

# **BIBLE STUDY ON THE DOCTRINES OF GRACE**

## **FAITH OF CHRIST MINISTRIES**

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### SUMMARY

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- I. TOTAL DEPRAVITY
- II. UNCONDITIONAL ELECTION
- III. LIMITED ATONEMENT
- IV. IRRESISTABLE GRACE
- V. PERSEVERANCE OF THE SAINTS

### I. TOTAL DEPRAVITY

1. Man's Relationship To God Before The Fall Into Sin
  - a. Man is made in the image (likeness) of God – Genesis 1:27 ['tzeblem' – Strong's #6754 – found in Numbers 33:52, Psalm 39:6 'vain shew', 73:20, Daniel 2:31,32, Amos 5:26 and Strong's #6754 'tzlehmveith' – compound word translated as 'shadow of death' as in Job 24:17, Psalm 23:4, Isaiah 9:2]
  - b. Man was made upright – Ecclesiastes 7:29 ['yashar' – Strong's #3474 and 3477 – translated as 'please' (Judges 14:3, 1 Samuel 18:26), right (1 Samuel 12:23, Proverbs 12:15, 21:2,8), righteous (Job 23:7, Psalm 107:42, Proverbs 2:7) 'seemed good' (Jeremiah 18:4), 'make straight' (Isaiah 40:3), 'Jasher' (Joshua 10:13, 2 Samuel 1:18) and 'upright' (Psalm 7:10, 25:8, 92:15)]
  - c. Everything in creation was made very good – Genesis 1:31 [phrase 'very good' composed of the words 'mahad' (Strong's #3966) and 'tove' (Strong's #2896) found also in Judges 18:9, 1 Samuel 19:4, 25:15 & Jeremiah 24:2]
2. Man's Relationship To God After The Fall Into Sin
  - a. Man now has a sinful and darkened heart. – Genesis 6:5, 8:21, 1 Kings 2:44, Ecclesiastes 7:21, 8:11, 9:3, Jeremiah 17:9, Mark 7:15-22, Romans 1:21
  - b. Man now has to die a physical death and is now spiritually dead. His works are as filthy rags in the sight of God – Genesis 2:17, 3:19, Job 24:19,20, Ezekiel chapter 37, Luke 9:60, 15:24,32, John 5:24, 11:25, Romans 5:6,12, 6:23, 7:5, 1 Corinthians 2:14, Ephesians 2:1,5-9, Hebrews 9:14, 1 Peter 2:24
  - c. Man is not able to serve the law of God in his fallen, natural mind (Romans 8:7-9, 1 Corinthians 2:14) and even if he becomes saved he has the dread of his body that lusts after sin (Romans 7:15-25).
  - d. Man must now give an account for his sins to God on judgment day – Psalm 96:13, Ecclesiastes 3:17, 12:13,14, Hebrews 9:27,28
  - e. Man's eyes are now open to know good and evil and see his own nakedness – Genesis 3:7
  - f. Man is now foolish in God's eyes and his heart is against God – Proverbs 19:3, Romans 1:22
  - g. Man is given over to a reprobate (unacceptable, unworthy) mind – Numbers 15:39, Romans 1:28

- h. Man is now capable of many horrible sins and has pleasure in doing them (Romans 1:29-32)
  - i. "All men are liars.." Psalm 116:11
  - j. A woman would now have sorrow in conception – Genesis 3:16
  - k. The ground is now cursed – Genesis 3:17,18
  - l. The husband will now rule over the wife – Genesis 3:16
  - m. Man is now driven from the Garden of Eden – Genesis 3:23, 24
  - n. Man's life on this earth is vanity (empty) – Job 15:2, Psalm 39:5-11, 94:11, 127:1, 144:4, Ecclesiastes 2:22,23,26, 6:1,2,12, Romans 8:20, Ephesians 4:17
  - o. Man is still made in the image of God and is accountable for his sins- Genesis 5:1, 9:6, Matthew 12:36, Romans 6:23, 1 Corinthians 11:7
  - p. God restrains sin in mankind throughout history – Genesis 20:1-6, chapter 37:18-28 > 50:20, Proverbs 23:13, 14 (by the use of parents disciplining their children)
  - q. God at times allows man to do great outward acts of evil toward God and his fellow men – Genesis 4:8, 6:5, 14:2, Exodus 1:15-20, 1 Samuel 24:17, Matthew 24:6
  - r. God at times will bring physical judgment to people for their sin during their life time – Genesis 4:11, 12, 7:21-23, 1 Samuel 28:17-19, Luke 23:39-41 (thieves on the cross next to Christ), Romans 13:1-4
  - s. Man's wisdom is not God's wisdom – 1 Corinthians 2:13, 1 Thessalonians 2:13
3. God Did Not Force Man To Sin (Rebel) Against Him
- a. God made man upright, but man has sought out his own inventions (Ecclesiastes 7:29). Adam said that he ate of the forbidden fruit not mentioning that he was forced to do so (Genesis 3:12, Romans 1:21).
  - b. God cannot tempt one to sin. Note that often the word 'tempt' can be translated as test, try or trial. See James 1:13, 14. He will test man as He did to Abraham in Genesis 22:1-13 (also Hebrews 11:17-19) the Canaanite woman in Matthew 15:22-28 and the true believers in Psalm 11:5 and 1 Corinthians 10:13.
  - c. God is righteous and holy and cannot sin against His own laws (Genesis 18:19, Numbers 23:19, Deuteronomy 7:9, 25:16, 32:4, 1 Kings 8:56, Job 34:12, Psalm 5:4, 11:5, 19:8, 25:8, 33:4, 36:5, 48:10, 89:1,14, 92:15, 97:2, 119:137, 145:17, Proverbs 8:13, Isaiah 45:21, 59:2, Hosea 14:9, Amos 5:14,15, Zechariah 8:17, 9:9, Matthew 5:48, 1 Corinthians 1:9, Titus 1:2, Hebrews 1:9, 6:18, Revelation 15:3).
- \*Note – A further study on the attributes of God will be given in the future, the Lord willing
- d. The testimony of those who are saved and unsaved is that man has sinned, not the Lord (Exodus 9:27, 10:16, Numbers 14:39,40, 22:31-34, Joshua 7:20, 1 Samuel 15:24, 1 Chronicles 21:8, Nehemiah 9:33, Job 7:20, chapter 8, Psalm 51:4, Jeremiah 3:25, Daniel chapter 9, Micah 7:9, Matthew 27:4, Luke 15:18, Romans 3:5-9, 1 John 1:10).
  - e. The testimonies of those who are saved do not doubt God's character of being without sin. They understand Him to be just, holy and righteous (Genesis 22:1-14, Job 13:15, Hebrews chapter 11, Revelation 16:5-7).
  - f. If we question why God allowed mankind to fall into sin, then it may be that...
    - 1. We think we know more than God.
    - 2. We think we are without sin.
    - 3. We think that we are more just than God who has created us.
    - 4. We think that we can overcome our sinful nature on our own.

The Bible says "be sure that your sin will find you out" (Numbers 32:23). Also "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world (1 Corinthians 1:20)? We will find in our lives pride that is found in all mankind to some degree (Mark 7:21, 22). God resists the proud but gives grace to the humble (James 4:6). Is it not just for God to resist the proud and give grace to the humble? Can we blame our own pride on our sinful nature? What about one who does

terrible sins like murder and theft? Can they blame their sinful nature? Does not this world understand that there must be some justice for man's sins to mankind (Romans 13:1-4)? We have the picture of those who oppose God and are facing His judgment in Proverbs 22:12, Revelation 6:15-17, 11:18, 16:9, and 21. Their response to God's judgments is that they blaspheme or speak evil of the one who has made them in His image to worship Him with all their heart (Romans 1:17-32). They are so angry with God that they will join forces with Satan to fight the true believers in Revelation 20:8, the camp of the saints. Is this where you want to be? The angels declare in Revelation 16:5-7 that God is righteous in bringing all these judgments against all the unsaved of mankind. We are on our own if we think that God has caused us to sin and that He would be unjust for sending anyone to eternal damnation for one's sins.

Let us ask the following questions if we think that God is unjust:

1. Is man forced to love darkness rather than light (John 3:19)?
2. If man is more just than God, then why does not man overcome all the evils of society and mankind and bring upon a utopia, nirvana or heaven on earth?
3. Does God force man to sin today? How is our sin different from that of Adam and Eve in the garden when they first sinned? If Adam and Eve were not forced to sin, then though we are conceived in iniquity (Psalm 51:5), we sin of our own doing and therefore have to answer to a just God.
4. If God is unjust, why does the Bible say that Christ came not for the righteous, but for sinners to repentance (Matthew 9:13)? Why would He save anyone at all (Ephesians 1:5, 9 'good pleasure')?
5. Is there any love and justice when a parent disciplines a son or daughter? If they did not do this at times, then the children would be spoiled and live a life of disobedience (Proverbs 13:24, 22:15, 23:13, 14, Hebrews 12:5-11). Did not God give us parents to teach us many things including discipline? Is this not needed?
6. Was it not just for God to test Job in the book of Job? Was not God just with Job and pointed out the sins of even Job's four comforters? (Job 42:1-17, James 5:11). Was not Job comforted by the Lord God (Job 19:21-26, 36:6)?
7. How can the love of God never fail (1 Corinthians 13:8) if God is unjust?

If we are stripped naked of our thinking that we are just and God is unjust, and look to the Bible honestly and prayerfully, we will see our true relationship to the Lord, that He is just and we are in our sins. The Bible says that **without faith, it is impossible to please Him** (Hebrews 11:6) and the faith that the Bible speaks about **comes by hearing and hearing by the Word of God** (Romans 10:17). If we lean on our own understanding concerning this, we will go the way of fools (Proverbs 1:7, 3:5,6), continue in our rebellious path against God (Romans 8:7) and be headed for death (Proverbs 14:12).

