

# ETERNAL SECURITY

A Scripture Study by

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## ETERNAL SECURITY

There are four main views on the subject of Eternal Security.

**Eternal security Based on Once Saved Always Saved.** Once saved a person cannot lose his/her salvation, no matter what.

**Conditional Eternal Security.** A person, who once saved, then turns & lives in sin can lose salvation. (Salvation Conditional on maintaining belief & faith).

**Eternal Security Based on Good Works.** A person's salvation is according to good living and good works, keeping the Ten Commandments, or Church affiliation, or perhaps on Confirmation, Christening, Baptism, or Communion. (One has to earn Salvation/Eternal Security.)

**Eternal Security based on Reliance on God's Love.** Then there are those mostly with no connection in any way to a church or anything Christian, but who choose to believe that God is too loving to condemn anyone for anything, and everyone will go to Heaven, no matter what.-

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There is always a danger of wrong interpretation when individual texts are used, it is therefore necessary to include surrounding texts where practical. It is also necessary at times to look at the meaning of a word from the original Greek.

First we will look at the main Scripture case put forward for "Once saved, always saved", also known as Unconditional Security, the texts (**Highlighted in yellow**) and beneath each an explanation of the error. - After this I will put forward some of the many Scriptures which clearly support Conditional Security/Salvation. - Beliefs 3&4 will be dealt with later.

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### Once Saved Always Saved.

This portion of Scripture & the two following would be the main ones used for this belief.

#### **John 3:4-21.**

<sup>4</sup> *Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"*

<sup>5</sup> *Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.*

<sup>6</sup> *That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.*

<sup>7</sup> *Do not marvel that I said to you, 'You must be born again.'*

<sup>8</sup> *The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes*

from and where it goes. So is everyone who is born of the Spirit."

<sup>9</sup>Nicodemus answered and said to Him, "How can these things be?"

<sup>10</sup> Jesus answered and said to him, "Are you the teacher of Israel, and do not know these things? <sup>11</sup>Most assuredly, I say to you, We speak what We know and testify what We have seen and you do not receive Our witness.

<sup>12</sup>If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?

<sup>13</sup>No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven.

<sup>14</sup>And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, <sup>15</sup>that whoever believes in Him should not perish but have eternal life.

<sup>16</sup>For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

<sup>17</sup>For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

<sup>18</sup>"He who believes in Him is not condemned; but he who does not believe is condemned already because he has not believed in the name of the only begotten Son of God.

<sup>19</sup>And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.

<sup>20</sup>For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

<sup>21</sup>But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God."

Notice in verse 14, it shows that the crucifixion of Jesus can be likened to when Moses actively held up the image of the serpent, his people were protected (Numb.21:4-9). This required an active faith by Moses, and also an active faith by the people, for unless they looked on the image in faith they would not be protected from the serpents. In the same way we need to actively in faith look to Jesus crucified for our salvation. - In verses 15, 16&18 note the word is believes, not believed. Believing (believes) is an active ongoing process, not a one up where one will believe for a time, then ceases to do so. - Verse 21 shows that it's the one who does the truth - not did it (past tense). Salvation is based on an active ongoing faith, not a faith which has become stagnant & stopped.

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**John 10: 27- 29.**

<sup>27</sup>My sheep hear My voice, and I know them, and they follow Me.

<sup>28</sup>And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.

<sup>29</sup> *My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand.*

It is true that there is no power in heaven or earth which can remove us from the Father's hand. However; God has given each of us a free will and that gives us the ability to jump from the Father's hand. There are those who choose to jump and return to their old ways. Verse 27 states that they follow Jesus, - not once followed. This portion is speaking of those who are continuing to listen to Jesus and follow Him. They show an active faith.

#### John 5:24

*"Most assuredly, I say to you, he who **hears** My word and **believes** in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.*

Not heard-but hears, - (To believe continually), and believes is better translated as believing, (The original Greek is in present active tense).

