Eternal Security: Fact or Fiction?

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Eternal Security: Fact or Fiction?

Introduction

Growing up, I was taught and believed in the Eternal Security doctrine. However, on March 19, 1989, at the age of 23, I became a Christian and my life changed. I had heard the Eternal Security and the Freewill preachers convincingly use the scriptures to state their view. I began to study the Bible for myself, and I prayed, “Lord, I’m hearing two ways. Someone is wrong. Please show me the truth.” It was then that God began to open His scriptures to me and to change my mind.

The reason I am writing this book is to share the views I now possess through what the Lord has shown me in His Word. We all have to agree that the scripture does not come right out and say whether or not you can or cannot lose your salvation. If it did, this would not be an issue. However, some feel the scripture is clear enough for them to take the view that they have. All too often, people take a position on something without knowing what others have to say. In my lifetime, I have walked in both the Eternal Security and the Freewill doctrines. Now, let us take a walk through the New Testament. I will try to be fair to those who believe Eternal Security while making my case.

Some Eternal Security believers think the Freewill doctrine is teaching salvation by works and that Christ’s atoning work on the cross was not complete and sufficient. That, however, is not true. I do not believe that you work for salvation, but that it is a choice you make. I also believe that Jesus Christ’s work on the cross was sufficient to give us that choice. The word ‘choice’ is the key to it all.

In the First Chapter I will list the key scriptures and arguments used by most believers of Eternal Security doctrine. In the remaining book, we will take a close look at these scriptures and a multitude of others from the twenty-seven books of the New Testament, as well as some from the Old Testament. This will make my case and give a rebuttal to Eternal Security doctrine. I know today that Eternal Security is a popular doctrine strongly promoted by some of our leading theologians. I have many family members and friends who
believe in Eternal Security, and some of them live a good, dedicated Christian life. Sadly, many others do not and still think that all is well. This is why I feel Eternal Security is one of the most dangerous doctrines that is preached today.

As you look at what is quoted in the Word of God, please keep an open heart and mind. Please read the scripture references carefully. My comments don’t mean a thing without the support of God’s Word. Let’s take a simple common-sense approach while reading this book. Let’s read as if we were sitting at your table with an open Bible and a cup of coffee and discussing the subject of Eternal Security.
Chapter I

As I said in the introduction, I once believed Eternal Security. I believed it strong enough to argue with those who didn’t. If you are going to believe a particular doctrine, at least know why you believe the way you do. I’m afraid that the majority of the people have beliefs about many things; but if it came to confirmation, they could not tell you why except that it is how they were taught. We should always be able to give someone an answer that is based firmly on what the Word of God says rather than what someone has told us. Remember that Jesus told us in Matthew 24:4:

And Jesus answered and said unto them. Take heed that no man deceive you.

We should take heed to what the Apostle Paul told Timothy in II Timothy 2:15:

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

I will list the key scriptures used in teaching Eternal Security. I will only be using the King James Version of the Bible in this book when making any scripture reference. I have lettered the scriptures listed in this first chapter so we can use them for future reference in the book with the letter rather than quoting the entire scripture again.

A. Matthew 7:18
A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.  
(Also refer to Luke 6:43)

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

C. John 10:27-29
27. 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.

D. Romans 3:24-31
24. Being justified freely by his grace through the redemption that is in Christ Jesus:
25. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;
26. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.
27. Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith.
28. Therefore we conclude that a man is justified by faith without the deeds of the law.
29. Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also:
30. Seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith.
31. Do we then make void the law through faith? God forbid: yea, we establish the law.

E. Romans 4:1-8
1. What shall we say then that Abraham our father, as pertaining to the flesh, hath found?
2. For if Abraham were justified by works, he hath whereof to glory; but not before God.
3. For what saith the scripture?
Abraham believed God, and it was counted unto him
for righteousness.
4. Now to him that worketh is the reward not
reckoned of grace, but of debt.
5. But to him that worketh not, but believeth
on him that justified the ungodly, his faith is
counted for righteousness.
6. Even as David also describeth the blessedness of
the man, unto whom God imputeth righteousness, without works,
7. Saying, Blessed are they whose iniquities are forgiven, and
whose sins are covered.
8. Blessed is the man to whom the Lord will not
impute sin.

F. Romans 8:33-39
33. Who shall lay any thing to God's elect?
   It is God that justifieth.
34. Who is he that condemneth? It is Christ that
died, yea rather, that is risen again, who is even at
the right hand of God, who also maketh
   intercession for us.
35. Who shall separate us from the
   love of Christ? Shall tribulation, or distress, or
   persecution, or famine, or nakedness, or peril, or sword?
36. As it is written, For thy sake we are killed all the day long; we
   are accounted as sheep for the slaughter.
37. Nay, in all these things we are more than conquerors
   through him that loved us.
38. For I am persuaded, that neither
death, nor life, nor angels, nor principalities, nor
   powers, nor things to come,
39. Nor height, nor depth, nor any other creature, shall be able to
   separate us from the love of God, which is in Christ Jesus our
   Lord.

G. Romans 9:16
So then it is not of him that willeth, nor of him that runneth,
but of God that sheweth mercy.

H. Romans 11:5-6, 29
5. Even so then at this present time also there is a remnant according to the election of grace.
6. And if by grace, then *is it* no more works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

29. For the gifts and calling of God *are* without repentance.

**I. I Corinthians 3:9-15**

9. For we are labourers together with God: ye are God's husbandry, *ye are* God's building.
10. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereupon. But let every man take heed how he buildeth thereupon.
11. For other foundation can no man lay than that is laid, which is Jesus Christ.
12. 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. If any man's work abide which he hath built thereupon, he shall receive a reward.
15. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

**J. II Corinthians 1:22**

Who hath also sealed us, and given the earnest of the Spirit in our hearts.

**K. Galatians 2:16**

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

**L. Galatians 3:11**

But that no man is justified by the law in the sight of God, *it is* evident: for, the just shall live by faith.
M. Ephesians 1:4-14

4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.
5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.
6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.
7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.
8. Wherein he hath abounded toward us in all wisdom and prudence.
9. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.
10. That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:
11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:
12. That we should be to the praise of his glory, who first trusted in Christ.
13. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

N. Ephesians 2:8-9

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

O. Ephesians 4:30

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

P. Philippians 3:3 & 9

3. For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.
9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

**Q. Titus 3:3-7**

3. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasure, living in malice and envy, hateful and hating one another.

4. But after that the kindness and love of God our Saviour toward man appeared,

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

6. Which he shed on us abundantly through Jesus Christ our Saviour;

7. That being justified by his grace, we should be made heirs according to the hope of eternal life.

**R. Hebrews 5:9**

And being made perfect, he became the author of eternal salvation unto all them that obey him;

**S. Hebrews 7:25**

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

**T. Hebrews 9:12**

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

**U. Hebrews 10:10-18**

10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

11. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins.

12. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13. From henceforth expecting till his enemies be made his footstool.
14. For by one offering he hath perfected for ever them that are sanctified
15. Whereof the Holy Ghost also is a witness to us:
   for after that he had said before,
16. This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;
17. And their sins and iniquities will I remember no more.
18. Now where remission of these is, there is no more offering for sin.

V. 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.

W. I 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.

X. I John 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.

Y. III John 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.

Z. Revelation 17:8
The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

We now have a list of lettered scriptures that are most often used to teach Eternal Security. As I make a full rebuttal against the Eternal Security Doctrine, I am listing some of the most commonly used arguments you may hear and numbered them for future reference in
this book. Please remember to use them when a point is made that would relate to that reference.

1. Once you are born again, you will always be a child of God no matter what you do.

2. If you don't believe Eternal Security, then you must believe you are saved by works.

3. If you turn from the Lord, you won't lose your salvation—just your reward. You'll still be saved by the skin of your teeth.

4. Why would God save you if He knows you won't stay saved?

5. How can you lose it if you can't earn it? You can't be good enough to earn salvation or bad enough to lose it.

6. You are saved by grace through faith—plus or minus nothing.

7. God doesn't just half save you—He saves you all the way.

8. Once the blood is applied, it will not wash off. Satan can't get you any more because he can't cross the blood.

9. God doesn't give you salvation just to turn around and take it from you as soon as you do something bad. Salvation is not like a light switch you can turn on and off over and over again.

10. If you can lose your salvation, at what point do you lose it?

If you did not read the introduction, please do so before you go any further.
The Gospels

Matthew Chapter 3

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. 3 For this is he that was spoken of by the prophet E-sai'as, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. 5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan. 6 And were baptized of him in Jordan, confessing their sins. 7 But when he saw many of the Pharisees and Sad'du-cees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits meet for repentance: 9 And think 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. 10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

Matthew Chapter 4

17 From that time Jesus began to preach, and to say, "Repent: for the kingdom of heaven is at hand."

As we see here and also in Luke 3:8-9, John the Baptist preached a simple message to repent, as did Jesus in Matthew 4:17. To repent is more than a one-time confession of sin. When one repents it is a turning away from the way you were going. If someone truly repents and turns from sin, they will have the fruits of repentance. Without these fruits one will be "hewn down, and cast into the fire." This will be the case if the good fruit was never there or was there and
ceased at some point. For if the fruit has ceased that shows they have departed from the way of repentance.

Matthew Chapter 5
27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 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.

Matthew Chapter 18
8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.
9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

Mark Chapter 9
43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: 44 Where their worm dieth not, and the fire is not quenched. 45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: 46 Where their worm dieth not, and the fire is not quenched. 47 And if thine eye
offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: 48 Where their worm dieth not, and the fire is not quenched.

We read in these verses that Jesus gives some very extreme action for a person to take in order to avoid losing their soul and going to hell. What good would it do to tell a lost person to do something like this? If a man that had never been saved did pluck out an eye, or cut off a hand or foot, it would not save him. Only faith in Christ will do that for anyone. The Lord must have been giving these extremes as a last resort instruction to the believer to keep them from departing from the faith.

Matthew Chapter 10
22 And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved. 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. 24 The disciple is not above his master, nor the servant above his lord. 25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Be-el’ze-bub, how much more shall they call them of his household? 26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. 28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. (see Luke 12:4-5) 29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30 But the very hairs of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many
sparrows. 32 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. 34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And a man’s foes shall be they of his own household. 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. 38 And he that taketh not his cross, and followeth after me, is not worthy of me. 39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

We read of Jesus talking to his disciples. He says if they “endure to the end,” they will be saved. Some say this only refers to the Jews during the tribulation period. But in Revelation 2:26, the Lord tells the church to “keep his works unto the end.” This occurs before the tribulation period. Those who believe in a pre-tribulation rapture consider this true. For those who believe otherwise, another explanation must be made for Matthew 10:22. In Matthew 10:28, Jesus tells the disciples not to fear man who can only kill the body, but to fear Him, the Lord, who can destroy both body and soul in hell. The Lord is not out to get us or create fear in us. He tells us in Matthew 10:31 to “fear not.” It’s not like God is taking aim at us and waiting for us to mess up. He just wants us to have the kind of awe or fear that would keep us from putting down the cross and following Him as we are instructed in Matthew 10:38. Or, as we are told in Luke 9:23, to “take up his cross daily.” If we fail in this, He says we’re not worthy of Him.

**Matthew Chapter 16**

24 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. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? 27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Luke Chapter 9
25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? 26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father’s and of the holy angels.

We read here, as in Matthew 10:39, Jesus tells his disciples to follow Him. He wanted the disciples to stay with Him. We also read in Matthew 16:26 that it is the soul that is on the line if we stop following Him. The term “castaway” in Luke 9:25 reminds me of 1 Corinthians 9:27, which we will cover later. The “whosoever” in verse 26 means everyone...including believers. (Also read Mark 8:34-38)

Matthew Chapter 13
3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow: 4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up; 5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. 7 And some fell among thorns; and the thorns sprung up, and choked them: 8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9 Who hath ears to hear, let him hear. 10 And the disciples came, and said unto him,
Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whoever hath not, **from him shall be taken away even that he hath.** 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of E-sai’as, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16 But blessed are your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. 18 Hear ye therefore the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart, This is he which received seed by the way side. 20 But he that received the seed into stony places, the same is he that heareth the word, and anon **with joy receiveth it;** 21 Yet hath he not root in himself, but **dureth for a while:** for when tribulation or persecution ariseth because of the word, by and by he is offended. 22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he **becometh unfruitful.** 23 But 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.

**Luke Chapter 8**

9And his disciples asked him, saying, What might this parable be? 10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. 11 Now the parable is this: The seed is the word of God. 12 Those by the way side are they that hear: then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. 13 They on the rock, 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. 15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

**Matthew Chapter 12**

33 Either make the tree good, and his fruit good: or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

Let’s look at the parable of the sower as recorded in Matthew 13, and Luke 8. It is about letting the Word of God bring forth fruit in our walk with Him. If we don’t, as we read in Matthew 13:12, even our walk with Him is “taken away.” I believe it is clear to see that those by the way side had never been saved, but the ones on stony ground were saved. Matthew says in verse 21 that they received the word and “endured for a while.” Luke 8:13 says that they believed for a while. Now I will take the Word of God over the word of man any day. If God said they received it, they received it. If God said
they believed it, they believed it. If God said they were offended or fell away, they did. Now those among thorns I believe were saved, but at some point let the flesh over power them. Therefore, the fruit had ceased (Matthew 13:22 “he becometh unfruitful”). Or it never ripened (Luke 8:14 “bring no fruit to perfection”). By this we see a tree that was once good with good fruit can go bad, and the fruit will prove it. Eternal Security doctrine would lead one to believe a tree is still good no matter how bad the fruit (see reference “A” in chapter one). As we see in Matthew 12:33, you can't have it both ways. Luke 8:15 lets us know it takes patience, or continuing with the Lord, to bring forth fruit.

Matthew Chapter 18
12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. 14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. 15 Moreover 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. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 18 Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

As we look at Matthew 18:12-14, we see that sheep (believers) do go astray. The Lord will seek lost sheep. We read in verse 13, “if so be that he find it.” This tells me that not all lost sheep make it back
home. The key word in verse 14 is “should”. It's not the Father's will any should perish but that they repent. The sad truth is that in spite of what God wants, many will perish. We read in verses 15-18 when a brother who is part of the church has gone astray, that we need to take action. In light of this, look back at reference “B” in chapter 1 of this book.

Matthew Chapter 18
23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. 24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. 25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. 29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30 And he would not: but went and cast him into prison, till he should pay the debt. 31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. 32 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 fellowservant, 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.

In Matthew 18:23-35 we see a servant that owed his Lord more than he could pay. He asked for and received forgiveness. But when he would not forgive a fellow servant his Lord was wroth with him, then his debt was reinstated and punishment carried out. The Lord told us in Matthew 6:15, “But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”

Matthew Chapter 24

42 Watch therefore: for ye know not what hour your Lord doth come. 43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44 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. 47 Verily I say unto you, That he shall make him ruler over all his goods. 48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 49 And shall begin to smite his fellow servants, and to eat and drink with the drunken; 50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. 51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Jesus tells us in Matthew 24:42-51 how a servant should always look for and be faithful to his Lord. If at some point a servant becomes evil, he will say in his heart, “My lord delayeth his coming.” Notice verse 48 says it is his lord, and in verse 50 says it is his lord that will punish him with weeping and gnashing of teeth (hell) in verse 51.
Matthew Chapter 25
THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of you oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Notice in Matthew 25:1-13 Jesus speaks of ten that were virgins. The virgins had lamps that at one time were burning. Verse 8 tells us the lamps of the five foolish had gone out. Only the five that were wise were ready and went in with the Lord. Many say the oil represents the Holy Spirit. We read if you don’t have enough oil in your vessels, or (a Spirit-filled life) your light will go out and you will be left out.

Matthew Chapter 25
14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, and to another one; to every man
according to his several ability; and straightway took his journey. 16 Then he that had received the five talents went and traded with the same, and made them other five talents. 17 And likewise he that had received two, he also gained other two. 18 But he that had received one went and digged in the earth, and hid his lord's money. 19 After a long time the lord of those servants cometh, and reckoneth with them. 20 And so he that had received five talents came and brought other five talents, saying. Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. 21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22 He also that had received two talents came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: 23 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. 24 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. 26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give it unto him which hath ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 30 And cast ye the unprofitable
servant into outer darkness: there shall be weeping and gnashing of teeth.

Again in Matthew 25:14-30 (Luke 19:12-27) Jesus speaks of servants or believers and their faithfulness to their Lord. The Lord gave the servants something to do, something to do it with, and the ability to do it. When the Lord came to see how His servants had done with his goods, He found some that were faithful and had increased his goods; and they were given more. When the Lord found an unfaithful servant that had not even tried to use what his Lord had given him, everything was taken away from him and the servant was cast into outer darkness where there is weeping and gnashing of teeth. We read in verse 30 of a once spiritually gifted servant of the Lord going to hell because of unfaithfulness.

Luke Chapter 9

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. 62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

In these two verses Jesus lets us know that if we turn from our walk with him it will cost us the kingdom of God.

Luke Chapter 11

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will return unto my house whence I came out. 25 And when he cometh, he findeth it swept and garnished. 26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

Jesus tells us that after He delivers us from Satan (which only happens when you're saved) and we let Satan take our lives over again, then we are worse off than if we had never been saved.
Luke Chapter 12

35 Let your loins be girded about, and your lights burning; 36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding: that when he cometh and knocketh, they may open unto him immediately. 37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. 38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. 39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. 40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. 41 Then Pe'ter said unto him, Lord, speakest thou this parable unto us, or even to all? 42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? 43 Blessed is that servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will make him ruler over all that he hath. 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. 48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much
required: and to whom men have committed much, of him they will ask the more. 

We have already pointed out in Matthew Chapters 24 and 25 how the Lord deals with his servants. This is also the case in Luke 12:35-48. Notice Luke 12:45 is talking about a servant of the Lord turning completely back to the world and to a sinful lifestyle. Verse 46 tells us if the Lord comes back and finds him in his sinful lifestyle, he will be punished with the unbelievers. Now if the unbeliever’s portion of punishment is ending up in hell, in light of what verses 45 and 46 say, would it not be the same for those who turn from the Lord and go back to the world? Now, I feel that verses 47 and 48 are referring to the Lord chastening us for our daily shortcomings and that is very different from the punishment referred to in verse 46 if we depart from the Lord.

Luke Chapter 13
5 I tell you, Nay: but, except ye repent, ye shall all likewise perish. 6 He spake also this parable; A certain man had a fig tree planted in his vineyard: and he came and sought fruit thereon, and found none. 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and if it bear fruit, well: and if not, then after that thou shalt cut it down.

In Luke 13:5, Jesus makes it clear if we don’t repent we will perish. In verses 6-9, He speaks of a tree in His vineyard. This shows Jesus is merciful and will not rush to cut a person down. But without the fruit of repentance, we will be cut down and removed from the vineyard.

Luke Chapter 14
26 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. 28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have **sufficient** to **finish** it? 29 Lest haply, **after he hath laid the foundation**, and is not able to finish it, all that behold it begin to mock him, 30 Saying, This man began to build, and was not able to finish. 31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. 33 So likewise, whosoever he be of you that **forsaketh not** all that he hath, he cannot be my disciple. 34 Salt is good: but if the salt have **lost his savour**, wherewith shall it be seasoned? 35 It is neither fit for the land, nor yet for the dunghill; but men **cast it out**. He that hath ears to hear, let him hear.

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The point Jesus is making in Luke 14:26 is simple-the Lord must be first in our lives. We must keep Him number one. Notice that verse 27 indicates continuance is required. Jesus gives us two examples. The first one is in verses 28-30 with His speaking of a man who started building but could not afford to finish. The second example is in verses 31-32 where He tells of a king going out to war without being properly prepared. In verse 33 He tells us we are doing the same thing when we are not giving our all to the Lord, and if that is the case we cannot be His disciples. He goes on in verses 34 and 35 to use salt losing its flavor as a comparison to those who started out serving the Lord but did not continue, and the end result is to be cast out.

