

**ETERNAL, DELAYED, or TEMPORARY SALVATION and KINGDOM EXCLUSION?  
(MISUNDERSTOOD PROOF-TEXTS)**

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. --John 3:36

. . . 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. -- John 5:24

. . . *NOW* are *WE* the sons of God, and it doth not yet appear what *WE* shall be: but *WE* know that, when he shall appear, *WE* shall be like him; for *WE* shall see him as he is. -- 1 John 3:2

He that *HATH* the Son *HATH* life . . . -- 1 John 5:12

The following proof texts are used by "Lose your salvationists" and "Baptist Purgatory" advocates. The implications of their proof texts are self evident. We have responded to these implications. The above passages are sufficient to prove that Christians are given eternal life, when they believe, they can never lose it, and it can never be set aside or delayed.

1. 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. -- Matt. 7:21

Not everyone that says Lord, Lord will enter into the kingdom of heaven, because not everyone that is religious that says, "Lord, Lord," is "saved" or born again. Notice, in this context, that Jesus says, "*I NEVER KNEW YOU*" - not "I knew you and then lost you." (Matt. 7:23) The "will" of the Father is for the lost to believe unto salvation and for God to "*LOSE NOTHING*," who do so (John 6:39, 40).

2. And five of them (ten virgins) were *WISE* [saved servants] and five were *FOOLISH* [unsaved servants]. They that were foolish *TOOK THEIR LAMPS*, and *TOOK NO OIL* [in their vessels] with them: But the wise *TOOK OIL IN THEIR VESSELS* with their lamps. While the bridegroom tarried, they all slumbered and slept. And . . . there was a cry made, Behold, the bridegroom cometh (for the wedding party not the bride-after the rapture) . . . Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so . . . go . . . buy for yourselves. And while they went to buy, the bridegroom came; and they that were *READY* went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, *I KNOW YOU NOT*. -- Matt. 25:1-12

This parable (concerning, possibly, the future tribulation, when Christ comes for the *WEDDING PARTY* and not the Bride) shows five *UNPREPARED* and *UNREADY* virgins that do not have oil (typical of the Holy Spirit) in their *VESSELS*. Saved folks are "prepared," having the Spirit. If not, they are none of His (Rom 8:9). Notice that Christ did not know these impostors. Both the foolish and the wise virgins took their lamps, the lamp or God's *WORD* being a lamp unto their feet and a light unto their path. Yet the problem was no oil in the foolish virgins' *VESSELS*.

3. Then he which had received the one talent came and said, Lord . . . I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant . . . Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents.

For unto every one that *HATH* shall be *GIVEN*, and he shall have abundance: but from him that *HATH NOT* shall be taken away even that which he hath. And cast ye the *UNPROFITABLE* servant into outer darkness: there shall be weeping and gnashing of teeth. -- Matt. 25:24-30

False teachers infer and even state that the servants in this parable are saved servants, who become wicked servants, by not using the given talents, burying them, and then going to hell for it. No doubt, many wicked, unsaved servants will go to hell, not taking advantage of the "free gift" offered to them. The "lose your salvationist" mind imagines that only saved people can be God's servants. The truth of the matter is that everyone is a servant OF God (but not necessarily a servant *"TO"* God (Rom. 6:22), for He is Lord and King of ALL, whether they acknowledge it or not. Both faithful, saved servants and wicked, unsaved servants (him that hath not) are viewed in this parable. Cyrus in the O.T. was God's servant. Note that Jacob and Israel, who surely were not all saved are said to be God's servants, and in this time future time frame, the tribulation Jews will not be all saved but will still bear the name "servant."

4. There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive . . . in the world to come eternal life. -- Mark 10:29, 30

This passage is a real boo-boo for any "lose your salvationist." If such a one's implications are correct to gain eternal life or to keep eternal life, you would be required to leave your mother, father, children, wife, and so forth for the gospel's sake either to gain or maintain eternal life. Still, this passage as others is instructive, informational passages and not conditional passages nor conditions for salvation.

