

Saved from What? Pt. 1
Selected Scriptures, #2a

**Introduction: Many of us have asked or have been asked the question, “Are you saved?”
Salvation involves deliverance from something or someone.**

I. The Meanings of Saved, Salvation, and Savior:

- A. “Saved” translates the Greek verb *sōzō* (σῶζω, Strong’s 4982) which means “to deliver from sin (Matthew 1:21; 18:11; Mark 16:16; 1 Corinthians 1:21; 9:22), to rescue from danger or destruction (Matthew 8:25; 14:30), to heal, to make whole (Mark 6:56).**
- B. “Salvation” translates the Greek noun *sōtēria* (σωτηρία, Strong’s 4991), which means “deliverance” (Acts 4:12; 7:25; Romans 1:16; 10:1, 10; 1 Thessalonians 5:9; 2 Thessalonians 2:13; 2 Timothy 2:10; 3:15; 1 Peter 1:5).**
- C. “Savior” translates the Greek noun *sōtēr* (σωτήρ, Strong’s 4990), which means “Deliverer, Rescuer, Redeemer” (John 4:42; Philippians 3:20; 1 Timothy 1:1; 2:3; 4:10; 2 Peter 3:18).**

D. Three tenses of salvation:

- 1. Justification – past tense: I have been saved – deliverance from the penalty of sin, which is death (Ezekiel 18:4, 20; Romans 6:23).**
- a. Justification is a declaration of righteousness – all who put their trust in Jesus Christ are robed in the righteousness of Jesus Christ and are declared righteous by God the Father (2 Corinthians 5:21).**
- b. Justification is deliverance from the penalty of sin, which is death**
- c. “Death,” in the Bible means, “separation” not annihilation.**
- d. Three kinds of death or separation mentioned in the Bible:**
- 1) Physical death means separation of the soul and spirit from the body (Genesis 35:18; 1 Kings 17:21-22; Luke 8:54-55; James 2:26; Revelation 6:9).**
- 2) Spiritual death means separation from God in trespasses and sins (Ephesians 2:1; Colossians 2:13-15; 1 Timothy 5:6).**
- 3) Eternal death or the second death means eternal separation from God in the lake of fire forever (Revelation 20:14; 21:8).**
- a) All who are born once die twice (Revelation 20:6, 14-15).**
- b) All who are born twice die only once (Luke 23:42-43; John 3:3, 5; 5:24; 11:25-26; Acts 7:59-60; 2 Corinthians 5:8; Philippians 1:21, 23, 24).**
- 2. Sanctification – present tense: I am being saved – deliverance from the power of sin.**
- a. Sanctification is growth into the likeness of Jesus Christ (Romans 8:28-29; 2 Peter 3:18).**
- b. Sanctification has three aspects:**
- 1) Positionally all who put their trust in Christ are set aside for God's use or service – this is positional sanctification (Acts 20:32; 26:18; 1 Corinthians 1:2; 6:11; Hebrews 10:10; 1 Peter 1:2).**

2) Progressive is sanctification that continues throughout our earthly life (Hebrews 2:11; 10:14).

3) Perfect sanctification means that one day we will have glorified bodies – we will no longer have to deal with our three enemies: the world, the flesh, and the devil.

3. Glorification – future tense: I'm going to be saved – deliverance from the presence of sin (Romans 8:28-30; 13:11; Philippians 3:20-21; 1 Thessalonians 4:16-17; 1 John 3:1-3; 1 Peter 1:5).

E. Some of the differences between justification and sanctification:

1. Justification is a declaration of righteousness; sanctification is development of righteousness.
2. Justification is once-and-for-all; sanctification continues throughout our earthly life.
3. Justification is the same for all; some are more sanctified than others.
4. Justification is external; sanctification is internal.

II. Some of the Things from Which the Saved Are Delivered:

A. The saved are delivered from the wrath of God:

1. The saved are delivered from the current wrath of God (John 3:36).
2. The saved are delivered from the coming wrath of God (Romans 5:9; 1 Thessalonians 1:10; 5:9; Revelation 6:12-17).

B. The saved are delivered from spiritual death (John 5:24; Ephesians 2:1).

C. The saved are delivered from the bondage of sin (Romans 6:11-14).

D. The saved are delivered from the power of darkness (Acts 26:17-18; Colossians 1:13-14).

E. The saved are delivered from eternal punishment in hell (Revelation 20:11-15).

III. All Three Members of the Trinity Are Involved in Our Salvation:

A. God the Father took the initiative in our salvation (Ephesians 1:3-4; cf. John 3:16; Romans 5:8).

B. God the Son paid the penalty for our sins (Ephesians 1:7-12).

C. God the Holy Spirit regenerates (John 3:5; Ephesians 1:13-14; Titus 3:5).

Pastor – Teacher Julius R. Malone

Introduction: Today we continue in our series on Aspects of Salvation. In our last study, we saw that salvation means deliverance; and we began to examine some of the things from which the saved are delivered. The saved are delivered from the current and the coming wrath of God (John 3:36; Romans 5:9; 1 Thessalonians 1:10; 5:9; Revelation 6:12-17). We also saw in our last study that there are three tenses to salvation: justification – past tense; sanctification – present tense; and glorification – future tense.

