?
35. Confessing Jesus' incarnation	I John 4.2,15
36. Converted	John 12.40
37. Conversion of the Gentiles	Acts 1.3
38. Created in Christ Jesus	Eph 2.10
39. Crucified with Christ	Gal 2.20
40. Dead to the Law	Gal 2.19
41. Delivered from evil world	Gal 1.4
42. Disciple	John 8.31,32
43. Disciples were multiplied	Acts 6.1,7
44. Doeth good	III John 11
45. Doeth righteousness	I John 2.29
46. Doeth will of God	I John 2.17
47. [entered] Door of sheepfold	John 10.7
48. Draw near to Him	Heb 7.25
49. Dwell in the house of Lord forever	Psalm 23.6
50. Eat My flesh, drink My blood	John 6.54
51. Elect	Col 3.12
52. Escaped corruption of the world	II Pet 1.4
53. Eternal life	John 3.16
54. Everlasting life	John 6.47
55. Faith, the	Eph 4.13
56. Faithful servant	Matt 25.23
57. Fear God	Acts 11.35
58. Fellow citizens	Eph 2.19
59. Fellow heirs	Eph 3.6
60. Firstfruits	Jas 1.18
61. Flock of God	I Pet 5.2
62. Follower	Acts 24.14
63. Foreordained	I Pet 1.20
64. Forgiven	Acts 2.38
65. Friend	John 15.15
66. Gate, small. . . few	Matt 7.13,14
67. Gift of God	Rom 6.23
68. Godly	II Pet 2.9
69. [by] Grace obtained	Rom 11.6,7
70. Grafted in	Rom 11.17
71. Healed	Mark 10.52
72. Hear My voice [sheep]	John 10.16
73. [Christ in your] Heart	Gal 1.20
74. Heirs of righteousness	Heb 11.7
75. Heritage, God's	I Pet 5.3
76. Hidden man of the heart	I Pet 3.4
77. [of] Him Who calls	Rom 9.11
78. Holy nation	I Pet 2.9
79. Holy Spirit fell	Acts 10.44
80. Hope in God	Acts 24.15
81. Household of faith	Gal 6.10
82. Household of God	Eph 2.19
83. Illuminated	Heb 10.32
84. Imputed [righteousness]	Rom 4.22
85. In Christ	Eph 2.6
86. In Him	Phil 3.9
87. Jerusalem above	Gal 3.26
88. Joint heirs with Christ	Rom 8.17
89. Justified	Gal 2.16
90. Keeps My Word	John 8.51
91. Know God	Gal 3.9
92. Knowledge of the truth	II Tim 2.25
93. Life	Pro 8.35
94. [we] Love the brethren	I John 3.14
95. [shown] Mercy	Rom 11.30
96. Members of His Body	Eph 5.30
97. My people	Rom 9.25
98. [made] Near	Eph 2.13
99. Name the Name of Christ	II Tim 2.19
100. New creation	II Cor 5.17
101. Not having own righteousness	Phil 3.9
102. Obey Him	Heb 5.9
103. Obtained faith	II Pet 1.1
104. Opened her heart	Acts 16.14
105. Ordained to eternal life, believed	Acts 13.48
106. Overcomes	I John 5.4
107. Partakers of Christ's suffering	I Pet 4.13
108. Partakers of divine nature	II Pet 1.4
109. Peace, our	Eph 2.14
110. Peace through blood of Cross	Col 1.20
111. Peculiar people	I Pet 2.9
112. People of God	I Pet 2.10
113. [made] Perfect	Heb 10.1
114. Prisoner	Eph 3.1
115. Propitiation	I John 2.2

The context of the above passages is salvation;
however, it is admitted that several of the above
phrases are used in other places which do not have
a salvation context.

116. Purged from old sins	II Pet 1.9
117. Purge conscience fr dead works	Heb 9.14
118. Purified	Tit 2.14
119. Put away sin	Heb 9.26
120. Put on Christ	Gal 3.27
121. Quickened	Eph 2.1
122. Raised up with Him	Eph 2.6
123. Reconciled	Eph 2.16
124. Redeemed	I Pet 1.18
125. Regeneration	Tit 3.5
126. Remnant	Rom 9.27
127. Repent	Heb 6.1
128. Rescued from the wrath	I Thes 1.10
129. Righteous	I Pet 4.18
130. Saint	I Cor 1.2
131. Salvation	I Thes 5.10,11
132. Sanctified once for all	Heb 10.1
133. Saved by faith	Eph 2.8,9
134. Sealed 'til day of redemption	Eph 4.30
135. Seated with Him	Eph 2.6
136. Seed of Abraham	Gal 3.16
137. Servant of righteousness	Rom 6.18
138. Shown mercy	I Tim 1.16
139. Snatched out, caught up	I Thes 4.17
140. Sons of God	John 1.12
141. Son of Freewoman	Gal .23,30
142. Sons of the Kingdom	Matt 8.12
143. Spirit in your heart	Gal 3.6
144. Take away sins	Heb 10.4
145. Temple	Eph 2.21
146. Transformed into the Kingdom of His dear Son	Col 1.13
147. Trusted in Christ	Eph 1.12
148. <i>[of the]</i> Truth	John 18.37
149. Turn from darkness to light	Acts 26.15-18
150. Turned by God from our wicked	Acts 3.26
151. Turned to the Lord	Acts 9.35
152. Vessel for honorable use	Rom 9.21,23
153. Washed	Tit 3.5
154. <i>[the]</i> Way	Acts 24.14
155. <i>[on]</i> Whom I have compassion	Rom 9.15
156. Word was published throughout?	Acts 13.49
157. <i>[His]</i> Workmanship	Eph 2.10