5. 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*. -- Luke 8:13

Either this is a saved person or a lost person, but it cannot be a saved person, who gets lost (even though the word "believe" is used). Devils believe and tremble and aren't saved, because their belief is merely intellectual and does not involve trust (as is the case with many "supposed" believers). Still, the term "falling" or "falling away," like "death," does not demand nor is it synonymous with "hell." Also, hell or losing salvation is not even mentioned. It must be read into the passage not out of it.

6. 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. And have tasted the good word of God, and the powers of the world to come, IF they should 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. . . BUT . . . — Hebrews 6:4-6

If this passage teaches anything, it teaches that is impossible to be "renewed AGAIN unto repentance." If a saved person is meant by this passage, who becomes lost again, he cannot be renewed to repentance or re-saved! "Lose your salvationists" and "Christians in hellers" use these kinds of proof texts to prove their view. Are saved people in this proof text? Absolutely! Does this passage teach that the impossibility of saved people repenting after *FALLING AWAY*. Absolutely! Then, Herb Evans is wrong. Absolutely not! Paul is teaching the very opposite in this passage. Paul is using a hypothetical illustration with a hypothetical "IF" to show what would happen IF a Christian could fall from salvation. How do you know that? Because Paul continues by saying, "But beloved, we are persuaded better things of you, and things that ACCOMPANY SALVATION, THOUGH WE THUS SPEAK" (Heb. 6:9).

7. But and if that *SERVANT* say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the UNBELIEVERS. And that servant, which *KNEW* his lord's will, and *PREPARED NOT* himself, *NEITHER DID* according to his will, shall be beaten with many stripes. But he that *KNEW NOT*, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: -- Luke 12:41-48

Now, and in this prophetic view of the future tribulation, as we have already stated, all men are servants of the King (although not necessarily "TO" the King), whether they choose to be or not, for He is Lord of all. The unbelieving and unprepared, who do not the Lord's will (John 6:40), are the ones who say, "My Lord delayeth his coming." These unbelieving and unprepared and those, who do not know the will of the Lord, will have their portion with the unbelievers, for they are unbelievers who never were saved in the first place, even though religious, saying "Lord, Lord," and so forth. Some will refuse the gospel and the Lord's will, and others may not know it (but still refuse to follow the light that they have), resulting in a different amount of stripes. Still, these servants are "unprepared" for His coming. All believers are prepared; all do not watch.

8. Then said Jesus to those Jews which believed on him, *IF YE CONTINUE* in my word, then are ye my *DISCIPLES* indeed . . . -- John 8:31

Discipleship is discussed here, not hell nor loss of salvation. Believers should be discipled and be disciples *INDEED*, after being saved. Saved believers, who do not continue are not disciples *INDEED*, but they are still saved.

9. I am the *TRUE* vine, and my Father is the husbandman. Every branch *IN ME* that beareth *NOT* fruit he *TAKETH WAY*: and every branch that beareth *FRUIT*, he *PURGETH* it, that it may bring forth more fruit. Now ye are *CLEAN through the WORD* which I have spoken unto you. Abide *IN ME*, and *I IN YOU*. As the branch *CANNOT* bear *OF ITSELF, EXCEPT IT ABIDE* in the vine; no more can ye, except ye *ABIDE IN ME* I am the vine, ye are the branches: He that abideth *IN ME*, and *I IN HIM*, the same bringeth forth much fruit: for *WITHOUT ME YOU CAN DO NOTHING*. *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*. If ye *ABIDE IN ME*, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Herein is my Father glorified, that ye bear much fruit; so shall ye be my *DISCIPLES*. As the Father hath loved me, so have I loved you: continue in my love. If ye *KEEP MY COMMANDMENTS*, ye shall *ABIDE* in my *LOVE*; *EVEN* as I have kept my Father's *COMMANDMENTS*, and *ABIDE* in his *LOVE*. These things have I spoken unto you, that my joy might remain in you, and that your *JOY* might be *FULL*. -- John 15:1- 11

The fact is that both the saved and unsaved were most likely to be present in this audience in that Judas had not yet been exposed as a false professing branch, who never had abided in Christ. Such an audience demands that the *COMMAND to ABIDE IN HIM* is general applying to both the saved and the unsaved here. Obviously, the false professor Judas could also be commanded to *ABIDE* in him, having not yet done so. Still, he *NEVER* could be told to "continue" to abide in Him. The saved, who already were *IN HIM* (Christ) in some way, are commanded to abide *IN HIM* in both the Gospels and the epistles. New Testament Christians are told to *ABIDE IN HIM* or else suffer shame and lack of confidence (1 John 2:28).

