

# Problem Texts for Sovereign Grace

*Rooting Arminianism Out of Every Verse*

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## Dedication

*This outline is dedicated to Pastor Tim Boffey, my father in the faith and in the ministry, who taught me the doctrine of sovereign grace.*

*This is also dedicated to the faithful saints of The Excelsior Springs Church who supported me in many ways while I undertook this effort.*

## Revision History

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## I. Purpose of this study

1. The purpose of this study is to provide both believers, and opponents, of the doctrine of Sovereign Grace with a study which addresses and properly interprets a comprehensive list of verses that are either difficult to reconcile with other verses which clearly teach sovereign grace, or are commonly misinterpreted to support decisional regeneration, works-based salvation, etc. The goal of this study is to root Arminianism out every verse.
2. Before addressing the problem texts for sovereign grace, it is first necessary to have a fundamental understanding of the rules of Bible interpretation and also of the doctrine of grace.

## II. Necessary prerequisite knowledge

### 1. The Bible's rules of Bible study.

#### A. There are no contradictions in the scriptures.

- i. No verse of scripture can be privately (separated from the rest of the body of scripture) interpreted (**2Pe 1:20**).
- ii. Private - Withdrawn or separated from the public body
- iii. The public body in context is the scripture.
- iv. Therefore no interpretation (explanation) of a prophecy (divinely inspired utterance or discourse) of the scripture can be withdrawn or separated from the rest of the body of the scripture, for to do so would create contradictions.

#### B. Words should normally be defined with primary meanings.

- i. When interpreting a verse, the words should be read distinctly (In a distinct or separate manner; separately, individually, severally) and the sense should be given (**Neh 8:8**).
- ii. Sense - The meaning or signification of a word or phrase; also, any one of the different meanings of a word, or that which it bears in a particular collocation or context.
- iii. *The meaning* (the primary meaning) of a word should be used by default unless to do so creates a contradiction or an absurdity, or the particular collocation or context of the passage makes it obvious that a secondary meaning is being used.

#### C. Scripture should be compared with scripture to understand scripture.

- i. The Bible is written so that all the information on a given topic is scattered "here a little, and there a little" all through the scriptures (**Isa 28:9-10**).
- ii. This is how God organized the Bible to teach us doctrine (**Isa 28:9**).
- iii. All the information on a given topic is not given in one verse, so almost always one verse must be compared with other verses to get all the information.
- iv. This is how the Holy Ghost teaches and so ought we (**1Co 2:13**).

#### D. Reference texts must be distinguished from proof texts.

- i. A proof text expressly states a point of doctrine.
  - a. An example of a proof text would be: **Joh 5:24** (See [Joh 5:24 - Section III, 41](#)).
  - b. Joh 5:24 states that a person who presently believes the gospel presently has everlasting life and his passing from death unto life happened prior to that (*is passed* is present perfect tense - something that happened in the past and continues into the present).
- ii. A reference text refers to a point of doctrine but does not expressly define it. The point must be proved elsewhere.
  - a. An example of a reference text would be: **Rom 10:13**.

- b. Rom 10:13 states that a person who calls on the name of the Lord shall be saved. Since the Bible speaks of more than one type of salvation, the question then needs to be asked, "Saved from what?". The text doesn't say what type of salvation is being spoken of, it merely *refers* to a salvation and would need compared with other texts to define what it is.
- iii. Pay attention to the context of the verse in question.
  - a. Text without context is pretext.
  - b. Consider to whom the book or epistle was written.
  - c. Was it written to an individual, a church, or the entire human race?
  - d. Example: **1Co 12:27**
    - 1. Don't read 1Co 12:27 and conclude that the entire human race is the body of Christ.
    - 2. Don't conclude that "all believers" collectively the body of Christ.
    - 3. The epistle was written to the church at Corinth (**1Co 1:2**) and therefore the text is stating that their local church was the body of Christ.
    - 4. Then it can be deduced that each local church is the body of Christ.
  - e. Always read at least ten verses around the verse in question before beginning to interpret it.

## 2. Total depravity

- A. When Adam sinned, he died spiritually and plunged all of his descendents into sin and spiritual death (**Gen 2:17 c/w Gen 3:6 c/w Rom 5:12**).
- B. Because sin and death passed upon all men, all are therefore born spiritually *dead* (**Eph 2:1**).
- C. Dead - 1. That has ceased to live; deprived of life; in that state in which the vital functions and powers have come to an end, and are incapable of being restored:
- D. The result of this spiritual death is that man in his natural state is incapable of:
  - i. Being righteous (**Rom 3:9-10**); in fact they are free from it (**Rom 6:20**).
  - ii. Hearing God's words (**Joh 8:43,47**).
  - iii. Understanding the gospel / spiritual things (**Rom 3:11 c/w 1Co 1:18; 1Co 2:14**).
  - iv. Believing in Jesus (**Joh 10:26 c/w John 10:28**).
  - v. Seeking God (**Rom 3:11**).
  - vi. Doing good (**Rom 3:12**).
  - vii. Fearing God (**Rom 3:18**).
  - viii. Being subject to the law of God (**Rom 8:7**).
  - ix. Pleasing God (**Rom 8:8**), which includes believing in Jesus (**1Jo 3:22-23**).
- E. How many men in their natural state of spiritual death in sins who cannot hear, understand, or believe the gospel, nor seek, fear, or please God, would choose to accept a conditional eternal salvation from God by hearing, understanding, and believing the gospel? Answer: None (**Rom 3:9-12**).
- F. Therefore, if any man will be saved eternally, it must be by God sovereignly saving him.

3. Unconditional election
  - A. God, knowing that man would fall into sin and be incapable of redeeming himself, foreknew (**1Pe 1:2**) and chose some of them out of the fallen *lump* of mankind and made them vessels of honor (**Rom 9:21-23**).
  - B. This is called *election* (**Rom 9:11; Rom 11:5**).
  - C. Election - The exercise of God's sovereign will in choosing some of His creatures in preference to others for blessings temporal or spiritual, esp. for eternal salvation.
  - D. God chose His elect before the foundation of the world and gave them to Jesus Christ die for and give eternal life to (**Eph 1:4-5; Joh 17:2**).
  - E. Since God's choosing of His elect was long before they had any say in it, and since it is not based on their will or works (**Rom 9:11,16**), it is therefore *unconditional election*.
4. Limited atonement
  - A. God only chose *some*, not all of the human race to give to Christ to die for (**Rom 9:11-13 c/w Eph 1:4 c/w Joh 17:2**).
  - B. Those whom God chose are called His sheep and are in contrast to the goats whom He did not choose (**Mat 25:32-34,41**).
  - C. Jesus died for *the sheep* (**Joh 10:15**).
    - i. Some are not His sheep (**Joh 10:26**).
    - ii. Therefore Jesus didn't die for them.
    - iii. There is no atonement made for them (**Mat 23:33; Joh 8:44**).
  - D. Therefore, the atonement of Christ was limited in the number of *sinner*s for whom He died, but not in the amount of *their sins* for which He died.
5. Irresistible grace
  - A. At some point in the life of each of the elect, Jesus, by the Spirit, regenerates their spirit and gives them eternal life (**Tit 3:5**).
  - B. Regeneration - 1. a. The action of regenerating; the process or fact of being regenerated; re-creation, re-formation, etc. 2. a. In religious use: The process or fact of being born again in a spiritual sense; the state resulting from this.
  - C. This is also called quickening (**Eph 2:1**).
  - D. Quicken - 1. a. To give or restore life to; to make alive; to vivify or revive; to animate (as the soul the body). b. fig. in renderings of Biblical passages, or echoes of these, occas. with ref. to spiritual life.
  - E. This is called being born again (**Joh 3:3**).
    - i. The Spirit when He regenerates, like the wind, is not controlled by us (**Joh 3:8**).
      - a. List v.- To wish, desire, like, choose.
      - b. Like the wind, we can't tell where the Spirit is coming from or where He is going next.
      - c. Like the wind, we only see the effects of the Spirit's work of regeneration, we don't cause or control it.
    - ii. Jesus quickens *whom He will* (**Joh 5:21**).
  - F. When Jesus regenerates a person's spirit and calls them from spiritual death unto spiritual life by the power of His voice: they SHALL live (**Joh 5:25**).
    - i. The identical power of Christ's voice which will call physically dead men to life from their graves calls spiritually dead sinners from spiritual death to spiritual life (**Joh 5:28-29**).
    - ii. Lazarus was a perfect example of such power, whom Jesus resurrected by the power of His voice (**Joh 11:43; 12:17**).



- G. This act by which Jesus gives a sinner eternal life by His grace is irresistible since the sinner is *spiritually dead* when Jesus quickens him.
  - H. This act of irresistible grace is by the *voice* of Jesus Christ, not by the written *word* of Jesus Christ (**Joh 5:25 c/w Joh 5:24**).
    - i. The *voice* of the Son of God effectually and irresistibly causes a spiritually dead sinner to come alive.
    - ii. When the *word* of the Son of God is heard and believed, the person who believes it shows the evidence that he was one who had been regenerated (given eternal life to) by the *voice* of the Son of God.
6. Preservation of the saints
- A. God's elect are given *eternal life* by Jesus (**Joh 10:27-28; Joh 17:2-4**).
    - i. Eternal - Infinite in future duration; that always will exist; everlasting, endless.
    - ii. Eternal life is eternal; it's everlasting and endless.
    - iii. That means it can never be lost.
    - iv. If it could be lost, it wouldn't be eternal.
    - v. If Jesus died for all of a person's sins, then there is no sin that they could commit for which God could send them to hell because Jesus already suffered for it.
    - vi. This includes the sin of unbelief.
  - B. Jesus' sheep will NEVER PERISH (**Joh 10:28**).
  - C. None of them can be plucked out of God's hand (**Joh 10:29**).
  - D. Jesus will lose NONE that the Father gave him to save (**Joh 6:37-39**).
  - E. God's saints are *preserved forever* (**Psa 37:28**) in Jesus Christ (**Jud 1:1**).
7. Two salvations
- A. Eternal salvation
    - i. There is a salvation which is eternal and unconditional (**2Ti 1:9**).
      - a. This salvation is a completed accomplishment: *he hath saved us*.
      - b. This salvation is unconditional: *not according to our works* (**Tit 3:5; Rom 9:11**).
      - c. This salvation is by *grace*, not works (**Rom 11:5-6**).
      - d. This salvation is by pure grace given us *before the world began*.
    - ii. This eternal salvation was completed by Jesus Christ on the cross: *it is finished* (**Joh 17:2-4 c/w Joh 19:30**).
    - iii. Jesus purged our sins *by himself*; we have nothing to do with it (**Heb 1:3**).
    - iv. This eternal salvation was obtained and secured by Jesus Christ when He entered into the holy place; it was not just simply made available for acceptance (**Heb 9:12**).
      - a. This salvation was completed by Christ: he entered into the holy place *having obtained* eternal redemption for His people.
      - b. This salvation was *eternal* redemption.
    - v. Eternal salvation is not an offer - it's a completed work: God *hath reconciled* us to himself by Jesus Christ (**2Co 5:18**).
    - vi. Eternal salvation cannot be lost (**Heb 10:14; Joh 10:28-29**) (See [Section II,6](#)).
  - B. Temporal salvation
    - i. The Bible makes a distinction between things that are temporal and things that are eternal (**2Co 4:18**).
      - a. Temporal - 1. Lasting or existing only for a time; passing, temporary. Now rare or merged in 2. 2. Of or pertaining to time as the sphere of

human life; terrestrial as opposed to heavenly; of man's present life as distinguished from a future existence; concerning or involving merely the material interests of this world; worldly, earthly. (Opp. to *eternal* or *spiritual*.)

- b. Eternal - 1. Infinite in past and future duration; without beginning or end; that always has existed and always will exist: esp. of the Divine Being.  
3. a. Infinite in future duration; that always will exist; everlasting, endless. ¶The New Testament expressions eternal life, death, punishment, etc. are here referred to sense 3, this being the sense in which the adj. in such contexts is ordinarily taken.
- ii. The scripture needs to be rightly divided when studying salvation to see whether a verse or passage is referring to eternal or temporal salvation (**2Ti 2:15**).
- iii. "Salvation" doesn't necessarily always refer to being saved from hell and given eternal life. Consider the definitions of the words:
  - a. Salvation - The action of saving or delivering; the state or fact of being saved. 1. a. The saving of the soul; the deliverance from sin and its consequences, and admission to eternal bliss, wrought for man by the atonement of Christ. 2. *gen.* Preservation from destruction, ruin, loss, or calamity.
  - b. Save - 1. *trans.* To deliver or rescue from peril or hurt; to make safe, put in safety. 2. *Theol.* To deliver (a person, the soul) from sin and its consequences; to admit to eternal bliss.
  - c. Deliver - 1. *trans.* To set free, liberate, release, rescue, save.
  - d. "Salvation" or being "saved" can simply refer to being delivered from danger or hurt, or to being liberated or set free from something.
- iv. There is more than one type of salvation in the scriptures.
  - a. To be saved is to be delivered (**Act 2:21 c/w Joe 2:32; Psa 107:6 c/w Psa 107:13**).
  - b. There are salvations in scripture (**Psa 44:4**).  
David was saved from dying in battle (**Psa 55:18**).  
We can be saved from death, tears (sorrow), and falling (**Psa 116:4-8**).  
Men were saved from being killed at sea when they called upon the name of the Lord (**Psa 107:23-30 c/w Psa 107:13 c/w Mat 8:25 c/w Mat 14:30**).
- v. The scripture teaches that there is an *eternal salvation* that is by grace alone and is not conditioned on anything a person does, nor can a person lose it (see [previous section](#)).
- vi. But does the Bible always refer to eternal salvation when it speaks about being saved? Consider what the following verses say one must *do* to be saved:
  - a. Believe on the Lord Jesus Christ (**Act 16:30-31**), which is a work (**Joh 6:28-29**).
  - b. Get baptized (**Mar 16:16**).
  - c. Confess the Lord Jesus with your mouth AND believe that God raised Him from the dead (**Rom 10:9**) - these are not the same thing either (**Joh 12:42**).
  - d. Call upon the Lord (**Rom 10:13**).

- e. Repent with godly sorrow (**2Co 7:10**).
  - f. Remember the gospel that was preached to you (**1Co 15:1-2**).
  - g. Continue in the doctrine (**1Ti 4:16**).
  - h. Have other Christians pray for you (**Phi 1:19**).
  - i. Endure to the end (**Mat 10:22**).
  - j. Have children (**1Ti 2:15**).
  - k. Stay in a ship (**Act 27:31**).
- vii. Are all the preceding verses referring to *eternal* salvation?
- a. Obviously not. All these verses have one thing in common: the salvation being spoken of was conditioned on *works*.
  - b. Work - 1. Something that is or was done; what a person does or did; an act, deed, proceeding, business; in pl. actions, doings
  - c. Eternal salvation is *not of works* (**Rom 9:11; 2Ti 1:9; Tit 3:5**).
  - d. Any verse that attaches a condition that a person must fulfill (works) to be saved is not referring to eternal salvation.
  - e. Therefore all the preceding verses that speak of salvation or being saved are not referring to *eternal* salvation, but rather to a *temporal* salvation.
- viii. What does temporal salvation by belief of the gospel save people from?
- a. Ignorance of God's righteousness (**Rom 10:1-3 c/w Rom 10:9**).
  - b. Going about to establish their own righteousness (**Rom 10:1-4 c/w Rom 10:9**).
  - c. Deception and bondage (**Eph 4:11-14; Joh 8:31-32**).
  - d. The power of Satan and sin (**Act 26:18; 2Ti 2:25**).
  - e. Fear of death (**Heb 2:14-15; Act 16:27-31 c/w Act 12:19**).
  - f. Chastisement from God for sin (**Pro 1:20-33**).
    - 1. Knowing God's will and doing it saves beatings from God (**Luk 12:47-48**).
    - 2. Believing and obeying the gospel will help us to be (not become) the sons of God *without rebuke* (**Phi 2:15; 2Co 6:14-18**).
  - g. An untoward and wicked generation (**Act 2:37-40**).
- ix. What does temporal salvation by belief of the gospel save people unto?
- a. Knowledge and assurance of eternal life (**1Jo 5:13**).
    - 1. *Having* eternal life is *eternal* salvation.
    - 2. *Knowing* you have eternal life is *temporal* salvation.
  - b. Knowledge and assurance of their election of God (**1Th 1:4-6**).
  - c. Fellowship with God and with believers of like faith (**1Jo 1:1-3; Act 2:41-42,46**).
  - d. Fullness of joy (**1Jo 1:4**).
  - e. Rest (**Heb 4:1-10; Mat 11:28**).
  - f. Victorious living (**1Jo 5:4-5**).

## 9. Two justifications

- A. There are two senses in which a person can be justified before God: either by being made (caused to be) righteous by God (effectual justification), or by being accounted (considered) righteous by God (evidential justification).
  - i. Justified ppl. - Made just or right; made or accounted righteous; warranted; supported by evidence

- ii. Justification *n.* - 4. *Theol.* The action whereby man is justified, or freed from the penalty of sin, and accounted or made righteous by God; the fact or condition of being so justified.
  - iii. Justify *v.* - 4. To absolve, acquit, exculpate; *spec.* in *Theol.* to declare free from the penalty of sin on the ground of Christ's righteousness, or to make inherently righteous by the infusion of grace: see justification 4.
  - iv. Make *v.* - III. To cause to be or become (something specified). a. With adj. as compl.: To cause to be, render.
  - v. Accounted - Counted, reckoned, considered.
- B. Being made righteous by God (effectual justification)
- i. Jesus justified us in the sense of making and causing us to be righteous by His:
    - a. Blood (**Rom 5:8-10**).
    - b. Grace (**Tit 3:7; Rom 3:24**).
    - c. Faith (**Gal 2:16**).
    - d. Knowledge (**Isa 53:11**).
  - ii. Jesus *made* us righteous by His obedience alone (**Rom 5:19**).
  - iii. We were *made* the righteousness of God by Christ being made sin for us (**2Co 5:21**).
  - iv. We are passive recipients of this justification (effectual justification) by Christ.
- C. Being shown to be righteous by our faith (evidential justification)
- i. Abraham is the eminent example of being justified in the sense of being shown to be just.
    - a. Abraham was not justified by his works (in the sense of being made righteous - effectual justification) (**Rom 4:2**).
    - b. Abraham was justified (evidential justification) by his faith (**Rom 4:3; Gal 3:6**).
      - 1. His faith was *counted* unto him for righteousness.
      - 2. Counted righteous = accounted righteous = justified (see definitions above)
      - 3. Faith is a token which is the evidence of (counted for) righteousness, just as poker chips are tokens which are the evidence of (counted for) the possession of real wealth.
      - 4. Just as the poker chips are not real wealth, nor do they cause real wealth, so faith is not itself righteousness, nor does it cause righteousness.
      - 5. Abraham's faith didn't *make* him righteous, it *showed him to be* righteous.
        - i. Abraham's faith was said to be counted for righteousness in **Gen 15:6**.
        - ii. This happened *after* he left Ur *by faith* (**Heb 11:8**) in **Gen 12:1-4**.
        - iii. Abraham was already righteous when his faith was *counted* unto him for righteousness in Genesis 15.
        - iv. Furthermore, if the phrase "counted for righteousness" means "made righteous" or "given eternal life", then there is another means by which a person can become righteous and get eternal life (**Num 25:7-8 c/w Psa 106:30-31**).

- c. Though faith is a work (**Joh 6:29; 1Th 1:3**) because it's something you do (**Act 16:30-31**); Abraham's faith was not considered to be work (**Rom 4:4-5**).
  - 1. Abraham did not believe in order to make himself righteous.
  - 2. Abraham believed in God Who justifies (makes righteous) the ungodly.
  - 3. Abraham believed that God justified him.
  - 4. Abraham didn't have faith (trust) in his faith to make him righteous.
  - 5. This is how Abraham's faith was not a work.
  - 6. Believing that God justified you is faith that is counted for righteousness (**Rom 4:5**).
  - 7. Believing that your faith justified you is faith that is counted for works.
  - 8. Most people ultimately have faith in their faith or in something else they did which they believe saved them.
  - 9. If you don't believe that, just ask them why they are going to heaven and they will tell you: "Because I..."
- ii. We are shown to be justified and righteous by our faith which is the evidence (**Heb 11:1**), not the cause of our righteousness (**Act 13:39**).
- iii. We are also shown to be justified by our works (**Rom 2:13; Jam 2:21-25**), which prove our faith (**Jam 2:17-20**).

#### 10. Two forgivenesses of sins

##### A. Eternal forgiveness of sins

- i. There is an eternal forgiveness of sins which is *unconditional* in nature which makes the elect acceptable with God and brings them into *relationship* as sons with Him.
- ii. This forgiveness of sins happened to the elect when they were still dead in trespasses and sins and was therefore not dependent on anything they did (**Col 2:13**).
- iii. This forgiveness of sins is our redemption by Christ's blood which was shed for us on the cross (**Eph 1:7; Col 1:14**).
- iv. Our sins were purged by Jesus by himself (**Heb 1:3**).
- v. This eternal forgiveness of sins *was obtained* by Christ when He entered into the holy place after his death (**Heb 9:12**).
- vi. Redemption - 1. a. Deliverance from sin and its consequences by the atonement of Jesus Christ.
- vii. The sins of God's children *are forgiven* (**1Jo 2:12**).

##### B. Temporal or fatherly forgiveness of sins

- i. There is also another aspect of forgiveness of sins which is *conditional* in nature and brings the elect into *fellowship* with God.
- ii. This is the type of forgiveness that a father would give to a wayward son who repents; it doesn't make one a son, but brings a son into fellowship with his father.
- iii. This temporal forgiveness of sins is conditioned upon repentance and baptism (**Act 2:38; Act 10:43**), which is accompanied by confession of sins (**Mar 1:5**).

- iv. This forgiveness of sins happens at conversion when a person turns to God (**Act 26:18**), which is accompanied by confession of sins (**Act 19:18-19 c/w Mat 3:6-8**).
- v. This forgiveness is dependent on confessing our sins (**1Jo 1:9**).
  - a. The people this verse is written to are already children of God and all their sins are forgiven eternally (**1Jo 2:12**).
  - b. This is also obvious because the apostle John includes himself in it - "If *we* confess *our* sins....forgive *us our* sins...cleanse *us*..."
  - c. This is a continual process that must be done throughout our lives (**1Jo 1:8; Ecc 7:20**).

## 11. Universal language

### A. All men

- i. The phrase "all men" doesn't always mean the entire human race.
- ii. "All men" is used many times in scripture to refer to all men in a given context, such as time, area, class, etc.
- iii. Consider the following verses in which "all men" doesn't refer to the entire human race:
  - a. **Mat 10:22** - Would the apostles hate themselves?
  - b. **Mar 1:37** - Were the Mayans and the Aztecs seeking for Jesus?
  - c. **Mar 5:20** - Were the new born babies in China marveling when Jesus cast out a legion of devils out of a man?
  - d. **Luk 3:15** - Were the Druids in England musing about whether John the Baptist was Christ?
  - e. **Joh 3:26** - Were the Aborigines in Australia coming to Jesus to be baptized?
- iv. In all these verses, "all men" clearly refers to all men in a given context which was only a portion of the human race.
- v. Since it is a fact that "all men" doesn't always *necessarily* refer the entire human race, each time "all men" is used, the context must be considered to determine who is included in "all men".
- vi. It is not uncommon for the Bible to use "all" in a qualified sense (**1Co 15:27**).

### B. Every man

- i. The phrase "every man" doesn't always mean the entire human race.
- ii. "Every man" is used many times in scripture to refer to all men in a given context, such as time, area, class, etc.
- iii. Consider the following verses in which "every man" doesn't refer to the entire human race:
  - a. **Mar 8:25** - Did the man see the people on the other side of the earth clearly?
  - b. **Mar 15:24** - Were Jesus' garments parted into millions of infinitesimal pieces so that every member of the human race could have a piece?
  - c. **Luk 16:16** - Were the American Indians pressing into the kingdom of God?
  - d. **Joh 7:53** - Were the Eskimos traveling back their igloos in the arctic after this meeting?
  - e. **Act 2:45** - Were the disciples providing for the needs of the entire human race when they parted their possessions?

- iv. In all these verses, "every man" clearly refers to every man in a given context which was only a portion of the human race.
- v. Since it is a fact that "every man" doesn't always *necessarily* refer the entire human race, each time "every man" is used, the context must be considered to determine who is included in "every man".

### C. The world

- i. "The world" doesn't always mean the entire human race.
- ii. World - III. The inhabitants of the earth, or a section of them.
- iii. "The world" is used many times in scripture to refer to a section of the human race.
- iv. Consider the following verses in which "the world" doesn't refer to the entire human race:
  - a. **Luk 2:1** - Were you taxed by Caesar Augustus?
  - b. **Joh 12:19** - Had the Pharisees gone after Jesus?
  - c. **Rom 1:8** - Were the Incas discussing the faith of the Christians in Rome?
  - d. **Act 19:27** - Were the apostles worshipping Diana?
  - e. **2Pe 2:5** - Were Noah and his family members of the world that was destroyed in the flood?
- v. In all these verses, "the world" clearly refers to a portion of the human race.
- vi. Consider the different worlds the Bible speaks of:
  - a. The Jewish world (**Joh 15:18-25**).
  - b. The Gentile world (**Rom 11:12,15**).
  - c. The reprobate world (**Joh 17:9**).
  - d. The people under the control of the Roman Empire (**Luk 2:1**).
- vii. Since it is a fact that "the world" doesn't always *necessarily* refer the entire human race, each time "the world" is used, the context must be considered to determine what "world" is under consideration.

### III. Problem texts

#### 1. Eze 18:21-24

"But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. 22) All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. 23) Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live? 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." (**Eze 18:21-24**)

See [Eze 33:11-19 - Section III](#)

#### 2. Eze 33:11-19

A. "11) Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? 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 his 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." (**Eze 33:11-16**)

- B. Questions on this passage.
- i. Does it teach that eternal salvation is dependent on works?
  - ii. Does it teach that a reprobate (non-elect person) can acquire eternal life by turning from his wickedness and doing good?
  - iii. Does it teach that a child of God can lose his eternal life by sinning and thereby perish eternally?
- C. The life and death in this passage cannot be referring to spiritual life and death.
- i. Men are born spiritually dead (**Rom 5:12; Psa 58:3; Eph 2:1-3**).
    - a. But the death in **Eze 33:13-15** is spoken of in the future tense.
    - b. If those in the passage are not spiritually dead and therefore already have eternal life, then they could never die spiritually because *eternal* life is *eternal* (**Joh 10:28**).
    - c. Therefore, the death is not spiritual.
  - ii. The life in this passage can be gained and lost.
    - a. Eternal life is not conditioned on works (**2Ti 1:9; Tit 3:5**).
    - b. Eternal life is *eternal* and therefore can't be lost (**Joh 10:28**).
    - c. See [Section II,7,A on Eternal Salvation](#).
    - d. Therefore, the life in this passage is not eternal life.
  - iii. Since the life and death in this passage are not spiritual and eternal, they must be physical and temporal.
- D. Who are the righteous and the wicked in this passage?
- i. Ezekiel was to speak these words *unto the house of Israel* (**Eze 33:10**).
  - ii. Israel was a type (figure) of God's elect (**Isa 41:8-9; Isa 43:1; Isa 45:4a**), the Israel of God (**Gal 6:16**).
  - iii. Ezekiel was not told to speak those words to the Egyptians, the Babylonians, or any other heathen nation, but rather to God's people.
  - iv. Therefore the "righteous" and the "wicked" in the text must be understood as the obedient and disobedient elect.
  - v. God's elect are called wicked when they do wickedness (**1Co 5:13 c/w 2Co 2:6-8; Act 2:23 c/w Act 2:36-42**).
  - vi. This passage is therefore not referring to reprobates, but rather to the elect.
- E. Does this passage teach that God has no pleasure in judging the wicked (reprobate) in hell? (**Eze 18:23; Eze 33:11**)
- i. It pleases God to administer justice and to judge sinners with death (**Rom 6:23**).
    - a. God does whatsoever He pleases (**Psa 115:3; Isa 46:10**).



- b. God judges the reprobate by sending them to the lake of fire (**Rev 20:15**).
      - c. Therefore, it pleases God to judge the wicked who are not His elect.
    - ii. As was shown above, **Eze 18:21-24** and **Eze 33:11-19** are not referring to the reprobate, but to Israel who are a type of God's elect.
      - a. **Eze 18:23** and **Eze 33:11** are therefore not referring to God having no pleasure in the death of the reprobate.
      - b. They are rather referring to God having no pleasure in the physical death of His people Israel (**Eze 18:31-32**).
- F. If the righteous turn from their righteousness, they will die physically.
  - i. This was true of Israel in the OT.
    - a. Israel in the wilderness, who were elect, died because of disobedience (**1Co 10:1-10**).
    - b. The OT is full of examples of God's judgment of Israel because of their sin.
  - ii. This is still true of God's elect in the NT.
    - a. Jesus taught His disciples that they would perish (physically) just like other people had if they didn't repent (**Luk 13:1-9**).
    - b. Ananias and Sapphira died because of their sin (**Act 5:1-10**).
    - c. The Corinthians who abused the Lord's supper died as a result of it (**1Co 11:30**).
    - d. If a brother in the church errs from the truth, God may judge him with death if he doesn't turn from his wickedness (**Jam 5:19-20**). (See [Jam 5:19-20 - Section III](#))
    - e. The Lord judges His people (**Heb 12:5-8**).
- G. If the wicked turn from their wickedness, their lives will be spared.
  - i. This was true of Israel in the OT.
    - a. King Ahab's life was spared because of his repentance (**1Ki 21:25-29**).
    - b. King Manasseh's life was spared when he humbled himself before God (**2Ch 33:9-13**).
  - ii. This is still true of God's elect in the NT.
    - a. If a brother in the church converts a brother from the error of his way, he will save him from death (**Jam 5:19-20**). (See [Jam 5:19-20 - Section III](#))
    - b. Jesus counsels his churches to repent in order to be spared judgment (**Rev 2:16; Rev 3:3**).
  - iii. It has never been God's will that any of his elect should perish temporally, but that they should all come to repentance (**2Pe 3:9 c/w 2Pe 1:1**).
- H. This is a principle which is true of any people with God: if they do evil in God's sight He will destroy them; if they do good in His sight he will spare them (**Jer 18:7-10**).

3. **Mat 3:10**

- A. "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." (**Mat 3:10**)
- B. See [Luk 3:9 - Section III](#)

4. **Mat 5:29-30**

- A. "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. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." (**Mat 5:29-30**)
- B. Are these verses teaching that our deliverance from hell is dependent on physically removing parts of our body by which we sin?
- i. If Jesus was literally saying to pluck out your eye and to cut off your hand every time they offended you, all of us would all be blind, deaf, dumb stumps in short order.
    - a. Scripture elsewhere instructs us to not neglect our bodies (**Col 2:23**)
    - b. The Lord nourishing and cherishing His body, the church, is based on how men should take care of their own bodies (**Eph 5:29**).
    - c. There are no contradictions in scripture (See [Section II,1,A](#)).
  - ii. Furthermore, dismembering oneself is a work (*Something that is or was done; what a person does or did; an act, deed, proceeding*) and we are not saved by works (**Tit 3:5**) (See [Section II,7,A,i](#)).
  - iii. Taken literally, these verses would contradict Arminianism as well as the doctrine of sovereign grace.
- C. Based on the preceding points, Jesus was clearly speaking figuratively in Mat 5:29-30.
- i. Paul used very similar language when he spoke of mortifying sinful *actions* which he referred to as our *members* (**Col 3:5**).
    - a. Mortify *v.* - 1. *trans.* To deprive of life; to kill, put to death.
    - b. Member *n.* - 1. a. A part or organ of the body; chiefly, a limb or other separable portion (as opposed to the trunk).
    - c. To pluck out an eye or cut off a hand would be to put that member of the body to death.
    - d. The members that Paul was referring to were not the physical members of the body such as eyes and hands, but the *sin* which those physical members commit such as fornication, covetousness, etc.
    - e. Jesus was speaking metaphorically by speaking of the sins that need cut off as the body members which commit them.
- D. Will one go to hell if he doesn't mortify his sinful actions?
- i. These words were spoken to Jesus' *disciples* (**Mat 5:1-2**).
    - a. His disciples were those who left all and followed Him (**Mat 4:18-22**).
    - b. His disciples already had eternal life when he uttered these words to them (**Mat 19:27-29**).
    - c. Their eternal life could not be lost (**Joh 10:27-28**) (See [Section II,7,A](#)).
  - ii. Eternal salvation is not of works, but by grace alone (**Tit 3:5**) (See [Section II,7,A,i](#)).
  - iii. But someone who continues in sin *indicates* that they are not one of God's elect who have been saved by grace (**Rom 6:1-2; Rom 3:8**).
  - iv. A corrupt tree is known by its evil fruit (**Mat 7:15-20**) and a reprobate is known by his evil works, and both will be burned (**Rom 2:8-9**).
  - v. On the other hand, those who have eternal life are known by their good works (**Rom 2:7,10**).

- vi. Jesus was therefore speaking *evidentially*, not *causally*; those who mortify their sin show the evidence that they will enter into life (**Mat 18:8-9**), but those who don't mortify their sin show evidence that they have hell awaiting them.
- vii. There is no sin that is worth holding on to - as important as our eyes and hands are to us, it would be better to cut them off and live without them than to keep them and go to hell.
- viii. It's better to deny yourself and your sinful pleasures now and have the assurance that you are a child of God with eternal life than to enjoy the pleasures of sin for a season and have the prospect of hell awaiting you.

5. **Mat 6:14-15**

- A. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (**Mat 6:14-15**)
- B. Are these verses teaching that our eternal forgiveness of sins by God is dependent on us forgiving others?
  - i. Eternal redemption was obtained for us when Christ entered into the holy place (**Heb 9:12**).
  - ii. Redemption is forgiveness of sins (**Col 1:14**).
  - iii. Redemption - 1. a. Deliverance from sin and its consequences by the atonement of Jesus Christ.
  - iv. These verses are clearly not referring to *eternal* forgiveness of sins since eternal forgiveness is unconditional and is a completed fact (See [Section II,10,A](#)).
- C. Are these verses teaching that if we don't forgive others that God will not forgive our sins eternally and we will go to hell for them?
  - i. These words were spoken to Jesus' *disciples* (**Mat 5:1-2**).
    - a. His disciples were those who left all and followed Him (**Mat 4:18-22**).
    - b. His disciples therefore already had eternal life when he uttered these words to them (**Mat 19:27-29**).
    - c. Those who have eternal life have been forgiven all sins (**Col 2:13**).
    - d. Their eternal life could not be lost (**Joh 10:27-28**) (See [Section II,7,A](#)).
- D. Those to whom Jesus is addressing are those who already have God as *their Father* (**Mat 6:14-15**).
  - ix. God is not the Father of hell-bound reprobates (**Mat 23:33 c/w Joh 8:44**).
  - x. God is the Father of the elect whom He predestinated to be His adopted children (**Eph 1:4-5**).
  - xi. Since the disciples to whom Jesus was speaking already had God as their Father, they therefore were already the elect and already had eternal forgiveness of sins.
- E. Therefore, because the forgiveness under consideration is conditional and cannot be eternal, it must be a temporal or fatherly forgiveness (See [Section II,10,B](#)).
  - i. We ought to forgive people because God forgave us for Christ's sake (**Col 3:13**).
  - ii. If we have been forgiven much by God, then we ought to forgive others and if we don't, God will withhold earthly forgiveness from us (**Mar 11:25-26; Mat 18:21-35**).
  - iii. There can be severe consequences for not forgiving others such as suffering and loss of fellowship with God.

6. **Mat 7:13-14**

- A. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (**Mat 7:13-14**)
- B. Are these verses teaching that one acquires eternal life by walking the strait and narrow way?
- i. No; first of all, walking through a strait gate on a narrow way is *work*.
    - a. Strait *adj.* - 3. a. Of a way, passage, or channel: So narrow as to make transit difficult.
    - b. Work *n.* - 1. Something that is or was done; what a person does or did
    - c. Eternal salvation is by grace, not of works (See [Section II,7,A](#)) (**2Ti 1:9; Tit 3:5; Rom 9:11; Rom 11:5-6**).
  - ii. Secondly, Jesus was speaking to the disciples (**Mat 5:1-2**) who already had eternal life (**Mat 4:18-22 c/w Mat 19:27-29**).
  - iii. Therefore, He was not telling them how to get what they already had, which would have been impossible to obtain had they not already had it.
- C. The life that Jesus was referring to in **Mat 7:13-14** is eternal life.
- i. His words were in response to the question "Lord, are there few that be saved?" (**Luk 13:23**).
  - ii. There will indeed be few that are saved (**Rom 9:27-29; Rom 11:1-5**).
  - iii. There will be many reprobates seeking to enter through the strait gate that will be rejected by Jesus on judgment day (**Luk 13:24-28**).
    - a. They will call Jesus "Lord" and appeal to their works when begging Him to let them in (**Mat 7:22**).
    - b. They don't do the will of God the Father, but rather follow their own will and call Jesus "Lord" to cover up for it (**Mat 7:21**) (See [Mat 7:21 - Section III](#)).
    - c. They are of the many that walk the broad way that leads to destruction (**Mat 7:13**).
    - d. They are false brethren who are chaff among the wheat (**Jud 1:4; Mat 13:24-30, 36-43**).
    - e. Jesus will tell them He never knew them and to depart from Him (**Mat 7:23**)
- D. The strait gate and narrow way lead *unto* life.
- i. Unto *prep.* - 1. Expressing or denoting motion directed towards and reaching (a place, point, or goal)
  - ii. In other words, the man that walks the narrow way is heading toward eternal life in heaven.
  - iii. Walking the narrow way is living a life of following Jesus by keeping His commandments and denying ourselves (**Mat 16:24-25**).
  - iv. Those that believe and obey (**Joh 14:15**) the gospel already have eternal life and have the promise that they shall not come into condemnation (**Joh 5:24**) (See [Joh 5:24 - Section III](#)).
  - v. Therefore, entering the strait gate and walking the narrow way is the evidence that a person is a child of God on his way to heaven.
- E. Jesus was not teaching the disciples how to get to heaven, but rather how to have the assurance that they were going there (**2Pe 1:5-11**).

7. **Mat 7:15-20**

- A. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." (**Mat 7:15-20**)
- B. Are these verses stating that it is impossible for a child of God (a good tree) to bear evil fruit (sin, unbelief, etc.), so therefore there is no such thing as the "unconverted elect"?
- C. These verses are speaking specifically of false prophets (**Mat 7:15**).
  - i. We are to try the spirits to see if they are of God (**1Jo 4:1-3,6**).
  - ii. For a prophet to be a true prophet of God, his doctrine must be sound (**Deu 13:1-3**).
    - a. If the prophet preaches a false doctrine he is not to be hearkened to (**Deu 13:3**).
    - b. If what a prophet says is not in agreement with God's word, there is no light in him (**Isa 8:20; 1Co 14:37**).
  - iii. For a prophet to be a true prophet, what he says must come to pass (**Deu 18:20-22**).
  - iv. A false prophet in the OT was to be put to death (**Deu 13:5**).
- D. We can know a false prophet by his fruit (**Mat 7:16,20**).
- E. Just as a thorns don't bear grapes, nor thistles figs, nor corrupt trees good fruit, so a true prophet of God doesn't bear evil fruit (**Mat 7:15-18**).
- F. Just as every tree that doesn't bear good fruit is cut down and cast into the fire (**Mat 7:19**), so are false prophets going to be cast into hell (**2Pe 2:1-6**).
- G. There is a difference between prophets and children of God in general: a child of God can sin and still be a child of God, but a prophet cannot give a false prophecy and still be a true prophet.
- H. Things that are different are not the same.

8. **Mat 7:21**

- A. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (**Mat 7:21**)
- B. Is this verse teaching that eternal salvation is dependent on our works (doing the will of the Father)?
- C. Eternal salvation is by grace, not of works (See [Section II,7,A](#)) (**2Ti 1:9; Tit 3:5; Rom 9:11; Rom 11:5-6**).
- D. The condition set forth in this verse of "doing the will of my Father" is evidential, not causal.
  - i. Faith is the evidence, not the cause of eternal salvation (**Joh 5:24; 1Jo 5:1**) (See [Joh 5:24 - Section III](#)).
  - ii. Faith is proven by works (**Jam 2:17-18**).
  - iii. We are shown to be righteous by our faith *and* works (**Jam 2:21-25**) (See [Section II,9,C](#)).
  - iv. Those who love Jesus keep His commandments (**Joh 14:15**).

- v. Those who love God do so because God loved them first (**1Jo 4:19**).
  - vi. Therefore those who do the will of God show that they are loved of God and are saved by His grace.
  - vii. Those that merely call Jesus Lord (say it) and don't do what He says are liars (**Luk 6:46; 1Jo 2:3-5**).
- E. Rather than trusting in the grace of God on judgment day, these people will point to their own *miraculous works* and trust in them (**Mat 7:22-23**).
- i. Devils can do miraculous works (**Rev 16:14**) and also believe in one God (**Jam 2:19**).
  - ii. The people who trust in their own works on judgment day are not God's sheep who were foreknown by election (**1Pe 1:2; Joh 10:27-28**); they were rather never known by Jesus (**Mat 7:23**).
  - iii. They will be judged by their works and sent to the lake of fire with the miracle-working devils they were imitating (**Mat 25:41; Rev 20:11-15**).
- F. The Lord knows them that are His and for a child of God to know that he is God's, he had better depart from iniquity (do the will of the Father) (**2Ti 2:19**).

9. **Mat 9:2**

- A. "And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee." (**Mat 9:2**)
- B. See [Luk 5:20 - Section III](#)

10. **Mat 10:22**

- A. "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." (**Mat 10:22**)
- B. Was Jesus telling His disciples that the ticket to eternal life is to endure hatred and persecution until the end? Obviously not for several reasons:
  - i. Jesus was speaking to the apostles (**Mat 10:1-5**) who (except for Judas Iscariot) already had eternal life (**Mat 4:18-22 c/w Mat 19:27-29**).
  - ii. The verse, or the context, says nothing about eternal life.
  - iii. The salvation spoken of is conditioned upon works (enduring to the end) and therefore cannot be eternal salvation (**2Ti 1:9**) (See [Section II,7,A,i](#)).
- C. So what was Jesus saying the apostles would be saved from if they endured to the end?
  - i. First of all, what were they exhorted to endure to the end of?
  - ii. They would be delivered up to councils and scourged in synagogues (**Mat 10:17**).
  - iii. They would be brought before governors and kings (**Mat 10:18**).
  - iv. A time would come when siblings, parents, and children would deliver each other up to be put to death (**Mat 10:21**).
  - v. The time that Jesus warned them of was the destruction of Jerusalem (**Mat 24:1-3 c/w Mat 24:9-15 c/w Mar 13:11-14 c/w Luk 21:17-20**).
  - vi. They would have to endure persecution which would culminate in the siege and destruction of Jerusalem.
  - vii. They were to do so by fleeing from one city to another when they were persecuted (**Mat 10:23**).

- viii. "Note, In case of imminent peril, the disciples of Christ may and must secure themselves by flight, when God, in his providence, opens to them a door of escape. He that flies may fight again. It is no inglorious thing for Christ's soldiers to quit their ground, provided they do not quit their colours: they may go out of the way of danger, though they must not go out of the way of duty." (Matthew Henry).
  - ix. When they saw Jerusalem compassed with armies, that was their sign to head for the hills to escape the destruction (**Luk 21:20-21**).
  - x. If they endured until the end and heeded Jesus' warnings, they would be saved from death and suffering that would befall the unbelieving Jews (**Luk 21:22-24**).
  - xi. They would not have gone over the cities of Israel "till the Son of man to be come" (**Mat 10:23**).
    - a. Jesus was not speaking of His second coming, but of His coming in judgment to destroy the Jews who received Him not (**Mat 22:1-7**).
    - b. This happened in 70AD when the Romans destroyed Jerusalem which was within the lifetimes of the apostles to whom He was speaking.
- D. In a more general sense, those who endure persecution until the end of their lives show the evidence that they are saved eternally.
- i. They who continue in patience have eternal life (**Rom 2:7**).
    - a. Patient *adj.* - 1. a. Bearing or enduring (pain, affliction, trouble, or evil of any kind) with composure, without discontent or complaint; having the quality or capacity of so bearing; exercising or possessing patience.
    - b. Continuance - Continuing in, or going on with, an action or course of conduct; perseverance, persistence.
  - ii. Those who continue in faith show the evidence that God *hath reconciled* them (**Col 1:21-23**).
  - iii. We have evidence that we are partakers of Christ if we continue faithful to the end (**Heb 3:14**).
  - iv. We have *full assurance* of our hope if we continue in faith and patience until the end (**Heb 6:11-12**).
  - v. Those who endure temptation will receive a crown of life (**Jam 1:12; Rev 2:10**).
  - vi. They who overcome will eat of the tree of life (**Rev 2:7**).
  - vii. The preceding verses are not setting forth conditions to get eternal life, but rather evidence that a person has it.

#### 11. Mat 10:32-33

- A. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (**Mat 10:32-33**)
- B. Was Jesus saying that if we confess Him we will be given eternal life, but if we deny Him, we will be denied eternal life?
  - i. Eternal life or death, nor salvation or damnation is mentioned in these verses.
  - ii. Confessing and denying Jesus/us in these verses is referring to something which can only be defined by comparing these verses with other scripture.
  - iii. These verses are therefore reference texts, not proof texts (See [Section II,1,D,ii](#)).
- C. Defining the terms.





- iv. When Jesus witnesses one of His sheep denying Him, He denies that person before God and His angels (He refuses to recognize or acknowledge him as an elect child of God and disowns him) (**Luk 12:9**).
  - v. If we deny God, He will deny us (**2Ti 2:12; 2Ch 24:20**).
  - vi. How many parents watch their child misbehaving and not acting in the way they have been taught and they declare: "He ain't my kid!"?
  - vii. God does the same thing when one of His children are living in rebellion against Him, in essence saying: "He ain't my kid!"
  - viii. Just like a parent denying that his child is his own doesn't actually make him not his child, so it is when God denies one of His children; he doesn't actually cease to be a child of God in possession of eternal life.
  - ix. For God to make an unbelieving or disobedient child of His to cease to be His child would be for God to deny Himself because He covenanted to save him eternally and can't go back on His word (**2Ti 2:13; Psa 89:29-34**).
  - x. God will deny His people and punish them, but will never utterly forsake them (**Isa 43:21-28**).
- H. In summary, if we confess Jesus, He will acknowledge that we are His sheep before God in heaven, but if we deny Him, He will refuse to acknowledge that we are His sheep before God in heaven. Neither of these confessions or denials change the nature of a child of God, but they change whether or not that child of God is in fellowship with God.

## 12. **Mat 12:31-32**

- A. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (**Mat 12:31-32**)
- B. This has been called "the unpardonable sin" by many.
- C. Can this sin be committed today and if so, could a child of God commit it and lose his eternal life for doing so?
  - i. Eternal salvation is by grace and is not dependent on good or bad works (**Rom 9:11; Rom 11:5**) (See [Section II,7,A,i](#)).
  - ii. Eternal salvation is eternal and therefore cannot be lost because of sin (See [Section II,6](#)).
- D. Was Jesus speaking of an eternal or a temporal forgiveness of sins?
  - i. It must be an eternal forgiveness because it was not only "in this world", but also "in the world to come" (**Mat 12:32**).
  - ii. He that commits it "hath never forgiveness" (**Mar 3:29**).
- E. Who was Jesus speaking of and to concerning this unforgivable sin?
  - i. Jesus was speaking to the Pharisees in response to them saying that He cast out devils by Beelzebub (**Mat 12:24-25**).
  - ii. Jesus called these Pharisees an evil generation of vipers (**Mat 12:34**).
    - a. Jesus wasn't the only one who called the Pharisees a generation of vipers (**Mat 3:7**).
    - b. Jesus elsewhere called them:
      - 1. Children of the devil (**Joh 8:44 c/w Joh 8:13**).