- I. **Salvation Is Deliverance from the Penalty of Sin Which Is Death (Ezekiel 18:4, 20; Romans 6:23).**
 - A. **“Death” in the Bible means “separation” not annihilation.**
 1. Everyone will live forever either in heaven or in hell (Luke 16:22-23; 2 Corinthians 5:8; Revelation 20:13-15).
 2. Everyone will be resurrected from the dead (Daniel 12:2; John 5:29; Acts 24:15; 1 Corinthians 15:20-23; Revelation 20:5-6).
 - B. **There are three kinds of death mentioned in the Bible:**
 1. Physical death is separation of the soul and the spirit from the body (Genesis 35:18; 1 Kings 17:21-22; Luke 8:54-55; James 2:26; Revelation 6:9).
 2. Spiritual death is separation from God in trespasses and sins (Ephesians 2:1; Colossians 2:13-15; 1 Timothy 5:6):
 - a. The saved have passed from spiritual death *thanatos* (θάνατος) to spiritual life *zōē* (ζωή) (John 5:24)... “Is passed” translates a perfect tense Greek verb, which means a past completed action with continuous results.
 - b. The saved are spiritually alive in Christ (Romans 8:10; 6:11; Galatians 2:20; Ephesians 2:1-10; 1 John 5:12; cf. 2 Corinthians 2:14).
 - c. The saved are born again (John 3:3; Titus 3:5; 1 Peter 1:23).
 - d. The saved are a new creation in Christ (2 Corinthians 5:17).
 - e. The saved have been transferred from darkness to light (Acts 26:18; Ephesians 5:8; Colossians 1:13; 1 Thessalonians 5:4, 5; 1 Peter 2:9)..
 3. Eternal death or the second death is eternal separation from God in the lake of fire (Revelation 20:14; 21:8).
- II. **Salvation Is Deliverance from Hell:**
 - A. **Three Greek words translated “hell:”**
 1. **One of the three Greek words translated “hell” is *tartaroō* (ταρταρώω, Strong’s 5020), which translates “cast down to hell” in the Authorized Version.**
 - a. The verb *tartaroō* occurs only in 2 Peter 2:4.
 - b. The noun form of the verb *tartaroō* is “Tartarus,” which is used to refer to the place of imprisonment for the fallen angels whom God imprisoned (cf. Jude 1:6).
 - c. When Satan fell, one third of the angels fell with him some of whom are now in Tartarus (cf. Matthew 8:28-34; Luke 8:26-39; Jude 1:6; Revelation 12:3-4, 7-9).
 - 1) God has two thirds of the Angels... “They that be with us are more than they that be with them” (2 Kings 6:16-17; 2 Chronicles 32:7-8).
 - 2) Greater is He that is in you than he that is in the world (1 John 4:4).
 2. A second Greek word that is translated “hell” is *hadēs* (ᾗδης, Strong’s 86).

- a. Hades is not the same as purgatory.
- b. The Greek noun “Hades” occurs 11 times in the Greek New Testament:
 1. The AV translates “Hades” “hell” 10 times (Matthew 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; Revelation 1:18; 6:8; 20:13, 14).
 2. The AV translates “Hades” “grave” once in 1 Corinthians 15:55.
 3. “Hades” is personified in Revelation 6:8; 20:14.
 4. The Hebrew equivalent to “Hades” is “Sheol” Strong’s 7585 שְׁאוֹל [shâ`owl, shâol /sheh·ole/] (Deuteronomy 32:22; Job 26:6; Psalm 16:10; etc.).
 5. “Hades” is the place where the lost go immediately after death (Luke 16:19-31).
 - a. “Paradise” or “Abraham’s Bosom” was emptied of the saved when Jesus ascended after His resurrection (Ephesians 4:8-10).
 - b. Today all believers in Christ go directly to Heaven at the moment of death (Luke 23:43-44; 2 Corinthians 5:8; Philippians 1:23).
3. The third Greek word that is translated “hell” is *geenna* (γέεννα, Strong’s 1067).
 - a. Gehenna is from the Hebrew “ga-hinnom” – “Valley of Hinnom” is the abbreviated form of “Valley of the sons of the Hinnom.” Another name is Topheth (Joshua 15:8; Nehemiah 11:30; 2 Kings 23:10; 2 Chronicles 28:3; 33:6; Joshua 18:16; Jeremiah 7:31, 32; 19:2, 6).
 - 1) The Valley of Hinnom is south of Jerusalem, and is where King Ahaz and King Manasseh offered their children as sacrifices to the idol god Molech (2 Kings 21:6; 23:4-30; 2 Chronicles 28:1-4; 33:1-13).
 - 2) The Valley of Hinnom eventually became a garbage dump. Today the valley is filled with people and houses.
 - b. The Greek noun *geenna* occurs 12 times in the Greek New Testament.
 - 1) Gehenna is used by Jesus 11 times in the Gospels (Matthew 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5).
 - 2) Gehenna is used by James once (James 3:6)...
 - c. Gehenna is the same as the lake of fire which is the final hell where the lost will go after the Great White Throne Judgment (Revelation 20:10 - 15)...