Then there is the passage (1 John 3:6), which tells us that anyone, who *ABIDETH* in Him, *SINNETH NOT*.

Jesus is symbolically represented in this parable as the *TRUE VINE TREE* as opposed to the *FALSE, CORRUPT TREES* [Matt. 7:16-20] with their false and corrupt branches that Jesus and John the Baptist preached against; this vine tree is the *TRUE* one. It follows that the True Vine's branches are *TRUE BRANCHES* as well. Here, branches are put into three categories: (1.) the fruit-bearing believer branches that abide in Christ, (2.) The non fruit-bearing believer branches that abide in Christ (*IN ME*), and (3.) Those unbeliever branches, which are not true branches, who have never abided in Christ. The true believers are *IN CHRIST (IN ME)* and are *CLEAN THROUGH HIS WORD*. They are symbolically represented as the true branches of that *TRUE VINE* tree.

So, we have here, (1.) The true believers, fruit bearing branches that bear fruit and are purged to bring forth more fruit. (2.) The true believers, non fruit-bearing true branches, who may once have brought forth fruit but no longer do so, are *TAKEN AWAY*. If they already were *NOT* abiding in the vine, how could they be *TAKEN AWAY* from the vine (something that cannot be said of unbeliever Judas, who never was in the True Vine? (3.) The non-abiding branches, which do not belong to the true vine, are worthless, dead, imposter branches.

Jesus tells this audience that the true branches, who abide in Him (*IN ME*), are *CLEAN*. Overly dispensational and invisible church brethren cannot be very happy with such a situation. For how did these O.T. saints (still at that time) get *CLEAN*, since Christ had not yet died nor arose? They became *CLEAN THROUGH CHRIST'S WORD*. So, not only do we have saints *IN HIM* but we have *CLEAN* saints *IN HIM* in the four Gospels. Also, overly dispensational brethren must need be disappointed at all these branches being *IN CHRIST*, for that is not supposed to happen until after the cross—*NOT BEFORE IT*. Of course, Baptist Purgatory heretics and lose your salvationists delight in trying to *FORCE* hell and the lake of fire into John 15.

If one is positionally "abiding" *IN CHRIST* by the new birth, he is practically admonished and instructed to abide in HIM for discipleship, fruit bearing, to enable their prayers to be answered, and for their joy to be full. It also enables them to bear *MUCH* fruit—not to obtain nor even to keep their salvation or eternal life status nor their escape from hell status. The purpose of this parable is not fruit bearing *NOT* salvation or any escape from the Lake of Fire.

Christians are incapable of doing anything in or by themselves apart from Christ, except that they abide in Him (per both the Gospels and the Epistles). This word "*ABIDE*" in this parable is a curious word with a wide latitude of usage in that it may mean, depending on the context, remain, tarry, continue, dwell (where we get the word "*ABODE*"), and so forth. Its interpretation is *KEY* to this whole passage. Depending on how one manipulates this word, one may read various meanings *INTO* this passage. The word *ABIDE* and *ABODE* (in the sense of dwell) can even be used in the future sense in that some were told to abide, not yet having reached that destination (Luke 19:5; 24:29; Acts 16:15). Jesus promises that He and the Father will make their future *ABODE* with them under certain conditions (John 14:23). The word "*DWELL*" is often synonymously substituted for the word "*ABIDE*" by the KJB translators (John 6:5, 6; 1 John 3:17, 24; 4:12, 13, 15, 16; 2 John 2; Acts 28:16). Of course, "lose your salvationist" crowd would like it to mean "stay, continue, or remain in Christ, so that it appears that they can lose their salvation. Now, notice that nothing was said in John 15 about the lake of fire and nothing was said about hell and nothing was said about the Judgment seat of Christ, which Jesus' audience did not even know existed.