2. Children of hell (**Mat 23:15**).
  3. Serpents that could not escape the damnation of hell (**Mat 23:33**).
  - iii. Being children of the devil who could not escape the damnation of hell, the Pharisees never had forgiveness of sins.
- F. What is "blasphemy against the Holy Ghost"?
- i. Blasphemy *n.* - 1. Profane speaking of God or sacred things; impious irreverence.
  - ii. Jesus cast out devils by the Spirit of God (**Mat 12:28**).
  - iii. The Pharisees accused Jesus of casting out devils by the Devil (**Mat 12:24**).
  - iv. Beelzebub - The Devil; a devil
  - v. The Pharisees said that Jesus had the devil and an unclean spirit (**Mar 3:22,30**).
  - vi. They were therefore saying that the Holy Ghost was the devil, which is blaspheming the Holy Ghost.
- G. Can a person blaspheme the Holy Ghost in this way today?
- i. Jesus' condemnation of those who blaspheme the Holy Ghost was said in direct response to the Pharisees seeing the Son of God Himself casting out devils by the Spirit of God and saying that He had an unclean spirit and was doing it by the devil: "*Because they said, He hath an unclean spirit*" (**Mar 3:28-30**).
  - ii. The people who were guilty of that sin were identified as children of the devil who could not escape the damnation of hell and therefore never had forgiveness.
  - iii. The Pharisees' blasphemy of the Holy Ghost was evidence of their eternal condemnation (**Mat 12:33-35**).
  - iv. No person living today could commit this sin because he cannot witness Jesus Christ on earth casting out devils by the Spirit of God and say he is doing it by the devil.
  - v. Therefore, no one living today can blaspheme the Holy Ghost in this manner and not be forgiven for it.
  - vi. Notice how the apostles in the NT did not warn people to beware that they not commit the "unpardonable sin".

13. **Mat 13:11-15**

- A. "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. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 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." (**Mat 13:11-15**)
- B. The parallel texts for these verses are found in **Mar 4:11-12** and **Luk 8:10**.
- i. Are these verses teaching that having one's sins forgiven is conditioned upon seeing, hearing, understanding, and being converted to the gospel?
  - ii. If so, why was Jesus trying to prevent it (lest)?

- iii. Lest - Used as a negative particle of intention or purpose, introducing a clause expressive of something to be prevented or guarded against;
- C. Of whom was Jesus speaking in these verses?
- i. Jesus had just finished speaking to a great multitude of Israelites by way of a parable (**Mar 4:1**).
    - a. Jesus was sent to preach primarily to “the lost sheep of the house of Israel” (**Mat 15:24; Mat 10:5-6**).
    - b. Jews were present (**Mar 4:10**) and it was not lawful for Jews to keep company with Gentiles (**Act 10:28; Joh 4:9**).
    - c. Therefore the entire audience were Jews.
  - ii. There were two groups of Jews in the crowd:
    - a. The first group were Jesus’ disciples to whom He said “Unto YOU it is given to know the mystery of the kingdom of God” (**Mar 4:11**).
    - b. The second group were “THEM (unbelieving Jews) that are without”.
    - c. “Them that are without” denotes unbelievers who are outside the faith (**1Co 5:13; Col 4:5**).
    - d. Therefore Jesus was speaking of unbelieving Jews.
- D. The divisions of Israel.
- i. The Bible makes it clear that there are two Israels (**Rom 9:6**).
    - a. There is natural Israel, Israel after the flesh (**1Co 10:18; Rom 9:8**), the natural seed of Abraham (**Rom 9:7**).
    - b. There also is the spiritual Israel of God (**Gal 6:16**), the spiritual seed of Abraham, who are the children of the promise (**Rom 9:8**).
  - ii. Not all of natural Israel are God’s Israel.
    - a. Isaac was, but Ishmael wasn’t (**Rom 9:7-9; Gal 4:28-30**).
    - b. Jacob was, but Esau wasn’t (**Rom 9:10-13**).
  - iii. Counted in spiritual Israel are the elect Gentiles as well as elect Jews (**Gal 3:7-9 c/w Gal 3:16 c/w Gal 3:29; Gal 4:28; Phi 3:3; Rom 2:28-29**).
  - iv. The natural-only Jew is cast off forever (**Rom 11:1-2 c/w 11:7-10**).
  - v. Alway - 1. All along, all the time, perpetually, throughout all time.
  - vi. Among spiritual Israel, the remnant (**Rom 9:27**), the foreknown (**Rom 11:2**), the election (**Rom 11:5-7**), there is a division as well.
    - a. Remnant - 1. a. With *the*. That which remains or is left of a thing or things after the removal of a portion; the remainder, rest, residue. Now applied only to a small remaining part.
    - b. Some of them were believers like Paul (**Rom 11:1**) and thousands of other Jews (**Act 21:20**).
    - c. But some of them were unbelieving enemies of the gospel, yet were elect and beloved of God Who covenanted to take away their sins (**Rom 11:25-29**).
- E. Forgiveness of sins only through the blood of Jesus Christ.
- i. Jesus said in **Mar 4:12** that if they would be converted their sins should be forgiven them.
  - ii. There is an unconditional forgiveness of sins through the blood of Christ that is a completed accomplishment for all of God’s children whom He gave to Jesus to die for on the cross (**Eph 1:4-7; Col 1:13-14**) (See [Section II,10,A](#)).

- iii. There is a temporal and conditional forgiveness of sins through the blood of Christ that God's children can receive if they confess their sins and repent (**1Jo 1:7-9**) (See [Section II,10,B](#)).
  - iv. The shedding of blood is required for any type of forgiveness of sins (eternal or temporal) (**Heb 9:22**).
  - v. Remission - Forgiveness or pardon *of* sins or other offences.
  - vi. Those who receive the blood of Jesus Christ are only those who were elected UNTO it (**1Pe 1:2**).
- F. Who were "them that are without"? What was their eternal state? What was Jesus trying to prevent them from obtaining?
- i. "Them that are without" were unbelieving Jews that were outside of the faith of Christ.
  - ii. What was their eternal state?
    - a. They were elect, blood-bought children of God based on the following:
      - 1. They had the ability to have their sins forgiven them, hence the reason Jesus was trying to prevent (definition of lest) them from doing so.
      - 2. Only the elect can obtain forgiveness of sins (see previous point E).
      - 3. They had the ability to be converted (hence the reason Jesus was trying to prevent it) which requires hearing, understanding, and believing the gospel (**Mat 13:15; Act 15:3 c/w Act 13:48, Act 14:1, 22-23**).
      - 4. Unregenerate men CANNOT hear, understand, or believe the gospel (**Joh 8:43-47; 1Co 2:14; Joh 10:26**).
      - 5. Therefore if these Jews had the ability to be converted, they were elect and regenerate.
    - b. Based on the above points, these were Jews who were elect, regenerate children of God, but were blinded unbelievers.
    - c. This should be no stretch to imagine since Paul describes a group of such Jews in (**Rom 11:25-29**).
  - iii. What was Jesus trying to prevent them from obtaining?
    - a. Jesus was trying to prevent them from seeing, hearing, and understanding the gospel and being converted (**Mar 4:11-12**).
    - b. Jesus was trying to prevent them from receiving temporal forgiveness of sins.
      - 1. Temporal forgiveness is conditional and may or may not be obtained by God's children (**1Jo 1:7-9**).
      - 2. Jesus was not trying to prevent their eternal forgiveness of sins because eternal forgiveness of sins is not conditioned on anything a person does, but on God's grace alone (See [Section II,10,A](#)).
- G. The reason that Jesus used parables to prevent or guard against the conversion of the unbelieving portion of elect Israel.
- i. The gospel was to the Jew first and then to the Gentile (**Rom 1:16**).
  - ii. Jesus came to His own and His own received Him not (**Joh 1:11**).

- a. When people rebel and refuse to believe the truth, God will turn them over to strong delusion so that they will believe a lie (**2Th 2:10-12; Joh 9:39**).
- b. A space of repentance is given (**Rev 2:21; Luk 13:6-9**), and then God gives people what they want as a judgment against them (**Pro 1:20-32; Rom 1:21-32**).
- c. When God's people will not hearken to His word, He will take it away from them and let them walk in their own counsels (**Psa 81:11-12**).
- d. Jesus was simply ensuring that they got what they wanted.
- iii. God's children can sin and rebel to a point where there is no remedy (**Pro 29:1**).
  - a. Israel did so before the Babylonian captivity (**2Ch 36:14-16**).
  - b. The nation of Israel, many of whom were children of God, were destroyed in the wilderness because of their unbelief and rebellion (**1Co 10:1-12**).
  - c. God was done dealing with unbelieving Israel and therefore took the kingdom of God from them and gave it to the Gentiles (**Mat 21:43**).
  - d. This happened in 70AD when Jerusalem was destroyed by the Roman armies (**Luk 21:20-24, 31-32**).
  - e. Isaiah preached to Israel in the same way for the same reason prior to Jerusalem being destroyed by the Babylonians many years earlier (**Isa 6:9-12**).
  - f. The same thing can happen to us if we sin willfully after we have received the knowledge of the truth (**Heb 10:26-31; Heb 2:1-4**).
- iv. Beware that the same thing does not happen to you that happened to them (**Rom 11:17-21**).
- v. "Wherefore let him that thinketh he standeth take heed lest he fall" (**1Co 10:12**).

14. **Mat 13:18-23**

"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." (**Mat 13:18-23**)

See [Luk 8:11-15 - Section III](#)

15. **Mat 18:8-9**

A. "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. 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." (**Mat 18:8-9**)

B. See [Mat 5:29-30 - Section III](#)

16. **Mat 18:14**

- A. "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." (**Mat 18:14**)
- B. Assertions made by some:
  - i. Was Jesus here saying that all little children are saved and none of them will go to hell?
  - ii. Was Jesus here teaching the "age of accountability" doctrine?
- C. Who was Jesus speaking of in this verse - who are "these little ones"?
  - i. Mat 18:14 was part of Jesus' instruction to his disciples on humility which began in **Mat 18:1**.
  - ii. Jesus was using a *little child* (**Mat 18:2,4,5**) and *little children / little ones* (**Mat 18:3,6,10,14**) as an example of the humility necessary to be converted and to enter into the kingdom of heaven (the church).
  - iii. Notice that these *little children / little ones* were those *which believed in Jesus* (**Mat 18:6**).
  - iv. These were not just any little children, they were believers.
  - v. Therefore, this verse is not speaking of little children who are too young to believe, nor is it establishing an "age of accountability".
- D. These *little ones* were among Jesus' lost sheep which He came to seek and save (**Mat 18:11-13**).
  - i. Jesus' sheep have eternal life and shall never perish eternally (**Joh 10:27-29**).
  - ii. Sometimes a sheep will wander away and the shepherd has to go and find it and bring it back.
  - iii. Though the sheep was lost and away from the flock, it was still the shepherd's sheep.
  - iv. The little sheep that gets lost could fall into a pit or get killed by a wolf and would perish (die), but that would not be the will of its shepherd who would try to find it and bring it back into the fold where it has protection.
  - v. *Even so* (Exactly, precisely, 'just'), it is not God's will that one of his little believing children should wander from the fold and perish in the world (**Mat 18:14**).
  - vi. God is longsuffering with His children, not willing that any of them should perish, but should come to repentance (**2Pe 3:9**).
- E. "Perish" doesn't always mean to go to hell.
  - i. Perish v. - 1. a. *intr.* To come to a violent, sudden, or untimely end; to suffer destruction; to lose its life, cease to exist, be cut off.
  - ii. The Bible sometimes uses "perish" to refer to physical death (**Luk 13:1-5**).
  - iii. The Bible sometimes refers to death as a death to fellowship (**Luk 15:24**).
  - iv. Jesus' sheep can perish in both of these ways.
  - v. But they can't perish eternally (**Joh 10:27-29**) (See [Section II,6](#)).

17. **Mat 18:35**

- A. "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." (**Mat 18:35**)
- B. See [Mat 6:14-15 - Section III](#)

18. **Mat 23:37**

- A. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (**Mat 23:37**)
- B. Does this verse teach that Jesus wanted to save the Jews who rejected Him, but He could not because they were unwilling?
- C. Jesus was lamenting the *desolation* that would come upon Jerusalem in 70AD at the hands of the Romans (**Mat 23:38 c/w Luk 21:22-24**).
- i. Desolate - A. as *pa. pple*. Brought to desolation, laid waste: see *desolate v.*
  - ii. Desolate v. - 1. *trans.* To deprive of inhabitants, depopulate. (This sense and 2 are often combined in use.) 2. To devastate, lay waste; to make bare, barren, or unfit for habitation.
  - iii. Desolation n. - 1. The action of laying waste a land, etc., destroying its people, crops, and buildings, and making it unfit for habitation; utter devastation; an act or occasion of this kind.
- D. As a man and fellow countryman of the Jews, the thought of Jerusalem being utterly devastated would have been lamentable for Jesus, no matter the spiritual state of the inhabitants.
- i. Paul felt great heaviness in his heart for his Jewish countrymen (**Rom 9:1-4**).
  - ii. He felt this way toward them despite the fact that they persecuted him (**2Co 11:24; 1Th 2:14-16**).
  - iii. As a man, Jesus felt emotions just like we do (**Heb 2:17-18**).
  - iv. The thought of a city full of people (even one's enemies) suffering tremendously and dying excruciating deaths would be lamentable for any decent man.
  - v. As a man, Jesus could have wanted to see the repentance of the nation as a whole so that they would be spared that awful judgment.
- E. In Matthew 23, Jesus was speaking to the multitude and His disciples (**Mat 23:1**).
- i. In the multitude were wicked scribes and Pharisees whom He strongly condemned (**Mat 23:13-15, etc.**).
    - a. Those wicked men were reprobates who could not escape the damnation of hell (**Mat 23:33**).
    - b. They were the reason that the vengeance of God was going to come on that generation (**Mat 23:34-36**).  - ii. But remember, Jesus was also speaking to His disciples (believers) in this discourse (**Mat 23:1**).
  - iii. Of the Jews, there were some elect and some non-elect (**Rom 9:6-11; Rom 9:27-29**).
  - iv. Among the *elect* Jews, some were *unbelievers* (**Rom 11:28-29**).
  - v. The Jews that Jesus was specifically speaking to in **Mat 23:37** were elect Jews because He said that they would one day see Him again and say "blessed is he that cometh in the name of the Lord" (**Mat 23:39**).
    - a. This will happen at the Second Coming when every eye shall see Him (**Mat 24:30-31**), including those that pierced Him (**Rev 1:7**).
    - b. This also happened when some of the Jews saw Him by faith when they repented and were baptized and added to His church (**Mat 23:39 c/w Psa 118:26 c/w Heb 2:9 c/w Act 2:36-42**).

- c. It was these elect, unbelieving Jews whom Jesus was lamenting over because He knew what would happen to many of them 40 years later.
- vi. Jesus saved all of His people from their sins eternally (**Mat 1:21**), including the unbelieving elect Jews He lamented over.
- vii. But in addition to giving them eternal life, He also came for them (**Mat 15:24**) to bid them to come unto Him to find rest under His wings (**Mat 11:28-30**).
  - a. They would have experienced temporal salvation if they would have repented and believed on Him (See [Section II,7,B](#) on Temporal Salvation).
  - b. But they rejected Him (**Joh 1:11**) and would therefore suffer the temporal consequences.

19. **Mat 24:13**

- F. "But he that shall endure unto the end, the same shall be saved." (**Mat 24:13**)
- G. See [Mat 10:22 - Section III](#)

20. **Mar 1:4**

- A. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (**Mar 1:4**)
- B. Does this verse say that a person has to be baptized to have their sins forgiven them?
- C. This verse *is* teaching that there is a forgiveness of sins which is conditioned upon baptism.
- D. **Remission** - 1. Forgiveness or pardon of sins or other offences.
- E. This forgiveness is not an eternal forgiveness of sins since it is conditioned upon something a person does (See [Section II,10,A](#)).
- F. It must be therefore a temporal forgiveness of sins (See [Section II,10,B](#)). A short review temporal forgiveness:
  - i. There is an aspect of forgiveness of sins which is *conditional* in nature and brings the elect into *fellowship* with God.
  - ii. This is the type of forgiveness that a father would give to a wayward son who repents; it doesn't make one a son, but brings a son into fellowship with his father.
  - iii. This forgiveness is dependent on confessing our sins (**1Jo 1:9**).
  - iv. This temporal forgiveness of sins is conditioned upon repentance and baptism ([Act 2:38](#); [Act 10:43](#); [Act 22:16](#)), which is accompanied by confession of sins (**Mar 1:5**).
  - v. This forgiveness of sins happens at conversion when a person turns to God (**Act 26:18**), which is accompanied by confession of sins (**Act 19:18-19 c/w Mat 3:6-8**).
  - vi. Therefore the forgiveness of sins which comes by repentance and baptism which John preached is a temporal forgiveness obtained by confession of sins.

21. **Mar 2:5**

- A. "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee." (**Mar 2:5**)
- B. See [Luk 5:20 - Section III](#)



22. **Mar 3:28-29**

- A. "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:" (**Mar 3:28-29**)
- B. See [Mat 12:31-32 - Section III](#)

23. **Mar 4:11-12**

- A. "And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." (**Mar 4:11-12**)
- B. See [Mat 13:11-15 - Section III](#)

24. **Mar 4:14-20**

- A. "The sower soweth the word. 15) And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. 16) And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; 17) And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. 18) And these are they which are sown among thorns; such as hear the word, 19) And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 20) And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred." (**Mar 4:14-20**)
- B. See [Luk 8:11-15 - Section III](#)

25. **Mar 11:25-26**

- A. "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." (**Mar 11:25-26**)
- B. See [Mat 6:14-15 - Section III](#)

26. **Mar 13:13**

- A. "And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved." (**Mar 13:13**)
- B. See [Mat 10:22 - Section III](#)

27. **Mar 16:16**

- A. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (**Mar 16:16**)
- B. Is this verse teaching that belief of the gospel is a condition to get eternal life?
  - i. Since the verse doesn't specify *eternal* salvation or *eternal life*, it could be referring to either eternal or temporal salvation, or both.
  - ii. Therefore the question needs to be asked: "saved from what?", to determine what type of salvation is under consideration.

- iii. Notice that there are TWO conditions in this verse (belief AND baptism), not one, which must be met in order for someone to be saved.
  - iv. If this verse is teaching that one must believe the gospel to *acquire* eternal life, then it is also teaching that one must be baptized to *acquire* eternal life.
- C. What type of salvation is under consideration in this verse?
- i. The verse cannot be speaking of *procuring* eternal salvation because the salvation it speaks of is conditioned on works (believing and being baptized), and eternal salvation is not of works (**2Ti 1:9**), nor is it conditional (See [Section II,7,A,i](#)).
  - ii. The verse is referring to the fact that belief and baptism evidence that a person has eternal life and shall not come into condemnation, and also that believers experience temporal salvation as a result of believing and being baptized (See [Section II,7,B](#)).
- D. What salvation does a person experience who believes the gospel and is baptized?
- i. Belief and baptism are both evidences that one has been saved eternally and has eternal life (**Joh 5:24; 1Pe 3:21**) (See [Joh 5:24 - Section III](#)).
    - a. When a person believes the gospel and is baptized, he has shown that he has eternal life and will be saved from going hell on judgment day (shall not come into condemnation) (**Joh 5:24 c/w Joh 5:28-29**).
    - b. Faith and baptism aren't the cause of eternal salvation, but if one believes and is baptized it can rightly be said that he shall be saved from the wrath to come (**Joh 5:24; Rom 5:9-10**).
  - ii. They who believe the gospel and are baptized are also saved from:
    - a. being ignorant of God's righteousness (**Rom 10:1-4**).
    - b. doing good works to establish their own righteousness (**Rom 10:1-4**).
    - c. a wicked and untoward generation (**Act 2:38-40**).
    - d. lies and bondage (**Joh 8:31-32**).
    - e. fear of death (**Heb 2:14-15**).
  - iii. They who believe the gospel and are baptized are also saved to:
    - a. rest from their work of trying to save themselves (**Heb 4:1-10 c/w Mat 11:28-30**).
    - b. the knowledge and assurance that they have eternal life (**Joh 5:24; 2Ti 1:10**).
    - c. membership in a local church (**Act 2:41 c/w 1Co 12:13**) which brings fellowship (**Act 2:42**), peace and joy (**Rom 14:17**), and edification and stability (**Eph 4:11-14**).
- E. Is this verse stating that a person who doesn't believe the gospel will be damned to hell for eternity because of it?
- i. This verse can be applied to both eternal and temporal damnation.
  - ii. To be damned doesn't always mean to be condemned to hell.
    - a. Damned ppl.- 1. a. Condemned, judicially sentenced.
    - b. Condemned ppl. - 1. a. Pronounced to be at fault or guilty; lying under condemnation.
  - iii. Since the verse is not teaching that eternal salvation is caused by belief and baptism, then it stands to reason that it is not teaching that eternal damnation is *solely* caused by unbelief (though unbelief, like any other sin, must be punished eternally if not paid for by the blood of Christ).

- iv. Since belief and baptism *evidence* that a person shall be saved on judgment day (shall not come into condemnation (**Joh 5:24**) (See [Joh 5:24 - Section III](#))), unbelief *evidences* that a person will be damned on judgment day.
  - v. Since the salvation which is caused by belief is temporal salvation, it stands to reason that the damnation which is caused by unbelief is temporal damnation.
- F. Unbelief is an evidence that a person is eternally damned, but it is not a guarantee of such.
- i. Unbelief *is an evidence* of eternal damnation.
    - a. To the unbelieving nothing is pure (**Tit 1:15**)
    - b. Jesus is coming back to take vengeance and punish eternally them who obey not the gospel (**2Th 1:7-9**).
    - c. Unbelievers, along with other sinners, will have their part in the lake of fire (**Rev 21:8**).
    - d. Just as those who do good show the evidence of eternal life, those that do evil show the evidence of eternal damnation (**Rom 2:6-9; Joh 5:28-29**).
  - ii. Unbelief is *not a guarantee* of eternal damnation though.
    - a. The apostles at times didn't believe (**Mat 17:20**).
      - 1. The apostles didn't even believe eyewitnesses of Jesus' resurrection (**Mar 16:14**).
      - 2. Peter even denied that he knew Jesus thrice (**Mar 14:66-71**).
      - 3. Despite their unbelief, the apostles had eternal life (**Mat 19:27-29**).
    - b. There are even people who are enemies of the gospel, but beloved of God according to election (**Rom 11:28-29**).
    - c. Even if God's elect don't believe the gospel, God still remains faithful and will not deny Himself and His purpose to save them (**2Ti 2:13; Rom 3:3**).
    - d. Though there are some of God's elect who don't believe the gospel, we don't know if we are of them, so we better believe and submit if we are to have the assurance we are saved (**2Pe 1:10**).
- G. What temporal damnation does a person experience who doesn't believe the gospel?
- i. Chastisement from God (**Heb 12:6**).
  - ii. Being left in ignorance and deception.
  - iii. No comfort from God (**Pro 1:24-29**).
  - iv. Being turned over to one's own devices (**Pro 1:30-32**).
  - v. Being judged for other sins which stem from not believing in and submitting to Jesus Christ.
  - vi. Physical death (**Heb 3:17-19**).

28. **Luk 3:3**

- A. "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;" (**Luk 3:3**)
- B. See [Mar 1:4 - Section III](#)

29. **Luk 3:9**

- A. "And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." (**Luk 3:9**)

- B. Is this verse teaching that all those who don't produce good fruit in their lives (**Luk 3:8**) are going to hell?
- C. To whom were these words spoken?
- i. John was speaking to those whom he called a *generation of vipers* (**Luk 3:7**).
  - ii. These particular people were not children of God (**Mat 23:33**).
  - iii. Reprobates such as they *could not* produce good fruit (**Mat 12:33-35**) (See [Mat 12:31-32 - Section III](#)).
  - iv. They are "trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;" (**Jud 1:12-13**).
  - v. In the case of reprobates, because they don't produce good fruit, they will be cut down and cast in the fire (hell) (**Mat 25:41**).
- D. But is this true of every person who doesn't bear good fruit in their lives? Are all such people, whether elect or not, going to be cast into hell if they don't bear good fruit?
- i. Works (fruit) are evidence of the eternal state of men (**Joh 5:29**).
  - ii. It is a general truth that good trees bear good fruit and corrupt trees bear evil fruit (**Mat 7:17; Luk 6:43-44**).
  - iii. Though evidential of eternal condemnation, evil fruit is not a guarantee that a person is headed for hell.
    - a. Sin is evil fruit (**Rom 6:19-21; Rom 7:5**).
    - b. God's children sin (**1Jo 1:8**).
    - c. Therefore God's children (good trees) sometimes bear evil fruit (sin).
  - iv. There are branches *in Christ* that bear not fruit (**Joh 15:1-6**).
    - a. If a person is *in Christ*, he is eternally secure (**Eph 1:4; Joh 10:27-29**).
      1. The branches in Christ *are clean* (**Joh 15:3**).
      2. Abiding in Christ is a work, and we do not gain or lose eternal salvation by our works (**Tit 3:5**).
      3. The subject of Joh 15:1-8 is fruit bearing, not eternal life.
    - b. But branches *in Christ* which bear no fruit are taken away (**Joh 15:2**) and burned (**Joh 15:6**).
    - c. A child of God cannot lose his eternal life (**Joh 10:28**), but he can lose his usefulness to bear fruit in the kingdom of God.
    - d. Christians who bear evil fruit are cut out of the church and are delivered to Satan for the destruction of the flesh (**1Co 5:1-7**).
    - e. Notice that those in the church who bear evil fruit are *taken away* (**1Co 5:2 c/w Joh 15:2**).
    - f. Their destruction is only of the flesh, not the spirit (**1Co 5:5**).
    - g. God tries His children *by fire* to burn off the wood, hay, and stubble, but they are still saved despite suffering loss (**1Co 3:12-15**).
  - v. God will "dig and dung" around his children (good trees) for a while, before cutting them down (**Luk 13:6-9**).
  - vi. Conclusion:
    - a. The specific people to whom John was speaking were wicked men who bore evil fruit who would be hewn down and cast into hell.
    - b. In general, the fruit born by a person shows the evidence of whether he is a child of God or not.

- c. Though evil fruit does show evidence of reprobation, some of God's elect do not produce good fruit and are therefore judged and chastened in this world, but are preserved eternally.

30. **Luk 5:20**

- A. "And when he saw their faith, he said unto him, Man, thy sins are forgiven thee." (**Luk 5:20**)
- B. Did this man receive eternal forgiveness and therefore eternal life because of his faith?
  - i. The forgiveness this man received from Jesus was a result of his faith, and it was therefore conditional.
  - ii. Eternal forgiveness of sins is not conditional (**Col 2:13**) (See [Section II,10,A](#)).
  - iii. Therefore this forgiveness was a temporal forgiveness of sins (See [Section II,10,B](#)).
  - iv. Furthermore, faith is an evidence of eternal life (**Joh 5:24**) (See [Joh 5:24 - Section III](#)) which (eternal life) is given to a person by God after He forgives their sins eternally (**Col 2:13**).
  - v. Therefore if the man had faith in Christ, he already had his sins forgiven eternally.
- C. Jesus was also not simply referring to the fact that the man already had eternal forgiveness when He said, "Man, thy sins *are forgiven* thee" (Luk 5:20).
  - i. This forgiveness was a forgiveness which was given and received *in time*.
  - ii. Jesus made that clear when He said that, "the Son of man hath power on earth to forgive sins" (**Luk 5:24**).
  - iii. Jesus granted the palsied man forgiveness of his sins when he uttered the words.
- D. Temporal forgiveness is conditioned upon confession of sins (**1Jo 1:9**).
  - i. But this man never made a confession of his sins.
  - ii. Why would Jesus then pronounce that his sins were forgiven?
  - iii. This man and his friends came to Jesus because they believed He would heal him.
    - a. They knew the power of the Lord was present with Jesus to heal that day (**Luk 5:17**).
    - b. They went to great lengths to get him to Jesus so that he would heal him (**Luk 5:18-19**).
    - c. Jesus saw his (and his friends') faith which was shown by his (and their) works (**Luk 5:20 c/w Jam 2:18**).
  - iv. Faith is required in order to receive healing from Jesus (**Luk 8:43-48; Luk 7:1-2,9-10**).
  - v. Death and sickness are the result of sin (**Rom 6:23; Joh 5:14**).
    - a. Therefore, in order for the body to be healed, the sin which is the cause of suffering must first be purged.
    - b. Jesus obtained healing for the body as well as the soul by His atonement (**Mat 8:17 c/w Isa 53:4**).
  - vi. Seeing the man had faith to be healed, Jesus first pronounced that his sins were forgiven which was a precursor to being healed.
  - vii. This was also done so that the Pharisees would know that Jesus was God and had power to forgive sins (**Luk 5:21-24**).
  - viii. Jesus then healed the man (**Luk 5:24-25**).

- E. This temporal forgiveness of sins, which was necessary for healing, was given to the man because he had faith in Christ to heal him.

31. **Luk 6:43-45**

- A. "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 44) For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45) A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." (**Luk 6:43-45**)
- B. See [Luk 3:9 - Section III](#)

32. **Luk 7:48,50**

- A. "And he said unto her, Thy sins are forgiven. 50) And he said to the woman, Thy faith hath saved thee; go in peace." (**Luk 7:48,50**)
- B. Was this woman eternally saved by her faith?
- C. The context of Jesus' statement:
- i. This woman who was a sinner washed Jesus' feet with her tears, wiped them with her hair, and anointed them with very expensive ointment (**Luk 7:36-38**).
  - ii. This offended a self-righteous Pharisee named Simon because he knew she was a sinner (**Luk 7:39**).
  - iii. Jesus told Simon a story of two debtors, one who owed 500 pence and one who owed 50, both of whom the creditor frankly forgave (**Luk 7:40-42**).
  - iv. When asked, Simon answered that the one to whom most was forgiven would love the creditor most (**Luk 7:42-43**).
  - v. Jesus then explained to Simon that the woman loved Him much because she had been forgiven much (**Luk 7:44-47**).
  - vi. Jesus then told the woman that her sins were forgiven and that her faith had saved her (**Luk 7:48-50**).
- D. What type of forgiveness did this woman have? and did she receive it because of her contrition and faith?
- i. As the story of the two debtors showed, forgiveness comes before loving the forgiver (**Luk 7:41-43**).
  - ii. The story also shows the forgiveness under consideration is unconditional (he *frankly* (Freely; unrestrictedly, without restraint or constraint) forgave them both) and would therefore represent an eternal forgiveness (See [Section II,10,A](#)).
  - iii. Therefore the woman's love and faith were a response to the forgiveness that Jesus had given her (**Luk 7:47**).
  - iv. She knew that Jesus had forgiven her much and therefore she loved Him much.
  - v. Her love didn't cause the forgiveness, but was a response to it.
  - vi. Jesus then affirmed to her that her sins were forgiven (**Luk 7:48**).
- E. What type of salvation did she experience because of her faith?
- i. The salvation which was procured by her faith was not eternal salvation for the following reasons:
    - a. Eternal salvation is by grace, not works (**Tit 3:5**) (See [Section II,7,A,i](#)).

- b. As was just proven, she already had eternal forgiveness, which God gives to a person who is dead in sins prior to giving them eternal life (**Col 2:13**).
- c. Faith is the evidence, not the cause of eternal salvation (**Joh 5:24**) (See [Joh 5:24 - Section III](#)) (passing from death unto life happens before belief).
- d. Therefore she had eternal life and eternal forgiveness prior to having faith in Christ.
- ii. Therefore the salvation she experienced because of her faith was temporal salvation (See [Section II,7,B](#)).
  - a. She was saved from living in fear, torment, and guilt because of her great sins, and was free to live in peace (**Luk 7:50**).
  - b. Peace *n.* - 1. a. Freedom from, or cessation of, war or hostilities; that condition of a nation or community in which it is not at war with another. 3. a. Freedom from disturbance or perturbation (esp. as a condition in which an individual person is); quiet, tranquillity, undisturbed state. 5. Freedom from mental or spiritual disturbance or conflict arising from passion, sense of guilt, etc.; calmness; peace of mind, soul, or conscience.
  - c. She was saved from doubt by knowing that she was forgiven.

### 33. **Luk 8:11-15**

- A. "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 are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 14) And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. 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." (**Luk 8:11-15**)
- B. Does the parable of the sower teach that men can believe to get eternal life, or that a man can have eternal life for a season and then lose it when he falls away due to temptation or because of the cares and pleasures of life?
- C. Luke's account states that those in each of the four groups *heard* the word of God (**Luk 8:11-15**).
  - i. Neither Mark's nor Luke's account make any mention of any of the groups *understanding* the word.
  - ii. Matthew's account states that the first group *did not understand* the word (**Mat 13:19**).
  - iii. Matthew's account only specifically states that the fourth group understood the word (**Mat 13:23**), which, at the least, *implies* that groups two and three did not understand it.
  - iv. Not understanding the word of God is indicative of reprobation (spiritual death) (**Rom 3:11**).
  - v. Therefore, there is good indication that the first three groups are not children of God.

- D. From a cursory reading of it, Luke's account at first appears to imply that those in the first group could believe and be saved (**Luk 8:12**).
- i. Matthew's account states that those in this group don't understand the word (**Mat 13:19**) which means they are not able to believe, in that one must have understanding to believe the gospel (**1Jo 5:20**).
  - ii. The devil snatches up the word to ensure that they are prevented (lest) from believing it and being saved (does Satan believe in Arminianism?) (**Luk 8:12**).
  - iii. Belief is the evidence of eternal life, not the cause of it (See [Joh 5:24 - Section III](#)), and therefore even if they could believe, they would be obtaining a temporal salvation by it, not eternal salvation (See [Section II,7,B on Temporal Salvation](#)).
  - iv. Whether or not the devil thinks someone can acquire eternal salvation through believe or not, he still wants to prevent God's children from obtaining temporal salvation.
  - v. Since the devil isn't omniscient and therefore doesn't know for sure who the children of God are, he will snatch the word away from anyone he can.
  - vi. He is able to do so to reprobates who don't understand the word, such as those in the first group (**Mat 13:19**).
- E. Those in the second group are said to have *no root* and receive the word with joy, but quickly fall away when persecution comes (**Luk 8:13**).
- i. These are those who, having no root, and therefore no fruit, will be plucked up and cast away (**Jud 1:12**).
  - ii. In order for branches to bear holy fruit, the root must be holy (**Rom 11:16**); but if they have no root, they can bear no fruit.
  - iii. Christians are *rooted* in Christ (**Col 2:6-7**).
  - iv. Being *rooted* enables understanding and stability (**Eph 3:16-19**).
  - v. Therefore, this group shows no evidence of being in Christ.
  - vi. Even if this group were understood to be children of God who fell away in time of persecution, they could never fall away eternally and lose their eternal life (**Joh 10:28-29**).
- F. Those in the third group have the word choked by the cares, pleasures, riches, and lusts of life and they bring forth no fruit (**Luk 8:14; Mar 4:7,19**).
- i. No fruit is an evidence of reprobation (**Jud 1:12**).
  - ii. Jesus cursed a fig tree that bore no fruit (**Mat 21:19**).
  - iii. Bearing no fruit is not a guarantee of reprobation, but it is an evidence of it (See [Luk 3:9 - Section III](#)).
- G. Those in groups two and three *appear* to experience a conversion for a time before falling away.
- i. Group two is even said to believe the word for a while (**Luk 8:13**).
  - ii. Jesus went on to teach just a few verses later that there are those who will have *what they seem to have* taken away from them (**Luk 8:18**).
  - iii. Groups two and three *seemed to have* a conversion, but what they *seemed to have* was taken away when the going got tough.
  - iv. The Bible elsewhere shows that ground that doesn't produce fruit is rejected (**Heb 6:7-9**).
  - v. There are those who tag along for a while, but were never with the program (**1Jo 2:19**).



- vi. There are children of the devil who creep into the church from time to time (**Jud 1:4**).
- vii. There are false converts who profess to know and believe in Christ, but He *never* knew them (**Mat 7:21-23; Tit 1:16; 2Ti 3:5**).
- H. Those in group four are the only ones said to have a *good and honest heart* (**Luk 8:15**), which strongly suggests that they are the only group who are regenerate children of God (**Jer 17:9 c/w Eze 36:26-27**).
  - i. Those in this group are the only ones said to *understand* the word (**Mat 13:23**), which also suggests that they are the only group who are children of God (**Rom 3:11**).
  - ii. This is the only group said to bring forth fruit -- some more than others, but they all brought forth fruit.
  - iii. Bringing forth fruit is evidence of eternal life (**Gal 5:22-23; Mat 12:35**).
  - iv. This is the only group said to *keep* the word (**Luk 8:15**), which shows that they love Jesus and God loves them (**Joh 14:21 c/w 1Jo 4:19**), and that their faith is not dead (**Jam 2:20**).
- I. Understanding the parable of the sower as teaching that the first three groups are not children of God, and that only those in the last group are, is in keeping with the big picture of the salvation of men; that being that *many* are on the road that leads to destruction and *few* are on the road that leads to life (**Luk 13:23-24 c/w Mat 7:13-14**).

34. **Luk 12:8-9**

- A. "Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: 9) But he that denieth me before men shall be denied before the angels of God." (**Luk 12:8-9**)
- B. See [Mat 10:32-33 - Section III](#)

35. **Luk 12:10**

- A. "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven." (**Luk 12:10**)
- B. See [Mat 12:31-32 - Section III](#)

36. **Luk 13:24**

- A. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." (**Luk 13:24**)
- B. See [Mat 7:13-14 - Section III](#)

37. **Luk 15:24**

- A. "For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." (**Luk 15:24**)
- B. Was Jesus' story of the prodigal son teaching that a person can lose his eternal life because of sin and get it back again through repentance?
- C. The story of the prodigal son was part of a response to the scribes and Pharisees who were taking issue with Jesus receiving and eating with sinners (**Luk 15:1-2**).
- D. Jesus first told a parable of a man who had an hundred sheep and lost one and left the 99 others to go find his lost sheep (**Luk 15:3-6**).

- i. In the parable it was a *sheep* which was lost.
  - ii. It was not a goat or a dog.
  - iii. The sheep was lost, not dead.
  - iv. Jesus likens the lost sheep which was found to a sinner who repented (**Luk 15:7**).
- E. Jesus continued with a parable of a woman who lost one her ten pieces of silver and sought for it diligently until she found it (**Luk 15:8-9**).
  - i. The piece of silver which was lost belonged to *the woman*, not a stranger.
  - ii. The silver piece didn't turn into dross when it was lost.
  - iii. The silver piece did not become the property of another person while it was lost.
  - iv. Jesus likened the lost piece of silver to a sinner who repented (**Luk 15:10**).
- F. These two parables shed light on the story of the prodigal son.
  - i. The two sons in the story equate to two of the sheep or silver pieces in the parables.
  - ii. The prodigal son is the lost sheep and lost piece of silver in the parables.
  - iii. Like the sheep and the silver didn't cease to be sheep and silver when they were lost, so the son didn't cease to be his father's son when he was lost.
- G. What was the "death" that the man's son underwent? (**Luk 15:24**)
  - i. The death was obviously not physical death, spiritual death, or eternal death.
  - ii. The verse tells us plainly what the death was.
  - iii. The "death" was the son being lost.
  - iv. The being "alive again" was the son being found.
  - v. This "death" was a death to fellowship with his father, not a death to his relationship with his father (he was always his father's son).
  - vi. Like the man who rejoiced when he found his lost sheep, so did the father when he found his lost son (**Luk 15:20-24**).
- H. The son didn't feel worthy to be called his father's son (**Luk 15:21**), but his father didn't see it that way.
  - i. This story illustrates how there is joy in heaven when a sinner repents (**Luk 15:10**).
  - ii. The prodigal son never lost his father's love, and neither can one of God's elect lose God's love (**Rom 8:38-39**).
  - iii. God's sheep (His elect) can never lose their eternal life (**Joh 10:28-29**).
  - iv. But as was the case with the prodigal son, God's elect can lose temporal blessings in this life.
  - v. The prodigal son still had a place in his father's house, but he lost the extra blessings he squandered and he would not regain them (**Luk 15:31**).

### 38. **Luk 18:42**

- A. "And Jesus said unto him, Receive thy sight: thy faith hath saved thee." (**Luk 18:42**)
- B. Was Jesus saying that this man was saved eternally from his sins and was given eternally life by his faith?
  - i. Obviously not.
  - ii. Calling on the Lord (**Luk 18:38**) is a work, and eternal salvation is not of works (**Tit 3:5**) (See [Section II,7,A,i](#)).
  - iii. Furthermore, the man called Jesus "Lord", (**Luk 18:41**), and one must already have the Holy Ghost to do such (**1Co 12:3**).

- iv. The man had faith in Christ to heal him and those who have faith in Christ are born of God (**1Jo 5:1**).
  - v. Therefore the man was already born of God before Jesus pronounced that his faith had saved him.
- C. So if this man's faith didn't save him eternally, what was the salvation his faith caused?
- i. There's no need to speculate - the passage plainly states what the man was saved from: physical blindness (**Luk 18:41-43**).
  - ii. In a similar situation, Jesus said to a leper that his faith had "made thee whole" (**Luk 17:19**).
    - a. Whole *adj.* - I. In good condition, sound. 1. a. Of a person or an animal, the body, limbs, skin: Uninjured, unwounded, unhurt; (contextually) recovered from injury or a wound; 3. a. In good health; free from disease; healthy, 'well'; (contextually) restored to health, recovered from disease, 'well again'.
    - b. Save *v.* - 1. *trans.* To deliver or rescue from peril or hurt; to make safe, put in safety. 7. †a. To heal, cure, restore to health. Obs. b. Later only as a specific use of sense 1: To rescue from a sickness which threatens to prove mortal; = to save the life of.
  - iii. The blind man was saved or made whole from blindness.
  - iv. This is a case where whosoever calleth upon the name of the Lord shall be saved (**Rom 10:13**).
  - v. There are many things a man can be saved from by calling upon the name of the Lord (**Psa 107:28; Mat 8:25; Mat 14:30**).
  - vi. Blindness is one of them.
  - vii. The Lord is good to all who call upon Him (**Lam 3:25; Psa 145:18**).

### 39. **Luk 19:9-10**

- A. "And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. 10) For the Son of man is come to seek and to save that which was lost." (**Luk 19:9-10**)
- B. Did Zacchaeus get eternal life that day by seeking Jesus?
- C. When Jesus came to the tree where Zacchaeus was, He looked up and *called him by name* and told him to come down because He must abide at his house that day (**Luk 19:5**).
  - i. Jesus *calleth His own sheep by name* (**Joh 10:3**).
  - ii. Jesus knows His sheep (**Joh 10:14,27**).
  - iii. *The Lord knoweth them that are His* (**2Ti 2:19**).
  - iv. When Jesus called Zacchaeus by name, having never seen him before, He showed that Zacchaeus was *already* one of His own sheep.
  - v. Since Jesus knew Zacchaeus before having met him, He therefore *foreknew* him (**1Pe 1:2**), which shows that Zacchaeus was one of God's elect.
  - vi. God answers before His children call (**Isa 65:24**).
- D. Zacchaeus received Jesus joyfully (**Luk 19:6**).
  - i. God meets such people (**Isa 64:4-5**).
  - ii. Those who *receive* Jesus *are* (not get) *born* of God (**Joh 1:12-13**).
  - iii. Zacchaeus was born of God.
- E. Zacchaeus called Jesus Lord (**Luk 19:8**).

- i. Those who do so do it by the Holy Ghost (**1Co 12:3**).
  - ii. It is not revealed to them by flesh and blood, but by God (**Mat 16:16-17**).
- F. Zacchaeus brought forth works meet for repentance (**Luk 19:8**).
  - i. A tree is known by its fruit (**Mat 12:33,35**).
  - ii. Zacchaeus was showing himself to be a good man with a new heart.
- G. Salvation came to Zacchaeus' house that day (**Luk 19:9**).
  - i. The salvation that came to Zacchaeus' house that day was not eternal salvation, as it has already been proven that he was one of Jesus' elect sheep who was born again.
  - ii. This salvation was therefore temporal in nature.
  - iii. Zacchaeus was a son of Abraham (**Luk 19:9**).
    - a. He was not just the seed of Abraham, but a *son* of Abraham (**Rom 9:7-8**).
    - b. He was one who was *of faith*, and was therefore a child of Abraham (**Gal 3:7**).
    - c. Like Abraham, Zacchaeus was justified (shown to be righteous) by his faith and works (**Jam 2:21-23**) (See [Section II,9,C](#)).
  - iv. Zacchaeus was saved from continuing to live a life of sin, including defrauding people, and was saved to a life of rest in Christ.
- H. Jesus came to seek and save His lost sheep (**Mat 18:11-13 c/w Eze 34:11-16**), one of whom was Zacchaeus (**Luk 19:10**).

40. **Joh 1:7**

- A. "The same came for a witness, to bear witness of the Light, that all men through him might believe." (**Joh 1:7**)
- B. Does "all men" in this verse refer to the entire human race?
  - i. First of all, "all men" doesn't *always* refer to the entire human race (See [Section II,11,A](#)).
  - ii. The "him" that all men might believe through is John the Baptist (**Joh 1:6**).
  - iii. That being the case, "all men" clearly doesn't refer to the entire human race as millions of them had died in the 4000 years prior to John's birth.
  - iv. The "all men" would also of necessity be those who are old enough and have the mental capacity to believe, and therefore it cannot refer to the entire human race, as many of them such as babies, toddlers, and the severely mentally challenged have not the mental capacity to believe.
  - v. The "all men" could also not include those who lived in remote parts of the world who never heard John bear witness of Christ.
  - vi. Even when narrowed down to only intellectually able people who lived during the days of John the Baptist in and near Judea where he preached, still many of them could not believe through him since natural men can't hear God's words (**Joh 8:47**), nor understand spiritual things (**1Co 2:14**) (See [Section II,2](#)).
- C. Having eliminated the impossible, the "all men" who "might believe" through John would have been *at most* regenerate people who were old enough to believe who lived in and around Judea during the days in which John ministered.
- D. John was sent from God that all men "might" believe (**Joh 1:7**).
  - i. Might - past tense of "may"

- ii. May v. - Expressing objective possibility, opportunity, or absence of prohibitive conditions; = CAN v.1 b. The pa. tense indicative in this sense (*he might* = 'he had opportunity to', 'it was possible for him to')
- iii. God sent John as a messenger (**Joh 1:6**), as a voice crying in the wilderness to prepare the way of the Messiah (**Joh 1:23**), that all in Judea (**Mar 1:5**) would have opportunity to believe in the Messiah who had come.

41. **Joh 1:9**

- A. "That was the true Light, which lighteth every man that cometh into the world." (**Joh 1:9**)
- B. Does this verse teach universal redemption (that Jesus gave eternal life to the entire human race)?
- C. Light is life (**Joh 1:4**).
  - i. Jesus is light (**Joh 1:7-9; Joh 8:12; Joh 9:5**).
  - ii. Jesus is life (**Joh 14:6**).
  - iii. Jesus is eternal life (**1Jo 1:1-2; 1Jo 5:20**).
  - iv. Jesus gave all those whom God have Him (the elect) eternal life (**Joh 10:27-29; Joh 17:2-4**).
  - v. Therefore to *light* a man is give eternal life to a man.
  - vi. This is also called being *enlightened* (**Heb 6:4**).
- D. Did Jesus give eternal life to (lighten) the entire human race (every man)?
  - i. Whoever the "every man" is in the verse IS lightened by Jesus.
    - a. It doesn't say that He *wanted to* lighten every man.
    - b. It doesn't say that He *tried to* lighten every man.
    - c. It doesn't say that He made lightening *possible* for every man.
    - d. It says that He LIGHTETH every man.
    - e. Therefore, Jesus GAVE eternal life to "every man".
  - ii. "Every man" doesn't always mean the entire human race (ex: **Mar 8:25**) (See [Section II,11,B](#)).
  - iii. Jesus only gave eternal life (light) to those whom the Father gave him (**Joh 10:27-29; Joh 17:2-4**).
  - iv. Jesus didn't give eternal life to the entire human race.
    - a. This is obvious because many people are and will be in hell (**Jud 1:7; 2Th 1:8-9**).
    - b. Those that are in hell never had eternal life since eternal life is *eternal* and therefore cannot be lost.
  - v. Therefore "every man" in this verse must refer to every man in a given context and not the entire human race.
- E. If "every man" doesn't refer to the entire human race in this verse, then to whom does it refer?
  - i. Prior to the coming of Christ, God only dealt with the nation of Israel to the exclusion of all other nations (**Rom 9:4-5; Psa 147:19-20; Deu 14:2**).
  - ii. But Jesus was a light to lighten *all nations* not only Israel (**Luk 2:30-32; Act 26:23**).
  - iii. Jesus redeemed men *out of* every kindred, tongue, people, and nation; "every man" *distributively*, not *collectively* (**Rev 5:9; Rev 7:9; Rev 13:16 c/w Rev 20:4 c/w 1Th 4:17 c/w 1Th 4:17**).

- iv. Jesus therefore lighted (gave eternal life to) *every man* whom He was given to save out of all nations.
- F. Christians are the light of the world (**Mat 5:14-16**).
  - i. The gospel doesn't give eternal life, but it rather brings it *to light* (**2Ti 1:10**).
  - ii. Jesus came to give light to them that sat in darkness (**Luk 1:79**).
  - iii. When God's children believe in the light they show that they are the children of light (**Joh 12:36**).
  - iv. Those who believe in Christ will not abide in darkness (**Joh 8:12; Joh 12:46**).
  - v. Those who have been lightened by Christ should *walk* as children of light (**Eph 5:8**).