57 Figures of Speech for the “Lost”

A. Alienated	Luke 15.18
B. Aliens	Eph 2.19
C. Blinded by Satan	II Cor 4.4
D. <i>[not in]</i> Book of Life	Rev 20.15
E. Child of the Devil	Acts 13.10
F. Children of wrath	Eph 2.3
G. Conceived in sin	Psa 51.5
H. Condemned	Rom 8.1
I. Cursed	Gal 3.13
J. Darkness	II Cor 6.15
K. <i>[loved]</i> Darkness	John 3.19
L. Dead	Eph 2.1,5
M. Denies the Son	I John 2.23
N. Desperately wicked	Jer 17.9
O. Do not honor God	I Thes 1.8
P. Do not obey the Gospel	I Thes 1.8
Q. Enemy of God	Phil 3.18
R. Estranged from womb	Psa 58.3
S. Evil person	Psa 37.9
T. Excluded from. . .Israel	Eph 2.12
U. Fallen from grace	Gal 5.4
V. False teachers	I Tim 6.3-5
W. Far off	Eph 2.13
X. Filthy rags	Isa 64.6
Y. Flesh	John 3.6
Z. Formerly walked	Eph 2.2
AA. Friend of the world	Jas 4.4
BB. Found wanting	Dan 5.27
CC. Gentiles in the flesh	Eph 2.11
DD. Idolater	I Cor 5.11
EE. Infidel	I Tim 5.8
FF. Lawless	II Cor 6.14
GG. Lived in lust of flesh	Eph 2.3
HH. Lost	Luke 19.10
II. No hope	Eph 2.12
JJ. None righteous	Rom 3.10
KK. Not all Israel	Rom 9.6
LL. Reprobate	Rom 1.26
MM. Separate from Christ	Eph 2.12
NN. Short of glory of God	Rom 3.23
OO. Sinners	Rom 5.6
PP. Slave to sin	John 8.34
QQ. Sons of disobedience	Eph 2.2
RR. Strangers	Eph 2.19
SS. Strangers to covenants	Eph 2.12
TT. Thirsty	Rev 22.17
UU. Transgressor	II John 9-11
VV. Unbelievers	II Cor 6.14
WW. Uncircumcision	Eph 2.11
XX. Unjust	II Pet 2.9
YY. Ungodly	Rom 5.8
ZZ. Unrighteous	Rom 3.10
AAA. <i>[brood of]</i> Vipers	Matt 12.34
BBB. Wicked	I John 5.19
CCC. Without Christ	Eph 2.12
DDD. Without God	Eph 2.12
EEE. World	John 3.16

The Kingdom is Not Equivalent to Salvation

Believers are saved by believing.

Kingdom citizens enter the Kingdom by their works
[enduring to the end]

Intro: the Negative Position has tried to clarify its understanding of the uniqueness of the Millennial Kingdom *[often called the Kingdom of Heaven I Matthew]*. By drawing attention to several phrases from the Gospels in which the Affirmative Position confuses the conditions for entering a physical “political” Kingdom here on earth during the 1,000 year reign of Jesus.

We understand that such things as “enduring to the end” are requirements for the Tribulation believers to fulfill in order to and enter the Kingdom. Entrance into the Kingdom is for believers only. Faithful Old Testament saints like Moses, David, and Nehemiah will be resurrected at the end of the Tribulation period. Faithful believers who “endured to the end” of the Tribulation will also go straight from the Trib into the Kingdom. Jesus’ faithful listeners will also be raised to reign with Jesus.

The following passages are talking about obedience for Trib saints, not requirements for eternal life.

- Endure to the end, Matt 10.22 24.13
- Fruit meet for repentance, Matt 3
- Meek inherit the earth, Matt 5
- Rewards for the persecuted, Matt 5
- Righteousness exceeds the Pharisees = great in Kingdom, Matt 5
- Whosoever shall do and teach them, Matt 5
- Forgiveness if you forgive, Matt 6
- Love your enemies, Matt 5
- Do the will of My Father *[you’re my brother]*, Matt 12.50
- Keep the commandments, Matt 19
- Leave family & house, inherit eternal life, Matt 19
- 10 virgins enter with the groom, Matt 25
- Unfaithful servant / outer darkness, Matt 25

Gnashing of teeth, darkness, stripes, and being cast out which occur in the Kingdom period do not automatically refer to hell. During Jesus’ promised rule on earth they usually are consequences or punishments during His dictatorship when He sits on His throne in Jerusalem. *Matt 13.42 Ps 27.9 Rev 2.25-29 12.5 19.11-15*

1. Jesus will reign on earth, *Jer 33.14-18 Dan 2.44*
2. From Israel, *Jer 33.14-18*
3. From Jerusalem, *Jer 33.7,10,16 Isa 2.1-3*
4. He is the Anointed One *[Messiah]*, *Rev 20.4 Luke 4.18*
5. Theocracy with a rod of iron, *Isa 11.4 Rev 19.11-15*
6. Worldwide gov’t on His shoulders, *Isa 9.6*
7. Gov’t lasts 1,000 years, *Rev 2.4,6*

8. He will sit on a throne as Son of David, *Jer 33.17*
9. Prince David will sit beside Him, *Jer 30.9 Hos 3.5 Ezek 37.24,25 n*
10. Wolf will lie down with the lamb, *Isa 11.16*
11. The believing Remnant will return to Israel, *Jer 33.10,11*
12. His reign: peace, justice, righteousness, *Isa 11.4,5*
13. Blessed is He Who comes in name of Lord, *Psa 118.26 Matt 23.39*
14. The Temple will stand in Jerusalem, *Isa 2.3 Hag 2.9 Zech 6.12,13 n*
15. This occurs after the Tribulation [*Jacob's Trouble*], *Matt 24.21 Rev 19.14 Jer 30.7*
16. Only believers [*the godly Remnant*] enter the Kingdom. All unbelievers are killed in the battle at the end of the Trib.
[*Rev 19.____*].
17. Many Jews would die in the Trib but those who endured and remained faithful through the entire seven-year Trib period would be "saved" alive to enter the Kingdom ruled by the promised Messiah, Jesus, now "King of the World!"
18. Enduring involves overcoming at least 10 difficulties in *Matt 24.7-13*
 - * famine
 - * pestilence
 - * earthquakes
 - * affliction [*torture?*]
 - * death threats
 - * hatred
 - * betrayal
 - * false teaching
 - * deception
 - * [*ubiquitous*] iniquity
 - * cold hearts [*temptations to...?*]