Granted, the word "fire" is used, but if the fire in this parable is hell, it is the only place where "*MEN*" throw the unsaved (or the saved that used to be saved or who lost their no hell status) into hell, depending on the false teachers' view. The false branches are not in the vine and are said not to abide in Christ and said to be taken by *MEN* to be burned. Note that they are cast forth "*AS*" a branch. This is a direct application to Judas, who never was clean nor ever was in Christ.

Note that the man that abides not in Christ is *NOT* a true branch that is cast forth; he is a man that is *CAST* forth "*AS*" a branch. He only seems like a true branch. Big difference! He is from a corrupt tree. It is a very weak position that hides behind the veil of a parable in order to promote one's doctrine. If you can lose your position *IN CHRIST* and lose your *ETERNAL LIFE* status and lose your no-hell status, then a man can be *IN CHRIST* and then get *OUT* of Christ and be lost. We reject such an *INFERENCE*, which is based merely on innuendo, using a nuance of language. Nevertheless, if the non-abiding is allowed to apply to Judas, who *DID NOT ABIDE IN CHRIST* nor ever has abided in Him, then the problem is solved. Baptist Purgatory heretics insist that this means that carnal, saved, believers are cast into hell and the lake of fire. Yet, are they willing to also insist that those carnal believers are no longer *IN CHRIST* during that time (1000 years)?

New Testament saints are responsible to abide in His love *and KEEP* themselves in the love of God (Jude 21), but they are not responsible to keep their salvation. Only He that saves to the *UTTERMOST* can *KEEP* their salvation and their exemption from hell status. Obviously, once in Christ positionally, one cannot get out of Christ in the sense of the new creature being lost, but one can stop abiding in His love. It goes without saying that Jesus Christ kept His Father's *COMMANDMENTS* and so *ABIDED* in His *LOVE*, without any need of salvation or need to keep salvation. This is further commentary on *ABIDING IN CHRIST*, namely, *ABIDING in His LOVE*.

We must keep *CHRIST'S COMMANDMENTS* to *ABIDE* in His *LOVE* (in contradistinction to the *LAW'S COMMANDMENTS*). This is all about discipleship, fruit bearing, and *FULL JOY* remaining in the believer -- not about hell or salvation.

**10.** But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost . . . Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. -- Acts 5:1-10

Here, all we have are two believers who lied to God and were killed because of it (1 Cor. 5:5; 11:30). Chastisement! Pure and simple! No mention of hell or losing salvation here.

**11.** Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done . . . And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said . . . Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon . . . Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. -- Acts 8:12-24

Paul was able to tell that Simon's heart was not right (21) by Simon's words (18, 19). He rebuked Simon by instructing him to repent and ask forgiveness for the wicked thoughts behind his wicked words (22). He told Simon, "Thy money perish with thee (20)." Money does not go to hell but can be physically destroyed.

Simon was certainly "in the gall of bitterness and the bond of iniquity (23)," and in danger of physical destruction, but nothing is said, here, about him losing salvation, becoming lost again, or going to hell. In fact, it seems that Simon did repent, like a true believer (something which no one ever seems to notice). Another plausible explanation is that Simon believed only intellectually, even as the devils believe and tremble.

**12.** Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: -- Rom. 2:6, 7

The "lose your salvationist" believes that he does not yet have eternal life, here, for why would he still be seeking eternal life? If this passage teaches one gets eternal life by well doing, rather than by grace, then it cannot teach that one loses the same eternal life, which he does not yet have. This passage views eternal life in its completed state with its future rewards (according to one's deeds).

**13.** But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. -- Rom. 6:22

The new man is free from sin and *CANNOT* sin (1 John 3:9), and his end is eternal life. The old man, nature, and flesh of saved believers are not free from sin. We have observed that even "lose your salvationists" are not free from sin and are still able to sin. Still, lost unbelievers are not free from sin, in any sense. No hell or salvation loss here. Note the man becomes a servant "*TO*" God.