#### 42. **Joh 1:12**

- A. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:" (**Joh 1:12**)
- B. Does this verse say that belief makes one a son of God?
- C. The first part of the verse says that to those who *received* (past tense) Christ, He *gave* (past tense) them power to become the sons of God.
  - i. Since both *received* and *gave* are past tense, it cannot be conclusively determined which one happened first by only examining the first part of the verse alone.
  - ii. The answer to this conundrum is as simple as reading the next verse which completes the sentence.
  - iii. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (**Joh 1:12-13**)
  - iv. Verses 12-13 are one sentence that describes the relationship between belief and regeneration (becoming a son of God) in two different clauses which are equated by the word "even".
    - a. Even - 8. Prefixed to a subject, object, or predicate, or to the expression of a qualifying circumstance, to emphasize its identity. *Obs. exc. arch.* Also in 16–17th c. (hence still *arch.* after Bible use) serving to introduce an epexegetis; = 'namely', 'that is to say'.
    - b. Example: "Neither be ye called masters: for one is your Master, even Christ." (**Mat 23:10**)
    - c. Therefore, "them that believe on his name: which were born...of God" *are* them who "received him" to whom "gave he power to become the sons of God".
  - v. Whereas "received" and "gave" are both past tense and don't in themselves state which happened first; "believe" is present tense and "were born" is a passive voice past participle construction, which means that they were born of God before they believed.
  - vi. Therefore, as many as received Christ were given the power to become the sons of God prior to receiving Him.
  - vii. This agrees perfectly with other scriptures which declare that regeneration / passing from death unto life / being born of God precedes belief (**Joh 5:24; 1Jo 5:1**) (See [Joh 5:24 - Section III](#)).

- D. Rather than teaching that *belief causes* one to be a son of God, Joh 1:12-13 instead teaches that *belief is caused* by God making one a son of God.
- E. In other words, those that receive Jesus Christ by faith show the evidence that God through His power made them His sons, which enabled them to believe.

43. **Joh 1:29**

- A. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." (**Joh 1:29**)
- B. Does this verse teach universal redemption - that Jesus died for the sins of the entire human race without exception?
  - i. Whoever "the world" is in John 1:29, their sins *were taken away* by Jesus.
  - ii. The verse doesn't say that the Lamb of God would *attempt, try, hope, or intend* to take away the sin of the world, but that He *did it*.
- C. World - The inhabitants of the earth, or a section of them.
- D. The world doesn't always refer to the entire human race (**Luk 2:1**) (See [Section II,11,C](#)).
- E. What world did Jesus take away the sin of? All the inhabitants of the earth, or a section of them?
  - i. Jesus did not take away the sin of the entire human race.
    - a. If Jesus took away the sin of the entire human race, then the entire human race would be saved eternally and be going to heaven since they would have NO SIN for which to suffer in hell.
    - b. There are people in hell now (**Jud 1:7**) and more on the way (**Rev 20:15**).
    - c. Therefore Jesus did not take away their sin, for if He did, they wouldn't be in hell.
    - d. This is the most basic fact of the gospel; remember it if you remember nothing else: if Jesus died for a person's sins, they are redeemed and are going to heaven because they have no sin to die for; if Jesus didn't die for all of a person's sins, they are going to hell because they have sin to die for.
      - 1. If Jesus died for all of the sins of the entire human race, then the entire human race are going to heaven.
      - 2. If any member of the entire human race is not going to heaven, then Jesus didn't die for the sins of the entire human race. Period.
      - 3. This isn't hard to understand; it's hard to *accept*.
  - ii. Jesus did *not* die for every man that has ever lived.
    - a. Jesus died for His sheep (**Joh 10:15**).
    - b. Many are not His sheep (**Joh 10:26**).
    - c. Jesus therefore did not die for them and they will go to hell (**Mat 25:31-33,41**).
  - iii. Jesus only died for and took away the sins of those whom the Father gave Him - His elect.
    - a. Those whom the Father gave Him were chosen in Him before the foundation of the world (**Eph 1:4**).
    - b. He was called JESUS because "he shall save HIS PEOPLE from their sins" (**Mat 1:21**).

- c. Jesus said He was only sent to "give eternal life to AS MANY AS THOU HAST GIVEN HIM" (**Joh 17:2**), and He actually did it (**Joh 17:4**).
- d. Jesus will raise up at the last day all that the Father gave Him (**Joh 6:37-39**).
- e. Jesus gave HIS SHEEP eternal life and they shall never perish (**Joh 10:27-29**).
- iv. Those whom Jesus died for and took away their sins were not only of the nation of Israel, but were taken *out of* every kindred, and tongue, and people, and nation, "the world" *distributively*, not *collectively* (**Rev 5:9; Rev 7:9; Rev 13:16 c/w Rev 20:4 c/w 1Th 4:17 c/w 1Th 4:17**).
  - a. This is the "whole world" for whose sins Jesus was a propitiation (**1Jo 2:2**).
    - 1. Propitiation *n.* - 1. The action or an act of propitiating; appeasement, conciliation; atonement, expiation.
    - 2. Jesus *is the propitiation* for the sins of the "whole world"; He didn't simply *attempt, try, offer, or hope to be* the propitiation of their sins.
    - 3. Whoever the "whole world" is -- their sins *are atoned for*.
    - 4. The "whole world" is not just the nation of Israel, but all the children of God scattered abroad (**Joh 11:50-52**).
    - 5. The "whole world" doesn't necessarily have to mean the entire human race (**1Jo 5:19; Rom 1:8**).
  - b. This is the world that God sent Jesus to be the Saviour of (**1Jo 4:14**).
    - 1. Jesus *is the Savior* of the world (the elect) (**1Ti 4:10**), not the potential Savior (See [1Ti 4:10 - Section III](#)).
    - 2. It was said of Jesus that "he *shall* save his people from their sins" (**Mat 1:21**).
    - 3. Whoever the world is that Christ was sent to be the Savior of *is saved*.
  - c. This is the "all" that Christ died for (**2Co 5:14**).
  - d. This the world that God reconciled to Himself by Christ (**2Co 5:19**).
- v. Therefore the world whom Jesus died for and took away their sins was a cross section of the inhabitants of the earth, which is in keeping with the definition of "world".
- vi. The world Jesus died for was the world of His elect people whom the Father had given Him.

#### 44. Joh 3:15-17

- A. "That whosoever believeth in him should not perish, but have eternal life. 16) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17) For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (**Joh 3:15-17**)
- B. Do these verses teach that belief is a condition for acquiring eternal life?
- C. Do these verses teach that God loved the entire human race and sent Jesus Christ to save all of them?
- D. Who is the world whom God loved?



- i. *The world* doesn't always mean the entire human race in scripture (**Luk 2:1**) (See [Section II,11,C](#)).
  - ii. *World n.* - The inhabitants of the earth, or a section of them.
  - iii. Does God love all the inhabitants of the earth, or only a section of them?
    - a. If it can be shown from the scripture that God hates anyone, then that necessarily means that He doesn't love everyone, which means that the world that He loves is only a section of the inhabitants of the earth.
    - b. *Love v.* - 1. a. *trans.* With personal obj. or one capable of personification: To bear love to; to entertain a great affection or regard for; to hold dear.
    - c. *Hate v.* - 1. *trans.* To hold in very strong dislike; to detest; to bear malice to. The opposite of *to love*.
  - iv. God hates *sinner*s (*workers* of iniquity) (**Psa 5:4-5**).
  - v. God hates the wicked (**Psa 11:5**).
  - vi. God not only hates wicked people who have rejected Him, He hates all sinners from the womb whom He didn't elect to save (**Rom 9:11-13**).
  - vii. Since hate is the opposite of love, God cannot both love the entire human race and hate many of them at the same time.
  - viii. Therefore, the world whom God loved is a section of the human race.
  - ix. God loves His elect whom He chose before the foundation of the world (**Eph 1:4; Rom 8:28-39; Jer 31:3**).
  - x. Therefore, the world whom God loved is the world of His elect which is a section of the human race *out of* every nation and people, "the world" *distributively*, not *collectively* (**Rev 5:9; Rev 7:9; Rev 13:16 c/w Rev 20:4 c/w 1Th 4:17**).
- E. Who can believe in Christ?
- i. All men are born dead in sin (**Rom 5:12; Eph 2:1**).
  - ii. In this condition they can't hear (**Joh 8:43,47**), understand (**Rom 3:10-11**), nor believe the gospel (**1Co 2:14**) (See [Section II,2](#)).
  - iii. Only those which are saved can believe the preaching of the cross (**1Co 1:18**).
  - iv. If a person believes in Christ, it's only because he had already passed from death unto life prior to hearing it (**Joh 5:24; 1Jo 5:1; 1Jo 4:15**) (See [Joh 5:24 - Section III](#)).
  - v. Therefore, whosoever believes in Jesus Christ shows the evidence that they shall not perish, but *have* eternal life.
  - vi. Those who looked upon the serpent which Moses lifted up in the wilderness were saved from death (**Joh 3:14 c/w Num 21:8-9**).
    - a. Looking upon the serpent was only beneficial to those who were alive, not to those who were already dead.
    - b. In similar fashion, because Christ was lifted up and died on the cross, those who believe on Him shall not perish because they are passed from death unto life.
    - c. Just as Israel turned the brass serpent into an idol (**2Ki 18:4**), so likewise people today have made their faith in Christ an idol which they think saves them.

- F. It was God giving His Son, not their belief in Him, which saved the world of God's elect and gave them eternal life (**Rom 5:6-10; Rom 5:19; Rom 8:3; 2Co 5:21; Gal 4:4-5; 1Pe 2:24**).
- G. What does their belief accomplish?
  - i. Their belief doesn't get them eternal life since only those who are saved and have eternal life can believe.
  - ii. Their belief identifies them as part of the world whom God loved and for whom He sent His Son to die.
  - iii. Joh 3:16 is not a formula to follow to get eternal life, but rather a wonderful promise to those who believe in Christ that they shall not perish, but *have* everlasting life.

45. **Joh 3:18**

- A. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (**Joh 3:18**)
- B. Is this verse teaching that men are eternally condemned by their unbelief?
- C. In order to understand what this verse is teaching, the terms must be defined.
  - i. Condemned *ppl.* - 1. a. Pronounced to be at fault or guilty; lying under condemnation.
  - ii. Condemnation - 1. The action of condemning or of pronouncing adverse judgement on; judicial conviction; expression of disapprobation or strong censure; the fact of being condemned: as in 'your condemnation of me', 'my condemnation by you'.
  - iii. Because *conj.* - 1. For the reason that; inasmuch as, since.
    - a. A distinction has to be made between active and evidential causes.
    - b. Sometimes "because" is not meant to be understood in the sense of "as a result of," (active cause) but rather, "as evidenced by" (evidential cause).
    - c. For example, a paramedic could say of a man who was just hit by a bullet train, "He is dead because he is not breathing and he has no pulse".
    - d. In this case "because" is an evidential cause and is understood in the sense of "as evidenced by."
    - e. The active cause of his death was the train that hit him at 300 mph.
- D. A person who believes in Jesus Christ is not pronounced to be at fault or guilty because (as evidenced by) they have believed in Christ and obeyed the gospel.
- E. A person who does not believe in Jesus Christ is pronounced to be at fault and guilty because (as evidenced by) he doesn't believe in Jesus and has not obeyed the gospel.
  - i. Those who have not believed the record God gave of His Son make God a liar (**1Jo 5:10**).
  - ii. Those who deny that Jesus Christ is come in the flesh are condemned as liars (**1Jo 2:22**).
- F. The condemnation is identified in the next three verses (**Joh 3:19-21**).
  - i. The condemnation *is men's rejection of Christ*.
  - ii. Jesus, the Light of the world, came into a dark sin-cursed world and shone in darkness and the darkness comprehended Him not (**Joh 1:5**).
  - iii. The world knew Him not (**Joh 1:10**).
  - iv. His own people, the Jews, received Him not (**Joh 1:11**).

- v. Those who didn't believe in and receive Christ had judgment pronounced on them by Jesus (**Joh 8:19-24**).
  - vi. Sinners love the darkness and hate the light because it exposes them (**Joh 24:13-17**).
- G. According to the grammar of **Joh 3:18**, unbelief is the evidence, not the active cause of the condemnation.
- i. "Believeth not" is present tense.
  - ii. "Is condemned already" is present perfect tense, denoting a past completed action in which the effect continues in the present.
  - iii. Therefore the condemnation precedes the unbelief.
    - a. The *active cause* of man's condemnation was Adam's sin (**Rom 5:18**).
    - b. Unbelief, like other sins men commit, is the *evidential cause* of man's condemnation (**Rom 2:8-9; Rev 21:8**).
    - c. In similar fashion, the *active cause* of man's salvation was Christ's work on the cross (**Heb 10:14**).
    - d. Man's belief in Christ is the *evidential cause* of his salvation (**Joh 5:24**) (See [Joh 5:24 - Section III](#)).
  - iv. Those who don't believe in Christ show the evidence that they are dead in sins (**Eph 2:1-3**) and therefore love darkness rather than light and will not come to the light because they don't want to have their evil reproved (**Joh 3:19-20**).
- H. In summary: Jesus was speaking of men in two classes, believers and unbelievers, both of which evidence their condemnation or lack thereof by their belief or lack thereof.

#### 46. **Joh 3:36**

- A. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (**Joh 3:36**)
- B. Does this verse teach that a person gets eternal life by believing in Jesus and is eternally damned if he doesn't believe?
- C. What the verse *doesn't say*:
  - i. The verse does not say "He that believeth on the Son GETS everlasting life", but rather he "HATH everlasting life".
  - ii. Neither does the verse say "he that believeth not the Son MAY GET everlasting life by believing", but rather that he "SHALL NOT see life".
- D. This verse *says* that a believer HATH everlasting life.
  - i. He GOT everlasting life *before* he believed (**Joh 5:24**) (See [Joh 5:24 - Section III](#)).
  - ii. It was God's grace, not his belief which GOT him everlasting life (**2Ti 1:9**).
  - iii. His belief shows that he HATH everlasting life (**Joh 6:47**).
- E. As was the case with Joh 3:18 (See [Joh 3:18 - Section III](#)), unbelief in Jesus Christ is the evidence that one is dead in sins and will not see life, but it is not the sole cause or guarantee of such.
  - i. If it were the cause and guarantee that one would not see life, then there is *no hope* for the unbeliever.
  - ii. There would be no point to preach the gospel since all unbelievers would never see life.
  - iii. Joh 3:36 is teaching that unbelief, like sin in general, is *indicative* that a person is eternally lost (**Joh 5:28-29**).

- iv. The wrath of God *abideth* on those who don't believe on the Son of God (**Joh 3:36**).
  - a. Abide v. - 1. To remain in expectation, wait.
  - b. The wrath of God doesn't *begin* on those who hear the gospel and don't believe it; it *abides* (remains) on them.
  - c. Therefore, God's wrath was on them *before* they rejected the gospel, which rejection is the *evidence* of their eternal damnation.
  - d. Their rejection *alone* is not the *cause* of their eternal damnation because the wrath of God was on them *before* their rejection of Him.

47. **Joh 4:10**

- A. "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." (**Joh 4:10**)
- B. Since the living water that Jesus was speaking of is connected with eternal life (**Joh 4:14**), was Jesus telling the Samaritan woman that He would give her eternal life if she would but ask for it?
- C. The Holy Spirit is referred to as living waters which men can come unto Jesus and drink (**Joh 7:37-39**).
  - i. The Holy Spirit indwells God's elect.
    - a. He does this in regeneration (**Rom 8:9-11; Gal 4:6**).
    - b. This has been happening since God has been saving people, long before Jesus was glorified (**Eze 36:26-27; Gal 4:28-29**).
    - c. Regeneration is the sovereign act of God and is not according to our works (like asking for it) (**Tit 3:5**).
  - ii. But this manifestation of the Holy Spirit of which Jesus spoke in Joh 7:37-39 is not the indwelling of the Spirit through regeneration.
    - a. This is evident because this manifestation of the Holy Spirit was not yet given before Jesus was glorified (**Joh 7:39**).
    - b. This is also evident because the giving of the Holy Ghost was conditioned upon belief (**Joh 7:38**) which is a work (**Joh 6:29**).
  - iii. This manifestation of the Holy Ghost of which Jesus spoke in Joh 7:37-39 was the gift of the Holy Ghost which was given to the church after Jesus' resurrection beginning at Pentecost (**Act 2:1-4,17**).
  - iv. In the same conversation with the Samaritan woman, Jesus made reference to the forthcoming change in the worship of God which would be realized in the NT church which the Holy Ghost would indwell (**Joh 4:20-24**).
- D. It was this gift of the Holy Ghost, the living water, which those who believed on Jesus would receive (**Joh 7:37-39**), that Jesus would have given to the Samaritan woman if she would have asked (**Joh 4:10 c/w Luk 11:13**).

48. **Joh 4:36**

- A. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." (**Joh 4:36**)
- B. Does this verse teach that men acquire eternal life by their works?
  - i. No.

- ii. Eternal salvation is by grace, not of works (See [Section II,7,A](#)) (**2Ti 1:9; Tit 3:5; Rom 9:11; Rom 11:5-6**).
- C. These words of Christ were spoken to His disciples who were apostles (**Joh 4:31 c/w Luk 6:13**) who already had eternal life (**Mat 4:18-22 c/w Mat 19:27-29**).
- D. They were being sent into the evangelistic fields to reap converts where others had sown (**Joh 4:37-38**).
  - i. One minister plants, another waters, and God gives the increase (**1Co 3:5-7**).
  - ii. Each minister receives a reward for his labor (**1Co 3:8**).
  - iii. Christians will be rewarded in heaven for the work they do on this earth (**Mat 6:19-20; Mat 19:21; Luk 12:33; Mat 25:20-21; Luk 14:12-14; Mat 16:27; 2Co 5:10**).
  - iv. The fruit that we gather here is therefore gathered *unto* (toward) life eternal (our heavenly life).
  - v. Unto prep. - 1. Expressing or denoting motion directed towards and reaching (a place, point, or goal)
- E. This verse is not referring to the acquisition of eternal life, but to rewards that we (specifically ministers in this case) obtain now and enjoy during our eternal life.

49. **Joh 4:42**

- A. "And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." (**Joh 4:42**)
- B. Does this verse teach that Jesus the Saviour of the entire human race?
- C. (See [Joh 1:29 - Section III](#) and [Joh 3:15-17 - Section III](#))

50. **Joh 5:24**

- A. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (**Joh 5:24**)
- B. Does this verse teach that hearing and believing the gospel is a condition for the acquisition of everlasting life?
- C. The contrary is true: this verse is a proof text for the fact that the possession of eternal life *precedes* hearing and believing the gospel.
- D. The doctrine is in the grammar. Consider the tense of the verbs in this verse:
  - i. Heareth (*hears* in today's English) - present tense
  - ii. Believeth (*believes* in today's English) - present tense
  - iii. Hath (*has* in today's English) - present tense
  - iv. Is passed (*has passed* in today's English) - present perfect tense
  - v. Present adj. - 7. *Gram.* Applied to that tense of a verb which denotes an action now going on or a condition now existing
  - vi. Present perfect adj. - A name for the tense denoting action that is completed at the present time (usually called simply perfect: see perfect a. 9b).
  - vii. Perfect adj. - 9. *Gram.* b. Applied to the tense which denotes a completed event or action viewed in relation to the present
  - viii. "The present perfect tense denotes being or action barely finished in the recent past and conceivably having effects that flow into the present." (Charles H. Vivian and Bernetta M. Jackson, *English Composition*, p. 268)

- E. The verb tenses in John 5:24 declare that a person who hears and believes the gospel *has* (not gets) everlasting life (*heareth, believeth, and hath* are all present tense).
- F. The verb tenses in John 5:24 declare that a person who hears and believes the gospel in the present has passed from death unto life in the past prior to him presently hearing and believing.
  - i. Consider a sentence with identical verb construction:
  - ii. "A student who *studies* algebra II in school *is passed* from middle school unto high school."
  - iii. In this example *studies* is present tense (the student is currently studying algebra II), and *is passed* is present perfect tense (the passing from middle school to high school is completed at the time the student is studying algebra II).
  - iv. In this example, studying algebra II did not *cause* the student to pass from middle school to high school, but it is the *evidence* that he did.
  - v. In other words, he passed from middle school to high school *before* he studies algebra II.
- G. This makes good sense and agrees with any other action in human life: life precedes action.
  - i. If a person is talking, it is because he is alive; talking doesn't *cause* him to become alive, it is rather the *evidence* that he is alive.
  - ii. If a child is told that his parents procreated him before the time of his birth and he believes them, his belief doesn't *cause* his procreation, it is rather the *evidence* of it.
- H. A person must have passed from spiritual death unto spiritual life in order for him to have the ability to hear and believe the gospel.
  - i. Those that are not of God cannot *hear* God's words (**Joh 8:47**).
  - ii. The gospel is foolishness to those who are not saved (**1Co 1:18**) and it can't be received by a natural man (a man in his natural state of spiritual death) (**1Co 2:14**).
  - iii. God has to first give a person spiritual life before he can hear and believe the gospel.
  - iv. God gives a person a new heart and a new spirit which enables them to walk in His ways and keep His word (**Eze 11:19-20**).
- I. John 5:24 is a verse Arminians would do well to not bring up in a debate on Sovereign Grace.

51. **Joh 5:34**

- A. "But I receive not testimony from man: but these things I say, that ye might be saved." (**Joh 5:34**)
- B. Was Jesus speaking to these people so that they could get eternal life?
- C. Jesus was speaking to people who sought to kill him because He healed a man on the Sabbath and because He said that God was His father, making Himself equal with God (**Joh 5:16-18**).
  - i. Jesus said these people didn't have the Father's word abiding in them (**Joh 5:38**).
    - a. The word is written in the heart in regeneration.
      - 1. Based on the fact that they wanted to kill Jesus for saying God was His Father, and considering what else Jesus said to them (the

- next points), the word of God that was not abiding in them was the word written in the heart at the new birth (**Heb 8:8-12**).
2. In other words, they were not regenerate (born again).
  3. This would be a good reason that they did not believe in Christ.
- b. The scriptures.
1. It could also be concluded that the word not abiding in them was the scriptures.
  2. They didn't know the scriptures which prophesied of the Messiah and therefore didn't believe in Jesus (**Joh 5:38-39**).
  3. They didn't believe the law of Moses (**Joh 5:46-47**).
- ii. Jesus said that these people would not come to him that they might have life (**Joh 5:40**).
- a. Arminians will use this verse to try to prove that people by their freewill can come to Jesus to get eternal life.
  - b. This is a strange verse to use to prove that point since it says that "ye WILL NOT COME TO ME, that ye might have life."
  - c. No man will come to Jesus unless the Father draws him (**Joh 6:44**).
  - d. Draw v. - 1. a. *trans.* To cause (anything) to move toward oneself by the application of force; to pull.
  - e. Just as Jesus was not asking the Pharisees if they knew the how to escape the damnation of hell in **Mat 23:33**, neither was he giving them a formula to get eternal life in **Joh 5:40**.
  - f. He was simply stating a fact that they would not come to Him.
- iii. Jesus said that these people didn't have the love of God in them (**Joh 5:42**).
- a. They demonstrated by their not keeping His word that they didn't love God (**1Jo 2:5; 1Jo 5:3**).
  - b. They didn't seek the honour which came from God (**Joh 5:44**).
  - c. Their actions toward Jesus also gave evidence that God didn't love them (**Psa 5:5**).
- iv. Jesus asked rhetorically how they could believe who received honor from men but didn't seek honor from God (**Joh 5:44**). The implication is that they couldn't believe.
- v. Jesus said that these people didn't believe what Moses wrote of Christ (**Joh 5:46-47**).
- D. Based on these points, it appears that the people to whom Jesus was speaking were not children of God.
- E. Though they were likely not saved eternally, Jesus was not trying to get them eternal salvation by testifying of Himself to them.
- i. Jesus gave eternal life to those whom God gave Him (**Joh 10:27-28; Joh 17:2-4**), not offers it if conditions are met.
  - ii. Salvation is by grace, not works (See [Section II.7.A.i](#)).
- F. Whether eternally saved and unsaved, there is a salvation that these Jews could have received by coming to Jesus in obedience, which Jesus was affording them.
- i. In an effort to save them, Jesus gave them ample witnesses.
    - a. He gave them His own witness (**Joh 8:14**).
    - b. He gave them the Father's witness (**Joh 8:18; Joh 5:32**).

- c. Though He didn't need it, Jesus also offered them John the Baptist's witness (**Joh 5:33-35**).
    - d. They were without excuse for not believing in Him.
  - ii. There is a future condemnation that those who believe shall escape (**Joh 5:24**) (See [Joh 5:24 - Section III](#)).
    - a. Their belief doesn't save them from the wrath to come, but gives evidence that they shall be saved from it.
    - b. Faith and good fruit will give a person the assurance of their election and their future entrance into the heaven (**2Pe 1:10-11**).
  - iii. Repentance will save people from temporal destruction (**Luk 13:2-5**).
    - a. King Nebuchadnezzar was told that if he broke off his sins by repentance that it would be a lengthening of his tranquility (**Dan 4:27**).
    - b. Sodom and Gomorrah would have been spared temporal destruction if they would have repented (**Mat 11:23**).
  - iv. There was a coming destruction of Jerusalem that these Jews could have been spared if they would repented and came to Christ and not obstinately pressed on in rebellion against God (**Mat 23:37-38**).

52. **Joh 5:40**

- A. "And ye will not come to me, that ye might have life." (**Joh 5:40**)
- B. Was Jesus telling these people that if they would come to Him they would get eternal life?
- C. No. (See [Joh 5:34 - Section III](#))

53. **Joh 6:40**

- A. "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." (**Joh 6:40**)
- B. Is this verse setting forth a condition for acquiring eternal life?
- C. First of all, there are two conditions, not one, in this verse that must be met to have everlasting life: seeing the Son and believing on Him.
  - i. These conditions do not *cause* eternal life since eternal salvation is not conditional (**Tit 3:5**) (See [Section II,7,A,i](#)).
  - ii. They are rather *evidential*, as are good works (**Rom 2:6-7**), showing that a person has eternal life.
- D. Secondly, a comparison of verse 40 with verse 39 shows that "everyone which seeth the Son, and believeth on him" (v.40) are "all which he hath given me" (v.39), and those that "may have everlasting life" (v.40) are those of whom Jesus said, "I should lose nothing" (v.39).
  - i. Those who come to Jesus (see and believe in Him) whom He will raise up at the last day are those whom the Father has drawn to Him (**Joh 6:44**).
  - ii. Draw v. - 1. a. *trans.* To cause (anything) to move toward oneself by the application of force; to pull.
  - iii. Therefore, those who see the Son and believe on Him are those whom God the Father caused to come to Him and gave to Christ (His elect).



- iv. Those who come to Christ in faith show that they have eternal life and that they shall not come into condemnation, but will be raised up at the last day (**Joh 5:24**) (See [Joh 5:24 - Section III](#)).

54. **Joh 6:47**

- A. "Verily, verily, I say unto you, He that believeth on me hath everlasting life." (**Joh 6:47**)
- B. Does this verse teach that a person acquires eternal life by believe in Christ?
- C. No, it says that he that believeth *hath*, not *gets*, everlasting life.
- D. (See [Joh 3:36 - Section III](#))

55. **Joh 6:50-58**

- A. "This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51) I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 52) The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 53) Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54) Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55) For my flesh is meat indeed, and my blood is drink indeed. 56) He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57) As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 58) This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever." (**Joh 6:50-58**)
- B. Does this passage teach that one has to literally eat Jesus' flesh and drink His blood to have eternal life?
- i. Obviously not. Eternal salvation is not of works (**Tit 3:5**) (See [Section II,7,A,i](#)), and literally eating Christ's flesh and drinking his blood are works.
- ii. This, like so many other passages (ex: **Joh 5:29**), sets forth evidence that a person has eternal life, not gives conditions to acquire it.
- C. **Bread** *n.* - 1. (Only in OE.) Bit, piece, morsel (of food). 2. a. A well-known article of food prepared by moistening, kneading, and baking meal or flour, generally with the addition of yeast or leaven. 5. a. Livelihood, means of subsistence.
- D. Bread is food (**Joh 6:5**) and a means of subsistence (**Mat 6:11**).
- E. God gave Israel bread from heaven to sustain them in the wilderness before they entered the promised land (**Joh 6:31**).
- F. Jesus was the fulfillment of which the manna from heaven was a picture (**Joh 6:32-33**).
- G. Jesus satisfies the hunger and thirst of the soul (**Joh 6:35 c/w Joh 4:10,13-14 c/w Mat 5:6**).
- H. If a man eats of Jesus Christ, the Bread of Heaven, he shall live forever (**Joh 6:51**).
- i. The bread is Jesus' flesh which He gave for the life of the world (**Joh 6:51**).
- ii. If a man *eateth* Christ's flesh and *drinketh* His blood, he *hath* eternal life (**Joh 6:54**).
- iii. He that *eateth* Christ's flesh and *drinketh* His blood *dwelleth* in Christ (**Joh 6:56**).

- iv. Notice how *eateth, drinketh, hath, and dwelleth* are all present tense, which shows that partaking of Christ is the *evidence*, not the *cause*, of one's eternal life and dwelling in Christ.
- I. The bread that Jesus gave for the life of the world was His flesh, His body (**Joh 6:51**).
  - i. Jesus offered His body *once* as a sacrifice for sin (**Heb 10:10-14**).
  - ii. By the sacrifice of Himself (**Heb 9:26**), He abolished death that we may live eternally (**2Ti 1:10; 1Co 15:54-57**).
  - iii. Priests are partakers of the sacrifice on the altar (**1Co 9:13; 1Co 10:18**).
  - iv. We are the priests who partake of Christ, the sacrifice (**1Pe 2:9; Rev 1:6**).
  - v. Eating Jesus' flesh is being a partaker in His death for sin (**Gal 2:20; Rom 6:6**).
- J. Jesus was speaking of spiritually partaking of Him when He spoke of eating His flesh and drinking His blood.
  - i. Like an unborn baby dwells in its mother and lives by eating and drinking her flesh and blood, so we live by spiritually partaking of Christ.
  - ii. "To feed upon Christ is to do all in his name, in union with him, and by virtue drawn from him; it is to live upon him as we do upon our meat." - Matthew Henry
  - iii. "...our bodies may as well live without meat as our souls without Christ." - Matthew Henry
  - iv. "We shall live, shall live eternally, by him, as our bodies live by our food." - Matthew Henry
  - v. "The life of believers is had from Christ (Joh 1:16); it is hid with Christ (Col 3:4), we live by him as the members by the head, the branches by the root; because he lives, we shall live also." - Matthew Henry
- K. Israel in the wilderness partook of Christ in this way (**1Co 10:3-4**).

56. **Joh 7:37-39**

- A. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38) He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39) (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" (**Joh 7:37-39**)
- B. (See [Joh 4:10 - Section III](#))

57. **Joh 8:24**

- A. "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." (**Joh 8:24**)
- B. Does this verse teach that belief of the gospel is necessary for eternal life?
  - i. No.
  - ii. Belief is a work (**Joh 6:28-29; 1Th 1:3**).
  - iii. Eternal salvation is by grace, not of works (See [Section II,7,A](#)) (**2Ti 1:9; Tit 3:5; Rom 9:11; Rom 11:5-6**).
  - iv. Belief in Jesus is the evidence, not the cause, of eternal life (**Joh 5:24; Joh 6:47; 1Jo 5:1**) (See [Joh 5:24 - Section III](#)).
  - v. Rejecting the gospel is an evidence, but not a guarantee, that a man is eternally lost (**Joh 3:18; Joh 3:36**) (See [Joh 3:18 - Section III](#)).

- C. Jesus was not giving His hearers something to do in order to prevent them from dying in their sins; He was rather stating the fact that they were going to die in their sins.
  - i. Jesus spoke these words to the Pharisees (**Joh 8:13**).
  - ii. He previously told them that they *shall die* in their sins and that they *cannot come* where He was going (**Joh 8:21**).
    - a. He did not say that they *could, might, or would die if they didn't do something*, but that they "*shall die* in [their] sins."
    - b. He did not say that they *might not, or didn't want to, come* where He was going, but that they "*cannot come*."
  - iii. They were from beneath, of this world (**Joh 8:23**).
  - iv. They were of their father the devil (**Joh 8:44**).
  - v. They were not of God (**Joh 8:47**).
  - vi. They were reprobates and could not escape the damnation of hell (**Mat 23:33**).
- D. Jesus was declaring that they were going to die in their sins, which was evidenced by the fact that they did not believe that Jesus was God.

58. **Joh 10:9**

- A. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (**Joh 10:9**)
- B. Was Jesus teaching that men are saved *eternally* by entering in the door of the sheepfold?
- C. The door is the door of the sheepfold (**Joh 10:1**).
  - i. Door *n.* - 1. a. A movable barrier of wood or other material, consisting either of one piece, or of several pieces framed together, usually turning on hinges or sliding in a groove, and serving to close or open a passage into a building, room, etc.
  - ii. Sheepfold *n.* - 1. A pen or enclosure for sheep.
- D. Jesus is the door (or the way into) of the sheepfold (**Joh 10:7**).
  - i. Jesus is the way by which we get to God (**Joh 14:6**).
  - ii. One has to be a sheep to get into the sheepfold.
  - iii. The sheep were given to Jesus by the Father for Him to give eternal life to (**Joh 6:39; Joh 17:2-4**).
  - iv. Jesus gave eternal life to His sheep (**Joh 10:15; Joh 10:27-28**).
  - v. The sheep enter into the sheepfold *by Jesus* ("by me") (**Joh 10:9**).
  - vi. They follow Him into the sheepfold (**Joh 10:2 c/w Joh 10:27**) because they are *in Him* (**Eph 1:4**).
- E. There are two ways in which the sheep are saved by entering in through the door of the sheepfold.
  - i. In an eternal sense, Jesus *brings* the sheep into the fold by *giving* them eternal life (**Joh 10:28**).
    - a. This would be the eternal kingdom which God's children have been translated into (**Col 1:13**).
    - b. Translate *v.* - 1. a. *trans.* To bear, convey, or remove from one person, place or condition to another; to transfer, transport
    - c. Jesus *drew* His sheep to himself by His death on the cross for them (**Joh 12:32**) (See [Joh 12:32 - Section III](#))
      - 1. God the Father first *drew* the sheep to Jesus (**Joh 6:44**).

2. Draw v. - 1. a. *trans.* To cause (anything) to move toward oneself by the application of force; to pull.
  - d. The sheep enter into the sheepfold (the eternal kingdom) in an eternal sense by the sovereign act of God.
- ii. In a temporal sense, the sheep follow Jesus into the fold by faith and obedience, and they find pasture.
  - a. This would be the church, the kingdom of God in this world, which God's children enter into by belief and baptism (**Act 2:41; Mat 21:31 c/w Luk 7:29**).
  - b. By following Christ in the church they find pasture (**Act 2:42,46-47**).
- iii. This is the life (eternal) and the abundant life (temporal) that Jesus came to give His sheep (**Joh 10:10**).

59. **Joh 11:25-26**

- A. "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26) And whosoever liveth and believeth in me shall never die. Believest thou this?" (**Joh 11:25-26**)
- B. Does this verse teach that believing in Jesus is a condition which needs to be met for one to acquire eternal life?
- C. Like many other verses (ex: **Joh 3:16; Joh 3:36; Joh 5:24; Joh 6:47, etc**), these verses show that belief in Jesus is the *evidence*, not the cause of eternal life (See [Joh 5:24 - Section III](#)).
- D. Observe the tenses of the verbs:
  - i. believeth (v. 25) - present tense
  - ii. were dead (v. 25) - past tense
  - iii. shall he live (v. 25) - future tense
  - iv. liveth (v. 26) - present tense
  - v. believeth (v. 26) - present tense
  - vi. shall never die (v. 26) - future tense
- E. These verses don't say that a spiritually dead person can believe and as a result live forever.
  - i. They simply say that people who believe presently were dead in the past and they shall never die in the future.
  - ii. **Joh 5:24** plainly states that passing from death unto life precedes belief (*heareth* and *believeth* are both present tense; *is passed* is present perfect tense) (See [Joh 5:24 - Section III](#)).
  - iii. Those that believe *have* (not get) everlasting life (**Joh 3:36**); if they didn't, the gospel would be foolishness to them and they couldn't believe (**1Co 1:18**).
- F. Notice the order of the words in verse 26: *liveth* and *believeth*.
- G. The word order further supports the fact that eternal life precedes belief (**Joh 5:24**) (See [Joh 5:24 - Section III](#)).

60. **Joh 12:32**

- A. "And I, if I be lifted up from the earth, will draw all men unto me." (**Joh 12:32**)
- B. Did Jesus mean that He would draw the entire human race to Himself when he was crucified when He said *all men*?

- C. *All men* doesn't always mean the entire human race without exception (example: **Joh 3:26**) (See [Section II,11,A](#)), so the context will have to be analyzed to determine who is referred to by *all men*.
- D. Some have the idea that *draw* means to coax, woo, or lure, but that is not the case.
  - i. Draw v. - 1. a. *trans.* To cause (anything) to move toward oneself by the application of force; to pull.
  - ii. Therefore those whom Jesus drew to Himself were caused to come to him, not coaxed.
  - iii. Therefore whoever the *all men* were who were drawn to Christ WERE DRAWN, not *offered* to be drawn.
  - iv. Does everyone come to Christ? No. (**Joh 5:40; Mat 25:41**)
  - v. Therefore the *all men* whom Jesus would draw unto Himself were a portion of the human race.
- E. So who are the *all men* whom Jesus would draw unto Himself when He was crucified?
  - i. He tells us in **Joh 6:37-39**: all that the Father gave Him (the elect).
  - ii. The *all men* were as many as the Father had given him (**Joh 17:2**).
  - iii. The *all men* whom Jesus would draw were those whom the Father had drawn (**Joh 6:44**).
  - iv. The *all men* whom Jesus would draw were men *out of every kindred, and tongue, and people, and nation* whom Jesus redeemed, "all men" *distributively*, not *collectively* (**Rev 5:9; Rev 7:9; Rev 13:16 c/w Rev 20:4 c/w 1Th 4:17**).
  - v. Redeem v. - 1. *trans.* To buy back (a thing formerly possessed); to make payment for (a thing held or claimed by another). b. To regain, recover (an immaterial thing). c. To regain or recover by force.
- F. Rather than proving universal redemption, John 12:32 proves limited atonement.

#### 61. **Joh 12:36**

- A. "While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them." (**Joh 12:36**)
- B. Is Jesus here teaching that if a person believes in Him he will *become* a child of light?
- C. Jesus is the Light of the world (**Joh 9:5**).
- D. Christians are also the light of the world (**Mat 5:14-16**).
  - i. By believing in Christ (the light) men show that they have eternal life which is light (**Joh 3:36 c/w Joh 1:9**) (See [Joh 1:9 - Section III](#)).
  - ii. The gospel doesn't give eternal life, but it rather brings it *to light* (**2Ti 1:10**).
  - iii. When God's children believe in the light they show that they are the children of light (**Joh 12:36**).
    - a. Notice that Jesus didn't say that they *become* children of light, but *be* children of light (act like it).
    - b. When someone says "just be yourself", they are not trying to get you to bring yourself into existence.
  - iv. Those who believe in Christ will not abide in darkness (**Joh 8:12; Joh 12:46**).
  - v. Those who have been lightened by Christ should *walk* as children of light, or in other words *be* the children of light (**Eph 5:8**).
  - vi. God's children should believe in Christ and follow Him so that they can "be (not *become*) 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" (**Phi 2:15**).

- E. Sadly, the people whom Jesus was speaking to did not believe (**Joh 12:37**).
- F. They were some whose eyes and hearts God had blinded to prevent them from believing and being converted (**Joh 12:38-41**) (See [Mat 13:11-15 - Section III](#)).

62. **Joh 12:46**

- A. "I am come a light into the world, that whosoever believeth on me should not abide in darkness." (**Joh 12:46**).
- B. (See [Joh 12:36 - Section III](#))

63. **Joh 15:1-8**

- A. "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. 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." (**Joh 15:2,6**)
- B. (See [Luk 3:9 - Section III](#))

64. **Joh 20:31**

- A. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (**Joh 20:31**)
- B. Does this verse teach that men *get* eternal life by believing in Jesus?
  - i. The verse doesn't say that believing ye might *get, acquire, or procure* eternal life, but that believing ye might *have life through his name*.
  - ii. This verse, like many others examined in this outline, shows that belief is the *evidence* of eternal life, not the cause of it (See [Joh 5:24 - Section III](#)).
- C. It is *through Jesus* that we were given eternal life (**1Jo 5:11; Rom 5:18; Rom 6:23**).
  - i. It is *through Jesus*, not our belief, that we *got* eternal life (**Joh 10:28**).
  - ii. It is *through His name* that we are saved (**Act 4:12 c/w Joh 14:6**).
- D. A person can *know* that they have eternal life by believing in Jesus.
  - i. This is why John wrote his gospel and his epistles: so God's elect can know that they have eternal life (**1Jo 5:13; Joh 20:31**).
  - ii. God's children are exhorted to *lay hold on eternal life* (**1Ti 6:12; 1Ti 6:19**).
  - iii. Timothy, an ordained minister, was obviously not being exhorted to *get* eternal life, but to *lay hold on* (have) it (**1Ti 6:12**).
- E. Jesus came and died for the sins of His people so that they might have life (eternal salvation), and that they might it more abundantly (temporal salvation) (**Joh 10:10**).
  - i. The eternal life was *given* to Jesus' sheep (**Joh 10:28; 2Ti 1:9**).
  - ii. The abundant life is brought to light by the gospel (**2Ti 1:10**) and is accessed through believe in Jesus (**Rom 5:2**).
  - iii. The abundant life is the salvation which is in Christ Jesus *with* eternal glory which the elect may *also* obtain (**2Ti 2:10**).
  - iv. In this sense, we may *have* life through belief in Jesus.
- F. "...believers have their spiritual and eternal life through Christ; their life of grace, of justification on him, of sanctification from him, and communion with him; the support and maintenance of their spiritual life, and all the comforts of it: and also their life of glory, or eternal life, they have through, or in his name; it lies in his person, it comes to

them through him as the procuring cause of it; it is for his sake bestowed upon them, yea, it is in his hands to give it, and who does give it to all that believe: not that believing is the cause of their enjoyment of this life, or is their title to it, which is the name, person, blood, and righteousness of Christ; but faith is the way and means in which they enjoy it; and therefore these signs are written by the evangelist for the encouragement of this faith in Christ, which is of such use in the enjoyment of life, in, through, and from him." (John Gill, *John Gill's Exposition of the Entire Bible*)

65. **Act 2:38**

- A. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." **(Act 2:38)**
- B. Does this verse teach that *eternal* forgiveness of sins and receiving the Holy Ghost is conditioned upon repentance and baptism?
  - i. Since the remission of sins in this verse is conditioned upon repentance and baptism, it cannot be eternal forgiveness because eternal forgiveness was accomplished by Jesus Christ alone and is not conditional (See [Section II,10,A](#)).
  - ii. There is a *temporal* forgiveness of sins which is conditioned on repentance and baptism which these Jews in Act 2:38 received (See [Mar 1:4 - Section III](#)).
  - iii. When one is baptized into the local church by the Spirit (**Act 2:41 c/w 1Co 12:13**), he is made to *temporally* drink into the Holy Spirit which indwells the church (**Joh 7:37-39 c/w Act 2:1-4 c/w 1Co 12:13**) (See [Joh 4:10 - Section III](#)).
  - iv. The church that a person is baptized into is the local church, not the universal church of all of God's elect.
    - a. The "them" that the 3000 were added to by baptism was the church at Jerusalem (**Act 2:41 c/w Act 1:15**).
    - b. This is apparent because they (the 3000 and the church they were added to) continued to observe local church functions (preaching, fellowship, communion, and prayer) (**Act 2:42**).
    - c. **1Co 12:13** likewise speaks of being baptized into a local church body (**1Co 12:12-27**).
  - v. This is not the indwelling of the Holy Spirit in regeneration, as regeneration is not of works (such as being baptized) (**Tit 3:5**) (See [Joh 4:10 - Section III](#)).
- C. There is also a sense in which believers are baptized for (because of) the remission of sins.
  - i. The proper response to hearing the gospel of Jesus Christ is to be baptized (**Act 8:12**).
  - ii. The core of the gospel of Jesus Christ is: "Christ died for our sins" (**1Co 15:1,3**).
  - iii. Therefore, upon hearing and believing that Christ died for one's sins, a person is baptized for (because of) the remission of sins.
  - iv. Baptism doesn't *cause* the remission of sins -- Jesus' death on the cross *caused* the remission of sins (**Heb 1:3; Heb 9:12; 1Pe 2:24**).
  - v. A good illustration of this was when Jesus cleansed a leper (**Mar 1:41-42**).
    - a. After the leper was cleansed, Jesus told him to offer a sacrifice *for thy cleansing* (**Mar 1:44**).
    - b. The sacrifice was to be offered *because* the leper was cleansed, not to *cause* him to be cleansed.

- c. The offering was a testimony to the priest that the leper *was cleansed* (**Mar 1:44**).
- d. Likewise, baptism is a testimony that Christ has saved a person (**1Pe 3:21**).
- e. Just as eating the Lord's Supper shows Jesus' death (**1Co 11:26**), likewise baptism shows His death (**Rom 6:4**), by which (His death) our sins are remitted (**1Co 15:3 c/w Col 1:14**).

66. **Act 3:19**

- A. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;" (**Act 3:19**)
- B. Does this verse teach that one must repent and be converted in order to get his sins *eternally* forgiven?
- C. The blotting out of sins in this verse cannot be referring to the *acquiring* of *eternal* forgiveness of sins for the following reasons:
  - i. Repentance is a work (**Mat 12:41 c/w Jonah 3:10**).
  - ii. Conversion is a work.
    - a. Conversion is a turning from sin to God (**Act 15:3 c/w Act 15:19**).
    - b. Therefore conversion is a work (**Jonah 3:10**).
  - iii. *Eternal* forgiveness of sins is acquired by grace, not works (**Eph 1:7; Col 1:12-14; Col 2:13; Tit 3:5**).
  - iv. Therefore the forgiveness being *acquired* in Act 3:19 is not *eternal* forgiveness.
  - v. See [Section II,10,A](#) for more information on eternal forgiveness.
- D. Since the forgiveness is not *eternal* forgiveness, it must therefore be *temporal* or *fatherly* forgiveness.
  - i. *Temporal* forgiveness is conditioned on confession of sins to God (**1Jo 1:9**).
  - ii. Confession of sins is part of repentance (**Psa 51:1-3; Psa 32:3-5; Psa 38:18**).
  - iii. This is exactly the type of forgiveness that those Jews who murdered Jesus would receive if they repented, turned to God, and confessed their sins to Him (**Act 3:14-19**).
  - iv. See [Section II,10,B](#) for more information on temporal or fatherly forgiveness.
- E. Though their sins would be forgiven when they repented and turned to God (**1Jo 1:9**), the full realization of their sins being blotted out would be *when the times of refreshing shall come from the presence of the Lord* (**Act 3:19**).
  - i. **Refreshing** *ppl. adj.*- 1. That refreshes
  - ii. **Refresh** *v.*- To impart freshness to (a place or thing, the air, etc.) by means of cooling or wetting.
  - iii. **Freshness** - The quality or condition of being fresh in senses of the adj.
  - iv. **Fresh** *adj.* - 1. a. **New, novel**; not previously known, used, met with, introduced, etc.
  - v. The *times of refreshing* is the time when everything will be *made new* (**Rev 21:5**).
  - vi. It shall come *from the presence of the Lord* (**Act 3:19**) when God shall *send Jesus Christ* (**Act 3:20**).
  - vii. It is the *times of the restitution of all things* (**Act 3:21**).
  - viii. **Restitution** - 1. a. The action of restoring or giving back something to its proper owner, or of making reparation to one for loss or injury previously inflicted. 5.



- a. The action of restoring a thing or institution to its original state or form. (In later use only in echoes of, or with reference to, Acts iii. 21.)
  - ix. At the coming of Christ all things will be made new and restored to their original state before sin entered the world (**Rev 21:1**).
  - x. The *times of refreshing* and the *restitution of all things* is the resurrection from the dead (**Act 4:2**).
- F. It will be at the resurrection when all things are made new and our corruptible mortal bodies will put on immortality (**1Co 15:52-57**) that we will experience the fullness of our sins being blotted out, being not only *justified*, but also *glorified* (**Rom 8:30**).
- G. Repentance and conversion give God's elect the assurance that their sins will be blotted out and that they shall not come into condemnation on judgment day (**Joh 5:24**).

67. **Act 10:43**

- A. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (**Act 10:43**)
- B. Does this verse teach that belief in Christ is a condition which must be met to acquire *eternal* forgiveness of sins?
- C. No. (See [Mar 1:4 - Section III](#); [Act 2:38 - Section III](#); [Act 3:19 - Section III](#))
- D. Furthermore, Cornelius, to whom these words were said, *already had* eternal life and therefore had his sins eternally forgiven (See [Act 11:14 - Section III](#)).