B. Salvation is deliverance from Hades and Gehenna.

C. Two important eschatological judgments:

1. The *Bēma* (βῆμα) Judgment (Romans 14:10; 2 Corinthians 5:10).
2. The Great White Throne Judgment (Revelation 20:11-15).
3. Everyone will stand before the great White Throne or the *Bēma* to be judged (Hebrews 9:27).
 - a. The purpose of the *Bēma* Judgment will be to determine one’s reward in heaven (Matthew 5:11-12; 2 John 1:8; Revelation 22:12).
 - b. The purpose of the Great White Throne Judgment will be to determine one’s degree of punishment in the lake of fire – there will be degrees of punishment in hell forever (Matthew 11:20-24; Luke 12:47-48).

Evidences of Salvation

Selected Scriptures, #2c

Introduction: Paul said, "Examine yourself..." (2 Corinthians 13:5). Peter said, "Make your calling and election sure" (2 Peter 1:10). Jesus said, "By their fruits you shall know them" (Matthew 7:15-16, 20). In this lesson, we will examine some evidences of salvation.

- I. The Saved Are Spiritually Alive (John 5:24).**
 - A. The saved are spiritually alive because they have passed from death to life (John 5:24).**
 1. In John 5:24, "Is passed" translates the Greek perfect tense verb *metabainō* (μεταβαίνω) which means a "past completed action with continuous results" (cf. Ephesians 2:1; Colossians 2:13).
 2. In John 5:24, "Life" translates the Greek noun *zōē* (ζωή), which means spiritual life (cf. John 10:10).
 - B. The saved are spiritually alive because they have been born again (John 1:12-13; 3:3, 5; Titus 3:5; 1 Peter 1:23).**
 - C. The saved are spiritually alive because they are indwelt by the Triune God – God the Father, God the Son, and God the Holy Spirit (Galatians 2:20; Ephesians 4:6; Colossians 1:27; 1 Corinthians 6:19-20).**
 - D. The saved are spiritually alive because they are a new creation in Christ (2 Corinthians 5:17).**
 - E. How do you know that you are physically alive?**
 - F. How do you know that you are spiritually alive?**
 1. The spiritually alive have an appetite for spiritual things (1 Peter 2:2).
 2. The spiritually alive have an interest in spiritual things (cf. 1 Corinthians 2:14).
- II. The Saved Are Obedient to the Triune God (1 John 2:3-5; 5:1-3).**
 - A. 1 John 2:3, "And hereby we do know that we know Him, if we keep His commandments."**
 1. "Know" in 1 John 2:3, 4, 5 translates the Greek verb *ginōskō* (γινώσκω), which means to know intimately and by experience.
 2. *Ginōskō* occurs also in John 17:3; Matthew 7:21-23.
 - B. Jesus said, "Why call Me Lord, Lord and do not the things which I say" (Luke 6:46; cf. John 14:21).**
 - C. Making Disciples involves obedience to Jesus (Matthew 28:20; cf. John 2:5; 13:17).**
 - D. The saved will confess disobedience to the Triune God (1 John 1:8-10).**
- III. The Saved Continue in the Things of God (1 John 2:19).**
 - A. Jesus said, "If you continue in My word, then you are My disciples indeed (John 8:31).**
 - B. Paul mentions continuation in 1 Corinthians 15:1-2.**
 - C. The saved persevere because of the grace of God (Philippians 1:6; Jude 1:24-25).**
- IV. The Saved Do Not Practice Sin as A Way of Life (1 John 3:1-10; 5:4-5).**

- A. "Sinneth" (1 John 3:6), "Committeth" (1 John 3:8), "Commit" (1 John 3:9) translate present tense Greek verbs, which means continuous or habitual action in the present.
 - B. One of the ways we make our calling and election sure is by fulfilling one of the purposes for which we were chosen – which is to be holy (Ephesians 1:4; 1 Peter 1:15-16; cf. Leviticus 11:44-45).
 - C. Sanctification proves our justification - Growth in holiness - Growth in the likeness of Jesus Christ - Sanctification means being delivered from the power of sin.
 - D. The saved are overcomers (1 John 5:4-5; Jude 1:24-25).
- V. The Saved Practice Love for Others (1 John 3:11-18; 4:7-12, 16-21).
- A. The love that the saved practice is *Agápē* (ἀγάπη) which is supernatural (Romans 5:5), sacrificial (John 3:16), superior to all other loves (1 Corinthians 13).
 - B. Different Greek words for love regarding relationships:
 1. *Erōs* – romantic love,
 2. *Philia* (φιλία) – friendship love,
 3. *Storgē* (στοργή) – family love,
 4. *Philadelphia* (φιλαδελφία) – brotherly love,
 5. *Agápē* (ἀγάπη).
 - C. *Agápē* is a fruit of the Holy Spirit (Galatians 5:22).
 - D. Jesus said, "A new commandment I give unto you..." (John 13:34-35).
 - E. Love in deeds not just in words... (1 John 3:14-18; 4:7-12, 16-21).
 - F. Characteristics of agape are found in 1 Corinthians 13.
- VI. The Saved Are Indwelt By the Holy Spirit of God (1 John 3:24; 4:13; cf. Romans 8:9; 1 Corinthians 6:19-20).
- A. When we are saved, there is a conflict between the flesh and the Holy Spirit that is within us (Galatians 5:17).
 - B. The saved are indwelt by the Triune God (1 Corinthians 6:19-20; Galatians 2:20; Ephesians 4:6; Colossians 1:27).
- VII. The Saved Are Discipline by God When They Get Out of His Will (Job 5:17; Psalm 94:12; Proverbs 3:11-12; Hebrews 12:5-11).
- A. God used a storm and a big fish to discipline Jonah.
 - B. God use the Assyrians to discipline the Northern Kingdom of Israel (Isaiah 10:5-6).
 - C. God use the Babylonians to discipline the Southern Kingdom of Judah (Jeremiah 25:8-11; Daniel 1:1-2).
 - D. Some of the things to expect when God disciplines or judges a nation:
 1. Famine (Amos 4:6).
 2. Drastic changes in the weather (Amos 4:7-8; cf. Deuteronomy 28:23-24)...
 3. Damage to the food crops or supply (Amos 4:9; cf. Deuteronomy 28:38-40, 42).
 4. Diseases (Amos 4:10a; cf. Deuteronomy 28:21-22, 27-29, 35, 58-62).
 5. War (Amos 4:10b; cf. Deuteronomy 28:25-26).
 6. Removal of restraints on evil (Romans 1:24-32).
 - E. God judges a nation when the cup of iniquity is full (Genesis 15:16; cf. Deuteronomy 9:4-5; Leviticus 18:22; 20:13; Ezekiel 16:49-50).