**14.** For *IF* ye live after the flesh, ye shall die: [Christians all die physically] but if ye through the Spirit do *MORTIFY* [kill or deaden] the deeds of the body, ye shall live. -- Rom. 8:13

Chastisement and excommunication, which bring about sickness and physical death, to saved believers, are definite possibilities, as outlined by 1 Cor. 5:5 and 1 Cor. 11:30. In any case the spirit is still saved (1 Cor. 5:5). No hell or salvation loss is mentioned here.

**15.** Be not overcome of evil, but overcome evil with good. -- Rom. 12:21

Overcoming evil with good does not gain or guarantee salvation; it does obtain a good testimony; it is a result of salvation and not a cause of salvation. No hell or salvation loss is mentioned here.

**16.** Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. -- 1 Cor. 10:1-12

The passage compares the children of Israel sin as an "example" to New Testament believers. The fact is they were destroyed by their sin! How? Physical death! Nothing is said about hell! If they went to hell, it was for not believing!

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

It is possible in a certain sense for a brother to be "removed from him that called you into the grace of Christ" and to get out of fellowship and get fouled up, for instance, to get involved in some perverted "lose your salvation" heresy (being justified by the law and/or works to get or keep saved). Still, the accursed are they who preach "*ANOTHER*" gospel. Nothing is said about truly saved folk losing their salvation.

**18.** Ye did run well; who did hinder you that ye should not *OBEY* the truth? -- Gal. 5:7

Obedying the truth, here, is clearly a reference to obeying the "*GOSPEL*" (Gal. 3:1, 2 Thess. 1:18, 1 Pet. 4:17).

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

Being justified by the law or works to get or keep saved (lose your salvationists), is a refusal to be justified by grace, hence a fall from grace. Believers are justified "only" by grace and not by the "law" or "works," hence they do not fall from grace.

**20.** And let us not be weary in well doing: for in due season we shall reap, if we faint not. -- Gal. 6:9

Rewards are reaped here—not salvation. Believers don't reap or work for salvation; it is a free gift. (See objection # 24.)

**21.** Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. -- Gal. 6:1

Believers *ARE* overtaken in faults, tempted, and restored to "fellowship but not to "salvation." They do not lose their salvation nor go to hell for having a "fault." This passage does not say that they do.

**22.** Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. -- Gal. 6:7

Sowing and reaping is something both saved and unsaved must experience in this life. If a drunk (saved or lost) gets an eye put out in a brawl, such as that is sowing and reaping. A believer reaps only reward or loss for heaven. A lost man reaps degrees of punishment in hell. Nothing here about losing salvation!

**23.** In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: *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 1:22, 23

A believer's new nature will "continue" in the faith, grounded and settled, despite his flesh (which is to be counted dead). Even a sinning believer will be presented holy and unblameable to Christ, for at that time the carnal or natural man or sinful flesh will be destroyed and not be present. Still, the spirit will be saved (1 Cor. 5:5).

**24.** Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. -- 1 Tim. 1:19, 20

There is no doubt that ship wrecked Christians do exist. That is the reason for various kinds of chastisement to correct them. Sometimes, it is necessary, to put them out of the church, delivering them to Satan, for the destruction of their flesh (death), that their spirits may be saved (1 Cor. 5:5). The better alternative is that they repent and do not have their flesh destroyed.

**25.** 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 Tim. 4:1

Timothy prophesies of great apostasy, in the end time, and, no doubt, we are, experiencing some of that now. But God's children are infiltrated by unbelieving wolves—*NOT BELIEVING SHEEP* (Acts 20:29), like Judas, who was never saved (John 6:64). A lost man may be associated with the true faith. He might be a faithful member of a well established, Bible believing church. Then, there may come a time when he departs from "the" faith (like Judas) and that Bible believing church association, re-associating with some devilish cult. In both cases, he is lost, never having been saved; yet, he still departs from "the" faith, and his condition becomes even worse.