#### John 6:35-58.

<sup>35</sup> *And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who **believes** in Me shall never thirst.*

<sup>36</sup> *But I said to you that you have seen Me and yet do not believe.*

<sup>37</sup> *All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.*

<sup>38</sup> *For I have come down from heaven, not to do My own will, but the will of Him who sent Me.*

<sup>39</sup> *This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.*

<sup>40</sup> *And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day."*

<sup>41</sup> *The Jews then complained about Him, because He said, "I am the bread which came down from heaven."*

<sup>42</sup> *And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, 'I have come down from heaven'?"*

<sup>43</sup> *Jesus therefore answered and said to them, "Do not murmur among yourselves.*

<sup>44</sup> *No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.*

<sup>45</sup> *It is written in the prophets, 'And they shall all be taught by God.' Therefore everyone who has heard and learned from the Father comes to Me.*

<sup>46</sup> *Not that anyone has seen the Father, except He who is from God; He has seen the Father.*

<sup>47</sup>*Most assuredly, I say to you, he who believes in Me has everlasting life.*

<sup>48</sup>*I am the bread of life.*

<sup>49</sup>*Your fathers ate the manna in the wilderness, and are dead.*

<sup>50</sup>*This is the bread which comes down from heaven that one may eat of it and not die.*

<sup>51</sup>*I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world."*

<sup>52</sup>*The Jews therefore quarreled among themselves, saying, "How can this Man give us His flesh to eat?"*

<sup>53</sup>*Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you.*

<sup>54</sup>*Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.*

<sup>55</sup>*For My flesh is food indeed, and My blood is drink indeed.*

<sup>56</sup>*He who eats My flesh and drinks My blood abides in Me, and I in him.*

<sup>57</sup>*As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me.*

<sup>58</sup>*This is the bread which came down from heaven---not as your fathers ate the manna, and are dead. He who eats this bread will live forever."*

Jesus will never cast out those who place their faith in Him, but we are each given a free will by which if we lose our faith are able to remove ourselves from God's presence. – In verse 35 the word here translated as "believes" is better translated from the Greek as "believing". "It is in present active tense" (Continues to believe). This is all about everyone who looking to the Son and believes, or in the Greek "Believing" (not believed) will gain Eternal life. Verse 39 and verse 44 teaches that all who are given to Jesus will share in Jesus resurrection. Then verse 45 reveals that these ones are those taught by hearing and learning from God, ie those who read and feed on God's word, as verses 35,48,57,58 states "Jesus is the bread of life".. Feeding on God's Word is a continuous exercise, not something of which you take one bite and stop.

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Rom.8:1.

<sup>1</sup>*There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.*

This is all about those who stay in Jesus & continually walk according to the Spirit.

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**Rom.8: 35,38,39.**

<sup>35</sup>*Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution or famine, or nakedness, or peril, or sword?*

<sup>36</sup>*As it is written: "For Your sake we are killed all day long; We are accounted as sheep for the slaughter."*

<sup>37</sup>*Yet in all these things **we are more than conquerors** through Him who loved us.*

<sup>38</sup>*For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come,*

<sup>39</sup>*nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.*

Paul was writing to Roman Christians who were enduring much persecution at that time, he was showing them that by maintaining their faith they could rely on God to give them the strength to go through it and in the end conquer sin and enjoy salvation. There is nothing in Heaven or Earth which is capable of separating us from God's love, God will always love us, but that does not prevent us from losing our love for God.- More than conquerors, indicates a continuous warfare to overcome evil. If we maintain our faith, the Holy Spirit makes us more than mere conquerors. Though God always loves us, He still hates and punishes sin. Rom. 8:1-11 needs to be read with this.

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**1Corin.I:4-9.**

<sup>4</sup>*I thank my God always concerning you for the grace of God which was given to you by Christ Jesus,*

<sup>5</sup>*that you were enriched in everything by Him in all utterance and all knowledge,*

<sup>6</sup>*even as the testimony of Christ was confirmed in you,*

<sup>7</sup>*so that you come short in no gift, **eagerly waiting for the revelation of our Lord Jesus Christ***

<sup>8</sup>*who will also **confirm** you to the end, that you may be blameless in the day of our Lord Jesus Christ.*

<sup>9</sup>*God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.*

Confirmed in the Greek = "firmed up".-Paul was speaking to Christians which had become firm in their faith without wavering. This is further established by the fact that they were eagerly awaiting (a continuous active faith) the return of Jesus. They were continuing in their faith. It is not a general reference for everyone.

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## Ephesians 1: 1-15.