**Luke Chapter 15**
11 And he said, A certain man had two sons: 12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me; And he divided unto them his living. 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17 And when he came to himself, he said, How many hired servants of my father’s have bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 19 And am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father, But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 And bring hither the fatted calf, and kill it; and let us eat, and be merry: 24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. 26 And he called one of the servants, and asked what these things meant. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28 And he was angry, and would not go in:
therefore came his father out, and intreated him. 29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: 30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. 31 And he said unto him, Son, thou art ever with me, and all that I have is thine. 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

As we read Luke 15:11-32 we see the story of the prodigal son. Many are quick to point out that the younger son, though he left the father, was always his son (see reference “#1” in chapter one). They will also say that if we depart from our Heavenly Father we will be all right because we are still his children. But I wonder if they ever stopped and thought what would have happened if the son had not returned home. We see in verse 24 the father saying his son “was dead and is alive again; he was lost, and is found.” Only when the son returned to the father repenting, were they reconciled. Before returning home he was a dead son… a lost son. The father didn’t stop him from going, and did not make him return, but he gladly welcomed him home. If the son had not returned home he would have died in the hog pin and never to see his father again.

Luke Chapter 16

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. 2 And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. 3 Then the steward said within himself, What shall I do? For my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may
receive me into their houses. 5 So he called every one of his lord’s debtors *unto him*, and said unto the first, How much owest thou unto my lord? 6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. 7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. 8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. 9 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*? 12 And if ye have not been faithful in that which is another man’s, who shall give you that which is your own? 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. 14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. 16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man *presseth* into it.

Once again Jesus gives us another example of what happens when a servant is unfaithful to his master. Though he once served his lord we read in verse 8 that he is no longer a child of light, but a child of the world. We read in verse 13 we cannot serve the Lord and the flesh at the same time. Some would lead you to believe you can live
worldly and still be a servant of the Lord. However, Jesus says, “we cannot serve two masters.” In verse 15 He tells us God knows our hearts, so He knows if we are serving Him faithfully or not. We read in verse 16 we must press to enter His kingdom, meaning ‘to continue.’

**Luke Chapter 17**

30 Even thus shall it be in the day when the Son of man is revealed. 31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 32 **Remember Lot’s wife.** 33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

We read a warning from the Lord for those who already have been delivered from His wrath. It is a warning not to turn back to the world; and by doing so, we are caught in His wrath. In verse 32 we read of God’s wrath on Lot’s wife. She was safe until she turned back. Read Genesis 19:1-26. Some may say the verses in Luke Chapters 17&21 only apply to those who are in the tribulation, but Lot’s wife was not in the tribulation. Luke 17:33 says if we save our life we will lose it. You may read the same statement in Luke 9:24, which is before the tribulation. God’s standards for faithfulness will never change regardless the point at which we arrive in history. As I have said before, if someone doesn’t believe in a rapture before the tribulation, but believes ‘once saved always saved’... I wonder, what they think of these scriptures?

**Luke Chapter 21**

19 In your patience possess ye your souls.

The Lord lets us know that if we lack the patience to be faithful, we will lose our soul.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.
35 For as a snare shall it come on all them that dwell on the face of the whole earth. 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

We read in verse 34 that at anytime we can turn from the Lord, if we don’t pray always. In verse 36 He says, “be accounted worthy.” A good prayer life will keep you faithful and watching. If we fail then we will not be accounted worthy to escape God’s wrath and to stand before Jesus.

**John Chapter 8**

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee? 11 She said, No man, Lord, And Jesus said unto her, Neither do I condemn thee: go, and sin no more. 12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Now the main point Jesus is making in John Chapters 8 and 12 are that continuance is a requirement. The woman who was caught in adultery was forgiven, but not excused to go on in sin.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free.

In John 8:31-32 Jesus says, “If ye continue,” that means we have a choice about continuing in his word and continuing as his disciples.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.
John 8:51 says if we keep His saying we will not see death. But what if we don’t? It is clear; we must keep His Word to avoid spiritual death.

**John Chapter 12**

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 honour.

In John 12:25 we read something that is repeated six times in the gospels. We can by our own free will choose to lose or keep life eternal. In verse 25 we see to follow Him, or continue in the faith is the key.

**John Chapter 10**

27 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.

Here we have one of the key scriptures that is used to teach Eternal Security (see reference “C” in chapter one). I don’t believe any outside influence can get me out of the Lord’s hand, but I believe by being led of the flesh and not by the Spirit, I can depart from the hand of the Lord.

A person may respond to John 10:29 with questions such as; ‘doesn’t it say no man’? ‘Are you not a man’? Well, I believe “self” is the exception in this scripture.

Sometimes the Bible makes statements that without being rightly divided seem to be all-inclusive. For example, in the Bible we read Luke 1:37; “For with God nothing shall be impossible.

We do have one great exception to that in Hebrews 6:18. “For by two immutable things, in which it was impossible for God to lie,
we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:"

Also, Romans 3:23, "For all have sinned, and come short of the glory of God." We have an exception, which is Jesus. In Hebrews 4:15, He "...was in all points tempted like as we are, yet without sin."

In 1 Corinthians 15:27 Paul the Apostle uses a similar example when he quotes Psalms 8:6:

**I Corinthians 15:27**

27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

**Psalms 8:6**

6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

**John 10:29**

My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

As I read John 10:29, no man is able to pluck us out of the Lord’s hand. I see the act of plucking coming from the outside. We have to be an exception to this statement if we are on the inside. Three parties are involved in this scripture: First-the Father, second-we who are in His hand, and third-any man who would try to pluck us out of His hand. If we want to stay with the Father, we can; and no one else can touch us. No one can make us sin, but we can choose to do so. If we do, we must pay the price.

**John Chapter 14**

21 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. 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the
world? 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. 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me.

The key words in these verses are “keep” and “love.” He says if you love Him you will keep His words; and if you don’t, then you don’t love Him. If someone doesn’t love the Lord, are they going to heaven? Some people that have been saved go back out into the world, but say they love the Lord. This scripture tells us they are wrong. If a man loves a woman enough he will marry her. If his love continues, he will stay true to her. But if he is unfaithful, then his love is gone, even if he says he still loves her. Someone who would do this and think their love was still true has deceived himself or herself. A man could tell his wife he loves her all he wants, but if he won’t end the other relationship, she will never believe him and it will never work. We need to treat our relationship with Jesus like a good marriage, and be faithful. We know that Jesus is faithful, so if we are true to Him we don’t have anything to fear. I chose to enter this relationship with Jesus, and all I need to do is to remain in the relationship. The Lord will not leave us, but we can leave Him. He will gladly have us back, but not if we don’t forsake what we left Him for and still try to hold on to it. You may not like this example because you may feel I believe Jesus is ready to drop us over every little thing, but that’s not true. A strong marriage can make it through many ups and downs. However, if someone leaves and never comes back; it is over even if the other was willing to work things out. I know Romans 8:33-39 (see reference “F” in chapter one) tells us nothing can separate us from the love of God, but if the love is one-sided then you don’t have a true relationship. God loves everyone, even those in hell. The reason they went to hell is because they didn’t love Him.

John Chapter 15
I AM the true vine, and my Father is the husbandman.
2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. 9 As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. 11These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. 12 This is my commandment, That ye love one another, as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do whatsoever I command you.

We read in verse 2 of branches that were in Him being taken away and burned in verse 6. This was because they did not bring forth fruit. The reason they didn’t bring forth fruit was because they didn’t “abide” in Him. It is automatic—if we abide in Him, we will bear fruit for Him. Again, as we read in verse 9, the key is to continue in His love. This must be believers the Lord is talking to because the lost never loved Him to start with. The word “if” in verse 14 tells us the choice is ours.
Chapter III
The Acts of the Apostles

Acts Chapter 1
15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty.) 16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. 17 For he was numbered with us, and had obtained part of this ministry. 18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, A-cel’da-ma, that is to say, The field of blood. 20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. 21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us. 22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. 23 And they appointed two, Joseph called Bar’sa-bas, who was surnamed Justus, and Mat-thi’as. 24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, 25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. 26 And they gave forth their lots; and the lot fell upon Mat-thi’as; and he was numbered with the eleven apostles.

Let’s talk about Judas Iscariot. This is the last time he is mentioned in the Bible. Some will say Judas was never right with God because
he was a devil from the beginning, but the Bible doesn’t say that. In fact, Luke 9:1 says, “Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.” Also, in Mark 3:23 Jesus asks, “How can Satan cast out Satan?” So it is clear that at one point Judas, through the Lord, had power over Satan; but in the end Satan had power over him because of greed. As we read in verse 17, he was part of the ministry. In verse 25 we read that by transgression he fell from it. He was where he should be, but he fell and went to “his own place.” Now, in John 17:12 Jesus referred to Judas as “the son of perdition,” which means he was a child of eternal spiritual loss. This means he fell from serving the Lord to serving Satan and went to hell. Ecclesiastes 11:3 says... “if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.” Therefore, if you die in sin, you’ll be in sin forever. Some may say Judas is a poor example, because it all happened before Pentecost. It doesn’t matter when it happened because in Malachi 3:6 God said, “For I am the Lord, I change not,” and James 1:17 said... “with whom is no variableness, neither shadow of turning.” Therefore, when 2 Chronicles 24:20 said, “because ye have forsaken the Lord, he hath also forsaken you,” it still applies to us today. II Timothy 2:12 says, “if we deny him, he also will deny us.” Now Titus 1:16 says, “They profess that they know God; but in works they deny him,” so we can deny the Lord by our actions, and in doing so we, too, can end up like Judas.

Acts Chapter 2
41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 42 And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.

Acts Chapter 13
43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas:
who, speaking to them, persuaded them to **continue in the grace of God**.

**Acts Chapter 14**

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

As we look at these verses, it is worth noting that from the day of Pentecost on through the book of Acts, it was expected for believers to continue. In Chapter 2:42, “they continued steadfastly in the Apostles’ Doctrine.” Chapter 13:43 says, “to continue in the grace of God.” Chapter 14:22 “continue in the faith.” If it was not a possibility they could depart from these things, then what’s the big deal?

**Acts Chapter 5**

BUT a certain man named Anani'as, with Sapphira his wife, sold a possession, 2 And kept back part of the price, his wife also being privy to it; and brought a certain part, and laid it at the apostles’ feet. 3 But Peter said, Anani'as, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? 4 Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. 5 And Anani’as hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. 6 And the young men arose, wound him up, and carried him out, and buried him. 7 And it was about the space of three hours after, when his wife, not knowing what was done, came in. 8 And Peter answered unto her, Tell me...
whether ye sold the land for so much? And she said, Yea, for so much. 9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. 10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. 11 And great fear came upon all the church, and upon as many as heard these things.

Some may say Ananias and Sapphira were not saved, and some say they were saved but went to heaven when God killed them. I feel they had to have been saved, how else could they “lie to” or “tempt” the Lord’s Spirit if His Spirit was not in them? Also, if they went to heaven, why would this make the church fear? Revelation 21:8 says, “all liars shall have their part in the lake which burneth with fire…” These two died as unrepented liars, though given the chance to repent. If God killed them and then took them to Heaven, that’s not a very fearful punishment.

Acts Chapter 15
19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabath day. 22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: 23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Ci-li’ci-a. 24 Forasmuch as we have heard, that certain which went out from us have
troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment: 25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul. 26 Men that have hazarded their lives for the name of our Lord Jesus Christ. 27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth. 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these **necessary things**: 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

Here the apostles answer the question that was the focus of much of the Apostle Paul’s writings. Do believers in Christ need to keep the law of Moses to be saved? (see references #2, D, E, G, H, K, L, N, P and Q in Chapter One.) The answer is NO! But they did list four things in verse 20, and in verse 28 called them necessary things. Three of them (pollution of idols, things strangled and blood) have to do with pagan worship and would be in conflict with our love and devotion to God. The other is fornication, which would put us in conflict with our love for our neighbor. Jesus tells us in Matthew 22:37-40, if we love God and our neighbor we fulfill the law. Romans 13:10 tells us... “love is the fulfilling of the law.” We are free from the ceremony of the law of Moses, but we are not free from the morality of the law, which is fulfilled in love. This is the law of Christ spoken of in Galatians 6:2, and the law of liberty mentioned in James 2:12. Do you honestly believe that if a Christian gets involved in sin like this and doesn’t repent, come back to the Lord and start loving Him again, that he/she can go to heaven? Remember what John the Baptist said in Matthew 3:8, and Paul the Apostle said in Acts 26:20.. “that they should repent and turn to God, and do works meet for repentance.” This does not mean we are working our way to Heaven. This means if we are loving the Lord and others the way we should, we cannot live a life of pagan worship or fleshly lust. It must be possible for believers to fall into these things or this letter would not
have been addressed to the brethren. Do you think if a believer were to fall into these types of sins and die without repenting that they would go to Heaven? Eternal Security Doctrine says ‘yes,’ but the word of God says ‘NO.’ Revelation 21:8 says, “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.” No wonder the Apostles in verse 28 said these were “necessary things” for believers to keep. It is true—we are saved by grace through faith and not by works. But if you depart from the faith, then how can faith save you? (See reference #6 in Chapter One.)
Chapter IV
Romans

Romans Chapter 2
THEREFORE thou art inexcusable, O man whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself: for thou that judgest doest the same things. 2 But we are sure that the judgment of God is according to truth against them which commit such things. 3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? 4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? 5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 Who will render to every man according to his deeds: 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 For there is no respect of persons with God.

This first verse lets us know that God doesn’t excuse anyone for sinning. Verse 4 tells us that He is good enough to forgive anyone who will repent. Christians that get involved in sin cannot expect God to excuse them and then judge the lost. As we see in verse 7, if we don’t patiently continue with the Lord it is eternal life that is on the line. In verse 9 it is our soul that is in danger. God is fair, as we see in verse 8, and He would not be fair if He excused one and
condemned another for doing the same thing. For example: let’s say two men died in a car crash and both of them were drunk. One man was a backslider and the other had never been saved. Could God be fair if one went to Heaven and the other to hell? I had a preacher friend tell me his brother who had been saved died drunk. This friend believes his brother went to Heaven. Galatians 5:21 lists drunkenness with the works of the flesh and says... “they which do such things shall not inherit the kingdom of God.” I sadly have to disagree with my friend.

Romans Chapter 6
WHAT shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein? 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 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. 7 For he that is dead is freed from sin. 8 Now if we be dead with Christ, we believe that we shall also live with him: 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members as instruments of unrighteous unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 14 For
sin shall **not have dominion** over you: for ye are not under the law, but under grace. 15 What then? Shall we sin, because we are not under the law, but under grace? **God forbid.** 16 Know ye not, that to whom ye yield yourselves servants to obey, **his servants ye are to whom ye obey;** whether of sin unto death, or of obedience unto righteousness? 17 But God be thanked, that ye were the servants of sin, but ye have **obeyed from the heart** that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness. 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. 20 For when ye were the servants of sin, ye were free from righteousness. 21 What fruit had ye then in those things whereof ye are now ashamed? For the end of those things **is death.** 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end **everlasting life.** 23 For the wages of sin **is death;** but the gift of God **is eternal life** through Jesus Christ our Lord.

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In this chapter a couple of key words to keep in mind are 'should' and 'let.' Verses 1 and 2 make it clear that grace is not a license to sin, and many that teach Eternal Security will agree with that. But the very nature of that doctrine is contradictive to the verses. Verse 4 says we “should walk in newness of life,“ verse 6 says, “we should not serve sin,” and verse 12 warns that we should not let sin reign in our lives nor obey it. Clearly, we as Christians have a choice to make. The lost haven’t a choice because they have never been freed from sin. In verse 12, believers are not dominated by sin, meaning we should be free from sin, not free to sin! In verse 15 it is clear we should not even think that way. As we see in verse 16, if we serve sin we belong to sin and that brings spiritual death, or hell. If we as believers yield ourselves to a sinful lifestyle, then we again are
bound by and belong to sin; but this time by choice. If we do this we will reap an eternal death in hell, if we do not repent. Some may say this is only a physical death mentioned in verse 16, 21, and 23. However, verses 22 and 23 make it clear that Paul is speaking of everlasting and eternal life, so it only makes sense to conclude that the death he is speaking of in these verses is an eternal spiritual death.

Romans Chapter 8
There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as
many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God; 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

If you read Romans Chapter 7 you will see Paul gives a very honest description of his and every believer’s struggle with the flesh. As we see in Chapter 8, the key to winning this struggle is to live a Holy Spirit led life. He never said it was okay to yield to the flesh. Now verse 9 makes it clear that unbelievers don’t have the Spirit and have nothing to fight with. Believers, on the other hand, do have the Spirit; and through Him have the power to overcome the flesh. We see in verse 12 he is talking to “brethren.” Also, the word ‘if’ in verse 13 and 17 tells us the choice is ours. In verse 13 we see this choice is the difference in eternal life and eternal death.

Romans Chapter 11
16 For if the firstfruit be holy, the lump is also holy; and if the root be holy, so are the branches. 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be graffed in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21 For if God spared not the natural branches, take heed lest he also spare not thee. 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. 23 And they also, if they abide not sill in
unbelief, shall be grafted in: for God is able to graft them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers’ sakes. 29 For the gifts and calling of God are without repentance. 30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 31 Even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he might have mercy upon all.

Remember as we look at this scripture that the gospel was to the Jew first and then to the Gentile. The Jews that did not receive Christ are the branches that are broken off. Now read these verses very carefully. As you see in verse 17, Paul is talking to true believers because they are grafted into the Lord. We see also in verse 20 they are standing by faith. Yet, he immediately follows with a strong warning not to be highminded. If the Jews were rejected for unbelief, we too can be cut off. There is nothing I can think of that promotes this high-minded and arrogant attitude more than Eternal Security Doctrine. I feel that verse 22 is the key verse in this chapter. It says “Behold therefore the goodness and severity of God,” something I feel most people are only half willing to do. They like to see God’s goodness while trying to pretend his severity doesn’t exist. He was severe with those which fell, but good to those who
“continue in his goodness.” If we don’t continue in his goodness we will also be cut off. This verse is about as plain as it can be stated. Believers must continue in the faith with the Lord or lose their soul. As we see in verse 29, “the gifts and calling of God are without repentance.” God did not save us just to turn around and take salvation away as soon as we sin. What God wants is for us to repent. He is not taking this free gift away from us, but we are throwing it away by failing to repent. (See references “H” and “#9” in chapter one). I once thought if you didn’t believe Eternal Security then you must believe that salvation was like a light switch God turned off and didn’t turn back on until you ask him for forgiveness. That is not true, God is not out to do us in. Remember Romans 2:3... “the goodness of God leadeth thee to repentance.” However, we see in verse 22 that we must continue in His goodness. But how can His goodness lead us to repentance if we don’t continue in His goodness? Remember, if we don’t continue that we will be cut off. Some may ask at what point are we cut off? That is a good question, and we will look at that a little later in this book. As for who Paul is talking to in this chapter, if you are not convinced he is speaking to true believers then look at verse 30. It is to those that have already obtained mercy.
Chapter V
1st Corinthians

1st Cor. Chapter 1
4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; 5 That in every thing ye are enriched by him, in all utterance, and in all knowledge; 6 Even as the testimony of Christ was confirmed in you; 7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; 8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. .......

There is no doubt by looking at these verses they are true believers. Please keep that in mind as you study this epistle. In fact, all of Paul’s letters are written to believers. I have just one question about verse 8. Why would it be needful for the Lord to confirm you unto the end if being found blameless in the day of the Lord was not necessary?