The Bible claims to be the power of God unto salvation (Romans 1:16, 2 Timothy 3:15), sharper than any two-edged sword, a discerner of the intents of the heart (Hebrews 4:12), a hammer that shatters its enemies (Jeremiah 23:29) and a comfort to those who are exercised thereby (Psalm 119:50). If we are unjustly given a sinful nature, then the Bible should have no truth to it at all and should be replaced by the wisdom of man. Man should then be able to prove to God that He is unjust and therefore overcome death, because man would have to be mightier than God. He should create a whole new universe while he is doing this and show his sovereignty as Creator Man and live forever!

We read in 1 Samuel 2:2-10:

*"There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God. Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for*

the LORD *is* a God of knowledge, and by him actions are weighed. The bows of the mighty men *are* broken, and they that stumbled are girded with strength. *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble. The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the LORD'S, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.”

- g. The Lord says that He has no pleasure in the death of the wicked (Ezekiel 18:23, 33:11). He commands the wicked to turn from their ways. But who will turn from his evil ways? Over and over the Bible tells us that we will not seek the Lord with all of our heart, our good works are as filthy rags (Romans 3:10-14, Isaiah 64:6).
4. The Imputation Of Sin To All Mankind – Psalm 51:5, 58:3, Ezekiel 18:4, Romans 5:12,13,17,18,19, Ephesians 2:3
  5. The Results of Sin in Mankind
    - a. The works of the flesh – Galatians 5:19-21
    - b. Total rebellion against God – Genesis 6:5-7, Proverbs 19:3, John 2:25, Romans 1:18-32, 8:7
    - c. No one will seek after God on God's terms – Psalm 14, 53, Isaiah 26:10, Romans 3:10-14, 1 Peter 2:4
    - d. Men will set up their own inventions and idols to feel right in the eyes of God – Ecclesiastes 7:29, Deuteronomy 4:19, 7:4, Mark 7:7-9
  6. The Results of Sin in God's Eyes (perspective)
    - a. God will judge all mankind for their personal sins against Him on the last day – Isaiah 13:6-22, 24:18-23, 34:1-15, Revelation 20:12-15
    - b. The Earth will bring suffering unlike the Garden of Eden or Heaven to come – Genesis 3:17, Romans 8:22, Hebrews chapter 11
    - c. Wars and rumors of wars between mankind – Matthew 24:6-8
    - d. The world was almost entirely destroyed in the flood of Noah's day – Genesis 6:7
    - e. The sin of mankind had become a grief to God – Genesis 6:5, 6, 18:20
  7. Man Is Now Spiritually Blind, Deaf and Dumb (cannot speak) – Job 28:12,13, Psalm 146:8, Proverbs 16:2, 25, 20:17,24, 21:2, 28:20,21, Isaiah 43:8, Matthew 15:14, John 3:3-7, Acts 26:18, 1 Corinthians 2:14, 2 Corinthians 4:4
  8. Man thinks that all is well between him and His Creator – Proverbs 16:2, 25, Matthew 24:37-44, Luke 12:16-21
  9. Man Has No Ability to Overcome His Sinful Nature, Appease or Approach God That Is Acceptable To God – Genesis 20:1-6, Judges 7 (Gideon and the 300 chosen men as a picture of this), Job 14:4, 15:16, 25:4, Psalm 39:5,6, 44:6,7, 65:4, 94:11, Proverbs 20:9, Jeremiah 13:23, Zechariah 4:6, John 8:34-36, 15:5, 1 Timothy 6:16, 1 John 1:8

10. Man Will Invent Ways to Make Himself Feel That He Is Right (In Fellowship) With God – Psalm 106:39, Isaiah 2:20, Jeremiah 10:14-16, Romans 1:21-25
11. God Has Restraint and Patience with Fallen Mankind until Judgment Day – Numbers 14:18, Psalm 86:15, Job 21:30 (the wicked are withheld unto judgment day) Romans 2:4, 1 Timothy 1:16, 2 Peter 3:15
12. God demonstrates the need of a perfect sacrifice to cover one's sins and have peace with Him – Genesis 4:4-7, chapter 22 (account of Isaac as a sacrifice), Matthew 5:20, James 2:10

## II. UNCONDITIONAL ELECTION

1. What Is Meant By Election? – The choosing of a certain people (the elect) to eternal life, before the foundations of the world – Ephesians 1:4, 2 Thessalonians 2:13
2. Who Are The Elect?
  - a. Those who will not face the judgment of God on the last day – Mark 13:27
  - b. Those whom God has justified – Romans 8:33, 34
  - c. Those who cry day and night before the Lord – Luke 18:7
  - d. Those who will not be deceived by false gospels – Matthew 24:24
  - e. Those who will obtain salvation – 2 Timothy 2:10
  - f. They are a multitude which no man can number – Revelation 7:9
  - g. They are from every tribe and nation – Matthew 8:11, Revelation 7:9
  - h. They will be gathered together to be with Christ on the last day – Matthew 24:31
  - i. They are few (Matthew 20:16)
  - j. Those who are chosen (Mark 13:20, 1 Peter 2:5-10)
  - k. They are holy and loved by God (Colossians 3:12)
3. Were the elect foreseen by God to be better or more righteous than the non-elect by their own works and goodness before the foundation of the world?
  - a. There is none that seeks after God (including the elect before they are saved) – Psalm 14, 53, Romans 3:10-14
  - b. Some have been brought out of terrible outward sins – 1 Corinthians 6:9-11
  - c. They were ungodly – Romans 5:6
  - d. They were unjust – 1 Peter 3:18
  - e. They were without strength to save themselves – Romans 5:6
  - f. They are the foolish, weak and base things that are not compared to those who are great in the world's eyes – 1 Corinthians 1:26-31
  - g. They are likened to the poor, maimed halt and blind and far away from the wedding banquet, the kingdom of God – Luke 14:15-24
  - h. Those whom Christ has come to save were lost (perished – Strong's #622 'apollumi' – Matthew 8:25, Luke 13:3, 5, John 3:15, 16, Romans 2:12, destroy – Matthew 10:28, 21:41, Luke 17:26, 27, James 4:12)
  - i. Salvation does not depend on the works of man (Matthew 20:1-16). It is according to the mercies of God (Psalm 51:1, 18:32, 37:39)
  - j. The nation of Israel was a picture or type of the true believers who were chosen to be a special people before God not according to any good that they have done (Deuteronomy 7:6-8). They had rebelled against the Lord many times which brought God's judgment as a result. Finally the kingdom was taken from them (Matthew 21:43) and given to another nation.

4. What is the definition of 'works' in the Bible?
  - a. The works of God – Deuteronomy 3:24 (Strong's OT #4639), Psalm 33:4 (Strong's #4639), Psalm 86:8 (Strong's #4639), Psalm 92:4, Psalm 103:22 (Strong's #4639) Psalm 111:6,7, 145:9,10,17, Matthew 11:2, John 17:4, Acts 13:41
  - b. Works performed by the servants of God – 1 Kings 13:11
  - c. The works of man – 2 Chronicles 34:25, Nehemiah 9:35 (Strong's #4611), Job 34:25 (Strong's #4566), Psalm 14:1 (Strong's #5949), Psalm 106:35, 39, 141:4, Ecclesiastes 3:22, Jeremiah 1:16, 25:7, Acts 5:38
  - d. Works unto salvation – Psalm 100:3, 144:10, Isaiah 26:12 (wrought – Strong's# 6466) Jonah 3:10, Matthew 5:16
  - e. The salvation of a soul is a work – Psalm 74:12, John 6:29, Romans 9:11, Ephesians 2:8, 9, 2 Timothy 1:9, Titus 3:5, Hebrews 9:14, 15
  
5. Did God foresee before time that there were those who would choose His salvation of their own will?
  - a. There were none that would choose His salvation – Psalm 14, 53, Romans 3:10-14, 10:20, Proverbs 1:24, Isaiah 65:1
  - b. Those who would receive Him were born (spiritually) not by their own will, but by will of God – John 1:12, 13, James 1:18
  - c. The true believers did not love God first, but God first loved them – 1 John 4:10
  - d. In Isaiah 53, which speaks of the fore coming of Christ as the sacrificial lamb slain from the foundation of the world (Revelation 13:8), those that are saved by His redeeming blood, have gone astray to their own ways, not toward the suffering servant who has paid for their sins (Isaiah 53:6).
  
6. Doesn't foreknowledge and the foreseeing of God in the Bible imply that these elect people were foreknown to be worthy of salvation despite their sin?
  - a. The following verses have the original Greek New Testament words ('proginosko' Strong's #4267 and 'prognosis' Strong's #4268) that refer to God foreknowing His true believers – Romans 8:29, 11:2, Galatians 3:8 and 1 Peter 1:2. These verses say nothing of God foreseeing something good within the elect that He would save them according to their goodness.
  - b. The other references to foreknowledge refer to the following. The Lord Jesus Christ was foreknown by God the Father to be the one chosen from the Godhead to be the atonement for the elect believer's sins (Acts 2:23, 1 Peter 1:20). David foresaw (Strong's #4275) the Christ to come (Acts 2:31). The apostle Paul was foreknown by the Jews as a Pharisee (Acts 26:5). Some of the believers addressed in 2 Peter 3:17 have known before some of the things warned of stated in this epistle.
  
7. Is there any possibility of one making oneself elect or getting God to add people to His election of salvation who He did not plan to save before the foundation of the world?
  - a. The Bible speaks of those who will be saved as having their names written in the Lamb's book of life before the foundation of the world (Revelation 13:8, 17:8). On the last day, the day of judgment, those whose names are not written in the book of life, will be cast into the lake of fire, eternal damnation (Matthew 7:23, Revelation 20:12-15)
  - b. The Bible tells us to make our calling and election sure (2 Peter 1:10 – this is by the grace of God – Ephesians 2:8,9, Ephesians 6:6, Titus 3:5) and to examine ourselves to see if we be in the faith (2 Corinthians 13:5).
  - c. If God's election plan could be changed during Earth's history, this would make God a liar (Titus 1:2, Hebrews 6:18) and ultimately make salvation conditioned upon man's work (see foreknowledge #5 above).