**26.** But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. -- 1 Tim. 5:8

Sadly, many Christians (including "lose your salvationists") behave worse than infidels and deny the faith by their actions (as Peter did with his lips). And they will suffer loss because of it, but if they are true believers, as Peter was, they will not lose eternal life. The passage does not say so nor does it say anything about hell or losing salvation. "Lose your salvationists" read their views into the passage and not out of it, as they do with all their proof texts.

**27.** Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. -- 1 Tim. 6:12

If "lay hold on eternal life," means that you don't have it yet, how can you lose it? It is possible for folk to have eternal life but not get with the program. It is much like "working out your salvation," or working out your marriage; you must have them, to work them out or to lay hold on them.

**28.** In hope of eternal life, which God, that cannot lie, promised before the world began . . . That being justified by his grace, we should be made heirs according to the hope of eternal life. -- Titus 1:2; Titus 3:7

Believers know they have eternal life; they do not hope they will get eternal life. But eternal life *IS* their hope. Again, if you hope to get it, how can you have it and lose it? Believers are already truly "justified by grace." We can only wonder about others who do not know for certain.

**29.** But Christ as a son over his own house; whose house are we, *IF WE HOLD FAST* the confidence and the rejoicing of the hope firm unto the end. --Heb 3:6

Whether one considers the "house of God" (Christ's house) the local church or a group of Believers in any given time, we are dealing with a collective or corporate term and not with individuals. There is always a possibility of the "candlestick" being removed. How much doctrinal deviation or apostasy is required to lose house-ship? God knows!

**30.** Wherefore, holy brethren, partakers of the heavenly calling . . . Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; -- Heb. 3:1, 12-14

A "partaker of the heavenly calling" goes to heaven. He can't get unpartaken. A "partaker of Christ" can't get unpartaken! The warning is to someone who is not really a partaker of Christ or heaven, one who has an "*EVIL HEART* of UNBELIEF (Heb. 3:18, 19)." A false professing unbeliever, as Judas, will not hold his confidence to the end. A true profession, by a true believer, will hold until the end. Unbelief is a bar to heaven.

**31.** "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it . . . Let us labour therefore to enter into that rest, lest *ANY* man FALL after the *EXAMPLE of UNBELIEF*." --Heb. 4:2, 11

Notice that the scriptures are about the gospel being preached to folk who did not *PROFIT* from the preaching, *NOT BEING MIXED WITH FAITH*. The "Lose your salvationist" would have us believe that they were saved and then lost. The falling is through *UNBELIEF*. The warning is to *ANY MAN*, who is found in unbelief.

**32.** And being made perfect, he became the author of eternal salvation unto all them that obey him; -- Heb. 5:9

We want to meet the sinless "lose your salvationist" that obeys Christ, in every detail (we have some scriptures for him). Obedience, here, is about obeying the "gospel," by believing it (2 Thess. 1:8; 1 Pet. 4:17).

**33.** And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. -- Heb. 9:27-28

Simply, we have here a promise to believers, who expect Christ to appear, who will not be disappointed. There are two judgments, after death, one for the lost for degrees of punishment in the lake of fire and one for the unsaved for degrees of rewards. This passage is not a plan of salvation.

**34.** Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? . . . Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. -- Heb. 10:29 and 38

Notice that nothing is said about hell, in this context, and also that the comparison is with those, who despised Moses law (verse 28), and were killed (physical death). The first question is, if they were saved, "Where did these O.T. folks go after they died?" Hell or paradise?

The second question is, if they went to hell, what is the sorer punishment? The third question is, if they did not go to hell, why should we? If they were "lost" and sinned willfully after receiving knowledge of the truth (verse 26), the proposition is irrelevant. In the context, Paul disclaims the "drawing back" of true believers, "We are not of them who draw back unto perdition; but of them that believe to the *SAVING* of the soul"(Heb 10:39). "Lose your salvationists," by their own admission, are not in this number, for if they can still go to hell, from what is their soul saved?

**35.** 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; -- Heb. 12:15

If you fail of the grace of God, in the matter of salvation, you don't have salvation. Believers do fail of the grace of God in other matters. It can and does ruin their lives and defiles the lives of those, whom they affect and infect.