1st Cor. Chapter 3
9 For we are labourers together with God: ye are God’s husbandry, ye are God’s building. 10 According to the grace of God which is given unto me, as a wise masterbuilder. I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ. 12 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 If any man’s work abide which he hath built thereupon, he shall receive a reward. 15 If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. 16
Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. 18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

Here we have the scripture used in reference “I” in Chapter One of this book. This is also where the idea from reference “#3” in Chapter One comes from; no matter what we do after we are saved we will still go the Heaven. They say, “we will just lose our reward and be saved by the ‘skin of our teeth.’” First of all, verses 9-15 are not talking of those who have quit on the Lord because it says they are still building. They are definitely saved because they are on the foundation of Christ. The problem, as with all of us, is that we sometimes are not as diligent as at other times. We may read our Bible but not study. We may go to church but not have our heart and mind on the service. When these things happen, we lose rewards and are less prepared for the trials of life that are sure to come. Now what we see in verse 17 is different. It seems Paul wants to make sure we do not misunderstand what he just said in v.9-15 and think we can live in sin and still be saved. In verse 17 Paul makes it clear if we go as far as to defile the temple of God, which is our body, the verse states..."him shall God destroy." In this verse the “temple” is the body and the “him” is the soul. Remember the Lord told us in Matthew 10:28, “fear him which is able to destroy both soul and body in hell.” Jesus tells us in Matthew 15:19 the things that come out of the mouth and from the heart will defile a man, “evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies.” That is much different than not taking heed to how we are building. Sure we lose rewards while we are building with a lack of diligence, but we lose our soul when we stop building and start defiling ourselves with a sinful lifestyle.

Job Chapter 19
16 I called my servant, and he gave me no answer; I intreated him with my mouth. 17 My breath is strange to my
wife, though I intreated for the children's *sake* of mine own body. 18 Yea, young children despised me; I arose, and they spake against me. 19 All my inward friends abhorred me: and they whom I loved are turned against me. 20 My bone cleaveth to my skin and to my flesh, and I am *escaped with the skin of my teeth*. 21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

As for being saved by the skin of our teeth-I believe we can see by looking at Job 19:20 in context that he was not talking about salvation. He was only making reference to losing everything he had on earth with the exception of his physical life.

1st Cor. Chapter 4

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Moreover it is *required in stewards, that a man be found faithful*.

Here Paul makes it clear that faithfulness is a requirement. What good is faith if we are not faithful? You may have noticed by now that the terms ‘faithful’ and ‘continue’ keep coming up in the scripture and my comments. Well, they will keep doing so because they are the very principles Free Will Doctrine is based on. Also, they are necessary to keep any relationship alive, even our relationship with the Lord.

1st Cor. Chapter 5

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. 3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath
so done this deed, 4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 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. 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 9 I wrote unto you in an epistle not to company with fornicators: 10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. 11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no, not to eat. 12 For what have I to do to judge them also that are without? Do not ye judge them that are within? 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

In this chapter Paul is facing a problem that has became all too common in the church today. Someone in the congregation was actively involved in fornication while trying to be in good standing with God and His church. That is not possible! The problem was that the church knew all about it but had not taken any action to correct it. I have actually had people use verse 5 to teach Eternal Security. They say “his spirit will be saved in the day of the Lord.” Please, let us look closely at verse 5 because it is actually teaching us the very opposite. Paul is telling the church to take action for this man’s spirit’s sake. The verse says, “that the spirit may be saved in the day of the Lord Jesus.” Meaning, if they don’t act this man may never repent and will lose his soul. As for what delivering someone to
Satan for the destruction of the flesh simply means is if given the opportunity and they fail to repent, then put him or her out of the church. The hope is that the person will do as the prodigal son did. Hit ‘rock bottom’ and come to himself and repent. As we see in verse 6, if sin goes unchecked it will spread. That is why verse 11 tells us we shouldn’t tolerate or give the impression we condone those who call themselves Christians and live a sinful life-style by keeping company with them. Some may say someone that would do something like this was never really saved. That may be true in some cases; but verse 12 says we are to, “judge them that are within.” This means Christians do fall into sin, and when they do the church must take action.

1st Cor. Chapter 6

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints? 2 Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? 3 Know ye not that we shall judge angels? How much more things that pertain to this life? 4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. 5 I speak to your shame, Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren? 6 But brother goeth to law with brother, and that before the unbelievers. 7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves be defrauded? 8 Nay, ye do wrong, and defraud, and that your brethren. 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
11 And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.
12 All things are lawful unto me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any. 13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. 14 And God hath both raised up the Lord, and will also raise up us by his own power. 15 Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the member of an harlot? God forbid. 16 What? Know ye not that he which is joined to an harlot is one body? For two, saith he, shall be one flesh. 17 But he that is joined unto the Lord is one spirit. 18 Flee fornication. Every sin that a man doeth is without the body; but he that commiteth fornication sinneth against his own body. 19 What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.

In this chapter Paul is addressing some faults and misconceptions in the congregation. In verses 1-8, some have wronged others, and instead of submitting themselves to God’s authority and going before the church; they go before the unbelievers. That doesn’t mean our judicial system doesn’t have its place, but believers should have enough righteous judgment to work things out among themselves. Along with this problem came the misconceptions that they could do things wrong to others and still go to Heaven. In verse 9 he makes it clear that, “the unrighteous shall not inherit the kingdom of God.” Then he tells them not to be deceived, because the people he listed in verses 9 and 10 are not going to Heaven. He reminds them in verse 11 that as believers, the Spirit has washed them from these things. Now if we have been washed from these things, the warning
is to not be made unclean again. If we fall into sin like this, we won’t inherit God’s Kingdom. When Paul says in verse 12 “All things are lawful unto me,” he is not saying anything goes. I have heard this means even fornication being lawful if you are saved, maybe we need to look at verses 9 and 10 again. The scripture says that if you do these things you will not inherit God’s Kingdom. It did not say unless you have been saved. Many have a tendency to think if we are not under the law then anything goes. I believe that is what Paul is dealing with here. Again in verse 12 he says, “All things are lawful unto me, but all things are not expedient.” Then what would be lawful things, and what kinds of things are not expedient? He tells us in verse 13 of things that would be covered in the ceremony of the law, as in eating of meats and what is clean or unclean... we are free from those things. When it comes to things like fornication and breaking the morality of the law, those things are never expedient. So if we do those things we will not inherit God’s Kingdom. He tells us in verse 15 we as believers are part of Christ, and if we are joined to a harlot it is like trying to join Christ to a harlot. Are we free to do that and think it is all right? He says, “God forbid.” In verse 18 he tells the believers to “flee fornication.” If we don’t, we will defile our body, which is the temple of the Holy Ghost. If we defile the temple, he said in I Corinthians 3:17 the Lord would destroy us.

1st Cor. Chapter 7

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. 8 I say therefore to the unmarried and widows, It is good for them if they abide even as I. 9 But if they cannot contain, let them marry; for it is better to marry than to burn.

The key word is “burn.” It is obvious he is talking to the believer. Eternal Security says the word burn doesn’t mean hell, but to burn in your lust, but Jesus told us in Matthew 5:28 lust is the same as adultery. We read in the previous chapter that adulterers do not go to Heaven; so if you burn in your lust, you will burn in hell if you don't repent. Paul recommends marriage to those who struggle with this kind of lust.
1st Cor. Chapter 8

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. 2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. 3 But if any man love God, the same is known of him. 4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. 5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many.) 6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. 7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. 8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. 9 But take heed lest by any means this liberty of yours become a stumbling block to them that are weak. 10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; 11 And through thy knowledge shall the weak brother perish, for whom Christ died? 12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. 13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Corinth was a city known for being very sinful, especially for the sins of idolatry and fornication. The key verse we need to look at is verse 11, and I have included the whole chapter so we can see it in...
context. In Corinth idolatry was so widespread that it was hard to find a place to eat or buy food that was not affiliated with or dedicated to idol worship. Therefore, Paul was concerned if stronger Christians (who knew the idol were nothing) were seen to frequent these places that it might cause weaker Christians to think idolatry was all right for believers to practice and then lose their souls. The word perish in verse 11 is the same Greek word (Apellumi) used in John 3:16. If it meant the opposite of everlasting life there, then it means the same here.

1st Cor. Chapter 9
25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. 26 I therefore so run, not as uncertainly; so fight I, not as one that 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.

I mentioned verse 27 when we looked at Luke 9:25. Now in John 6:37 (see reference “B” in Chapter One) the Lord tells us, “him that cometh to me I will in no wise cast out.” If this were the case, then why would Paul make this statement? How do we reconcile these two verses? The answer is simple. God always receives repentance and rejects rebellion. In verse 27 Paul says, “I keep under my body,” meaning an on-going process. The word “lest” means ‘for fear that or perhaps.’ If Paul feared being a castaway (or rejected) it must be a very real possibility.

1st Cor. Chapter 10
MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moses in the cloud and in the sea; 3 And did all eat the same spiritual meat; 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 5 But with many of them
God was not well pleased: for they were overthrown in the wilderness. 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. 9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. 10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 11 Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. 12 Wherefore let him that thinketh he standeth take heed lest he fall. 13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Paul talks about the children of Israel coming out of Egypt and wandering in the wilderness. He said in verses 6 and 11 these things are for our examples and admonition. What should we learn from this? They were delivered from bondage as we were from sin. They wandered in the wilderness as we go through this world. God gave them all they needed to make it through to the Promised Land, but many of them fell into sin. God had to destroy them and they never saw that good land. The warning in verse 12 lets us know we can fall. Verse 13 lets us know as God gave the children of Israel all they needed to make it through the wilderness. We, through His Holy Spirit, can overcome temptation. And if we don’t overcome, then we won’t make it to Heaven just as the children of Israel that fell didn’t make it to the Promised Land. The word “may” in verse 13 means the choice is ours.
1st Cor. Chapter 11

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come. 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

In this scripture we are warned not to take Holy Communion insincerely or with unrepented sin in our lives, because God had already stricken many with sickness or death. In verse 28 we see self-examination is the key. Without self-examination, we bring damnation (or condemnation) on ourselves. According to verse 32, if we don’t judge ourselves God will chasten us; and He only chastens His own children (see Hebrews 12:5-9). He does so to prevent us from being condemned with the world. The word ‘condemned’ as used in verse 32 means ‘judge against or sentence.’ Now we know the world is judged guilty and sentenced to hell. When God chastens us, that is what He is trying to prevent.

1st Cor. Chapter 15

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.

There are just a couple of things to point out here. We are only saved if we keep the Word, and if it were not possible for us to
believe in vain He would not have said this. The word 'vain' means, 'for nothing.'
Chapter VI
II Corinthians

II Cor. Chapter 5
6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:
7 (For we walk by faith, not by sight:) 8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 9 Wherefore we labour, that, whether present or absent, we may be accepted of him.
10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

Paul talks in this scripture about appearing before the Lord at judgment. I know there are many views and doctrines about the difference between the judgment seat of Christ and the White Throne judgment spoken of in Revelation 20:11. That is a subject that would merit the writing of another book, so we won’t be talking about that. There are some things we do need to look at very closely. In verse 9 he said, “we labour.” Does that mean we are working our way to Heaven? NO! I believe this is the labor of love mentioned in 1st Thessalonians 1:3. If we don’t love the Lord and others, do you think we will be accepted of Him? I would never say we are working our way to Heaven, but we must love our way to Heaven. How we act shows how we love. When he said in verse 9, “may be accepted,” it indicates we may be rejected. We will give an account for the good and the bad we have not repented of. When it says, “terror of the Lord” in verse 11, the word ‘terror’ as used here means ‘to be exceedingly afraid.’ Proverbs 19:23, “The fear of the Lord tendeth to life.” In fact, the book of Proverbs has much to say about the fear of the Lord. It would do you good to study on that subject. I feel that the Eternal Security Doctrine strips the fear of God out of many. In these verses Paul is saying, knowing the terror
of the Lord we persuade men to labor that they may be accepted (and not rejected) of the Him at the judgment. It is not like we have to run around afraid we are going to lose our soul right out of nowhere and over nothing. It is just like a marriage. You can tell whether or not the relationship is still intact. A husband and wife don't go to sleep in love and wake wanting a divorce. The same goes for our relationship with the Lord. You don't go to bed in His will and wake up backslidden. Look at I John 2:28, “And now little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.” If we are true to the Lord and His love, then we can be confident before Him at the judgment. If we keep the fear of the Lord in our lives, we will not have anything to fear on judgment day. This is a fear of reverence and respect. The Lord is not trying to get rid of us, but He is trying to get us to let Him keep us. Psalms 130:3 says, “If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?” If the Lord wanted rid of us, we would have already been gone. Psalm 103:8 says, “The Lord is merciful and gracious, slow to anger, and plenteous in mercy.” If we fear the Lord enough to repent, He will forgive us. If we fail to repent, we are still guilty before God and will not be accepted of Him on judgment day. Nahum 1:3 says, “The Lord is slow to anger, and great in power, and will not at all acquit the wicked…” The key is living a repented life.

II Cor. Chapter 6

WE then, as workers together with him, beseech you also that ye receive not he grace of God in vain. 2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.) 3 Giving no offence in any thing, that the ministry be not blamed:

In verse 1 Paul speaks of receiving the grace of God in vain (or for nothing). If it were not possible to receive God’s grace in vain, then he would not have made this statement. In verse 2 he quotes from Isaiah 49:8, then goes on to explain that “now is the accepted time, behold, now is the day of salvation.” When he said ‘now’ it means
‘today and every day Jesus intercedes for sinners, and saints alike.’
Obviously the best time for sinners to be saved is now. Now or every
day is the time for believers to maintain their relationship with the
Lord. In doing so, we are, as it says in verse 3, “Giving no offence in
anything.” If not, we have received the grace of God in vain and
bring blame on the ministry.

14 Be ye not unequally yoked together with unbelievers: for
what fellowship hath righteousness with unrighteousness?
and what communion hath light with darkness? 15 And what
concord hath Christ with Beli-al? or what part hath he that
believeth with an infidel? 16 And what agreement hath the
temple of God with idols? for ye are the temple of the
living God; as God hath said, I will dwell in them, and walk
in them; and I will be their God, and they shall be my
people. 17 Wherefore come out from among them, and be
ye separate, saith the Lord, and touch not the unclean
thing; and I will receive you, 18 And will be a Father unto you,
and ye shall be my sons and daughters, saith the Lord
Almighty.

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The point has already been made that we are the temple of God. So
here again he tells us not to live a double life. Do you remember
what God did when the children of Israel defiled the temple? The
temple was destroyed, and God cast His people out of His sight. Paul
quotes Isaiah 52:11 in verse 17, telling us to, “come out from among
them, and be ye separate, saith the Lord, and touch not the unclean
thing; and I will receive you.” This tells us if we don’t, then He will
not receive us, and He will not be our Father and we will not be His
children.

II Cor. Chapter 7
HAVING therefore these promises, dearly beloved, let us
cleanse ourselves from all filthiness of the flesh and spirit,
perfecting holiness in the fear of God. 2 Receive us; we have
wronged no man, we have corrupted no man, we have
defrauded no man. 3 I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you. 4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. 5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. 6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; 7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. 8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. 9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. 10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

The promises mentioned in verse 1 are the same promises in the end of Chapter 6. If we are separate from the world, the Lord will receive us, and be our Father and we will be His children. Much of Paul’s writings in I and II Corinthians were hard teachings and strong warnings. He makes his intent known in verses 8 and 9 that those involved in sin would repent. In verse 10 we see their salvation depended on this repentance.
Chapter VII
Galatians

Gal. Chapter 1
6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another: but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

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A big problem Paul had to deal with in the book of Galatians was false teaching in these churches. Mainly, some were trying to be justified by the works of the law and not by grace. He lets them know in verse 6 that by following false doctrine they are removed from Christ. He also warns in verse 8 not to receive a different gospel, “though we” (meaning he or the other apostles) “or an angel from heaven (meaning a fallen angel) would preach it to them.” Instead of receiving them, he said, “let him be accursed;” which in Greek is ‘anathema’ meaning excommunicated. Paul was letting them know that it was possible for apostles to backslide and teach false doctrine, and if they did they were to put them out. If believers can't be removed and accursed from God, then why would he say these things?

Gal. Chapter 2
16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. 17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.
18 For if I build again the things which I destroyed, **I make myself a transgressor.** 19 For I through the law am dead to the law, that I might live unto God. 20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. 21 I do not frustrate the grace of God: for if righteousness **come** by the law, then Christ is dead in vain.

Here in verse 16 we have reference "K" from Chapter One of this book, (also see references “D,E,G,H,L,N,P,Q & #2”). It is very plain that we are not saved by the works of law. That is something all these scripture references from Chapter One make very clear. Those who believe Eternal Security insist that if you don’t see it their way you must be teaching salvation by works and that you are blind to all these scriptures. I know people who don’t believe Eternal Security will sometimes leave that impression. In fact that may be the case. They may be blind to these scriptures and think you are saved by works; but, in my view, that is not the case. The Bible is clear in stating that works does not save us. What I am trying to do in this book is to point out in the scriptures that it is just as clear that believers can depart from the Lord and lose their soul. Meaning...those who believe Eternal Security suffer from some blindness of their own.

Look at what Paul says in verses 17 and 18. It seems he wants to make sure they don't misunderstand grace and think it is all right to sin. He says in verse 17, "But if, while we **seek** to be justified by Christ"..., (The word 'seek' indicates an on-going process.)... "we ourselves are found sinners,..." (meaning that believers, including the Apostles, can be found sinners.) “is therefore Christ the minister of sin?” (does grace make us free to sin?) “God forbid.” Don’t even think such a thought! He goes on to say in verse 18, “For if I build again the things which I destroyed, I make myself a transgressor.” Now what does he mean by... “build again the things which I destroyed...” He is simply talking about going back to a sinful lifestyle. Now some may say he was talking about going back under the law, because that was the main issue he was dealing with.
in this letter. But he wasn't destroying the law. Romans 3:31 says, “Do we then make void the law through faith? God forbid: yea, we establish the law.” The law was given simply to label sin as sin (see Romans 7:13). He had to be speaking of turning back to sin. He said in doing so... “I make myself a transgressor.” In verse 17 he used the term, 'sinner,' which is the Greek word 'hamartolos.' Hamartolos means, one who is sinful. This would apply to anyone lost or backslidden who practices sin. In verse 18 he uses the term 'transgressors,' a Greek word 'parabates,' which means a violator or breaker. This indicates he is referring to believers that leave the faith, because you can't violate or break something if you have not first been made subject to it. Paul is telling us that it was even possible for him to become a transgressor, or one that departs from the faith. Isaiah 1:28 tells us what happens to transgressors, “And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed.” The word Isaiah used for sinners is the Hebrew word 'chatta,' which means sinful and would also apply to anyone living in sin, lost or backslidden. Isaiah used the Hebrew word 'pashs' for transgressors, which means to break away or rebel. I feel it is clear that Isaiah is applying the term sinners here to those that don’t know the Lord and transgressors to those that have known Him, but have forsaken Him. He said, “they that forsake the Lord shall be consumed.” Simply put, the lost and backslider will be destroyed in hell together.

In Galatians 2:21 Paul says, “I do not frustrate the grace of God...” The term ‘frustrate’ is to neutralize or cast off. Paul is trying to let them know he is not speaking out of both sides of his mouth; on one hand teaching law and on the other hand teaching grace. He lets us know that if we could have worked our way to heaven then Jesus would not have had to die for our sins. Paul also wanted to make sure we knew that grace was not a license to sin because sin brings spiritual death, even for believers.

**Gal. Chapter 4**

4 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons. 6 And because ye are sons, God hath
sent forth the Spirit of his Son into your hearts, crying, Abba, Father. 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. 8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. 9 But now, after that ye have known God, or rathcr are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? 10 Ye observe days, and months, and times, and years. 11 I am afraid of you, lest I have bestowed upon you labour in vain.

Something to keep in mind is that the Galatians are Gentile believers who were idolaters before their conversion and had never been under the law as we see in verse 8. Paul warned in verse 9 that they were just going from one bondage to another. In trying to keep the things of the law mentioned in verse 10, they were failing to trust Christ alone to save them. Therefore Paul feared that all his preaching had been in vain.

Gal. Chapter 5

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. 2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. 5 For we through the Spirit wait for the hope of righteousness by faith. 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. 7 Ye did run well; who did hinder you that ye should not obey the truth? 8 This persuasion cometh not of him that calleth you. 9 A little leaven leaveneth the whole lump. 10 I have confidence in you through the Lord, that ye will be none otherwise minded: but
he that troubleth you shall bear his judgment, whosoever he be. 11 And I, brethren if I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the cross ceased. 12 I would they were even cut off which trouble you. 13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another. 16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 18 But if ye be led of the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envying, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be desirous of vain glory, provoking one another, envying one another.