<sup>1</sup>*Paul, an apostle of Jesus Christ by the will of God, **To the saints who are in Ephesus, and faithful in Christ Jesus:***

<sup>2</sup>*Grace to you and peace from God our Father and the Lord Jesus Christ.*

<sup>3</sup>*Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ,*

<sup>4</sup>*just as He chose us **in Him** before the foundation of the world, that we should be holy and without blame before Him in love,*

<sup>5</sup>*having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,*

<sup>6</sup>*to the praise of the glory of His grace, by which He made us accepted in the Beloved.*

<sup>7</sup>***In Him** we have redemption through His blood, the forgiveness of sins, according to the riches of His grace*

<sup>8</sup>*which He made to abound toward us in all wisdom and prudence,*

<sup>9</sup>*having **made known to us the mystery of His will**, according to His good pleasure which He purposed in Himself,*

<sup>10</sup>*that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth---**in Him**.*

<sup>11</sup>***In Him** also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,*

<sup>12</sup>*that **we who first trusted in Christ** should be to the praise of His glory.*

<sup>13</sup>***In Him** you also trusted, after you heard the word of truth, the gospel of your salvation in whom also, having believed, you were sealed with the Holy Spirit of promise,*

<sup>14</sup>***who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.***

<sup>15</sup>*Therefore I also, **after I heard of your faith in the Lord Jesus and your love for all the saints,***

**Note in verse 1, The epistle is addressed to faithful saints in Jesus, and we need to remember this as we read the remainder of this portion.**

**Verse 4, is stating that before mankind was created, God chose that through Jesus, the faithful would be seen as holy & without blame before Him. Verse 5 then goes on to tell us that the Father has predestined (predefined in the Greek) that these faithful ones would become adopted sons of the Father by the action/life/death of Jesus. Verse 11 shows that this inheritance is predefined for the faithful according to the Fathers purposes.**

**In verses 4, 5&11 (also Rom.8:29.) we need to digress a little, as these verses are also used to argue that some are predestined for salvation while others are predestined for Hell, and this negates people having a free will. Firstly, this is due to the same mistake being made, ie. not looking at whom it is addressed to, or the state of belief of those to whom it**

is addressed. - Paul knew that these saints were faithful. They were continuing in the faith. - From the foundation of the world all who continue in the faith are chosen, predestined (the Greek word used here can equally be translated as (predefined or predetermined)). So those who will continue in faith are predetermined to spend eternity in Jesus presence. Unless we are maintaining our faith, living in Him it would be contrary to the clear teaching of all scripture to expect salvation. We must always compare scripture with scripture. The emphasis of this portion of scripture is on those who were living and continuing to live faithful in Jesus. That is to say; God, even before Adam's creation had for-planned (predetermined) that those who would stay faithful in Jesus would be the ones called to be justified and glorified in His Son.

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**Rom. 8:28-30** (Is similar to the previous.)

<sup>28</sup> *And we know that all things work together for good **to those who love God**, to those **who are the called** according to His purpose.*

<sup>29</sup> *For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.*

<sup>30</sup> *Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.*

“Predestined” is “pre-defined” in the Greek. It is those who love God (not those who had a love which died) who are the called and pre-defined to be justified and glorified so as to conform to the image of Jesus.

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**Philip.1:6.**

*being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ;*

Paul is here saying simply that he has confidence that these faithful Philippians will continue in their faith until Jesus returns.

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**2 Tim.4:18**

<sup>18</sup> *And the Lord will deliver me from every evil work and preserve me for His heavenly kingdom. To Him be glory forever and ever. Amen!*



**This is Paul's statement of his own faith. He was confident that he was doing and continuing to do God's work. You should only accept this verse as your own if you are continuing to walk as closely to God as did Paul.**

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### **Hebrews 7:11 28**

<sup>11</sup> *Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron?*

<sup>12</sup> *For the priesthood being changed, of necessity there is also a change of the law.*

<sup>13</sup> *For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar.*

<sup>14</sup> *For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood.*

<sup>15</sup> *And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest*

<sup>16</sup> *who has come, not according to the law of a fleshly commandment, but according to the power of an endless life*

<sup>17</sup> *For He testifies: "You are a priest forever According to the order of Melchizedek."*

<sup>18</sup> *For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness,*

<sup>19</sup> *for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God.*

<sup>20</sup> *And inasmuch as He was not made priest without an oath*

<sup>21</sup> *(for they have become priests without an oath, but He with an oath by Him who said to Him: "The LORD has sworn And will not relent, 'You are a priest forever According to the order of Melchizedek'"),*