Is Jesus the Only Way to God?

Selected Scriptures, #2d

Introduction: I believe that most of us believe that Jesus Christ is the only way to God, but can we explain *why* from the Bible?

I. Scriptures That Teach Jesus Is the Only Way to God:

A. Jesus said in John 14:6, *“I am the way, the truth, and the life: no man cometh unto the Father, but by me.”*

1. Jesus did not suffer and die to provide one of many ways to God.
2. In the Garden of Gethsemane, Jesus prayed with such intensity that His perspiration was like great drops of blood because there was no other way to God (Luke 22:39-44).
3. Jesus taught two ways and two destinations (Matthew 7:13-14).
4. In the Old Testament, believers were saved on credit (Romans 3:25).
 - a. The Old Testament believers looked forward to the cross (John 8:56-58).
 - b. The sacrificial system pointed to Jesus Christ (Leviticus 1:3-4; 16:1-28; cf. Hebrews 9:11-14; 10:1-18).

B. Peter said in Acts 4:12, *“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”*

C. Paul said in Romans 10:1-4, *“Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth.”*

D. Paul said in 1 Timothy 2:5, *“For there is one God, and one mediator between God and men, the man Christ Jesus.”*

E. Other scriptural references (John 3:36; 1 John 5:11-12).

II. God Has Always Provided One Way to Be Saved or Delivered:

A. Noah's Ark (Genesis 7:1-24).

B. The Passover Lamb (Exodus 12:1-30).

C. Rahab's House (Joshua 6:17).

D. The Serpent on the Pole (Numbers 21:5-9; cf. John 3:14-16).

- III. God the Father Took the Initiative in Our Salvation (John 3:16; Romans 5:8; 2 Corinthians 5:21).**
- A. Some of the Scriptures that teach that salvation was planned before the foundation of the world (Ephesians 1:4-5; 2 Timothy 1:9; 1 Peter 1:18-20; Revelation 13:8; cf. Acts 2:23; 4:23-28).**
 - B. Some of the prophecies of God's plan of salvation: Genesis 3:15; Psalm 22:1-18; Isaiah 53:1-12.**
 - C. Old Testament believers were saved on credit (Romans 3:23-25).**
 - 1. Believers in the Old Testament were saved by grace through faith (Genesis 6:8-9).**
 - 2. The Old Testament believers looked forward to the cross (John 8:56-58).**
 - a. The Old Testament sacrificial system pointed to the death of Jesus Christ on the cross (Leviticus 1 – 7; 16:1-28).**
 - b. The Passover lamb pointed to the death of Jesus Christ on the cross (Exodus 12:1-30).**
 - c. The serpent on the pole pointed to the death of Jesus Christ on the cross (Numbers 21:5-9; cf. John 3:14-16).**
- IV. Reasons Jesus Is the Only Way to God:**
- A. Jesus is the only way to God because He is the only one who can save or deliver from sins (Matthew 1:21; Acts 4:12).**
 - a. All are born with a sin nature (Psalm 51:5; 58:3; Romans 3:23; 5:12).**
 - b. Jesus is the only man born without a sin nature (Isaiah 53:9; 2 Corinthians 5:21; Hebrews 4:15; 1 Peter 2:21-24).**
 - c. All who go to hell would be there because of sin (Romans 3:23; 5:12).**
 - 1) Jesus is the only one who can save from sins (Acts 4:12).**
 - 2) There will be no innocent people in hell (Romans 1:20).**
 - B. Jesus is the only way to God because He is the only one who suffered and died a substitutionary death for us (Isaiah 53:5-6; Matthew 20:28; John 10:11, 17, 18; 15:13; 2 Corinthians 5:21; Galatians 2:20).**
 - C. Jesus is the only way to God because He is the only one who satisfied the justice of God (Ezekiel 18:4, 20; Romans 6:23; cf. Isaiah 53:5-6; 2 Corinthians 5:21).**
 - D. Jesus is the only way to God because He is the only one who lived a perfect life to provide a perfect righteousness that could be transferred to us (Isaiah 64:6; 2 Corinthians 5:21 cf. Romans 1:16-17; 10:1-4).**
 - E. Jesus is the only way to God because He is the only one who satisfied all of the attributes of God in relation to sin and salvation:**
 - 1. God is immutable – He cannot change in any of His attributes or character (Malachi 3:6; Psalm 102:25-27; Hebrews 1:10-12; James 1:17).**
 - 2. If God were just a God of love, the cross would not have been necessary.**
 - a. The love, grace, and mercy of God do not cancel the justice, righteousness, holiness, and wrath of God.**
 - b. God is immutable and perfect in all of his attributes.**