Paul continues in verse one by telling them to “stand fast” or to stay with and continue in the freedom of Christ. This means we can depart from the Lord, or as it plainly says in verse 4, “fall from grace.”

Now, I have read some commentaries on verse four and they all seem to sidestep it by saying it means this or that. That is because
this verse will fly in the face of their preconceived notion that Eternal Security is true. Verse 4 means what it says—we can fall from grace! Ironically, one of the easiest ways to fall from grace is to try to work for your salvation. In doing so we are being prideful. James 4:6 says, “God resisteth the proud, but giveth grace unto the humble.” In verses 3 and 6 he mentions circumcision. Today we may have baby boys circumcised for hygiene purposes. Circumcision was once performed as a sign of keeping of the law. In so doing, they were trusting works under the old covenant instead of Christ under the new covenant. In verse 7 he said, “Ye did run well,” meaning they were on the right track, but now they are not. Something to keep in mind is that a circumcised heart is what really matters to God in the Old and New Testaments. (See Deuteronomy 30:6 and Romans 2:29). As we see in verse 6, love is what makes faith work. Verse 14 tells us all the law is fulfilled in love. Faith in Christ makes us free from sin; but as we see in verse 13, it doesn’t make us free to commit sin. Look at the warning he gives us in verses 19, 20, and 21. He goes through a list of sins similar to the one given in 1st Corinthians 6:9&10. Then he tells us, “they, which do such things, shall not inherit the kingdom of God.” He didn’t say unless they have been saved. In fact this has to be a warning to believers because unbelievers are going to hell if they do or don’t do these things. If a lost person were to stop doing all these things it will not save him. That would be salvation by works. Only faith in Christ brings salvation. Remember, we are not saved by works. The key to it all is what he tells us in verse 16 and verse 25, to “walk in the Spirit.” The word ‘walk’ indicates a continual process. Walking in the Spirit will accomplish both things Paul was trying to get us to do here. In verse 16 it will keep us free from sin, and in verse 18 it will keep us free from the law. In verse 25 he is simply telling us to walk the talk.
Chapter VIII
Ephesians

Eph. Chapter 1

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; 8 Wherein he hath abounded toward us in all wisdom and prudence; 9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: 11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 12 That we should be to the praise of his glory, who first trusted in Christ. 13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

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Here we have scripture reference “M” from chapter one of this book. In verse 4 he mentions being chosen before the foundation of the world, and in verse 5 & 11 he mentions being predestinated. Some who teach Eternal Security use these verses to say that God already knows who will be saved and who will not. Then they say, “why would He save someone if He knows they will not stay saved?” (See
reference "#4" in Chapter One). Well, God’s foreknowledge makes Him aware of who will be saved and who will be lost ahead of time. However, for us, without that foreknowledge the choice is still ours to make and ours to keep. That is why he said “whosoever” in John 3:16. However, I think we need to take another look at verses 4 & 5. In verse 4 it says, we are chosen “in him” (meaning in Christ) before the foundation of the world. In verse 5 it says we are predestinated unto the adoption of children “by Jesus Christ.” Revelation 13:8 refers to Jesus as, “the Lamb slain from the foundation of the world.” The main thing that God has predestinated is that we can only come to Him through Christ. Also see reference “Z” from chapter one. In verse 13 we see the phrase, “sealed with that Holy Spirit of promise.” This word ‘sealed’ means to stamp or to put your mark on. He says in verse 14 that this seal of the Spirit is the “earnest of our inheritance.” Now an example of something given in earnest (or something given in advance) would be an engagement ring. Now, Paul said in II Corinthians 11:2 that we are espoused to the Lord. The Holy Spirit is like an engagement ring God has given us to show He will keep His end of the deal, so what about our end of the deal? No agreement is complete until both parties have fulfilled all their obligations. We will have more to say about this shortly.

**Eph. Chapter 4**

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: 19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. 20 But ye have not so learned Christ; 21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: 22 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. 25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. 26 Be ye angry, and sin not: let not the sun go down upon your wrath: 27 Neither give place to the devil. 28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. 29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. 30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. 31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: 32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.

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In this scripture Paul is simply telling us not to behave like the world. Which means it is possible to do so, but it is unacceptable. The way to keep from acting like the world is to put off the old man and put on the new man. A lost person doesn’t have this ability, and believers must choose to do so, it is not automatic. If it were automatic and if it were not necessary he would not have had to give us these instructions.

Look at verse 30 and reference “O” from Chapter One. Remember that we are sealed with the Spirit. This seal is not like being under lock and key, but is like a stamp of approval. Those who teach Eternal Security like to use this verse and say, we are sealed unto the day of redemption; but I feel they are taking this out of context. Paul uses the word “whereby” when he says we are sealed unto the day of redemption. It is the Spirit we are sealed with in this verse. Now if the Spirit were the subject matter in this verse, then he would have used the word wherewith instead of whereby. He says, “grieve not the holy Spirit of God,” so the subject matter is the act of not grieving the Spirit. We are sealed with the Spirit and will stay sealed by not grieving him. Grieve means to make sad. I Thessalonians 5:19 says, “Quench not the Spirit,” which means to put out. He is warning
us to not break up with the Lord. Remember this Spirit that we are sealed with is the earnest (or like the engagement ring) of our inheritance. Many brides to be have broken off an engagement and given their rings back. He is telling us not to do that. It is like Ephesians 2:8-9, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, least any man should boast.” Salvation is a gift, but gifts are often returned, wasted or thrown away. In the same way, if an engagement ring is returned, you will not have a wedding. (see references “J,N,O,5-6”).

Those who teach Eternal Security like to point to verses like Ephesians 2:8-9, and say, “How can you lose it if you can’t earn?” “If you can’t be good enough to earn it, then you can’t be bad enough to lose it.” or “You are saved by grace through faith, plus or minus nothing.” I agree, but they are missing the point. Remember Galatians 5:6, “faith which worketh by love.” Without love; faith doesn’t work. Again we are not working our way to heaven, but we love our way. Please let me illustrate. All born-again Christians will agree that Jesus is the only way to the Father. Let us say that Jesus is a railroad that leads to God. Grace is the train and faith is the boarding pass or ticket, which is free. Now this train of grace runs the full length of the track, and there is not a place to get on the track (or in Christ) that you don’t first board this train of grace with the free ticket of faith. Also the engine pulling this train is the love of God, and it is going slow enough for anyone to step on board, because II Peter 3:9 tells us the Lord... “is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” Now repentance is a must, because in life there are many paths we can choose, but only the railroad of Jesus will get us to God. Some may take the path of good works, others may be on some other path as, church membership, religion, pride, doubt, or worldly pleasure. In Hebrews 9:27, “it is appointed unto men once to die, but after this the judgment.” No matter what path we are on, the slippery slope of death is ahead; and it plunges off into the deep ravine of God’s judgment and wrath. Only the railroad of Christ has a trestle that crosses this ravine. It also goes through a narrow pass on the other side that is barely big enough for the train of grace to go through. Therefore, we can not hobo a ride hanging on the outside of this train, also at the backend of this train the solid wall of time is pushing forward. Time is running out for everyone.
What we have to do is love the Lord enough to repent and turn from whatever path we are on, and by faith get on this train of grace which is rolling on the rail of Christ. Now once we are on board we need to love the Lord enough to stay on board and let the world and its pleasures go on by. You can’t have the world on the train and you can’t be on the train while in the world. Remember Matthew 6:24, “No man can serve two masters.” Romans 6:16, “Know ye not, that to whom ye yield yourselves servant to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” You see this train is saturated with the Holy Spirit and we can’t be in the Spirit and in sin at the same time.

If we love the Lord enough to overcome the temptation of stepping off the train and back into the world and sin, then we are still in the Spirit. You can’t have God’s grace and Satan’s sin at the same time. Those who teach Eternal Security are saying you can, but the Bible is clear, you can’t have it both ways. In Hebrews 11:24-26 we have a perfect example of what we should do.

**Hebrews Chapter 11**

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter. 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

We must love the Lord enough to get on board, and we must love him enough to stay on board. We chose to get on board and we have to choose to stay on board. We do stay with what we love the most. Do you really believe you can go to heaven if you don’t love God more than anything else? Remember Matthew 10:37-38 Jesus said, “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. And he that taketh not his cross, and followeth after me is not worthy of me.”

One other thing I would like to mention while on this subject is that Ephesians Chapter 2 tells us that in Christ both Jews and
Gentiles are made one body. Spiritually speaking all we Gentiles are from the wrong side of the tracks. Romans 3:30 tells us that the Jews are saved by faith and the Gentiles through faith. The difference is the law already had them pointed to the Lord, but we were starting from scratch. The path of the law of Moses will not get them across the ravine of God’s judgment. They still need to get on track with Jesus. Thanks be to God that in spite of being from different sides of the tracks we all can ride the same train of grace all the way to Glory Land. Just don’t bail out on the Lord. If you have bailed out, repent and get back on track before the slippery slope of death catches you unaware and you plunge unprepared into the ravine of the judgment of God.

Eph. Chapter 5
Be ye therefore followers of God, as dear children: 2 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 savour. 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. 6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. 7 Be not ye therefore partakers with them. 8 For 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. 11 And have no fellowship with the unfruitful works of darkness, but rather reprove them. 12 For it is a shame even to speak of those things which are done of them in secret. 13 But all things that are reproved are made manifest by the light: for
whatsoever doth make manifest is light. 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, 16 Redeeming the time, because the days are evil. 17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

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The fact that these Ephesians were true believers is not in doubt. Paul is warning them not to fall into sin. As we can see in verses 3,4, &5, he gives a list of sins. Then in verse 6 he tells us, “Let no man deceive you with vain words,” which I feel is exactly what Eternal Security is and does; vain and deceiving. Paul said these sins bring God’s wrath on the children of disobedience. In verse 7 he tells us not to be partakers with them, but partakers of what? It is simple; if we partake in the sin, we will then partake in the wrath! Now, we all know that is not God’s will for us, because I Thessalonians 5:9 says, “For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.” God doesn’t want anyone to partake in his wrath, especially his children. That is why we again are told in 1 Corinthians 11:32, “But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.” When he said, “should not” it means it is not God’s will, but it could happen. Galatians 6:7-8 says, “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” Eternal Security would have you to believe you can sow to the flesh and still reap life everlasting. That is deceiving, and it mocks God! I know I have repeated some of the same points over and again, but when the Bible keeps making the same point we should sit up and take notice. We see in Ephesians 5:5, I Corinthians Chapter 6 and Galatians Chapter 5 that Paul follows a list of sins with a warning to believers not to be deceived. Whoever falls into a sinful life style like this will not inherit the Kingdom of God. Some may say if someone does this they were never saved. Well, it sure looks like the Apostle Paul believed they had been saved. He says in verse 8... “Now are ye light in the Lord: walk as children of light.” He goes on in verse 11 to tell them not to fellowship with darkness. This must mean it is a real
possibility to do so. Instead he tells us to reprove the evil. He continues in the following verses to tell us to wake up, walk straight and not to waste time. In verse 17 he tells us to understand God’s will. What might that be? Well for one thing it says in II Peter 3:9 that it’s not God’s will... “any should perish, but that all should come to repentance.” Today a father may leave a will to divide the inheritance among all of his children. If some of them have broken all ties with their dad they will not be there to inherit anything. If they reconcile they can be in on the inheritance. In the same way sin separates God’s children from Him, though He doesn’t want it this way. If they don’t repent they will lose their inheritance of life everlasting.
**Chapter IX**

**Philippians**

**Phil. Chapter 2**

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

13 For it is God which worketh in you both to will and to do of his good pleasure. 14 Do all things without murmurings and disputings: 15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world: 16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

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This working out of our salvation that we read in verse 12 is not talking about the works of the law. It is the work of faith and labor of love we read in I Thessalonians 1: 3. In James Chapter 2 he says, “faith without works is dead,” which we will have more to say about that later. What he is telling them is, if he is present with them or not they should have enough fear of God in them to hold fast to the faith. If they hold fast, as we read in verse 16, then they would be with the Lord when He comes and Paul could rejoice knowing he had not preached in vain. This also means it was possible they may not be with the Lord on that day and Paul would not be able to rejoice.

**Phil. Chapter 3**

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. 4 Though I might also have confidence in the flesh, If any other man thinketh that he hath whereof he might trust in the flesh, I more: 5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; 6
Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. 7 But what things were gain to me, those I counted loss for Christ. 8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. 9 And be found in him not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: 10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 If by any means I might attain unto the resurrection of the dead. 12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. 14 I press toward the mark for the prize of the high calling of God in Christ Jesus. 15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

Here in verses 3-9 we have reference “P” from Chapter One. Again Paul is making it clear that we can't work for our salvation. Paul also follows with teaching to make sure the believers would know it is a must to stay faithful to the Lord. In verses 8-12 he uses the words, “may, might and if,” when he talks about winning Christ, knowing him, attaining the resurrection and apprehending this prize he was pressing toward. It wasn't as if Paul was unsure of God's grace, because God will never falter or fail on His part. The problem is that we still need to choose to be led by the Spirit and not by the flesh. By now I hope the point has been well established what the word of
God says will happen to believers that fall into sin. The point Paul is trying to get across is that even though we are not saved by works if we expect to win this “prize” we must be faithful to the end.

In verse 12 he says, “Not as though I had already attained, either were already perfect.” Eternal Security teaches that when you profess faith in Christ you are as good as in Heaven, and no matter how far you may go back out in sin you are as good as perfect. Paul makes it clear that neither is true. He tells us in verse 13 to forget the past and press forward. Also verse 16, “Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.” As we grow in the Lord we should maintain that and continue on. Philippians 4:1 sums it up... “so stand fast in the Lord, my dearly beloved.”
Chapter X
Colossians

Col. Chapter 1

21 And you, that were sometime alienated and enemies in your mind by wicked words, 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: 23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

Paul establishes the fact that the people he is writing to are really saved. In verse 21 he says they have been reconciled. He goes on to tell them that they would be unblameable in the sight of the Lord, “If ye continue in the faith,” which means there is a possibility they will not continue in the faith. In that case it only stands to reason they would be blamable in the sight of the Lord. Paul mentions three things in verse 23 that will allow someone to continue in the faith. 1.) If we are grounded. 2.) If we are settled. 3.) If we are not moved away from the hope of the gospel. As for being grounded, we can see from the parable of the sower in Matthew Chapter 13, how important a good root system is for believers if they are going to stay with the Lord when the devil starts putting the heat on them. As for being settled, we see in Matthew 7:24-27 how important it is to have a good foundation when the storms of life come our way. A good foundation will keep a Christian from falling. The gospel [the death, burial and resurrection of Christ] gives us hope of forgiveness for sins by His blood and eternal life by His resurrection. If we are moved from that, and according to this scripture we can be, then we have definitely departed from the faith. If we can’t be moved from our hope, then why would he say this?
Col. Chapter 2

FOR I would that ye knew what great conflict I have for you, and for them at La-od-i-ce'a, and for as many as have not seen my face in the flesh; 2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; 3 In whom are hid all the treasures of wisdom and knowledge. 4 And this I say, lest any man should beguile you with enticing words. 5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. 6 As ye have therefore received Christ Jesus the Lord, so walk ye in him: 7 Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. 8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 9 For in him dwelleth all the fullness of the Godhead bodily. 10 And ye are complete in him, which is the head of all principality and power: 11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; 14 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; 15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. 16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the
sabbath days: 17 Which are a shadow of things to come; but the body is of Christ. 18 Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, 19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. 20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances 21 (Touch not; taste not; handle not; 22 Which all are to perish with the using;) after the commandments and doctrines of men? 23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

I have enclosed Colossians Chapters 2 & 3 in their entirety because the things we need to look at are scattered, and they need to be taken in context. I would not want anyone to think that I am avoiding anything the Bible has to say or that I am taking something out of context. We see in verse one Paul had never met these people, and they had been lead to the Lord by a man named Epaphras (see Colossians 1:7). Paul was writing to tell them some of the same basic principles of the faith that we have already seen in the other epistles. In verse 2, he speaks of “being knit together in love,” and in verse 4, we have another warning of false teaching. He uses the word ‘beguile’ which means to deceive. Beguile is the same thing the serpent did to Eve (see Genesis 3:1-6, II Corinthians 11:3). In that case it cost them immortality and their walk with God. Paul tells them in verse 6, “As ye have therefore received Christ Jesus the Lord, so walk ye in him.” They received Him by faith so they should walk, or continue in the faith. How should they do this? By following verse 7-being rooted and built up in the Lord, established in the faith and to do it all with thanksgiving. But why is all this so necessary? If they don’t, as we read in verse 8, Paul feared someone would spoil them through philosophy and vain deceit. The word ‘spoil’ means to
lead away as booty (or captive like the spoils of war) or to seduce. The philosophy and vain deceit would simply be false doctrine. I believe Eternal Security falls into this category. Much of the case they make is philosophical instead of Biblical, and it is very deceiving. He says in verse 10 we are complete in Christ; which means, Christ and His cross are all we need. The key is to choose to remain in Him. If we don’t, we will not be complete. He goes on in this chapter with what is by now a familiar warning. Don’t be deceived to think you need to keep the law by observing the Jewish calendar as in verse 16 or by observing the laws of clean and unclean as in verse 21. As to verses 15 and 17, remember Matthew 5: 17, Jesus didn’t destroy the law but He fulfilled it. In verse 18, ”Let no man beguile you of your reward,” Paul is saying, don’t let someone cheat you out of your reward (which is everlasting life). Remember Galatians 5:4, one of the easiest ways to fall from grace, is try to be justified by the law.

Col. Chapter 3
IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.
2 Set your affection on things above, not on things on the earth. 3 For ye are dead, and your life is hid with Christ in God. 4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory. 5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: 6 For which things’ sake the wrath of God cometh on the children of disobedience: 7 In the which ye also walked some time, when ye lived in them. 8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9 Lie not one to another, seeing that ye have put off the old man with his deeds; 10 And have put on the new man, which is renewed in knowledge after the image of him that created him: 11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythi-an, bond nor free: but Christ is all, and in all. 12 Put on
therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering:

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. 14 And above all these things put on charity, which is the bond of perfectness. 15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. 16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs singing with grace in your hearts to the Lord. 17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. 18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord. 19 Husbands, love your wives, and be not bitter against them. 20 Children, obey your parents in all things: for this is well pleasing unto the Lord. 21 Fathers, provoke not your children to anger, lest they be discouraged. 22 Servants, obey in all things your masters according to the flesh; not with eye service, as menpleasers; but in singleness of heart, fearing God: 23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men; 24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. 25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

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Once again in this chapter, as we have seen throughout all Paul's writings, he goes over the things we should and should not do as Christians. In verse 5 he again gives a list of sins that will bring God's wrath. This list includes covetousness, which he says is idolatry. Today we may not have many people bowing down to a graven image in our nation, but because of the love of money, covetousness sadly is alive and well in America today. It is even in our churches and among our church leaders. He goes on in this chapter to tell us
many things we should do. In verse twenty-four he says the Lord will
reward us for doing these things, but look back at verse 6 for a
moment. Who are these children of disobedience that will be the
recipients of God’s wrath? Some may say they were never saved and
the term ‘children of disobedience’ means children of the world.
Others (including myself) say they are God’s children who became
disobedient. However, this is a moot point when we look at what
verse 25 has to say. “But he that doeth wrong shall receive for the
wrong which he hath done: and there is no respect of persons.”
It doesn’t matter who you are, if you are disobedient you will receive
the wrath of God if you don’t repent. This is now the fourth time Paul
has warned believers about falling into sin; and instead of receiving
an inheritance from God, they receive wrath.
Chapter XI
1st Thessalonians

1 Thes. Chapter 1
2 We give thanks to God always for you all, making mention of you in our prayers; 3 Remembering without ceasing you work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

Here we have a scripture I have already referred to a couple of times. Paul mentions their “work of faith,” which has nothing to do with the keeping of the Law of Moses. However, if you have the kind of saving faith we read about in Hebrews Chapter 11; it will show some action. Also, as we will see later in James Chapter 2, “faith without works is dead.” In Galatians 5:6, “faith which worketh by love,” which brings us to the “labor of love.” If you want a good definition of a godly love, then read 1st Corinthians Chapter 13. Romans 13:10 says “love is the fulfilling of the law.” So we see faith and love work hand in hand, and one isn’t any good without the other. Paul then mentions “patience of hope.” Think about this; what good is hope if we are not patient enough to wait for the things we are hoping for? Remember Colossians 1:23, Paul warned, “be not moved away from the hope of the gospel.” When Paul had seen that the Thessalonian believers had these three things we just talked about, then he was able to give God thanks. We need to love and serve God in such a way that other Christians can thank God for us.