68. **Act 11:14**

- A. "Who shall tell thee words, whereby thou and all thy house shall be saved." (**Act 11:14**)
- B. Did Cornelius and his house get eternal life by Peter telling them words?
- C. This salvation was conditioned on works (**Act 10:6 c/w Act 11:14**).
  - i. Therefore it cannot be *eternal* salvation because eternal salvation is not according to our works (**2Ti 1:9**) (See [Section II,7,A,i](#)).
  - ii. Therefore it must be a temporal salvation that Cornelius and his house were to experience (more on this below).
- D. Cornelius *already had* eternal life when Peter preached the gospel to him.
  - i. Cornelius was a devout man (**Act 10:2**).
    - a. Devout *adj.* - 1. Devoted to divine worship or service; solemn and reverential in religious exercises; pious, religious.
    - b. God hates the religious devotion of the wicked (**Pro 15:8-9**).
    - c. But God accepted Cornelius' devotion (**Act 10:4**).
  - ii. Cornelius and his house feared God (**Act 10:2**).
    - a. Unregenerate reprobates have no fear of God (**Rom 3:18**).
    - b. Salvation is nigh them that fear God (**Psa 85:9**).
    - c. Therefore Cornelius was a regenerate child of God.
  - iii. Cornelius prayed to God alway and God heard and accepted his prayers (**Act 10:2 c/w Act 10:4**).
    - a. God only hears the prayers of the righteous, not the wicked (**Pro 15:29**; **1Pe 3:12**; **Joh 9:31**; **Isa 59:2**).
    - b. Therefore Cornelius was a righteous child of God.
  - iv. God told Peter to not call common what God *hath cleansed* (**Act 10:15**).
    - a. God was referring to Cornelius whom He had already cleansed before Peter ever met him (**Act 10:28**).

- b. Peter later understood that "in every nation he that feareth him, and worketh righteousness, is accepted (not *gets* accepted) with him." (**Act 10:35**).
      - c. Cornelius was accepted with God before he heard the gospel (**Act 10:2 c/w Act 10:35**).
      - v. Therefore, since Cornelius was a devout man who feared God whose prayers God heard, he was already a righteous man who had eternal life *before* Peter preached the gospel to him.
- E. So if Cornelius already had eternal salvation before Peter was sent to him, then what was the salvation he would get when Peter came to him and told him words?
  - i. Though Cornelius had eternal life, he was ignorant of the gospel of Jesus Christ and he needed to be saved from that ignorance.
  - ii. Cornelius needed to be obedient to the gospel and be baptized.
  - iii. This was the purpose for which God sent Peter to him (**Act 10:34-48**).
  - iv. Cornelius was saved from ignorance to the knowledge of Jesus Christ, and to assurance of eternal life, fellowship with other believers, and fullness of joy (See [Section II,7,B](#) on temporal salvation).
- F. Cornelius already had eternal life, but after he believed the gospel of Jesus Christ and was baptized he experienced that *abundant life* which Jesus came to give His sheep (**Joh 10:10; Act 11:18**).

69. **Act 11:18**

- A. "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." (**Act 11:18**)
- B. (See [Act 11:14 - Section III](#))

70. **Act 13:39**

- A. "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (**Act 13:39**)
- B. Does this verse teach that belief is a condition for justification?
- C. Notice what the verse does NOT say:
  - i. "And by *their belief* all that believe are justified from all things..."
  - ii. "And by him all that believe *get* justified from all things..."
  - iii. "And by him all that believe *shall be* justified from all things..."
- D. The verse DOES say: "And BY HIM [Jesus] all that believe ARE justified from all things..." (**Act 13:39**)
- E. Notice first, it is *Jesus* who does the justifying, not the person's belief.
- F. Jesus justifies His elect by:
  - i. His grace (**Rom 3:24**).
  - ii. His blood (**Rom 5:9**).
  - iii. His faith (**Gal 2:16**).
  - iv. His knowledge (**Isa 53:11**).
- G. Secondly, the verse states that all that believe *are justified*.
  - i. *Believe* is present tense.
  - ii. *Are justified* is a passive voice past participle construction, which shows that the object passively received the justification in the past.

- iii. Therefore, the verse teaches that those who presently believe were justified by Jesus Christ *prior to* believing.
  - iv. The similar verb construction is used in **Joh 5:24** (*heareth, believeth, is passed*) which shows that passing from death unto life precedes hearing and believing the gospel (See [Joh 5:24 - Section III](#)).
- H. Rather than teaching that a person is justified by, or as a result of, their belief, it in fact teaches that Jesus Christ alone justifies his children, and their belief is the *evidence*, not the *cause* of their justification (See [Section II,9 on Justification](#)).

71. **Act 15:9**

- A. "And put no difference between us and them, purifying their hearts by faith." (**Act 15:9**)
- B. Does this verse teach that the Gentiles were regenerated by their faith?
- C. An examination of the context.
  - i. Peter was referring to Cornelius and the other Gentiles with him to whom God sent Peter to preach the gospel (**Act 15:7 c/w Act 10**).
  - ii. God had made a choice that they would hear the gospel and believe (**Act 15:7**).
- D. Cornelius was already cleansed by God before Peter was sent to him and before he believed the gospel (**Act 10:15 c/w Act 10:28; Act 10:35 c/w Act 10:1-2**).
  - i. Concerning Cornelius' eternal life, God had already purified (cleansed, washed) him (**Tit 2:14 c/w Act 10:15; Tit 3:5; Eph 5:25-27**).
  - ii. Purify v. - 1. To free from admixture of extraneous matter, esp. such as pollutes or deteriorates; to rid of (material) defilement or taint; to cleanse. 2. To cleanse from moral or spiritual defilement; to rid of base motive or feeling; to free from taint of guilt or sin.
  - iii. But in **Act 15:7-9**, Peter is referring to the conversion of the Gentiles when they heard and believed the gospel, not to their regeneration and eternal salvation which preceded it.
- E. There is a spiritual purification which a child of God can obtain by faith.
  - i. Those who believe are pure; those who are unbelieving are defiled (**Tit 1:15**).
  - ii. James exhorted wayward Christians to purify their hearts (**Jam 4:8**).
  - iii. Saints are exhorted to *cleanse* themselves from all filthiness of the flesh and spirit (**2Co 7:1**).
  - iv. The elect to whom Peter wrote had purified their souls in obeying the truth (**1Pe 1:22**).
  - v. Every Christian who has the hope of eternal life in them should purify themselves (**1Jo 3:3**).
  - vi. This is done by fleeing sin quickly (**2Ti 2:22**).
  - vii. This is done by confessing our sins to God and thereby obtaining forgiveness (**1Jo 1:9**). (See [Section II,10,B on Temporal Forgiveness](#))
  - viii. When we walk in the light with Christ, His blood *cleanses* us from all sin (**1Jo 1:7**).
- F. It was in this way that God purified their hearts by faith.
  - i. Peter preached to Cornelius and the Gentiles that whosoever believeth in Christ shall receive forgiveness of sins (**Act 10:43**). (See [Act 10:43 - Section III](#))
  - ii. Cornelius and his house were saved temporally by believing the gospel which Peter preached to them (**Act 11:14**). (See [Act 11:14 - Section III](#))

- iii. By believing the gospel, repenting of their sins, and being baptized, their hearts were purified by faith (**Act 15:9**).
- iv. In that it was God who made the choice that they would hear the gospel and believe (**Act 15:7**), it can be said that God purified their hearts by faith (**Act 15:9**).

72. **Act 16:30-31**

- A. "And brought them out, and said, Sirs, what must I do to be saved? 31) And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (**Act 16:30-31**)
- B. Do these verses teach that belief on the Lord Jesus Christ is a conditional requirement to get eternal life?
  - i. This is a reference text, not a proof text, since it doesn't define what the jailor and his house would be saved from (See [Section II.1,D on Proof Texts vs. Reference Texts](#)).
  - ii. Therefore it must be determined from other scripture what type of salvation is being referred to.
- C. These verses do not teach decisional regeneration for the following reasons:
  - i. Belief is a work (**Joh 6:28-29**).
    - a. Believe v. - 1. To have confidence or faith in (a person), and consequently to rely upon, trust to.
    - b. Believing is something a person *does*.
      - 1. "...what must I *do* to be saved? And they said, *Believe*..." (**Act 16:30-31**)
      - 2. "...What shall we *do*, that we might *work* the *works* of God?...This is the *work* of God, that ye *believe*..." (**Joh 6:28-29**)
      - 3. "...judgment, mercy, and *faith*: these ought ye to have *done*..." (**Mat 23:23**)
      - 4. "Remembering without ceasing your *work of faith*..." (**1Th 1:3**)
    - c. Work n. - I. 1. Something that is or was *done*; what a person *does* or did; an act, deed, proceeding, business; in pl. actions, *doings*
    - d. Since a *work* is something a person *does*, and *belief* is something a person *does*, therefore belief is a work.
    - e. For an examination of **Rom 4:5** (...to him that worketh not, but believeth...) - see [Section II.9,C on Justification](#).
    - f. Since eternal salvation is not by works (**2Ti 1:9; Tit 3:5**) (See [Section II.7,A,i](#)), therefore the salvation in Act 16:31 cannot be eternal salvation.
  - ii. If the common Arminian interpretation of these verses proves anything it proves too much.
    - a. Arminians love to quote this verse, but they almost always leave off the words at the end of the verse, "...and thy house."
    - b. If these verses are teaching that a man will be eternally saved by believing on Jesus Christ, then they're also teaching that a man's whole household will be eternally saved by *his* belief.
    - c. Scripture teaches that one man cannot *by any means* redeem another (**Psa 49:6-9**).

- d. A father's faith has no effect on the spiritual state of his children (**Rom 9:10-13**).
  - e. Regeneration (being born of God) is not of the will of the flesh (the sinner's own will), nor of the will of man (someone else's will - like a father), but *of God* (**Joh 1:13**).
- D. So if this verse isn't referring to being saved from hell, to what is it referring?
- E. An examination of the context is necessary.
  - i. Paul and Silas were beaten and cast into prison and the jailor was given a charge to keep them safely (**Act 16:19-24**).
  - ii. They prayed and sang praises to God at midnight and *the prisoners heard them* (**Act 16:25**).
  - iii. At that time there was a great earthquake which opened the prison doors and everyone's bands were loosed (**Act 16:26**).
  - iv. The jailor *awaking out of his sleep* and seeing the prison doors open drew his sword and was just ready to kill himself because he thought that the prisoners had fled (**Act 16:27**).
  - v. Paul stops him, telling him that everyone was still there (**Act 16:28**).
  - vi. Then the jailor came in *trembling* and asked Paul and Silas, *what must I do to be saved?* (**Act 16:29-30**).
- F. From the context, there is no evidence that the jailor had heard the gospel and was convicted of his sin and was asking how he could be saved from hell that night at midnight.
  - i. Notice that the passage specifically states that *the prisoners* heard Paul and Silas praying and singing praises to God (**Act 16:25**).
  - ii. The jailor, on the other hand, was *sleeping* at that time (**Act 16:26-27**).
  - iii. It's interesting that none of the prisoners asked Paul and Silas what they had to do to be saved.
- G. Finding the prison doors open, the jailor was terrified of something, but it certainly wasn't *God* because he was ready to kill himself.
  - i. In those days, if a prisoner escaped, the jailor in charge of him lost his life (**Act 12:19**).
  - ii. This is why the jailor was ready to kill himself and why he *sprang in* to the prison and came *trembling* before Paul and Silas asking what he could do to be saved.
  - iii. Given that in those days families could be sold to pay the debts of debtors (**Mat 18:24-25**), it is possible that a jailor's whole household would be killed if he lost his prisoners.
  - iv. At the least, they would be left destitute without the provider of the household around.
- H. If the jailor was fearing death and asking what he could do to be saved from being executed, why would Paul and Silas tell him to believe on the Lord Jesus Christ so that he and his house could be saved from that?
  - i. Because, "whosoever shall call upon the name of the Lord shall be saved" (**Rom 10:13**).
  - ii. Daniel was saved from a fearful death because he believed in God (**Dan 6:23**).
  - iii. The Lord will save men from violence and enemies who trust in him (**2Sa 22:3-4**).

- iv. The Lord will save men who call upon him from their fears and troubles (**Psa 34:4-6**).
  - v. God saves those who cry unto him from their distresses (**Psa 107:19,28**).
  - vi. God spared that jailor's and his family's lives because he believed on the Lord Jesus Christ.
- I. After hearing the gospel, the jailor and his house all believed on the Lord Jesus Christ and were baptized (**Act 16:32-34**), which showed the evidence that they were not only saved temporarily from death by the Lord, but also were saved from a future eternal condemnation (**Joh 5:24**) (See [Joh 5:24 - Section III](#)).

73. **Act 17:30**

- A. "And the times of this ignorance God winked at; but now commandeth all men every where to repent." (**Act 17:30**)
- B. Does this verse teach that God commands the entire human race (all men everywhere) to repent?
  - i. Yes, it does.
  - ii. But it doesn't say that God loves the entire human race or that He wants to save the entire human race; it just says that He commands them to repent.
  - iii. Repentance is a work (**Mat 12:41 c/w Jonah 3:10**).
  - iv. Eternal salvation is by grace alone, not works (**2Ti 1:9; Tit 3:5; Rom 11:6**) (See [Section II,7,A on Eternal Salvation](#)); therefore eternal salvation is not conditioned on repentance.
  - v. God's election and predestination makes one a child of God and saves him eternally (**Eph 1:4-5 c/w Rom 8:29-30**).
  - vi. Repentance turns a child of God toward God (**Act 26:20**), brings him into the church where he fellowships with God (**Act 2:38,41-42 c/w 1Jo 1:3**), and saves him from chastening by God (**Luk 13:1-9**).
- C. So why did God command all men everywhere to repent if God only saves His elect, and repentance doesn't effect one's eternal salvation?
- D. An examination of the context is necessary.
- E. Paul was preaching to Greeks in Athens who were idolaters (**Act 17:16,22,29**).
- F. For many centuries God had only dealt with, and given His law to, one nation, Israel, out of all the nations of the earth (**Psa 147:19-20; Rom 3:1-2**).
  - i. God had winked at the idolatry and false religion of the heathen during that time (**Act 17:30**).
  - ii. Wink - 1. a. *intr.* To close one's eyes. 6. a. *to wink at.* (a) To 'shut one's eyes to' (an offence, fault, defect, impropriety, or irregularity); to connive at. b) To disregard, overlook, pass unnoticed (a fact or occurrence). 1568 Bible (Bishops') Acts xvii. 30 And the tyme of this ignoraunce God wyncked at.
  - iii. In that God cannot look on iniquity (**Hab 1:13**), He closed His eyes to Gentile idolatry until after the death of Christ.
- G. The gospel was to the Jew first and then to the Gentile (**Rom 1:16**).
  - i. During the earthly ministry of Christ, the preaching of the gospel was restricted to the Jews (**Mat 10:5-7**).
  - ii. After the resurrection of Christ the gospel was to be preached to *all nations* (**Mat 28:19-20**).

- iii. Shortly after the great commission was given, God opened the door of faith unto the Gentiles (**Act 14:27**).
- iv. When the door of faith was opened unto the Gentiles, the gospel went to *all nations* (**Mat 28:19**), to *all the world*, and to *every creature* (**Mar 16:15**).
- v. The gospel was no longer limited to one nation; it was now to go to *all men everywhere* (**Act 17:30**).
- vi. Prior to this, the gospel message to the Jews had been to repent (**Mat 3:1-2**).
  - a. Now the message to the Gentiles was likewise to repent (**Act 17:30**).
  - b. When the gospel of repentance was preached to the Jews, it went to all the Jews (**Mat 3:1-6**).
  - c. It even went to the wicked Pharisees who were hell-bound children of the devil who could not repent, nor even hear it with understanding (**Mat 3:7-8 c/w Mat 23:33 c/w Joh 8:43-47**).
  - d. The same is true of the Gentiles; the gospel is preached indiscriminately to all men everywhere that they should repent (**Act 17:30**), even though many of them have not the ability to understand it nor to do good (**Rom 3:9-12 c/w 1Co 2:14**).
  - e. Pharaoh is a good example of God commanding someone to do something whom He knew would not do it (**Exo 7:2-4**).
  - f. The gospel is preached *in every place* to them that are saved and to them that perish, and is a savor of life unto life in some, and in others it is a savor of death unto death (**2Co 2:14-16**).
  - g. So it was in Athens: some received it and repented; some mocked (**Act 17:32**).

74. **Act 22:16**

- A. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (**Act 22:16**)
- B. Does this verse teach that baptism washes away sins eternally?
- C. Baptism is something a person does:...*what shall we do?...be baptized* everyone of you (**Act 2:37-38**).
  - i. Therefore baptism is a work.
  - ii. Work *n.* - 1. Something that is or was *done*; what a person *does* or did; an act, deed, proceeding, business; in pl. actions, *doings*
  - iii. Eternal salvation is not of works (**2Ti 1:9; Tit 3:5**).
  - iv. Our sins were purged by Christ Himself without our help (**Heb 1:3**).
  - v. Jesus obtained *eternal redemption* for us when he entered into the holiest (**Heb 9:12**).
  - vi. Redemption *n.* - 1. a. Deliverance from sin and its consequences by the atonement of Jesus Christ.
  - vii. Therefore, the washing away of sins at baptism is not eternal forgiveness of sins.
- D. Baptism doesn't put away the filth of the flesh (**1Pe 3:21**).
  - i. The *filth of the flesh* is sin (**Rom 7:17-18,25; 2Co 7:1; Jam 1:21; 2Pe 2:7**).
  - ii. Therefore, baptism doesn't put away sin eternally.
  - iii. Baptism is rather the *answer of a good conscience toward God*, which the unsaved, unregenerate man doesn't have (**Tit 1:15**).

- iv. Therefore, one has to already be regenerate and have a good conscience toward God in order to answer with a good conscience by baptism.
- E. Baptism is a *figure* (**1Pe 3:21**).
  - i. Figure *n.* - II. Represented form; image, likeness. 9. a. The image, likeness, or representation of something material or immaterial.
  - ii. Baptism is *symbolic* or *figurative* of the death, burial, and resurrection of Jesus Christ (**Rom 6:4**).
  - iii. It was Jesus' death and resurrection which took away our sins eternally (**Rom 4:25**).
  - iv. Therefore, baptism *figuratively*, not actually, washes away our sins (**Act 22:16 c/w 1Pe 3:21 c/w Rom 6:4**).
- F. Though there is not an eternal forgiveness of sins associated with baptism, there is a temporal forgiveness of sins which is (See [Section II,10,B](#) on temporal forgiveness).
  - i. There is an aspect of forgiveness of sins which is *conditional* in nature and brings the elect into *fellowship* with God.
  - ii. This is the type of forgiveness that a father would give to a wayward son who repents; it doesn't make one a son, but brings a son into fellowship with his father.
  - iii. This forgiveness is dependent on confessing our sins (**1Jo 1:9**).
  - iv. This is the *calling on the name of the Lord* that Paul was exhorted to do when he was told to be baptized (**Act 22:16**).
  - v. This temporal forgiveness of sins is conditioned upon repentance and baptism ([Act 2:38](#)), which is accompanied by confession of sins (**Mar 1:5**).

75. **Act 26:18**

- A. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (**Act 26:18**)
- B. Does this verse teach that one's eternal forgiveness of sins and inheritance in heaven are contingent on their turning to God and their faith in Him?
- C. Verse 18 is part of Jesus' ministerial charge to Paul (**Act 26:15-18**).
  - i. Paul was not disobedient to the commands of Christ (**Act 26:19**).
  - ii. He did exactly what Jesus told him to and showed both Jew and Gentile that "they should repent and turn to God, and do works meet for repentance." (**Act 26:20**).
  - iii. *Repent* is a *verb*, which means it's an action - something that is done.
    - a. Repent *v.* - 3. *intr.* To feel contrition, compunction, sorrow or regret for something one has done or left undone; to change one's mind with regard to past action or conduct through dissatisfaction with it or its results.
    - b. Repenting is turning (**Act 26:18 c/w Act 26:20**).
    - c. Repentance is a work (**Mat 12:41 c/w Jonah 3:10**).
    - d. True repentance is proven by works (**Act 26:20 c/w Mat 3:8**).
    - e. The forgiveness and inheritance that these people could receive was conditioned on repentance, which is something they *did*.
    - f. Work *n.* - I. 1. Something that is or was done; what a person does or did; an act, deed, proceeding, business



- g. In addition to their works (their repentance), the apostle Paul also had a hand in their forgiveness, as *he* was told to open their eyes and turn them from darkness to light and from the power of Satan unto God (**Act 26:18**).
- h. Therefore, the forgiveness and inheritance that these people could receive was conditioned on *works* (their repentance and Paul's labor).
- iv. Eternal salvation is not of works (**2Ti 1:9; Tit 3:5**) (See [Section II,7,A on Eternal Salvation](#)).
- v. Therefore, the forgiveness and inheritance in verse 18 *cannot* be eternal, but temporal. (See [Section II,7,B on Temporal Salvation](#) and [Section II,10,B on Temporal Forgiveness](#))
- vi. Temporal *adj.* - 1. Lasting or existing only for a time; passing, temporary. Now rare or merged in 2. 2. Of or pertaining to time as the sphere of human life; terrestrial as opposed to heavenly; of man's present life as distinguished from a future existence; concerning or involving merely the material interests of this world; worldly, earthly. (Opp. to *eternal* or *spiritual*.)
- D. The temporal forgiveness of sins they received (See [Mar 1:4 - Section III](#))
  - i. This is the aspect of forgiveness of sins which is *conditional* in nature and brings the elect into *fellowship* with God.
  - ii. This is the type of forgiveness that a father would give to a wayward son who repents; it doesn't make one a son, but brings a son into fellowship with his father.
  - iii. This forgiveness is dependent on confessing our sins (**1Jo 1:9**).
  - iv. This temporal forgiveness of sins is conditioned upon repentance and baptism (**Act 2:38**) which is accompanied by confession of sins (**Mar 1:5**).
- E. The inheritance they received
  - i. There is an eternal inheritance which is by grace alone and is not in any way dependent on works.
    - a. God's elect obtain this eternal inheritance through predestination (**Eph 1:11**).
    - b. The called (the elect - **Rom 8:28-29**) have received the promise of eternal inheritance by the death of Christ for their sins (**Heb 9:15**).
    - c. This eternal inheritance will be fully realized when our bodies are resurrected and enter into the eternal state of glory (**Rom 8:11,23**).
  - ii. There is also an earthly, temporal aspect of the inheritance which obedient believers possess.
    - a. This temporal inheritance is the inheritance in the kingdom of God (**Eph 5:5**) (which can be lost due to sin which Eph 5:5 is addressing), which one enters by baptism (**Luk 7:29-30 c/w Mat 21:31-32**).
    - b. The kingdom of God, in which a baptized believer obtains an inheritance, is the local church (**Luk 22:29-30 c/w Heb 12:28**).
    - c. This temporal inheritance begins when one believes the gospel and is baptized, whereby they are sealed with the Holy Spirit (**Eph 1:13-14**).
    - d. At baptism, one receives the gift of the Holy Spirit when he is added to the local church wherein He dwells (**Act 2:38,41-42 c/w 1Co 12:13**).
    - e. It is at baptism that one is sealed with the Holy Spirit (**Mat 3:16-17 c/w Joh 6:27**).

- f. This sealing of the Holy Spirit is the *earnest* of our eternal inheritance until the redemption of our body (the purchased possession) which was purchased by Christ (**Eph 1:13-14 c/w 1Co 6:19-20**).
  - 1. Seal *v.* - I. To attest by a seal. 1. a. trans. To place a seal upon (a document) as evidence of genuineness, or as a mark of authoritative ratification or approval.
  - 2. Earnest *n.* - 1. Money, or a sum of money, paid as an installment, esp. for the purpose of securing a bargain or contract. Also *fig.* A foretaste, installment, pledge, of anything afterwards to be received in greater abundance.
  - 3. We are sealed (given a foretaste) with the Holy Spirit unto the day of redemption (**Eph 4:30**).
- g. This temporal inheritance can be increased and enhanced as the Christian continues following God through His word (**Act 20:32**).
  - 1. In **Act 20:32**, Paul was addressing ordained elders and overseers of the church in Ephesus (**Act 20:17,28**) who obviously already had an eternal inheritance.
  - 2. Therefore, he was not telling them how to acquire an eternal inheritance.
- h. This inheritance is experienced *among them which are sanctified* (**Act 26:18; Act 20:32**), which is a good description of a local church.
- i. So the inheritance that the Gentiles, to whom Paul was commanded to preach in Act 26:18, could obtain by repenting and turning to God was a temporal inheritance in the kingdom of God, the church in this world, which penitent believers obtain when they are baptized and are sealed with the Holy Spirit of promise which is the earnest (foretaste, down payment) of their eternal inheritance in heaven.

#### 76. **Rom 1:16-17**

- A. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." (**Rom 1:16-17**)
- B. Do these verses teach that when the gospel is believed it has the power to save the believer *eternally*, and that the righteousness of God is *imparted* to a believer by believing the gospel?
- C. The gospel (good news) of Jesus Christ is not what saves a person eternally; Jesus Christ's death on the cross is what saves a person eternally.
  - i. Jesus' offering of Himself as a sacrifice for sin perfected forever (eternally) them that are sanctified (the elect) (**Heb 10:10-14**).
  - ii. When Jesus entered into the holy place to present His blood, He did so *having obtained eternal redemption for us* (**Heb 9:12**).
  - iii. Jesus purged our sins *by Himself* (**Heb 1:3**).
  - iv. God *hath saved us by grace* (**2Ti 1:9; Eph 2:4-5**).
  - v. God saved us by His mercy by regeneration (**Tit 3:5**).
- D. The gospel (the good news of what Jesus did for us) doesn't bring life and immortality to a sinner who believes it; it rather brings it *to light* (**2Ti 1:10**).

- i. Light *n.* - 3. The state of being visible or exposed to view. *to come to light* (in early use †in, on light): to be revealed, disclosed, made visible or made known. ***to bring*** (rarely †put) ***to light*** : to reveal, make known, publish.
  - ii. Jesus Christ *reveals, makes known, and publishes* life and immortality by the gospel.
    - a. This is exactly what **Rom 1:17** says: "For therein (in the gospel) is the righteousness of God revealed from faith to faith..."
    - b. It doesn't say "For therein is the righteousness of God *imparted* from faith to faith..."
  - iii. It was by Jesus' death that he abolished death (**2Ti 1:10 c/w Heb 2:14**).
  - iv. The gospel simply tells us about Christ's death which abolished death (**2Ti 1:10**).
    - a. For example: if someone tells you about the time a stranger jumped in front of a bus and died to save your life when you were two years old; the story didn't save your life, the dead guy did.
    - b. The story simply makes you grateful for what the man did to save your life.
    - c. So it is with the gospel of Jesus Christ.
- E. Since it's clear that the gospel is not the power of God unto *eternal* salvation, it must therefore be the power of God unto *temporal* salvation?
- i. The gospel is only the *power of God* to those who *are saved* eternally, not to those who *perish* (are lost eternally) (**1Co 1:18**).
  - ii. Therefore the salvation that the gospel is the power of God to *must* be temporal salvation.
  - iii. Belief of the gospel will save one from: ignorance of God's righteousness, going about to establish their own righteousness, deception and bondage, the power of Satan and sin, fear of death, chastisement from God for sin, and an untoward and wicked generation.
  - iv. Belief of the gospel will save one to: knowledge and assurance of eternal life, knowledge and assurance of their election of God, fellowship with God and with believers of like faith, fullness of joy, rest, and victorious living.
  - v. For verse references for the last two points, see [Section II,7,B on Temporal Salvation](#).

### 77. **Rom 3:21-31**

- A. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22) Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23) For all have sinned, and come short of the glory of God; 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 uncircumcision through faith. 31) Do we then make void the law through faith? God forbid: yea, we establish the law." (**Rom 3:21-31**)
- B. In order to properly understand this passage of scripture, a proper knowledge of the twofold nature of justification is necessary.
- C. The following is from [Section II,9](#) on Two Justifications:
- i. There are two senses in which a person can be justified before God: either by being made (caused to be) righteous by God (effectual justification), or by being accounted (considered) righteous by God (evidential justification).
    - a. Justified *ppl.* - Made just or right; made or accounted righteous; warranted; supported by evidence
    - b. Justification *n.* - 4. *Theol.* The action whereby man is justified, or freed from the penalty of sin, and accounted or made righteous by God; the fact or condition of being so justified.
    - c. Justify *v.* - 4. To absolve, acquit, exculpate; *spec. in Theol.* to declare free from the penalty of sin on the ground of Christ's righteousness, or to make inherently righteous by the infusion of grace: see justification 4.
    - d. Make *v.* - III. To cause to be or become (something specified). a. With adj. as compl.: To cause to be, render.
    - e. Accounted - Counted, reckoned, considered.
  - ii. Being made righteous by God (effectual justification)
    - a. Jesus justified us in the sense of making and causing us to be righteous by His:
      1. Blood (**Rom 5:8-10**).
      2. Grace (**Tit 3:7; Rom 3:24**).
      3. Faith (**Gal 2:16**).
      4. Knowledge (**Isa 53:11**).
    - b. Jesus *made* us righteous by His obedience alone (**Rom 5:19**).
    - c. We were *made* the righteousness of God by Christ being made sin for us (**2Co 5:21**).
    - d. We are passive recipients of this justification by Christ.
  - iii. Being shown to be righteous by our faith (evidential justification)
    - a. Abraham is the eminent example of being justified in the sense of being shown to be just.
    - b. Abraham was not justified by his works (in the sense of being made righteous - effectual justification) (**Rom 4:2**).
    - c. Abraham was justified by his faith (evidential justification) (**Rom 4:3**).
      1. His faith was *counted* unto him for righteousness.
      2. Counted righteous = accounted righteous = justified (see definitions above)
      3. Faith is a token which is the evidence of (counted for) righteousness, just as poker chips are tokens which are the evidence of (counted for) the possession of real wealth.
      4. Just as the poker chips are not real wealth, nor do they cause real wealth, so faith is not itself righteousness, nor does it cause righteousness.
      5. Abraham's faith didn't *make* him righteous, it *showed him to be* righteous.

- i. Abraham's faith was said to be counted for righteousness in **Gen 15:6**.
- ii. This happened *after* he left Ur *by faith* (**Heb 11:8**) in **Gen 12:1-4**.
- iii. Abraham was already righteous when his faith was *counted* unto him for righteousness in Genesis 15.
- iv. Furthermore, if the phrase "counted for righteousness" means "made righteous" or "given eternal life", then there is another means by which a person can become righteous and get eternal life (**Num 25:7-8 c/w Psa 106:30-31**).

**D. Rom 3:22**

- i. Does this verse say that the righteousness of God is acquired by one's belief?
- ii. No. Notice that in this verse the righteousness of God is by faith *of* Jesus Christ (Christ's faith).
- iii. God's children are justified (made righteous; given the righteousness of God - effectual justification) by the faith *of* Jesus Christ (**Gal 2:16**).
- iv. This justification is unto all and upon all them that believe -- their belief evidences (not causes) that they have been made righteous by God (See [Act 13:39 - Section III](#)).
- v. Their belief, like Abraham's, is *counted* for righteousness (it demonstrates that they are righteous) (**Rom 4:3**).

**E. Rom 3:25**

- i. Does this verse say that Jesus becomes the propitiation for our sins when *we* have faith in His blood?
- ii. The question is often asked, "What happened to all the people who died before Jesus came and died on the cross for their sins? Did they all go to hell, and if not, how were they saved?"
- iii. Rom 3:25 answers that question.
- iv. Definition of terms:
  - a. Set *v.* - 144. set forth - b. To send out (soldiers, etc.) for service; hence, to equip, fit out (men, a fleet, a voyage).
  - b. Propitiation *n.* - 1. The action or an act of propitiating; appeasement, conciliation; atonement, expiation.
  - c. Declare *v.* - 1. *trans.* To make clear or plain (anything that is obscure or imperfectly understood); to clear up, explain, expound, interpret, elucidate.
  - d. Remission *n.* - 1. Forgiveness or pardon of sins (cf. 2) or other offences.
  - e. Forbearance *n.* - 1. The action or habit of forbearing, dispensing with, refraining or abstaining from (some action or thing).
- v. Some preliminary info first:
  - a. God chose out His elect out of every nation and people (including those who lived and died prior to Jesus coming) before the foundation of the world whom he would make holy and blameless by Christ (**Eph 1:4 c/w Rev 5:9**).
  - b. In due time, God would give Christ all of his elect and give Him power to give them eternal life by dying for them and thereby making atonement for their sins (**Joh 17:2 c/w Joh 10:15**).

- c. Jesus' mission was to come to earth in time and save eternally all that the Father gave Him (**Joh 6:39**).
- d. When God says something is going to happen, it's as good as done (**Rom 4:17**).
- vi. Now, consider Rom 3:25 in light of this information and the definitions, and see what it teaches.
- vii. God sent out Jesus Christ to make atonement for the sins of His elect, having faith in Christ's blood that He would live a sinless life and offer Himself as a sacrifice for the sins of His elect. God, having faith in Christ to do the work He was sent to do, could refrain and abstain from punishing the elect's sins which were committed prior to Christ dying for them, declaring Christ's righteousness for the forgiveness of those sins.

**F. Rom 3:26**

- i. Does this verse say that God justifies people because (or after) they believe in Jesus?
- ii. Just as God declared Christ's righteousness for the sins which were committed prior to Christ dying for them (**Rom 3:25**), God presently (at this time) declares Christ's righteousness for sins that are committed now, and by doing so, He shows that He is just in forgiving them, being the justifier of those that believe in Jesus.
- iii. As was shown above in **Rom 3:22**, one's belief *evidences* that Jesus made him righteous (justified him); it is not *the cause* of Jesus justifying him.

**G. Rom 3:28,30**

- i. Of whose faith is this verse speaking? What aspect of justification is being referred to?
- ii. God's children are justified in the sense of being *made righteous* by *Christ's faith* (the faith *of* Christ) (effectual justification) (**Gal 2:16; Rom 3:22**).
- iii. God's children are justified in the sense of being *counted* or *considered righteous* by their faith (evidential justification) (**Rom 4:3**).

78. **Rom 4:3,5,9,22,24**

- A. "3) For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 5) But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 9) Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 22) And therefore it was imputed to him for righteousness. 24) But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;" (**Rom 4:3,5,9,22,24**)
- B. Do these verses teach that Abraham and all believers are *made righteous* by their faith?
- C. Counted, accounted, reckoned, and imputed are all synonyms.
  - i. Counted *adj.* - Accounted, numbered, etc.
  - ii. Accounted *adj.* - Counted, reckoned, considered.
  - iii. Reckon *v.* - 7. To account, assign, or attribute to (a person or thing). 1526 Tindale Rom. iv. 9 We saye verely how that fayth was rekened to Abraham for rightewesnes.
  - iv. Imputed *ppl.* - 1. Charged (as a fault); attributed or ascribed.

- D. Rather than showing that believers are *made righteous* by their faith, these verses show that they are *counted or considered* (shown to be) *righteous* by their faith (See [Section II,9,C on Justification](#)).

79. **Rom 4:13,16**

- A. "13) For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 16) Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all," (**Rom 4:13,16**)
- B. Do these verses teach that Abraham became the father of many nations (the heir of the world) by *his* faith? Was God's grace conditioned on Abraham's faith?
- C. The promise that Abraham would be the heir of the world (the father of many nations - **Gen 12:3, Gen 17:5**) was not through the law, but through faith (**Rom 4:13**).
- i. The promise was not through *the law* or *any law*.
    - a. The law of Moses was given 430 years after the promise was made to Abraham, so it is obvious that the promise was not by the law of Moses (**Gal 3:17-18**).
    - b. Neither was the promise by the law of circumcision which God gave unto Abraham *after* the promise was made (**Gen 17:4-11 c/w Rom 4:9-12**).
    - c. Circumcision was a *token* of the covenant God made with Abraham, it was not the covenant itself (**Gen 17:11**).
    - d. Token *n.* - 1. a. Something that serves to indicate a fact, event, object, feeling, etc.; a sign, a symbol. *in token of*, as a sign, symbol, or evidence of.
  - ii. True, the promise to Abraham was through faith; but *whose* faith?
    - a. The faith that the promise was through *must* be God's faith to fulfill the promise.
    - b. God made the promise *before* Abraham believed it (**Gen 12:1-4; Gen 15:5-6**), therefore the promise was not through Abraham's faith.
    - c. In fact, at one point, Abraham didn't believe that God could give him his promised son *after* God made the promise to him (**Gen 17:15-17**).
    - d. When God (or anyone for that matter) promises something, *He* must be the One who is faithful to do it (**Heb 10:23**).
    - e. This was the case with Abraham's and Sarah's promised son; God was *faithful Who promised* (**Heb 11:11**).
    - f. The promise to Abraham was made to him and his seed, which was Christ (**Gal 3:16**).
    - g. The covenant that God made with Abraham was confirmed in Christ (**Gal 3:17**).
    - h. It was through Christ's death on the cross that all nations (Jews and Gentiles) would be blessed (**Gal 3:13-14 c/w Rev 5:9**).
    - i. This promise was fulfilled by the faith of Jesus Christ to do the will of the Father (**Gal 3:22**).

- j. It is by Christ's faith (**Gal 2:16; Rom 3:22; Phi 3:9**) that Abraham's seed (men out of every nation who are chosen in Christ) (**Gal 3:29 c/w Eph 1:4**) are justified and made righteous.
    - k. This is how the Gentiles in **Rom 9:30** attained to righteousness, who were *afore prepared unto glory* by God (**Rom 9:23-24**).
- D. When Abraham's seed (all that are in Christ) were justified by Christ's *faith*, they were justified by Christ's *grace* (**Rom 3:24; Tit 3:5-7**).
- E. Therefore the promise to Abraham was by God's and Christ's faith, that it might be by grace (**Rom 4:16**).
  - i. Since the promise to Abraham was by God's faith to keep the promise, that makes it by grace by definition, not being conditioned on works (**Rom 11:6**).
  - ii. Therefore, because the promise was through God's faith to keep it and God's grace to execute it, it could be *sure to all* the seed (**Rom 4:16**).
    - a. The promise couldn't be *sure* if it was conditioned on Abraham's (or any other man's) faith or other works.
    - b. This is especially true since Abraham didn't believe God's promise at one point (**Gen 17:15-17**).
    - c. The promise to Abraham was so sure that God could say that he had made Abraham a father of many nations before Abraham had the promised son, Isaac (**Rom 4:17**).
- F. There is also a sense in which Abraham's faith was involved in the promise, which *showed* that it was by grace.
- G. Abraham's belief and faith show that the promise made to him was by grace, not works (**Rom 4:3-5**).
  - i. If it is worked for, the reward is reckoned of (counted for) a debt that is owed, not of grace that is not owed (**Rom 4:4**).
  - ii. If the reward (the promise, the righteousness) is taken on faith (believed that God freely gives it without condition), then the reward would be reckoned of (attributed to) grace (**Rom 4:4-5**).
  - iii. Reckon v. - 7. To account, assign, or attribute to (a person or thing). 1526 Tindale Rom. iv. 9 We saye verely how that fayth was rekened to Abraham for rightewesnes.
  - iv. This type of faith, which attributes (reckons, accounts) righteousness to grace, is attributed (reckoned, counted) to the person for righteousness (the faith shows evidence that he is righteous) (**Rom 4:3,5,9**).
  - v. In other words, the promise of righteousness is by faith, in the sense that it is received (believed) by faith (the elect believe that God has given it to them), which shows that it is by grace (they are not doing anything to get it) (**Rom 4:16**).
  - vi. The elect believe that they are justified by Christ's faith, not their own (**Gal 2:16**).
  - vii. This is the type of faith the Gentiles in **Rom 9:30** had, as opposed to the Jews who sought righteousness by keeping the law (**Rom 9:31-32**).
    - a. Men who try to attain unto righteousness by keeping the law, as did the Jews, will not make it because they are trying to work for it instead of believing that Christ did it for them (**Rom 9:31-32**).
    - b. Righteousness can never be attained by law-keeping (**Gal 2:21**).



- c. A person who relies on his works for righteousness is not counted righteous, but a person who believes Christ made him righteous (justifieth the ungodly) is counted righteous (**Rom 4:5**).
- d. The unbelieving Jews didn't attain to righteousness because they refused to believe that Christ justifieth the ungodly, stumbling over Christ, the stumblingstone and rock of offence (**Rom 9:33 c/w 1Pe 2:6-8 c/w Eph 2:20**).

80. **Rom 5:1-2**

- A. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2) By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (**Rom 5:1-2**)
- B. Is Rom 5:1 teaching that we are justified, in the sense of being made righteous, by our personal faith which brings eternal peace between us and God?
  - i. There are two ways in which a person can be justified: being made righteous by God (**Rom 3:24**), or being accounted (considered) righteous by their faith and works (**Jam 2:21-24**).
    - a. Justified - *ppl., adj.* - Made just or right; made or accounted righteous; warranted; supported by evidence;
    - b. In that justification, in the sense of being made righteous by God (effectual justification), is a pure act of grace and is not conditioned on anything a person does (See [Section II,9,B on Justification](#)), Rom 5:1 cannot be teaching that we are justified (made righteous) by *our* faith.
  - ii. There are two ways in which we are justified by faith and therefore have peace with God, both of which concepts are supported by Rom 5:1.
    - a. By Jesus' faith
      - 1. We are justified (made righteous - effectual justification) by the faith of Jesus Christ (His faith) (**Gal 2:16**).
      - 2. By Jesus faithfully going to the cross and dying for our sins, he made peace between us and God (**Col 1:20 c/w Rom 5:9-10**).
      - 3. This is the primary sense in which the verse should be taken since the immediate context is Christ justifying us by His death and resurrection (**Rom 4:25**).
      - 4. *God hath reconciled us to Himself by Jesus Christ* eternally (**2Co 5:18**).
      - 5. Reconcile *v.* - 1. a. *trans.* To bring (a person) again into friendly relations to or with (oneself or another) after an estrangement.
      - 6. This act of reconciliation is a completed work (*hath reconciled*) which was according to the sovereign act of God (*God was in Christ, reconciling the world unto Himself*) and which was accomplished by Christ's work on the cross (**2Co 5:18-19,21**).
    - b. By our faith
      - 1. We are justified (accounted or considered righteous - evidential justification) by our faith (**Rom 4:3,22-24**).
      - 2. By believing in Jesus Christ, we have peace with God as an obedient son does with his father (**Rom 15:13**).

3. Whereas God *hath reconciled us to Himself* eternally, we can be reconciled to Him temporally and practically by believing and obeying the gospel (**2Co 5:20**), as was Abraham (**Jam 2:23**).
- C. Is Rom 5:2 teaching that we acquire the saving grace of God by our faith?
- i. No; notice what the verse says: "...we have access by faith into this grace *wherein we stand...*" (**Rom 5:2**).
  - ii. The grace that we have access into is the grace in which we are *already standing*.
    - a. Jesus our High Priest entered into the holiest *having obtained eternal redemption (grace) for us* (**Heb 9:11-12**).
    - b. Positionally, we are already seated together in heavenly places with Christ because we are *in Him* (**Eph 1:4; Eph 2:5-6**).
  - iii. Ultimately, we have boldness and access to God through Christ's faith (**Eph 3:12**) which made us to stand in His grace (**Rom 3:24 c/w Gal 2:16**).
  - iv. Since Jesus our High Priest is passed into the heavens and is seated on the throne of grace, and we are in Him, we can therefore come to Him in prayer by faith and find grace to help in time of need (**Heb 4:14-16**).

81. **Rom 5:15,18,19**

- A. "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 18) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 19) For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (**Rom 5:15,18,19**)
- B. Is these verses teaching universal redemption since it says that the free gift came up *all men* unto justification of life, and *many* were made righteous by Jesus Christ?
- C. No, the justification of life came on all for whom Jesus obediently died. See ([1Co 15:22 - Section III](#))

82. **Rom 9:30-33**

- A. "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. 31) But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32) Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;" (**Rom 9:30-33**)
- B. Does this passage teach that righteousness is obtained by a person's faith?
- C. See [Rom 4:13,16 - Section III](#).

83. **Rom 10:4,6,9-10,13**

- A. "For Christ is the end of the law for righteousness to every one that believeth...6) But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)...9) That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10) For with the heart man believeth

unto righteousness; and with the mouth confession is made unto salvation....13) For whosoever shall call upon the name of the Lord shall be saved." (**Rom 10:4,6,9-10,13**)

B. Are these verses teaching that if a person confesses and believes in the Lord Jesus he will be saved *eternally* and *become* righteous?

C. **Rom 10:4**

- i. Here Paul is writing about his prayer and desire to God that Israel might be saved (**Rom 10:1**).
  - a. He explained at length in Romans 9 that within national Israel (the descendants of Abraham), there is a remnant (also called *Israel* - Rom 9:6) which are the children of God and the children of promise (**Rom 9:6-13; 9:27-29**).
  - b. Natural Israel (the non-remnant, the children of the flesh - Rom 9:7) have the same fate as Sodom and Gomorrah (**Rom 9:27-29**) and are therefore eternally damned and will never be saved (**Jud 1:7**).
  - c. Therefore the Israel which Paul desires to be saved is spiritual Israel (the remnant).
- ii. These Jews had a zeal of God, but not according to knowledge: in other words they are ignorant of how God wants to be served and worshiped (**Rom 10:2**).
- iii. They were ignorant of the God's righteousness, were going about to establish their own righteousness, and had not submitted themselves to the righteousness of God (**Rom 10:3**).
  - a. They failed to understand that the righteousness of God is without (outside of) the law (**Rom 3:21**).
  - b. They failed to understand that the righteousness of God was by the faith of Jesus Christ (His faith) (**Rom 3:22**).
  - c. They failed to understand that justification (righteousness) comes by the righteousness of Christ (**Rom 5:18**).
  - d. They failed to understand that sinners are made the righteousness of God by Jesus Christ being made sin for them (**2Co 5:21**).
  - e. Because of this ignorance of the righteousness of God in Jesus Christ, they were trying to establish their own righteousness by keeping the law of Moses.
  - f. They didn't understand that a man cannot be justified (made righteous) by the works of the law (**Gal 2:16**).
  - g. They didn't understand that they were under a curse because they could never keep the whole law (**Gal 3:10**).
  - h. Because of their ignorance, they had not submitted themselves to the righteousness of God.
- iv. If they were to believe that Christ alone kept the law perfectly and was made a curse for them, thereby redeeming them from the curse of the law (**Gal 3:13**) and justifying them by His blood and grace (**Rom 5:9; Rom 3:24**), that would be the end of the law for righteousness for them (**Rom 10:4**).

D. **Rom 10:6**

- i. The righteousness of the law is that if you do the things in the law (every single one of them without ever missing - **Gal 3:10**), you shall live (**Rom 10:5**).

- ii. Conversely, the righteousness of faith is simply believing that Christ did it all for you and freely justified you (**Gal 2:16; Rom 3:24**). (See [Rom 4:13,16 - Section III](#))
- iii. The righteousness of faith believes that Christ's justifying work is finished and you don't need to try to bring Christ down from heaven to do it again (**Rom 10:6**).
- iv. The righteousness of faith believes that Christ died *once* for sins (**Heb 9:28; Heb 10:10-14**) and He doesn't need to die again and be brought up again from the dead (**Rom 10:7**).
- v. The righteousness of faith believes that the word is nigh to God's children, even in their mouth and heart (**Rom 10:8**).
  - a. The word gets in their heart by the act of God in the new covenant when He writes His laws on their hearts at the same time He forgives their sins (**Heb 8:10-12**).
  - b. This happens by regeneration when God takes out the dead, stony heart of one of His children and gives them a new heart of flesh, gives them a new spirit, and puts His Spirit within them (**Eze 36:25-28**).
  - c. This is the washing of regeneration and renewing of the Holy Ghost (**Tit 3:5**).
- vi. At this point, having regenerated them by giving them a new heart and a new spirit, and having written His word on their hearts, God has *worked in them* to will and to do of his good pleasure (**Phi 2:13**).
- vii. They now need to *work out* the salvation which God has *worked in* them (**Phi 2:12**). (See [Phi 2:12 - Section III](#))
- viii. The righteousness of faith says to stop trying to keep the works of the law and start believing that Christ already did it all for them and there is nothing left for them to do.
- ix. Hence the next verse.