3. Some of the attributes of God displayed on the cross:
 - a. The justice of God (Ezekiel 18:4, 20; Romans 6:23),
 - b. The holiness of God (Isaiah 59:1-2; Psalm 22:1, 3; Matthew 27:46),
 - c. The wrath of God (Romans 1:18; 5:9; 1 Thessalonians 1:10; 5:9),
 - d. The love of God (John 3:16; Romans 5:8; Isaiah 53:6; 2 Corinthians 5:21),
 - e. The grace of God (Luke 23:42-43).

V. Ways to God That Seems Right:

A. According to Proverbs 14:12; 16:25, "There is a way that seems right."

B. Before the days of GPS, I made a wrong turn returning from Rockford, Illinois to Milwaukee.

1. I seemed to have been traveling right, but I recognized that I was traveling wrong when I saw a sign that said "Welcome to Iowa."
2. I saw another sign directing me to Madison, Wisconsin.
3. I was sure that in Madison I would see a sign directing me to Milwaukee.
4. I arrived home safely by following the signs.

C. Some wrong ways that seem right:

1. "There are many ways or roads to God" sounds right and seems right, but there are signs:
 - a. John 14:6, "*Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*"
 - b. Acts 4:12, "*Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*"
 - c. Matthew 7:13-14, "*Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*"
2. "If your good outweighs your bad, God will allow you into heaven," sounds right and seems right, but there are signs:
 - a. Salvation is by grace through faith and not good works (Ephesians 2:8-9; Titus 3:5).
 - 1) "*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast*" (Ephesians 2:8-9).
 - 2) "*Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost*" (Titus 3:5).
 - b. We are rewarded for good works but we are not saved by good works (Matthew 5:11-12; Romans 14:10-12; 1 Corinthians 3:10-15; 2 John 1:8).
 - c. We do good works to glorify God (Matthew 5:16).
3. "We are all the children of God" sounds right and seems right, but there are signs:
 - a. The Bible teaches that we are all the creation of God (Exodus 4:11; Psalm 24:1; Acts 17:28).

- 1) Exodus 4:11, *“And the LORD said unto him, Who hath made man’s mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?”*
 - 2) Ps 24:1, *“The earth is the LORD’S, and the fulness thereof; the world, and they that dwell therein.”*
 - b. The Bible teaches that we become children of God when we received the son of God: *“But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God”* (John 1:12–13, NKJV; cf. John 8:44).
4. "It does not matter what you believe as long as you are sincere" seems right and sounds right, but there are signs:
- a. John 3:16, *“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.”*
 - b. John 3:36, *“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.”*
 - c. Matthew 7:21-23, *“Not everyone 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. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”*
5. "When you are dead you are done" sounds right and seems right, but there are signs:
- a. Death in the Bible means separation and not annihilation (Hebrews 9:27; Revelation 6:9-11; 20:11-15)...
 - b. There are three kinds of death or separation mentioned in the Bible:
 - 1) Physical death which is separation of the soul and the spirit from the body (Genesis 35:18; 1 Kings 17:21-22; Luke 8:54-55; James 2:26; Revelation 6:9).
 - 2) Spiritual death which is separation from God in trespasses and in sins (Ephesians 2:1; Colossians 2:13; 1 Timothy 5:6).
 - 3) Eternal death or the second death which is eternal separation from God in the lake of fire (Revelation 20:6, 14; 21:8).
 - a) At the moment of death, the lost go immediately to a place called Hades and later to the lake of fire, which is the final hell for the lost (Luke 16:19-31; Revelation 20:11-15).
 - b) At the moment of death, the saved go immediately to heaven to be with God (Luke 23:42-43; 2 Corinthians 5:8; Philippians 1:23).
6. "God will give another chance after death because He is a God of love, grace, and mercy," seems right and sounds right, but there are signs: Luke 16:19-31; Hebrews 9:27; Isaiah 55:6-7.
- a. There will be no second chance after death (Luke 16:19-31; Hebrews 9:27).

- b. One's destiny is determined before death (John 3:16, 36; Luke 23:42-43; Romans 10:9-10).**
- c. Follow the signs and not what sounds right and what seems right.**

**Answers to Arguments against Eternal Security
Selected Scriptures, #2e**

Introduction: Today we return to our series on Aspects of Salvation. We have seen that “salvation” means deliverance, and we have examined some of the things from which the saved are delivered. We also focused on some evidences of salvation. Today we will answer some of the arguments against the eternal security of the believer.