- d. If we have come to the conviction that even our thoughts, decisions, wishes, etc. will not trigger God to save us, that we are spiritually dead in the sight of God and realize that He must do the whole work and there is no hope within ourselves, then we can see in Luke 18:10-14, one of the evidences that one has become saved (justified) and that there is always hope while any one of us is still living to become saved (Psalm 34:18).
8. Is not salvation conditioned on our faith?
- The faith that brings salvation is the faith of Christ – Acts 26:18, Galatians 2:16, 20, Hebrews 12:2
  - It is the work of God that one believes unto salvation – John 6:29
  - We must have ears to hear which comes from the Word of God – Romans 10:17, John 10:8, 26, Revelation 2:7, 11
  - Examples from the Bible of man’s apparent faith falling short of the glory of God (i.e. Peter walking on water and sinking in Matthew 14:22-31, the disciples fleeing when Christ is betrayed in the Garden of Gethsemane in Mark 14:50, Jonah going to Tarshish instead of Nineveh in Jonah 1:1-3)
  - Examples of God’s will overcoming an erring believer’s faith (Samson’s hair growing back giving Samson strength to pull down the columns of the house of the Philistines – Judges 16:21-30, David crying for mercy to God after falling into sin (Psalm 51), Peter being restored after denying Christ three times and used of God to preach to many that became saved – Mark 14:66-72, John 21:15-17, Luke 22:32, Acts 2:41).
  - Faith (belief to the saving of the soul) is a fruit of the Spirit of God, not from man's abilities – Galatians 5:22
  - When it says that “thy faith hath saved thee” (Luke 7:50 and 18:42), it can be translated “the faith of thee hath saved thee.” Just as salvation is spoken of belonging to a person (i.e. Philippians 2:12, 13), if it is true salvation, it is the gift of God that has been given to a person (Ephesians 2:8, 9, Jonah 2:9, Psalm 37:39). So faith, if it is unto salvation is spoken of belonging to the believer (Colossians 1:4, 1 Peter 1:5) and it’s origin is from God alone (John 6:29, Hebrews 12:2 – Jesus is literally the beginning [arche]and ending [telios]of the faith.). Also we see that the phrase ‘our Lord’ as found in Psalm 8:1 and 1 Corinthians 1:2 cannot be saying that the Lord is our servant or that we own Him in any way. He is the Lord of the true believers, who have a relationship that is submissive and belong to Him (John 10:27, Psalm 100:3 – they are His sheep)
  - Christ is called the faithful one – Revelation 19:11
9. Election is God’s Business and according to His wisdom – Deuteronomy 29:29, Acts 15:18 > Ephesians 2:10, Romans 9:19-23, 1 Timothy 3:9
10. Are those who were not elected to salvation predestined to Hell?
- The word for ‘predestine’ in the New Testament (‘prooridzo’ Strong’s #4309) is found six times. Five times it is in reference to the elect that are to be saved (Romans 8:29, 30, 1 Corinthians 2:7 ‘ordained’, Ephesians 1:5, 11). The sixth time it is used is in Acts 4:28 (‘determined before’) in reference to Christ being ‘predestined’ to the cross for the sins of those that He came to save (Luke 19:10). The root word ‘oridzo’ Strong’s #3724 is found in Acts 2:23 ‘determinate’ that relates to Acts 4:28. Christ was delivered by the determination and knowledge of God. It does not say that God had predestined the Jews and Roman authorities to crucify Christ, but that apart from God’s determination, they by their wicked hands have crucified Him (Luke 23:25). A careful study of the passage shows us that God did not force these people to crucify Christ. Christ could have been killed by a disaster or natural cause, but He had to be sacrificed and sentenced to death for crimes that He did not do (2 Corinthians 5:21, Philippians 2:5-8, 1 Peter 3:18) for those He came to save. The Lord

- took His hand of restraint off the Jewish leaders as we see they hated the true Messiah and wanted Him put to death (Mark 11:18, 12:12, Luke 22:2). This occurred at the exact time in Earth's history that God had planned (Daniel 9:24-27, John 2:4, 7:30, 8:20, 12:23, 13:1, Galatians 4:4).
- b. Verses such as 2 Peter 2:4,9, Jude 6 and 13 in reference to the unsaved translated as 'reserved' in the New Testament use a different Greek word than 'prooridzo' or 'oridzo.' The word used in these verses is the word 'tereo' (Strong's #5083). It is sometimes referring to the unsaved and in other cases to the saved (1 Thessalonians 5:23, Jude 1). The unsaved are reserved for eternal damnation, but not predestined which is consistent with Romans 6:23 and Hebrews 9:27. Once we have sinned, we will have an appointment to answer for our sins on the Day of Judgment unless Christ has paid for them.
  - c. Verses such as Proverbs 16:4 "The LORD hath made all *things* for himself: yea, even the wicked for the day of evil." This is not saying that God made man wicked. We read before in Ecclesiastes 7:29 and Genesis 1:21 that God made man upright and that everything was very good in the sight of God in the beginning of creation. It can be understood that this verse is speaking of the unsaved wicked of the world after man's fall into sin.
  - d. Romans 6:23 says that "the wages of sin is death..." The reason that one is sentenced to an eternity under the wrath and judgment of God is because of one's sins, not because they were **not** elected before the foundations of the world to salvation (Revelation 20:12-15 judgment for sins, not for missing one's name in the Book of Life). Those who are truly saved are saved because Christ has paid for their sins (Revelation 1:5, 6) and elected them to salvation in view of not being worthy of salvation.
  - e. Romans 9:21-23 – The Bible is not saying that God has made one group of people for the purpose of being under His wrath for their sins (dishonor) and another to be without sin and worthy of salvation (honor). It is saying that of the whole lump of mankind, God has the sovereign right to choose some to become saved and not choose the others (leave them to pay for their sins, not predestinate them to Hell –see Revelation 13:8, 17:8). The word 'dishonor' ('atimia' Strong's #819) is found in Romans 1:26 (the word 'vile'). God gave man up to dishonorable affections as a result of man's fall into sin (Romans 1:26 'vile'). In 1 Corinthians 15:43, speaking of the physical body that goes into the grave, it is sown in 'dishonor' (atimia). If we are saved, it will be raised in honor to the praise of God (Romans 8:11, 1 Corinthians 6:14, 15:43, 52, 2 Corinthians 4:4). Dishonor is the result of our sins (Romans 6:23). Honor is the result of Christ saving a spiritually dead soul from the ultimate dishonor, eternal damnation. The word 'fitted' in verse 22 is the word 'kataridzo' (Strong's #2675). It would be better translated 'on course to' or 'headed for its completion' (in the just sight of God). It is found in Matthew 4:21 (mending), 21:16 (perfected), Luke 6:40 (that is perfect), Galatians 6:1 (restore), Hebrews 11:3 (were framed) and 13:21 (make you perfect). This passage when carefully studied in the light of seeing how the original words are used throughout the New Testament, is not teaching that God has predestined the non-elect to eternal damnation (Hell). It is man's own reasoning and logic or misunderstanding of the imputation of sin that will go against God's Word as he looks for an excuse of why he should not be under the judgment of God. Yet men do not see or want to admit that their own sins put them there in the first place to the point of turning from them (Proverbs 1:7, 14:12, 3:5, 6, 1 Corinthians 1:18-21, 27-31, Romans 11:32-36).
11. What is the purpose for us to know about God's election to salvation for a chosen people?
- a. It reinforces that God is in control of all things and challenges us to see if we really trust God for salvation even if we cannot understand everything about it (as a child before a father). - Job 13:15, Isaiah 55:11 > Romans 10:17, John chapter 17, 2 Corinthians 13:5, Ephesians 1:9, 1 Timothy 3:9, 16

- b. It destroys the notion that any kind of work that we do will obtain and guarantee salvation. - Ephesians 2:8, 9, Romans 11:5, 6
- c. It gives assurance of the mercy and forgiveness of sins to sinners who see their own spiritual poverty, filthiness and need of the true salvation revealed in the Bible – Isaiah 55:5,6, 66:2, Matthew 11:28,29, John 5:24, Romans 8:1, 1 John 1:9
- d. It gives us assurance that we cannot prevent someone from being saved by our own sins and mistakes – Praise God!!! – John 6:37, Romans 8:35-39
- e. It gives all praise and glory to God alone! - Jeremiah 9:23, 24, 1 Corinthians 1:27-31

### III. LIMITED ATONEMENT

1. What is the atonement?
  - a. It is the payment for sins (Exodus 32:30, Leviticus 4:20). It is pictured by the animal sacrifices that God required in the Old Testament of the Jewish people (i.e. Exodus 29:36) that could never take away sins -Hebrews 10:1-4.
  - b. The only acceptable sacrifice for true payment of sins to God is a perfect sacrifice, that is not performed by the hands of sinners (as pictured by the lamb without blemish in Leviticus 22:21, the Lord God Himself preparing the sacrifice in Zephaniah 1:7 as Christ in Hebrews 7:26,27, 5:9 and being the sacrificed lamb (John 1:29). Both the one doing the sacrifice and the sacrifice itself must be clean from sin, as pictured by the priests that had to be washed – Exodus 30:18-21, Leviticus 16:4,24, 22:21, Numbers 19:7-10, Zephaniah 1:7, Hebrews 5:9, 7:26,27, 9:11-14
  - c. Jesus Christ was both the priest without sin and the perfect sacrifice for sins -Hebrews 4:15, 7:22-28, 9:11-28, 2 Corinthians 5:21, 1 Peter 1:19, 1 John 3:5
  - d. The blood of Jesus Christ is the only payment for sins that is acceptable to God – Genesis 22:8>John 1:29, Revelation 13:8, Isaiah 53:6,10,11,Acts 4:11,12, Romans 3:24,25, 5:9-11, Hebrews 9:14, 1 Peter 1:18,19, 1 John 1:7
2. Is Jesus' blood enough to pay for forgiveness of sins?
  - a. The blood of Christ justifies sinners – Romans 5:9
  - b. The blood of Christ redeems sinners – Ephesians 1:7, Colossians 1:14, Revelation 5:9
  - c. The blood of Christ cleanses sinners – 1 John 1:7, Revelation 1:5
3. Did Jesus pay for the sins of every person in the human race?
  - a. Did Jesus shed more than one type of blood (other than physical blood)?
    1. If Jesus blood was shed for every human being, there will be no one in Hell. This is contrary to the Bible (Daniel 12:1, 2, Matthew 7:13, 14, 25:31-46, Revelation 20:11-15). Otherwise, His blood cannot save, cleanse, justify or redeem anyone of his sins. There would be a defect in the shed blood of Jesus Christ.
    2. There is no other mention of blood shed by Jesus Christ than the type that accomplishes the saving of souls (1 Peter 1:18-20). If there was, then no one would have any assurance of trusting in the blood of Christ that saves, as opposed to one that is meaningless and has no saving power.
    3. There is no mention of a partial saving, cleansing, justifying or redeeming of sinners from the eternal judgment of God – Isaiah 53, John 19:30, Acts 4:12, Hebrews 9:26, Revelation 5:9. Man in his own human carnal reasoning will want to invent a salvation by the action of man in some way. He will not want to admit that he believes in a partial, incomplete and insufficient blood from the veins of Christ and dream in his mind of some kind of action of man to complete the atonement process. He doesn't want to think of teaching this incomplete work of Christ because he is afraid deep down of this being