Jesus' offer was clearly in fulfillment of the OT prophecies of a Jewish king who was the son of David [*Judah*] and would sit on David's throne. Most Jews seemed to think of the Kingdom as a utopia for Israelis only. Jesus message sometimes seemed to portray this as well. See *Matt 15.2-24*. It was reasonable for Jews to assume that for eternity they would continue to live on the earth. . . forever, and ever. Heaven was not clearly portrayed as equivalent to "eternal life." David's statement [*Ps 23.6*] ". . . and I shall dwell in the House of the Lord forever" was his understanding that the house of the Lord referred to the Temple in Jerusalem, rather than a mansion in heaven. Afterall, David did understand the concept of living forever, and ever. The Psalms distinctly speak of this.

Those believers who endured until the end of the Trib will enter the Kingdom. *Matt 24.13*

Believers are saved by believing.

**Kingdom citizens* enter the Kingdom by their works,
enduring to the end.**

*** Citizens: only obedient believers are granted permission to enter the Kingdom. Disobedient believers from the Tribulation are not resurrected until the end of the 1000 year Kingdom along with OT saints.**

Three Nice Things about Eternal Security

APPENDIX S

The most positive result which comes from understanding and accepting the doctrine of the security of the believer comes from the freedom to become a bond slave to purity,

1. Once the believer realizes that he is free to become a slave, the liberation from the bondage of sin has become complete.
2. Security actually promotes godliness, not sinfulness. While it is certainly true that some who hold to the security of the believer have strayed into wickedness, it cannot be proven that their ungodliness was caused by believing this truth.

There is an underlying reason people reject the security of the believer. Many Christians who espouse the belief that a believer can once again be lost, do so because they fear that a sense of security will lead a child of God into a wicked life. They also fear that fear of being lost drives people to holy living.

If you fear that this tenet will promote immorality or careless Christian living. let me assure you that if you and I had the time, I could introduce you to a thousand personal friends throughout the country in 8 churches where we have been members. My friends who accept this truth and have lives which radiate a love for the Lord. They have burned with a white hot flame for many years. These are not all from one church or denomination or even from the same state. Some are students of mine from Sunday School classes or college courses, others are fellow church members, pastors, or missionaries from dozens of countries as well as professors of mine from long ago, plus my mom, dad, and both my siblings.

3. Another benefit is that it exposes false "brothers." Yes, it must be admitted that not all people who say they are Christians have truly put their trust in Jesus Christ nor do all true believers follow hard after Christ. It could almost be assumed that in any church full of genuine believers we could find a couple of false brothers who profess to know the Lord. They know all the words and have memorized all the correct answers. The apostle John says that these were never saved in the first place. Later they left the church and denied the faith.

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.

so....

All sin of the believer-past, present, and future, is imputed to Christ at the moment that we put our faith in Him. His righteousness is placed on our account at the moment of faith [see APP # G, 64 Irretractable Changes]. Nothing can separate us from the love of God once we are justified (Romans 8: 1)

Romans 8.38,39 For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

No one can bring any charge against God's elect because He has justified us from all sin and declared us righteous in His sight. Even though Satan is the accuser of the brethren, we have Jesus Christ as our advocate.

The sins of the believer [*even "little sins"*] are totally abhorrent to the holy God we serve. He is deeply grieved with each sin we commit. His only provision for these sins is true repentance from our hearts accompanied by a determination not to commit that sin again. No Scripture ever indicates that God removes His imputed righteousness from any believer. The solution to the sin problem of the believer is not found in becoming saved all over again, but by recognizing that God is truly our Father, not our probation officer. He chastens us but will never cast us out. *John 6.37*

Notice that the Scriptures do not teach that the believer must become justified again—only that he must come with repentance and confess his sin, then accept forgiveness.

I give unto them eternal life and they shall never perish, neither shall any man pluck them out of My hand. *John 10.28*

We serve a God whose love draws us close to His heart and Who calls us with the promise of daily cleansing through repentant confession.

**Yes, lots of good works are expected
[required?] of anyone who says he's saved!**

Believers should be able to identify disciples by their fruit. *Matt 7.16*

WORKS are commanded by the Savior
WORKS are a sign of our love
WORKS are foreordained by the Father
WORKS are a sign to other believers
WORKS are evidence to unbelievers
WORKS can be counterfeited by unbelievers
WORKS do not make us more saved
WORKS primarily glorify God, they're not just designed to give us "extra points"
Your WORKS and our walk tell others what you think about our God
WORKS—their absence brings reproach on Christ, punishment, embarrassment to Jesus, and mockery from unbelievers.

WORKS are not the "proof" of someone else's salvation nor the assurance of my own.

Belief is the only "WORK" necessary to prove one's salvation.

"What shall we do,
that we might work the works of God?"

Jesus answered,
"This is the work of God, that ye believe on Him whom He hath sent."

The assurance of salvation
is found in **promises** God has made
not our lifestyle.

Our **assurance is in Bible verses** which
tell of God's promise of eternal life, justification,
forgiveness, and the new birth.