The Gospel of John was written that readers may believe in Jesus and receive eternal life (John 20:31). First John was written that believers may know they have eternal life (1 John 5:13).

I. Answers to the Argument That Judas Lost His Salvation:

A. Judas was never saved because of what Jesus said about Judas:

1. *“But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him”* (John 6:64).
 - a. “Believe not” and “believed not” translate the present tense Greek verb *pisteuō* (πιστεύω), which means continuous action in the present.
 - 1) *Pisteuō is in the present tense which means continuous action in the present.*
 - 2) *Pisteuō is in the active voice which means the subject is performing the action.*
 - b. Judas was never a true believer in Jesus Christ (John 6:64).
2. *“Jesus answered them, have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve”* (John 6:70–71).

B. Jesus chose Judas to fulfill the Scriptures (John 13:18; 17:12; cf. Psalm 41:9; Acts 1:16).

1. **“I speak not of you all: I know whom I have chosen: but that this scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me”** (John 13:18).
2. *“While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled”* (John 17:12).
 - a. **“Of perdition”** translates the Greek noun *apōleia* (ἀπώλεια), which means **“destruction.”**
 - b. **The New Living Translation has, “The one headed for destruction.”**
 - c. **The New Century Version has, “The one worthy of destruction.”**
3. **The Scripture that was fulfilled was Psalm 41:9; cf. Acts 1:16.**
 - a. *“Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me”* (Psalm 41:9).
 - b. *“Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus”* (Acts 1:16).
4. **One cannot lose a salvation that one does not have.**

- C. Judas did not appear to the other disciples to be lost and to be a traitor:**
1. Jesus gave the same power to all twelve of His disciples when he sent them out (Matthew 10:1-8; Luke 9:1; cf. Matthew 7:21-23).
 2. Judas was the treasurer of the group of disciples, which indicates that he was trusted by all of the other disciples (John 12:3-6; 13:27-30).
 3. When Jesus instituted the Lord's Supper, He said: *"One of you shall betray Me"* (Matthew 26:21).
 1. All of the disciples said: *"Lord, is it I?"* (Matthew 26:22).
 2. The disciples did not suspect Judas as the betrayer of Jesus (John 13:21-30).

II. Answers to the Argument That You Can Take Your Self Out of the Hands of God (John 10:27-29):

- A. "My sheep hear my voice, and I know them, and they follow me" (John 10:27).**
1. "Know" translates the Greek verb *ginōskō* (γινώσκω) which means to know intimately.
 2. *Ginōskō* is the same verb translated "know" and "knew" in John 17:3 and in Matthew 7:23.
 3. The Hebrew equivalent to *ginōskō* is *yada* (יָדָע) and is translated "knew" and "known" (Genesis 4:1; Jeremiah 1:5; Amos 3:2).
- B. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28).**
1. "Never" translates a double negative in Greek - *ou* (οὐ) *mē* (μή).
 - a. The literal translation of *ou* (οὐ) *mē* (μή) would be "not, not" or "never, never."
 - b. The meaning of *ou* (οὐ) *mē* (μή) is "not possible."
 2. "Parish" translates the Greek verb *apollymi* (ἀπόλλυμι) which is in the middle voice in Greek
 - a. The active voice in English means that the subject is performing the action.
 - b. The passive voice means the subject is receiving the action.
 - c. Greek has a middle voice which means the subject is both performing and receiving the action – an action performed by the subject upon itself.
- C. "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:29).**

III. Answers to the Argument regarding Enduring to the End (Matthew 10:22; 24:13):

- A. "But he that shall endure unto the end, the same shall be saved."**

1. "Saved" translates the Greek verb *sōzō* (σώζω) which means "to deliver."
 2. One must examine the context to determine that from which one is delivered.
 3. "End" does not mean the end of one's life.
 4. In Matthew 10:22 and 24:13 the deliverance is from the Great Tribulation.
- B. One of the evidences of salvation is perseverance (Philippians 1:6; 1 John 2:19; Jude 1:24-25).**
1. *"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6).*
 2. *"They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest that none of them were of us" (1 John 2:19, NKJV).*
 3. *"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever Amen" (Jude 1:24-25).*
- IV. Answers to the Argument That You Can Fall from Grace and Therefore Lose Your Salvation: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Galatians 5:4).**
- A. Galatians was written to deal with the teachings of the Judaizers who taught that keeping the Law of Moses and circumcision were also necessary to be saved.**
- B. Under the inspiration of the Holy Spirit of God, Paul taught that salvation was by grace through faith in Jesus Christ alone (Ephesians 2:8-9; Titus 3:5).**
- C. Justification is by grace through faith and not by keeping laws (Galatians 2:16; 3:11; Romans 3:27-28).**
1. *"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" (Galatians 2:16).*
 2. *"But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith" (Galatians 3:11).*
 3. *"Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law" (Romans 3:27-28).*
- D. "Falling from grace" is not falling from salvation but fallen from grace as a means or way of salvation: "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Galatians 2:21).**