- exposed in the light of the true and living God. He doesn't see that he is pretending to be equal with God in completing his own salvation.
- b. Doesn't John 3:16 say that God loved the world (Greek word 'cosmos' Strong's # 2889) implying that Jesus died for the sins of everyone in the human race?
1. 1 Corinthians 6:2 states that the saints will judge the world (cosmos). The world then cannot include the saints (true believers) in this verse.
  2. In John 12:19, the Pharisees state that "the world has gone after Him." They are speaking of Christ. The world (cosmos) cannot include the Pharisees nor anyone else that wanted him killed at the time, nor those in the world today who have no interest in Christ as Savior.
  3. In 2 Peter 2:5 and 3:6 it states that Noah was delivered from the "world" (cosmos) of the ungodly. The world then didn't include him, his wife, three sons and their wives who took refuge in the ark that survived the great world-wide flood that destroyed every other living being on the face of the earth.
  4. The focus of John 3:16 is that of those that believe unto salvation. It is not saying that the whole world will believe into Christ. When we read elsewhere of God loving a people, we see in Ephesians 5:25, that Christ loves the church (ekklesia – called out ones, Strong's #1577), that is God's elect, not the whole number of those who attend or are a member of a church congregation (see also Revelation 21:2). John 3:16 would be better translated as "**In this manner God loved the world (kosmos) that He gave His only begotten Son that whoever believes into Him should not perish but have everlasting life.**" The ones who are referred to in this verse are the ones who believe that will not perish. As we will see elsewhere in this study, the word kosmos can mean the world of believers (see note #5a3a below).
  5. Already in the Old Testament, God hated Esau and loved Jacob (Malachi 1:2,3, Romans 9:13). The Lord hates all workers of iniquity (Psalm 5:5).
- c. Doesn't 1 John 2:2 teach that Jesus paid for the sins of all mankind who would ever live?
1. The word for 'propitiation' (ilasmos Strong's #2434) is found in 1 John 4:10 where we can understand the "whole world" as being the world of the true believers ('our'). Otherwise the work of Christ on the cross is meaningless or has a defect and is powerless to save every one of mankind since there will be many on the last day who have to pay for their sins in eternal damnation (Revelation 20:12-15).
  2. The phrase 'whole world' ('olou tou kosmou' in the Greek text) is also found in Romans 1:8 and similar to 1 John 5:19 where the whole world cannot include the true believers. Other similar phrases are found in Revelation 3:10 (all the world), 12:9 (whole world), 13:3 (all the world) and 16:14 (whole world) also refer to the unsaved living on the earth at a certain time, not including the true believers.
  3. The word for propitiation (ilasmos Strong's #2434) is a root word of 'ilaskomai' Strong's #2433 which is found in Luke 18:13 'be merciful.' In this passage the publican cries out to the Lord "Be propitious (or merciful) to me the sinner." If his sins were already paid for by Christ's work on the cross, (as many evangelists in our day teach), then he should have been rebuked by the Lord for not believing that his sins were already paid for. The Bible says that this man went away justified implying that not all men are justified of their sins and have mercy from God. We are either a member of the kingdom of God or the kingdom of Satan (Matthew 6:24, Mark 3:23-26, Acts 26:18, Colossians 1:13). If we are to examine ourselves if we be in the faith (2 Corinthians 13:5), then we cannot assume that Christ's blood has paid for our sins unless we have assurance that we have become saved and have been made alive spiritually in our souls (Ephesians 2:1-10). All the publican knew was that he needed a payment for his sins and his own good works could never save him. The only one who could save him was God Himself. This man in

- this parable, calls upon the name of the Lord to save Him, which must be from a heart that is made pure to begin with by God (see Ezekiel 36:26,27, 2 Timothy 2:22).
- d. Doesn't 2 Peter 2:1 teach that Jesus paid for the sins of whole world using the word 'bought'?
    1. The context of the passage would seem to be referring to the people who profess some relationship with Christ. If this would be speaking of all the people of Israel in the Old Testament and all who are members of a Christian Church in the New Testament, then this still does not teach that Christ paid for the sins of every person in the world including these false teachers mentioned in the this verse. There are passages that show that perhaps most of the nation of Israel and some already in the early Christian church congregations were in rebellion against God (Deuteronomy 32:28, Psalm 44:3, Isaiah 1:4, Acts 20:29-31, 1 John 2:19, Revelation 2:5,14-16, 3:1-3,14-18).
    2. If this was speaking of payment for the sins of the whole world then we have to reconcile Revelation 5:9, 14:3,4 which uses the same N.T Greek word 'agoradzo' (Strong's #59) translated as 'redeemed.' In these verses in Revelation it is at least speaking of a distinction between those who are believers (called kings and priests in 5:9, redeemed from among men in 14:4). We also must reconcile 1 Corinthians 6:20 and 7:23. God the Holy Spirit does not indwell every human being (see Genesis 6:3, Romans 8:5-16). If every human being is bought with a price then he must be indwelt by God the Holy Spirit which means that everyone has eternal life. This is contrary to the many passages in Scripture that speak of God's judgment upon all the unsaved as mentioned elsewhere in this study.
4. Isn't God obligated to save everyone?
    - a. How could God save some people and not all?
      1. This is something that we cannot question since we are not without sin (1 John 1:8) and have not been God's counselor (Romans 11:34-36). He states that He will have mercy on whom He will have mercy (Exodus 33:19, Romans 9:18) and that He is just (Job 4:17, Isaiah 45:21, Zephaniah 3:5, Zechariah 9:9).
    - b. What about the word "all" used in the Bible in connection with salvation?
      1. The word "all" is used with many other words (all men, all the world, all flesh, all the earth, all things etc.). We need to look at the context of each verse where the word "all" is used as well as where these phrases are used elsewhere in the Bible.
        - a. All men - Numbers 16:29 (the common death of all men did not include Enoch in Genesis 5:24 and Hebrews 11:5 and Elijah in 2 Kings 2:11 or all that will not die physically on the last day in Matthew 24:40, 1 Thessalonians 4:17)
          - Deuteronomy 21:21 (all the men of the city, not of the country or the whole world)
          - 1 Kings 4:31 (all men in certain wisdom, listed as Ethan the Ezrahite, Heman, Chalcol, Darda and the sons of Mahol, there was no wisdom in marrying so many foreign wives which the Bible says was sin - see Nehemiah 13:26)
          - Matthew 10:22 (ye shall be hated of all for my name's sake does not include those who love the Lord and the brethren)
          - John 3:26 (all that came to Christ are either all those coming to be baptized of him or all those who come to him for salvation according to His grace as in John 6:37)
          - 1 Timothy 2:2 (all in authority)
          - 1 Timothy 2:4 Who will have all men to be saved (the words 'all men' is also found in John 6:45 which is not all mankind as well as 2 Corinthians 3:2),
          - 1 Timothy 4:10 "...God, who is the Savior of all men, especially of those

that believe.” See Jude 5, where the Israelites were saved from the Egyptians, but not saved in their souls before God. Also see Matthew 1:21 and Revelation 21:2. The salvation that is in view is for those who believe to eternal life and the deliverance to the Israelites that was only temporary. The word salvation in this verse has a physical meaning, not for eternal life.

- Titus 2:11- The next verse (vs. 12) has the word “us” which refers to the all men. See also Matthew 7:21
  - b. All the world - Luke 2:1 (the Roman empire did not cover the whole Earth), Revelation 13:3 (all the world wondering after the beast would not include the true believers or those who have died before this time)
  - c. All the earth - 1 Samuel 30:16 (the word for earth ‘erets’ can also mean land or ground), Psalm 19:4
  - d. All things - Philippians 4:13 (true believers cannot do certain things that are not according to the will of God, such as jumping to the moon), Revelation 21:7 (true believers will not inherit eternal damnation)
    - All things must be understood in the context of the will of God beyond the understanding or desires of men
  - e. All flesh – Genesis 6:17 (this did not include Noah and his family in the Ark, nor us today)
    - Acts 2:17 (this did not include all of the unsaved in whom the Spirit of God does not dwell within)
  - f. all living– Genesis 3:20 – Eve was not the physical mother of her husband Adam or herself
  - g. all who call - Psalm 145:18 – to all that call upon Him in truth
  - h. all Scripture - 2 Timothy 3:16 & James 2:10 (all the Scriptures or the law of God)
  - i. all should come -2 Peter 3:9 – ‘all’ and ‘any’ refer to those who the Lord will have mercy upon (Romans 9:16), otherwise no one will be in eternal damnation.
2. God is obligated to require sinners to pay for their sins - Ezekiel 18:4, Romans 6:23
5. Wasn’t Jesus blood enough to pay for the sins of the entire human race?
- a. Did not Jesus’ blood pay for the sins of the whole world as we read in John 1:29, 3:16 and 1 John 2:2?
    - 1. Jesus came to "save His people from their sins" (Matthew 1:21, John 17:23)
      - a. His people are the ones that Christ died for – Zechariah 9:9-16, Luke 1:54,55, Galatians 3:29
      - b. He laid down His life for the sheep (John 10:15) who are separate from the goats (Matthew 25:32,33) on the last day. See also John 10:26.
      - c. He made reconciliation for the sins of “the people” in Hebrews 2:17 (see Luke 1:17, 2 Corinthians 6:16, Titus 2:14, Hebrews 4:9, 8:10, 11:25, 13:12, 1 Peter 2:9,10, Revelation 21:3)
    - 2. Eternal life is given to as many as the Father has given to the Son (John 6:37-40, 17:2,9)
    - 3. The word for “world” (New Testament Greek word ‘kosmos’ Strong’s #2889) is used for...
      - a. The world of true believers – Matthew 8:11,12, Romans 4:13, 2 Corinthians 5:19, 1 Peter 3:3,4 (adorning or ‘worlding’ the hidden man of the heart)
      - b. The world of the ungodly – Mark 8:36, 1 Corinthians 6:2, 11:32, James 4:4, 1 John 5:19
      - c. The world before the flood of Noah – 2 Peter 2:5
      - d. The creation corrupted by sin – Acts 17:24, Romans 1:20, 1 John 2:17
  - b. Did the blood of Christ then fail in some way to save all people?