Matthew

Matt 3:8 Bring forth therefore fruits meet for repentance.

Matt 5:13 Ye are the salt of the earth:

Matt 5.16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Matt 7:16,17 Ye shall know them by their fruits.
17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Matt 7:20 Wherefore by their fruits ye shall know them.

Matt 13:23 He that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Matt 25:35,36 I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in, 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Mark

Mark 4:8 Other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

Luke

Luke 3:8 Bring forth therefore fruits worthy of repentance.

Luke 13.5-9 _____

Luke 14:26,27 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 Whosoever doth not bear his cross, and come after me, cannot be my disciple.

Luke 14:33 Likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Luke 19.8 Zacchaeus. . . I will pay back

John

John 8.11 Go and sin no more

John 12:46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

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

John 15:4,5 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Yes, lots of good works!

APPENDIX T-2

John 15:14 Ye are My friends if you do whatsoever I command you.

John 15:8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

Acts

Acts 2:38 _____ see pt #6
affirmat

Acts 4:46 _____

Acts 26:20 _____

Romans

Rom 2:6,7 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.

Rom 6:1 What shall we say then? Shall we continue in sin, that grace may abound? God forbid!

Rom 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Rom 6:11-13 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.

Rom 12:1,2 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Rom 13:12-14 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 armor of light. 13 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.

I Corinthians

1 Cor 3:12,13,25 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, 13 every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 _____

25 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

1 Cor 9:25-27 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 beateth 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.

II Corinthians

2 Cor 10:4,5 The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, 5 casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

2 Cor 13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Galatians

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

Gal 5:14 All the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself.

Gal 5:16 I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Gal 5:22,23 The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness,

Yes, lots of good works!

APPENDIX T-3

faith, 23 meekness, temperance: against such there is no law.

Ephesians

Eph 2:10 We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Eph 4:1-3 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 2 with all lowliness and meekness, with longsuffering, forbearing one another in love, 3 endeavoring to keep the unity of the Spirit in the bond of peace.

Eph 5:3,4 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints, 4 neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

Eph 5:8-10 Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light, 9 for the fruit of the Spirit is in all goodness and righteousness and truth, 10 proving what is acceptable unto the Lord.

Philippians

Phil 1:27 Let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel.

Phil 2:13,14 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.

Colossians

Col 1:10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.

Col 1:21,22 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 unreproveable in his sight.

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

Col 3:23,24 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.

I Thessalonians

1 Thes 2:12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

II Thessalonians

2 Thes 3.6 brothers who lead an unruly life

2 Thes 3.11,15 leading an undisciplined life. . . brethren. . . do not regard him as an enemy but. . .

I Timothy

1 Tim 5.25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

1 Tim 6:11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

II Timothy

2 Tim 2:1 Thou therefore, my son, be strong in the grace that is in Christ Jesus.

2 Tim 2:15,16 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 16 But shun profane and vain babblings: for they will increase unto more ungodliness.

2 Tim 2:22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

2 Tim 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

2 Tim 4:5 Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

Titus

Tit 2:10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Savior in all things.

Hebrews

Heb 10:24 Let us consider one another to provoke unto love and to good works.

Yes, lots of good works!

APPENDIX T-4

Heb 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

James

Jas 1:27 Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Jas 2:14-18 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 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? 17 Even so faith, if it hath not works, is dead, being alone. 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.

Jas 2:21,24,25 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 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?

Jas 3:6,8,10 And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. 8 But the tongue can no man tame; it is an unruly evil, full of deadly poison. 10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

Jas 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

I Peter

1 Pet 1:14-16 As obedient children, not fashioning yourselves according to the former lusts in your ignorance, 15 but as he which hath called you is holy, so be ye holy in all manner of conversation;

16 because it is written, Be ye holy; for I am holy.

1 Pet 4:2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

II Peter

2 Pet 1:5-10 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6 and to knowledge temperance; and to temperance patience; and to patience godliness; 7 and to godliness brotherly kindness; and to brotherly kindness charity. 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 10. . . never stumble

2 Pet 3.14 spotless _____

I John

1 John 2:3-6 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. 5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 6 He that saith he abideth in him ought himself also so to walk, even as he walked.

1 John 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

1 John 3:22 Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

1 John 4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

The Words of two Calvinists' anxiety about their own Eternal Security because of Calvin's unbiblical "Perseverance" idea.

R.C. Sproul and John MacArthur do not speak for all Calvinists today, but it is interesting to note their deep anxiety about their own salvation.

Calvinist explanation #1 R.C. Sproul, pastor, author, founder Ligonier Ministries, chancellor Reformation Bible College

One of the precepts of Reformation theology is linked to the acronym TULIP. P = Perseverance of the saints and is expressed in two premises:

[His faulty syllogism]

Major premise: A true believer can never lose his salvation.

Minor premise: True believers are commanded to live holy lives until death.

Conclusion: Therefore, a true believer will personally endure through his entire life and be a faithful follower of the Lord Jesus Christ until death.

The major premise is taught in Scripture. The Conclusion is refuted by Scripture. King David expresses assurance of his salvation long before his death. "I shall dwell in the house of the Lord forever." *Psalm 23.6*

The major premise requires no maintenance formula. However, daily cleaning, rejuvenation, polishing, and strengthening is mentioned a thousand times in the Bible. Obedience is demanded [*"be ye holy as I am holy"*], required, expected, and practiced. [*see APP # T, Lots of Good Works Are Expected*].