<sup>22</sup> *by so much more Jesus has become a surety of a better covenant.*

<sup>23</sup> *Also there were many priests, because they were prevented by death from continuing.*

<sup>24</sup> ***But He, because He continues forever, has an unchangeable priesthood.***

<sup>25</sup> ***Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.***

<sup>26</sup> *For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;*

<sup>27</sup> ***who does not need daily, as those high priests to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.***

<sup>28</sup> *For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever.*

**This portion of Scripture is all about Jesus now being the High Priest, the one whom continually hears our repentant prayers to Him, for He is also the sacrifice for our sins. When people are coming to God through Jesus seeking cleansing, then it is an ongoing**

process. While we in faith continue to repent and call on Jesus, He is as verse 25 declares, able to save us completely (clean from all sin).-. If we were eternally secure due to one act of turning to God, then there would be no further need for Jesus to make any further intercession for us. We need to be continually faithful and continually taking our prayers and supplications to Him. – “Uttermost” in Verse 25 is better translated as “totally, or completely”.

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### 1Pet.1:3-9

<sup>3</sup> *Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead ,   <sup>4</sup>to an inheritance incorruptible and undefiled and that does not fade away, **reserved in heaven for you,***

<sup>5</sup>*who are kept by the power of God through faith for salvation ready to be revealed in the last time.*

<sup>6</sup>*In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials,*

<sup>7</sup>*that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire ,may be found to praise, honor, and glory at the revelation of Jesus Christ,*

<sup>8</sup>*whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory ,*

<sup>9</sup>*receiving the end of your faith---the salvation of your souls.*

Verse 7 points out that this portion is talking about those who maintained a genuine faith and retained that faith intact in spite of trials and were continuing to believe and rejoice. As verse 9 points out, it is their continuing faith which in the end brings about the salvation of their souls.

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### 1 John 3: 4-15

<sup>4</sup>*Whoever commits sin also commits lawlessness, and sin is lawlessness,*

<sup>5</sup>*And you know that He was manifested to take away our sins, and in Him there is no sin.*

<sup>6</sup>*Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.*

<sup>7</sup>*Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous.*

<sup>8</sup>*He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested that He might destroy the works of the devil.*

<sup>9</sup>*Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.*

<sup>10</sup>*In this the children of God and the children of the devil are manifest: **Whoever does not***

**practice righteousness is not of God**, nor is he who does not love his brother.

<sup>11</sup>For this is the message that you heard from the beginning, that we should love one another,

<sup>12</sup>not as Cain who was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous.

<sup>13</sup>Do not marvel, my brethren, if the world hates you.

<sup>14</sup>We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death.

<sup>15</sup>Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

This portion is not about odd sins, nor odd righteous acts, but is about practising, or continuing in sin or righteousness. Verses 9, 10 are talking about the practising of sin, for everyone sins. (Jesus only was/is sinless.) A practising Christian will on occasions fall into some sin, which if he/she is aware of will then repent & confess to God and will not continue in sin. A Christian does not live in a state of practising sin as verse 6 points out. Verse 10 states that if one is not practising righteousness he/she is not of God (not a Christian). Christianity is actively believing and is not about a past, now dead belief. Eternal Security is only for those who actively continue in the Faith. Verse 14 points out that if we do not have Jesus love in us, then death is our abode.

XX

The case for

**“Conditional Eternal Security”.**

**John 17: 2-12.**

<sup>2</sup> as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.

<sup>3</sup> And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

<sup>4</sup> I have glorified You on the earth. I have finished the work which You have given Me to do.

<sup>5</sup> And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

<sup>6</sup> "I have manifested Your name to the men whom You have given Me out of the world. They were Yours, **You gave them to Me, and they have kept Your word.**

<sup>7</sup> Now they have known that all things which You have given Me are from You.

<sup>8</sup> For I have given to them the words which You have given Me; and **they have received them**, and have known surely that I came forth from You; and they have believed that You sent Me.

<sup>9</sup> "I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours.

<sup>10</sup> And all Mine are Yours, and Yours are Mine, and I am glorified in them.

<sup>11</sup> Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are.

<sup>12</sup> While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and **none of them is lost except the son of perdition**, that the Scripture might be fulfilled.