1. In the Bible, the blood of Christ is never associated with failing to save a people. – Hebrews 9:14, 10:19, 13:12,20, 1 Peter 1:2,19, 1 John 1:7, Revelation 1:5, 5:9, 12:11
  2. The blood of Christ was never intended to save all people- Matthew 26:28 (see 1 Corinthians 12:12 where the word for many is speaking of those who are part of the body of Christ which is not every human person who ever lived), Acts 20:28, Ephesians 5:25
6. Does mankind have a part to play in the atonement?
- a. Doesn't man have the responsibility to make Christ's atonement effective by believing upon Christ, accepting Him or calling upon His name? Does not the Bible imply that we must do something (cooperate with God) in order to obtain salvation?
    1. Hebrews 4:11 – This should be translated “Let us be diligent to enter into that rest.” This word “be diligent” (Strong's #4704) is found also in 2 Peter 1:10 and 3:14. These two verses speak of being diligent to make sure that we are saved and forgiven of our sins. They are not saying that we can work for salvation, but for us to examine where we stand with God and His Word (2 Corinthians 13:5, John 14:23). The Greek word for ‘enter’ (‘eiserchomai’ Strong's #1525) is found in John 3:5 where Christ states that one must be born from above in order to ‘enter’ (eiserchomai) the kingdom of God. Hebrews 4:1-3 teaches that one who ‘believes’ the gospel enters into His rest.
    2. Acts 16:30,31 - The word “do” is “poieo” (Strong's #4160). This is found in John 15:5 (bring) and Galatians 3:12 (doeth). In both these verses, eternal life is accomplished by the Lord Jesus Christ, the only one who can keep the law of God perfectly for sinners. We are commanded to bear fruit. We will only be able to bear fruit if we abide (or remain) in Christ. It is of God's doing that one is “in Christ” (1 Corinthians 1:30). Severed from Christ, we can do nothing (John 15:5)
    3. Joshua 24:15 – see context (choose between the gods of their fathers across the river or the gods of the Amorites, not the LORD God) and Psalm 65:4
    4. The Israelites walked through the Red Sea on dry ground – the word for walk in the Old Testament (Strong's # 1980 – Leviticus 26:23,24, Isaiah 35:9,10) involves the heart of man which must be made right in order to please God. See Deuteronomy 10:12, 29:19, Joshua 22:5, 1 Kings 8:23,61, 2 Kings 10:31, Jeremiah 3:17, 16:12.
    5. Knock and the door will be opened – Matthew 7:7, Revelation 3:20, Luke 12:35-37. One must be qualified with ears to hear and obey. It is not mentioned that the foolish virgins in Matthew chapter 25 knocked on the door (see Matthew 25:2-10, Luke 13:24-27) but neither is it mentioned of the wise virgins. In Luke 12:36-38 the Lord Jesus Christ is said to knock on a door and find those who already are watching and waiting for Him. This is important to see that the preparation of one to respond to the gospel unto salvation must be the work and grace of God, not from man's will or heart.
    6. Revelation 16:15 “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.” Any keeping (‘tereo’ Strong's #5083) by man in the Bible in order to please God for salvation, must be perfect (see James 2:10). If one is begotten of God (1 John 5:18 – another term for being saved), then he is kept by God as a true believer and is able to work **out** (not for) his salvation in Philippians 1:6 and 2:12,13 as God works in him to do of His good will and pleasure. In Revelation 3:4,5, some at the church at Sardis have not defiled their garments. They are spoken of ones who have overcome (have been born of God – 1 John 5:4,5). Christ is the one who has overcome the world (John 16:33) and indwells the true believers (Galatians 2:20, Colossians 1:27) to work in them to do of his good will and pleasure (Philippians 2:12,13).
  - b. Can man put his name in the Lamb's Book of Life? – No mention of this. It is called the Lamb's book of life not man's book of life.

7. Will God change His mind in saving His elect?
  - a. Will God remove some of the elect from the book of life before the last day? - Not to the ones that overcome (1 John 5:4,5, Revelation 3:5)
  - b. Will God add names to the book of life after the foundation of the world until the last day? No – Revelation 13:8, 17:8
8. Who is the “us” in the Bible? - Romans 4:24, 5:8,9, Colossians 1:13, 1 Thessalonians 5:10, 2 Peter 3:9, 1 John 4:10
9. Who does the Lord love? - Revelation 3:19, Hebrews 12:6, Psalm 146:8, Proverbs 3:12, 15:9

#### IV. IRRESISTABLE GRACE

1. What is the grace of God in the Bible?
  - a. It is what brings salvation – Titus 2:11
  - b. It is a characteristic of Christ, of His fullness – John 1:14-17
  - c. It is what a sinner is saved by – Ephesians 2:5,8,9
  - d. It is associated with the strength of God made perfect in our weakness – 2 Corinthians 12:9
  - e. It is what is with all those who love the Lord Jesus Christ – Ephesians 6:24
  - f. It is what justifies one for eternal life – Romans 3:24, Titus 3:7
  - g. It is involved with the election/ predestination of God – Romans 11:5
  - h. It is opposed or contrary to works by man for salvation – Romans 4:4,5, 11:6
2. Can man be saved apart from God’s grace?
  - a. Salvation is impossible with men – Matthew 19:25,26
  - b. If it is not by grace, then it is by our works – Romans 11:6
3. Can man reject the grace of God in salvation?
  - a. There is generally no mention of rejecting the grace of God. Sin is the rejecting of God’s laws, not His grace. There is falling from the grace (to be covered in the Perseverance of the Saints). Galatians 2:21 speaks of the apostle Paul not frustrating the grace of God which the Bible does not mention is possible. Jude 4 speaks of men turning the grace of God into evil.
4. Can man reject the will of God? – 2 Chronicles 20:6, Isaiah 55:11, Acts 6:10, 7:51, 11:17, Romans 9:19, 13:2
5. When men reject the gospel call, aren’t they rejecting the grace of God? - Isaiah 66:4, Matthew 22:1-14, Ephesians 2:1-10, Galatians 2:16
6. Does not man have a ‘free-will’ to choose the salvation in the Bible?
  - a. Man is dead in trespasses and sins – Numbers 15:39, Ephesians 2:1-6
  - b. Man is in bondage to and a slave of sin – John 8:34, Proverbs 5:21-23
  - c. Man is a captive of Satan by Satan’s will (2 Timothy 2:26) who is their spiritual father (John 8:44. Acts 26:18 [must be turned from the authority of Satan unto God – not turn himself, see Matthew 18:3 ‘converted’], 1 John 3:10>Isaiah 64:6)
  - d. Man does not have the power to come to God for salvation – John 6:44
  - e. Man needs a new, pure heart to call on the name of the Lord for salvation – Ezekiel 36:26, 2 Timothy 2:22, God is far from the wicked (Prov. 15:29) as is salvation (Psalm 119:155)
  - f. Christ must make us free from the curse of sin – John 8:36, 15:5
  - g. Our free-will is like Peter walking on the water (Matthew 14:25-31). The Lord must build the house (Psalm 127:1) or else the laborers labor in vain.
  - h. Our free-will is tainted with sin and pride (Job 33:17, Psalm 10:2-4>14:1-3, Proverbs 29:23, Mark 7:21-23)
  - i. Our will must be without sin – Isaiah 64:6
  - j. Free-will makes salvation depend on man, not God – Romans 9:16
  - k. Free-will is trusting in one’s own trusting, a work of man – Proverbs 28:26, Ephesians 2:8,9