Careless living is cautioned. [*"Let not sin therefore reign in your mortal body."*] Disobedience is punished. [*"Whatsoever a man soweth, that shall he also reap."*]

Calvinist explanation #2, John MacArthur

John MacArthur states that no one can be sure of the future, and so no "believer" can claim that in the future he will never depart from the faith and thereby [*if he does depart*] affirm that he never was a "true" believer even though his doctrine may be squeaky-clean orthodoxy. In other words, no one who claims to be a Christian can ever say with assurance, "I know I have eternal life" [*except Paul*]. No one can claim the promise of John 6.47, "He that believeth on Me hath everlasting life."

This is the Gospel according to MacArthur: *paraphrased from a sermon, Nov 2017*

"God loves the world. God provides deliverance from sin, from judgment, from death, from hell to those who have faith in His Son the Lord Jesus Christ, the only Savior of the world. There is eternal life in Him, forgiveness, escape from hell, and entrance into the glories of God's own heaven.

"You're a Christian because you believe that. All those, again, unambiguous truths are the objective, historical realities about the gospel. All true Christians understand them, and embrace them, and believe them; that's why they're Christians."

Now, his further explanation countermands the assurance of eternal life.

"How can I be certain that I have truly believed and received that salvation?"

"You naturally will question, 'Am I genuinely a believer? . . . If I'm really a believer, why can I not get victory over these besetting sins?'" All who are led by the Spirit of God, these are the sons of God. *Rom 8.14*

"How do I know the Spirit is in me? How do I know that Ephesians 3:16 is my experience? How do you know He's in your heart? "Because He's in your heart crying, 'Abba! Father!' **This is the evidence** that you are a true son of God."
Nonsense, John.

John MacArthur: Grace to You, *The Christian's Assurance of Salvation*, Nov 5, 2017

John MacArthur has just stated that his feelings based on his works can give the sense of assurance of salvation. However, my unbelieving next door neighbor [Mr. J] has that feeling that his works are clearly enough to grant him entrance into heaven.

Calvinist explanation #3

Michael Patton, Credo House, "*Doubting Calvinists*"

John Hannah, one of my favorite profs at Dallas Seminary, said one time in class, "I am ninety percent sure I am saved . . . but I am only ten percent sure of that."

I don't think there is any reason why we have to be absolutely certain we are saved at every moment. Calvinists often just get paralyzed in fear thinking they are not among the elect and have their hands tied.

You ask me, Michael [Patton], why do you believe you are saved? My answer: because today I am still believing. But I have to test this all the time, as I am not infallible. I could have a false faith, but I don't believe I do. This ninety percent assurance will have to do. The witness of the Spirit I have today is enough for today. Tomorrow I will examine myself again. But my assurance does not have to be absolute and comprehensive.

Irene: [a responder to Patton's article] - Calvinists have no assurance that they are among the elect. [We] are left with the very real possibility that their soul is hopeless, even though they "seem" to be believers today.

How do you honestly explain the Calvinistic love of Jesus to a child without lying? Really! Children have a way of asking the most simple, penetrating questions. Can you be honest and not scare them to death? Talk about INsecurity!

Calvinist explanation #4

R.C. Sproul, LifeCoach4God, "*Fear Not*"

"Since it is possible to have false assurance of salvation it is all the more urgent that we seek the Spirit's testimony in and through the Word."

"However, having a sound understanding of salvation is no guarantee that we have the salvation we so soundly understand."

"To have sound assurance we must understand that our salvation rests upon the merit of Christ alone, which is appropriated to us when we embrace him by genuine faith. If we understand that, the remaining question is, "Do I have the genuine faith necessary for salvation?"

Assurance by the "feeling" test.

"The second requirement involves a sober analysis of our own lives. We must examine ourselves to see if the fruit of regeneration is apparent in us. Do we have a real affection for the biblical Christ? Only the regenerate person possesses real love for the real Jesus."

Assurance by the "works" test.

"Next we must ask the tough question, "Does my life manifest the fruit of sanctification? (Answer): I test my faith by my works."

We of the Negative Position in this paper sees that our assurance is based on Bible promises rather than on our personal introspection. [*and I suppose we smirk at the Calvinists, above.*]

Assurance based on promises directly from God's mouth to our ears

For those of us who reject this view, we have a different test than our lifestyle. Every false religion in the world tests its faith by its works except biblical Christianity. We test our assurance with the "Bible verse" test—God's written promises.

Our assurance comes from the promises God recorded in His Word. Is there a verse in Scripture that promises eternal life to those who simply believe?

Act 16:31 Believe on the Lord Jesus Christ, and thou shalt be saved.

Joh 3:16 Whosoever believeth in him should not perish, but have everlasting life.

1Jn 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

1Jn 5:13 Believe on the name of the Son of God; that ye may know that ye have eternal life.

ad infinitum, both OT & NT

Promises from God are our foundation, not self-examination of various parts of our recent life experiences. God's words are far more reliable than our introspections. We are more sure of God's trustworthiness than our own faithfulness. His divine oaths written in ink are more reliable than any subjective evaluation we render about the strength of our commitment. "True" believers do wicked things: Moses, David, Solomon, Abraham, e.g. If those men had committed those terrible sins on the very day they died [*with intent aforethought*], they still would have had eternal life. But Calvinists resign them to damnation.

But in another place R.C. Sproul admits of great anxiety, anguish, and depression in times when he struggled with his sin. His only solace came from experience rather than the Word of God. In a sermon on he said something like, "The only way I know I am saved is that I get back up and serve God each day." What a sad condition for a child of God. [*Sorry, I don't have the source.*]

In a statement about his personal salvation he says, "I was baptized as a child and I have been improving on that baptism, more or less, ever since. . . . There were so many conversion experiences, how would I know which, if any, were the real deal?"

From Ligonier article, "How and When Did You Get Saved?"

Another Calvinist theologian said it this way. "So all elect people will continue in faith and good works until the final minute of their lives. If they do not, then that proves they were not one of the elect." C.B. Real "assurance" is removed from Calvin's Calvinism in chapters 17 & 18 of the Westminster Confession of Faith.