- E. To become a Christian, we need justifying grace; and to live the Christian life, we need sanctifying grace and the Holy Spirit: *“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would”* (Galatians 5:16–17).
- V. Answers to the “Castaway” Argument: *“But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a Castaway”* (1 Corinthians 9:27).
- A. Observe the context: Paul is talking about a race, a runner, and rewards (1 Corinthians 9).
1. Paul is not talking about loss of salvation but the loss of rewards (1 Corinthians 9:17-18, 24-27).
 2. One can lose a full reward *“Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward”* (2 John 1:8).
 3. We are not saved by works, but we are rewarded for good works (Matthew 5:11-12; Ephesians 2:8-10; Revelation 22:12).
 - a. *“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you”* (Matthew 5:11–12).
 - b. *“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them”* (Ephesians 2:8–10).
 - c. *“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be”* (Revelation 22:12).
- B. “Castaway” translates the Greek adjective *adokimos* (ἀδόκιμος), which means “disqualified, not standing the test.”
- VI. Answers to the “Departure from the Faith” Argument: *“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils”* (1 Timothy 4:1).
- A. Different kinds of faith:
1. Doctrinal faith is a body of beliefs such as, salvation by grace through faith (Ephesians 2:8-9); heaven and hell; the humanity and divinity of Jesus Christ, and so on.
 - a. Believers are encouraged to continue in doctrinal faith (Acts 14:22).
 - b. Believers are encouraged to contend for doctrinal faith (Jude 1:3).
 - c. Some will depart from doctrinal faith (1 Timothy 4:1).
 - d. Paul kept doctrinal faith (2 Timothy 4:7).
 2. Dead faith involves the intellect only (James 2:14-17).
 3. Demonic faith involves the intellect and the emotions (James 2:18-19).

4. Dynamic faith involves the intellect, emotions, and will – this is the faith that saves (James 2:21-26; Romans 4:20-21).
- B. The departure is from doctrinal faith.
1. True believers will not depart from doctrinal faith (2 Timothy 4:7).
 2. True believers will not lose dynamic faith (Job 1:20-21; 13:15).
- VII. Answers to the Argument Used in Hebrews 6:4-6:
- A. Hebrews 6:4-6 is one of the passages used to teach that one can lose one's salvation.
- B. Hebrews 6:4-6 is a warning to those who profess to have saving faith, but they do not possess saving faith.
1. They profess to have saving faith because of certain religious experiences, such as those described in Hebrews 6:4-5.
 2. Falling away or apostatizing is proof that one was never saved: *“They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us”* (1 John 2:19).
- C. Observe the religious experiences that may not result in salvation:
1. *“Those who were once enlightened”* (Hebrews 6:4a).
 - a. Enlightenment is possible without being saved (2 Peter 2:20-21).
 - b. A faith that involves the intellect only is what James calls a “dead faith” (James 2:17-20).
 - c. Many who sat in darkness during the earthly ministry of Jesus saw a great light, but they were not saved by that light (Isaiah 9:1-2; cf. Matthew 4:16; John 3:19-21; 8:12).
 2. *“Have tasted of the heavenly gift”* (Hebrews 6:4b).
 - a. I believe the heavenly gift is Jesus (John 3:16; 4:10-14; 2 Corinthians 9:15).
 - b. Many have tasted the heavenly gift but are not saved (John 6:63-71).
 - c. Salvation involves eating or appropriating Jesus – the Bread of Life (John 6:35, 51-58).
 - d. Jesus said, *“I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst”* (John 6:35).
 - a) “Cometh” and “believeth” are translation of present tense Greek verbs, which means continuous action in the presence.
 - b) “Never” translates a Greek double negative which means, “It is not possible.”
 - c) True believers continue to come to Jesus, and they continue to believe on Jesus (John 6:37-40; 8:31).
 3. *“Were made partakers of the Holy Spirit”* (Hebrews 6:4c).
 - a. It is possible for one to experience the Holy Spirit without being regenerated and indwelt by Him *“Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye”* (Acts 7:51).

- b. The manifestation of the fruit of the Holy Spirit is one of the proofs that one is regenerated by the Holy Spirit (Galatians 5:22-23).
4. *"Have tasted the good word of God"* (Hebrews 6:5a).
 - a. It is possible to taste the Word of God without feeding on it.
 - b. Job, David, and Jeremiah fed on the Word of God (Job 23:12; Psalm 19:10; Jeremiah 15:16; cf. Matthew 4:4).
 - c. True believers feed on the Word of God, and continuing in the Word of God (John 8:31).
 5. *"The power of the world to come"* (Hebrews 6:5b).
 - a. "The power of the world to come" refers to the future Millennial Kingdom of Jesus Christ where miracles will be common (Isaiah 35:1-10).
 - b. It is possible for one to both perform miracles and witness the performing of miracles and not be saved. Jesus said, *"Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity"* (Matthew 7:21-23).
 - c. Judas both witnessed the miracles of Jesus, and he performed miracles through the power of Jesus Christ; but he was never saved (John 6:64-71; 13:18; 17:12; cf. Matthew 10:1).
 - d. Many of those who witnessed the miracles of Jesus did not become believers in Jesus Christ: *"But though he had done so many miracles before them, yet they believe not on him"* (John 12:37).
- D. Those for whom repentance is impossible (Hebrews 6:6):
1. Those who fall away from full knowledge or light (2 Peter 2:20-21).
 2. Those who fall away from the experiences described in Hebrews 6:4-5.