**E. Rom 10:9-10**

- i. These verses are commonly used by Arminians who attempt to use them to prove that one must only believe the gospel to get eternal life; but there are major problems with that teaching.
  - a. First of all, the verse say nothing about *eternal life* or *eternal* salvation.
    - 1. It is not a proof text, but rather a reference text as it only refers to being "saved", but doesn't define what the person is saved from.
    - 2. It therefore needs to be compared with other verses to define what type of salvation is under consideration.
  - b. Secondly, the verses give *TWO* conditions which have to be met for one to be saved, not only *one* (belief) as is commonly taught.
    - 1. The verses state that confessing the Lord Jesus with one's mouth AND believing in one's heart that God raised Him from the dead are BOTH conditions which one must fulfill to be saved.
    - 2. The Arminian will respond that belief and confession are the same thing.
    - 3. Not true; confession and belief are most certainly NOT the same thing (**Joh 12:42**).

- c. Thirdly, belief and confession are both something one does, which is *work* by definition.
  - 1. Belief is something one does (**Act 16:30-31; Mat 23:23**), and therefore it is a work (**Joh 6:28-29**).
  - 2. Work *n.* - I. 1. Something that is or was done; what a person does or did; an act, deed, proceeding, business
  - 3. Confess *v.* - 1. *trans.* To declare or disclose (something which one has kept or allowed to remain secret as being prejudicial or inconvenient to oneself); to acknowledge, own, or admit (a crime, charge, fault, weakness, or the like).
  - 4. Confessing is doing something, which means it's a work.
  - 5. Therefore, Rom 10:9-10 cannot refer to *eternal* salvation because eternal salvation is not of works (**2Ti 1:9; Tit 3:5**). (See [Section II,7,A on Eternal Salvation](#))
- d. Fourthly, if one *shall confess* that Jesus is the Son of God, God *dwelleth* in him, and he in God (**1Jo 4:15**).
  - 1. *Shall confess* is future tense.
  - 2. *Dwelleth* is present tense.
  - 3. Therefore, God dwelling in a man, and he dwelling in God, precedes him confessing that Jesus is the Son of God.
  - 4. Therefore, Rom 10:9-10 cannot refer to *eternal* salvation because eternal salvation precedes confessing the Lord Jesus.
- e. Fifthly, eternal life precedes belief in Jesus. (See [Joh 5:24 - Section III](#))
- f. Therefore, if the salvation under consideration is not *eternal*, it must then be *temporal* salvation. (See [Section II,7,B on Temporal Salvation](#))
- ii. Since the salvation under consideration is temporal salvation, what then are those who confess and believe in the Lord Jesus saved from?
  - a. Remember the context.
  - b. Paul is writing about regenerate, unbelieving Jews who are ignorant of God's righteousness and are trying to establish their own righteousness by keeping the works of the law (**Rom 10:1-3**) (See previous sections C and D).
  - c. As was just proved, it is impossible to attain unto righteousness by keeping the law.
  - d. Righteousness only comes by Christ keeping the law and becoming a curse for us.
  - e. These Jews needed to believe and confess that Christ died for their sins and that God raised Him from the dead, proving that their sins were put away (**Rom 4:25 c/w Rom 6:9 c/w Act 2:24**).
  - f. If they would do that, Jesus would be the end of the law for righteousness to them (**Rom 10:4**).
  - g. They would be saved from their ignorance of God's righteousness and from trying to establish their own righteousness.
  - h. Those who believe that Christ did it all for them cease from their own works and enter into rest (**Heb 4:10**).
- iii. They would believe *unto* righteousness and their confession would be made *unto* salvation (**Rom 10:10**).

- a. Unto prep. - 1. Expressing or denoting motion directed towards and reaching (a place, point, or goal);
- b. Instead of establishing their own righteousness, they would be believing and confessing *towards* Christ and His righteousness and His salvation.

**F. Rom 10:13**

- i. This promise of being saved from ignorance of God's righteousness and from trying to establish their own righteousness was not just to the Jews, but to all who call upon Him, whether they be Jews or Gentiles (**Rom 10:12**).
- ii. "For whosoever shall call upon the name of the Lord shall be saved." (**Rom 10:13**)

**84. Rom 11:14,15,20-23,32**

- A. "If by any means I may provoke to emulation them which are my flesh, and might save some of them. 15) For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?... 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 still in unbelief, shall be grafted in: for God is able to graff them in again.... 32) For God hath concluded them all in unbelief, that he might have mercy upon all." (**Rom 11:14,15,20-23,32**)
- B. Is the saving, casting away, reconciling the world, life from the dead, breaking off, sparing not the natural branches, cutting off, grafting in, and having mercy on all in these verses referring to gaining and losing eternal life?
- C. A general overview and understanding of the context of Romans 11 is necessary before analyzing the specifics of the verses in question.
  - i. In Romans 11, Paul is continuing his dissertation about the two Israels which he began in Romans 9.
  - ii. He began to prove in **Rom 9:6** that there is an Israel (spiritual Israel) within Israel (national Israel).
    - a. National or natural Israel is all the physical descendants of Abraham, the "seed of Abraham" (**Rom 9:7**), who are also called the "children of the flesh" (**Rom 9:8**).
    - b. Spiritual Israel is the *remnant* (**Rom 9:27**) within national Israel, which is also called "the children of God" and "the children of the promise" (**Rom 9:8**), also the "seed" (**Rom 9:8 c/w Rom 9:29**).
    - c. The majority of national Israel are not the children of God and have the same fate as Sodom and Gomorrah (**Rom 9:27-29**) and are therefore eternally damned and will never be saved (**Jud 1:7**).
  - iii. In Romans 10, Paul expressed his desire for the *temporal* salvation of the unbelieving Israelites who were part of the elect remnant of Israel, which they could experience through belief and confession of the Lord Jesus Christ Who is the end of the law for righteousness to believers. (See [Rom 10:4,6,9-10,13 - Section III](#))
  - iv. After ending Romans 10 (**Rom 10:20-21**) by quoting Isa 65:1-2 and showing that Israel had for the most part rejected God's outstretched hands to them, Paul

then begins chapter 11 with the question as to whether God had completely cast away His people Israel (**Rom 11:1**).

- a. Paul then explained that God had not cast away His people *which He foreknew* (**Rom 11:1-2**).
  - b. There was still a remnant according to the election of grace in Israel at that time, as there had been in time past (**Rom 11:3-6**).
  - c. Natural Israel (the fleshly descendants of Abraham) had not obtained the righteousness they were seeking for, but the election (spiritual Israel - the elect remnant within national Israel) had obtained it and the rest (natural Israel) were blinded (**Rom 11:7**).
  - d. These natural Israelites were permanently, eternally blinded (**Rom 11:8-10**).
  - e. *Always adv.* - 1. All along, all the time, perpetually, throughout all time.
- v. In **Rom 11:11**, Paul reverts back to talking about God's people whom He foreknew and had not eternally cast off (**Rom 11:1-2**).
- a. Notice how he began verse 11 with the same phrase with which he began verse 1: "I say then..." (**Rom 11:11 c/w Rom 11:1**).
  - b. The antecedent of the pronoun "they" in verse 11 is God's people which He foreknew (**Rom 11:2**), the remnant (**Rom 11:5**), the election (**Rom 11:7**).
  - c. It's not improper for the antecedent of a pronoun to be several verses prior to it, and with other pronouns being used between them; for example, see: **Psa 105:23-37**.
- vi. Paul then in **Rom 11:11-32** goes on to show that Israel was the root and natural branches of God's olive tree, the church; and because of unbelief some of the natural branches were broken off (the Jews lost their place in God's church/kingdom), and in their place Gentiles who were wild branches (not of the nation of Israel) were grafted in (brought into the church/kingdom). He explained that though some of the Jews had been cut out of the church (olive tree) because of unbelief, they could be brought back into the church if they believed the gospel.
- a. The nation of Israel was God's kingdom (**1Ch 28:5; 2Ch 13:8; 1Sa 12:12; 1Ch 29:23**).
  - b. Israel was God's church/congregation (**Act 7:38 c/w Exo 16:2**).
  - c. Israel was God's olive tree, which is symbolic of the church/kingdom.
  - d. Israel was called an olive tree by God in the OT (**Jer 11:16-17**).
  - e. Israel was elsewhere likened to an olive tree (**Hos 14:5-6**).
  - f. David spoke of an olive tree in connection with the house of God (**Psa 52:8**).
  - g. In **Rom 11:16-24**, Paul spoke of Israel as the good and original olive tree of which some of the branches were broken off because of unbelief (**Rom 11:17,20**).
  - h. Paul explained to the Roman Gentiles, to whom he was writing, that they, being branches of a wild olive tree, were grafted into the holy olive tree (God's church/kingdom which was originally the nation of Israel) (**Rom 11:17,24**).

- i. The Gentiles being grafted into the olive tree was them being brought into the church, the house of God, with the believing Jews who made it up originally (**Eph 2:11-22**).
    - j. If the Jews continued not in unbelief they could be grafted back into the olive tree (the church/kingdom of God) (**Rom 11:23-24**).
  - vii. Now that the context of Romans 11 is understood, let's look at the problem texts.
- D. **Rom 11:14**
  - i. After the Jews rejected Jesus and fell away from the church, the gospel went to the Gentiles which God used to provoke the Jews to jealousy (**Rom 11:11 c/w Rom 10:19**).
  - ii. Paul used this fact to provoke the elect Jewish remnant which were his flesh with hopes of saving some of them temporally (**Rom 11:14 c/w Rom 10:1-4**) - (See [Rom 10:1-4, Section III](#)) and having them be received back into the olive tree (the church/kingdom) (**Rom 11:15 c/w Rom 11:23-24**).
- E. **Rom 11:15**
  - i. The "world" in **Rom 11:15** is the Gentiles (**Rom 11:12**).
  - ii. The reconciling of them was bringing them into the church along with the elect believing Jews (**Eph 2:11-22**).
  - iii. The receiving of the Jews back into the olive tree (church/kingdom) would be like someone coming back to life from the dead (**Rom 11:15 c/w Luk 15:24**).
  - iv. The death in this verse is not referring to physical or spiritual death because they could be received back into the olive tree if they believed the gospel (**Rom 11:23**), which neither physically or spiritually dead people can do (**1Co 1:18**).
- F. **Rom 11:20-22**
  - i. The breaking/cutting off in these verses is losing their place in the olive tree (the local church).
  - ii. This cannot be referring to them losing their eternal life/salvation because eternal life cannot be lost (**Joh 10:27-29**), which is why it's called ETERNAL (See [Section II,7,A on Eternal Salvation](#)).
  - iii. Eternal *adj.* - 3. Infinite in future duration; that always will exist; everlasting, endless. The New Testament expressions eternal life, death, punishment, etc. are here referred to sense 3, this being the sense in which the *adj.* in such contexts is ordinarily taken.
  - iv. God's gift of eternal life and calling from death unto life of His elect is without repentance (God won't change His mind), even to those who are enemies of the gospel (**Rom 11:28-29**).
- G. **Rom 11:23**
  - i. The grafting back in of the Jews is bringing them back into the olive tree (local church/kingdom of God).
  - ii. This cannot be referring to them regaining their eternal life/salvation because eternal life cannot be lost (**Joh 10:27-29**), and therefore it can't be gotten back again, which is why it's called ETERNAL.
- H. **Rom 11:32**
  - i. The "all" that God has mercy on is not the entire nation of Israel, but all of the elect remnant within the nation (**Rom 9:27-29; Rom 11:2; Rom 11:5; Rom 11:7; Rom 11:28-29**).



- ii. The rest of the nation have the same fate as Sodom and Gomorrah (**Rom 9:27-29 c/w Jud 1:7**).
- I. For more information on the Olive Tree being the NT church, listen to this sermon: [Millennialism, End Times, and the Reign of Christ \(Part 3\)](#).

85. **Rom 12:3**

- A. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." (**Rom 12:3**)
- B. Does this verse teach that God has given faith to all men without exception?
  - i. The first rule of Bible interpretation is that there are no contradictions in the scripture (**2Pe 1:20**) (See [Section II, 1, A](#) on the Rules of Bible Interpretation).
    - a. The Bible teaches that some men do not have faith (**2Th 3:2**).
    - b. Therefore, the "every" in "every man" in **Rom 12:3** must be a qualified "every" (See [Section II, 11, B](#) on Universal Language).
  - ii. The "every man" in the context of the passage is *every member of the body of Christ* (**Rom 12:4-8**).
- C. God gives His elect the gift of faith.
  - i. Their faith is born of God (**1Jo 5:4**).
  - ii. It is *given* to them to believe (**Php 1:29 c/w Joh 6:64-65**).
  - iii. They believe in God by Jesus Christ (**1Pe 1:21**).
  - iv. They obtained their faith through the righteousness of Jesus Christ (**2Pe 1:1**).
  - v. The elect believe through grace (**Act 18:27**).
  - vi. One must be ordained to eternal life in order to believe (**Act 13:48**).
- b. But God doesn't give all of the elect the same measure of faith.
  - i. He gives each of them varying amounts of it (**Mat 25:15**).
  - ii. Some of them are 30, 60, or 100-folders (**Mar 4:20**).
- D. Interpreting "every man" in this text as "the entire human race" will prove too much even for an Arminian.
  - i. According to Arminians, it is a man's faith that saves him.
  - ii. If God gives a measure of faith to every member of the human race, then every one of them will be saved according to this interpretation.
  - iii. But even an Arminian would have to agree that all are not saved (**Mat 25:41**).

86. **1Co 1:18**

- E. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." (**1Co 1:18**)
- F. This verse is only a "problem text" if one is using a *perverted text* such as the NIV or NKJV which changes the words "are saved" into "are *being* saved."
  - i. In order for the gospel to be the power of God to a person, he must already be saved (eternally), else it is foolishness to him.
  - ii. If a person has to already be saved eternally for the gospel to be the power of God to him, then the gospel is obviously not the power of God to eternal salvation, but to temporal salvation.
  - iii. (See [Rom 1:16-17, Section III](#))

87. **1Co 1:21**

- A. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (**1Co 1:21**)
- B. Does this verse teach that God save believers *eternally* by the preaching of the gospel?
- C. No it doesn't; preaching is something that a preacher *does*, and therefore it is a work.
  - i. Preach *v.* - 1. a. *intr.* 'To pronounce a public discourse upon sacred subjects' (J.); to deliver a sermon or religious address (now usually from or on a text of Scripture).
  - ii. Work *n.* - I. 1. Something that is or was done; what a person does or did; an act, deed, proceeding, business
  - iii. Anyone who has ever preached knows that it is *work*, which is why it's called the *work* of the ministry (**Eph 4:12 c/w Act 13:2**).
  - iv. Eternal salvation is by grace, not by works (**2Ti 1:9; Tit 3:5**). (See [Section II,7,A on Eternal Salvation](#))
- D. Furthermore, a person must already be eternally saved for the gospel to have any positive effect on him and not be foolishness to him (**1Co 1:18**). (See [1Co 1:18, Section III](#) and [Rom 1:16-17, Section III](#))
- E. The preaching of the gospel saves a believer *temporally* by bringing life and immortality *to light* (**2Ti 1:10**).
  - i. For the Jew, to whom in the past the preaching of Christ crucified was a stumbling block (**1Co 1:23**), but who has been effectually called to new spiritual life (regeneration) (**1Co 1:24**), the preaching of the gospel is the power of God which saves him from his ignorance of God's righteousness and from trying to establish his own righteousness (**Rom 10:1-4,8-10**).
  - ii. For the Greek, to whom in the past the preaching of Christ crucified was foolishness (**1Co 1:23**), but who has been effectually called to new spiritual life (regeneration) (**1Co 1:24**), the preaching of the gospel enlightens the former worldly wise man to the simplicity which is in Christ (**2Co 11:3**), to the fact that in Christ are hid all the treasures of wisdom and knowledge (**Col 2:3**), and saves him from being spoiled through vain philosophy (**Col 2:8**).
  - iii. The calling in **1Co 1:24** cannot refer to the gospel call (the preaching of the gospel).
    - a. The gospel call is a stumbling block and foolishness to unsaved Jews and Gentiles (**1Co 1:23 c/w 1Co 1:18**).
    - b. But the calling in **1Co 1:24** is the power of God and the wisdom of God to the Jews and Gentiles who receive it; therefore it is not the gospel call.
    - c. It is the call of regeneration when the Spirit of God regenerates a person at the behest of Jesus Christ by His voice (**Joh 5:25 c/w Tit 3:5; Rom 8:28-30**).

88. **1Co 9:22**

- A. "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." (**1Co 9:22**)
- B. Is this verse teaching that Paul became as the people to whom he preached with the hopes of giving them eternal life?
- C. Notice that the verse says that *Paul* is the one that would be doing the saving.

- i. This demands that the salvation under consideration cannot be eternal salvation because eternal salvation is by *God's* grace alone, and not of works (**2Ti 1:9; Tit 3:5**). (See [Section II,7,A on Eternal Salvation](#))
    - ii. A person is born spiritually *of God*, not of the will of man (like Paul's will) (**Joh 1:13**).
    - iii. It is the Spirit of God who makes a man born again and He does it when *He* listeth (*to wish, desire, like, choose*), not when the preacher desires (**Joh 3:8**).
    - iv. God's elective grace is *not of him that runneth* (**Rom 9:16**), including the preacher who runs with his beautiful feet which preach the gospel (**Rom 10:15**).
  - D. So if Paul wasn't trying to save them eternally, what was he trying to save them from or to?
  - E. He tells us why he did it in the next verse: for the gospel's sake and that he might be a *partaker* of the gospel with them (**1Co 9:23**).
    - i. The purpose of the gospel is to bring life and immortality to light. (**2Ti 1:10**)
    - ii. The purpose is to bring people into the church so that they can have *fellowship* with us and with Jesus Christ. (**Act 2:41-42; 1Jo 1:3; Eph 3:7-9**)
    - iii. Partaker - 1. One who takes a part or share, a partner, participator, sharer.
    - iv. Fellowship - 1. a. Partnership; membership of a society. b. Participation, sharing (in an action, condition, etc.); 'something in common', community of interest, sentiment, nature, etc.
    - v. By being baptized into the church, people are *saved* from this untoward generation (**Act 2:40**).
  - F. Paul did all he could to adapt himself to the customs and convictions of those to whom he witnessed so as not to offend them, with hopes of saving them temporally (**1Co 9:22 c/w 1Co 10:32-33**).
  - G. In the case of **1Co 10:33**, Paul's hope was to save them from their superstitious and idolatrous practices of eating food sacrificed to idols (**1Co 10:23-33**).
    - i. If the unbeliever that bid you to a feast doesn't mention anything about the food you are about to eat being sacrificed to idols, then he doesn't have a conscience issue with it; so eat it, not asking any questions (**1Co 10:27**).
    - ii. But if he tells you it was sacrificed to idols, he may be doing so because he has a question about it in his own conscience; and if you eat it knowing that, he may assume it's acceptable since a Christian did it; and therefore he could be emboldened to go against the questions in his conscience and continue to offer sacrifices to idols. In that situation, a Christian must not eat so as to not cause the unbeliever to go against his conscience. (**1Co 10:28-29**)
    - iii. By doing that, a Christian can aid in the temporal salvation of an unbeliever (**1Co 10:32-33**).

89. **1Co 10:33**

- A. "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." (**1Co 10:33**)
- B. See [1Co 9:22, Section III](#).

90. **1Co 15:2**

- A. "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." (**1Co 15:1-2**)
- B. Is this verse teaching that the Corinthians were given *eternal life* by the gospel, which (eternal life) they would have if they remembered what Paul preached to them and had not believed in vain?
- C. This verse is not teaching that the gospel gives people eternal life for the following reasons:
  - i. The act of preaching of the gospel saves nobody *eternally*; if it did then all who heard it would have eternal life.
  - ii. In order for the gospel to have any effect on a person, it has to be understood and believed; and for it to be understood and believed, the hearer must already be eternally saved, else all he hears is foolishness (**1Co 1:18; 1Co 2:14; Joh 10:26-28**).
  - iii. Believing (**Joh 6:28-29**) and keeping in memory what was preached are both works, and eternal salvation is by grace, not by works (**2Ti 1:9; Tit 3:5**). (See [Section II,7,A on Eternal Salvation](#))
  - iv. If you don't think that keeping in memory what is preached is a work, then try to remember *everything* which was preached in this Bible study and see how hard you have to WORK to do so!
  - v. The belief that is required to be saved in this verse cannot be belief *in vain* (*to no effect or purpose*) and therefore must be proven and demonstrated by *works* (**1Co 15:2 c/w Jam 2:20**).
- D. If these Corinthians were not eternally saved by believing the gospel, then what did the gospel save them from?
  - i. While the gospel doesn't bring life and immortality to the child of God (God's grace does that - **2Ti 1:9**), it does bring it *to light* (**2Ti 1:10**).
  - ii. The gospel is the power of God to *temporal salvation* to regenerate children of God who believe it, such as salvation from ignorance, deception, fear of death, trying to save oneself, etc. (See [Rom 1:16-17, Section III](#))
  - iii. God's word will save a person from much evil when heard, heeded, and remembered (**Pro 2:10-16**).
  - iv. By believing and remembering the gospel, the Corinthians were saved from living in, and returning to, the sinful lifestyles in which they lived prior to hearing the gospel of how Jesus Christ saved them from their sins (**1Co 6:9-11**).

91. **1Co 15:22**

- A. "For as in Adam all die, even so in Christ shall all be made alive." (**1Co 15:22**)
- B. Does this verse teach universal atonement? Is the "all" which Adam mortified the same "all" which Christ vivified?
- C. The death and life in context is physical death and life (**1Co 15:12-13,21**).
- D. The "all" who physically die in Adam is the entire human race, with a few exceptions.
  - i. "All" who die in Adam are all whom Adam represented.
  - ii. Sin entered the world by Adam (**Rom 5:12**).
  - iii. Death came by sin because the wages of sin is death (**Rom 5:12 c/w Rom 6:23**).

- iv. Sin and death passed upon all men by natural generation (**Rom 5:12 c/w Psa 51:5**).
  - v. Men are sinners *by nature* (**Eph 2:3**).
  - vi. The first Adam was of the earth and all his descendants bear his earthy, natural image (**1Co 15:45-49 c/w Gen 5:3**).
  - vii. Therefore, in Adam all (the entire human race) die (**1Co 15:22**).
    - a. The only exceptions to this are:
    - b. Jesus Christ (**Joh 10:17-18**).
    - c. Enoch and Elijah who were taken to heaven before death (**Gen 5:24; 2Ki 2:11**).
    - d. Those who will be alive at the Second Coming of Christ (**1Th 4:15; 1Co 15:51-52**).
- E. The "all" who are made alive in Christ are all of His elect.
- i. "All" who are made alive in Christ are all who Christ represented.
  - ii. The "all" who are made alive is defined in the next verse as "they that are Christ's at his coming" (**1Co 15:23**).
  - iii. When Christ returns all that are in graves will be resurrected, but only *some* of them will be resurrected unto the resurrection *of life* (**Joh 5:28-29**).
    - a. The "all" whom Christ shall make alive are those whom He will resurrect to the *resurrection of life* (**1Co 15:22 c/w Joh 5:29**).
    - b. The rest are resurrected to the *resurrection of damnation* which is a resurrection of *eternal death* (**Joh 5:29 c/w Rev 20:14-15**).
  - iv. The "all" whom Christ shall make alive are "all which he (God the Father) hath given me (Jesus Christ)", and Jesus will "raise [them] up again at the last day" (**Joh 6:39**).
  - v. Those who are glorified by the resurrection of the body (**Rom 8:17,23**) are only those who were foreknown and predestinated, not the entire human race (**Rom 8:29-30**).
  - vi. The last Adam, Jesus Christ, is a quickening (life giving) spirit (**1Co 15:45**).
    - a. Those to whom Jesus gives new life in the resurrection bear His spiritual, heavenly image (**1Co 15:46-49; 1Jo 3:2**).
    - b. Jesus doesn't quicken (resurrect) all the descendants of Adam and give them new spiritual bodies like His, but rather He only quickens *whom he will* (**Joh 5:21 c/w Joh 5:28-29**).
- F. Just as the "all" whom Christ will physically make alive are not the same "all" of whom Adam caused the physical death, so it is spiritually; the "all" and the "many" which Adam caused the spiritual death and condemnation of are not the same "all" and "many" which Jesus Christ caused the spiritual life and righteousness of (**Rom 5:15,18-19**).
- i. It is true that Adam was a figure of Jesus Christ (**Rom 5:14**).
    - a. Figure *n.* - II. Represented form; image, likeness. 9. a. The image, likeness, or representation of something material or immaterial.
    - b. Likeness - 1. The quality or fact of being like; resemblance, similarity; an instance of this.
    - c. Whereas Jesus Christ bears a *likeness* to Adam, He is not an exact image of him, but rather is the express (*truly depicted, exactly resembling, exact*) image of God (**Heb 1:3**).

- ii. Jesus was *like* Adam in that He represented many people in his actions (**Rom 5:19**, etc.).
- iii. Both Adam and Jesus Christ were the federal heads who represented their seed (*offspring, progeny*).
- iv. Adam's seed are the entire human race (with the exception of Jesus Christ), to whom he passed sin and death (**Rom 5:12**).
  - a. They are the lump of mankind which Adam fitted to destruction (**Rom 9:21-22**).
  - b. They are referred to as both *all* (**Rom 5:12,18**) and *many* (**Rom 5:15,19**).
  - c. Many *adj.* - The adjectival designation of great indefinite number.
  - d. The *all* and *many* which Adam represented are truly the entire human race with *not one* left out (**Rom 3:9-12**), *except* the Lord Jesus Christ, for *in him is no sin* (**1Jo 3:5**).
- v. Jesus Christ's seed are NOT the same amount of people as Adam's seed.
  - a. This is the limit of the *likeness* between Adam and Jesus Christ.
  - b. Christ's children are the children which God gave him (**Heb 2:13 c/w Joh 6:39 c/w Joh 17:2**).
    - 1. They are those whom God chose in Christ before the foundation of the world (**Eph 1:4**).
    - 2. They are the vessels of mercy which God had afore prepared unto glory (**Rom 9:23**).
  - c. Let's look at all the verses which compare the work of Christ and Adam, and see that Christ DID NOT represent all of the same people as Adam.
  - d. **Rom 5:15** - "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many."
    - 1. Did the gift by grace abound to *the entire human race* as Adam's offence did?
    - 2. No, God's electing grace is only to a remnant of mankind, not to all of mankind (**Rom 11:5**).
    - 3. The gift by grace is the gift of righteousness (**Rom 5:17**), the gift of eternal life (**Rom 6:23**), and the gift of eternal salvation (**Eph 2:8**).
    - 4. These gifts by grace are NOT given to the entire human race (**Mat 23:33; Mat 25:41; Rev 20:15**).
    - 5. Therefore the *many* who are dead by Adam's offence are not the same *many* which the grace of God abounded unto.
  - e. **Rom 5:18** - "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."
    - 1. Justification - *Theol.* The action whereby man is justified, or freed from the penalty of sin, and accounted or made righteous by God; the fact or condition of being so justified.
    - 2. Did Jesus justify *the entire human race* by His righteousness as Adam condemned them all by his offence?
    - 3. No, He certainly did not.

4. Only those who were foreknown and predestinated are justified by Christ (**Rom 8:29-30**).
  5. The "all men" whom Jesus justified are men "out of every kindred, and tongue, and people, and nation", "all men" *distributively*, not *collectively* (**Rev 5:9; Rev 7:9; Rev 13:16 c/w Rev 20:4 c/w 1Th 4:17**).
  6. There will be many resurrected on the last day who will be *unjust* (**Act 24:15**).
  7. Therefore the *all men* whom Adam condemned are not the same *all men* whom Christ justified.
- f. **Rom 5:19** - "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."
1. Righteous *adj.* - 1. a. Of persons: Just, upright, virtuous; guiltless, sinless;
  2. Did Jesus by His obedience make *the entire human race* righteous as Adam made them all sinners? Certainly not.
  3. If the entire human race were made guiltless and sinless, they would all be going to heaven, but that is not the case (**Rev 20:15**).
  4. When Jesus justifies (makes righteous) a person, he is made an heir of eternal life (**Tit 3:7**), which cannot be lost (**Joh 10:28**).
  5. Therefore all those whom Jesus made righteous by His obedience have eternal life and shall never perish.
  6. Therefore the *many* which Adam made sinners are not the same *many* which Christ made righteous.
  7. Though Christ didn't make the entire human race righteous, he did make *many* (*great indefinite number*) righteous (**Rev 7:9**).
- vi. If Jesus undid the "original sin" of Adam for the entire human race, then that means that every person is born into this world without sin and is essentially a Christ, in the sense of being born innocent and sinless.
- a. This means that each one of us when we were born was no different than Jesus Christ (in the sense of being sinless, not in the sense of being God).
  - b. The scripture flatly condemns this idea.
  - c. Foolishness is *bound* in the heart of children (**Pro 22:15**).
  - d. We are all *by nature* the children of wrath (**Eph 2:3**).
  - e. We are all *conceived* in sin (**Psa 51:5**) and speak lies upon leaving the womb (**Psa 58:3**).
  - f. Even if Christ did undo the "original sin" of Adam for all mankind and restored them all to the pre-fall condition, in that "all have sinned, and come short of the glory of God" (**Rom 3:23**), which (sinning) they do from birth (**Psa 58:3**) and youth (**Gen 8:21**), they would all be in the identical condition in which Adam left them as soon as they sinned themselves: dead in trespasses and sins and incapable of seeking or understanding God (**Rom 3:9-12**).
  - g. In that case, Christ undoing Adam's "original sin" for all of the human race would have accomplished absolutely nothing for them because they

- would be in the same condition in which Adam left them as soon as they were born and began sinning.
- vii. Christ only undid the "original sin" of Adam (and all their personal sins as well) for His elect children whom God foreknew, predestinated, justified, called, and glorified, and none other (**Rom 8:28-30**).

92. **2Co 5:14-15**

- A. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: 15) And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." (**2Co 5:14-15**)
- B. Do these verses teach that Christ died for the entire human race?
- i. Since there are plenty of instances in scripture where "all" refers to "all of a given thing" or "all in a given context" (ex: **Mar 1:37**; **Mar 5:20** - See [Section II,11,A on Universal Language](#)), it is necessary to compare scripture with scripture to determine who the "all" are for whom Christ died.
  - ii. As has been proven before (See [Joh 1:29 - Section III](#) and [1Co 15:22 - Section III](#)), the "all" that Christ died for were His sheep (**Joh 10:15**) whom the Father had given Him (**Joh 17:2**) who are comprised of people out of every nation, kindred, and people, "all" *distributively*, not *collectively* (**Rev 5:9**; **Rev 7:9**; **Rev 13:16 c/w Rev 20:4 c/w 1Th 4:17**).
- C. In what way "were all dead" for whom Christ died (**2Co 5:14**)?
- i. First of all, all that Christ died for were spiritually dead when He died for them (**Rom 5:6-8**).
  - ii. Secondly, our "old man" (our old sinful nature) was crucified with Christ (**Rom 6:6**), and therefore is dead with Him (**Rom 6:7-8**).
  - iii. Those that are Christ's have crucified the flesh with its affections and lusts (**Gal 5:24**) and they continue to die to themselves daily (**Luk 9:23**; **1Co 15:31**).
  - iv. We are crucified with Christ and live by Him and unto Him (**Gal 2:20 c/w 2Co 5:15**).

93. **2Co 5:19-20**

- A. "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 20) Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (**2Co 5:19-20**)
- B. Did God reconcile the entire human race to Himself in Christ? (**2Co 5:19**)
- i. Reconcile *v.* - I. 1. a. *trans.* To bring (a person) again into friendly relations to or with (oneself or another) after an estrangement.
  - ii. World *n.* - III. The inhabitants of the earth, or a section of them.
  - iii. The "world" whom God reconciled to Himself *cannot* be all the inhabitants of the earth for all time for the following reasons:
    - a. This reconciliation is a completed action: God *hath reconciled* us to Himself (**2Co 5:18**).
    - b. Those who were reconciled do not have their sins imputed to them (**2Co 5:19**).



- c. If God did this to the entire human race then they all have their sins forgiven and are all saved eternally.
  - d. This is most definitely not the case (**Mat 25:41; Rev 20:15**).
  - e. God is not in friendly relations with most of the human race (**Psa 7:11; Isa 57:21**).
- iv. Therefore the "world" that God reconciled must be *a section of* the inhabitants of the earth. (See [Joh 1:29 - Section III](#))
  - v. The "world" that Christ died for were His sheep (**Joh 10:15**) whom the Father had given Him (**Joh 17:2**) who are comprised of people out of every nation, kindred, and people, "the world" *distributively*, not *collectively* (**Rev 5:9; Rev 7:9; Rev 13:16 c/w Rev 20:4 c/w 1Th 4:17**).
- C. Is the reconciliation of men to God dependent on their compliance or action (be ye reconciled to God)? (**2Co 5:20**)
- i. There are two aspects of reconciliation under consideration in 1Co 5:18-20.
  - ii. There is the *eternal* aspect which God alone accomplishes.
    - a. This aspect of reconciliation is complete and God is the only active party: God *hath reconciled us to himself* (**2Co 5:18**); God *was in Christ reconciling the world unto himself* (**2Co 5:19**).
    - b. Christ made eternal peace between God and His elect by the blood of His cross (**Col 1:20-22**).
    - c. This eternal reconciliation was accomplished *for sinners* long before they had a choice in the matter.
    - d. This reconciliation happened when we were *enemies* of God, not penitents seeking peace (**Rom 5:10**).
  - iii. There is also the *temporal* aspect, for which man is responsible.
    - a. God has given to His ministers the *ministry* of reconciliation (**2Co 5:18**) and the *word* of reconciliation (**2Co 5:19**).
      - 1. Ministry *n.* - 1. The action of ministering; the rendering of service; the performance of any office or labour for another.
      - 2. Word *n.* - 1. Things said, or something said; speech, talk, discourse, utterance; esp. with possessive, what the person mentioned says or said;
      - 3. In other words, God has given His ministers the *work* of telling God's children about what God has *already* done for them.
    - b. God sends His ministers, who are His ambassadors, to His people beseeching them in Christ's stead to *be reconciled* to God (**2Co 5:20**).
    - c. God's children reconcile (*to bring into friendly relations with*) themselves to God by believing Him (**Jam 2:23**) and by keeping His commandments (**Joh 14:15 c/w Joh 15:14**).
    - d. Keeping God's commandments and doing those things that are pleasing in His sight (**1Jo 3:22**) appeases God's anger toward His children, thus reconciling them to Him *temporally*.
    - e. Any parent knows what this type of reconciliation is all about.

94. **2Co 13:5**

- A. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (**2Co 13:5**)

- B. Does being in the faith cause one to not be a reprobate? Do we need to continually examine ourselves so that we don't go to hell?
- C. Reprobate - 1. One rejected by God; one who has fallen away from grace or religion; one lost in sin.
- D. Having Christ in oneself is the opposite of being a reprobate.
  - i. If a man is a reprobate, then Christ isn't in him.
  - ii. If Christ is in a man, then he isn't a reprobate.
- E. This is an exhortation for self-examination, which we should all do (**Lam 3:40; Psa 139:23-24**).
- F. If a man has the Spirit of Christ in him (*Jesus Christ is in you* - 2Co 13:5), then he is a child of God and a joint-heir with Christ (**Rom 8:9-17**).
  - i. God's elect have the Spirit of adoption within them (**Rom 8:15**).
  - ii. God sent the Spirit into the hearts of His elect *because they are His sons* (**Gal 4:5-6**).
  - iii. Notice that being a son preceded the Spirit being sent into their hearts (**Gal 4:6**).
  - iv. They became sons of God by God choosing before the foundation of the world to adopt them as His sons in Jesus Christ (**Eph 1:4-5**).
  - v. Therefore, if Jesus Christ is in a man, he is not a reprobate (**2Co 13:5**), but rather an elect child of God.
- G. A man can know that Christ is in him, and he in Christ, if he is in the faith; hence the reason to examine himself (**2Co 13:5**).
  - i. Those who walk after the Spirit and not after the flesh are in Christ Jesus and have no condemnation (**Rom 8:1**).
  - ii. Walking in the Spirit is bearing the fruit of the Spirit in one's life which shows that one is Christ's (**Gal 5:22-25**).
  - iii. Those who believe that Jesus is the Christ *are born of God* (in other words, they are the sons of God, which proves that Christ is in them) (**1Jo 5:1**).
- H. Examining oneself doesn't put Christ in oneself; only God can do that (**Gal 4:5-6 c/w Eph 1:4-5**).
- I. Examining oneself rather gives one the *assurance* that Christ is in him and that he is not a reprobate (**2Pe 1:10-11**).

95. **Gal 2:16**

- A. "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." (**Gal 2:16**)
- B. Is our belief in Jesus a condition for us to become eternally (effectually) justified by the faith of Christ?
- C. It is the faith *of* Jesus Christ (Christ's faith) which justifies (effectually) a man (**Gal 2:16a; Rom 3:22; Phi 3:9**).
- D. True believers believe that they are justified (effectually) by the faith *of* Christ (**Gal 2:16b**), not by their faith which is a work of the law (**Gal 2:16c c/w Joh 6:28-29 c/w Mat 23:23 c/w 1Th 1:3**).
  - i. They believe that they *might* be justified by Christ's faith (**Gal 2:16**).
  - ii. *Might* in the scriptures is often used in the sense of *shall* (**Rom 8:29; Tit 2:14; Gal 1:4**).

- iii. In other words, believers believe that Christ justified them by His faith.
- E. They believe that their faith is the *evidence*, not the *cause*, of eternal life (See [Joh 5:24 - Section III](#)).
- F. For more information on the two-fold nature of justification (effectual and evidential), see [Section II,9 on Two Justifications](#).

96. **Gal 3:2**

- A. "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" (**Gal 3:2**)
- B. Is Paul implying with his question that the Galatians received the Spirit by their faith?
  - i. Yes, the underlying theme in the book of Galatians is that we are not justified, made righteous, or given life by the works of the law (ex: **Gal 2:16, 21; 3:21**).
  - ii. Therefore the answer to Paul's question is that the Galatians received the Spirit by the hearing of faith, and not the works of the law.
  - iii. But in what way did they receive the Spirit by faith?
- C. A man can receive the Spirit in two ways: eternally and temporally.
- D. He can receive the Spirit in an eternal manner through regeneration.
  - i. The Holy Spirit regenerates and renews the heart and spirit of God's elect (**Tit 3:5; Joh 6:63; Eze 36:26**).
  - ii. When God gives His elect a new heart and puts a new spirit within them, He puts *His Spirit* within them (**Eze 36:27**).
  - iii. God sends the Spirit into the hearts of His elect because they *are His sons by adoption* (**Gal 4:5-6 c/w Eph 1:4-5**).
  - iv. This indwelling of the Holy Ghost isn't received by the works of the law (**Tit 3:5**).
  - v. Neither is it received by a man's faith since a man has to *first* have the Spirit of God *before* he can know and receive spiritual things by faith (**1Co 2:12,14**).
  - vi. Therefore, Paul is not referring to regeneration when he asked how the Galatians received the Spirit.
- E. He can also receive the Spirit in a temporal manner through faith.
  - i. Christ dwells in our hearts by faith (**Eph 3:17**).
  - ii. Those who believe on Christ receive a special ministration of the Holy Ghost when they are baptized into the church in which He dwells (**Joh 7:37-39 c/w Act 2:1-4 c/w Act 2:38 c/w 1Co 12:13 c/w Gal 3:5**).
  - iii. It was in this way that the Galatians had received the Spirit when they had by faith been baptized into Christ (**Gal 3:27**).

97. **Gal 3:6**

- A. "Even as Abraham believed God, and it was accounted to him for righteousness." (**Gal 3:6**)
- B. Does this verse say that Abraham became righteous when he believed God?
- C. No, it doesn't.
- D. Accounted *adj.* - Counted, reckoned, considered.
- E. Rather than showing that Abraham was *made righteous* by his faith, this verse shows that he was *counted or considered* (shown to be) *righteous* by his faith (See [Section II,9,C on Justification](#) and [Rom 4:3 - Section III](#)).

98. **Gal 3:8**

- A. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." (**Gal 3:8**)
- B. Does this verse teach that God made the Gentiles righteous (effectually justified them) through *their* faith.
- C. God justified the heathen (Gentiles) in two ways.
  - i. They are justified in the sense of being *made righteous* by *Christ's faith* (the faith of Christ) (effectual justification) (**Gal 2:16; Rom 3:22**).
  - ii. They are justified in the sense of being *counted* or *considered righteous* (shown to be righteous) by their faith (evidential justification) (**Rom 4:3**).
  - iii. See [Section II,9,B&C on Justification](#) and [Rom 3:30 - Section III](#).

99. **Gal 3:14**

- A. "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." (**Gal 3:14**)
- B. What is the promise of the Spirit, and by whose faith is it received?
- C. "The promise of the Spirit."
  - i. This phrase can be understood in either the objective genitive or the subjective genitive.
    - a. If used in the objective genitive, the Spirit *is promised*.
    - b. If used in the subjective genitive, the Spirit *promises*.
  - ii. The promise made to Abraham and his seed was a promise of an eternal inheritance of the land of Canaan (**Gen 17:7-8**).
    - a. The promise was not for the earthly land of Canaan, as it would not last for an eternity.
    - b. In fact, Abraham never inherited a square inch of the *earthly* land of Canaan (**Act 7:5**).
    - c. Abraham knew that the land and city that were promised to him and his seed for an everlasting possession were heavenly, not earthly (**Heb 11:8-10, 13-16**).
  - iii. The promise under consideration in **Gal 3:14** is *the inheritance* which God gave to Abraham by promise (**Gal 3:18**).
    - a. Therefore "the promise of the Spirit" is used in the subjective genitive: the Spirit made the promise to Abraham.
    - b. The Holy Ghost/Spirit, who is God (**1Jo 5:7**), made the promise to Abraham.
- D. The *promise of eternal inheritance* is to *they which are called* (**Heb 9:15**).
  - i. This is the effectual call from spiritual death unto life, and all who are called in this way are justified (**Rom 8:30**).
  - ii. Those who are justified by God's grace are made *heirs of eternal life* (**Tit 3:7**).
  - iii. The promise to Abraham that "in thee shall all nations be blessed" was accomplished by God justifying the heathen (Gentiles) by Christ's faith (**Gal 3:8 c/w Gal 2:16**).
  - iv. Therefore, "the promise of the Spirit through faith" (**Gal 3:14**) was by the "faith of Jesus Christ" (**Gal 3:22**).

- v. "Them that believe" (**Gal 3:22**) are those who manifest themselves to be the children of Abraham (**Gal 3:7**), which is the evidence that they are the seed of Abraham and therefore heirs of the promise which was made to him and his seed (**Gal 3:16 c/w Gal 3:29**).
- vi. Their belief is the *evidence* (not the *cause* - **Joh 5:24**) which identifies them as those whom "Christ *hath redeemed*" (**Gal 3:13**) and justified by His grace (**Rom 3:24**) and His faith (**Rom 3:22 c/w Gal 2:16**), making them heirs of the promise of eternal life (**Tit 3:7**).

100. **Gal 3:22**

- A. "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." (**Gal 3:22**)
- B. Is the promise by Christ's faith conditioned on a person's faith?
- C. See [Gal 3:14 - Section III](#).

101. **Gal 3:24**

- A. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." (**Gal 3:24**)
- B. By whose faith are we justified?
- C. The faith in context is the "faith of Jesus Christ" (**Gal 3:22**).
  - i. That is the faith that came after the period in which the church was kept under the law (**Gal 3:23**).
  - ii. People, such as Abraham, had faith prior to Christ coming (**Gen 15:6**).
  - iii. Faith was a requirement of the law (**Mat 23:23**).
  - iv. So the faith that came was not men's faith, but Christ's faith.
- D. The law was the schoolmaster that brought the church (Israel) unto Christ (**Gal 3:24**).
  - i. Unto - 1. Expressing or denoting motion directed towards and reaching (a place, point, or goal)
  - ii. Christ came and by faith fulfilled the law, thereby justifying His elect by His faith (**Gal 2:16**).
  - iii. Once Christ came, and by His faith redeemed us from the curse of the law (**Gal 3:13**), we are no longer under the a schoolmaster (the law) (**Gal 3:25; Gal 4:4-5**).

102. **Gal 3:26**

- A. "For ye are all the children of God by faith in Christ Jesus." (**Gal 3:26**)
- B. Does this verse teach that we *became* the children of God by *our* faith in Jesus Christ?
- C. No, it doesn't.
- D. We *became* children of God by Christ's faith.
  - i. The promise of eternal inheritance is by the *faith of Jesus Christ* (Christ's faith) (**Gal 3:22 c/w Heb 9:15**).
  - ii. We are justified and made *heirs* of eternal life by the faith and grace of Christ (**Gal 2:16; Tit 3:7**).
  - iii. We are *heirs* because we are children of God (**Rom 8:16-17**).
  - iv. We are children of God because God predestinated us to be His children through adoption by Christ's work on the cross (**Eph 1:4-5**).

- v. We received the adoption of sons by God sending His Son Jesus to redeem us from the curse of the law (**Gal 4:4-5 c/w Gal 3:13**).
  - vi. This was accomplished by the faith of Jesus Christ (His faith) when Jesus faithfully did the work the Father gave Him to do (**Gal 2:16 c/w Joh 17:2-4**).
    - a. This is the "faith in Christ Jesus" which *made us* the children of God (**Gal 3:26**).
    - b. "Faith in Christ Jesus" can refer to Jesus' faith - the faith that is in Him (belongs to Him).
      - 1. Jesus was a man of faith (**Joh 8:29 c/w Heb 11:6**); therefore there is *faith in Christ Jesus*.
      - 2. There is *faith* and love *in Christ Jesus* (His faith) (**1Ti 1:14**).
      - 3. Paul commended Timothy for the faith that was *in him* (**2Ti 1:5**).
      - 4. Stephen was *full of faith*; therefore, there was faith in Stephen (**Act 6:8**).
      - 5. Jesus spoke of *faith in Israel* (Israel's faith) (**Luk 7:9**).
      - 6. God condemned Israel in the OT for being "children *in whom* is no faith" (**Deu 32:20**).
- E. *We are* (we show evidence that we *are* -- not *become*) the children of God by our faith in Jesus Christ.
- i. Our faith is the *evidence*, not the *cause*, of our eternal salvation (See [Joh 5:24 - Section III](#)).
  - ii. We were made the children of God by God choosing us and saving us by His grace (**Eph 1:4-7 c/w Rom 11:5**).
  - iii. Therefore, our faith is the evidence that we are the children of God (born of God) (**1Jo 5:1**).
  - iv. Faith and obedience *evidence* that we *are* (*be*, not *become*) God's sons and daughters (**Mat 5:45; 2Co 6:17-18**).
- F. Our baptism likewise shows evidence that we are the children of God (**Gal 3:27**).
- i. The local church is the body of Christ (**1Co 12:27**).
  - ii. Therefore, when a man is baptized and thereby added to the local church (**Act 2:41-42**), he is baptized into the body of Christ (**1Co 12:13**); or in other words, he is baptized into Christ (**Gal 3:27**).
  - iii. When we take Christ's yoke upon us (**Mat 11:28-30**) by submitting to His command to be baptized, we put on Christ (**Gal 3:27**).
  - iv. When we *put on* Christ, we show evidence that we are *in Christ*.
  - v. One is *in* what one has put *on*.
  - vi. When we show evidence that we are *in Christ*, we show evidence that we are the children of God who were *chosen in Christ* (**Eph 1:4-5**).
  - vii. Therefore, our baptism shows evidence that we are the children of God.
  - viii. In like manner, we show evidence that we are the children of God by our faith in Jesus Christ (**Gal 3:26**).

103. **Gal 5:4**

- A. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (**Gal 5:4**)
- B. Does this verse teach that a man can lose his eternal salvation (fall from grace)?

- C. Paul's purpose in writing the book of Galatians was to convince the Galatians to forsake the false gospel of works which had been sold to them by the Judaizers and return to the true gospel of grace (**Gal 1:6-9**).
- i. The Pharisees which had infiltrated the churches of Galatia and Jerusalem had *perverted the gospel of Christ* (**Gal 1:7**).
  - ii. They taught that justification was by grace plus works (being circumcised and keeping the law of Moses) (**Act 15:1,5; Gal 2:1-5**).
  - iii. Sound familiar? "Jesus did His part; now you have to do yours..."
  - iv. They had been bewitched into believing in works-based salvation (**Gal 3:1-3**).
  - v. They were desiring to be under the law (**Gal 4:21**).
  - vi. The Pharisees wanted the Gentile Galatians to be circumcised and keep the law, essentially becoming Jews, so that they would not suffer persecution from their Jewish countrymen for being Christians and fellowshiping with Gentiles (**Gal 6:12 c/w Gal 2:12 c/w Gal 5:11**).
- D. Paul encouraged them to stand fast in the liberty wherewith Christ made them free and not be entangled again with the yoke of bondage (works) (**Gal 5:1**).
- E. If a man is circumcised (to keep the law of Moses), Christ will profit him nothing (**Gal 5:2**).
- i. If a man decides to keep any part of the law of Moses, such as circumcision, then he must keep the whole law of Moses (**Gal 5:3**).
  - ii. The reason being is that grace and works do not mix; it must be either all of grace, or all of works (**Rom 11:6**).
  - iii. If a man starts down the path of works by being circumcised, then he must stay on that path and keep the whole law (**Gal 3:10**).
  - iv. Hypothetically, if a man is justified by the law, Christ becomes of no effect to him (**Gal 5:4**).
    - a. If a man is justified by the law, then Christ's work would add nothing to that since he is already justified.
    - b. If righteousness came by the law, then Christ's death was in vain (**Gal 2:21**).
    - c. If a man *is justified* by the law, he doesn't need to be justified by grace.
    - d. If a man *is justified* by the law, he hasn't lost his eternal salvation; he has acquired it by his own works.
    - e. This, of course, is impossible (**Gal 3:11; Gal 3:21**).
- F. The Galatians had not lost their eternal life.
- i. Christ *had redeemed* them (**Gal 3:13**).
  - ii. Their eternal life could never be lost (**Joh 10:28**).
  - iii. They had fallen from *the doctrine* and *the gospel* of grace (**Gal 5:4 c/w Gal 1:6**).