We of the Negative position [*in this Yes, We Are! debate*] are as certain as Paul was that he would see Christ at his death. Paul gives no inkling that he was continually unsure whether he had consistently persevered with enough good works to assure himself of eternal life.

And we close with these Scriptures which are promises far more dependable than "examine yourselves whether ye be in the faith." II Cor 13.5

Gal 3:26 Ye are all the children of God by faith in Christ Jesus.

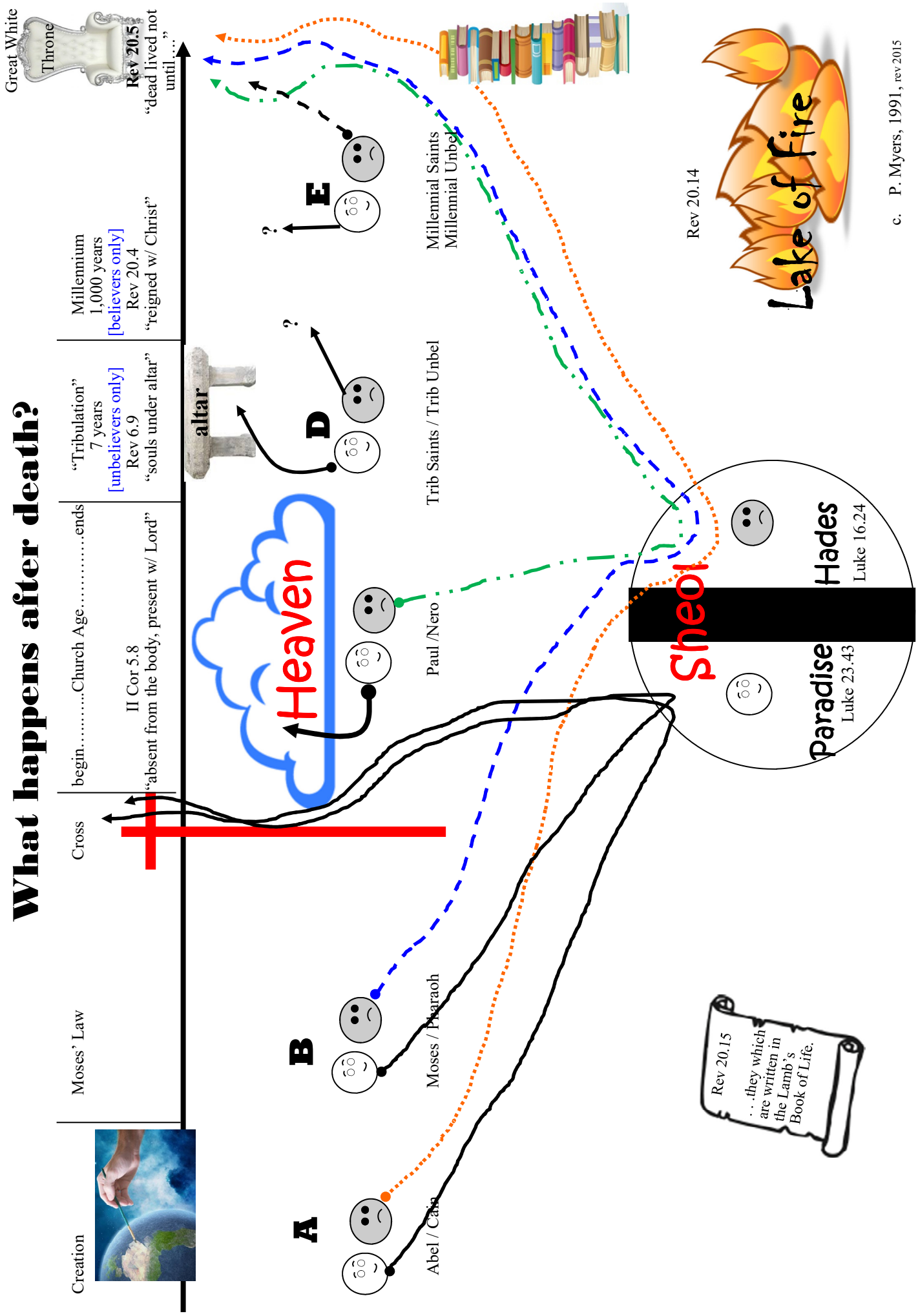
Act 2:21 Whosoever shall call on the name of the Lord shall be saved.

John 6.47 He that believeth I Me hath everlasting life.

1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

The Resurrections!

What happens after death?



booklets, etc. by Phil Myers

125

\$3 each

plus \$3.00 shipping & handling
unless indicated otherwise

GENERAL

☐ **9 Habits of Deeply Committed Believers**

Decisions we made when we were kids

☐ **Chalk Scribbings from the Blackboard of My Life**

Monographs & memoirs from my childhood, youth, and early fathering

☐ **Crossing cultures**

One first-term missionary's experience

☐ **El Salvador Diary**

Our family with 6 small children takes a summer ministry trip during the nation's civil war

☐ **Family Worship with multiple ages**

140 flavorings to spice it up

\$5 + \$4 S&H

☐ **Grief: Our Unwelcome Neighbor**

☐ **HEDGE** [laminated]

300 ways to pray for anybody [150 character traits to pray into their lives, 150 traits to pray out of their lives]

3 for **\$5 + \$3 S&H**

☐ **I Quit !**

How to make major decisions while seeking God's will

☐ **Kindness Can Heal Your Marriage: a kindness**

project for men

24 weeks to find the "Kind Spot" in your soul

\$18 + \$5 S&H

☐ **The Seder Meal: a feast of remembrance**

1 hour to prepare a Seder, 45 minutes to read the booklet aloud [contains a short shopping list]

BIBLE STUDIES

☐ **19 Biblical Hermeneutic Principles**

Rules to interpret any passage of Scripture

☐ **90 Days Through the Bible**

A daily reading schedule with titles for all 4,459 paragraphs

☐ **99 Basic Bible Studies**

For mid-level Bible students

☐ **211 Verses to Assure You Salvation is by Faith**

Alone [not by Faith Plus Works]

Including 24 verses that clearly say "Not of Works"

☐ **Love God—Love Your Neighbor**

"If you love Me, keep My commandments."