1 Thes. Chapter 2
11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, 12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

Just a quick point I want to make. If Paul tells them to “walk worthy of God,” it must mean it is possible to walk unworthy of God.
1 Thes. Chapter 3

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. 5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. 6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: 7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: 8 For now we live, if ye stand fast in the Lord.

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When Paul was unable to come back to see these people, he sent Timothy to check on them. His concern was that Satan had tempted them, and that they had departed from the faith. Therefore his preaching would have been in vain. But Timothy returned with good news that they were keeping the faith. Paul says in verse 8, “For now we live, if ye stand fast in the Lord.” In other words, if the Thessalonians didn’t depart from the Lord then the apostles had not preached in vain and the gospel would live on.

1 Thes. Chapter 5

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. 6 Therefore let us not sleep, as do others: but let us watch and be sober. 7 For they that sleep sleep in the night; and they that be drunken are drunken in the night. 8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. 9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. 10 Who died for us, that, whether we wake or sleep, we should live together with him. 11 Wherefore comfort yourselves together, and edify one another, even as also ye do. 12 And we beseech you,
brethren, to know them which labour among you, and are over you in the Lord, and admonish you; 13 And to esteem them very highly in love for their work’s sake. And be at peace among yourselves. 14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. 15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. 16 Rejoice evermore. 17 Pray without ceasing. 18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 19 Quench not the Spirit. 20 Despise not prophesyings. 21 Prove all things; hold fast that which is good. 22 Abstain from all appearance of evil. 23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

As Paul brings this letter to a close, he does so with a series of exhortations. In verse 6 he tells them not to sleep as do others. This means believers can go to sleep spiritually just like the world. In verses 7 and 8 he warns about spiritual drunkenness. It doesn’t matter if it is natural or spiritual drunkenness, it will bring God’s wrath.

In verse 9 he doesn’t want us to receive God’s wrath, but He wants us to receive His son.

As we see in verse 10 the Lord wants us to live with Him; however, the word “should,” means it is up to us to choose to live with Him.

We read in verse 14, “Now we exhort you, brethren, warn them that are unruly,” which means there were unruly people among the brethren. What are we warning these unruly brethren about? We warn them about the wrath of God. Wrath may not be what God intends for us, but it is what we will receive from Him if we are unruly, disobedient and will not repent.

In verse 19, “Quench not the Spirit.” The word ‘quench’ means to put out or extinguish. This is a warning not to put the Holy Spirit out
of our lives. We don't want to do that because Romans 8:9 says, “Now if any man have not the Spirit of Christ, he is none of his.” Some may say once the Spirit is in you it is there to stay; but king David, who was a man after God’s own heart, did not see it that way. When Nathan the prophet came to David and confronted him for sinning with Bathsheba, David repented. David wrote these words we read in Psalm 51:11, “Cast me not away from thy presence; and take not thy holy spirit from me.” We also read this in 1st Samuel 16:14, “But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.” I believe king Saul may have been given over to a reprobate mind. We’ll have more to say about being a reprobate a little later.

On the surface it would seem that Saul’s sins were not as bad as what David had done. In 1st Samuel Chapter 15 we see that Saul failed to utterly destroy the enemy and all they had. We see in 2nd Samuel Chapter 11, that David committed adultery and had a man killed. The difference was when Nathan rebuked David he admitted he had sinned and repented, but when Samuel rebuked Saul he denied that he had sinned. David repented and kept the “Holy Spirit,” but Saul rebelled and lost the “Spirit of the Lord.” Today when the Holy Spirit condemns us for sinning, we should repent and not quench him (or put him out).

In verse 21, “Prove all things,” and we do that by the scriptures. Once we have used the scripture to prove all things, we are to hold fast to the things that are good. We are to abstain from the things that even appear to be evil. If we do this verse 23 tells us that God will sanctify us wholly. If we don’t, we will not be sanctified. Paul prayed they would be preserved blameless in spirit, soul and body unto the coming of the Lord. Eternal Security teaches that once you are saved your soul is preserved. It is also taught that no matter what you do you will go to heaven. If that were true then Paul would not have thought it necessary to pray this prayer.
Chapter XII
2nd Thessalonians

2 Thes. Chapter 1
PAUL, and Sil-va’nus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:
2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ. 3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; 4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: 5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: 6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. 11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: 12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.
Paul was very thankful to God that these people were still holding fast to the faith, in spite of having to endure much persecution. Remember Jesus said in Matthew 10:22, “he that endureth to the end shall be saved.” That is why he said in verse 5, “that ye may be counted worthy of the Kingdom of God.” He uses the word ‘may,’ because we must ‘endure’ to be counted worthy. In verse 8 we see two kinds of people. First are those who know not God. Second are those who don’t obey the gospel. Now if you have never been subjected to something, then how can you be disobedient to it? Romans 4:5 says, “where no law is, there is no transgression,” and Romans 8:7, “Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” In verse 8 he has to be speaking of two kinds of people. The lost that have never known God, and the disobedient which have known Him, but have departed. We see in verse 9 both will go to hell together. Do remember Isaiah 1:28, “And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed.” Before we look at verse 10, let’s talk about the use of parentheses in scripture. If we don’t read the Bible (or anything else for that matter) carefully, we may miss the point especially when parentheses are used as they are in this sentence. Without parentheses and what is stated within them, this is how the sentence I just wrote would have read. If we don’t read the Bible carefully, we may miss the point when parentheses are used. When I said (or anything else for that matter) I was making an additional point within the main point. The Bible does the same thing. Now let us look at verse 10. Paul says, “When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.” When reading the scripture, if you come to something in parentheses, it may help after you have read it through as written, to read it again omitting the part in parentheses. This may help you to maintain the flow of the main point being made. In this case verse 10 is saying, “When he shall come to be glorified in his saints, and to be admired in all them that believe in that day.” It is saying we must believe until the end. In Luke 8:13, “for a while believe, and in time of temptation fall away.” So it is possible for someone to be a true believer at one time and then fall away and be found as an unbeliever at the coming of the Lord. In verse eleven he again tells them that he prays they will be
counted worthy by the Lord. Again I will ask, if after we believe and we can’t fall away as Eternal Security says, then why would Paul pray this for them? It is because Paul knew the sad truth; believers can fall away. He tells us in 2nd Thessalonians 2:3, “Let no man deceive you by any means for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition.” Now you have to be in something before you can fall away from it, and if it can’t happen he would not have said this.

2 Thes. Chapter 3
Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; 8 Neither did we eat any man’s bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you; 9 Not because we have not power, but to make overselves an ensample unto you to follow us. 10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat. 11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. 12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. 13 But ye, brethren, be not weary in well doing. 14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 15 Yet count him not as an enemy, but admonish him as a brother.

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As Paul brings this letter to a close, he tells them to withdraw themselves from those in the church that walk disorderly. He told
them to follow the example that he and the other brethren had set for them. Today we still need to live our lives in such a way that it would be a good example for others to follow. Those who were walking disorderly had to be believers. Paul said in verse 11 they walked "among them" and in verse six and 15 he used the term "brother" when referring to them. He told them not to keep company with people like this so they would be ashamed for not keeping the word of the Lord that had been preached to them. This was a serious matter, because as we have seen in 2nd Thessalonians 1:8, God will take vengeance on those “that obey not the gospel of our Lord Jesus Christ.” The hope was that by withdrawing from them, it would make them ashamed enough to repent and avoid God's vengeance. This vengeance would have to be talking about hell, because it is, "in flaming fire." In 2nd Thessalonians 1:9, “Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” I believe the reason we have so much sin and hypocrisy in churches today is because what Paul told us to do is not practiced. The reason churches don't do this is because doctrines like Eternal Security have made people believe the tough duty of rebuking sin is not necessary. They have been told that no matter what they do after they are saved that they will go to heaven. I also believe many backsliders do not see the need to repent because they have been deceived by this doctrine. They do not realize they are facing the wrath of God.
Chapter XIII
1st Timothy

1 Tim. Chapter 1
18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare. 19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 20 Of whom is Hy-me-nae’us and Al-ex-an’-der; whom I have delivered unto Satan, that they may learn not to blaspheme.

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Paul tells Timothy to “hold faith, and a good conscience.” This is something some had already failed to do, and it caused spiritual shipwreck. In verse 20 he names Hymenaeus and Alexander, these two men had shipwrecked on the Lord by blaspheming. Now if this had been blasphemy of the Holy Ghost there would have not been any hope for these two men. Paul had delivered them to Satan that they may learn not to blaspheme. Jesus tells us in Mark 3:28 & 29, “All sins shall be forgiven unto the sons of men, and blasphemies where with soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.” Paul was trying to teach them a lesson in hope that they would repent. The act of delivering someone to Satan would only apply to believers that had fallen into sin. We have already seen in 1st Corinthians Chapter 5 that it was an effort to save their soul. Before we move on I would like to say a little more about the blasphemy of the Holy Ghost. Some people say only a lost person can blaspheme, and some say you can only if you have been saved, but have turned away from the Lord. When Jesus talks about this in Matthew 12:31 & 32, he said, “whosoever,” and that can be anyone. Some may fear they have done this; but if you fear God and still care for your soul, that is a sure sign that you have not blasphemed. Blasphemy of the Holy Ghost is not something you can do unintentionally, but would be more of a deliberate act of one given over to a reprobate mind. In Romans 1:28 a reprobate is
someone void of judgment, and they can no longer discern between right and wrong.

1 Tim. Chapter 4
NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

As we have read in 1st Timothy 1:19, “Holding faith and a good conscience,” faith and conscience are the subject matter here. When he said, “some shall depart from the faith,” it only makes sense that they first had to be in the faith before they could depart from the faith. Eternal Security says you can't depart from the faith, but Paul says, “the Spirit speaketh expressly.” I will take the Spirit’s word over man’s false doctrine (or as it says here, “doctrines of devils”) any day. If you put away a good conscience, then you will end up having it seared with a hot iron. This can lead to having a reprobate mind and losing your soul.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

I have just a few thoughts to point out here. Taking heed to ourselves, the doctrine and by continuing to do so… we will save ourselves and those that hear us. This doctrine is the gospel, meaning if we don’t continue in the gospel we will not be saved. This tells us it is possible for believers (that do not take heed unto themselves) to depart from the gospel. By failing to take heed we will be lost and unable to win others to Jesus. When Christians fail to live right, not only do they hurt themselves, but also they hurt those they could have helped. Someone always needs for you to be faithful to Jesus.
1 Tim. Chapter 5

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. 6 But she that liveth in pleasure is dead while she liveth. 7 And these things give in charge, that they may be blameless. 8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. 9 Let not a widow be taken into the number under threescore years old, having been the wife of one man, 10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints’ feet, if she have relieved the afflicted, if she have diligently followed every good work. 11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; 12 Having damnation, because they have cast off their first faith. 13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. 14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. 15 For some are already turned aside after Satan. 

Paul is giving instructions on how the church should help the widows. The church should not have to take in widows that have family who can help. All of this is written to believers. In verse 8 if a man (who is a believer) will not provide for his own, then he has “denied the faith,” something you can only do if you are in the faith. He also said this man was “worse than an infidel,” or unbeliever. Unbelievers go to hell. Do you think someone like this could go to heaven? Paul advised the younger widows to remarry because if the church took them in they would have too much time on their hands and would have the tendency to fall into sin. In verse 12 he said, “they have cast off their first faith” and in verse 15 they had “turned aside after Satan.” This is only something a believer can do, because Satan
already has the unbeliever and you can’t cast off a faith you don’t possess.

1 Tim. Chapter 6
10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession. 14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

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As we see here, loving money can cause Christians to err from the faith. In verse 11 Paul tells Timothy to flee the bad things and follow the good. In verse 12 he exhorts, “Fight the good fight of faith, lay hold on eternal life.” Now if eternal life were a ‘done deal’ for believers as Eternal Security says, then why would Paul tell him to lay hold on it? If eternal life were a ‘done deal’, then this statement would not have been made. Now as we look at verse 14 he says to, “keep this commandment without spot, unrebukeable,” (not for a while but) “until the appearing of our Lord Jesus Christ.” This means we must continue in the faith until the end. The New Testament is absolutely saturated with this fact!
Chapter XIV
2nd Timothy

2 Tim. Chapter 1

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. 8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; 9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: 11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. 12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. 14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

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Paul tells us here that God has not given us the spirit of fear, so there is not a reason to be afraid to share Christ with others. The only thing that can stop us is if we are ashamed. Now the Lord said in Mark 8:38, “Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the son of man be ashamed, when he cometh in the glory of his Father with the holy angels.” Therefore, we need to love the Lord enough to share him with others. If we are too ashamed to share the Lord, then that means we don’t love Him more than ourselves, and He will be ashamed of us and reject us when He returns. Now if we
share the Lord we may suffer for it at the hands of men, but as we read in verse 12, if we commit ourselves to the Lord, then He is able to keep us. However, as we read in verse 14, that commitment is a two-way street. If we commit ourselves to Him, He will keep us; but if we get to the point that we are no longer committed to Him, there is nothing left to keep. In verse 12 we see the Lord will keep His part of the commitment; but as seen in verse 14, we through the Spirit must keep our part.

2 Tim. Chapter 2

11 It is a faithful saying: For if we be dead with him, we shall also live with him: 12 If we suffer, we shall also reign with him; if we deny him, he also will deny us: 13 If we believe not, yet he abideth faithful: he cannot deny himself. 14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. 15 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. 17 And their word will eat as doth a canker: of whom is Hy-me-ane’us and Phi-le’tus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. 19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. 21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work. 22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.
23 But foolish and unlearned questions avoid, knowing that they do gender strifes. 24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; 26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

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In this scripture the word 'if' is definitely a key word, and it means the choice is always ours to make. In verse 12 he says, "if we deny him, he also will deny us." Notice Paul said "we," which included him. Paul knew all believers, including himself, could fall into sin and end up denying the Lord. In turn, the Lord will deny us, as we have already mentioned when talking about being ashamed of him in Mark 8:38. In verse 18 he explains that false teaching did "overthrow the faith of some." This shows our faith can indeed be overthrown. One of the quickest ways for this to happen is to think it can't. We see from verse 19 that God is unmovable on His part, and He knows who is committed to Him. If we are going to call ourselves Christians, we should and we must live godly. Paul tells us in verse 21 if we purge ourselves from the bad things he had already mentioned, then we would be vessels of honor for the Lord. Those who don't purge themselves are vessels of dishonor, as mentioned in verse 25 and are opposing themselves, and needing to repent to God in order to recover themselves out of the snare of the devil. If we do not purge ourselves from the things of this world, then Satan can impose his will on us. The term, 'recover' in verse 26 would have to apply to believers who were at one time freed from the power of the devil, because unbelievers have never been free from his power. The best way to know how to keep ourselves purged from the things of this world, is to do what verse 15 told us, and that is to study God's word.

I believe that most people never read the Bible with an open heart and mind, much less study and rightly divide it. They try to fit what the Bible says to what they already believe instead of fitting their beliefs to what the Bible already says. That is why false doctrine is so widespread and successful in deceiving people-including Christians.
2 Tim. Chapter 4

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom; 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto fables. 5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. 6 For I am now ready to be offered, and the time of my departure is at hand. 7 I have fought a good fight, I have finished my course, I have kept the faith; 8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

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It seems the time Paul warned about here has come. People today want to hear a ‘feel good’ ‘I’m OK you’re OK’ message and never anything that would rebuke sin. It used to be that John 3:16 was everyone’s favorite verse to quote. Now it’s “Judge not.” I also feel that Eternal Security Doctrine is a big reason people today are doing what he said in verse 3, and it fits what he said in verse 4. Now the word ‘fables’ Paul used in verse 4 is the Greek word ‘muthos’ and it means fiction. Paul says in verse 7, “I have kept the faith.” That is something Paul had to do, and we must continue to do as this is an indication that it is possible to not keep the faith. In verse 8 he said that if we love the Lord’s appearing we would have a crown of righteousness, meaning if we love the Lord the way we should we will want Him to come back. If we don’t love Him enough then we will not receive a crown. Without a crown nor righteousness, we will not go to heaven.
Chapter XV

Titus

Titus Chapter 1

12 One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. 13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; 14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth. 15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. 16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

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In this letter Paul is instructing Titus, who was the bishop of the church of the Cretians. The instructions were on how the church needed to conduct itself. As we can see from verse 12, Crete must have been a rough place to live. In verse 13 he says, to “rebuke them sharply, that they may be sound in the faith.” These believers needed to hear strong, straightforward teaching to keep them from falling back into the sins of a rough place like Crete. As noted in verse 14, it would keep them from following false doctrine. Verse 15 makes it clear that we cannot be pure and defiled at the same time. Eternal Security would have you to believe you remain pure no matter how much you defile yourself with this world and its sins. As we read verse 16, it is clear that it doesn’t work that way. Titus 2:11-14 says, “For the grace of God that bringeth salvation hath appeared to all men. Teaching us that denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” As you see, we can’t have it both ways. Therefore we must first deny ungodliness as His grace
teaches us before He can purify us unto Himself. We must also first have His grace before it can teach us anything. Now here is how it works, we must first be born again by receiving the Lord’s grace. Second, His grace will teach us how to stop doing wrong, but it’s by His Spirit and not our strength. This will then separate us from the world making us pure unto the Lord and enables us to do good works. In light of this, let’s look at Ephesians 2:8-10 again.

Ephesians Chapter 2
8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast, 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Now, as you read this look closely at verse 10. We see the Lord has created us unto good works. The Lord didn’t give us His grace and save us to neither continue in sin nor return to sin, but He saved us to serve Him.

Titus Chapter 3
3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. 4 But after that the kindness and love of God our Saviour toward man appeared. 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 Which he shed on us abundantly through Jesus Christ our Saviour; 7 That being justified by his grace, we should be made heirs according to the hope of eternal life. 8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. 9 But avoid foolish questions, and
genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. 10 A man that is an heretick after the first and second admonition reject; 11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

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We have in verses 3-7 reference “Q” from Chapter One. We have already mentioned this, but it says again that our works do not save us, but we are “justified by his grace” as stated in verse 7. So let’s talk about the doctrine of justification. The word ‘justified’ means to be declared innocent or free from guilt, or in our case, as if we had never sinned. Those who teach Eternal Security take this definition and run with it. They say after we are saved that we are still justified no matter what we do. Think about this. Would it be justifiable for someone who has received God’s grace to get drunk, to commit adultery, to steal or to murder someone? That has never been justifiable behavior in the sight of God. The Lord is always willing to forgive these things, but He never condones them. When we are justified by God’s grace it takes care of past sins, but it doesn’t make it right to commit future sins. Remember Romans 6:1-2 “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?” Here in verse 8 it says, “be careful to maintain good works.” Paul speaks of a heretick in verse 10. A ‘heretick’ is someone who opposes the truth, and to ‘admonish’ means to give a warning. He is telling us to do the same as Jesus said to do in Matthew 18:15-17, “Moveover 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. If he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. If he shall neglect to hear them tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.” So when believers sin and refuse to repent, we are to put them out of the church, and when this happens they are no better than the heathen who are bound for hell.
Chapter XVI
Philemon

Philemon Chapter 1
PAUL, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer, 2 And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house: 3 Grace to you, and peace, from God our Father and the Lord Jesus Christ. 4 I thank my God, making mention of thee always in my prayers. 5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; 6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus 7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. 8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, 9 Yet for love’s sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. 10 I beseech thee for my son Onesimus, whom I have gotten in my bonds: 11 Which in time past was to thee unprofitable, but now profitable to thee and to me: 12 Whom I have sent again: thou therefore receive him, that is, mine own bowels: 13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: 14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. 15 For perhaps he therefore departed for a season, that thou shouldest receive him forever; 16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? 17 If thou count me therefore a partner, receive him as myself. 18 If he hath wronged thee, or oweth thee ought put that on mine
account; 19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides. 20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. 21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. 22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you. 23 There salute thee Epaphras, my fellowprisoner in Christ Jesus; 24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers. 25 The grace of our Lord Jesus Christ be with your spirit. Amen.