104. **Eph 1:13**

- A. "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," (**Eph 1:13**)
- B. Does this verse teach that people are *regenerated* or *given eternal life* by the Holy Spirit after they believe the gospel?
- i. No, it doesn't *teach* that because it doesn't *say* that.

- ii. It says that believers were *sealed with* the Holy Spirit after they believed.
- C. Believers don't *get* eternal life *after* they believe.
  - i. Believers *have* everlasting life (**Joh 6:47**).
  - ii. A person who believes that Jesus is the Christ *is born* of God, not *gets born* of God (**1Jo 5:1**).
  - iii. A person who believes the gospel *passed* from death unto life *before* they believed (See [Joh 5:24 - Section III](#)), which is the reason they *could* believe (**1Co 1:18**).
  - iv. So it was with the Ephesians to whom Paul was writing: they believed *after* they heard the gospel (good news) of *their salvation* (**Eph 1:13**).
    - a. One doesn't *get saved* by hearing about how God *already saved him* by His sovereign grace (**Eph 1:4-11**).
    - b. One merely *knows about it*.
  - v. Therefore the sealing with the Holy Spirit is not regeneration or eternal life.
- D. Sealed ppl. - 1. a. Bearing the impression of a signet in wax (or other material), as evidence or guarantee of authenticity.
  - i. A seal on something shows *evidence* that it is authentic; the seal doesn't make it authentic (**Joh 3:33; 1Co 9:2**).
  - ii. The Holy Spirit is the seal that shows that a believer is an authentic child of God.
  - iii. A child of God is sealed with the Holy Spirit at baptism (**Act 2:38**) which comes *after* belief (**Act 8:12,36-38**).
  - iv. This is the giving of the Spirit that Jesus said believers would experience after He was glorified (**Joh 7:37-39**).
    - a. This giving of the Holy Spirit is *not* the indwelling of the Spirit in regeneration (being born of the Spirit) because that had been happening for hundreds of years prior to Christ's glorification (**Gal 4:28-29**).
    - b. Prior to His resurrection, Jesus said that people were being born of the Spirit (**Joh 3:8**).
    - c. Therefore the giving of the Holy Spirit is something in addition to regeneration.
  - v. Jesus was the pattern of being sealed with the Holy Spirit.
    - 1. Immediately after He was baptized the Holy Spirit descended upon Him like a dove and the Father declared Christ's authenticity as His Son (**Mat 3:16-17**).
    - 2. This was when God *sealed* Jesus Christ (**Joh 6:27**).
  - vi. Circumcision was a seal (evidence) of righteousness for Abraham, which righteousness he had *before* he was circumcised (**Rom 4:11**).
  - vii. In like manner, the gift of the Holy Spirit received at baptism (**Act 2:38**) is a seal (evidence) of a believer's eternal salvation which he had *before* he was baptized (**Eph 1:13 c/w Joh 5:24**).
- E. The seal of the Holy Spirit is the *earnest* of our eternal inheritance (**Eph 1:14**).
  - i. Earnest n. - 1. Money, or a sum of money, paid as an installment, esp. for the purpose of securing a bargain or contract. Also *fig.* A foretaste, installment, pledge, of anything afterwards to be received in greater abundance.



- ii. When a person believes the gospel and is baptized, he is given a special ministry of the Holy Spirit as a down payment that ensures that he will receive more later in greater abundance (**2Co 1:22**).
  - a. The Spirit is our seal unto the day of redemption (**Eph 4:30**).
  - b. We have already had our spirits and souls redeemed, and the sealing of the Holy Spirit is the guarantee that our bodies will be redeemed as well (**Rom 8:23**).
- iii. This special ministry of the Holy Spirit which is a foretaste of better things to come includes:
  - a. Making us a spiritual member of the church by baptizing us into the body and making us drink into the Spirit (**1Co 12:13**).
  - b. Bearing witness to us that we are the children of God and heirs of God (**Rom 8:16-17**).
  - c. Giving us the knowledge that God abides in us (**1Jo 3:24**).
  - d. Giving us the assurance and the confidence that we will be present with the Lord when we leave this body at death (**2Co 5:5-8**).
  - e. Being the Comforter who guides us in the truth (**Joh 14:16-18,26; Joh 16:13; Act 9:31**).
  - f. Giving us peace and joy (**Rom 14:17**).

105. **Eph 2:8**

- A. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:" (**Eph 2:8**)
- B. Does this verse teach that we are saved by God's grace through our personal faith?
- C. What does the verse say? "For by grace are ye saved through faith; *and that not of yourselves...*"
  - i. The grace *and* the faith *are not of ourselves*.
  - ii. Many will say that only the grace is not of ourselves, but the faith *is* of ourselves.
  - iii. This is false for the following reasons:
    - a. In the context of the verse, Paul states plainly that when we were *saved by grace*, we were DEAD in sins and God *quicken*ed us (**Eph 2:5**).
      - 1. Dead - 1. That has ceased to live; deprived of life; in that state in which the vital functions and powers have come to an end, and are incapable of being restored. 4. Destitute of spiritual life or energy. 1382 Wyclif Eph. ii. 1 Whanne Še weren deede in Šoure giltis and synnes.
      - 2. Quicken - 1. a. To give or restore life to; to make alive; to vivify or revive; to animate (as the soul the body).
      - 3. Dead people can't decide to make themselves alive, physically or spiritually.
      - 4. When Christ saved us, we were *without strength* (spiritually dead) (**Rom 5:6**).
      - 5. The gospel is foolishness to them that perish (*To incur spiritual death, be lost*), and therefore can't be believed by them (**1Co 1:18**).
      - 6. Therefore the faith through which we were saved could not be our own.

- b. At the time that God saved us by grace, we were natural men: we *walked according to the course of this world* (**Eph 2:2**), and were by nature the *children of wrath* (**Eph 2:3**).
  - 1. But the natural man cannot receive the things of the spirit of God because they are foolishness to him and he *cannot* know them (**1Co 2:14**).
  - 2. Therefore the faith through which we were saved could not be our own.
- c. At the time that we were saved by God's grace, we were *in the lusts of our flesh, fulfilling the desires of the flesh and of the mind* (**Eph 2:3**).
  - 1. But they that are after the flesh do mind the things of the flesh, not the things of the spirit (**Rom 8:5**).
  - 2. To be carnally minded is death (**Rom 8:6**).
  - 3. Carnal *adj.* - 1. Of or pertaining to the flesh or body; bodily, corporeal. 5. Not spiritual, in a privative sense; unregenerate, unsanctified, worldly. 1611 Bible Rom. viii. 7 The carnall minde is enmitie against God.
  - 4. The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. (**Rom 8:7**)
  - 5. They that are in the flesh *cannot* please God (**Rom 8:8**).
  - 6. Believing in Jesus Christ pleases God (**1Jo 3:22-23**), and they that are in the flesh cannot please God; therefore, they that are in the flesh cannot believe in Jesus Christ.
  - 7. Therefore the faith through which we were saved could not be our own.
- iv. If the faith is not of ourselves, then whose faith was it through which we were saved?
  - a. It is the faith of Jesus Christ (His faith) that saved us.
  - b. We were justified by the faith of Jesus Christ (**Gal 2:16**).
  - c. The righteousness of God is by the faith of Jesus Christ (**Rom 3:22; Phi 3:9**).
  - d. It was Christ's faith to go to the cross, trusting that God would accept His sacrifice and raise Him from the dead (**Luk 23:46**) that saved us.
  - e. Commend *v.* - 1. To give in trust or charge, deliver to one's care or keeping; to commit, entrust: b. a person. Now *esp.* used of committal to the divine keeping: To commit with a prayer or act of faith, 'to deliver up with confidence'
- D. What else does the verse say? "For by grace are ye saved through faith; and that not of yourselves: *it is the gift of God:*" (**Eph 2:8**)
  - i. Eternal life/salvation is the gift of God (**Rom 6:23; Rom 5:15,18**).
    - a. Eternal life/salvation is a *gift*, not an *offer*.
    - b. Gift *n.* - II. The thing given. 3. a. Something, the possession of which is transferred to another without the expectation or receipt of an equivalent; a donation, present.
    - c. Offer *n.* - 1. a. An act of offering (see offer *v.* 3, 4); a holding forth or presenting for acceptance; an expression of intention or willingness to

- give or do something conditionally on the assent of the person addressed; a proposal.
        - d. Jesus *gives*, not *offers*, eternal life to His elect (**Joh 10:28**).
      - ii. Even if it was our faith (which is wasn't) through which God saved us by grace, our faith is a gift from God (**Rom 12:3**) which comes through grace by regeneration.
        - a. Our faith is born of God (**1Jo 5:4**); it doesn't make us born of God.
        - b. It is given to us to believe on Christ (**Phi 1:29 c/w Joh 6:64-65**).
        - c. We believe in God by Jesus Christ (**1Pe 1:21**).
        - d. We obtain our faith through the righteousness of God (**2Pe 1:1**); we don't obtain the righteousness of God through our faith.
        - e. We believe *through grace* (**Act 18:27**).
        - f. Jesus gave us eternal life so that we could know God (believe in Him) (**Joh 17:2-3**); we don't get eternal life by believing in God.
        - g. Only those who are ordained to eternal life believe (**Act 13:48**).
- E. What does the next verse say? "*Not of works, lest any man should boast.*" (**Eph 2:9**)
  - i. Eph 2:9 further confirms that it was not *our* faith through which God saved us by His grace, because salvation is *not of works*.
    - a. Works are something a person *does*.
    - b. Work *n.* - 1. Something that is or was done; what a person does or did; an act, deed, proceeding, business
    - c. Faith is something that is *done* and is therefore a work (**Mat 23:23**).
    - d. Our faith is a work (**1Th 1:3**).
    - e. Believing in Jesus Christ is a work (**Joh 6:28-29**).
    - f. If believing in Jesus is not a work, why do we tell people to DO IT?
  - ii. Furthermore, we know that it is not *our* faith by which we are saved eternally because it is "*Not of works, lest anyone should boast.*" (**Eph 2:9**)
    - a. If it was our faith through which we were saved eternally, we could have something to boast about.
    - b. We could take some of the credit for our eternal salvation, because, after all, God couldn't have done it without us.

106. **Eph 3:6**

- A. "That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:" (**Eph 3:6**).
- B. Does this verse teach that Gentiles are made partakers of the promise of eternal life by hearing and believing the gospel?
- C. The *body* that the Gentiles were made fellowheirs to is the local church (**Eph 2:11-22**).
  - i. The local church is the body of Christ (**1Co 12:27**).
  - ii. The local church is the building (**Eph 2:20-22 c/w 1Co 3:9**) of God made with lively stones (**1Pe 2:5**).
  - iii. The local church is the house of God (**Eph 2:19 c/w 1Ti 3:15**).
  - iv. The local church is the temple of God (**Eph 2:21 c/w 1Co 3:16**).
  - v. They were made *fellowcitizens* with the saints in the local church (**Eph 2:19**).
- D. The fact that the Gentiles would be made fellowheirs of the church with the Jews was a mystery that was not fully revealed in the Old Testament (**Eph 3:3-5**).

- i. Mystery *n.* - I. Theological uses. 1. a. in or through his mystery: in or by its mystical presence. b. in (a) mystery: mystically. 2. A religious truth known only from divine revelation; usually (cf. sense 5), a doctrine of the faith involving difficulties which human reason is incapable of solving.
  - ii. It had been revealed cryptically in the OT, but was not fully revealed until the apostles declared it by the inspiration of God in the NT (**Rom 15:9 c/w Psa 18:49; Rom 15:10 c/w Deut 32:43; Rom 15:11 c/w Psa 117:1; Rom 15:12 c/w Isa 11:10**).
  - iii. The message of the gospel in the Old Testament was that the Messiah would come and would gather the Gentiles together with the elect Jews into the church.
  - iv. Paul clearly revealed this shadowy OT message in plain speech that can be understood by reading his epistles (**Eph 3:3-4**).
- E. The Gentiles were made heirs of the local church by learning about it through the gospel and by obeying the gospel by getting baptized and added to it (the church) (**Act 2:41-42**).
- F. Paul's commission was to preach the gospel to the Gentiles to turn them from darkness to light and from the power of Satan to God, so that they would receive an inheritance in the local church among the sanctified (**Act 26:17-18**) (See [Act 26:18 - Section III](#)).

107. **Eph 4:24**

- A. "And that ye put on the new man, which after God is created in righteousness and true holiness." (**Eph 4:24**).
- B. Does this verse teach that a child of God has to accept regeneration from God or do something to be saved eternally (put on the new man)?
- C. No, for the following reasons:
  - i. The book of Ephesians is written to saints (**Eph 1:1**) who are elect (**Eph 1:4**) and predestinated children of God (**Eph 1:5**), who are born again (quicken) (**Eph 2:1**) and saved by grace (**Eph 2:5**), and who are believers in Jesus Christ who were sealed by the Holy Spirit (**Eph 1:12-13**).
  - ii. The *new man* which the Ephesians were supposed to put on was *already created* by God (is created) (**Eph 4:24**).
  - iii. Therefore, they were already *new creatures in Christ Jesus* (**Gal 6:15**).
- D. The Ephesians didn't need to *become* the new man, but rather *put on* the new man.
  - iv. They were already *created in Christ Jesus*; now they needed to walk in the good works which God had ordained for them to do (**Eph 2:10**).
  - v. They needed to *work out* their own salvation which God had already *worked in* them to will and *to do* of His good pleasure (**Phi 2:12-13**).
    - a. God had wrought (worked) all their good works in them (**Isa 26:12**).
    - b. They needed to *work out* what God had *worked in* (**Phi 2:12**).
    - c. Work - 38. **work out**. a. *trans.* To bring, fetch, or get out by some process or course of action; to get rid of, or effect a riddance of; to expel, deliver, efface, etc.
    - d. In other words, they needed to bring out the good works in their lives which God put in them in regeneration when He *created them in Christ Jesus unto good works, which God hath before ordained that we should walk in them* (**Eph 2:10**).

- e. Their good works were the *effect* of salvation, not the *cause* of it (**Tit 3:5-8**).
- f. This also applies to the word of God which God writes in the hearts of His elect (**Heb 8:10 c/w Rom 10:8**).
  - 1. God writes his laws on the hearts of His elect when he forgives their sins and regenerates them (**Heb 8:12 c/w Col 2:13**).
  - 2. When one confesses the Lord Jesus and believes that God raised Him from the dead, he is *working out* the salvation (confessing was already written in his heart) (**Rom 10:9-10**) which God *worked in* him when He saved and regenerated him (**Tit 3:5; Eph 2:5**).
  - 3. This saves him temporally from his ignorance of God's righteousness and from trying to establish his own righteousness (**Rom 10:3-4**). (See [Rom 10:9-10 - Section III](#))
- vi. This is the practical end (purpose) of salvation; that we should bear much fruit (**Joh 15:8,16**) and walk in God's statutes and keep His ordinances (**Eze 11:19-20; Eze 36:26-27**).
- E. At the same time that the Ephesians were supposed to *put on the new man*, they were supposed to *put off the old man* (**Eph 4:22**).
  - vii. Paul gives five practical examples of how saints are to put off the old man and put on the new man.
  - viii. Stop lying (put off the old man), and instead speak truth (put on the new man) (**Eph 4:25**).
  - ix. Be angry and sin not, and deal with it before the day is over (put off the old man and put on the new man) (**Eph 4:26**).
  - x. Stop stealing (put off the old man), and instead work so that you have to give to the needy (put on the new man) (**Eph 4:28**).
  - xi. Stop using filthy language (put off the old man), and instead speak words which will edify others (put on the new man) (**Eph 4:29**).
  - xii. Stop being bitter and angry and screaming at people (put off the old man), and instead be kind, tenderhearted, and forgiving (put on the new man) (**Eph 4:31-32**).

108. **Phi 1:19**

- A. "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ," (**Phi 1:19**)
- B. Was Paul's eternal salvation dependent on the prayers of the brethren?
  - i. Obviously not.
  - ii. Prayer is a work (*something that is or was done; what a person does or did*) and eternal salvation is not of works (**Tit 3:5**) (See [Section II,7,A on Eternal Salvation](#)).
  - iii. Paul already had eternal life and when he departed he would be with Christ (**Phi 1:23**) because Christ loved Paul and gave Himself for Paul (**Gal 2:20**).
  - iv. Paul was a premier example of a sinner saved by grace (**1Ti 1:13-17**).
- C. So if Paul wasn't going to be saved eternally through the prayers of the brethren, then to what salvation was he referring?

- i. Paul wrote the epistle to the Philippians from prison (in bonds) (**Phi 1:7,13,14,16**) in Rome (**Phi 4:22**).
- ii. Bond - 1. a. Anything with which one's body or limbs are bound in restraint of personal liberty; a shackle, chain, fetter, manacle. *arch.* (and only in *pl.*). b. *abstr.* Confinement, imprisonment, custody. (In later times only in *pl.*)
- iii. Paul would be delivered (salvation) from prison through the prayers of the church (**Phi 1:19 c/w Phi 1:25-26**).
  - a. Salvation - The action of saving or delivering; the state or fact of being saved.
  - b. This happened to Peter when he was in prison (**Act 12:3-12**).
  - c. The effectual fervent prays of righteous men availeth much (**Jam 5:16**).

109. **Phi 2:12**

- A. "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." (**Phi 2:12**)
- B. Does this verse teach that it is up to us to bring about our eternal salvation?
- C. Absolutely not. (See [Eph 4:24 - Section III](#))

110. **Phi 3:9**

- A. "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:" (**Phi 3:9**)
- B. Is this verse saying that we obtain righteousness through *our* faith?
  - i. No; if you're reading a KJV, the verse says that our righteousness is through the faith *of* Christ (Christ's faith), not our faith.
  - ii. The modern perversions of the Bible say "through faith *in* Christ", making it our faith, not Christ's.
- C. A person is made righteous by the justifying work of God.
  - i. Jesus justified us by His grace (**Rom 3:24**) and blood (**Rom 5:9**).
  - ii. Jesus also justified us (made us righteous) by His faith ([Gal 2:16](#)).
  - iii. Justification *n.* - 4. *Theol.* The action whereby man is justified, or freed from the penalty of sin, and accounted or made righteous by God; the fact or condition of being so justified.
  - iv. Justified *ppl.* - Made just or right; made or accounted righteous;
  - v. The righteousness of God is by the faith *of* Jesus Christ ([Rom 3:22](#)).
- D. A man doesn't obtain the righteousness of God by his own faith because his faith is a work of the law (**Mat 23:23 c/w Phi 3:9**).

111. **Col 1:21-23**

- A. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled 22) In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: 23) If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;" (**Col 1:21-23**)

- B. Does this verse teach that our reconciliation to God is dependent on us continuing in the faith?
- C. As is often the case, examining the grammar is essential to understanding the verse.
- D. Verse 21 states that God *hath reconciled* those to whom Paul was writing (**Col 1:21**).
- i. Reconcile *v.* - 1. a. *trans.* To bring (a person) again into friendly relations to or with (oneself or another) after an estrangement.
  - ii. *Hath reconciled* in the phrase "You...hath he reconciled" is a present perfect verb tense.
  - iii. "The present perfect tense denotes being or action barely finished in the recent past and conceivably having effects that flow into the present." (Charles H. Vivian and Bernetta M. Jackson, *English Composition*, p. 268)
  - iv. Therefore, the people to whom Paul wrote *were reconciled* by Christ's death on the cross (**2Co 5:18-19,21; Rom 5:10**).
  - v. Being reconciled, they would be (*shall be*) saved by Christ's life (**Rom 5:10**) because they were passed (*is passed*) from death unto life, and therefore would not (*shall not*) come into condemnation (**Joh 5:24**).
  - vi. When Christ entered into the holy place, he did so *having obtained eternal redemption* for those for whom He died (like the Colossians to whom Paul wrote) (**Heb 9:12**).
  - vii. Eternal *adj* - 3. a. Infinite in future duration; that always will exist; everlasting, endless. ¶The New Testament expressions eternal life, death, punishment, etc. are here referred to sense 3, this being the sense in which the *adj.* in such contexts is ordinarily taken.
- E. Why then does verse 23 say that God *hath reconciled* them *if they continue in the faith*? (**Col 1:23**)
- i. Because their faith was the *evidence*, not the *cause* of their reconciliation (See **Joh 5:24 - Section III**).
  - ii. If they continued in the faith, they would show the evidence that they were some of them whom God *hath reconciled*.
  - iii. Whoso believeth that Jesus is the Christ *is born* (not gets born) of God (**1Jo 5:1**).
- F. The scripture elsewhere shows that our future obedience is the *evidence*, not the *cause*, of our spiritual state.
- i. *We are* (completed action) Christ's house *if* we hold fast our confidence to the end (**Heb 3:6**).
  - ii. *We are made* (completed action) partakers of Christ *if* we hold the beginning of our confidence steadfast unto the end (**Heb 3:14**).
- G. Paul was exhorting the brethren to make their calling and election sure by continuing in the faith (**2Pe 1:10; 1Jo 2:5; 2Jo 1:9**).

112. **1Th 1:4-5**

- A. "Knowing, brethren beloved, your election of God. 5) For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." (**1Th 1:4-5**)
- B. Does this verse teach that we elect (choose) God?
- i. The phrase "your election of God" can be understood in either the objective genitive or the subjective genitive.

- a. If used in the objective genitive, God *is elected*.
    - b. If used in the subjective genitive, God *elects*.
  - ii. In order to know which genitive is being used, we must compare this verse with other scripture to see who elects who.
    - a. The definition of the word will shed some light also.
    - b. Election - 1. a. The formal choosing of a person for an office, dignity, or position of any kind; 3. *Theol.* a. The exercise of God's sovereign will in choosing some of His creatures in preference to others for blessings temporal or spiritual, esp. for eternal salvation.
  - iii. Scripture teaches that it is God who chooses His elect, not they who elect Him (**Mar 13:20**).
  - iv. The election of God happened before men were even born, making it obvious Who elects who (**Rom 9:11**).
  - v. In fact, God chose His people *before the foundation of the world* (**Eph 1:4**).
  - vi. Scripture is clear that it is God who elects His children; therefore the phrase "your election of God" (**1Th 1:4**) is written in the subjective genitive, meaning *God elected* the beloved brethren in Thessalonica.
- C. Does this verse teach that God elected the saints in Thessalonica because (as a result of) the gospel came to them not in word only, but in power?
  - i. No; remember, election precedes a person's response to the gospel (**Rom 9:11; Eph 1:4**).
  - ii. In **1Th 1:4**, Paul, Silvanus, and Timotheus were writing to the brethren and telling them that *they* (Paul, etc.) knew that God had elected them (the brethren) (**1Th 1:1-5**).
  - iii. How did Paul know that God had elected them?
    - a. Paul knew it because the gospel came to them not in word only, but in power, and in the Holy Ghost, and in much assurance (**1Th 1:5**).
    - b. The gospel only comes in power to them who *are saved* (**1Co 1:18**).
    - c. Those who believe show the evidence that they *are justified* (**Act 13:39**).
    - d. Election precedes justification (**Rom 8:29-30**).
  - iv. Faith and godly works give a person assurance of their calling and election (**2Pe 1:5-10**).
    - a. Sure *adj.* - III. Subjectively certain. 8. Certain in mind; having no doubt; assured, confident; = certain *a.* 4, secure *a.* 2. Also, convinced, persuaded, morally certain.
    - b. The Thessalonians' reception of the gospel gave them *much assurance* of their election (**1Th 1:5**).
  - v. Therefore, Paul knew that God had elected them because their faith gave the evidence of it (**Heb 11:1**).

113. **1Th 2:16**

- A. "Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost." (**1Th 2:16**)
- B. Does this verse teach that the Gentiles would get eternal life by Paul speaking to them?
- C. No, eternal salvation is by grace, not works such as preaching the gospel (**2Ti 1:9; Tit 3:5**).



- D. The Gentiles would be saved temporally from their ignorance, deception, fear of death, trying to establish their own righteousness, chastisement in this life from God for sin; and be saved to the knowledge and assurance of eternal life, fellowship with like-believers, rest, and joy (See [Section II,7,B on Temporal Salvation](#)).
- E. For further explanation of the salvation the Gentiles could obtain by Paul preaching the gospel to them, see: [Act 11:14 - Section III](#); [Act 26:18 - Section III](#); [1Co 9:22 - Section III](#).

114. **2Th 1:7-9**

- A. "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;" (**2Th 1:7-9**)
- B. Does this teach that *all* those who don't know God, nor obey the gospel are going to hell?
- C. **2Th 1:8** sets forth two characteristics of the unregenerate, both of which are indicative of their reprobation. They are:
  - i. Not knowing God.
    - a. If a man knows God, it's because he is known of God (**Gal 4:9**).
      - 1. If a man is known of God, it is because he is foreknown of God in election (**1Pe 1:2; Rom 8:29**).
      - 2. Jesus knows His sheep (**Joh 10:27-28**).
      - 3. All of Jesus' sheep know Him in election (**Joh 10:14**) and in regeneration (**Heb 8:10-12**).
      - 4. In this sense, all of God's elect know Him.
    - b. There are some of God's elect, regenerate children that don't know Him like they should and still need to be converted (**Joh 14:7-9**).
      - 1. Some have even had their faith overthrown; nevertheless the Lord knows them (**2Ti 2:18-19**).
      - 2. Therefore, a lack of temporal knowledge of God doesn't necessarily mean that a man is not one of God's elect.
    - c. Conversely, there are some unregenerate people who profess to know God, but don't (**Mat 7:21-23**).
    - d. Not knowing God is an evidence of reprobation, as are wicked works (**Rom 2:5-9 c/w Joh 5:28-29 c/w 2Th 1:8**).
      - 1. The one thing that all of the damned will have in common when Jesus returns to judge them is that none of them will truly know God.
      - 2. **2Th 1:8** is not teaching that all babies, mentally handicapped people, or other of God's sheep who don't have a full knowledge of God will be damned to hell when Jesus returns.
      - 3. It is simply stating that Jesus will come back to take vengeance on the reprobate, who are characterized by their ignorance of God and wicked works.
      - 4. If one wants assurance that he will not be the object of Jesus' wrath when He returns in judgment, then he better get to know

God now by believing on the Lord Jesus Christ: such a person will not come into condemnation on that day (**Joh 5:24**).

- ii. Not obeying the gospel.
  - a. Obeying the gospel is the end to which God has fitted His elect by regeneration (**Eph 2:10; Eze 36:26-27**).
  - b. But not all of God's children obey the gospel, especially at all times.
    - 1. Israel in the wilderness didn't obey the gospel, but yet were partakers of Christ (**1Co 10:1-10 c/w Heb 3:17-4:2**).
    - 2. The Galatians, who were God's elect (**Gal 4:9**), and for whom Christ died (**Gal 1:4**), did not obey the truth (**Gal 3:1**).
    - 3. The apostles, Peter and Barnabas, did not obey the truth of the gospel in a time of weakness (**Gal 2:11-14**).
    - 4. Some of God's elect are even enemies of the gospel, yet beloved of God according to election (**Rom 11:28-29**).
  - c. Those who do not obey the gospel show *evidence* that they are reprobates (**Tit 1:16; Col 3:6; Eph 2:2**).
  - d. Not obeying the gospel is an evidence (but not a guarantee) of reprobation, as are wicked works (**Rom 2:5-9 c/w Joh 5:28-29 c/w 2Th 1:8**).
    - 1. The one thing all of the damned will have in common when Jesus returns to judge them is that none of them will have believed the gospel.
    - 2. **2Th 1:8** is not teaching that children of God who didn't obey the gospel at all times in their lives will be damned to hell when Jesus returns.
    - 3. It is simply stating that Jesus will come back to take vengeance on the reprobate, who are characterized by their disobedience of the gospel.
    - 4. If one wants assurance that he will not be the object of Jesus' wrath when He returns in judgment, then he better obey the gospel now by believing on the Lord Jesus Christ, repenting of his sins, and being baptized: such a person will not come into condemnation on that day (**Mar 16:16**).

115. **2Th 2:10-12**

- A. "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 11) And for this cause God shall send them strong delusion, that they should believe a lie: 12) That they all might be damned who believed not the truth, but had pleasure in unrighteousness." (**2Th 2:10-12**)
- B. Does **2Th 2:10** teach that the wicked can be saved if they receive the love of the truth?
- C. This passage is referring to the reprobate (non-elect) for the following reasons.
  - i. It is contrasted with those who are beloved of the Lord whom God hath from the beginning chosen to salvation (**2Th 2:13**).
  - ii. *Them that perish* refers to those who are not saved, to whom the gospel is foolishness (**1Co 1:18**).
  - iii. This is why they received not the love of the truth.

- D. Could these people have been saved if they had received the love of the truth? (**2Th 2:10**)
- i. They could have been saved from destruction and judgment in a temporal sense.
    - a. Even the wicked can be saved from destruction if they turn from their wickedness (**Jer 18:7-8; Eze 18:21**).
    - b. Nineveh is a good example of a people, many of whom were no doubt unregenerate, who were saved from temporal judgment because they received the truth at the mouth of Jonah and repented (**Jon 3:1-4,10**).
    - c. The cities of Sodom and Gomorrah would not have been destroyed if they had seen the works that Jesus did and repented (**Mat 11:21-23**), even though they are reprobates who are now in hell (**Jud 1:7**).
- E. Why would God need to send unregenerate men a strong delusion so that they would believe a lie? (**2Th 2:11**)
- i. There is truth of God that is revealed in the creation which all men should be able to see and understand (**Psa 19:1; Job 12:7-10**).
  - ii. God will judge the non-elect and turn them over to a delusion when they reject His truth which can be known by the creation (**Rom 1:20-32**).
  - iii. God will choose their delusions as a judgment against wicked men (**Isa 66:4**).
  - iv. If a person sets up idols in his heart, God will send him a delusion by a deceived prophet and cut him off (**Eze 14:4-9**).
  - v. The Lord allowed a lying spirit in the mouth of his prophets to deceive wicked king Ahab and cause him to fall (**2Ch 18:19-22**).
  - vi. Those who don't hearken unto wisdom (receive the truth) will be turned over to their own devices and destroyed by God (**Pro 1:22-32**).
- F. Does God damn wicked men to hell because they don't believe the truth? (**2Th 2:12**)
- i. Belief of the truth is the evidence of salvation (**Joh 5:24**).
  - ii. Unbelief of the truth is a sin (**Joh 16:9 c/w Joh 14:6**).
    - a. The wages of sin is death (**Rom 6:23**).
    - b. The wicked will be damned to hell for their sin of unbelief as well as for all their other sins.
  - iii. Unbelief is an evidence of reprobation and condemnation (**Joh 3:18-20**).
  - iv. All who end up damned will not have believed the truth.

116. **2Th 2:13-14**

- A. "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: 14) Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." (**2Th 2:13-14**)
- B. Is our eternal salvation acquired by a combination of the Spirit sanctifying us and by us believing the truth?
- C. The salvation being addressed in verse 13 is a complete salvation, including both eternal salvation and temporal salvation.
- D. God hath from the beginning chosen us to eternal salvation.
  - i. God chose us in Christ before the foundation of the world (from the beginning) that we *should be holy* (eternal salvation) (**Eph 1:4**).
  - ii. God saved us by His grace (eternal salvation) which was given us before the world began (from the beginning) (**2Ti 1:9**).

- E. God has chosen us to temporal salvation through belief of the truth.
- i. God chose us that we may know and believe in Him (**Isa 43:10; Psa 65:4**).
  - ii. We are created in Christ Jesus unto good works (including belief of the truth) which God hath before ordained (chosen from the beginning) that we should walk in them (**Eph 2:10; Tit 2:14**).
  - iii. Jesus gave us eternal life so that we might know (believe in) God and Jesus Christ Who is the truth (**Joh 17:2-3 c/w Joh 14:6**).
  - iv. It is given unto us to believe in God (**Phi 1:29**).
  - v. The purpose of regeneration is so that we might walk in God's statutes and keep his judgments (**Eze 36:26-27**).
- F. The eternal salvation to which God elected us is accomplished *through sanctification of the Spirit*.
- i. Sanctification - 1. a. *Theol.* The action of the Holy Spirit in sanctifying or making holy the believer, by the implanting within him of the Christian graces and the destruction of sinful affections. Also, the condition or process of being so sanctified.
  - ii. Sanctify v. - 1. *trans.* To set apart religiously for an office or function; to consecrate (a king, etc.). 5. a. To make (a person) holy, to purify or free from sin; to cause to undergo sanctification. 1526 Tindale 1 Cor. vi. 11 Ye are wessed: ye are sanctified: ye are iustified [etc.].
  - iii. We are elect according to the foreknowledge of God the Father through *sanctification* of the Spirit (**1Pe 1:2**).
  - iv. It is *of God* that we are *in Christ Jesus*, who of God is made unto us *sanctification* (**1Co 1:30 c/w Eph 1:4**).
  - v. It's by God's will (His election **c/w Eph 1:5,11**) that we are *sanctified* by the offering of the body of Jesus Christ (**Heb 10:10 c/w 1Pe 1:2**).
  - vi. We are *sanctified* and justified *by the Spirit of our God* (**1Co 6:11**).
- G. The temporal aspect of salvation is accomplished by *belief of the truth*.
- i. Jesus came that we might have life (eternal salvation) and that we might have it more abundantly (temporal salvation) (**Joh 10:10**).
    - a. The abundant life is brought to light by the gospel (**2Ti 1:10**) and is accessed through belief in Jesus (**Rom 5:2**).
    - b. Joy and peace is available through belief (**Rom 15:13**).
    - c. Grace to help in time of need (temporal salvation) can be accessed by faith by going boldly to the throne of grace (**Heb 4:16**).
    - d. Belief in Jesus gives us the ability to overcome the world (**1Jo 5:4-5**).
    - e. We can be partakers of the divine nature by faith (**2Pe 1:4-8**).
    - f. By believing the gospel, we can experience the full and abundant salvation of fellowship with God and His Son Jesus Christ and have fullness of joy (**1Jo 1:3-4**).
  - ii. Believing the truth will make a child of God free (**Joh 8:31-32**).
  - iii. Believing in Jesus who is the truth will save one from ignorance of God's righteousness and from going about to establish his own righteousness (**Rom 10:9 c/w Rom 10:1-4**).
  - iv. Believing in Christ is the evidence that one is born of God (**1Jo 5:1**).
  - v. When a man believes *the word of truth*, his salvation is *sealed* (an evidence or guarantee of authenticity) (**Eph 1:13**).

- vi. The reason that Paul endured all things for the elect's sakes, was so that they might *also* obtain that the salvation (temporal) in Christ Jesus *with* eternal glory (**2Ti 2:10**).
  - a. With - II. Denoting personal relation, agreement, association, connexion, union, addition.
  - b. There are things that *accompany salvation* (**Heb 6:9**).
- vii. The elect *lay hold on eternal life* by believing the truth (**1Ti 6:12**).
- viii. Having eternal life is eternal salvation; laying hold of what you have is temporal salvation.
- ix. See [Section II,7,B on Temporal Salvation](#).
- H. The eternal aspect of salvation is NOT accomplished by belief of the truth.
  - i. Those who are not eternally saved cannot believe the gospel because it is foolishness to them (**1Co 1:18**).
  - ii. One can't hear or understand the gospel until he is born of God (**Joh 8:43-47**).
  - iii. Passing from death unto life (eternal salvation) precedes hearing and believing the gospel (See [Joh 5:24 - Section III](#)).
  - iv. Therefore, eternal salvation cannot be a result of belief of the truth. (See [Section II,7,A on Eternal Salvation](#))
  - v. Furthermore, belief is a work (something one does) (**Joh 6:28-29**), and therefore cannot be a condition for eternal salvation (**2Ti 1:9**).
- I. In what way are we called by the gospel to the obtaining of the glory of our Lord Jesus Christ?
  - i. Obtain v. - 1. *trans.* To come into the possession or enjoyment of (something) by one's own effort, or by request; to procure or gain, as the result of purpose and effort; hence, generally, to acquire, get.
  - ii. We have come into *the possession of* eternal glory because God hath called us to it by Jesus Christ (**1Pe 5:10; 2Ti 1:9**) and "hath made us meet to be partakers of the inheritance of the saints in light...and hath translated us into the kingdom of his dear Son" (**Col 1:12-13**).
  - iii. We come into *the enjoyment of* the glory of our Lord Jesus Christ by coming to the knowledge of it by belief (**2Co 4:6**).
  - iv. The glory of God is enjoyed in the church, which is entered by faith (**Eph 3:21**).

117. **1Ti 1:16**

- A. "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting." (**1Ti 1:16**)
  - i. Does this verse teach that we believe on Christ to *get* everlasting life?
  - ii. No, it doesn't *teach* that because it doesn't *say* that.
- B. Believers in Christ *have* eternal life (**Joh 6:47**), they don't believe to get eternal life.
- C. Eternal life precedes belief; it doesn't come as a result of it. (See [Joh 5:24 - Section III](#))
- D. This verse simply says that belief in Christ is directed towards eternal life.
  - i. To adv. - 1. Expressing motion directed towards and reaching: governing a noun denoting the place, thing, or person approached and reached. The opposite of *from*.
  - ii. Belief in Christ puts one on that narrow path which leads to life (**Mat 7:14**).

- iii. We believe *unto* righteousness and our confession of Christ is made *unto* salvation (**Rom 10:10**).
  - a. Unto prep. - 1. Expressing or denoting motion directed towards and reaching (a place, point, or goal);
  - b. Instead of trying to establish our own righteousness (**Rom 10:3**), we believe and confess *towards* Christ, His righteousness, and His salvation. (See [Rom 10:10 - Section III](#))
- E. Those who believe *to life everlasting* are those who were *ordained to eternal life* (**Act 13:48**).
- F. Paul was a *pattern* to them which should hereafter believe (**1Ti 1:16**).
  - i. Paul obtained mercy from God, not because of his *belief*, but because of his *unbelief* (**1Ti 1:13-16**).
  - ii. Paul was a child of God *before* his conversion.
    - a. Paul was elect before his conversion (**Act 22:14**).
    - b. Paul was regenerated (called by the grace of God) before his conversion (**Gal 1:15 c/w Rom 8:29-30**).
    - c. God called Paul by his grace to reveal Jesus Christ *in* him, not *to* him (**Gal 1:15-16**).
      - 1. Reveal v. - To disclose, make known (to one) in a supernatural manner.
      - 2. Christ was in Paul (**Gal 1:16**), which means that Paul had the Spirit of God in him and was a born again man with new spiritual life (**Rom 8:9-10**).
      - 3. It pleased God to *reveal (made known)* to Paul that Christ was in him on the road to Damascus.
    - d. This is why Paul could feel the pricks in his heart and was resisting them prior to meeting Jesus on the road to Damascus (**Act 9:5 c/w Act 2:37**).
    - e. Stony hearts don't feel pricks, but hearts of flesh do (**Eze 36:26-27**).
    - f. Therefore, Paul was a regenerate, elect child of God before he believed on Jesus.
  - iii. As it was with Paul who was the pattern, so it is with every child of God.

118. **1Ti 2:4-6**

- A. "Who will have all men to be saved, and to come unto the knowledge of the truth. 5) For there is one God, and one mediator between God and men, the man Christ Jesus; 6) Who gave himself a ransom for all, to be testified in due time." (**1Ti 2:4-6**)
  - i. Do these verses teach that God *desires to have the entire human race* to be *eternally* saved and that Jesus gave Himself a ransom for them?
  - ii. Do these verses teach that God *shall save the entire human race eternally*?
- B. Who are the *all men* whom God will have to be saved? (**1Ti 2:4**)
  - i. The *all men* are the *all* for whom Jesus was the ransom (**1Ti 2:6**).
    - a. Ransom - 1. The action of procuring the release of a prisoner or captive by paying a certain sum, or of obtaining one's own freedom in this way; the fact or possibility of being set free on this condition; the paying of money to this end.

- b. If the "all" in **1Ti 2:6** is understood to be the entire human race, then that means that Christ freed the entire human race from their bondage under sin (**Rom 6:18**).
- c. In other words, it would mean that He eternally saved the entire human race from their sins.
- d. The verse actually says: "Who *gave* himself a ransom for all..." It doesn't say that he *offered* to be a ransom for all, or that He was a *potential* ransom for all; it says he GAVE himself a ransom for all.
- e. Whoever the "all" are in the verse *were ransomed* by Christ.
- f. Was the entire human race ransomed from their captivity of sin and death? No. (**Rev 20:15**)
- g. So then if the entire human race are not saved from their sins, then that necessarily means that the "all" for whom Christ was the ransom are some other group than the entire human race.
- h. So who is the "all" for whom Jesus was the ransom? Jesus told us:
  - 1. The "all" is *all* that the Father gave him; "And this is the Father's will which hath sent me, that of *all which he hath given me* I should lose nothing, but should raise it up again at the last day." (**Joh 6:39**)
  - 2. The "all" are the *sheep* for whom Jesus gave his life (a ransom - **Mat 20:28**): "As the Father knoweth me, even so know I the Father: and I lay down my life for *the sheep*." (**Joh 10:15**)
  - 3. Jesus died for the sheep, not the goats (**Mat 25:33,41**).
  - 4. Had Jesus died for the goats, they would be justified by His blood, saved from wrath, and reconciled to God, not going to the lake of fire (**Rom 5:8-10**).
  - 5. The "all" are *as many* as God gave Him (the elect): "As thou hast given him power over all flesh, that he should give eternal life to *as many as thou hast given him*." (**Joh 17:2 c/w Eph 1:4**)
- ii. The *all* for whom Jesus was the ransom are those for whom Jesus is the mediator (**1Ti 2:5**).
  - a. Jesus is the mediator for "they which are called" (**Heb 9:15**).
  - b. "The called" (**Rom 8:28**) are the elect who were foreknown, predestinated, *called*, justified, and glorified (**Rom 8:29-30**).
- iii. Since **1Ti 2:4** is connected to **1Ti 2:5-6** by the word *for*, therefore the *all men* whom God will have to be saved are *the elect* whom God gave to Christ for Him to be the ransom and the mediator.
- iv. "All men" doesn't always mean "the entire human race without exception" (**2Co 9:13; Joh 3:26**). (See [Section II,11,A on Universal Language](#))
  - a. Jesus died for *all men* distributively, not collectively.
  - b. The *all men* are men *out of* every kindred, tongue, people, and nation, "all men" *distributively*, not *collectively* (**Rev 5:9; Rev 7:9; Rev 13:16 c/w Rev 20:4 c/w 1Th 4:17**).
  - c. They are *all kinds* of men such as kings and all that are in authority for whom Paul told Timothy to pray (**1Ti 2:1-2**).

- d. The *all men* whom God will have to be saved is no more every human being without exception than the *all things* a mature believer can eat are hammers, nails, and battery acid (**Rom 14:2**).
- C. What does it mean that God *will have* all men (the elect) to be *saved*? (**1Ti 2:4**)
- i. The following are possibilities for the meaning of *will have* and *be saved*.
    - a. *Will have* means *desires to have*.
    - b. *Will have* means *shall have*.
    - c. *Saved* means *eternally saved*.
    - d. *Saved* means *temporally saved*.
  - ii. Whatever is the case concerning God's actions to have all men be saved is likewise the case concerning God's actions to have all men come to the knowledge of the truth.
    - a. In other words if God *desires to have* all men be saved, then He *desires to have* all men come to the knowledge of the truth.
    - b. Conversely, if God *shall have* all men be saved, then He *shall have* all men come to the knowledge of the truth
  - iii. This makes for the following possibilities:
    - a. Possibility #1: God *desires to have* all of the elect to be *eternally saved* and to come to the knowledge of the truth.
      - 1. This interpretation would be superfluous.
      - 2. All of the elect *shall be eternally saved*; therefore it doesn't make sense to say that God *desires to have* something happen which is an accomplished fact (**Rom 5:10; 2Ti 1:9; Heb 9:12; Heb 10:14; 2Co 5:18**).
    - b. Possibility #2: God *desires to have* all of the elect to be *temporally saved* and to come to the knowledge of the truth.
      - 1. This is an incorrect interpretation based on the context.
      - 2. The salvation under consideration is eternal salvation (**1Ti 2:5-6**) (see previous section).
    - c. Possibility #3: God *shall have* all of the elect to be *temporally saved* and to come to the knowledge of the truth.
      - 1. This is also an incorrect interpretation based on the context, and also because it is contradictory to other scripture.
      - 2. As was the case with Possibility #2, the salvation under consideration is eternal salvation (**1Ti 2:5-6**) (see previous section).
      - 3. Secondly, it is not true that all of the elect *shall be temporally saved*; some of them will not be (**Mar 10:21-23; Rom 11:28-29; 1Co 10:1-5**).
      - 4. (See [Section II,7,B on Temporal Salvation](#))
    - d. Possibility #4: God *shall have* all of the elect to be *eternally saved* and to come to the knowledge of the truth.
      - 1. This is the truth.
      - 2. All of the elect shall be saved eternally.
        - i. They *are saved, reconciled, and redeemed* already by the death of Christ (**2Ti 1:9; 2Co 5:18; Rev 5:9**).



- ii. Because of that they *shall be saved* from the wrath to come (**Rom 5:9-10; Rom 9:27-29; Act 15:11; Heb 9:28**).
3. How is it that God *will (shall) have* all of the elect come unto the knowledge of the truth? (**1Ti 2:4**)
  4. Not all of the elect come to the full knowledge of the truth in this life by believing and obeying the truth.
    - i. This is the case with the elect who die in infancy, who live in remote parts of the earth and never hear the gospel, or are mentally handicapped and can't believe.
    - ii. It is God's will and desire for all of the elect to come unto the knowledge of the truth in this life (**Act 17:30; 2Pe 3:9; 1Jo 3:23**), but that doesn't always happen because the elect are still sinners and don't always obey God.
    - iii. Some of the elect are disobedient children of God who never come to the knowledge of the truth in their lives (**Rom 11:28-29**).
    - iv. Different children of God will come to various levels of understanding of the truth in their lives, but not all will come to a full and complete knowledge of the truth.
  5. Though not all of the elect will come to a complete knowledge of the truth in this life, they all will come to the knowledge of the truth that God imparts to each of the elect in regeneration when the law is written in their hearts (**Heb 8:10-12**).
    - i. This is the unction and anointing which God gives His elect when He gives them His Spirit (**1Jo 2:27 c/w 1Jo 2:20 c/w 1Co 2:12 c/w Act 10:38**).
    - ii. This is the understanding that Jesus Christ gives His children (**1Jo 5:20**).
    - iii. This is why the elect can do by nature the things contained in the law even when they haven't heard it (**Rom 2:14-15**).
    - iv. The elect are taught of God directly in this way (**Eph 4:21; 1Th 4:9**).
    - v. This being "taught of God" happens when God draws His elect to Christ (**Joh 6:44-45**).
    - vi. It is in this way that all of the elect come to Christ, know Him, and follow Him (**Joh 6:37 c/w Joh 10:14,27**).
    - vii. Jesus gave His elect eternal life that they might know God (**Joh 17:2-3**).
  6. All of the elect will personally and fully come to the knowledge of Jesus Christ who is the truth at the Second Coming.
    - i. At that time we shall see Him as He is (**1Jo 3:2**).
    - ii. We shall know Him as we are known (**1Co 13:12**).
    - iii. We shall see His face on that day (**Rev 22:4**).