A brief look at 800 commands in the NT.

☐ **Doc's DISCOVERY BOOKS**

121 weekly booklets to take you through the Bible.

5,000 things to underline in your Bible.

For use with any translation. On flash drive.

Also available in chronological format.

available only on-line

www.DocsDiscoveryBooks.com

DOCTRINE & BIBLE

☐ **As Christ Loved the Church**

The majority position of the Church for 2,000 years

concerning divorce and remarriage

☐ **Conditional Security**

Two reasons why some believe that saints of God are not eternally secure. And a response.

☐ **Corporate Election**

The third view in the Calvinist-Arminian debate

☐ **Elder, Please Step Down, Now!**

When should a church leader resign his post?

☐ **Separation: from whom? for what reasons?**

A self-help study to help you determine where you already stand

☐ **Yes, We Are ! No, We're Not !**

120 NT passages which deal with the security of the believer, and the relationship of faith and obedience

A debate format examining each passage

\$15 + \$4 S&H

EVANGELISM

☐ **Heaven Test** Adult tract: [KJV or NASB format]

pdf files, print your own [flash drive]

☐ **Heaven Test** Children's tract: [KJV or NASB format]

pdf files, print your own [flash drive]

☐ **What Do You Think of Jesus?**

Written especially for my Muslim friends to read

ISSUES

☐ **Pro-life? . . .or Pro-birth?**

The biblical theology of birth control

☐ **What's Wrong with Patriotism? Nothing!**

A Conscientious Objector speaks about the relation of war to murder

MINISTRY

☐ **Library at Church —Ministry or Museum?**

Church libraries come in 2 flavors: active and abandoned. How to revive a dead one or build a new one.

☐ **Questions to Ask When Hiring a Youth Pastor**

Mentoring? Witnessing? Giving the ministry to the kids? Training the staff?

☐ **Care & Feeding of Sunday School teachers**

A crash course for new Sunday School Superintendents

\$10 + \$3 S&H

☐ **Building Up Your Youth Ministry Staff**

220 mini-assignments for your first 3 years of mentoring your volunteer co-workers

\$10 + \$3 S&H

☐ **Scripture Memorization Churchwide Program**

pre-school, elementary, teen, adult

2019 pricing list

www.DocsDiscoveryBooks.com

www.BibleTeachersWorkshops.com

DocMyers1@gmail.com

“Yes, we are No, we’re not.”

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

Brief Exegesis of 101 Passages of Scripture.

Gospels & Acts

Part II

narrative portions

51 narrative passages

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

AFFIRMATIVE EXPLANATION
Conditional Security

127

NEGATIVE EXPLANATION
Eternal Security

**CHECK ANY OF THESE VERSES WHICH SHOULD BE ADDED TO
THIS PROJECT**

Mat 5:29,30 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Mat 7:16-23 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them. 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Mat 10:32,33 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Mat 10:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

Mat 18:32-35 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 33 Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

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

Luke 12:8,9 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: 9 but he that denieth me before men shall be denied before the angels of God.

John 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

Acts 20:21 repentance toward God and faith toward

1 Cor 5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

1 Cor 15:1,2 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

Eph 5:2-4 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor. 3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; 4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. 5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

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

AFFIRMATIVE EXPLANATION
Conditional Security

128

NEGATIVE EXPLANATION
Eternal Security

Phil 3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

1 Tim 1:19,20 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

Heb 2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

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

Heb 12:25-29 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

Jas 5:9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

1 Pet 3:21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

2Pe 2:9-13 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: 10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities. 13 And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

1 John 1:6,8,10 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

1 John 2:3,4 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.

III John 1:11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

Jude 1:24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

Rev 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Rev 22:18,19 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Brother Robert,

Thanks again for your thoughtful and perceptive input about “Yes, we are! No, we’re not!” Most helpful!

Just thought I’d send along some comments about one of your side comments:

“The (*salvation*) message (*in the book of Acts*) seems always to include the resurrection.” R. Gilbert

1. Over thirty times* in the book of Acts we see people or groups of people saved. Not every time do we have an account of the message which had been given to explain the Gospel. But a number of times we do.
2. The word resurrection is only mentioned 10x in the entire book of Acts but it was used only four times when people were saved (*out of 30+*).

1.22	Luke just mentions Jesus’ resurrection	
*2.24,31, 32	Salvation message clearly speaks of Jesus’ resurrection.	People were saved.
*3.15-4.2	Salvation message clearly speaks of Jesus’ resurrection.	People were saved.
4.10	Speaking to Ananias & Caiaphas, Jesus’ <u>raised</u> from the dead.	
4.33	Apostles were giving testimony to Jesus’ resurrection.	
5.30	Speaking before the Council, Jesus <u>raised up</u> .	
*10.40	Cornelius, Jesus <u>raised up</u> .	People were saved.
13.30-37	Speaking at Antioch, Jesus <u>raised up</u> .	
*17.18, 32	Athenians mocked Paul’s message at the mention of the resurrection.	Several saved.
23.6, 8	Paul’s trial, Sadducees didn’t believe the doctrine of the resurrection.	
24.15, 21	Resurrection is not referring to Jesus’ resurrection.	
3. Neither “rose” nor “arose” is used by Luke in the book of Acts speaking of Jesus’ resurrection. Paul mentions “resurrection” many times in his epistles (*11 times if we count Hebrews*), but he only used the concomitant, “rose,” 5x in his writings referring to Jesus’ resurrection. “Alive” is used just twice. However, when explaining the doctrine of regeneration, Paul uses the phrase “raised up” 14x.**
4. The resurrection is one of the sweetest parts of the Bible. It gives us great assurance that Jesus could do what He promised. It is part of the cement of our faith. Both the resurrection of our Savior as well as the resurrection of the believers lie close to our hearts. However, sometimes too much emphasis is given by including the Lord’s resurrection as part of the salvation message. The same comment might be made about using the specific words “cross” or “repent” or “baptism” in the message, as some argue.