Verses 4-12 are a prayer of Jesus specifically for His disciples. Verses 6 and 8 point out that these were men who were heading and keeping God's Word. But as verse 12 points out, even one of these was lost. Judas had received God's Word, had walked with Jesus, but the desires of this world had got the better of him. He failed to retain a faith and trust in Jesus and lost his salvation.

### Hebrews 6: 1-12

- <sup>1</sup> *Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God,*
- <sup>2</sup> *of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.*
- <sup>3</sup> *And this we will do if God permits.*
- <sup>4</sup> ***For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit,***
- <sup>5</sup> ***and have tasted the good word of God and the powers of the age to come,***
- <sup>6</sup> ***if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame.***
- <sup>7</sup> *For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God;*
- <sup>8</sup> ***but if it bears thorns and briers, it is rejected and near to being cursed, whose end is to be burned.***
- <sup>9</sup> *But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner.*
- <sup>10</sup> *For God is not unjust to forget your work and labor of love which you have shown toward His name, in that you **have ministered** to the saints, **and do minister.***
- <sup>11</sup> *And we desire that each one of you show the same diligence to the full assurance of hope until the end,*
- <sup>12</sup> ***that you do not become sluggish, but imitate those who through faith and patience inherit the promises.***

The book of Hebrews was written to Hebrew Christians. Verses 4-6 is speaking of some among them, which while acknowledging & accepting salvation by faith. They had tasted the power of the Holy Spirit, but then finding the persecution of Christians too hard to bear. They also still had a hankering for the traditions & ceremonies of the Hebrew Temple and old way of life. Turning, after having known the truth and tasted of God's Spirit was a form of hypocrisy & apostasy. By going back to the Temple sacrifices and traditions, they would symbolically be crucifying Christ afresh. I do not believe that a backwards lapse would cost them their salvation, but persistence in this sin (while knowing it to be a sin) could indeed cost them their salvation. This is talking about a deliberate act of rejecting that which they had known to be true, thus hardening their

hearts to a point where they could never again walk in the light. For as it says in verses 7 & 8, they would be bringing forth thorns & thistles and be useless to God & cursed. From the Gentile perspective, a person having been converted and filled with the Holy Spirit whom then temporarily slips back into his old ways will still be saved though he/she can expect discipline from God. If however he/she deliberately persists in sin, bringing shame to the Lord's name, (in effect crucifying Christ afresh with every act of sin). Then that person cannot expect salvation from God. As verses 11, 12 say, we have to stay diligent to the end so as not to become sluggish. We must always maintain an active faith. But you may say, John 10: 28, 29 states that "No one can snatch us from God's hand". Well that is very true, but bear in mind this verse is saying that no outside force has the power to remove us from God's hand. God however, gave mankind a free will and so there is nothing to stop us from jumping from God's hand. When we are converted Jesus adopts us into His family, but as here on earth many whom are adopted into another family run away, so we also can reject the Heavenly family which has adopted us.

#### John 15:1-11

<sup>1</sup>*"I am the true vine and My Father is the vinedresser*

<sup>2</sup>*Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit.*

<sup>3</sup>*You are already clean because of the word which I have spoken to you.*

<sup>4</sup>***Abide in Me, and I in you.** As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.*

<sup>5</sup>*"I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.*

<sup>6</sup>***If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them for you.***

*and throw them into the fire, and they are burned.*

<sup>7</sup>***If you abide in Me,** and My words abide in you, you will ask what you desire, and it shall be done <sup>8</sup>By this My Father is glorified, **that you bear much fruit; so you will be My disciples.***

<sup>9</sup>*"As the Father loved Me, I also have loved you; **abide in My love.***

<sup>10</sup>***If you keep My commandments,** you will abide in My love, just as I have kept My Father's commandments and abide in His love.*

<sup>11</sup>*"These things I have spoken to you, that My joy may remain in you, and that your joy may be full.*

The previous chapter shows that this portion of Scripture is addressed specifically to Jesus disciples. However its warnings apply to all Christians. - To Abide is to be continually present "in Jesus".

If we are a fruitless branch on the vine (Showing no faith, bearing no witness for Jesus), verse 2 warns us that the fruitless ones will be cast out. This is further brought out in verse 6. (Are you striving to be fruitful or are you a dead branch?) Verse 4 tells us that it is only by abiding (continuing or living in) in Jesus, that we can be fruitful.