Arguments for Eternal Security

Selected Scriptures, #2f

Introduction: Today we continue in our series on aspects of salvation. In our last study, we examine some of the arguments against the eternal security of the believer. Today we will focus on some of the arguments for the eternal security of the believer.

- I. **The Believer Is Eternally Secure Because He or She Has Permanently Passed from Spiritual Death to Spiritual Life (John 5:24).**

"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."

 - A. "Hath" translates the present, active Greek verb *echō* (ἔχω).
 1. *Echō* is in the present tense which means continuous action in the present.
 2. *Echō* means, "to possess, to hold on to."
 - B. "Everlasting" translates the Greek adjective *aiōnios* (αἰώνιος).
 1. *aiōnios* occurs at 71 times in the Greek New Testament.
 - a. *Aiōnios* is translated by the KJV "everlasting" 25 times.
 - b. *Aiōnios* is translated by the KJV "eternal" 42 times.
 2. *Aiōnios* is a quality of life that starts at the moment of salvation.
 3. Everyone will live forever either in heaven or in hell (Daniel 12:2; Luke 16:19-31; Revelation 20:11-15).
 - C. "Condemnation" translates the Greek noun *krisis* (κρίσις) which means "judgment" (cf. Romans 8:1; 1 Corinthians 11:27-32).
 - D. "Is passed" translates the Greek verb *metabainō* (μεταβαίνω).
 1. *Metabainō* is in the perfect tense, which means a passed completed action with continuous results.
 2. *Metabainō* means, "to change or pass from one state to another."
 3. The believer is passed from spiritual death (*Thanatos*, θάνατος) to spiritual life (*zōē*, ζωή; cf. John 5:24; Ephesians 2:1; Colossians 2:13).
 - E. The believer is born again and cannot be unborn (John 3:3, 5; 1 Peter 1:23).
- II. **The Believer Is Eternally Secure Because Jesus Will Not Lose Any of Those Given to Him by God the Father (John 6:37-47).**
 - A. Judas is the only exception (John 17:12).
 - B. The believer has double coverage (John 10:27-30).
- III. **The Believer Is Eternally Secure Because All Three Members on the Trinity Are Involved Both in His or Her Salvation And Preservation:**

- A. The involvement of the Trinity in the believer's salvation:
 - 1. The Work of God the Father (Ephesians 1:3-6).
 - 2. The Work of God the Son (Ephesians 1:7-12).
 - 3. The Work of God the Holy Spirit (Ephesians 1:13-14; 4:30).

- B. The involvement of the Trinity in the believer's preservation:
 - 1. The Work of God the Father (1 Corinthians 1:8-9; Philippians 1:6; 1 Thessalonians 5:23-24; 1 Peter 1:3-6; Jude 1:24-25).
 - 2. The Work of God the Son (John 6:39; 17:11-12; Romans 8:34-36; Hebrews 7:24-25; 1 John 2:1).
 - 3. The Work of God the Holy Spirit (Ephesians 1:13-14; 4:30).

- IV. The Believer Is Eternally Secure Because Of the Golden Chain (Romans 8:28-39).
 - A. Believers are called, foreknown, predestined, justify, and glorify (Romans 8:29-30; cf. Ephesians 1:4-5).

 - B. Observe that all of the verbs in Romans 8:29-30 are in the past tense:
 - 1. God calls things that are not as though they were because He is sovereign (Isaiah 46:9-10; Romans 4:17).
 - 2. "He did foreknow" translates the Greek verb *proginōskō* (προγινώσκω) (Romans: 8:29).
 - a. *Proginōskō* means, "to know intimately beforehand."
 - b. *Proginōskō* is in the aorist tense which means a once-for-all-action completed in the past.
 - 3. "Predestinate" translates the Greek *proorizō* (προορίζω) (Romans 8:29, 30).
 - a. *Proorizō* means "to predetermined, to determine beforehand."
 - b. *Proorizō* is in the aorist tense.
 - 4. "Called" translates the Greek aorist tense verb *kaleō* (καλέω) (Romans 8:30).
 - 5. "Justified" translates the Greek aorist tense verb *dikaioō* (δικαιόω) (Romans 8:30).
 - 6. "Glorified" translates the Greek aorist tense verb *doxazō* (δοξάζω) (Romans 8:30).

 - C. Believers were chosen in Christ before the foundation of the world (Ephesians 1:4; cf. John 15:16, 19; 1 Peter 2:9; Revelation 17:14).

- V. The Believer Is Eternally Secure Because of the Divine Discipline
 - A. God disciplines His children (Job 5:17; Psalm 94:12; Proverbs 3:11-12; Hebrews 12:5-11).

 - B. God will bring a believer home before allowing him or her to lose his or her salvation (Acts 5:1-11; 1 Corinthians 11:30-32; 1 John 5:16).

Pastor – Teacher, Julius R. Malone

Copyright 2020