But since the New Testament does not usually (*nor as you said, “seems always to”*) include the message of the resurrection along with the hundreds of occurrences of the words “believe” or “faith,” I feel that we would be mistaken if we assert (*as some do loudly*) that the Gospel has not truly been presented if we do not mention the resurrection every time. And yet, I often delightfully mention Jesus victory over death when I witness.

5. Resurrection is not included in 23 salvation messages in Acts when people were saved.

Acts 5.14	v.2 signs, v.14 believe	
5.42-6.1	5.42 teach/preach Jesus = Messiah	6.1 increasing (<i>in number</i>)
6.7	v.7 word kept spreading, (<i>believers</i>) increased greatly	
8.12	v.5 Philip proclaimed Christ, signs, v.12 Kingdom, belief	
8.13	Simon believed	
8.35	Eunuch, Philip preached Christ, saved	
9.4ff	Saul, voice said, “I am Jesus!”	
9.29,31	v.29 arguing with the Jews, v.31 church built up	
9.35	v.33 Aeneas, v.34 Jesus heals you, Lydda & Sharon believe	
9.42	Dorcus, healing, many believe	
11.21	Diaspora, Cyprus et al, v.19 speak the Word, v.20 preach Jesus, v.21 many believe	
11.24	Antioch, v.23 see grace of God, v.24 many saved	
13.12	v.10 preaching against sin, v.12 Sergius believed	
13.48	v.43 continue in grace, v.47 light to Gentiles (salvation), v.48 belief	
14.1	Iconium synagogue, belief	
14.9	Lystra, v.7 preach Gospel, v.9 belief	
14.21	v.15 turn from idols, God as creator, v.20 Derbe, preach Gospel, v.21 made many disciples	

- 16.5 Lystra, v.4 deliver Council decrees, v.5 many believe
- 16.14 Philippi, v.13 speak, v.14 opened Lydia's heart
- 16.33 Jailer, v.31 "Believe!" v.33,34 whole family believes
- 19.18 Ephesus, v.12 signs, v.17 name of Lord magnified, v.18 belief
- 21.20 Jerusalem, v.19 God's deeds, belief *(perhaps relating results of last several years)*
- 28.24 v.23 Kingdom message, explained OT, some believe

6. The classic instance in I Cor 15.3,4 is even thought by some to be a comprehensive "definition" of the Gospel. This brief passage is neither conclusive as the official terminology, nor is it the sole definition, and it is never repeated.

Feedback welcomed.

Three Addenda

*People saved in Acts. Some of these instances of salvation (*such as the lame man*) are listed here (*salvation implied*) chosen only by my bias. Simple phrases were used: they believed, followed, gathered, were added to the church, etc. True, the complete content of the salvation message is not usually given

2.40 ff	2.47	3.7 ff	4.4	5.14	6.1
6.7	8.12	8.13	8.35 ff	9.4 ff	9.31
9.35	9.42	10.42 ff	11.21	11.24	13.12
13.48	14.1	14.9	14.21 ff	15.5	16.5
16.14	16.26?	16.33	17.4	17.12	17.34
18.8	18.8	19.18	21.20	21.25	28.8?
28.9?	28.24				

**"raised up" = 14x in epistles the context of exposition 3x = salvation

Rom 4.24,25	raised up Jesus,	context, <u>salvation</u>
Rom 6.4	raised up,	context, walk in newness of life
Rom 6.9	raised from the dead,	context, death's dominion
Rom 7.4	raised from the dead,	context, bring forth fruit unto life
Rom 8.11	raised up Christ,	context, indwelling Spirit
Rom 10.9	raised Him from the dead,	context, <u>salvation</u>
I Cor 6.14	raised up the Lord,	context, holy living
II Cor 4.14	raised up the Lord Jesus,	context, our being raised unto God
Gal 1.1	raised Him from the dead,	context, apostleship
Eph 1.20	raised Him from the dead,	context, greatness of Jesus' power
Col 2.12	raised Him from the dead,	context, <u>salvation</u>
I Thes 1.10	He raised from the dead,	context, to wait for His Son from heaven
II Tim 2.8	raised from the dead,	context, give thee understanding in all things
Heb 13.20	brought again from the dead	context, benediction

***Even if there were a greater frequency of the occurrence of the word resurrection, it would not make the case for inclusion stronger as a mandatory part of explaining the Gospel message. Case in point. In the Acts, baptism is mentioned more often than the resurrection in conjunction with instances where folks were saved, but we don't include it as part of the salvific message, either.

- * Acts 2.38,41 repent and be baptized
- * Acts 8.12,13 Philip in Samaria, baptism
- * Acts 8.36 eunuch, baptism
- * Acts 9.18 Paul's salvation, baptism
- * Acts 10. 47,48 Cornelius, baptism
- * Acts 16.14,15 Lydia, baptism
- * Acts 16.33 jailer's family, baptism
- * Acts 18.8 Crispus and many, baptism
- * Acts 19.5 Ephesus, baptism