Notice the "if's" in verses 6, 7, and 10, which shows that there are conditions in salvation. Verse 11 gives us the reason why Jesus spoke these words.

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**Rom.11:1-24.** (This is similar to the previous).

- <sup>1</sup> *I say then, **has God cast away His people? Certainly not!** For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.*
- <sup>2</sup> *God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying,*
- <sup>3</sup> *"LORD, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life"?*
- <sup>4</sup> *But what does the divine response say to him? "I have reserved for Myself seven thousand men who have not bowed the knee to Baal."*
- <sup>5</sup> *Even so then, at this present time there is a **remnant according to the election of grace.***
- <sup>6</sup> *And **if** by grace, then it is no longer of works; otherwise grace is no longer grace. But **if** it is of works, it is no longer grace; otherwise work is no longer work.*
- <sup>7</sup> *What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded.*
- <sup>8</sup> *Just as it is written: " God has given them a spirit of stupor, Eyes that they should not see And ears that they should not hear, To this very day."*
- <sup>9</sup> *And David says: " Let their table become a snare and a trap, A stumbling block and a recompense to them.*
- <sup>10</sup> *Let their eyes be darkened, so that they do not see, And bow down their back always."*
- <sup>11</sup> *I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles.*
- <sup>12</sup> *Now **if** their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!*
- <sup>13</sup> *For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry,*
- <sup>14</sup> ***if** by any means I may provoke to jealousy those who are my flesh and save some of them.*
- <sup>15</sup> *For **if** their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?*
- <sup>16</sup> *For **if** the firstfruit is holy, the lump is also holy; and **if** the root is holy, so are the branches.*
- <sup>17</sup> *And **if** some of the branches were broken off, and you, being a wild olive tree, were grafted in among them and with them became a partaker of the root and fatness of the olive tree,*
- <sup>18</sup> *do not boast against the branches. But **if** you do boast, remember that you do not support the root, but the root supports you.*
- <sup>19</sup> ***You will say then, "Branches were broken off that I might be grafted in."***
- <sup>20</sup> ***Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear.***
- <sup>21</sup> ***For **if** God did not spare the natural branches, He may not spare you either.***
- <sup>22</sup> *Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, **if** you continue in His goodness. Otherwise you also will be cut off.*
- <sup>23</sup> *And they also, **if** they do not continue in unbelief, will be grafted in, for God is able to graft them in again.*
- <sup>24</sup> *For **if** you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be*



*grafted into their own olive tree?*

God called and chose Israel as a people for Himself which were to reveal God to the World. They originally pledged themselves to follow God but many later chose the way of the World and were rejected by God. God however always retained a faithful remnant. Gentile Christians are in the same situation today. Verse 5 in the Greek is more correctly translated as, “A remnant according to choice of favour”. Rom.11:17-24, is an outline of Abraham pictured as the Olive Tree, and faithful Israel being it’s branches.- We are clearly told here that those of Israel who lose their faith are broken off and that faithful Gentile Christians are then grafted in. It then warns that these same Gentile Christians can just as easily be removed again should they regress to their old ways. – Notice now all the **Ifs** in this and the previous portion of scripture. All are conditions. If means; “Conditional Upon”. Both John and Paul have gone to great lengths in including all these ifs’ in order to show that salvation is conditional..

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**This Parable of Jesus needs to be mentioned here.**

**Matt. 13: 1 – 9.**

- <sup>1</sup> *On the same day Jesus went out of the house and sat by the sea.*
- <sup>2</sup> *And great multitudes were gathered together to Him, so that He got into a boat and sat; and the whole multitude stood on the shore.*
- <sup>3</sup> *Then He spoke many things to them in parables, saying: "Behold, a sower went out to sow.*
- <sup>4</sup> *And as he sowed, some seed fell by the wayside; and the birds came and devoured them.*
- <sup>5</sup> *Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth.*
- <sup>6</sup> *But when the sun was up they were scorched, and because they had no root they withered away.*
- <sup>7</sup> *And some fell among thorns, and the thorns sprang up and choked them.*
- <sup>8</sup> *But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty.*
- <sup>9</sup> *He who has ears to hear, let him hear!"*

**The Sower is God. – The Seed is the Word of God. – All the seed is good.**

**The seed falls on a variety of ground conditions. – This speaks of the variety of conditions/circumstances we may be in when God’s Word comes to us.**

Verse 4 has some falling by the wayside where it is quickly devoured by birds.—This speaks of situations where the Word is heard but not received for they surrender to Satan’s discouragement. Verse 5 & 6 has some falling on stony areas with little earth. – This speaks of people with only a little spiritual depth. They may readily receive God’s Word, but lack of depth of commitment to it’s message causes them to quickly abandon it. The weak roots quickly die. – The sun also represents persecution which these ones are unable to endure. (They are not prepared to pay the price).