119. **1Ti 4:10**

- A. "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe." (**1Ti 4:10**)
- B. Does this verse teach that God offers to be the Saviour of the human race if they will but believe on Him?
- C. No, it doesn't *teach* that because it doesn't *say* that.
- D. It says that God *is the Saviour* of all men (**1Ti 4:10**).
  - i. Saviour - 1. a. One who delivers or rescues from peril. 2. a. He who saves mankind from sin and its consequences: as a title of God, and esp. of Christ (in the latter application often *Our Saviour*). Now always with capital S.
  - ii. It doesn't say that:
    - a. God is the *potential* Saviour of all men.
    - b. God *could be* the Saviour of all men.
    - c. God *might be* the Saviour of all men.
    - d. God *offers to be* the Saviour of all men.
    - e. God *hopes to be* the Saviour of all men.
  - iii. It says that God *is the Saviour* of all men.
- E. Therefore, whoever the *all men* are for whom God is the Saviour *are saved*.
  - i. The entire human race are not saved (**Jud 1:7; Rev 20:15**).
  - ii. Therefore, the *all men* for whom God is the Saviour is NOT the entire human race.
  - iii. *All men* doesn't always refer to the entire human race (**Luk 3:15**). (See [Section II,11,A on All Men](#))
- F. Who are the *all men* of whom God is the Saviour?
  - i. The "all men" are the *sheep* for whom Jesus gave his life a ransom (**Mat 20:28; Joh 10:15**).
  - ii. The "all men" are those whom the Father gave Jesus to save (the elect) (**Joh 6:37-39**).
  - iii. The *all men* were *as many as the Father had given Jesus* for Him to give eternal life to (save) (**Joh 17:2**).
    - i. The *all men* for whom God is the Saviour are men *out of every kindred, and tongue, and people, and nation* whom Jesus *redeemed*, "all men" *distributively*, not *collectively* (**Rev 5:9; Rev 7:9; Rev 13:16 c/w Rev 20:4 c/w 1Th 4:17**).
    - ii. The *all men* of whom God is the Saviour were eternally saved by God's grace when they were dead in sins (**Eph 2:4-5**).
    - iii. The eternal salvation of all of the elect is a completed fact (**2Ti 1:9; Tit 3:4-5**).
- G. How is God *specially* the Saviour of those that believe?
  - i. Specially adv. - 1. In a special manner; in a degree or to an extent beyond what is usual or customary; particularly.
  - ii. While all of the elect (all men) are saved eternally, God specially saves (temporally) those who believe in this life. (See [Section II,7,B on Temporal Salvation](#))
  - iii. God saves those who believe on the Lord Jesus Christ from ignorance and the deception of works-based salvation (**Rom 10:9 c/w Rom 10:3-4**). (See [Rom 10:9 - Section III](#))
  - iv. God saves those who believe in Christ from the bondage of fearing death (**Heb 2:15**).

- v. God saves those who believe by giving them the knowledge and assurance of eternal life (**1Jo 5:13**) and of their election of God (**1Th 1:4-6**). (See [1Th 1:4-5 - Section III](#))
- vi. God saves those who believe by giving them fellowship with Him and with believers of like faith (**Act 2:41-42,46 c/w 1Jo 1:1-3**).
- vii. God saves those who believe by giving them rest (**Heb 4:1-10; Mat 11:28**).
- H. The two different aspects of salvation (eternal and temporal) in **1Ti 4:10** is demonstrated well in **2Ti 1:9-10**.
  - i. *God is the Saviour of all men* -- God *hath saved us*, not according to our works, but according to His grace alone through Christ Who *hath abolished death* (**1Ti 4:10 c/w 2Ti 1:9-10a**).
  - ii. *God is specially the Saviour of those that believe* -- God brings life and immortality *to light* through the gospel when it is believed (**1Ti 4:10 c/w 2Ti 1:10b**).
- I. All of the elect (even the elect who are enemies of the gospel - **Rom 11:28**) shall obtain *eternal glory* (God is the Saviour of all men), but Paul endured all things for the elect's sakes so that they could also obtain the salvation which is in Christ with (in addition to) eternal glory (specially those that believe) (**2Ti 2:10**).

120. **2Ti 2:10**

- A. "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." (**2Ti 2:10**)
- B. Is this verse teaching that Paul endured all things so that he could get the elect eternal glory?
  - i. No, it is not.
  - ii. Paul was *working* (enduring all things) so that the elect could obtain some type of salvation.
  - iii. But eternal salvation is not of works (the elect's, or the preacher's) (**Tit 3:5; Rom 9:11,16**).
  - iv. Election is by grace, not works (**Rom 9:11; Rom 11:5-6**).
  - v. Therefore the salvation in the verse is not *eternal glory*, but another type of salvation in addition to eternal glory.
- C. Furthermore, the elect are not in need of *eternal salvation* because they already have it.
  - i. All of the elect have already obtained the *eternal* salvation and *eternal* glory in Christ Jesus (**2Ti 1:9; Rom 8:30**).
    - a. They don't need a preacher to labor for them to obtain that salvation.
    - b. Jesus did that all by himself (**Heb 1:3; Rom 5:19**).
  - ii. Preachers labor so that the elect may *also* obtain another salvation.
    - a. Also - 1. (went out of use in 1400's) 2. In the very manner of something else; in like manner, in the same way, likewise, similarly (passing in later times into 3). 3. As a further point, item, or circumstance tending in the same direction; further, in addition, besides, as well, too; taking the place of OE.
    - b. Obtain v. - 1. *trans.* To come into the possession or enjoyment of (something) by one's own effort, or by request; to procure or gain, as the result of purpose and effort; hence, generally, to acquire, get.

- c. There is a salvation that is in addition to eternal salvation that the elect are in need of which is the preacher's job to tell them about.
- iii. This "salvation which is in Christ Jesus" is *with* eternal glory.
  - a. With - II. Denoting personal relation, agreement, association, connexion, union, addition.
  - b. This salvation which is in addition to eternal salvation which the elect can come into the enjoyment of by hearing, believing, and obeying the gospel is *temporal salvation*, such as salvation from ignorance, deception, fear of death, trying to establish their own righteousness, chastisement in this life from God for sin; and salvation to the knowledge and assurance of eternal life, fellowship with like-believers, rest, and joy (See [Section II,7,B on Temporal Salvation](#)).
  - c. Paul was laboring to bring life and immortality *to light* in the lives of the elect (**2Ti 1:10**).
- iv. Preachers labor to teach the elect to put on godly traits, which, when they do, will save them from this untoward generation to a life of joy and peace in the body of Christ (**Act 2:40 c/w Col 3:12-15**).
  - a. When they do this, the elect access the grace *wherein they already stand* (**Rom 5:2**).
  - b. This is the *abundant* life which Jesus came to give His sheep (**Joh 10:10**).

121. **2Ti 2:12**

- A. "If we suffer, we shall also reign with him: if we deny him, he also will deny us:" (**2Ti 2:12**)
- B. Does this verse teach that if we deny God that we will lose our eternal life?
- C. No, it most certainly doesn't. (See [Mat 10:32-33 - Section III](#))

122. **2Ti 3:15**

- A. "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (**2Ti 3:15**)
- B. Does this verse teach that believing what the scriptures say about Jesus is a means of acquiring eternal salvation?
- C. First of all, the verse says that the scriptures *are able*, not *were able*, or *did*, make Timothy wise unto salvation.
  - i. Paul was not saying that Timothy's childhood knowledge of the scriptures gave him eternal salvation.
  - ii. He was saying that the scriptures which Timothy knew from a child *are able* (were in the past and continue to be in the present) to make him wise unto salvation.
  - iii. Paul was not telling Timothy, who was an ordained minister with an unfeigned faith (**2Ti 1:5**), and who possessed eternal life (**1Ti 6:12**), how to "get saved", because he already *was saved* (**2Ti 1:9**).
  - iv. Therefore, the scriptures being able to make Timothy *wise unto salvation* doesn't mean they could *give him (or gave him) salvation*.
- D. To be made *wise unto* something means to *know or understand* something.

- i. Wise *adj.* - 1. a. Having or exercising sound judgement or discernment; capable of judging truly concerning what is right or fitting, and disposed to act accordingly; having the ability to perceive and adopt the best means for accomplishing an end; characterized by good sense and prudence. 3. a. Having knowledge, well-informed; instructed, learned (*in, earlier of, upon*). (b) colloq. (orig. U.S.). to be (or get) wise to, to be (or become) aware of;
- ii. Paul exhorted the brethren to be *wise unto* that which is good (**Rom 16:19**).
  - a. In other words, Paul wanted the brethren to be knowledgeable and understanding of that which was good.
  - b. Unfortunately God's children are too often just the opposite; they have no knowledge of how to do good, but are *wise to* do evil (**Jer 4:22**).
- iii. Through faith, the scriptures are able to make one knowledgeable and understanding of (*wise unto*) Christ's salvation (**2Ti 3:15**).
  - a. The gospel brings life and immortality (salvation) to light (**2Ti 1:10**).
  - b. The gospel is the *light* which shines in our hearts to give us the knowledge of the glory of God (**2Co 4:6 c/w 2Pe 1:19**).
  - c. The gospel gives knowledge of salvation to God's people (**Luk 1:77**).

123. **Tit 2:11-12**

- A. "For the grace of God that bringeth salvation hath appeared to all men, 12) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;" (**Tit 2:11-12**)
- B. Does **Tit 2:11** teach universal redemption or general atonement - that God saves, or offers to save, the entire human race (all men)?
  - i. No, it doesn't.
  - ii. It says that the grace of God *brings* salvation, not *offers* salvation.
  - iii. God *hath saved* us by His grace, not *offered* to save us (**2Ti 1:9**).
  - iv. It says that the grace of God hath *appeared* to all men.
    - a. Appear *v.* - 1. To come forth into view, as from a place or state of concealment, or from a distance; to become visible.
    - b. But not everyone can *see* the kingdom of God, but only those who are born again (**Joh 3:3**).
- C. Who are the *all men* to whom the grace of God hath appeared?
  - i. "All men" doesn't always refer to the entire human race (**Act 25:24**). (See [Section II,11 on Universal Language](#))
  - ii. The verses following verse 11 tell us who the "all men" are to whom the grace of God appeared.
  - iii. Paul said it teaches *us* that *we* should live righteously and godly in this world (**Tit 2:12**).
  - iv. He said that we are to look for the appearing of *our* Saviour Jesus Christ who gave Himself for *us* (**Tit 2:13-14**).
    - a. Who are the "all men" for whom Jesus gave Himself and of whom He is the Saviour?
    - b. They are *his people* (**Mat 1:21**).
    - c. They are *his sheep* (not goats) (**Joh 10:11,15 c/w Mat 25:32-33,41**).
    - d. They are *his church* (**Eph 5:23, 25-27**).
    - e. They are *his elect* whom the Father gave Him (**Eph 1:4 c/w Joh 17:2-3**).

- f. They are *his peculiar people* (**Tit 2:14**).
- g. Peculiar *adj.* - 1. That is one's own private property; that belongs or pertains to, or characterizes, an individual person, place, or thing, or group of persons or things, as distinct from others. Const. with preceding possessive (*my own, the king's own*), or with to. *peculiar* to now always denotes 'belonging exclusively to'; formerly it might denote 'belonging specially to'.
- h. Jesus is not the Saviour of the entire human race (**2Th 1:7-9**).
- v. The "all men" to whom the grace of God hath appeared are all men *out of every nation, "all men" distributively, not collectively* (**Rev 5:9; Rev 7:9; Rev 13:16 c/w Rev 20:4 c/w 1Th 4:17**).
  - a. The *doctrine of God our Saviour* (**Tit 2:10**) was once hidden from the Gentiles (**Psa 147:19-20; Eph 3:5**) and even from a lot of righteous Jews (**Mat 13:17**), but after the resurrection of Christ it was preached to all the world (**Col 1:6**) and God commands *all men* everywhere to repent (**Act 17:30**).
  - b. The gospel was made known to "all sorts of men, of every nation, of every age and sex, of every state and condition, high and low, rich and poor, bond and free, masters and servants; which sense well agrees with the context" (John Gill) (**Tit 2:9-10**).

124. **Heb 2:1-3**

- A. "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;" (**Heb 2:1-3**)
- B. Is this passage teaching that we can lose our eternal salvation if we neglect it?
  - i. No, it doesn't say anything about losing one's eternal salvation.
  - ii. Furthermore, eternal salvation/life is eternal and can't be lost (**Joh 6:39; Joh 10:28**). (See [Section II,7,A on Eternal Salvation](#))
- C. **Heb 2:1-3** is stating that we will not escape judgment and punishment if we neglect the word of God given in the New Testament.
  - i. *The word spoken by angels* was the Old Testament (**Heb 2:2 c/w Gal 3:19 & Act 7:53**).
  - ii. *The things that we have heard* (**Heb 2:1**) was the gospel of our great salvation in Christ which was first spoken by Christ and then by the apostles (**Heb 2:3**).
  - iii. The Lord bore witness to the testimony of the apostles by accompanying their preaching by signs and wonders (**Heb 2:4 c/w Mar 16:20**), which makes it that much more steadfast.
  - iv. The New Testament is a better testament built on better promises (**Heb 7:22; Heb 8:6**).
  - v. It is a more sure word of prophecy than was the Old Testament (**2Pe 1:19**).
  - vi. Paul's point was that if God judged every transgression of the law of Moses, which was inferior to the NT which is far better and declares our great salvation

- in Christ, then we will not escape judgment from God for neglecting His commandments in the NT and letting them slip (**Heb 2:1-3 c/w Heb 12:24-29**).
- vii. To whom much is given, much is required (**Luk 12:47-48**).
- D. If we sin willfully after having received the knowledge of the truth, God will judge certainly and severely, and no temporal forgiveness will be given (**Heb 10:26-31**).
- i. Non-presumptuous sins can be forgiven by God under both testaments.
    - a. Under the law of Moses, if a person sinned ignorantly there could be an offering for sin made which would pardon the offence (**Num 15:27-29**).
    - b. The same principle applies under the NT: if we sin and then confess it to God, He will forgive it (**1Jo 1:9**).
  - ii. Sinning intentionally against better knowledge is called a presumptuous sin and it is dealt with by God quite differently under both testaments.
    - a. Under the law of Moses, if a person sinned a presumptuous sin, no sacrifice could be offered and the person would die without mercy (**Num 15:30-31 c/w Heb 10:28**).
      1. If a righteous man turned from his righteousness and intentionally committed sin, his righteousness would not be remembered and he would die (**Eze 18:24**).
      2. God judged the house of Eli and would not allow a sacrifice to be made for it because he knew about his sons' sins and did nothing about it (**1Sa 3:13-14**).
    - b. The same principle still holds true in the NT: if we sin willfully (presumptuously), there will be no temporal forgiveness for sin from God, but rather sore punishment from God (**Heb 10:26-31**).
      1. To sin willfully after having received the knowledge of the truth is to disrespect the Son of God and His blood which He shed for us and it will be met with a sorer punishment than a similar sin would have under the law of Moses (**Heb 10:29**), for to whom much is given, much shall be required (**Luk 12:47-48**).
      2. This happened to Ananias and Sapphira when they intentionally lied to God (**Act 5:1-10**).
      3. Our God is still a consuming fire not to be trifled with (**Heb 12:29**).
    - c. The specific sin under consideration in **Heb 10:26-39** is forsaking the church of God, the assembling of ourselves together (**Heb 10:25**).
      1. We enter into the kingdom of God through much tribulation (**Act 14:22**).
      2. This can include affliction, reproach, ostracism, and loss of wealth or possessions (**Heb 10:32-34**).
      3. There is a promise of reward for those who persevere in faith unto the end (**Heb 10:35-36 c/w Rom 2:6-7 c/w 2Ti 4:7-8**).
      4. But God doesn't have pleasure in those who draw back and forsake His church (**Heb 10:38**), and therefore He will chasten them (**Heb 12:4-11; Luk 12:47-48**).
      5. God's children believe to (*towards and reaching*) the saving of the soul (**Heb 10:39**).

- i. Believers are already saved and have eternal life (**Joh 5:24; Act 13:39**).
- ii. Therefore they don't believe to *get* their soul saved; they believe *towards* it.
- iii. They who believe have the evidence that their soul will not come into condemnation on judgment day (**Joh 5:24; Rom 5:9-10; Heb 9:28 c/w Heb 10:37**).
- d. If a child of God sins willfully, temporal forgiveness will be withheld from him and judgment will follow in this life, but he still has eternal forgiveness which cannot be lost (**Heb 9:12**).
- e. Nothing can separate us from the love of Christ (**Rom 8:38-39**) and nothing can pluck us out of God's hand (**Joh 10:28-29**).

125. **Heb 2:9**

- A. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." (**Heb 2:9**)
- B. Does this verse teach universal atonement, that Jesus died for the entire human race?
  - i. It cannot teach that Jesus died for the entire human race because many of them will end up in hell (**Rev 20:15**) which means He didn't die for them.
  - ii. Jesus only died for His sheep (**Joh 10:15**), not the goats who are not His sheep (**Joh 10:26; Mat 25:32,41**).
  - iii. Out of *all flesh*, Jesus gave eternal life to *as many as* the Father had given Him (**Joh 17:2**).
- C. "Every man" doesn't always mean "the entire human race" (**Mar 8:25; Luk 16:16; Act 2:45; Act 4:35**).
- D. If it wasn't every member of the human race, then who was the "every man" for whom Jesus tasted death? (**Heb 2:9**)
  - i. The "every man" is identified in the next verse as the "many sons" Jesus brought to glory (**Heb 2:10**).
    - a. The "many sons" are those whom God predestinated to be his children by Jesus Christ (**Eph 1:5**).
    - b. They are those whom God chose in Christ before the foundation of the world (**Eph 1:4**).
    - c. They are those who have redemption through His blood (**Eph 1:7**) which was shed when He tasted death for them (**Heb 2:9**).
    - d. They are the elect whom He glorified (brought to glory) (**Rom 8:29-30**).
  - ii. The "every man" are "they who are sanctified" (**Heb 2:11**).
    - a. "They who are sanctified" are those who are elect according to the foreknowledge of God the Father through *sanctification* of the Spirit (**1Pe 1:2**).
    - b. Sanctify *v.* - 1. *trans.* To set apart religiously for an office or function; to consecrate (a king, etc.). 5. a. To make (a person) holy, to purify or free from sin; to cause to undergo sanctification. 1526 Tindale 1 Cor. vi. 11 Ye are wessed: ye are sanctified: ye are iustified [etc.].
    - c. They are those who *of God* are *in Christ Jesus*, who is made unto us *sanctification* (**1Co 1:30 c/w Eph 1:4**).



- d. They are those who according to God's will (His election **c/w Eph 1:5,11**) are *sanctified* by the offering of the body of Jesus Christ once for all (every man - the elect) (**Heb 10:10,14 c/w 1Pe 1:2**).
  - iii. The "every man" are "the children which God hath given [Christ]" (**Heb 2:13**).
    - a. The children which God gave Christ are the elect whom He chose in Him to make them His children by adoption (**Eph 1:4-5**).
    - b. They are "all which the Father [gave Jesus]" of whom He would not lose one, but would raise up every one of them at the last day (**Joh 6:37-39; Joh 17:2-4**).
    - c. They are "His people" of whom it was said "He *shall save His people* from their sins" by tasting death for them (**Mat 1:21**).
  - iv. The "every man" for whom Jesus tasted death are men *out of every nation*, "every man" *distributively*, not *collectively* (**Rev 5:9; Rev 7:9; Rev 13:16 c/w Rev 20:4 c/w 1Th 4:17**).
- E. The "every man" for whom Jesus tasted death were the same "every man" whom Jesus lighted (**Joh 1:9**). (See [Joh 1:9 - Section III](#))
- F. The "every man" for whom Jesus tasted death was the "world" of whom Jesus took away the sin (**Joh 1:29**). (See [Joh 1:29 - Section III](#))

126. **Heb 3:6 - 4:11**

- A. This passage is by some mistakenly assumed to teach that those who believe enter into *eternal rest* and those who don't believe don't.
- B. **Heb 3:6,14**
  - i. Do these verses teach that being Christ's house and being partakers of Christ are conditioned on us continuing in the faith?
  - ii. No, the doctrine is in the grammar.
  - iii. **Heb 3:6**
    - a. The house which we are is the church, the house of God (**1Ti 3:15; 1Pe 2:5**) which Christ built (**Heb 3:3 c/w Mat 16:18**) and is the high priest over (**Heb 10:21**).
    - b. All of the elect are Christ's house, which is His bride, the church for which He died (**Eph 5:25**).
    - c. The elect who profess faith in Christ and are baptized are added to the local church (**Act 2:38,41-42,47**) which shows evidence that they were chosen in Christ by God to be made His holy bride (**Eph 1:4 c/w Eph 5:25-27**).
    - d. "whose house we *are*" says that we are *presently* Christ's house.
    - e. "*if we hold fast the confidence and the rejoicing of the hope firm unto the end*" is a condition to be kept in the *future*.
    - f. Therefore, this verse is declaring that our future faithfulness and obedience is the evidence, not the cause, that we are Christ's church for which He died.
  - iv. **Heb 3:14**
    - a. "*we are made* partakers of Christ" says that we were made partakers of Christ in the past, which relationship continues in the present (*are made* is present perfect tense).

1. We were made partakers of Christ when we were chosen to be part of His body (**Eph 1:4 c/w Eph 1:22-23**) which is the church for which He died (**Eph 5:25-28**).
2. Partaker - 1. One who takes a part or share, a partner, participator, sharer.
  - b. "if we hold the beginning of our confidence stedfast unto the end" is a condition to be kept in the *future*.
  - c. Therefore, this verse is declaring that our future faithfulness and obedience is the evidence, not the cause, that we are partakers of Christ as His church for which He died.
- v. In addition to the grammatical arguments contained in the verses themselves, the context makes it clear that the people to whom Paul was writing were "holy brethren, partakers of the heavenly calling" (**Heb 3:1**).
  - a. If they were already holy and partakers of the heavenly calling, then they obviously didn't need to do something to get to be what they already were.
  - b. Furthermore, Paul used the pronoun "we", referring the Hebrew believers and *himself* in **Heb 3:6,14**, so he was obviously not giving himself a condition to meet for him to get eternal life.
- vi. See [Col 1:21-23 - Section III](#) for another example of a verse that sets forth a condition which is an evidence, not a cause, of eternal salvation.

#### C. **Heb 3:17-19**

- i. Is **Heb 3:17-19** referring to eternal rest in heaven that the Israelites could not enter into because of their unbelief?
- ii. No, the rest that they could not enter into was the land of Canaan in which they would have had rest from their wandering in the wilderness (**Heb 3:17 c/w Psa 106:24-26 c/w Deu 1:34-36**).
- iii. They didn't believe God that he would give them victory over the Canaanites and give them the land (**Num 13:2,26-33**), so God let them wander and die in the wilderness for 40 years (**Heb 3:17**).
- iv. The land of Canaan was a temporal blessing of rest in this life that they were denied because of their unbelief.
- v. The Israelites were not denied eternal rest in heaven, even though they didn't believe God.
  - a. These same Israelites who were overthrown in the wilderness were children of God who were spiritual partakers of Christ (**1Co 10:1-5 c/w Joh 6:54-56**).
  - b. Paul, writing to elect Gentiles, called them "our fathers" (**1Co 10:1**).
  - c. Moses also did not enter the promised land because of *unbelief* (**Num 20:12**).
  - d. Yet, Moses certainly was a child of God who entered eternal rest upon his death (**Mat 17:3**).

#### D. **Heb 4:1-3**

- i. Just as there was a temporal rest promised to Israel in the wilderness that they could have entered into by belief, so it is with us today (**Heb 4:1**).
- ii. The gospel (the good news of rest which is found in believing God's promises) was preached to them as it is to us (**Heb 4:2**).

- a. It didn't profit them because they didn't believe it.
- b. Israel stands as a warning to us (**Heb 4:1; 1Co 10:6-11**).
- iii. Like Israel who could have entered into rest if they had believed, we which have believed in Christ do enter into rest (**Heb 4:3**).
  - a. The work of salvation was finished from the foundation of the world when God chose to save His people in Christ (**Heb 4:3 c/w Eph 1:4 c/w 2Ti 1:9**).
  - b. When God decides to do something, it's as good as done (**Rom 4:17**).
  - c. This is why Jesus, the Lamb of God, could be said to have been slain from the foundation of the world (**Rev 13:8**).
  - d. In that the work of salvation is finished (**Joh 19:30 c/w Joh 17:2-4 c/w Heb 4:3**), there is no more work that needs to be done, nor can be done, to secure eternal salvation for us.
  - e. Those who don't understand that salvation is by grace, and not works, need to simply believe that God has already saved them (**Rom 5:9-10; 2Co 5:18-19**).
  - f. Christ is the end of the law for righteousness to everyone who believes (**Rom 10:4**).
  - g. They that believe cease from their own works of trying to save themselves and enter into the rest, knowing that Christ finished the work of salvation (**Heb 4:10**).

**E. Heb 4:6-11**

- i. There are still children of God who need to cease from their own works and rest in Christ's completed salvation (**Heb 4:6**).
- ii. These are just like Israel of old to whom the gospel was first preached in the wilderness who entered not into rest because of their unbelief (**Heb 4:6**).
- iii. David prophesied of a rest in the future for the people of God (**Psa 95:7-11 c/w Heb 4:7**).
- iv. The land of Canaan which Joshua (*Jesus* is the Greek rendering of *Joshua*) led Israel into was only a temporary rest for Israel, and was a picture of rest in Christ's completed work (**Heb 4:8**).
- v. For the unconverted elect (Jews and Gentiles), there remains a rest in Christ for them to enter into (**Heb 4:9 c/w Mat 11:28-30**).
- vi. When they do this, they can cease from their own works of trying to save themselves (**Heb 4:10 c/w Rom 10:3-4**).
- vii. The elect need to cease from their own works and do the work of God which is believing in Christ (**Joh 6:28-29**), by which they will enter into rest in Christ in this life (**Heb 4:11 c/w Heb 4:3**).

127. **Heb 5:9**

- A. "And being made perfect, he became the author of eternal salvation unto all them that obey him;" (**Heb 5:9**)
- B. Does this verse teach that Jesus *becomes* the author of eternal salvation to people *when* they obey Him?
- C. No, it doesn't. As usual, the doctrine is in the grammar.
  - i. The verse says that Jesus "*became* the author of eternal salvation unto all them that *obey* him."

- ii. *Became* is past tense; *obey* is present tense.
  - iii. Therefore, the verse says that Jesus became the author of eternal salvation of a person *before* he obeys Him.
  - iv. Furthermore, obedience is a work and we are not eternally saved by works (**2Ti 1:9; Tit 3:5**). (See [Section II,7,A on Eternal Salvation](#))
- D. Jesus became the author of eternal salvation when he died for His people on the cross (**Rom 5:8-10**).
- i. This happened long before we obeyed Him.
  - ii. When Jesus entered into the holiest after His resurrection, He did so *having obtained eternal redemption* for us (**Heb 9:12**).
  - iii. Jesus reconciled all of His elect to Himself through His shed blood on the cross (**Col 1:20-22**).
  - iv. Our obedience is the evidence that Jesus is the author of our eternal salvation, not the cause of it (**Col 1:21,23; Rom 2:6-10**).
  - v. God created us in Christ Jesus (Jesus is the author of our eternal salvation) unto good works which God hath before ordained that we should walk in them (we obey Him) (**Eph 2:10**).

128. **Heb 6:4-6**

- A. "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." (**Heb 6:4-6**)
- i. Does this passage teach that one can lose his eternal life?
  - ii. No, it actually teaches that it's impossible to lose one's eternal life.
- B. Verses 4-5 are describing a person who is in possession of eternal life, by the following terminology:
- i. Being *enlightened*
    - a. Enlighten v. - 1. *trans.* To put light into, make luminous.
    - b. Jesus lighted His people with eternal life at His first coming (**Joh 1:9 c/w Joh 1:4 c/w Joh 10:28**).
  - ii. *Tasted of the heavenly gift*
    - a. The heavenly gift is eternal life (**Rom 6:23; Rom 5:15-18; Eph 2:8; Jam 1:17-18**).
    - b. To *taste* of the heavenly gift is to *have* the heavenly gift, just as Jesus *tasted* death (He actually died) for His children which God gave Him (**Heb 2:9**).
  - iii. *Made partakers of the Holy Ghost*
    - a. Partaker - 1. One who takes a part or share, a partner, participator, sharer.
    - b. The elect are made partakers of the Holy Ghost in regeneration (**Tit 3:5; Rom 8:9-11**).
    - c. This happens when God gives a new heart to His children and puts His Spirit within them (**Eze 36:26-27**).
  - iv. *Tasted the good word of God*
    - a. Taste v. - I. Of touch, feeling, or experience generally. 1. *trans.* To try, examine, or explore by touch; to feel; to handle. 3. *fig.* To have

- experience or knowledge of; to experience, feel; to have a slight experience of.
- b. One must be saved eternally to receive and experience the word of God (**1Co 1:18; 1Co 2:12,14; 1Th 1:4-5; 2Th 2:12-13**).
  - v. Tasted *the powers of the world to come*
    - a. When they are quickened, the elect are raised up and seated in heavenly places in Christ Jesus (**Eph 2:5-6**).
    - b. Their conversation is in heaven (**Phi 3:20**).
    - c. Conversation - 1. The action of living or having one's being in a place or among persons. Also *fig.* of one's spiritual being.
    - d. In other words, the elect taste the powers of the world to come.
- C. Verse 6 shows why it is impossible for the person in verses 4-5 who has eternal life to lose it.
- i. The *falling away* is referring to losing one's eternal life.
    - a. This is the case because in the previous two verses, which is the first part of the sentence, the context is clearly eternal life (**Heb 6:4-5**).
    - b. Secondly, it is written in contrast to *renewing them again* (**Heb 6:6**).
    - c. The *renewing* again to repentance is regeneration (**Tit 3:5**).
  - ii. The new spirit which God puts in a man in regeneration cannot sin (**1Jo 3:9**).
  - iii. If it would sin, then it would die and lose its eternal life (**Rom 6:23; Jam 1:15**).
  - iv. If one were to lose his eternal life, then Christ would have to die again (afresh) (**Heb 6:6**) for his sins to make it possible for him to be renewed again because regeneration (quickening) comes after having one's sins forgiven (**Col 2:13**).
  - v. This is *impossible* (**Heb 6:4**) since Christ died *once* for sins, never to be repeated (**Heb 7:27; Heb 9:12,26,28; Heb 10:10,12,14,18**).
  - vi. To lose one's eternal life would be to make Jesus a liar (**Joh 10:27-29**).
  - vii. To lose one's eternal life and get it back again would mean that Christ would have to be crucified afresh which would put Him to an open shame because it would show that He didn't get the job done right the first time (**Heb 6:6**).
- D. Far from proving that a person can fall away and lose his eternal life, this passage proves that it is impossible to do so.

129. **Heb 7:25**

- A. "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." (**Heb 7:25**)
- i. Does this verse teach that if we come to God by Jesus then Jesus will save us?
  - ii. Yes, but how does one come unto God?
- B. Nobody can come unto God unless God draws him to Him (**Joh 6:44**).
- i. Draw v. - 1. a. *trans.* To cause (anything) to move toward oneself by the application of force; to pull.
  - ii. God chose to put His elect in Christ (**Eph 1:4 c/w 1Co 1:30**), and thereby adopt us to be His children by Him (**Eph 1:5**).
  - iii. No man comes unto Christ except it were given unto him by the Father (**Joh 6:65**).
- C. Jesus saved His elect to the uttermost *geographically*.
- i. Jesus saved God's elect which come out of *every nation* (**Rev 5:9**), even to the *uttermost part of the earth* (**Act 1:8**).

- ii. When Jesus returns, He will gather His elect from the *uttermost* part of the earth (**Mar 13:27**).
- D. Jesus saved His elect to the uttermost *in time and extent*.
  - i. Jesus saved those that the Father gave Him *eternally* (to the uttermost) (**Joh 17:2 c/w Joh 10:28**).
  - ii. They *shall never perish* because they are saved *to the uttermost* (**Joh 10:28**).
  - iii. The saints are preserved in Jesus Christ (**Jud 1:1**).
- E. Jesus can save us to the uttermost because He has the everlasting priesthood of Melchisedec (**Heb 6:20**) in which He continueth ever with an unchangeable priesthood (**Heb 7:24**) as our advocate (**1Jo 2:1**) and intercessor (**Heb 7:25**).
  - i. Intercession *n.* - I. 1. The action of interceding or pleading on behalf of (rarely against) another; entreaty, solicitation, or prayer for another; mediation.
  - ii. Advocate *n.* - 1. One whose profession it is to plead the cause of any one in a court of justice; a counsellor or counsel. 2. *fig.* and *gen.* One who pleads, intercedes, or speaks for, or in behalf of, another; a pleader, intercessor, defender. b. Specially, applied to Christ as the Intercessor for sinners.
  - iii. Jesus is our propitiation and He pleads for our forgiveness by His blood on our behalf (**1Jo 2:2**).
  - iv. Propitiation - 1. The action or an act of propitiating; appeasement, conciliation; atonement, expiation.
- F. If one comes to God by faith in Jesus Christ, he has the assurance and the evidence that Jesus has saved him to the uttermost and that he will never come into condemnation (**Joh 5:24**).

130.

**Heb 10:10**

- A. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (**Heb 10:10**)
- B. Does this verse teach *the entire human race* are sanctified through the offering of the body of Jesus Christ?
  - i. No, the "all" who are sanctified by Christ's offering are the elect.
  - ii. See [Heb 2:9 - Section III](#).

131.

**Heb 10:26-38**

- A. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, ...36) For ye have need of patience, that, after ye have done the will of God, ye might receive the promise....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." (**Heb 10:26-38**)
- B. Does this passage teach that a man can lose his eternal salvation and that it is conditioned on persevering in faith until the end of his life?
- C. No, see [Heb 2:1-3 - Section III](#).

132.

**Heb 12:14-17**

- A. "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." (**Heb 12:14-17**)

- B. There are several potential problem texts for sovereign grace in this passage.
- C. Follow...holiness, without which no man shall see the Lord (**Heb 12:14**).
  - i. Is this verse teaching that we acquire eternal life by following holiness?
  - ii. How does one acquire holiness, without which no man shall see the Lord?
  - iii. No man can enter God's presence in heaven, being sinful and defiled by nature (**Isa 64:6-7; Psa 5:4-5; Hab 1:13**).
    - a. God chose us in Christ that we *should* be holy (**Eph 1:4**).
    - b. Should - past tense of *shall* v.;
    - c. In other words, God chose us to make us holy.
    - d. Our *new man* is created in righteousness and true holiness (**Eph 4:24**).
    - e. A man must be born again to *see* the kingdom of God (**Joh 3:3**).
    - f. Our corrupt bodies must also be changed into incorruptible ones for us to see God's kingdom in heaven (**1Co 15:50-53**).
  - iv. Following holiness and being pure in heart manifests the fact that God has created us in holiness and that we shall see God (**Heb 12:14 c/w Mat 5:8**).
  - v. Being holy as God is holy shows the evidence that one is redeemed by the blood of Christ (**1Pe 1:14-20**).
  - vi. Following holiness is therefore the evidence that we will see the Lord, not the cause of it.
- D. Looking diligently lest any man fail of the grace of God (**Heb 12:15**).
  - i. Does this verse teach that a child of God can lose his eternal life?
    - a. No, it doesn't - eternal life can't be lost (**Joh 10:28**).
    - b. "Fail[ing] of the grace of God" is not referring to losing one's eternal life which was given by grace.
    - c. Consider the following things that are said concerning our dealings with the grace of God:
      - 1. Pastor's must *finish* their course and ministry of *testifying of the grace of God* (**Act 20:24**).
      - 2. We can *know the grace of God in truth* (**Col 1:6**).
      - 3. We are to *continue* in the grace of God (**Act 13:43**).
      - 4. The grace of God teaches us to live godly in this world (**Tit 2:11-12**).
      - 5. Since we have been saved by grace we should cease living in sin (**Rom 6:1-2**).
  - ii. So what does it mean to fail of the grace of God?
    - a. Fail v. - III. To fall short in performance or attainment. 9. a. *intr.* To make default; to be a defaulter; to come short of performing one's duty or functions. 10. a. *trans.* To leave undone, omit to perform, miss (some customary or expected action). b. with gerund as object. Also, *to fail of*.
    - b. To fail of the grace of God is to come short of living out the grace of God (living godly) in one's life, such as by being filled with bitterness and defiling others thereby (**Heb 12:15**).

- c. One can also fail of the grace of God by falling away from the doctrine of grace and believing in works-based salvation (**Gal 5:4**). (See [Gal 5:4 - Section III](#))
- E. Esau sold his birthright and was rejected and found no place of repentance (**Heb 12:16-17**).
  - i. Did Esau lose his eternal life because he sold his birthright?
    - a. No - Esau was never a child of God and was hated by God before he was born (**Rom 9:6-13**).
    - b. Though Esau was a reprobate, the account of him losing his blessing is instructive to Christians.
  - ii. Esau despised his birthright and sold it for some bread and a bowl of pottage (**Gen 25:29-34**).
  - iii. Jacob wilily stole Esau's blessing (**Gen 27:1-29**) and when Esau found out about it he begged his father Isaac to give him a blessing (**Gen 27:34-38**).
  - iv. Esau sought *his father's repentance* with tears (he begged him to change his mind) (**Heb 12:17 c/w Gen 27:38**), but Esau himself never repented of his foolish decision to sell his birthright.
    - a. What was done was done and Isaac could not change it, Esau's pleading notwithstanding.
    - b. The blessing that went along with the birthright would have been Esau's by grace, in that it was not earned nor deserved.
    - c. When Esau despised and sold his birthright which was his by grace, he failed to obtain the blessing that was associated with it (**Heb 12:16-17**).
    - d. He was still physically the firstborn, but he didn't get to enjoy the temporal benefits which would have been associated with it.
  - v. So it is with children of God who have been saved by grace.
    - a. They will never lose their eternal life which God gave them by grace (**Eph 2:4-5 c/w Joh 10:28-29**).
    - b. But they can lose the temporal blessings associated with it if they do not continue in the grace of God by living a holy life.

133. **Jam 1:12**

- A. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." (**Jam 1:12**)
- B. Does this verse teach that we *obtain* eternal life (the crown of life) by enduring temptation and loving the Lord?
- C. This verse does not teach that enduring temptation and loving the Lord is a *means to acquire* eternal life, but that it is an *evidence and guarantee* of it.
  - i. If it was a means to acquire eternal life, then anyone who was not tempted and tried, or didn't endure it, would not have eternal life.
  - ii. This would mean that all babies that died in the womb do not have eternal life.
  - iii. Furthermore, eternal salvation is by grace, not works (**2Ti 1:9; Tit 3:5**). (See [Section II,7,A on Eternal Salvation](#))
  - iv. Enduring temptation, like belief in Christ and good works, is the *evidence*, not the *cause*, of eternal life (**Joh 5:24; Joh 5:28-29**).
  - v. Likewise, loving God is the *evidence*, not the *cause*, of eternal life (**1Jo 4:10,19; 1Co 8:3**).



- D. The crown that we should strive for is an incorruptible one (**1Co 9:24-27**).
- E. Elders who faithfully feed and oversee their flocks will receive a crown of glory when Jesus the chief Shepherd appears (**1Pe 5:1-4**).
- F. Those who have fought the good fight of faith have a crown of righteousness awaiting them in heaven (**2Ti 4:7-8**).
- G. Those who are tried and remain faithful unto death have a promise from Jesus Christ that He will give them a crown of life (**Rev 2:10**).

134. **Jam 1:18**

- A. "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (**Jam 1:18**)
- B. Does this verse teach that God used the scriptures to regenerate us?
- C. Of his own will begat he us...
  - i. To be begat is to be born again, regenerated, or quickened by God.
    - a. Begat - past tense of *beget*
    - b. Beget v.- 3. *Theol.* Applied to the relationship of the Father to the Son in the Trinity; also to the spiritual relationship of God to man in regeneration.
    - c. Regeneration - 2. a. In religious use: The process or fact of being born again in a spiritual sense; the state resulting from this.
    - d. Quicken v. - 1. a. To give or restore life to; to make alive; to vivify or revive; to animate (as the soul the body). b. *fig.* in renderings of Biblical passages, or echoes of these, occas. with ref. to spiritual life.
  - ii. God begat us (regenerated, quickened) of *His own will* and power.
    - a. God quickens whom He will (**Joh 5:21**).
    - b. God's elect are regenerated by the Holy Ghost according to God's mercy, not their works (**Tit 3:5**).
    - c. The elect are born of *God*, not of *their will* or *another man's will* (**Joh 1:13**).
    - d. The elect are born again by the Spirit of God when He chooses (**Joh 3:5-8**).
      - 1. List v. - 1. *impers. trans.* To be pleasing to. *me list* (occas. *listeth*): I please, choose, like, care, or desire. 2. With personal construction. a. Const. inf.: To desire, like, wish to do something. b. Without dependent inf.: To wish, desire, like, choose. 1611 Bible John iii. 8 The winde bloweth where it listeth.
      - 2. The elect are born again when God chooses, not when they choose to be.
    - e. The elect are quickened when they are spiritually *dead* in sins (**Eph 2:1,5 c/w 1Pe 1:3**) by the sovereign voice of Jesus Christ (**Joh 5:25**).
    - f. Therefore, the will or works of the elect, such as them hearing and believing the gospel, have nothing to do with their regeneration (**Rom 9:16**).
- D. ...with the word of truth...
  - i. The word of truth sometimes refers to the gospel or the scriptures (**Eph 1:13; 2Ti 2:15**).

- a. This cannot be what **Jam 1:18** is referring to because passing from death unto life (being quickened/regenerated) precedes hearing and believing the gospel (**Joh 5:24**). (See [Joh 5:24 - Section III](#))
- b. He that believes the gospel which proclaims that Jesus is the Christ *is already born of God* (quickened, begotten again); he doesn't *get* born of God by believing (**1Jo 5:1**).
- c. The gospel is foolishness to a natural man without a regenerate spirit and cannot be received by him (**1Co 1:18; 1Co 2:14**).
- d. Therefore, the scriptures are not what God uses to regenerate His elect.
- ii. Jesus Christ is also the word of truth.
  - a. Jesus Christ is the Word made flesh (**Joh 1:1,14**).
  - b. Jesus Christ is the truth (**Joh 14:6**).
  - c. Jesus, who is the Word, quickens His elect with the word of His voice (**Joh 5:25**).
  - d. Therefore, Jesus is the word of truth with which God begat us (**Joh 5:25 c/w 1Pe 1:3 c/w Jam 1:18**).
- E. We are also said to be born again by the word of God (**1Pe 1:23**).
  - i. Jesus is called the Word of God (**Rev 19:13**).
  - ii. Jesus is the word of God *which liveth and abideth for ever* (**1Pe 1:23 c/w Rev 1:17-18; Joh 12:34 c/w Psa 110:4; Heb 7:16,25**).
  - iii. Jesus is the word of God which is quick (living) and powerful and who is a discerner of the thoughts and intents of our hearts (**Heb 4:12-13**).
  - iv. Jesus is the word of God which quickens (makes born again) us with the power of His voice (**Joh 5:25 c/w 1Pe 1:23**).
  - v. The universe was created by the same spoken word of God from the voice of the Word of God (**Heb 11:3 & 2Pe 3:5 c/w Joh 1:1-3**).
  - vi. The universe was not created by the Bible and neither was the regenerated spirit within each of God's elect.
  - vii. Jesus is the word which by the gospel is preached to us (**1Pe 1:25 c/w 1Jo 1:1-3**).

135. **Jam 1:21**

- A. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." (**Jam 1:21**)
- B. Is this verse teaching that receiving the word of God will save our souls eternally?
  - i. No, it can't be because James wrote three verses earlier that the brethren to whom he was writing were already begotten by God (**Jam 1:18**). (See [Jam 1:18 - Section III](#))
  - ii. Those who are spiritually begotten (regenerated) are already saved eternally (**Tit 3:5**).
  - iii. Furthermore, one must already be saved eternally to hear and understand (receive) God's word (**Joh 8:47; 1Co 1:18; 1Co 2:14**).
  - iv. Eternal salvation is by grace, not works such as repenting of sin and receiving the gospel (**2Ti 1:9**). (See [Section II,7,A on Eternal Salvation](#))
  - v. Therefore the salvation of the souls in Jam 1:21 must be temporal, not eternal salvation. (See [Section II,7,B on Temporal Salvation](#))
- C. The engrafted word...

- i. Engrafted ppl. - In the senses of the verb. *lit.* and *fig.*
  - ii. Engraft v. - 1. *trans.* To graft in; to insert (a scion of one tree) as a graft into or upon (another).
    - a. When a branch is grafted into a tree, there is hole made in the tree that the branch fits into.
    - b. In this case, the word of God is the branch, and the regenerated heart in the elect is the tree which is prepared to receive it.
    - c. When a branch is engrafted into a tree, it can then bear fruit.
    - d. When the word of God is engrafted into the regenerate heart, the person is able to bear fruit.
  - iii. In regeneration, God gives His elect a new heart capable of keeping His word (**Eze 36:26-27**).
    - a. In the new birth, God writes His laws on the hearts of His elect (**Heb 8:10**).
    - b. The law written on the hearts of the elect is like the hole made in the tree when it is prepared to have a branch engrafted into it.
    - c. The law of God written on the heart is like sockets engraved on the heart, and the words of the scriptures fit into those sockets.
- D. ...which is able to save your souls.
- i. Faith cometh by hearing and hearing by the word of God (**Rom 10:17**).
  - ii. When a child of God hears the word of God and receives it with meekness, it is engrafted into the socket written in his heart and it resonates within him.
  - iii. The regenerate heart with the law of God written on it is like the good soil in the parable of the sower, which, when the word of God falls onto it, it brings forth much fruit (**Luk 8:15**).
  - iv. Just as a new born baby is made to be nourished by its mother's milk, and it recognizes it when it finds it, so it is with a child of God who desires the sincere milk of the word because his heart was made for it (**1Pe 2:1-2**).
    - a. He must first lay aside his sinful ways (**1Pe 2:1**).
    - b. Then the milk of the engrafted word will cause a child of God to grow spiritually (**1Pe 2:2**).
    - c. Growing spiritually by receiving the word of God will save our souls temporally (**Jam 1:21**). (See [Section II,7,B on Temporal Salvation](#))
  - v. When the engrafted word is received and it abides in us, we can overcome the wicked one (**1Jo 2:14**).
  - vi. The devil can be resisted steadfast *in the faith* (**1Pe 5:9**), which comes by hearing and receiving the word of God (**Rom 10:17**).
  - vii. By the word of God, temptation and sin can be resisted (**Mat 4:3-11**) which will save a child of God from death (**Jam 1:14-16**).
  - viii. When wisdom and knowledge (the word of God - **Pro 2:6**) enter into our hearts, it will save us from evil people and the sins they would entice us into (**Pro 2:10-16**).
  - ix. It is in this way that resisting sin and receiving with meekness the engrafted word will save our souls in a temporal manner (**Jam 1:21**).