This letter is a great example of the practical application of Christian principles, and showing Paul practiced what he preached. This is what had happened. Philemon was a man Paul had won to the Lord. Onesimus, a runaway slave owed by Philemon, came across Paul who was in jail, and it was there that Paul led him to the Lord. Onesimus was helping Paul who was still jailed, so Paul knew it would not be the right thing to do to keep using Onesimus’ services without Philemon’s approval. He also knew that Onesimus needed to return to Philemon to make things right, and Philemon needed to forgive Onesimus. Without doing their part in this situation, these men could not have been right with the Lord. Verse 6 says, “That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.” Now if our faith is not effectual (or if it has no effect) then what good is it?
Chapter XVII
Hebrews

Hebrews Chapter 2
THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. 2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; 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; 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

As we can see in verse one, we must continue to give heed to the gospel or we will slip away. Verse 3 shows it is possible to neglect salvation. Neglecting salvation means we will not be able to escape the reward of transgression, which is spiritual death. Remember Romans 6:23, "For the wages of sin is death."

Hebrews Chapter 3
6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. 7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, 8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: 9 When your fathers tempted me, proved me, and saw my works forty years. 10 Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. 11 So I sware in my wrath, They shall not enter into my rest.) 12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 13 But exhort one another daily, while it is called To
day; lest any of you be hardened through the deceitfulness of sin. 14 **For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;** 15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. 16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. 17 But with whom was he grieved forty years? Was it not with them that had sinned, whose carcases fell in the wilderness? 18 And to whom sware he that they should not enter into his rest, but to them that believed not? 19 So we see that they could not enter in because of **unbelief.**

We are told in verse 6 that we are the Lord's house, "if we hold fast...firm unto the end." If we don't, then we are not His house and He will not dwell in us. Note the use of parentheses within verses 7-12. Verse 12 warns us that by having "an evil heart of unbelief," it is possible to depart from God. You can't depart from someone if you have never been with them. We read in verse 14 that we must hold steadfast unto the end to be made partakers of Christ. In verse 19 we see unbelief kept some of the children of Israel from going to the Promised Land, just as unbelief can keep us from going to Heaven. For example if you don't believe the wages of sin brings spiritual death, and you begin to practice sin because you don't believe you can lose your soul. You will go to Hell because you didn't believe you needed to repent. This unbelief can keep you from going to Heaven.

**Hebrews Chapter 4**

LET us therefore fear, lest, a promise being left us of entering into his rest, **any of you should seem to come short of it.** 2 For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. 3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although
the works were finished from the foundation of the world. 4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. 5 And in this place again, If they shall enter into my rest. 6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: 7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. 8 For if Jesus had given them rest, then would he not afterward have spoken of another day. 9 There remaineth therefore a rest to the people of God. 10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his. 11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God is quick, and powerful, and sharper than any tweedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. 13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. 14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Chapter 4 continues where Chapter 3 left off. In the first verse we see that it is possible to come short of the promise of going to Heaven. In verse 6, as it was mentioned in Chapter 3, the reason for not receiving the promise was unbelief. Though the children of Israel were freed from bondage, not all of them received the promise
because through unbelief they departed from God in their heart. Verse 11 warns the same thing can happen to us as followers of Christ. Paul tells us again in verse 14 to “hold fast our profession.” If we do, then we can come boldly to the Lord with our needs. This also means it is possible to let go of our profession and that by doing so we have departed from the only one that can help us.

Hebrews Chapter 5

8 Though he were a Son, yet learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him; 10 Called of God an high priest after the order of Mec-chis’e-dec.

Just a simple point as we look at this scripture (see reference “R” from Chapter One). Those who teach Eternal Security like to point to this scripture because verse nine uses the term, “eternal salvation.” I would like to point out this eternal salvation that Jesus Christ is the author of is only to, “them that obey him.” Now when it says, “obey” it is not saying we are working for salvation, because we are saved by grace through faith. Remember faith worketh by love, and love fulfills the law. We have eternal salvation by obeying the Lord’s commandment to love. In the same way they use Hebrews 9:12 (see reference “T” from Chapter One) because it uses the term “eternal redemption.” Also along the same line they use Hebrews 7:25 (see reference “S” from Chapter One) which says, “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” They point to the phrase, “save them to the uttermost,” and say things like we read in reference “7” from Chapter One. When they cite these phrases they are missing the point. The key phrase to understanding Hebrews 7:25 is, “seeing he ever liveth to make intercession for them.” Under the law the high priest would have to offer the same sacrifices over and over again. Also, because of death, he would need to be replaced. Not so with Christ. Christ offered himself once for the final perfect sacrifice. He then arose from the dead and is forever alive to intercede for us. The Lord’s priesthood will never
change. There will never come a time when He will not be there on the right hand of God redeeming and saving those that call on Him. So the “eternal” and the “uttermost” terminology used in these verses are descriptions of the Lord’s commitment to us and has nothing to do with our commitment to Him.

Hebrews Chapter 6
THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3 And this will we do, if God permit. 4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 And have tasted the good word of God, and the powers of the world to come, 6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. 7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; 8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. 9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. 10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. 11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: 12 That ye be not slothful, but followers of them who through faith and patience inherit the promises. 13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself, 14 Saying, Surely blessing I will bless
thee, and multiplying I will multiply thee. 15 And so, after he had patiently endured, he obtained the promise.

As we read verses 1-6 we see Paul talking about someone who has been saved and falls away. By looking at verse 4 it is clear he is talking about a true believer because they were once enlightened—they had tasted the heavenly gift and were made partakers of the Holy Ghost. Verse 5 says they had tasted God’s Word and the powers of the world to come. Now if that doesn't describe a true believer then I don't know what does. Verse 6 says “If they fall away,” which means it can happen. If they fall away it says that, “it is impossible...to renew them again unto repentance.” It is saying they can’t be born again all over again, however this does not mean they can't repent at all. The Bible is full of examples of God telling his people to repent. The key phrase in this verse is, “renew them again.” The born-again experience is something that can only take place once for anyone. Some think if you don’t believe Eternal Security then you believe people that backslide need to be saved all over again, but that is not true. If anyone believes that is how it works, then verse 6 says they are wrong. It says, “seeing they crucify to themselves the Son of God afresh, and put him to an open shame.” It is like saying the Lord didn't save them right the first time. Please don’t take me wrong. I know from personal experience that people can make false professions. The only way we can tell that if a profession was made in true sincerity is by the fruit it brings forth. By reading verses 4 and 5 we know he is talking about those who at one time really have known the Lord. The whole concept of being born again more than once is silly. If a child (like the prodigal son) ran away you would not go back to the maternity ward to look for him. Verses 7 and 8 tell us that when someone does fall away they are rejected and burned. Paul goes on to say in verse 9, “we are persuaded better things of you.” He was assuring them that he didn't think that they had fallen away, because in verse 10 not only had they been ministering for the Lord, but they still were ministering.

In verse 11 he encourages them to keep it up “unto the end.” We see in verse 12 it takes faith and patience to inherit the promises. He uses Abraham for an example who as it says in verse 15, “after he had patiently endured, he obtained the promise.”
Hebrews Chapter 10

FOR the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins. 3 But in those sacrifices there is a remembrance again made of sins every year. 4 For it is not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 11 And every priest standeth daily ministering and offering oftentime the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13From henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected for ever them that are sanctified. 15 Whereof the Holy Ghost also is a witness to us: for after that he had said before, 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I remember no more. 18 Now where remission of these is, there is no more offering for sin. 19 Having therefore,
brethren, boldness to enter into the holiest by the blood of Jesus. 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 And having an high priest over the house of God; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) 24 And let us consider one another to provoke unto love and to good works: 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching. 26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28 He that despised Moses’ law died without mercy under two or three witnesses: 29 Of how much sorer punishment, suppose ye, shall he be though worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. 31 It is a fearful thing to fall into the hands of the living God. 32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of affections; 33 Partly, whilst ye were made a gazing stock both by reproaches and affictions; and partly, whilst ye became companions of them that were so used. 34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. 35 Cast
not away therefore your confidence, which hath great recompence of reward. 36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. 37 For yet a little while, and he that shall come will come, and will not tarry. 38 Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. 39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

I have included this chapter in its entirety so we can look at it in context. Paul starts out by bringing into focus how Jesus has brought us from law to grace as prophesied in the Old Testament. In verses 10 through 18 we have reference “U” from Chapter One. Those who teach Eternal Security like to point out phrases from verse 10, “once for all,” or from verse 14, “hath perfected for ever them that are sanctified”. The “once for all,” simply means Jesus only had to go to the cross one time to pay for all sin. Paul used present tense in verse 14 when he said, “are sanctified.” Now we will look back at this in a moment, but remember in 2nd Timothy 2:21 he said, “If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work.” So if we purge ourselves from the sins of the world, then we are sanctified. Now we can only do this through Christ. Sanctified means to set apart for the Lord’s use. If He can’t use us, then we are not sanctified. In verse 22 Paul admonishes us to draw near to the Lord with a “true heart.” The Lord knows if our heart is true or not. Verse 23 says, “hold fast the profession of our faith without waverings.” This lets us know that if we waver we could end up letting go of our profession of faith in Christ. In verse 26, “if we” (including himself) “sin wilfully” (or on purpose) “after that we have received the knowledge of the truth” (or after being saved) “there remaineth no more sacrifice for sins” (by leaving Jesus you left the only hope you have). This doesn’t mean you can’t repent, it means the only hope you do have is to repent. If not, verse 27 warns that all you have to look forward to is “judgment and fiery indignation which shall devour the adversaries.” In other words, he is saying to
repent or you will go to hell with the lost. Before we look at verses 28 and 29, please read these scripture references from Ezekiel very carefully.

**Ezekiel Chapter 3**

20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. 21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

**Ezekiel Chapter 18**

24 But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. 25 Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? 26 When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

**Ezekiel Chapter 33**

12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from the wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.
13 When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit, iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it. 14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; 15 If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. 16 None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live. 17 Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. 18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. 19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

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All three of these references make it very clear that if a righteous man turns back to sin and dies in his sin, then his righteousness will not be remembered. Now some may say this doesn’t apply to us today who are saved by grace because that was under the law. Look at Hebrews 10:28. You can see breaking the Law of Moses was punishable by death. Some may say if we backslide on Jesus He may punish us with physical death, but we will still go to heaven. Let us look at what Hebrews 10:29 says. You can see the punishment is worse if you turn from grace. The only thing worse than physical death is spiritual death. The old covenant had natural promises and natural punishments. The new covenant has spiritual promises and spiritual punishments. If turning from the law brings physical death, then turning from Jesus brings spiritual death. Some may say that verse 29 is not talking about a true believer. Let’s read, “who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified,” so you see it is talking about someone who “was sanctified” by the blood of Jesus. If the blood of Jesus has sanctified someone, then they have been saved.
Notice it says, “was sanctified,” speaking in the past tense. Therefore, in verse 10, “are sanctified,” is in the present tense; and in verse 29 “was sanctified” is in the past tense. Meaning, it is possible to be at one point purged from sin and sanctified by the blood of Jesus and then return to sin and no longer be sanctified. Some people may make statements such as, “Once the blood is applied it will not wash off,” and “Satan can’t get you anymore, because Satan can’t cross the blood.” See reference “8” from Chapter One. Satan may not be able to cross the blood, but verse 29 says we can “trodden underfoot the Son of God.” By doing this we count his blood as an unholy thing and we do despite (or insult) to the Spirit of grace. As for the blood washing off; we don’t need to worry about the blood because the blood is not going anywhere. The problem is with us leaving the blood. Please read Exodus 12:22. Just as the children of Israel had to spend all night in the house under the blood to escape a natural death, we have to stay with Jesus under His blood to escape a spiritual death.

Exodus Chapter 12

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

We can see more proof that he is talking to true believers. Verse 30 says, “The Lord shall judge his people.” Verse 35 tells us, “Cast not away therefore your confidence,” meaning we can throw it all away, and by doing so we lose our reward of eternal life. Some may say when God gives gifts He will not take them back. (See reference “#9” from Chapter One.) That is true. As we have already mentioned Romans 11:29 says, “For the gifts and calling of God are without repentance.” So it doesn’t have anything to do with God taking anything back, but it is about our throwing it away. Verse 36 clearly states if we don’t have the patience to do God’s will, we will not receive the promise. Paul talks about drawing back into perdition, which means ’eternal spiritual loss.’ If this were something that could not happen, then he wouldn’t have mentioned this.
Hebrews Chapter 11

NOW faith is the substance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good report. 3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. 4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. 5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. 6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

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We have in verse one the perfect definition of faith. In fact, Chapter 11 is known as the Faith Chapter. It is full of saints whose faith was seen in their actions, such as Abel and Enoch. In verse 6 we read that we can’t please God without faith and we are only rewarded if we diligently seek him.

Hebrews Chapter 12

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. 3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. 4 Ye have not yet resisted unto blood, striving against sin. 5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not
thou the chastening of the Lord, nor faint when thou art rebuked of him: 6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 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. 12 Wherefore lift up the hands which hang down, and the feeble knees; 13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. 14 Follow peace with all men, and holiness, without which no man shall see the Lord: 15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; 16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. 17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Paul uses the term 'beset' in verse 1, which means to go in the wrong direction. If we don't lay aside every weight and sin, instead of going toward heaven we will be headed for hell. In reading verse 3 we see that we can "faint" along the way especially if we don't keep in mind the suffering of Christ. Verse 6 warns that if we belong to the Lord He will chasten us, which means to correct or discipline.
Verse 8 tells us if the Lord doesn't chasten someone it is because they don't belong to Him. Keep in mind that the reason He chastens us is because “we are chastened of the Lord, that we should not be condemned with the world.” I Corinthians 11:32. Also verse 13 lets us know if we don't watch where we are going, we can turn from the Lord. Romans 13:14 tells us, “make not provision for the flesh, to fulfil the lusts thereof.” In verse 14 it says, “no man” will be able to see the Lord if he doesn't follow peace and holiness. Here, unlike reference “C” there are no exceptions. Paul exhorts in verse 15, “Looking diligently (or carefully) “lest” (in fear of) “any man” (that means all of us) “fail of the grace of God” (which means to fall from grace). In Galatians 5:4 we saw that we can fall from grace by trying to be justified by the law, but in verse 15 we can fall from grace by simply not being diligent in our walk with the Lord. This opens us up and makes us vulnerable to sin. In verses 16 and 17 he uses Esau for an example. This man was in line to be blessed by his father, but when he sold out to sin he was rejected. This example would not have been used here if it didn't apply to believers today.

Hebrews Chapter 12 (cont.)
25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall we escape, if we turn away from him that speaketh from heaven: 26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. 28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: 29 For our God is a consuming fire.

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Verse 25 teaches us that turning from grace is even worse than turning from the law. The writer said, “we,” meaning even he could turn from Jesus. We read in verse 28 that we need to “have grace
whereby we may serve God acceptably.” So, if we turn from His grace, then we cannot be acceptable in the sight of God.
Chapter XVIII
James

James Chapter 1

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. 22 But be ye doers of the word, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 For he beholdeth himself, and goeth his way, and straightway Forgettesth what manner of man he was. 25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. 26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. 27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

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James is telling these brethren in verse 21 to lay apart sin and receive the Word. In doing so, he said the Word is “able to save your souls.” Why would he tell believers this? It had to be because they could lose their souls if they didn’t receive the Word. James continues with if you hear the word and fail to heed you are deceiving yourself. In verse 25 he mentions the “perfect law of liberty,” which is the same as the “law of Christ” that is mentioned in Galatians 6:2. As I said before, we fulfill this by loving God and others (see Matthew 22:37-40). He said that if we continue in the law of liberty, then we would be blessed in our deed. The word ‘deed’ is the Greek word ‘poiesis,’ which means performance. If we do not continue to perform in the work of the Lord, then He will not bless us. Verse 26 warns we are deceiving ourselves and wasting our time trying to serve the Lord if we don’t bridle our tongue. James
Chapter 3 will have more to say about the tongue. Verse 27 lets us know that if we are going to serve God we should not only help the needy, but we must also live a clean life. Those who teach Eternal Security would have you to think that you can be spotted by this world and still serve the Lord. However, verse 27 makes it clear that is not the case. You can’t have it both ways, and you can’t serve two masters.

James Chapter 2
MY brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. 2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; 3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: 4 Are ye not then partial in yourselves, and are become judges of evil thoughts? 5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? 6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? 7 Do not they blaspheme that worthy name by the which ye are called? 8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: 9 But if ye have respect of persons, ye commit sin, and are convinced of the law as transgressors. 10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. 12 So speak ye, and so do, as they that shall be judged by the law of liberty. 13 For he shall have judgment without mercy, that hath shewed no mercy; and
mercy rejoiceth against judgment. 14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 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. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.

James begins Chapter 2 with the teaching on our not having respect of persons. This happens when someone is judged by their outward appearance, ethnic background or social status. In verses 2 and 3 he gives a good example of how this can take place even in the church. If we are bigots, stuck up or snobs, then we are transgressors because these things are sin. Isaiah 1:28 says, “the destruction of the transgressors and of the sinners shall be together.” In verse 8 he mentions the royal law of loving your neighbor as yourself, and verse 12 the law of liberty by which we shall be judged. We are told in
verse 13 if we show no mercy then we will be judged without mercy. James makes it very clear in verses 14-26 that faith without works is dead, and he uses Abraham and Rahab for examples. Today many live in sin without fear. If asked you will be told they are going to Heaven because they believe. Well, so what? Verse 19 says that even the devils believe, but at least they tremble. It seems that the devil has more fear of God than some believers do today. If you have a living faith it will be evident by the works it brings forth. Though the works may have once been evident, if they cease then the faith has died. The love that worked that faith has also died. Can dead faith or dead love save us?

James Chapter 3
My brethren, be not many masters, knowing that we shall receive the greater condemnation. 2 For in many things we offend all. If any man offend not in word, the same is a perfect man, \textit{and} able also to bridle the whole body. 3 Behold; we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. 4 Behold also the ships, which though \textit{they be so great, and are} driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. 5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! 6 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. 7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: 8 But the tongue can no man tame; \textit{it is} an unruly evil, full of deadly poison. 9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. 10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. 11 Doth a fountain send forth at the
same place sweet water and bitter? 12 Can the fig tree, my brethren, bear olive berries? either a vine figs? so no fountain both yield salt water and fresh. 13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. 14 But if ye have bitter envying and strife in your heart, glory not, and lie not against the truth. 15 This wisdom descendeth not from above, but is earthly, sensual, devilish. 16 For where envying and strife is, there is confusion and every evil work. 17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. 18 And the fruit of righteousness is sown in peace of them that make peace.

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Here in James 3:1 he says "be not many masters." In other words, don't be a dictator or a know it all. We should only do what God has gifted us to do. The thing that will keep us in our place is to bridle our tongue. In verse 6 he lets us know that if we don't bridle the tongue it will defile the whole body. Remember, if you defile your body, which is the temple of the Holy Spirit, then God will destroy you. When someone does this it "setteth on fire the course of nature," (which is physical death) "and it is set on fire of hell" (which is spiritual death). We mentioned Ananias and Sapphira in Acts 5. Eternal Security believes that God may punish a believer with physical death if they keep going on in sin, but they also believe they will still go to Heaven. Please tell me this, what is so bad about going to Heaven? Is the Lord going to do something more to punish you after you get to Heaven? That is ridiculous! There isn't any pain or sorrow in Heaven. When the Bible warns believers of sin bringing death it has to be speaking of spiritual death. Eternal Security would have you to believe that someone was still a sweet fountain even if they start bringing forth bitter water. However, James spends the rest of this chapter making it clear we can't have it both ways. Someone may have once brought forth-sweet water, but when fouled with sin, it becomes bitter. The only way to get the bitter out is to repent.
James Chapter 5

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

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Just remember the term ‘sinner’ can apply to anyone living in sin. We read he is again talking to “Brethren” or believers. He tells us if we “err from the truth,” which means it can happen. If another brother gets us to turn back to the Lord, it will save our soul from death. Again, we are facing a spiritual death, in hell, if we turn back to sin.
Chapter XIX
1st Peter

1 Peter Chapter 1
3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: 8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: 9 Receiving the end of your faith, even the salvation of your souls.