- l. It is against man's will to be broken and contrite in spirit and in heart – the rich young ruler in Luke 18:18-23. If man's will is free to choose the salvation of God, why does he need to become broken and contrite?
  - m. The blind man in John chapter 9 did not confess that his own strength had given himself sight, but all that he knew was that before he was blind, but now sees (vs. 25)
  - n. As the leopard cannot change his own spots or an Ethiopian his skin, so can no man do good in the sight of God (Jeremiah 13:23). The acceptance or free-will to choose God's salvation must be a good work.
  - o. Man can be deceived and follow his own thoughts and desires – Ezekiel 13:3, Proverbs 14:12, Obadiah 3, Romans 7:11, 16:18, James 1:22, 1 John 1:8, Revelation 13:14
  - p. On the last day (Matthew 7:21-23) many appeared to use their free-will to come to God and confess Him by doing good works, but they never became saved.
  - q. Where was the apostle Peter's free-will in John 21:15-17 to tell Jesus that he loved Him with the same love that Jesus had for him (use of the Greek word 'agape' used by Christ the first two times in asking Peter while Peter responded all three times to Jesus that he had brotherly kindness toward Jesus after he denied Jesus three times).
  - r. Where was Jonah's free will to follow the Lord in going to Nineveh instead of Tarshish? Did not God open Jonah's eyes to see that the Lord's will is even above man's will? (Jonah 4:10,11)
  - s. Where is the free will for all who would believe in Galatians 3:23 as we read "we were kept under the law, shut up unto the faith which should afterwards be revealed"?
7. Isn't the gospel offered to mankind?
- a. The gospel is a command – Psalm 133:3, John 12:50, Acts 17:30, 1 John 3:23, 4:21
  - b. The word "offer" spoken of in the Bible in connection with Christ's work of salvation on the cross (the Greek New Testament word "prostheno" - Strong's #4374) should more properly and consistently be translated as "bring" or "something brought for a purpose." The root word "thero" - (Strong's #5342) is translated as "bring" a majority of times (i.e. Matthew 14:11, Mark 1:32, John 12:24, Acts 4:37, 1 Peter 1:13, 2 John 10, Revelation 21:24,26). The implication behind the word offer is that the one bringing the thing to be given can rescind it or take it back. Attention is made on the giver or bringer being in control of the situation as well as being worthy of praise for such a meritorious act. In the Book of Hebrews, we might think of Christ as offering Himself to God the Father as a sacrifice for the sins of His people (i.e. Hebrews 9:14,28). However, this is seen in other passages of Scripture such as Galatians 1:4 and Titus 2:14 (Christ gave Himself for the sins of sinners).
  - c. An offer implies that it is up to us to obtain salvation and that we have this ability – John 6:44 "No one has the ability (or power – Greek word for dynamite Strong's # 1411) to come to the Father unless the Father draw him."
8. Salvation is a miracle.
- a. It is likened to a new birth that is from above (John 3:3,7 > Matthew 27:51 – the vail of the temple torn from the top – the same Greek word "anothen").
  - b. It likened to a new creation (2 Corinthians 5:17) just like the creation of the whole world out of nothing, but to the souls of men who have become saved.
  - c. Unsaved man is an enemy of God (Romans 8:7)
9. Why is salvation irresistible?
- a. God gives the overwhelming soul thirst to be satisfied by the fountain of living waters, the Lord Jesus Christ – Matthew 5:6, John 4:5-14, Psalm 119:162, 139:6, Isaiah 52:7
  - b. God must draw a person and take him out of the kingdom of Satan to the kingdom of God - John 6:44 > John 21:3-6 – the fish, a picture of the new believer, were drawn into the net after Christ commanded the net to be drawn (Strong's #1670), Christ calls disciples to be fishers of men – Matthew 4:19, Acts 26:18. See also Jeremiah 31:3.

- c. God is determined to save a people for Himself – Isaiah 55:11, Jeremiah 17:14, 32:40, Matthew 16:18, John 6:37
10. Are we then robots?
- A robot does not have a soul and cannot sin (not made in the image of God). We are slaves to sin – Romans 6:11-22, John 8:34, 5:40
  - Job 15:16 – A robot cannot drink water or iniquity.
  - Psalm 16:11 – A robot does not have a heart. The law of God (the Bible) is in the heart of the true believer
  - John 3:19, 20 – A robot cannot love something.
  - God lives inside His true believers to do of His good will and pleasure – Ezekiel 36:25-27, Philippians 2:12,13, Galatians 2:20
  - All who are not saved are captives of Satan -2 Timothy 2:26 ('zogreo' Strong's #2221 – Luke 5:10 'catch' and 'agreuo' Strong's #64 – Mark 12:13 'catch')
11. What is repentance?
- In the New Testament, the word repentance is composed of two Greek words; meta ('with' - Strong's #3326) and noia ('mind' - nous Strong's# 3563). It means to be with the same mind of something and turning or changing as a result (Acts 26:20, Revelation 2:22).
  - In the Old Testament, the Hebrew word 'nahgham' Strong's #5162 is used to convey the same idea that one's mind is changed (i.e. Jonah 4:2, Isaiah 61:2 'to comfort'). Another Hebrew word 'shoov' Strong's #7725 is translated as 'turn, return or bring again' as in Nehemiah 1:9, Proverbs 26:11 and Jeremiah 12:15. It has the idea of action taking place in addition to a change in mind.
  - Is the repentance that accompanies one who has salvation a work that that individual has performed in order to become right with God?
    - We find various places in the Bible where these Hebrew and Greek words show us that God has to do the work of repentance or turning us to Him in our lives to bring us to salvation (Psalm 19:7) 'converting', Psalm 23:3 'restoreth', Psalm 80:19 'turn', Jeremiah 31:18,19, Lamentations 5:21, Malachi 2:6, 4:6, Acts 11:18 – literally repentance 'given' [didomai –translated as 'granted' in the KJV] to the Gentiles, Romans 2:4 [the word 'leadeth,' the Greek word 'ago' Strong's #71 should be translated as 'bring' not implying that man cooperates with God of His own free will to repent but that God brings man to repentance], 2 Corinthians 7:10, 2 Timothy 2:25).
    - Repentance is a work as stated in 2 Corinthians 7:10 as is 'faith' mentioned elsewhere in this study. It cannot therefore be the work of man to repent (Ephesians 2:8,9, Romans 11:6). Though man is commanded to do things like believe, repent, confess, etc., it does not mean that man can do these things unless he is given the ability by the determination of God (Psalm 127:1). He gives them the mind of Christ (1 Corinthians 2:16)

## V. PERSEVERANCE OF THE SAINTS

- Who are the saints in the Bible?
  - They are preserved forever by God – Psalm 37:28, 85:8, 97:10
  - They are beloved of God and called out and given grace – Romans 1:6-7
  - Those that the Holy Spirit of God makes intercession for – Romans 8:27
  - They are associated with "calling on the name of the Lord" and made holy (sanctified) in Christ – 1 Corinthians 1:2
  - Those who are 'in the Lord' and 'in Christ' – Philippians 1:1, 4:21

- f. Those who **“May be able to comprehend with all saints what [is] the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.”** – Ephesians 3:18,19
  - g. Those who will judge the world (kosmos) of the ungodly – 1 Corinthians 6:2
  - h. Those that have the inheritance of God – Colossians 1:12
  - i. Those to whom the mystery of Christ has been made known – Colossians 1:26
  - j. Those that are clothed with the righteousness of Christ – Revelation 19:8
2. Is salvation eternal?
- a. It is called “eternal salvation.” – Isaiah 45:17, 51:6 (salvation shall be forever), Hebrews 5:9
  - b. It is called “eternal life” or “everlasting life” - John 6:47,58, 10:28, 17:2,3, Romans 6:23, 1 John 5:11-13,20
3. Can one lose salvation or fall away from the faith?
- a. The true believers are in God the Father’s hand, are given to Christ the Son and cannot be plucked out – John 6:39, 10:28,29, 18:9. They are sealed by God the Holy Spirit – Ephesians 1:13
  - b. The true believers will not fall away or draw back unto perdition – Hebrews 6:4-9, 10:38,39
  - c. God will complete the good work of salvation in the true believer – Philippians 1:6, 1 Thessalonians 5:23,24
  - d. The true believers will be made to lie down in green pastures and dwell in the house of the Lord forever. – Psalm 23:2,6, 125:1,2
  - e. God will build His church (the called out ones – Strong’s #1577 otherwise known as the “eternal church”) and the gates of Hades will not prevail – Matthew 16:18.
  - f. Nothing can separate the true believer from the love of God – Romans 8:35-39
  - g. God’s true saints are preserved forever. – Psalm 37:28, Proverbs 2:8, 2 Timothy 4:18, Jude 1
  - h. Psalm 51:12 speaks of David requesting the Lord to restore “the joy” of his salvation, not salvation itself. See Psalm 23:6 and 73:24
  - i. What about Jude 21 which speaks of the believer as commanded to keep himself in the love of God? 1 John 5:18 uses the same word for keep (‘tereo’ Strong’s #5083) and reinforces that one must first be born of God before the language of keeping himself is used. The true believer works out his salvation as God works in him to do of His good will and pleasure (Philippians 2:12,13). Elsewhere in Scripture, the phrase ‘born of God’ is found in John 1:13, 1 John 3:9, 4:7, 5:1,4 (John 3:6 – born of the Spirit is spirit) (1 Peter 1:23 – born of the word of God) which also reinforces that one must be born of God (be given true spiritual life in order to be a vessel unto honor to God) in order to do anything that is pleasing in His sight. In Jude 21, it continues “looking for the mercy of our Lord Jesus Christ unto eternal life.” The word ‘looking’ is “prosdechomai” (Strong’s #4327) and is found elsewhere in Scripture with those who already are saved (i.e. Mark 15:43, Luke 2:38, Romans 16:2, Titus 2:13, Hebrews 11:35) The base word ‘dechomai’ (Strong’s #1209) is found in 1 Corinthians 2:14 speaks of the natural man not being able to receive (dechomai) the things of God the Holy Spirit. Ephesians 3:16 speaking of the inner man and Galatians 2:20 speaking of Christ who indwells the true believer show us that the one who keeps us in the love of God (which no creature or created thing can separate the ‘us’ true believers) is God Himself working salvation in the souls of His elect.
  - j. What about falling from grace (Galatians 5:4)? – The Lord will prevent His true saints from falling (Jude 24, 1 Thessalonians 3:13). The word for ‘fallen’ is the Greek word ‘ekpipto’ (Strong’s #1601). This word is found in 1 Peter 1:24 where it speaks of the flower “falleth away.” Flowers are part of this fallen world that are not made to inherit the new heavens and new earth where righteousness dwells (2 Peter 3:12,13). Since the Lord will complete the good work that He has begun and will teach His true sheep concerning the salvation that He