136. **Jam 2:14-26**
- A. "14) What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 21) Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 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? (**Jam 2:14,21,23-26**).
  - B. Do these verses teach that Abraham, Rahab, and all believers are *made righteous* by their faith and works?
  - C. No; rather than showing that believers are *made righteous* by their faith and works, these verses show that they are *counted or considered* (shown to be) *righteous* (evidential justification) by their faith and works
  - D. Works show evidence that faith is real (**Jam 2:17,20,26**).
  - E. (See [Section II,9,C on Justification](#)).
137. **Jam 5:19-20**
- A. "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." (**Jam 5:19-20**)
  - B. Does this passage teach that a person can be saved eternally by another person converting him from the error of his way?
    - i. No, it doesn't. One needs only to read the first word of verse 19 to see that these verses are not referring to eternal salvation.
    - ii. James wrote: "*Brethren*, if any of *you* do err from the truth..."
      - a. Brethren - special pl. of *brother*.
      - b. Brother - 1. The word applied to a male being to express his relationship to others (male or female) as the child of the same parent or parents. 3. A fellow-member of a Christian society, or of the Christian Church as a whole; a fellow-christian; a co-religionist generally. b. *the Brethren*: in N.T. the members of the early Christian churches
      - c. By calling these men his brethren, James was saying that they had the same Father as he did: God (**Mat 6:9; Eph 1:2**).
    - iii. These brethren were already born again (regenerated) (**Jam 1:18**). (See [Jam 1:18 - Section III](#))
    - iv. These brethren already had the faith of *their* Lord Jesus Christ (**Jam 1:3 c/w Jam 2:1**), which shows that they were already born of God (**1Jo 5:1**) and had eternal life (**Joh 5:24; Joh 6:47**), which cannot be lost (**Joh 10:28**).
    - v. These brethren were members of a NT church (assembly) (**Jam 2:2**).
    - vi. Therefore, James is not telling these born-again believers in Jesus Christ who are members of His church how to get eternal life by having one of their brethren correct them when they are in error.
  - C. Erring and being converted
    - i. To err or error is to wander astray from the path one is to follow.
      - a. Err v. - 1. *intr.* To ramble, roam, stray, wander. 2. To go astray; to stray from (one's path or line of direction). Chiefly *fig.* and now *arch.* b. To

- fail, miss; also, *to err from* (a mark or proposed end): to miss, fail to strike.
- b. **Error** *n.* - I. 1. The action of roaming or wandering; hence a devious or winding course, a roving, winding. III. The action or state of erring. 3. a. The condition of erring in opinion; the holding of mistaken notions or beliefs; an instance of this, a mistaken notion or belief; false beliefs collectively.
  - c. Children of God sometimes error from the truth in doctrine and in practice: for example, (**Gal 1:6 & Gal 3:1 c/w Gal 4:6,28**).
  - d. The way that leads unto life is strait and narrow (**Mat 7:14**), and to err to the right or left is very dangerous (**Pro 4:24-27**).
- ii. To convert a person is to turn them around and to get them to again head in the right direction.
    - a. **Convert** *v.* - I. To turn in position or direction. 1. *a. trans.* To turn (a thing or oneself) about, to give a different (or specific) direction to. *refl.* = To turn (*intr.*).
    - b. Even regenerate children of God sometimes err from the faith and need to be converted (**Mat 16:16-17 c/w 1Jo 5:1 c/w Luk 22:31-32**).
- D. What is the death that these saints could be saved from by being converted from their errors?
- i. James had already warned the brethren about the dangers of lust, which when conceived brings forth sin, which brings forth death (**Jam 1:14-15**).
  - ii. Because of this slippery slope, he warned them not to err (**Jam 1:16**).
  - iii. The death in **Jam 5:20** can't be spiritual death or eternal death because, as was shown above, these brethren had eternal life that can't be lost.
    - a. That leaves two possibilities.
    - b. It could be physical death, which sometimes happens as a direct result of sin (**Act 5:1-10; 1Co 11:29-30**).
    - c. It could also be a death to fellowship with God and the church (**Luk 15:24; Rom 11:15**). (See [Luk 15:24 - Section III](#)) (See [Rom 11:15 - Section III](#))
    - d. Both of these deaths can be avoided by converting from the error of one's way.
    - e. This is a temporal salvation. (See [Section II,7,B on Temporal Salvation](#))
  - iv. Love covereth a multitude of sins (**1Pe 4:8; Pro 10:12; Pro 17:9**).
    - a. If a man truly loves his brother he will rebuke and correct him (convert him), and not suffer sin upon him (**Lev 19:17**).
    - b. It is the glory of a godly man to pass over a transgression (**Pro 19:11**).
    - c. By lovingly converting a brother from his error and helping him get turned around and going in the right direction again, one can save that brother from a death of fellowship with the church, or even physical death, and can hide and cover his sins (**Jam 5:19-20**).
    - d. It is our duty as brethren to restore a brother who has been overtaken in a fault because we could do the same thing as he did (**Gal 6:1**).

138. **1Pe 1:5**

- A. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (**1Pe 1:5**)
- B. Is this verse teaching that it is *a man's faith* through which God keeps Him unto salvation at the last time?
- C. The verse says that we are kept *by the power of God* through faith unto salvation (**1Pe 1:5**).
- i. Jesus gave His sheep eternal life (**Joh 10:28**).
  - ii. No man is able to pluck them out of His hand because *all power* was given unto Him (**Joh 10:28 c/w Mat 28:18**).
  - iii. No man is able to pluck them out of God the Father's hand (**Joh 10:29**).
  - iv. Jesus will lose none of the elect which God gave Him, but will raise them up at the last day (the salvation ready to be revealed in the last time) (**Joh 6:39**).
  - v. God's saints are preserved forever by His power (**Psa 37:28 c/w Psa 79:11-13**).
- D. Since it is God's power which keeps and preserves His elect until the end, it is then God's faith through which it is done.
- i. God is faithful to confirm us to the end that we may be blameless in the day of our Lord Jesus Christ (**1Co 1:4-9**).
    - a. Faithful *adj.* - 1. Of persons, their actions, etc.: Full of or characterized by faith (sense 3); believing. 3. a. True to one's word or professed belief; abiding by a covenant or promise, steadfast.
    - b. God has promised us *eternal life* (**Tit 1:2; 1Jo 2:25**).
    - c. God has promised that His salvation shall be forever (**Isa 51:6**).
    - d. God will perform the good work which He began in us until the day of Jesus Christ (**Phi 1:6**).
    - e. God will faithfully preserve our body, soul, and spirit blameless unto Christ's coming (**1Th 5:23-24**).
    - f. It is God who is able to keep us from falling and present us faultless before the presence of His glory (**Jud 1:24-25**).
    - g. God has made a reservation for His elect for an incorruptible, undefiled inheritance which He will faithfully keep (**1Pe 1:2-4**).
    - h. God will be true to His word (through faith) and preserve us unto the end by His power (**1Pe 1:5**).
  - ii. Christ justified us by His blood and therefore we *shall be saved from wrath through him* (the salvation ready to be revealed in the last time) (**Rom 5:9**).
    - a. Our being kept by the power of God unto salvation at the end of time is dependent on Christ justifying us (**Rom 5:9**).
    - b. It was Christ's faith which justified us (**Gal 2:16**), and therefore it is Christ's faith through which God keeps us by His power unto salvation (**1Pe 1:5**).
- E. It can't be our faith because we are not always faithful, but God is.
- i. Our unbelief will not make God's faith of none effect (**Rom 3:3-4**).
  - ii. If we believe not, yet God abides faithful (**2Ti 2:13**).
  - iii. Even when the faith of God's children is overthrown, the Lord nevertheless still knows them that are His (**2Ti 2:18-19**).
  - iv. God even has elect children who are enemies of the gospel, yet because He is faithful, He will not repent of His gifts and calling of them (**Rom 11:28-29**).

v. The life which we live is by the faith *of* the Son of God (**Gal 2:20**).

139. **1Pe 1:9**

- A. "Receiving the end of your faith, even the salvation of your souls." (**1Pe 1:9**)
- B. Does this verse teach that our souls are saved by our faith?
- C. No, the verse is teaching that the salvation of our souls is the end of our faith.
- i. **End** *n.* - II. With reference to time or serial order. 7. a. The limit of duration, or close, of a period of time; the termination, conclusion, of an action, process, continuous state, or course of events; the terminal point of a series; the conclusion of a discourse, book, chapter, etc.
  - ii. **Faith** *n.* - I. Belief, trust, confidence. 1. a. Confidence, reliance, trust (in the ability, goodness, etc., of a person; in the efficacy or worth of a thing; or in the truth of a statement or doctrine). 3. *Theol.* in various specific applications. a. Belief in the truths of religion; belief in the authenticity of divine revelation (whether viewed as contained in Holy Scripture or in the teaching of the Church), and acceptance of the revealed doctrines. c. The spiritual apprehension of divine truths, or of realities beyond the reach of sensible experience or logical proof.
- D. The object of our faith and hope is the appearing of Jesus Christ (**Tit 2:13; 1Pe 1:7; Heb 9:28; 1Pe 1:13**).
- i. Our salvation will be fully realized at the coming of Christ at the last day.
    - a. Our bodies will be resurrected from the dead and glorified at that time (**1Co 15:50-53; 1Th 4:16-17**).
    - b. Our souls will not come into condemnation at the final judgment (**Joh 5:24 c/w Mat 25:31-34**).
      1. We believe that we shall be saved from wrath on that day (**Rom 5:9-10**), which we now wait for (**1Th 1:10**).
      2. This is the consummation of the salvation of our souls (**1Pe 1:9**).
  - ii. Faith and hope are closely related (**1Pe 1:21; Gal 5:5; Col 1:23**).
    - a. **Hope** *n.* - 1. a. Expectation of something desired; desire combined with expectation.
    - b. We hope and wait for the redemption of our bodies at Christ's coming (**Rom 8:23-25**).
  - iii. Once the object which one believes in and hopes for is obtained, it is no longer hoped for (**Rom 8:24**).
- E. Once Christ returns, resurrects our bodies, saves us from wrath on judgment day, and takes us to our heavenly inheritance, we will no longer have to hope and have faith that it will happen.
- i. Therefore, the salvation of our souls which we will receive at the coming of Christ is the end (termination or conclusion) of our faith (**1Pe 1:9**).
  - ii. Our faith didn't cause our salvation, but is rather the evidence of it (**Joh 5:24**). (See [Joh 5:24 - Section III](#))
  - iii. Our faith doesn't preserve us to the end; God's faith and power does. (See [1Pe 1:5 - Section III](#))

140. **1Pe 1:22**
- A. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:" (**1Pe 1:22**)
  - B. Does this verse teach that a person is regenerated and has his sins forgiven eternally by obeying the truth?
  - C. No: see [Act 15:9 - Section III](#).
141. **1Pe 1:23**
- A. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (**1Pe 1:23**)
  - B. Does this verse teach that a person gets born again by hearing and believing the scriptures?
  - C. No: see [Jam 1:18 - Section III](#).
142. **1Pe 3:21**
- A. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:" (**1Pe 3:21**)
  - B. Does this verse teach that baptism saves us eternally?
  - C. No: see [Act 22:16 - Section III](#).
143. **1Pe 4:6**
- A. "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (**1Pe 4:6**)
  - B. Does this verse teach that preaching the gospel regenerates people?
    - i. No, this verse doesn't *teach* that the gospel regenerates people because it doesn't *say* that the gospel regenerates people.
    - ii. The gospel is foolishness to those who are not already saved eternally when they hear it (**1Co 1:18**).
    - iii. Therefore the gospel cannot be a tool used by God to regenerate people.
    - iv. The elect are regenerated by the *voice* of Jesus Christ (not the gospel) (**Joh 5:25**).
    - v. Regeneration is by the act of the Holy Spirit, not according to our works (**Tit 3:5**).
  - C. Peter begins chapter 4 by exhorting believers that since Christ suffered for us in the flesh, that we should likewise suffer for Christ and no longer live the rest of our time here on earth in the lusts of men (the way the world lives), but according to the will of God (live for God) (**1Pe 4:1-2**).
  - D. When we do this, men will think we are strange for not living in sin like they are and will speak evil of us (**1Pe 4:3-4**).
  - E. These men will give an account to God for this Who will judge the living and the dead on Judgment Day (**1Pe 4:5**).
  - F. It was for this cause (that God will judge both the living and the dead one day), that the gospel was preached in the past to men who *are now dead* (**1Pe 4:6**).
    - i. The dead in this verse are the physically dead (**1Pe 4:5 c/w Rom 14:9-10**).



- ii. Notice the verb tense: *was...preached...to* them that *are dead*.
- iii. The gospel was preached in the past to those who are now dead.
- iv. This verse is not saying that the gospel was preached to the dead when they were dead.
  - v. These could have been any of the saints throughout history to whom the gospel was preached who had died prior to Peter's writing.
  - vi. Some examples would be Abraham (**Gal 3:8**) and Israel (**Heb 4:2**).
  - vii. The dead to whom the gospel was preached must have been God's born-again elect, else they could not "live according to God in the spirit" (**1Pe 4:6**) since "they that are in the flesh cannot please God" (**Rom 8:8**).
- G. The gospel was preached to them so that, even though they were judged by men in the flesh (worldly men who spoke evil of them for living godly), they could live according to (*in a manner agreeing with, consistent with, or answering to; agreeably to*) God in the spirit (they could live godly lives -- act like God) (**1Pe 4:6**).
- H. In other words, in light of the coming judgment of both those living now and those who lived in the past, the gospel was and is preached to men, that they might turn from sin and live for God so they will not be ashamed at Christ's coming when the world will be judged (**1Jo 2:28**), though they may be judged by men in this life.
- I. Peter was teaching the same thing Paul did, that the purpose of the gospel is to teach us to deny ungodliness and live righteously in this present world (**[Tit 2:11-13](#)**).

144. **2Pe 1:10-11**

- A. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: 1) For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (**2Pe 1:10-11**)
- B. Do these verses teach that one becomes elect by doing godly works?
- C. No; these verses show that godly works are the evidence that gives one assurance that he is one of the elect and that he has a place waiting for him in heaven. (See **[1Th 1:4-5 - Section III](#)**)

145. **2Pe 2:1-3**

- A. "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." (**2Pe 2:1-3**)
- B. Are these verses teaching that there are blood-bought elect children of God who will go to hell because they denied God and taught damnable heresies?
- C. God's elect are bought by Him.
  - i. **Bought** *adj.* - a. Purchased b. *fig.* Ransomed, gained by a sacrifice; also bribed, etc.
  - ii. God's elect are *bought* with a price which was the precious blood of Christ (**1Co 6:20 & 1Co 7:23 c/w 1Pe 1:18-19**).
  - iii. God *purchased* His elect with His own blood (**Act 20:28**).

- iv. They are His *purchased* possession (**Eph 1:14**).
  - v. They were *ransomed* by Christ (**1Ti 2:4-6; Mat 20:28**).
  - vi. Ransom *v.* - 1. *trans.* To redeem (from captivity or punishment); to procure the release of (a person) or restoration of (a thing) by payment of the sum or price demanded. Also *fig.* b. To redeem, deliver, in religious sense. c. To purchase (life or liberty) by a ransom. c. To purchase (life or liberty) by a ransom.
  - vii. God has *redeemed* His elect by Jesus Christ (**Psa 130:8; Gal 3:13; Gal 4:5; Tit 2:14; Rev 5:9**).
  - viii. Redeem *v.* - 1. *trans.* To buy back (a thing formerly possessed); to make payment for (a thing held or claimed by another).
- D. Christ will lose none that the Father gave Him (**Joh 6:39 c/w Joh 10:28-29**).
- E. But the false teachers in **2Pe 2:3** are under damnation -- eternal damnation in hell (**2Pe 2:4; 2Pe 2:6 c/w Jud 1:7; 2Pe 2:9,12,17**).
- i. Therefore, they were clearly not bought by the blood of Christ, else they wouldn't be going to hell.
  - ii. So who were these false teachers?
    - a. Peter was the apostle to the Jews (**Gal 2:7**).
    - b. Peter is comparing these false teachers with the Jewish false prophets of the people Israel (**2Pe 1:21 - 2Pe 2:1**).
    - c. There were Jewish false brethren who had crept into the churches (**Gal 2:3-4**).
    - d. Peter was warning of some such Jewish false teachers (**2Pe 2:1**).
    - e. Many of the Jews were not blood-bought children of God (**Rom 9:27-29**).
  - iii. In what way then were these wicked men bought by the Lord?
    - a. These Jews were part of the nation of Israel who had been *bought* by the Lord out of the land of Egypt (**2Pe 2:1 c/w Jud 1:4-5; Deu 32:6**).
    - b. They had been *purchased* by God as a nation (**Psa 74:2; Psa 78:54; Exo 15:16**).
    - c. They had been *ransomed* by God (**Isa 43:3**).
    - d. They had been *redeemed* from Egypt by God (**Exo 6:6; Exo 15:13; Deu 7:8; Deu 9:26; Deu 13:5; Deu 15:15; 2Sa 7:23; Mic 6:4**).
  - iv. These wicked Jewish false teachers were denying the Lord who had bought them from their bondage in Egypt (**2Pe 2:1 c/w Jud 1:4-5**) and they had hell waiting for them (**2Pe 2:3**).
- F. False teachers and false brethren such as these can acquire some knowledge of Jesus Christ which will allow them to escape the pollutions of the world (**2Pe 2:20**).
- i. These are some of the false converts who will find out that Jesus never knew them on judgment day (**Mat 7:21-23**).
  - ii. They already have hell waiting for them (**2Pe 2:17**).
    - a. But the last state of them will be worse than the first.
    - b. If they backslide and get entangled in sin again, it will be worse for them on judgment day than if they were never "converted" in the first place (**2Pe 2:20**).
    - c. Jesus said it would be worse on the day of judgment for those who reject the gospel and don't repent than it will be for Sodom and Gomorrah who

are suffering the vengeance of eternal fire (**Mat 10:14-15; Mat 11:20-24; Jud 1:7**).

- d. They are all going to hell, but judgment day will be worse for those who heard the gospel and didn't believe it or repent of their sins.
- e. These false converts were as the generation of Jews that Jesus spoke of from whom an evil spirit had departed for a season only to return with seven more wicked than himself, which made the last state of the man worse than the first (**Mat 12:43-45**).
- f. We should take a practical lesson from this.
  - 1. If we sin after experiencing deliverance from God, a worse thing could happen to us (**Joh 5:14**).
  - 2. If we sin after receiving the knowledge of the truth we can expect severe judgment from God in this life (**Heb 10:26-31**).
- iii. It would have been better for them to not have known the truth than for them to have known it and then turned from it (**2Pe 2:21**).
  - a. They that know the will of God and don't do it are beaten with many stripes (**Luk 12:47**).
  - b. They are like a dog which returns to its vomit and a pig that was washed that goes back and rolls in the mud (**2Pe 2:22**).
  - c. These are baptized hogs.

146. **2Pe 2:20-22**

- A. "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." (**2Pe 2:20-22**)
- B. Are these verses speaking of people who had eternal life and then lost it?
- C. No. (See [2Pe 2:1-3 - Section III](#))

147. **2Pe 3:9**

- A. "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." (**2Pe 3:9**)
- B. Is this verse teaching that God is not willing that anyone goes to hell and that He wants everyone to repent so that they will be spared eternal damnation?
  - i. No; first of all this verse doesn't say anything about going to hell or eternal damnation.
  - ii. Secondly, God *is willing* that all of the reprobate go to hell because that is the wages of their sin (**Rom 6:23; Rom 9:21-22; 2Th 1:7-9; Rev 20:12-15**).
  - iii. Thirdly, repentance is a good work (**Mat 12:41 c/w Jonah 3:10**) which the reprobate cannot do (**Rom 3:10-12; Jer 13:23**); and even if they could, it would not save them eternally because eternal salvation is not of works (**2Ti 1:9; Tit 3:5**). (See [Section II,7,A on Eternal Salvation](#))

- C. God is longsuffering toward *the elect* and He is not willing that any of *them* should perish.
- i. Peter said that God is longsuffering to *us-ward* (**2Pe 3:9**).
  - ii. Us-ward *adv.* - *to usward*, = toward us
  - iii. The "us" were Peter and those to whom he was writing who had "obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ" (**2Pe 1:1**).
    - a. Believers in Jesus Christ have eternal life (**Joh 6:47**).
    - b. Therefore, the people to whom Peter wrote had eternal life.
  - iv. The "us" to whom Peter wrote were the elect (**2Pe 1:10**).
    - a. All of the elect will be eternally glorified (**Rom 8:29-30**).
    - b. Therefore, the people to whom Peter wrote would all be glorified in heaven.
  - v. The "us" to whom Peter wrote were the same people that he wrote the first epistle to who were the elect who were born again (**2Pe 3:1 c/w 1Pe 1:2-3**).
    - a. The elect who have eternal life (are born again) cannot lose it (**Joh 10:28**).
    - b. Therefore the people to whom Peter wrote could not lose their eternal life.
  - vi. Therefore, Peter was writing to elect, born again believers who had eternal life and could not lose it, and telling them that God was longsuffering towards them and not willing that any of them should perish, but that they should come to repentance.
- D. The perishing is physical and temporal, not spiritual and eternal.
- i. Perish *v.* - 1. a. *intr.* To come to a violent, sudden, or untimely end; to suffer destruction; to lose its life, cease to exist, be cut off.
  - ii. To perish can refer to eternal perishing (**Joh 3:16; 1Co 1:18; 2Co 2:15**).
  - iii. To perish can also refer to temporal or physical perishing (**Mat 8:25; Mat 26:52**).
  - iv. Since it was proven in the previous section that those to whom Peter was writing were already in possession of eternal life and they would never perish eternally (**Joh 10:28**), Peter was therefore saying that God was not willing that they would perish temporally or physically.
- E. God is not willing that any of His elect perish (die physically for their sins).
- i. God has no pleasure in the death of His people and admonishes them to turn from their evil ways so that they will live (**Eze 18:23,30-32; Eze 33:11**). (See [Eze 33:11-19 - Section III](#))
  - ii. Jesus seeks *His lost sheep* because it's not God's will that any of *them* should perish (**Mat 18:11-14**). (See [Mat 18:14 - Section III](#))
  - iii. God is longsuffering towards His people, even when they are rebellious towards Him (**Psa 78:37-39**).
- F. Repentance will save the elect from temporal perishing.
- i. God's elect can suffer physical death (perishing) for sin (**Act 5:1-10; 1Co 11:29-30**).
  - ii. God's elect can perish (die) physically if they don't repent of their sins (**Luk 13:1-5; Job 36:7-12**).

- iii. God is longsuffering towards His elect and gives them a space of repentance before cutting them off (**Luk 13:6-9**).
- iv. Repentance will save a person from death (**Jam 5:19-20**; **Job 33:27-30**).
- v. This is precisely what Peter was warning the brethren about in **2Pe 3:9**.

148. **1Jo 1:9**

- A. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (**1Jo 1:9**)
- B. Does this verse teach that we are forgiven and saved eternally when we confess our sins?
- C. No; this verse is referring to the temporal or fatherly forgiveness of sins which is available to God's elect when they confess their sins.
- D. (See [Section II,10 on Eternal and Temporal Forgiveness](#))

149. **1Jo 2:2**

- A. "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (**1Jo 2:2**)
- B. Does this verse teach that Jesus died for the sins of the entire human race?
- C. This verse is not teaching that Jesus died for the sins of the entire human race for five (5) reasons.
  - i. The "world" doesn't always refer to the entire human race in scripture.
    - a. World - III. The inhabitants of the earth, or a section of them.
    - b. "The world" is used many times in scripture to refer to a section of the human race.
    - c. Consider the following verses in which "the world" doesn't refer to the entire human race:
      - 1. **Luk 2:1** - Were you taxed by Caesar Augustus?
      - 2. **Joh 12:19** - Had the Pharisees gone after Jesus?
      - 3. **Rom 1:8** - Were the Incas discussing the faith of the Christians in Rome?
      - 4. **Act 19:27** - Were the apostles worshiping Diana?
      - 5. **2Pe 2:5** - Were Noah and his family members of the world that was destroyed in the flood?
    - d. In all these verses, "the world" clearly refers to a portion of the human race.
    - e. Consider the different worlds the Bible speaks of:
      - 1. The entire human race (**Rom 3:19**).
      - 2. The Jewish world (**Joh 15:18-25**).
      - 3. The Gentile world (**Rom 11:12, 15**).
      - 4. The reprobate world (**Joh 17:9**).
      - 5. The people under the control of the Roman Empire (**Luk 2:1**).
      - 6. The elect for whom Christ died (**2Co 5:19**).
    - f. Since it is a fact that "the world" doesn't always necessarily refer the entire human race, each time "the world" is used, the context must be considered to determine what "world" is under consideration.
  - ii. The "whole world" *never* refers to the entire human race in the scripture.

- a. The following is a list of every place where the phrase "whole world" is used in the Bible.
  - 1. **Job 34:13** - The "whole world" refers to the earth in this verse.
  - 2. **Mat 16:26; Mar 8:36; Luk 9:25** - The "whole world" in these verses refers to the things of this world and this life.
  - 3. **Mat 26:13; Mar 14:9** - The "whole world" in these verses refers to the earth.
  - 4. **Rom 1:8** - The "whole world" in this verses refers to "every place" in the earth (**1Th 1:8**).
  - 5. **1Jn 2:2** - The "whole world" in this verse refers to all of God's elect from every nation, which will be proven in this section of the outline.
  - 6. **1Jn 5:19** - The "whole world" in this verse refers to all of the reprobate who lie in wickedness, not to John and the faithful elect.
  - 7. **Rev 12:9** - The "whole world" in this verse refers to the wicked who are deceived by Satan, not to the faithful children of God who were not deceived (**Rev 12:11, 17**).
  - 8. **Rev 16:14** - The "whole world" in this verse refers to the wicked who are gathered together by Satan to make war against Jesus Christ and His church, not to the faithful children of God whom they are warring against and whom Jesus returns to save (**Rev 20:8-9**).
- b. Nowhere in the Bible does the "whole world" refer to the entire human race without exception, including 1Jo 2:2.
- iii. In **1Jo 2:2** "our" is set in distinction to "the whole world."
  - a. This shows that the "whole world" in this verse is in addition to John and his audience.
    - 1. The words *only* and *also* in the phrase "not ours *only*, but *also* for the sins of the whole world" prove that there are two groups under consideration.
    - 2. The usage of the words *only* and *also* in the following verses demonstrates that they are used to describe separate things or people (**Mat 21:21; Joh 13:9; Act 19:27; Act 21:13; Rom 3:29; Rom 4:9; Rom 9:24**).
  - b. This proves that the "whole world" in this verse is not the entire human race.
  - c. In this same epistle, John shows that the "whole world" doesn't include himself and his audience (**1Jo 5:19**).
- iv. **1Jo 2:2** states that Jesus Christ *IS the propitiation* for the sins of the whole world.
  - a. Propitiation - 1. The action or an act of propitiating; appeasement, conciliation; atonement, expiation.
    - 1. Atonement *n.* - 1. The condition of being at one with others; unity of feeling, harmony, concord, agreement. 3. *spec.* in *Theol.* Reconciliation or restoration of friendly relations between God and sinners. 4. Propitiation of an offended or injured person, by

- reparation of wrong or injury; amends, satisfaction, expiation. b. *Theol.* Propitiation of God by expiation of sin.
2. Expiation *n.* - 1. The action of expiating or making atonement for (crime, etc.). in expiation (of): for the purpose of expiating. to make expiation: to atone. Also, the condition or state of being expiated.
  3. Expiate *v.* - 1. *trans.* To avert (evil) by religious ceremonies 2. To cleanse, purify (a person, a city) from guilt or pollution by religious ceremonies. 3. To do away or extinguish the guilt of (one's sin); to offer or serve as a propitiation for.
- b. **1Jo 2:2** says that Jesus Christ *IS* the propitiation for sins.
1. It doesn't say He *could be* the propitiation for sins if the sinner accepts it.
  2. It doesn't say He *will be* the propitiation for sins if the sinner believes in Him.
  3. It doesn't say He *wants to be* the propitiation for sins.
- c. In that Jesus Christ *IS* the propitiation for sins, that means that:
1. Christ appeased God's wrath for the sinners that He died for.
  2. Christ made reconciliation between God and the sinners that He died for.
  3. Christ made atonement for the sinners that He died for.
  4. This means that whomever Christ is the propitiation for *is saved and at one with God.*
  5. This means that there is no condemnation for those for whom Christ is the propitiation.
- d. Given that Christ *IS* the propitiation for the sins of the whole world, if the *whole world* is the entire human race without exception, then the entire human race *is reconciled to God, is at one with God, and is not under condemnation for their sin.*
1. This is clearly not the case given that most men are not saved and are going to hell (**Mat 25:41, 46; Rev 20:15; Jud 1:7**).
  2. Therefore, the "whole world" for whom Christ *IS* the propitiation is NOT the entire human race.
- v. Christ is the *advocate* for the sinners for whom He is the propitiation (**1Jo 2:1**).
- a. An advocate is similar to a mediator.
    1. Advocate *n.* - 1. One whose profession it is to plead the cause of any one in a court of justice; a counsellor or counsel. 2. *fig.* and *gen.* One who pleads, intercedes, or speaks for, or in behalf of, another; a pleader, intercessor, defender. b. Specially, applied to Christ as the Intercessor for sinners.
    2. Mediator *n.* - 1. One who intervenes between two parties, esp. for the purpose of effecting reconciliation; one who brings about (a peace, a treaty) or settles (a dispute) by mediation. 2. *Theol.* One who mediates between God and man; applied esp. to Jesus Christ (cf. 1 Tim. ii. 5).
    3. Mediation *n.* - 1. a. Division by two; division into two equal parts; halving, bisection. *Obs.* 2. Agency or action as a mediator;

the action of mediating between parties at variance; intercession on behalf of another.

4. Like a mediator who intervenes between two parties who are at odds with each other, an advocate intervenes between a defendant and the judge who stands ready to punish him if he is found to be guilty.
  5. Christ pleads and intercedes for those for whom He died on the basis of His death and sufferings which He did in their stead.
- b. If Jesus Christ was the advocate for the entire human race, then they would all be declared innocent by God the Judge of all (**Heb 12:23-24**).
1. This is not the case though; when the books are opened on judgment day, many will be found guilty and will be punished for eternity in the lake of fire (**Rev 20:11-15**).
  2. Christ is not the mediator for the entire human race, but only for "they which are called" (**Heb 9:15**).
  3. "The called" are the elect whom God foreknew and predestinated to be justified by Christ's death and intercession for them (**Rom 8:28-34**).
- c. Since Christ is not the advocate for every member of the human race, then neither is He the propitiation for every member of the human race.
- D. Who then is the "whole world" in **1Jo 2:2**?
- i. Since it has been proved that the "whole world" in **1Jo 2:2** is not, and cannot be, the entire human race, then who is it?
  - ii. If we find out for whose sins Christ is the propitiation, we will have identified the identity of "the whole world" in **1Jo 2:2**.
    - a. John said that Jesus Christ is the propitiation for *our* sins.
      1. To whom did he write his epistle?
        - i. If we can identify the recipients of the epistle, we will know for whose sins Christ is the propitiation.
        - ii. John did not write his epistle to the entire human race, reprobates, unbelievers, the unregenerate, nor the unsaved.
      2. John wrote to people whose sins were already forgiven (**1Jo 2:12**).
        - i. Those whose sins are forgiven are the elect (**Eph 1:4-7**).
        - ii. Therefore, John wrote to the elect.
      3. John wrote to believers in Jesus Christ (**1Jo 5:13**).
        - i. Those who believe in Jesus Christ are the elect (**1Th 1:4-5**).
        - ii. Therefore, John wrote to the elect.
      4. It was already proven that Jesus Christ is NOT the propitiation of the sins of the entire human race, else they would all be reconciled to God (see above).
        - i. Therefore, Jesus is the propitiation for the sins of the elect (those chosen by God out of the human race).
        - ii. Therefore, God's elect are "the whole world" in **1Jo 2:2**.
  - b. "Propitiation" is a synonym of "atonement."



1. Propitiation - 1. The action or an act of propitiating; appeasement, conciliation; atonement, expiation.
  2. The only place "atonement" is used in the New Testament is in **Rom 5:11**.
  3. Paul said that it is by our Lord Jesus Christ that "we have now received the atonement."
  4. To whom was Paul writing when he said that "we" (himself and the recipients of his epistle) have received the atonement?
    - i. If we can identify the recipients of the epistle, we will know for whose sins Christ is the atonement and propitiation.
    - ii. Paul did not write his epistle to the entire human race, reprobates, unbelievers, the unregenerate, nor the unsaved.
  5. Paul wrote the epistle to "*the called* of Jesus Christ" who were "called to be saints" (**Rom 1:6-7**).
    - i. "The called" are those who were foreknown and predestinated to be conformed to the image of Christ (**Rom 8:28-30**).
    - ii. Therefore, "the called" are the elect (**Rom 8:33; 1Pe 1:2**).
    - iii. Therefore, Paul wrote the book of Romans to the elect.
    - iv. Therefore, the elect are those who have received the atonement (**Rom 5:11**).
    - v. Therefore, the elect are those for whom Christ is the propitiation for their sins.
  6. Therefore, the whole world in **1Jo 2:2** are God's elect.
- iii. Why are the elect called the "whole world" in **1Jo 2:2**?
- a. John was an apostle to the Jews (**Gal 2:7-9**).
  - b. Some of the Jews were God's elect (**Rom 11:1-2**).
  - c. But not all of the Jews were elect (**Rom 9:27-29**).
  - d. Nor are all of the elect from the nation of Israel (**Rom 11:7**).
    1. Some of the Gentiles which were not part of the nation of Israel were also God's elect (**Rom 9:23-24**).
    2. God has elect children for whose sins Christ is the propitiation in *every kindred, and tongue, and people, and nation* (**Rev 5:9**).
    3. Jesus died not *only* for the elect in the nation of Israel, but *also* for "the children of God that were scattered abroad" (**Joh 11:52**).
  - e. Therefore, John used the phrase "the whole world" to make it clear to his Jewish audience that Jesus Christ was not only the propitiation of the sins of elect Jews, but also for the elect Gentiles from every nation throughout the whole world.

150. **1Jo 4:14**

- A. "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." (**1Jo 4:14**)
- B. Does this verse teach that Jesus died for the sins of the entire human race?

- C. No; the "world" that Christ was sent to be the Savior of are all of God's elect from every nation, not the entire human race. (See [Joh 1:29 - Section III](#))

151. **1Jo 5:11-12**

- A. "And this is the record, that God hath given to us eternal life, and this life is in his Son. 12) He that hath the Son hath life; and he that hath not the Son of God hath not life." (**1Jo 5:11-12**)
- B. Do these verses teach that we get eternal life by believing in Jesus Christ, and if we don't believe in Jesus we don't have eternal life?
- i. No; these verses don't say anything about believing to get eternal life.
  - ii. Verse 11 states that God *hath given* (not *hath offered*) to us eternal life (**1Jo 5:11**).
  - iii. What does a person to whom God *hath given* eternal life have to do to get eternal life? Nothing; he already has it.
- C. The elect have the Son of God because God chose to draw them to Him (**Joh 6:44**), give them to Him (**Joh 6:39**), and put them in Him (**Eph 1:4 c/w 1Co 1:30**).
- D. The eternal life that God hath given us is in His Son (**1Jo 5:11 c/w 1Jo 5:20**).
- i. Jesus gave eternal life to all those the Father gave Him (**Joh 17:2-4 c/w Joh 10:28**).
  - ii. If one has the Son of God (was chosen in Him), then he has eternal life; if one doesn't have the Son of God, then he doesn't have eternal life (**1Jo 5:12**).
- E. One has the evidence that he is in Christ and has eternal life if he believes in the Son of God (**Joh 5:24; 1Jo 5:1; 1Jo 5:13**). (See [Joh 5:24 - Section III](#))

152. **Jud 1:22-23**

- A. "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." (**Jud 1:22-23**)
- B. Does this verse teach that we can save people from eternal hell fire by our effort?
- i. Obviously not: salvation is of the Lord (**Jon 2:9**).
  - ii. It is Jesus Christ that saves His children from hell, not us (**1Th 1:10**).
  - iii. No man can redeem his brother by any means (**Psa 49:7-9**).
  - iv. Sinners are not saved by the will of man, but by the will of God (**Joh 1:13; Eph 1:4-5; Rom 9:16**).
  - v. Salvation is by grace alone; it is not of works, including another man's effort to save someone else (**2Ti 1:9; Tit 3:5**).
- C. If Jud 1:22-23 isn't speaking of saving someone from eternal damnation, then what is it speaking of?
- i. When we see a brother err from the truth, we should correct him (**Jam 5:19-20**).
  - ii. When we do so we can save him from physical death or death to fellowship in the church. (See [Jam 5:19-20 - Section III](#))
  - iii. There are two different approaches to correcting a brother: the compassionate way, and the rough way.
  - iv. Both of these methods are loving (**Lev 19:17; Rev 3:19**), although the rough way might not always look like it.
  - v. The situation will dictate which method should be used.
    - a. The compassionate, soft, and gentle way

1. If the offence is minor, or it's the first time it has happened, the soft approach is preferable.
  2. A pastor must be gentle, in meekness instructing them that oppose themselves (**2Ti 2:24-25**).
  3. A soft answer turneth away wrath (**Pro 15:1**).
  4. Paul used a beseeching approach rather than an enjoining one when he encouraged Philemon to receive back his run-away slave Onesimus (**Phm 1:8-12**).
- b. The blunt, rough way
1. Some situations require toughness, such as a serious sin problem, a repeat offence, or a dangerous situation.
  2. Sometimes the merciful thing to do is to forcibly drag a person out of a dangerous situation that they are too stupid to remove themselves from (**Gen 19:15-16**).
  3. Sometimes a sinner needs rebuked sharply that they may be sound in the faith (**Tit 1:12-13**).
  4. If the offence is public, a public rebuke is often needed (**1Ti 5:20**).
  5. Sometimes an erring sinner needs smitten with hard words to make him feel pain (**Psa 141:5**).
  6. The wounds that are caused by such tough words from a friend are better than the sweet words of an enemy (**Pro 27:5-6**).
  7. Paul used this rough approach with Peter when his offence was serious and public (**Gal 2:11-14**).
  8. Joab got rough with king David because of his foolish actions that were going to affect many if they were not put in check (**2Sa 19:5-8**).
  9. This rough way of rebuking sinners is justified because we should hate the sin (**Psa 119:128**) (the garment spotted by the flesh), which is going to destroy them like a fire (**Job 31:9-12**), enough to strongly intervene to save them from its temporal consequences.

153. **Rev 2:7**

- D. "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." (**Rev 2:7**)
- E. Does this verse teach that eternal life is conditioned upon overcoming?
- i. No, it doesn't.
  - ii. Overcoming the world is a work and is therefore not a condition for obtaining eternal life because eternal salvation is not of works (**2Ti 1:9; Tit 3:5**).
- F. One must already be born of God to overcome the world (**1Jo 5:4**).
- i. Those who believe that Jesus is the Son of God overcome the world (**1Jo 5:5**).
  - ii. Those who believe that Jesus is the Christ *are born of God* (**1Jo 5:1**).
- G. Those who overcome *are of God* (**1Jo 4:4**).
- H. Those who overcome already have eternal life (**1Jo 2:13-14 c/w 1Jo 5:13**).
- I. Eternal life cannot be lost (**Joh 10:28**).

- J. Just as believing the gospel gives one evidence that he has eternal life and that he shall not come into condemnation (**Joh 5:24**), so overcoming the world, temptation, persecution, and tribulation gives one the evidence that he has eternal life and will eat of the tree of life in heaven (**Rev 2:7 c/w Rev 2:11; Rev 2:17; Rev 2:26; Rev 3:5; Rev 3:12; Rev 3:21**).
- K. Those that do God's commandments likewise have the evidence that they have right to the tree of life (**Rev 22:14 c/w Joh 5:28-29 c/w Rom 2:6-7**).
- L. Therefore, overcoming and doing God's commandments is the evidence, not the cause of eternal life.

154.

**Rev 2:11,17,26**

- A. "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. 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. 26) And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:" (**Rev 2:11,17,26**)
- B. Do these verses teach that eternal life is conditioned upon overcoming?
- C. No; see [Rev 2:7 - Section III](#).

155.

**Rev 3:5**

- A. "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." (**Rev 3:5**)
- B. Does this verse teach that eternal life is conditioned upon overcoming?
- C. No; see [Rev 2:7 - Section III](#).
- D. Does this verse teach that the elect can have their names blotted out of the book of life?
- E. No; see [Rev 22:19 - Section III](#).

156.

**Rev 3:12**

- A. "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." (**Rev 3:12**)
- B. Does this verse teach that eternal life is conditioned upon overcoming?
- C. No; see [Rev 2:7 - Section III](#).

157.

**Rev 3:20-21**

- A. "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." (**Rev 3:20-21**)
- B. Is **Rev 3:20** teaching that Jesus is knocking on the door of every unregenerate sinner's heart and begging him to open up to Him so that he can give him eternal life?
  - i. In Rev 3:20, Jesus was speaking to *the church at Laodicea*, not unregenerate sinners (**Rev 3:14**).

- a. The church of Laodicea was one of the seven churches in Asia to whom the book of Revelation was written (**Rev 1:4**).
  - b. The members of those churches were loved by Jesus Christ and washed from their sins in His blood (**Rev 1:5; Rev 3:19**).
  - c. Those who are washed from their sins by the blood of Christ are elect and predestinated children of God (**Eph 1:4-7; 1Pe 1:2**).
  - d. Those who are loved by God and washed in the blood of Christ have eternal forgiveness and eternal life (**Rom 5:8-11; Heb 9:12; Col 1:20-22; Col 2:13**).
  - e. Therefore, the Christians in the church of Laodicea to whom Jesus was speaking were elect, regenerate, blood-bought, children of God.
  - f. Nothing could separate them from the love of God in Jesus Christ (**Rom 8:38-39**) and they could never lose their eternal life (**Joh 10:28**).
- ii. The church in Laodicea had become lukewarm and affluent and thought that they were rich and needed nothing, not realizing that they were wretched, miserable, poor, blind, and naked (**Rev 3:15-17**).
    - a. Jesus was rebuking them and exhorting them to repent (**Rev 3:18-19**), lest He would spew them out of His mouth (**Rev 3:16**) and they would cease to be one of His churches (**Rev 1:20 c/w Rev 2:5**).
    - b. If they would hear Jesus' rebuke and repent, they could come back into fellowship with Him (**Rev 3:20; Joh 14:23**) and be spared punishment.
    - c. They were as the prodigal son who was still a son, but needed to repent to enjoy the fellowship with his father (**Luk 15:24**). (See [Luk 15:24 - Section III](#))
    - d. They were Jesus' sheep for whom He died (**Joh 10:15**) and to whom He gave eternal life (**Joh 10:27-28**), and Jesus as the Good Shepherd was seeking for His lost sheep which had gone astray to protect them from danger (**Luk 15:4-7 c/w Joh 10:11-15**).
  - iii. Using Rev 3:20, as so many do, to try to prove that Jesus is knocking on the heart of the unregenerate and begging them to accept Him is a gross wresting of the scriptures by the unlearned and unstable (**2Pe 3:16**).
- C. Is **Rev 3:21** teaching that eternal life is conditioned upon overcoming?
  - D. No; see [Rev 2:7 - Section III](#).

158.

**Rev 21:6-7**

- A. "And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7) He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (**Rev 21:6-7**)
- B. Is **Rev 21:6** an invitation for unregenerate sinners to come to Jesus by their freewill and receive eternal life?
- C. No; see [Rev 22:17 - Section III](#).
- D. Is **Rev 21:7** teaching that eternal life is conditioned upon overcoming?
- E. No; see [Rev 2:7 - Section III](#).

159. **Rev 22:14**
- A. "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." (**Rev 22:14**)
  - B. Is this verse teaching that eternal life is conditioned on keeping God's commandments?
  - C. No; see [Rev 2:7 - Section III](#).
160. **Rev 22:17**
- A. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (**Rev 22:17**)
  - B. Is this verse an invitation to unregenerate sinners to come to Jesus in order to get eternal life?
  - C. This message is from the Spirit of God (**Rev 22:17**).
    - i. The natural man cannot receive a message from the Spirit of God because it is foolishness to him (**1Co 2:14**).
    - ii. A man has to have *first* received the spirit which is of God to know the things which are freely given to him of God (**1Co 2:12**).
    - iii. Therefore, this message is to God's regenerate children, not to the reprobate.
  - D. This message is to "him that heareth", who will relay it to others (**Rev 22:17**).
    - i. Children of the devil *cannot hear Jesus' words* (**Joh 8:43-44**).
    - ii. A person must be a child of God to hear God's words (**Joh 8:47**).
    - iii. Therefore, this message is to God's regenerate children, not to the reprobate.
  - E. This message is to "him that is athirst" (**Rev 21:6; Rev 22:17**).
    - i. Those who hunger and thirst after righteousness shall be filled (**Mat 5:6; Psa 107:9**).
    - ii. The natural, unregenerate man doesn't thirst for righteousness (**Rom 3:10-12**).
    - iii. The nature man rather likes to drink iniquity (**Job 15:16**).
    - iv. Therefore, this message is to God's regenerate children, not to the reprobate.
  - F. This message is to "whosoever will." (**Rev 22:17**)
    - i. The fact is that most men *have not the will* to come to Christ (**Psa 10:4; Joh 5:40**).
      - a. The carnal mind is not subject to the law of God, *neither indeed can be* (**Rom 8:7**).
      - b. They that are in the flesh *cannot please God* by coming to Him (**Rom 8:8**).
    - ii. God is hidden from most people and only revealed to whomever the Son will reveal Him (**Luk 10:20-22**).
    - iii. No man *can come to Jesus* unless God the Father draws him (**Joh 6:44**).
      - a. Draw v. - 1. a. *trans.* To cause (anything) to move toward oneself by the application of force; to pull.
      - b. No man *can come unto Jesus* except it were given unto him by God the Father (**Joh 6:65**).
      - c. God draws His elect whom He loves unto Himself (**Jer 31:3**).
    - iv. All that the Father gave to Jesus *shall come to Him* in an eternal salvation sense (**Joh 6:37**).
    - v. Those whom God chooses and causes to approach unto him can come unto Him (**Psa 65:4**).

- vi. God's people will be *willing* in the day of His power (**Psa 110:3**).
- vii. Jesus invites His people who are laboring under the heavy yoke of sin, worry, and works to come unto Him and find rest for their souls (**Mat 11:28-30 c/w Psa 38:3-4; Heb 4:9-11**).
- G. Therefore, this invitation to come unto Christ and drink of the water of life is to God's elect whom God loves and for whom Christ died: it is not for the unregenerate reprobate whom God didn't draw unto Himself.
- H. God's message to the unregenerate reprobate is for them to remain unjust and filthy (**Rev 22:11**).

161.

**Rev 22:19**

- A. "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." (**Rev 22:19**)
- B. Does this verse teach that someone can have their name taken out of the book of life and lose their eternal salvation?
- C. The book of life was written before the foundation of the world (**Rev 17:8; Rev 13:8**).
  - i. God chose His elect in Christ before the foundation of the world that they should be holy (**Eph 1:4**).
  - ii. The elect whom He chose were Christ's bride, the church, whom He died to make holy and without blemish (**Eph 5:25-27**).
  - iii. Therefore, the book of life contains all the names of the elect, the church of the firstborn *written in heaven* (**Heb 12:23**).
  - iv. The book of life is the church directory of the church for whom Christ died.
  - v. The Bible gives examples of specific names of the elect that are written in it (**Phi 4:3; Luk 10:20**).
- D. The book of life will be opened on judgment day (**Rev 20:12**).
- E. Those who are not written in the book of life will be cast into the lake of fire on judgment day (**Rev 20:15**).
- F. Only those, and all those, who are written in the book of life will enter heaven (**Rev 21:27**).
- G. None of the elects' names can be taken out of the book of life.
  - i. The elect cannot lose their eternal salvation.
    - a. Jesus gave His elect eternal life and they shall never perish (**Joh 10:28**).
    - b. All of the elect will be glorified in heaven (**Rom 8:29-30**).
    - c. God's saints are preserved forever (**Psa 37:28**).
    - d. Therefore, none of the elects' names can be taken out of the book of life.
  - ii. Jesus said that He would *not* blot out the names out of the book of life of those who overcome (**Rev 3:5**).
  - iii. Therefore, **Rev 3:5** cannot be used as a proof text to advance the idea that God will blot out some of the elects' names out of the book of life since all it says is that He will NOT blot out someone's name.
  - iv. God said that whoever sinned in Israel, that he would blot him out of his book (**Exo 32:32-33**).
    - a. God did not specify that "his book" is the book of life.
    - b. At one time, God was ready to destroy the rebellious nation of Israel and "blot out their name from under heaven" (**Deu 9:14**).

- c. If one of His people turned from Him unto idols, God would "blot out his name from under heaven" (**Deu 29:18-20**).
    - d. Therefore, blotting people out of God's book is just another way of saying that "the soul that sinneth, it shall die" (**Eze 18:4,20**).
  - v. David prayed an imprecatory prayer against the wicked and asked them to be blotted out of the book of the living (**Psa 69:28**).
    - a. The wicked people that David was praying against were reprobates (**Psa 69:22-27 c/w Rom 11:7-10**).
    - b. Therefore, they were never written in the book of life to start with.
- H. **Rev 22:19** doesn't say that God will take away one's *name* out of the book of life, but rather his *part*.
  - i. Part n. - II. Portion allotted, share. 7. a. A portion of something (material or immaterial) allotted or belonging to a particular person; a share. Sometimes almost in abstract sense: Sharing, participation; interest, concern.
  - ii. As was shown before, the elects' names were written in the book of life before the foundation of the world when God chose them in Christ (**Eph 1:4 c/w Rev 17:8**).
  - iii. Along with being made holy by Jesus Christ and being made a child of God through predestination, the elect also are given all spiritual blessings in Christ (**Eph 1:3**).
  - iv. If one of the elect were to take away from the words of the scripture, God will take away his *part* (his participation and sharing) in the spiritual blessings which come to them whose names are written in the book of life (**Rev 22:19**).
  - v. If one takes away from the words of scripture, God will also take away his *part* out of the holy city (**Rev 22:19**).
    - a. Being members of the NT church, Christians now have a *part* in the holy city, heavenly Jerusalem (**Heb 12:22-23; Gal 4:26,31**).
    - b. God will take away their *part* (sharing, participation) in it in this life if they take away from the words of scripture.
    - c. There are also rewards given in heaven based on the elects' performance on earth (**Mat 25:14-23; Luk 14:14; Luk 19:12-19; 2Co 5:10; Mat 16:27**).
      - 1. Children of God should be careful to not lose those things which they have worked for, so that they can receive a full reward (**2Jo 1:8**).
      - 2. If a child of God takes away from the words of scripture, God will take away his *part* of his reward in the holy city.
- I. Though the elect can never lose their eternal salvation, they can lose the blessings and rewards associated with it, both in this life and in the one to come.

**The End. Amen.**