As we look at this scripture, please notice verse five says it is God’s power that keeps us unto salvation “through faith.” What if (as we talked about in James 2:14-26) we have dead faith? Do you think God will keep us unto salvation if our faith has died? Keep in mind the only way you can tell if someone has a living, saving faith is by the works that it brings forth. If there are no works, their faith is dead. In verse 9 we see we must keep our faith unto the end to receive the salvation of our souls. Some may say, “You can’t lose your salvation.” Well, actually you don’t have it yet, you must first see your faith through unto the end. Compare it to receiving an invitation from someone for you to come over to eat with them. You may accept the invitation and start toward their house. However, if you stop, turn around, or decide you have something better to do, and you go somewhere else, you will never receive what was
preparation for you. You may think this is a poor example, but look at what Luke 14:16-24 has to say.

**Luke Chapter 14**

16 Then said he unto him, A certain man made a great supper, and bade many: 17 And sent his servant at supper time to say to them that were bidden, come; for all things are now ready. 18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. 24 For I say unto you, That none of those men which were bidden shall taste of my supper.

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Jesus has called us and invited us over for the marriage supper of the Lamb. All we have to do is be faithful enough to show up at suppertime.

**1 Peter Chapter 1 (cont.)**

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; 14 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. 17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourn ing here in fear:

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In verse 13 he tells us to “hope to the end.” Hebrews 6:19 says, “Which hope we have as an anchor of the soul.” As a ship without an anchor will drift and be in danger of being lost, it is the same with our soul if we don’t “hope to the end.” In verse 15 we are told because God is holy we are to be “holy in all manner of conversation.” This not only means our speech, but our total way of behavior. In verse 16 he said, “Because it is written.” This is referring to Leviticus 11:44. You see, God’s call for His people is to be holy, and His standards have never changed, because God never changes. He has never tolerated His people living in sin, and He never will. We see in verse 17 we must live a God-fearing life because no matter who you are you will face the Lord at judgment. The only hope anyone has is to repent. The good thing is that Jesus has made repentance possible for everyone.

1 Peter Chapter 3

8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: 9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. 10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: 11 Let him eschew evil, and do good; let him seek peace, and ensue it. 12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

In this scripture it is clear that Peter is writing to the believer, and in verse 8-11 he tells us what we should be doing. Verse 12 says, “the
face of the Lord is against them that do evil." This proves that even believers can turn God’s face against them by doing evil.

1 Peter Chapter 4

15 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. 15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men’s matters. 16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. 17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? 18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

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Peter tells us in verses 14 and 16 that there is nothing to be ashamed of if we suffer for the name of Christ. In verse 15 he makes it clear that we as believers should never suffer for doing evil. Verse 17 warns that God’s judgment is coming, and He will start with the church. If God starts with the church, what will happen to those who have never been part of the church or that have left the church? Peter said in verse 18, “if the righteous scarcely be saved.” The word ‘scarcely’ is the Greek word ‘molis,’ which means, with difficulty or with much work. This would be the work that living faith will bring forth. Peter then continues, “where shall the ungodly and sinner appear.” The word ‘ungodly’ is the Greek word ‘asebes,’ which means irreverent. We have already talked about the term ‘sinner’ and how it can apply to anyone living in sin. Peter uses two terms-ungodly and sinner, which would indicate he is talking about two kinds of people. The “ungodly” would refer to backslider and “sinner” would refer to the lost. Therefore the judgment of God will separate the righteous
from those who are lost and those who are backsliders. Verse 19 tells us that God is faithful and will keep our souls if we commit them to Him in well doing. We have to be faithful and do our part, and God will be faithful and do His.
Chapter XX
2nd Peter

2 Peter Chapter 1
4 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness; and to brotherly kindness charity. 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 10 Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: 11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

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Peter gives us a good outline of things to follow in order to grow into the fruitful Christian we are required to be for the Lord in verses 5-7. In verse 8 Peter said “if these things be in you,” meaning that they are traits a Christian should possess. He goes on to say the traits need to “abound” or grow because there isn’t any standing still in the service of the Lord. The object of doing this is so we will not be, “barren nor unfruitful in the knowledge of our Lord Jesus Christ.” Remember, those who fail to bare fruit will be taken away and burned (see John 15:1-6). Therefore, as we see in verse 9 he says, “he that lacketh these things is blind, and cannot see afar off.” This would mean that we became unfruitful because we failed to follow the steps he gave us in verses 5-7, and we no longer have the hope of being with Christ in the future. Without the hope of a bright future with Jesus, it says, “and hath forgotten that he was purged from his old sins,” meaning the fact that our old sins were washed away when He first saved us suddenly becomes meaningless. Verse 10 says to make our “calling and election sure.” Our ‘calling’ being the call of
God, and 'election' means being chosen of God. Matthew 20:16, “many be called, but few chosen.” The call of God goes out to everyone, but He will only choose those who choose Christ. The word 'sure' means stable. If we make our calling and election sure (and not unstable, but strong) this will strengthen our faith, which will, in turn, encourage us to labor for God and produce fruit. Therefore, instead of forgetting we were purged from our old sins and having no hope in Christ we need to remember verse 11 and look forward to a bright future with the Lord.

2 Peter Chapter 2

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. 4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; 5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; 6 And turning the cities of Sodom and Go-mor’ra into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; 7 And delivered just Lot, vexed with the filthy conversation of the wicked: 8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul form day to day with their unlawful deeds); 9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished; 10 But chiefly them that walk after the flesh in the lust of
uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. 11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. 12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; 13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; 14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with covetous practices; cursed children: 15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bo’ sor, who loved the wages of unrighteousness; 16 But was rebuked for his iniquity; the dumb ass speaking with man’s voice forbad the madness of the prophet. 17 These are wells without water, clouds that are carried with a tempest: to whom the mist of darkness is reserved for ever. 18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. 19 While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage. 20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. 21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. 22 But it is
happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

In this chapter Peter talks about two groups of people-the false teachers and those who are deceived by them. We read in verse 2 “many shall follow their pernicious ways.” The word ‘pernicious’ means eternal spiritual destruction. This is definitely made clear by the examples he uses in the verses that follow. He is obviously telling us that false teachers and those they deceive will be going to hell. Some may say these people had never been saved. However, verse 14 tells us the false teachers were “beguiling unstable souls.” To beguile (or to allure) means a soul must have been where it should be in the first place. The reason they were beguiled was because they were unstable, and the reason they were unstable was because they had not added to their faith the things we just talked about in Second Peter Chapter 1:5-7. We see in verse 18 those who were deceived had to be saved, if not then how could they have “clean escaped from them who live in error”? If you read verses 20 and 21 carefully you can see he must be talking about true believers that will be deceived. The verses say, “if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ.” This has to be a true born again experience by coming to a saving knowledge of Jesus Christ. The verse goes on to say “they are again entangled therein,” meaning they had to have been free at one time because a lost person has never been free. Continuing with, “and overcome,” indicating that it was a process that did not happen instantly. The verse finishes with “the latter end is worse with them than the beginning.” The only thing worse than going to hell lost, is to go to hell a backslider with the knowledge of what it was like to have at one time been made free in Christ. That is why verse 21 tells us it is better to have never known this way, than to have known and turned. In verse 22 Peter doesn’t paint a very pretty picture of what God thinks about those who turn from Christ.

2 Peter Chapter 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. 10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. 12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 14 Wherefore, beloved, seeing that ye look for such things, be diligent that he may be found of him in peace, without spot, and blameless. 15 And account that the longsuffering of our Lord is salvation, even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 16 As also in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. 17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. 18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

We see in verse 9 God loves everyone and doesn’t want anyone to go to hell. In spite of that, many die and go to hell every day because they would not repent. In verse 10 we see the end will come quickly and unexpectedly. Verse 11 tells how the end is coming. Peter tells us to be holy and godly. Verse 12 tells us we can look forward to the coming of the Lord, because verse 13 lets us know there are new and better things to come. Peter tells us in verse
14, "Wherefore, beloved, seeing that ye look for such things, (new heavens and a new earth, wherein dwelleth righteousness) be diligent that ye may be found of him in peace, without spot, and blameless. This means if we are not diligent, we may not be found of Him in peace, we may not be without spot, and we may not be blameless. Now, if Eternal Security Doctrine were true, then why would Peter even have believers to concern themselves about being, as it said in verse 11, holy and godly? Why does verse 14 say “in peace, without spot, and blameless?” It would have to be because, as those mentioned in verse 16 who “wrest” (to pervert or twist) the Word of God to their own destruction, that we could do the same thing. Peter tells us in verse 17 “beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.” If it weren’t possible to fall from our stedfastness, then he would not have gone to the trouble to have told us this.
Chapter XXI
1st, 2nd, and 3rd John

1st John Chapter 1
5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

As we look at the epistles of John, please keep in mind that one of the main points he is trying to get across to us is you can’t have it both ways. You can’t live in sin and live for God at the same time. We see in verse 6 that you are a liar if you say you are in fellowship with the Lord while walking in darkness. Verse 7 lets us know that we must walk in the light to have fellowship with the Lord. So the key is where are you walking today? Where are you walking now? Please keep in mind as we continue to look at First John that in verses 8, 9 & 10 he makes it very clear that believers can and do sin, and we can be forgiven. Notice how many times he says, “we” including himself.

1 John Chapter 2
MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 3 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. 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.

In verse one we see the reason that John wrote this letter was to help keep the believers from sinning. He also lets us know that if we do sin Jesus is our advocate with the Father and we can be forgiven. Once we have come to the Lord, we then maintain our relationship with Him by letting Him continue to be our advocate. The key words to keep in mind as you read verses 3-6 are “keep,” “abide” and “walk.” They will continue to be the key to understanding First John. In verse 4 we read that you can’t have it both ways, and in verse 6 we read we must walk the way Jesus walked.

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.

Please refer to reference “V” in chapter one. Some who teach Eternal Security will point to this verse and say if someone goes back to sin it only proves they were never a true believer. According to them, the only way you can prove you were saved is to die in the will of the Lord. However, if a person has left the church and died in his sins, Eternal Security will state that person went to Heaven. Therefore, contradicting themselves, and worse, contradicting the Word of God. What John is simply saying is that if you are right with God, then you will continue with God’s people. If you are not right with God whether you are lost or a backslider, it will be made manifest. A lost person or a backslider cannot continue with God’s people.

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the
Son, and in the Father. 25 And this is the promise that he hath promised us, even eternal life. 26 These things have I written unto you concerning them that seduce you. 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. 28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. 29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

Verse 24 says, "Let that therefore abide in you, which ye have heard from the beginning." When John said, "Let" that tells us we have to choose to do so. The word "abide" used here is the Greek word 'meno,' which means to stay or continue, and it is the same meaning every time it is used in First John. John said, "If that which ye have heard from the beginning shall remain in you." The word "if" indicates what we have heard may not remain in us. He goes on to say, "ye also shall continue in the Son, and the Father." He is warning that if we don't let God's Word remain, abide or stay in us, then we won't be able to continue in the Lord. We read in verse 25 that it is eternal life that is on the line. The anointing John mentions in verse 27 is the Holy Spirit. When he (the Spirit) stays in us (and he will if we don't quench him and put him out) then he will teach us how to abide (or stay) in Jesus. In verse 28 John says, "abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." That means if we don't stay with Him, we will be ashamed when He comes. It's all about staying with Him. Verse 28 lets us know the Lord is righteous and so are His people.

1 John Chapter 3

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 5 And ye know that he
was manifested to take away our sins; and in him is no sin.
6 Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. 7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. 8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 11 For this is the message that ye heard from the beginning, that we should love one another. 12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. 13 Marvel not, my brethren, if the world hate you. 14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. 16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. 17 But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 18 My little children, let us not love in word, neither in tongue; but in deed and in truth. 19 And hereby we know that we are of the truth, and shall assure our hearts before him. 20 For if our heart condemn us, God is greater than our heart, and knoweth all things. 21 Beloved, if our heart condemn us not, then have we confidence toward God. 22 And whatsoever we ask, we
receive of him, because **we keep his commandments, and do those things that are pleasing in his sight.** 23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. 24 And he that keepeth his commandments **dwelleth** in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

John tells us in verse 4 what breaks the law and in verse 23 what keeps it. We have much to say about what is written between these two verses. In verse 6 we are told if we abide, or stay in Him we will not sin. It also says, "whosoever sinneth hath not seen him neither known him." This verse cannot be saying, if you sin you have never been saved because I John 1:8-10 has already made it clear that everyone sins. The verses must be telling us something else because the Bible doesn't contradict itself. The word "seen" is the Greek word 'horac,' which means to discern clearly. The word 'known' is the Greek word 'ginosko,' which has several meanings, including 'to understand.' Therefore, verse 6 is telling us those who sin have not seen the Lord clearly, but rather they misunderstand Him. In I Corinthians 14:20 Paul says, "Brethren, be not children in understandings: howbeit in malice be ye children, but in understanding be men." Therefore, if we don't have a well-developed understanding of the Lord through His Word, then we are vulnerable to deception and sin. John uses in verses 8 and 9 the words commit and committeth which, is the Greek word 'poieo,' meaning to agree with or to ordain. We read in verse 8, "He that committeth sin (or agrees with sin) is of the devil." Only someone who is serving Satan would think sin was a good thing. We read in verse 9, if some is "born of God," he won't "commit sin" (or agree with sin). The reason he won't agree with sin is because "his seed remaineth in him." This "seed" is the seed or Son of God that dwells in us through his Spirit. By allowing the Spirit to lead us, we will not agree with sin; and it is impossible for us to sin while the Spirit is leading us. We will sin only when we fail to be Spirit led, and thereby being led by the flesh. There is no way the Spirit can sin or lead us into sin. We can only blame ourselves when we sin, because we did not allow the only one
that could not sin, and who could keep us from sinning to remain in us. Those who teach Eternal Security use verse 9 (read reference "W" in chapter one) as one of their key scriptures to promote that doctrine. They will point to this verse along with Romans 7:17 which says, “Now then it is no more I that do it, but sin that dwelleth in me.” Then, they will say they can’t sin anymore because the seed remains in them. If you ask them if they believe they never sin they usually reply that it is just the body that sins, but their spirit can’t sin. However, if they were to steal a car and tell the judge a story like that, when he sent their body to jail, their spirit would go with it. It is the same with the Lord. As we have already seen, Romans 6:16 says, “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” Though God’s Spirit cannot sin, I feel by now I have proven over and over again that the scriptures teach us that our spirit can sin. If we don’t repent of that sin, we face spiritual death. I also feel that when people take verse 9 out of context and use it to teach that after a person gets saved they can’t sin anymore, this teaching is very dangerous. 1st John 1:8 clearly states if we deny having sin we are a liar, and liars do not go to Heaven. If we say we don’t sin, then it is the same as calling God a liar. To misuse verse 9 by teaching that after we are saved that we can’t sin anymore is very dangerous indeed. In verses 10-16 John is simply telling us that we can know who is right with God and who is not. If they do not live righteously and do not love others, they are not serving the Lord. In verse 11 we read the simple message, “that we should love one another.” Verse 14 tells us if we love, we have life; and if we don’t, we have death. Verse 15 equates hating your brother to murdering him. However, some who believe Eternal Security have made statements such as, “I’m saved and I’m going to Heaven no matter what I do. In fact I couldn’t murder enough people to send me to hell because I am saved.” Now if you teach Eternal Security you may not believe that is the way you are teaching, but that is the way people are receiving the message. I have heard a preacher say, “If you don’t want to go to Heaven, then you better not get saved. If you get saved you are going to Heaven like it or not.” That is sad. Even worse, it is deceiving. The truth is in verse 15, “ye know that no murder hath eternal life abiding in him.” So the difference in loving and hating others is the difference
between eternal life and eternal death. Verses 17 and 18 remind me of James 2:14-26. James says “faith without works is dead.” Verses 19-22 lets us know that when we live right, then we can feel good about how things are between the Lord and ourselves. As verse 22 says, “because we keep his commandments, and do those things that are pleasing in his sight,” and verse 23 tells us the commandment we must keep. Verse 4 tells us if we sin we will be wrong, and verse 23 tells us if we love we will be right. We learn from everything in between...that you can’t have it both ways. In verse 24 he sums it up by letting us know if we stay with the Lord by our love, then He will stay with us by His Spirit.

1 John Chapter 4
15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. 16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. 17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. 18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. 19 We love him, because he first loved us. 20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 21 And this commandment have we from him, That he who loveth God love his brother also.

These verses are still on the same subject that we have covered in chapter 3 of First John. Verse 15 shows us it all hinges on our profession of faith in Christ. Therefore we need to “. . hold fast our profession.” as we have seen in Hebrew 4:14. In doing so, God will dwell (or stay) in us, and we will stay in Him. Verse 16 says, “God is love.” Therefore, we must stay in love in order to stay with the Lord. If we will do this as we see in verses 17 & 18, we will have nothing to fear on Judgment Day. Verses 20 & 21 tell us if we fail to love others then we couldn’t possibly love God. If we say we do then we
are a liar, and Revelation 21:8 lets us know that liars will not go to Heaven. Therefore to love God we must love others.

1 John Chapter 5

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: 15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. 16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. 17 All unrighteousness is sin: and there is a sin not unto death. 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. 19 And we know that we are of God, and the whole world lieth in wickedness. 20 And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. 21 Little children, keep yourselves from idols. Amen.

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In verse 13 John states the reason he wrote this letter. It was so the believer would know they were on their way to Heaven. That is because of their faith in Christ; a faith that was working and alive with love. Just a side note about verses 14 & 15. If our heart is right with the Lord, then we will be focused more on His will than our wants. We won't feel the need to use verses such as 14 & 15 for our own desires. As we look at verses 16 & 17 we will be addressing the question posed in reference “#10” in Chapter One. (Also see reference “#9.”) If you can lose your salvation, then at what point do
you lose it? This is a very important question. The truth is (with the exception of the "sin unto death," which would have to be blasphemy of the Holy Ghost) from our mortal view, we don't know the exact point that apostasy occurs. Only the Lord knows this, and it is by His design. Neither does He let us know the exact time of our appointed death or of the return of Christ. I feel the reason why we don't know is because He doesn't trust us with this kind of information. Now you may not like it because God doesn't trust us, and I am sorry to pop your religious bubble. But Job 4:18 says, "Behold, he put no trust in his servants; and his angels he charged with folly." The reason God can't trust us with this information is because He knows that Satan would use it to persuade us to push things to the limit causing us to go over the edge, or at least to be as ineffective as possible in our labors for the Lord. Someone might ask, "What would happen to a believer if they had an evil thought at the precise moment of Jesus’ return?" They might wonder if that person would be left. I don't believe it is that easy for us to commit apostasy, which means to depart from the faith. As I've said before salvation is not like a light switch that God keeps turning off and on as we fight our daily spiritual battles. The Lord is not out to get us! I do feel, however, that it becomes more and more dangerous for someone with whom the Spirit has dealt with over & over. Some people might try to split hairs and come up with some kind of scenario to ask if you would lose your salvation at this or that point. I do believe there is a point that you reach and a line you can cross. 2 Peter 2:20 says, "For if after they have escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." As for when someone reaches that point of being "overcome" by sin, as I have already said, God, by design, has not made that known unto us. From our viewpoint, the only defining moment we can point to is when someone dies with unrepented sins. We are now back to the phrase "sin unto death" used in verse 16. He started out by saying, "If any man see his brother sin a sin which is not unto death." (This would indicate that it is possible for a "brother" or believer to sin the sin unto death.) "he shall ask, and he shall give him life for them that sin not unto death." Because we don't know where the cut off point is for someone; if they fall into sin, we should pray for them as long as
they are alive. It is not our place to give up on anyone—that is in the hands of the Lord. He continues in verse 16 to say, "There is a sin unto death: I do not say that he shall pray for it." When someone goes so far as to blaspheme the Holy Ghost, then we know they have gone too far! At this point there is no hope for that person. Jesus said they would never be forgiven, so it would be useless to pray. Verse 18 is another verse that those who believe Eternal Security use in the same way as they do 1 John 3:9 (see references "W" & "X" from Chapter One). They misuse this verse to say, "My spirit can't sin." We just talked about this in detail; and again, verse 16 is clear that believers can fall into sin. It is also clear that we can repent to avoid spiritual death. The key phrase in verse 18 is "keepeth himself." When we, through the power of the Spirit of God, keep ourselves from evil and in the will of God, then we won't sin and the devil can't get us. In verse 20 John tells us that Jesus came to give us, "an understanding." 1 John 3:6 says, "whosoever sinneth hath not see him, neither known him." Therefore, the reason someone falls into sin is because they lack understanding. So we see in verse 20 this is why Jesus came-to give us the understanding through His Spirit to know Him and to have eternal life. John ends this epistle by telling these believers to, "keep yourselves from idols." If it were truly impossible for believers to sin, then he would not have had to warn them about this soul threatening sin. Idolatry is mentioned among other sins in 1 Cor. 6:9, Gal. 5:20, Eph. 5:5 Col. 3:5 and Rev. 21:8 as something that will keep you from going to Heaven. If you fall into idolatry then you have departed from the faith because you can't serve two masters. This is the point of this letter. John is telling us to stay with the Lord, because we can't have it both ways.