- has invested in them (John 6:45, 1 Thessalonians 4:9), cause them to walk in His statutes (Ezekiel 36:27) and chasten them at times (Hebrews 12:5-7), the true believer can say along with David in Psalm 23:6 that they will “dwell in the house of the Lord forever”), we know that a true believer cannot fall from grace. Galatians chapter 5 does not say that these people were ever “under or saved by grace.” One can be identified with the gospel of Christ but never be a true believer (i.e. 1 John 2:19, 2 Peter 2:22 – dogs are associated with those who are outside the kingdom of heaven – Matthew 7:6, Philippians 3:2, Revelation 22:15).
- k. What about 1 Timothy 1:6 that speaks of some turning aside and deviating from the faith spoken of in the Bible? The phrase “having swerved” in the King James Bible is ‘astocheo’ Strong’s #795. It is found two other places in the New Testament (“have erred” 1 Timothy 6:21 and 2 Timothy 2:18). We recognize that it is not the Lord’s purpose to have everyone who professes to believe Christ as Savior to be true believers (i.e. Acts 20:29-31, 2 Corinthians 11:13-15, Hebrews 6:4-9, 1 John 2:19). Some may appear like Judas to be identified with Christ’s ministry but yet inwardly in their hearts leave the faith outwardly. Inwardly their heart was never a new heart that will seek after the things of God. The phrase “turned aside” is the Greek word ‘ektrepo’ Strong’s #1624. It is found in 1 Timothy 5:15 “turned aside,” 6:20 ‘avoiding,’ 2 Timothy 4:4 “shall be turned” and Hebrews 12:13 “turned out of the way.”
- l. What about the mention of the term ‘backsliding’ in the Bible? The term backslider is found in the books of Proverbs (14:14) Jeremiah (3:6,8,11,12,14,22, 8:5, 31:22, 49:4, and Hosea (4:16, 11:7, 14:4) using the Hebrew words ‘soog’ (Strong’s #5472), ‘mshoovah’ (Strong’s #4878), ‘shohvavh’ and ‘shoovah’ (Strong’s #7726-8) and ‘sahrar’ (Strong’s # 5637).
1. The Hebrew word ‘soog’ is used for those who are saved and have not turned back from the Lord (Psalm 44:18, 80:18, Isaiah 50:5) and those who have an identification with the true and living God but show that they were never saved (Psalm 78:57, 129:5, Jeremiah 38:22, Zephaniah 1:6). The Hebrew word ‘mshoovah’ is used in the Bible as exposing sin in the nation of Israel as they have rebelled against the laws of God (Jeremiah 2:19, 3:6,8,11,12,22, 5:6, 8:5, 14:7, Hosea 11:7, 14:4). This same Hebrew word is translated as “the turning away” in Proverbs 1:32 that speaks of leaving the laws of God leading to their death (slay – ‘harag’ Strong’s #2026).
  2. The Hebrew word ‘mshoovah’ is translated as ‘backsliding’ (Jeremiah 2:19, 3:6,8,11,12,22, 5:6, 8:5, 14:7, Hosea 11:7, 14:4) and “the turning away” (Proverbs 1:32). The references in Jeremiah and Hosea refer to the nation of Israel. In Proverbs 1:32, the context is of unsaved people who did not seek the counsel or reproof of the Lord.
  3. The Hebrew words ‘shohvavh’ Strong’s #7726 and #7728 and ‘shoovah’ Strong’s #7729 are the words for ‘turn’ which are found in Isaiah 57:17 (frowardly), Jeremiah 3:14,22, 31:22, 49:4 and 50:6 (have turned them away).
  4. The Hebrew word ‘shoovah’ Strong’s #7729 is translated as ‘return’ in Isaiah 30:15 which should be translated as ‘turn.’ This speaks of Israel being saved (not mentioning when or in what condition).
  5. The Hebrew word ‘sahrar’ is translated mostly as ‘rebellious’ (Psalm 66:7, 68:6,18, Isaiah 1:23, 30:1, 65:2, Jeremiah 5:23, 6:28) and also as ‘stubborn’ (Deuteronomy 21:18,20, Psalm 78:8, Proverbs 7:11), “slideth back” (Hosea 4:16) ‘withdrew’ (Nehemiah 9:29), ‘revolting’ (Jeremiah 5:23, 6:28) and “pulled away” (Zechariah 7:11).
  6. Another Hebrew word ‘moht’ (Strong’s #4131) is translated as mostly as ‘moved,’ but also as slip, (Psalm 17:5, 38:16, 94:18) “are out of course,” (Psalm 82:5), “and fallen in decay” (Leviticus 25:35), “be carried” (Psalm 46:2), ‘exceedingly’ (Isaiah 24:19), “shall slide” (Deuteronomy 32:35), “falling down” (Proverbs 25:26), “let fall” (Psalm 140:10). As is consistent with other words and phrases that would appear to teach that a true believer could lose his salvation. This Hebrew word ‘moht’ is used in at least two ways. As the true believer is not sinlessly perfect and will fall into sin from time to time (though

there will be a strong battle against sin that is shown in his life), the Lord will keep that true believer in the way of life (Psalm 5:12, 17:5, 46:1-5, 62:1-6, 66:9, 94:18, 112:1-6, Proverbs 10:30, 12:3). This Hebrew word also deals with those who are not saved (Deuteronomy 32:35, Proverbs 24:11 – “and those that are ready”).

7. The Hebrew word ‘mahgad’ (Strong’s #4571) is translated as slip (2 Samuel 22:37, Job 12:5, Psalm 18:36), slide (Psalm 26:1, 37:31) and shake (Psalm 69:23). This word is used for those who have become saved (2 Samuel 22:37, Psalm 18:36, 26:1 and 37:31) and those who are not saved (Job 12:5 and Psalm 69:23) who will face the judgment of God. It is not speaking of some who have become saved and later lost salvation.

Conclusion – All the references to backsliding and slide do not teach that a saved person can lose salvation. An unsaved person can identify with the true gospel and appear on the outside to be a true believer and leave that identification, but the genuine faith/ trust that a true believer has from God will show itself to God and man (Psalm 26:1) by not doing so. The nation of Israel was never saved as a whole nation though there were true believers within that nation since it began. There is no word translated in the New Testament as ‘backsliding’ though this may be referred to falling as covered elsewhere in this study. Self examination that one is truly a child of God was taught in the Old Testament (i.e. Psalm 26:2, 51, 139:23,24, Lamentations 3:40) as well as in the New Testament (2 Corinthians 13:5, 2 Peter 1:10).

4. If one cannot lose salvation, then can he sin all that he wants?
  - a. The true believer will be convicted by the Lord, who lives inside of him, that sin is wrong and does not show love to God – 2 Samuel 24:10, Psalm 51, 119:11,128, 139:23,24, John 14:21,23,24, Romans 2:4, 6:5-17.
  - b. A true believer has become a “new creation” in Christ Jesus (2 Corinthians 5:15,17). He has a new nature (new man) that is characterized by the life of God that now dwells within Him to battle over sin (Romans 6:4, 8:1, Ephesians 4:24, Colossians 3:10). He has a delight to serve God according to His law, the Bible (Psalm 1:1,2).
  - c. God will chastise or train those whom He loves (Hebrews 12:5-11) to teach them what is best for their relationship with the Lord. We see this as we raise and discipline children or are raised and disciplined by parents in this life.
  - d. There is a warfare in the life of a true believer to fight against indwelling sin (1 Corinthians 9:24-27, 2 Corinthians 10:2-6) and against a love for the things of this world (2 Timothy 2:2-6).
5. Is a true believer sinlessly perfect?
  - a. The true believer has two parts in his relationship to God while living on earth. One is the old or carnal man, known also as the flesh (Romans 7:25, 13:14, Galatians 5:17, Ephesians 4:22, Colossians 3:9), the other is the new man, the Lord Himself who lives in the believer (Galatians 2:20, Colossians 1:27). There will be sin in the life of a true believer as long as that believer is physically alive (Psalm 51, 139:23,24, Colossians 3:1-10, 1 John 1:7-9). However, there will be a desire to fight the sin in the believer’s life, like a wild animal to be tamed as stated before (Romans 7:22).
6. If a person is saved, then what is the need to persevere?
  - a. What do saints persevere through?
    1. They endure the temptations of this world – 2 Timothy 2:3
    2. They endure sound doctrine – 2 Timothy 4:3
    3. They endure the Lord’s chastening against the remaining sin in their lives – Hebrews 12:7, James 1:12-17

4. They endure persecution from those who are not saved – 1 Peter 3:14-17, 4:12-19
  5. They endure the tribulations and sufferings that one must experience when entering the kingdom of Heaven – Acts 14:22
  6. They continue with other true brethren in this life, otherwise they may not truly be saved – 1 John 2:19
  - b. Lack of perseverance brings weeping to the true believer.
    1. The apostle Paul warned the believers in Acts 20:29-32 of wolves drawing disciples after them.
    2. The apostle Paul did not want to be a castaway – 1 Corinthians 9:27
    3. The high calling will see enemies of the cross of Christ – Philippians 3:17-19
  - c. This is the will of God to have His children persevere through this life for His glory.
    1. The saved will endure to the end – Matthew 24:13
    2. The saved are to follow peace and holiness – Hebrews 12:14
7. Are there rewards for the true believers in living a good, holy life and enduring persecution?
- a. The word ‘reward’ may be better translated as ‘wages,’ ‘outcome’ or “end result of” (1 Timothy 5:18)
  - b. The word ‘worthy’ in the New Testament (Strong’s #514, 515) is found in Colossians 1:10 which states that we are to walk worthy of the Lord (a command).
  - c. John the Baptizer states that he is not worthy to unloose Christ’s shoes (Luke 3:16) and a Roman centurion was not worthy to approach Christ (Luke 7:7). If these two men were not worthy of approaching the Lord, how can anyone be worthy of receiving a reward in addition to salvation? Of ourselves, none of us are worthy of salvation to begin with (it is an unspeakable gift – 2 Corinthians 9:15, 1 Peter 1:8).
  - d. Luke 17:10 states that we are unprofitable servants. It is the duty of a true believer to obey the commandments of the Lord. One who is profitable to the Lord (2 Timothy 2:21) is one who is purged of his sins by the work of Christ, worthy of being fit for the Lord’s purposes and prepared unto every good work (Ephesians 2:10)
  - e. The parable of the laborers in the vineyard in Matthew 20:1-11 shows us that those who become saved receive the same wages (gift of salvation) regardless of how long or hard they served the Lord after becoming saved. There were no rewards for those who worked more hours.
  - f. The idea that there is something in addition to salvation must be greater than salvation itself. This is a great misunderstanding of what salvation is. We are then glorying in some work that we have done, yet the Bible tells us that we are to glory in the Lord (1 Chronicles 16:10, 29:11, Isaiah 45:25, Jeremiah 9:23,24, 1 Corinthians 1:31, 2 Corinthians 10:17, Galatians 6:14, 2 Peter 3:18).
  - g. The labor that is performed by the true believer that is not in vain is “in the Lord” as the Lord works through that believer to do of His good will and pleasure (1 Corinthians 15:58, Ephesians 2:10, Philippians 1:6, 2:12,13).
  - h. In Mark 10:29,30, Jesus says that all who forsake the things of the world for the kingdom of God will receive a hundred fold in this time (not in the age to come – eternity) with persecutions and then in the age to come eternal life with no mention of special rewards for good works. The hundredfold (‘ekatontaplosion’ Strong’s #1542) is found also in Luke 8:8 which speaks of seed that bore fruit an hundredfold during the lifetime on earth of that seed. The true believers will bear fruit by the will of God (John 15:2-16, Romans 6:22, 7:4, Philippians 1:11, Colossians 1:6,10, Hebrews 12:11, 13:15, James 3:17,18, 5:7,18). Apart or separated from Christ they can do nothing (John 15:5).
  - i. The word ‘crown’ in the New Testament (‘stephanos’ Strong’s #4735) is not used for a reward in addition to salvation, but for salvation itself; using believers to share the gospel to others and seeing the fruit of salvation in others (1 Corinthians 9:25, Philippians 4:1, 1