**36. BRETHREN** if any of you do err from the truth, and one convert him . . . 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. -- James 5:16, 19, 20

Saved Christians *DO* err from truth, and may be converted or turned around, from their error (as Peter was). Confession, prayer, and conversion from faults and errors remove the chastisement of sickness and death (*PHYSICAL*). Still, how can this mean that believers can lose their salvation and be saved *AGAIN*, when the "lose your salvation" advocates' own proof text (Heb 6:4-6) say this is impossible?

**37.** But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. -- 2 Pet. 2:9-11

The Bible is filled with saints, who have blinded themselves and "fallen" at great loss but not from salvation. It is possible for a Christian to be blind, lose light and fellowship, and have darkened understanding through sin (1 John 1:6-10; Eph 4:17, 18). The admonition is to make sure that you really are saved, especially if you are falling or have fallen into sin. If you are or have, Peter lists the things, which can prevent these consequences. Note the "abundant" entrance into the kingdom compared to a mere entrance (so as by fire). Believers, regarding salvation, are kept by the power of God (1 Peter 1:5).

**38.** 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. 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. 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. -- 2 Pet 2:20-22

The "Lose your salvationist" does not realize that a lost man can escape the pollutions of the world, through head "knowledge" of the Lord Jesus Christ. A lost man may make a false profession and live as if he was a true believer by submitting to the peer pressure of his church. Eventually, something will ring his bell and he will be worse off than before he made that profession.

**39.** If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. -- 1 John 1:6-7

The topic, here, is fellowship and light and what to do about sin that interrupts it (cleansing and confession should be noted in context, 1 John 1:8-10).

**40.** Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall *REMAIN IN YOU*, ye also *SHALL* continue in the Son, and in the Father. 1 John 2:24

Believers continue in the Son, and in the father, because the Holy Spirit and the divine nature (these cannot sin 1 John 3:9) and faith in the gospel, are in and remain in a true believer. Paul's style of "*IF*" reasoning does not demand the possibility that a "real profession" might not continue. (It does suppose that the "counterfeit" will not continue). Paul's "*IF*" reasoning does not always demand that both ends of the proposition can happen (1 Cor. 15:16, 29, 32).

**41.** For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. -- Jude 1:4

Obviously, if such men crept in "*UNAWARES*," they were never saved when they first infiltrated a group of believers.

**42.** For this is the love of God, that we keep his commandments: and his commandments are not grievous . . . Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. -- 1 Jn. 5:3/Jude 1:21

If you are keeping yourself, "in the love of God," for salvation, you certainly are not "looking for the mercy of our Lord Jesus Christ unto eternal life." There is no question about whether or not we should keep His commandments to keep in God's realm of love and fellowship and to prove that we love God. *NOT* for salvation but for testimony and fellowship! Nothing is said about looking for love unto eternal life, only looking for mercy unto eternal life.

**43.** 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

Overcoming is the topic, not works for salvation. Believers overcome by the blood of the Lamb, not by works. Overcomers (true believers) will *NOT* be blotted out of the Book. No hell here for the believer!

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

- Rev. 21:8

Believers die once and are born twice. Unbelievers die twice and are born once. The believer's first death is physical death. The lost man's second death is the lake of fire. Overcomers by the blood (21:7) are contrasted with non-overcomers (21:8). If a Christian murderer is washed in the blood and counted dead to sin, such a dead man can no longer be prosecuted (Rom. 6:2, 11) nor can he even be called a murderer.

**45.** That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. Acts 1:25

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

Judas fell from "ordained" apostleship but not from salvation or belief of the truth. Judas did depart from *THE* faith but *NEVER* had *THE* faith and was *NEVER* saved. He even participated in the miracles and casting out of devils, in Christ's Name, but Christ never knew him (Matt. 7:22; John 3:27). He never had believed (John 6:64)! He was a grievous wolf that had entered the flock, but he was not a sheep (Acts 20:29). He was not saved and then lost!

-- by **Herb Evans**