Verse 7. Has some falling amongst thorns. – This is the Word of God falling upon potentially good subjects. The soil is good, but it also produces many weeds. – This

speaks of the Word being initially well received but they miss the “pleasures” of the world around them, their old friends, their old way of life and these weeds choke them. They lose their faith and are lost. --

Verses 8 & 9 has the seed falling on good ground with few or no weeds. – This speaks of the Word falling upon those who respond earnestly and eagerly to the word. They take it in and use it. They actively work with it achieving the results of yielding crops (sowing the Word in others etc.) Theirs becomes an active ongoing faith.

XX

### **And now beliefs’ 3 & 4.**

#### **Belief 3**

There is another group of people within the Christian church who believe that they have eternal salvation.-I refer to those often very religious people, many of whom have attended church regularly all their lives. They believe in God, but have never truly accepted Jesus as both their Saviour and Lord (Have never been Born Again) They assume that because they were brought up in a Christian family, or have been confirmed, or baptised, or partake of the communion emblems, or confess their sins in one way or another every week, they are eternally saved.

**These ones are quite common in most denominations. Other than being religious they have no depth of commitment to Jesus. They may have at some time asked Jesus to be their saviour, but never really accepted Him as their Lord. Some of these have even become Pastors/Ministers. The sad fact is that these ones are not saved. Many of these, at the Judgement will be among those who say, “Lord, Lord, did we not do many mighty works in your name?” But God will answer them, “Depart from Me, I know you not.”**

XX

#### **Belief 4**

This is the Love doctrine. It is very simplistic and even Atheists & Agnostics and even some who attend churches, like to quote the following verse from 1John 4: 8. “*He who does not love does not know God, for God is love*”. – These ones believe in a somewhat wishful thinking way, about a god who will let everyone enter their own version of heaven when they die. They believe that no matter what sort of life they have lived, and no matter what they believe, they will enter their own heaven, because god is too loving to reject them.

**God is indeed the God of love, but He is also the Holy, Righteous & Just God who hates and punishes sin.**

**Rom , 3 : 23 reads;**

***“for all have sinned and fall short of the glory of God”.***



**Galat. 6: 7.**

***“Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap”.***

**Heb. 9: 27.**

***“And as it is appointed for men to die once, but after this the judgment.”***

**And Luke 12: 8,9.**

***"Also I say to you, whoever confesses (claims) Me before men, him the Son of Man also will confess (claim) before the angels of God.***

***But he who denies Me before men will be denied before the angels of God.***

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Finally, God made His position quite clear long ago, for we find in;

**Deut. 29: 18-21**

<sup>18</sup> *so that there may not be among you man or woman or family or tribe, whose heart turns away today from the LORD our God, to go and serve the gods of these nations, and that there may not be among you a root bearing bitterness or wormwood;*

<sup>19</sup> *and so it may not happen, when he hears the words of this curse, that he blesses himself in his heart, saying, 'I shall have peace, even though I follow the dictates of my heart' --- as though the drunkard could be included with the sober.*

<sup>20</sup> *"The LORD would not spare him; for then the anger of the LORD and His jealousy would burn against that man, and every curse that is written in this book would settle on him, and the LORD would blot out his name from under heaven.*

<sup>21</sup> *And the LORD would separate him from all the tribes of Israel for adversity, according to all the curses of the covenant that are written in this Book of the Law,*

Many more scriptural proofs could be given here, but I believe this will be sufficient.

**Dear reader, what do you believe, where do you stand? You can be certain of having Eternal security by simply believing and continuing to actively believe in the Lord Jesus Christ. Don't just think that you can make Him your Saviour only, but make Him Your Lord (actively follow) as well. Let Him be always in charge of your life. He loves you & died for you in order that you might truly live, but the choice is yours.**

**God bless you & guide you to the right decisions.**

***END***

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