Thessalonians 2:19,20, 2 Thessalonians 1:4). The crown of righteousness will be for all the saved (not for some who have done more for the kingdom of God in their life time than others – 2 Timothy 4:8, James 1:12 – Christ strengthens all the true believers from the temptations of this life > 1 Corinthians 10:13, Hebrews 2:18, James 1:13, 2 Peter 2:9, Revelation 3:10, Philippians 4:13,19). Every true believer is a spiritual ‘king’ (Revelation 1:6, 5:10, Psalm 21, 1 Corinthians 4:8 – the phrase “have reigned” being the Greek word ‘basileuo’ Strong’s #136 related to the word for king ‘basileus’ Strong’s #935) and a royal (‘basileios’ Strong’s #934 – 1 Peter 2:9) or kingly priesthood. The Lord Jesus Christ Himself was crowned with glory and honor (Hebrews 2:9, Revelation 14:14). Does this mean that Christ needs to be rewarded with something other than with His own glory as God the Son? Does God the Son need to be rewarded with anything seeing that the Earth and the fullness thereof belong to Him (1 Chronicles 29:11,12, Psalm 24:1, Matthew 24:30, John 1:3) as well as all of the Godhead dwelling within Him (Colossians 1:19, 2:9)?

In 2 Timothy 2:3-6, the example of a good soldier is used to picture the true believer in this life. The soldier does not compete (the Greek word ‘athle’ Strong’s #118 where we get the word ‘athlete’ or ‘athletics’) with other soldiers in the same army for the crown. He fights the battle for the same cause along with his fellow soldiers against the same enemy (the kingdom of Satan which includes everything that is not in submission to Christ as Savior: this age > Romans 12:2, this world and our own sinful nature > 1 John 2:15, Ephesians 6:10-19, 1 Timothy 3:6-12, 2 Corinthians 4:15-18, 12:9,10). In 2 Timothy 2:10 the apostle Paul does not say that he endures all things that he may obtain a crown, but that the elect may obtain salvation. The crown is associated with the joy and glory that a true believer has in seeing the kingdom of God at work (Philippians 4:1, 1 Thessalonians 2:19) as the laboring farmer enjoys the fruits of his labors (2 Timothy 2:6) The good soldier must first be made good (be given a new heart – Jeremiah 17:9, Ezekiel 36:26, Luke 8:15). The only way that one will be able to obtain the crown (salvation) lawfully is by the work of Christ in the life of that believer (Galatians 2:16,20-21, Romans 10:3,4, Philippians 2:12,13). If the crown has any more importance than God Himself, then be sure that the crown taught in this case is from man’s imagination and not the Word of God and is in effect, an idol. As an example, the bronze serpent in Numbers 21:5-9, that God had made for the Israelites to look to be delivered from the harmful serpents (that were a punishment to them for their rebellion against God) was later destroyed because it was worshipped instead of God (2 Kings 18:4).

The glory that the true believer has is the joy of finding the true salvation of God, not some meritorious act that any true believer has done (1 Chronicles 16:27-29, Psalm 21:5, 1 Corinthians 1:26-31, 1 Timothy 1:17, Revelation 5:12,13, 7:12). The nations that are saved that enter into Heaven on the last day bring the glory and honour that they are clothed with by the robe of Christ’s righteousness and His glory (2 Chronicles 6:41, Psalm 132:9, Isaiah 28:5, 43:7, 60:1,2,19, 61:10-62:3, Jeremiah 4:2, 9:23,24, Ezekiel 26:20, Matthew 6:13, Romans 5:2,3, 8:18, 9:23, 11:36, 15:7, 2 Corinthians 5:1-4, 1 Peter 5:5). We must be saved first (1 Samuel 2:8, 1 Chronicles 16:8-10,35, Psalm 3:3, 21:1,6, 62:7, 64:10, 85:9, 89:17, Proverbs 4:1-9, Jeremiah 13:11, Romans 3:23, 4:2-20, 2 Corinthians 4:6, Ephesians 1:4-6, 3:16, Philippians 1:6,11, Colossians 1:26,27, 3:3,4, 1 Thessalonians 2:12, 2 Thessalonians 2:14, 1 Peter 5:10) before we can give glory and praise of any eternal value to God in His sight.

8. Why doesn’t God have everything good happen to the elect?
  - a. He has everything work together for good as God sees good – Romans 8:28
  - b. They are strangers and pilgrims in this life – Hebrews 11:13, 1 Peter 2:11
  - c. True believers still have to endure the curses on this world as a result of man’s fall into sin.
    1. Physical death – Romans 6:23

2. Sickness – 1 Timothy 5:23
  3. Difficulty in childbearing – Genesis 3:16
  4. Tribulations, Persecutions – Matthew 5:11, 44, John 16:33, 2 Timothy 3:12
  5. Trials – James 1:12, 1 Peter 1:6-9
9. Perseverance is a comfort to the elect.
- a. God is with him in all that he does all the days of his life and will have him dwell in the house of the Lord forever. – Psalm 23:6, 1 Corinthians 1:4-8, 1 Thessalonians 5:24, 2 Thessalonians 2:17, 3:3-5
10. Testimony of Scripture – Psalm 37:25

### Conclusion/Summary

When we study the Bible with an eye to being obedient to everything that is written within it's pages, we find that the Bible is written to be rightly understood or "divided" (2 Timothy 2:15). We have to compare spiritual things with spiritual things (1 Corinthians 2:13). The Bible is a spiritual book (2 Timothy 3:16 "All Scripture is given by inspiration of God..." and John 6:63 "my words are spirit and they are life"). It is the Word of God that is a two edged sword and discerns the intents of the heart (Hebrews 4:12). We are warned not to add or take away from the Bible as being the Word of God (Revelation 22:18,19). If the Bible is not the supreme authority in our lives, then we are under the terrible judgment of God for our sins. We will spend an eternity in the lake of fire (eternal punishment) where there will be suffering, pain, crying and darkness apart from fellowship with God. There is a way of escape that the Bible speaks concerning. This is salvation by the person and work alone of God the Son, the Lord Jesus Christ as written in the Bible.

The study of man's relationship to God in the Bible is different than any other claim of revelation from God. It tells us that man is fallen from being good in the eyes of God and breaks the laws of God every day. It tells us that a perfect sacrifice is needed to pardon anyone of his sins before God. It tells us that the perfect sacrifice is something that man in his sin, has no part of performing or obtaining by his actions because he will not surrender his life to God with all of his heart (which God looks at – 1 Samuel 16:7). He loves darkness rather than light (John 3:19) even though he can appear to be righteous and give his body to be burned (1 Corinthians 13:3). In order to become right before God, he must be made clean of his sins and be given a new heart (Ezekiel 36:25-27). The Bible uses the language of this being a "birth from above" (John 3:3,7) and becoming a new creation in Christ (2 Corinthians 5:17). It is by the grace of God that one can become saved. This involves no work or effort on man's part (Romans 11:6, Ephesians 2:8,9).

The doctrines of grace outline in five points, what salvation is and what it is not. Total Depravity describes the total inability of mankind, since the fall of man into sin, to save himself or have any ability to overcome his sin nature and please God by doing apparent good works. Unconditional Election describes the plan of God to choose a people for Himself before the foundation of the world, to go to Heaven after this earthly life. It demonstrates from the doctrine of total depravity that man does not deserve to become saved. The choosing of a people for Himself is because of His good will and pleasure (Ephesians 1:5), not because of any good thing or work that God saw from those who were chosen to salvation. Limited Atonement describes the purpose of the finished work of Christ on the cross for a chosen people (the elect). It opposes the teaching that Christ paid for the sins of the whole human race, which looks for man to complete the work of salvation in order to make what they believe the atonement

to become effective. Irresistible Grace describes the power of God necessary to break the bondage of sin and bring a sinner to repentance and saving faith. The chosen of God will not be able to resist the drawing power of salvation that they do not deserve, but will come as Lazarus was raised from the dead. Perseverance of the Saints describes the continued work of God in His chosen believers to bring them through this earthly life to glory in Heaven. There will be growth in grace as the believer has a desire to be obedient to all commands in the Bible in his life and beliefs and to be a witness to the true gospel of the Bible, alone and in its entirety.

Ultimately, the Bible is a two edged sword that will reveal the secrets of our hearts and expose our sins. All of us have sinned and deep down will not submit to the laws of God, as God requires. We do not want God to reign over our lives. We need the saving work of Jesus Christ to save us from the wages of sin; eternal damnation.