2nd John

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; 2 For the truth's sake, which dwelleth in us, and shall be with us for ever. 3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Je'sus Christ, the Son of the Father, in truth and love. 4 I rejoiced
greatly that I found of thy children walking in truth, as we have received a commandment from the Father. 5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. 6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. 7 For many deceivers are entered into the world, who confess not that Je’sus Christ is come in the flesh. This is a deceiver and an antichrist. 8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. 9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11 For he that biddeth him God speed is partaker of his evil deeds. 12 Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. 13 The children of thy elect sister greet thee. Amen.

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This brief epistle echoes the same truth as First and Third John—the need to continue to walk in the truth. Verse 8 tells us if we don’t watch ourselves that we will lose everything. Verse 9 lets us know that keeping the Word is the difference in whether or not we will be with the Lord.

3rd John

THE elder unto the well beloved Gaius, whom I love in the truth. 2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. 3 For I rejoiced greatly, when the brethren came and testified of
the truth that is in thee, even as thou **walkest in the truth**. 4 I have no greater joy than to hear that my children **walk in truth**. 5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers: 6 Which have borne witness of thy charity before the church; whom if thou bring forward on their journey after a godly sort, thou shalt do well: 7 Because that for his name’s sake they went forth, taking nothing of the Gen’tiles. 8 We therefore ought to receive such, that we might be fellowhelpers to the truth. 9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. 10 Wherefore, if I come, I will remember his deeds which he doeth prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. 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. 12 Demetrius hath good report of all men, and of the truth itself: yea, and we **also** bear record; and ye know that **our** record is true. 13 I had many things to write, but I will not with ink and pen write unto thee: 14 But I trust I shall shortly see thee, and we shall speak face to face. Peace **be** to thee. Our friends salute thee. Greet the friends by name.

We see in verses 3 & 4 he mentions walking (or continuing) in truth. Continuing in the truth is very note worthy. Men like Diotrephes mentioned in verses 9 & 10 show what happens when we leave the truth. Verse 11 is reference “Y” from Chapter One. Some people may use this verse to say that if you return to sin then you were never really saved. However, we have already seen that believers can fall back into sin. Verse 11 states, “Beloved, follow not that which is evil, but that which is good.” This shows that believers must choose. When he said, "hath not seen God," it means they lack discernment of God. If we lack discernment, we will follow evil. This verse again lets us know we can’t have it both ways.
Chapter XXII

Jude

Jude, the servant of Je’sus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Je’sus Christ, and called: 2 Mercy unto you, and peace, and love, be multiplied. 3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Je’sus Christ. 5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. 7 Even as Sodom and Go-mor’rha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. 8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. 9 Yet Mi’chael the archangel, when contending with the devil he disputed about the body of Mo’ses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. 10 But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves. 11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Ba’laam for reward, and perished in the gain saying
of Co're. 12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds *they are* without water, carried about of winds; trees whose *fruits withereth, without fruit, twice dead, plucked up by the roots*; 13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. 14 And E'noch also, the seventh from Ad'am, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints. 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. 16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage. 17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Je'sus Christ: 18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. 19 These be they who separate themselves, sensual, having not the Spirit. 20 But ye, beloved, building up yourselves on your most holy faith, praying in the Ho'ly Ghost. 21 **Keep yourselves in the love of God**, looking for the mercy of our Lord Je'sus Christ unto eternal life. 22 And of some have compassion, making a difference; 23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. 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. 25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen
If you compare the book of Jude to II Peter Chapter 2, you will find that they are very similar. For the most part, Jude is speaking about false teachers. However, his main concern was for those whom the false teachers might deceive. In verse 3 he said to “earnestly contend for the faith which was once delivered unto the saints.” In verse 5 he mentions the Israelites whom the Lord had ‘saved’ from Egypt, some of whom were later destroyed for unbelief. In verse 6 he mentions the angels that fell from Heaven. In verse 7 Sodom and Gomorrah who, though once delivered because of Abram (see Genesis Chapter 14), were later destroyed for their sins. He then said, “these are set forth for an example. Suffering vengeance of eternal fire.” This is a warning not only to the false teachers, but also to those that may be deceived by them. Remember Matthew 24:4 where Jesus said, “Take heed that no man deceive you.” Verse 12 now opens us up to the possibility that at least some of these false teachers had once been true believers. The verse says, “whose fruit withereth,” which would indicate that at one time they had fruit. The verse ends with, “twice dead, plucked up by the roots,” which indicates that at one time they had been given spiritual life and had it long enough to grow some spiritual roots. However, they have now departed from the faith and are again spiritually dead and uprooted. In verse 19 we read they don’t have the Spirit, which (if they ever had it) has now departed from them; because they had, no doubt, quenched the Spirit and put it out. We see in verse 24 that the Lord is “able to keep you from falling.” If we will do our part in this relationship that we have with the Lord, then He will most certainly do His. Nothing can separate us from the love of God with the exception of ourselves. Now in light of this, please read Reference “F” from Chapter One.
Chapter XXIII
Revelation

Rev. Chapter 2

UNTO the angel of the church of Eph'e-sus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars: 3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have somewhat against thee, because thou hast left thy first love. 5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this which I also hate. 7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; 9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. 10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. 12 And to the angel of the church in Per'ga-mos write; These things
saith he which hath the sharp sword with two edges; 13 I know thy works, and where thou dwellest; even where Satan’s seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein An’ti-pas was my faithful martyr, who was slain among you, where Satan dwelleth. 14 But I have a few things against thee, because thou hast there them that hold the doctring of Ba’laam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idol, and to commit fornication. 15 So hast thou also them that hold the doctrine of the Nic-o-la’i-tanes, which thing I hate. 16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. 17 He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. 18 And unto the angel of the church in Thy-a-ti’ra write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; 19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. 20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jeze’bel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. 21 And I gave her space to repent of her fornication; and she repented not. 22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. 23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. 24 But unto you I say, and unto the rest in Thy-a-ti’ra, as many as have not
this doctrine, and which have not known the depth of Satan, as they speak; I will put upon you none other burden. 25 But that which ye have already hold fast till I come. 26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. 28 And I will give him the morning star. 29 He that hath an ear, let him hear what the Spirit saith unto the churches.

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The church of Ephesus is addressed in verses 1-7 by being commended for their works. However, there was a problem; they had left their 'first love.' He had told them to repent because, as we read in I Corinthians Chapter 13, if we do anything without love it profits nothing. We read in verse 5 that if they don't repent He will remove their candlestick (or church). We see in verse 7 that they must 'overcome' before they can eat from the tree of life in the paradise of God. In verses 8-11 He speaks to the church of Smyrna and commends them for their works. However, He still told them in verse 10 that they must be “faithful unto death” to have a crown of life. Verse 11 warns that they must overcome to keep from being hurt of the second death. He speaks to the church in Pergamos in verses 12-17. At first He speaks well of them for their faithfulness in persecution, but then He rebukes them for allowing false teachers to be among them. In verse 16 He said He would come and fight the guilty if they would not repent. We continue reading in verse 17 that they will receive a 'white stone' with a new name on it if they overcome. This means they will not be blackballed from going to Heaven. Verses 18-29 speak to the church in Thyatira. He is again commending their good work, and then He rebukes them for allowing a false teacher to deceive some into committing fornication and idolatry. In verse 22 He tells those who are guilty to repent or face 'great tribulation.’ He told the remaining if they would hold fast till He comes, and overcome, and keep His work to the end that they will rule with Him.
Rev. Chapter 3

AND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. 2 He watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. 3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shall not know what hour I will come upon thee. 4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. 5 He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. 6 He that hath an ear, let him hear what the Spirit saith unto the churches. 7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth: 8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. 9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. 10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. 11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.
12 Him that **overcometh** will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. 13 He that hath an ear, let him hear what the Spirit saith unto the churches. 14 And unto the angel of the church of the La-od-i-ce’ans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I **will spue thee out of my mouth.** 17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. 19 As many as I love, I **rebuke and chasten: be zealous therefore, and repent.** 20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 21 To him that **overcometh** will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. 22 He that hath an ear, let him hear what the Spirit saith unto the churches.

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Chapter 3:1-6 he is talking to the church in Sardis. He has no commendation for them only a warning to remember what they had received and hold fast to it repenting of their deadness mentioned in verse one. In verse 4 He said if they are not defiled they will walk with Him in white for they are worthy. Now it stands to reason that if they are defiled then this will not happen. We read in verse 5, if they
overcome, He will not blot their names out of the book of life. We will have more to say about that later. In verses 7-13 Jesus is speaking to the church in Philadelphia. He commends them for keeping His word, therefore He will keep them from the things that are coming upon the world. In verse 11 He encourages them to hold fast to that they have so no man would take their crown. In II Timothy 4:8 we see a crown of righteousness, in James 1:12 a crown of life and in 1 Peter 5:4 a crown of glory. These may or may not be referring to the same crown, but either way it is something we cannot afford to lose. Reading verse 12 the Lord says they will be in God’s temple if they “overcome.” The Lord speaks to the church of the Laodiceans in verses 14-22. In verse 15 we read that these were “neither cold nor hot.” They were what we may call a bunch of ‘fence-straddling hypocrites.’ Jesus said in verse 16, “So then because thou art lukewarm, and neither cold nor hot, I will spue” (or vomit) “thee out of my mouth.” In other words the Lord was telling them that they made Him sick and He will reject them. Verse 17 we see they thought that they were all right and were unaware of their poor spiritual condition. In verse 18 Jesus let them know that they must come to Him for what they need spiritually and verse 19 He said, “As many as I love, I rebuke and chasten.” Some may say that these people were not true Christians and they were a false church, but in Hebrews 12:5-11 we have read that God only chastens His own children. So then, these have to be true believers or else the Lord would not be chastening them. He goes on in verse 19... “be zealous therefore, and repent,” then, verse 21 He lets us know if we overcome as He did then we will be with Him in His throne. Looking back over Revelations Chapter 2 & 3 you will see that He wrote to seven churches telling five of them to repent, and to all seven to overcome. Now by overcoming they would: eat of the tree of life: not be hurt of the second death: eat the hidden manna and receive a white stone (or not be black-balled from heaven) have power over the nations and rule with Lord: not have their name blotted out of the book of life: get to be with God in His temple and sit with Him in His throne. So it only makes sense that if we don’t overcome, then the very opposite will happen. Now you may wonder what overcome means. Overcome means to get the victory over Satan, sin and death. We see how to overcome in Revelation 12:11 “And they overcame him by the blood of the Lamb, and by the word of their
testimony; and they loved not their lives unto the death.” The Lord is simply telling us to keep the faith unto the end. However some may say that He was not writing to true believers. That is a false statement. Jesus said, “He that hath an ear, let him hear what the Spirit saith unto the churches.” Now if the Lord said “churches” I believe He knew what He was talking about and He meant the churches. Remember these were people whom He had chastened and He only chastens His own. These things had to have been written to the believers.

**Rev. Chapter 16**

15 Behold, I come as a thief. Blessed is he that watcheth, and *keepeth his garments*, lest he walk naked, and they see his shame.

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As we see here the Lord expects his people to be ready at all times.

**Rev. Chapter 17**

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of king: and they that are with him are *called*, and *chosen*, and *faithful*.

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Three things allowed these people to be with Jesus. First, they were called. Second, they were chosen. Third, they were faithful. The call has gone out to everyone, but only those who answer the call and receive Christ are chosen. Only those who remain faithful to Christ will be with him.

**Rev. Chapter 18**

4 And I heard another voice from heaven, saying. Come out of her, *my people*, that ye be not partakers of her sins, and that ye receive not of her plagues.

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From Genesis through Revelation it is clear that God’s people must choose to separate themselves from the world in order to avoid the wrath of God.
**Rev. chapter 20**

6 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

I believe the books John referred to here are the writings of the Apostles and the Prophets that are contained in the Holy Bible. We will be judged by God's word according to our works. Why works? Works are the only thing that will show if our faith is alive or dead. We see from verse 15 we must be found written in the book of life to avoid being cast into the lake of fire. Do remember what we read in Revelation 3:5 because names do get blotted out.

**Rev. Chapter 21**

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

In Revelation Chapters 2 & 3 and now again in Chapter 21:7 we read we must overcome to be a child of God. Now I have already made reference to verse 8 a few times in this book. However, I would still like to ask this question. If someone who once knew the Lord were to fall into any of these sins and die without repenting, then why would this verse not apply to them?
Rev. Chapter 21
27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb’s book of life.

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This verse simply re-enforces the two previous scripture references that we have just gone over.

Rev. Chapter 22
11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.
12 And, behold, I come quickly: and my reward is with me, to give every man according as his work shall be. 13 I am Alpha and Omega, the beginning and the end, the first and the last. 14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.
15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. 16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. 17 And the Spirit and the bride say, Come. And let him that heareth will, let him take the water of life freely. 18 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. 20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord
Jesus. 21 The grace of our Lord Jesus Christ be with you all. Amen.

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We read in verse 11 that we can't be unjust and holy at the same time. In verse 12 Jesus said, "my reward is with me." Now if you lose your reward then you will not be with Him. He goes on to say, "to give every man according as his work shall be." This is the work a living faith will bring forth. In verse 14 we see that in order to be blessed to enter through the gates into the city we must "do His commandments." That would be to love God and others. Then verse 16 tells us He is writing to the churches, so it is clear He has spoken all of these things to the believers. As we read verses 18 & 19, notice that these warnings are to everyone. In light of what these two verses say, let me recommend that everyone read the book of Revelation (and the whole Bible) in its entirety. I have taken verses from Revelation and made comments on them, and I don't want to be guilty of what these verses have said to us. Revelation 1:3 says, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Therefore we are blessed for reading Revelation. As we read verse 19 it is very clear that God does remove people from the Book of Life. I once read a well-known Eternal Security preacher’s comments on this subject. He actually tried to turn it around to make it appear to support Eternal Security. He emphasized from Revelation 3:5 the part of the verse that said, "I will not blot out his name out of the Book of Life." He then said that those who made the point that if someone didn't overcome their name would be blotted out of the Book of Life, were reading words into the text that were not there. He then pointed to Revelation 13:8 & 17:8 and made a comment to this effect: by God's foreknowledge the Book of Life was complete from the foundation of the world and therefore no future adjustments were necessary. Talk about reading something into the text which it did not say! For one thing God's foreknowledge has no influence at all on the choices we make in life. God is God! If He wanted to make the Book of Life so that He could make adjustments along the way according to man's choices, then He can and does. It is not a stretch of the imagination as we look back at Revelation 3:5 to think if we overcome, our name will not be blotted...
out, and that by failing to overcome our name will be blotted out. Something I noticed when reading the preacher’s comments on this subject is that he never did say anything about the reference we have in Revelation 22:19 “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.” Now a person must have their part added to the Book of Life in order to be taken away.
Chapter XXIV

A Recap and Conclusion

I know many fine Christian people who believe in Eternal Security. However, some seemed arrogant and angry while trying to argue in hopes of changing my mind. At times I would be treated as though I were stupid for not seeing things their way. Instead of using the Bible to make their case, the majority of the time they would use a philosophical scenario. For example: If someone who can't swim is drowning and he called out to the lifeguard and the lifeguard saved him. If in the future this person became ungrateful and would not have anything to do with the lifeguard, does this change the fact that the person was saved by the lifeguard? However, I wonder if he stops to think what would happen if he were again to get in water over his head? I have tried to make my case by basing it firmly upon the Word of God. Though I have not made every point, I have tried my best to leave no stone unturned while making my case. In the process I have addressed references “A-Z” and “1-10” as a rebuttal to their view. I know we have covered a lot of scripture, so at this time I would like to do a recap of key phrases from some of the scriptures we have looked at in this book.

. .because ye have forsaken the Lord, he hath also forsaken you. (II Chronicles 24:20)

When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. (Ezekiel 33:18, also see Ezekiel 3:20-21 & 18:24-26)

. .he that endureth to the end shall be saved. (Matthew 10:22, also see Matthew 24:13 & Mark 13:13)

. .which for a while believe, and in time of temptation fall away. (Luke 8:13)

If ye continue in my word, then are ye my disciples indeed. (John 8:31)

Every branch in me that beareth not fruit he taketh away (John 15:2)
. If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel (Colossians 1:23)
. .some shall depart from the faith (I Timothy 4:1)
. .denied the faith (I Timothy 5:8)
. .erred from the faith (I Timothy 6:10)
. .if we deny him, he also will deny us. (II Timothy 2:12)
. .overthrow the faith of some. (II Timothy 2:18)
. .I have kept the faith. (II Timothy 4:7)
. .sound in the faith. (Titus 1:13)

How shall we escape, if we neglect so great salvation; . . (Hebrews 2:3)

But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. (Hebrews 3:6)
Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. (Hebrews 3:12)

For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. (Hebrews 3:14)

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. (Hebrews 4:1)

. .let us hold fast our profession. (Hebrews 4:14)

If they shall fall away (Hebrews 6:6)

. .draw back unto perdition (Hebrews 10:39)

. .lest any man fail of the grace of God (Hebrews 12:15)

. .much more shall not we escape, if we turn away from him that speaketh from heaven (Hebrews 12:25)

. .faith without works is dead (James 2:26)

Receiving the end of your faith, even the salvation of your souls. (I Peter 1:9)

. .make your calling and election sure (II Peter 1:10)

For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. (II Peter 2:21)

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. (II Peter 3:17)

. .if that which ye have heard from the beginning shall remain in you, ye also shall continue in the son, and in the Father. (I John 2:24)
Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. (II John 8)
. .twice dead, plucked up by the roots. (Jude 12)
. .be thou faithful unto death, and I will give thee a crown of life. (Revelation 2:10)

But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations. (Revelation 2:25 & 26)
. .hold that fast which thou hast, that no man take thy crown. (Revelation 3:11)
. .I will spue thee out of my mouth. (Revelation 3:16)
. .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. (Revelation 22: 19)

Over the years when the subject of losing your salvation has been mentioned, I have heard a number of Eternal Security preachers say, “Lose your salvation? The Bible doesn’t teach that at all.” In light of all these scriptures, if the Bible is not teaching us that we can lose our soul after we come to know the Lord, what is it teaching then? At the very least I believe that those who teach Eternal Security have a whole lot of explaining to do; if not here, then at the judgment. This brings to mind what I feel is a fitting scripture to wrap things up. Ecclesiastes 12:13 & 14, “Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.” I hope no one has taken me wrong, because I believe we can be as sure of our salvation as we want to be. We are secure in Christ as long as we continue to remain in Him. Therefore if we keep the faith, Eternal Security is a fact, but if we depart from the faith then Eternal Security is fiction. The End
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