

The Church of the Servant King Soteriology Series

SO_4_Eternal Security & Frequently Misunderstood Passages – Part 3

In our last lesson (i.e. Part 2), we began refuting some of the arguments used against the eternal security of the believer. We examined three categories of objection to this doctrine along with passages that refute the arguments. The three arguments were 1) there are practical effects of teaching the eternal security of the believer that make it an invalid doctrine; 2) the doctrine of eternal security doesn't match up with their observations of certain believer's lives; and 3) certain Scriptures disprove the doctrine of the eternal security of the believer. In this lesson, we will continue examining those Scriptures that are sometimes used to attempt to disprove the doctrine of the eternal security of the believer and that fall under this third category.

Before we introduce some new information and in the way of a quick review, the headings under which we have already categorized these passages are as follows:

- Passages applying to another dispensation
- Passages applying to unregenerate teachers of the "Last Days"
- Passages applying to Rewards and not to Salvation
- Those that warn believers of things they may lose
- Those that warn unbelievers

Those that Allegedly Prove Christian Profession by Fruit-Bearing

The argument follows a line of reasoning that is driven by similar logic to that which we have previously examined. That line of reasoning is based upon a thought paradigm that includes the Calvinistic concept of unconditional election and perseverance of the saints (not to mention total depravity, unconditional election, and irresistible grace). While most of this terminology alludes to legitimate truths, my point is that it is the Calvinistic twist or slant to the underlying concepts that is the problem here. I have explained this in greater depth in previous classes we will study it in greater depth in future studies.

This line of reasoning is as follows – if there has been a work of regeneration that has taken place in a person's life, there is bound to be some manifestation of that new divine life. The passages used to support such a view and an alternative explanation is as follows.

Passage	Quote of Passage	Alternative Explanation
John 8:31	Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free."	Discipleship and believing are two different things. It is very true that a disciple will manifest outward indications of inner faith. Furthermore, Jesus was preaching to Jews within the Age of Israel who were faced with the possibility of reverting to a system of religious ritual without spiritual meaning (see the book of Hebrews).
John 15:6	If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned.	The judgment of fire can refer to the judgment of unbelievers at the Second Advent (Matt 24:29-31) or at the GWTJ (Re 20:11-15) OR it can refer to the judgment of believers (1 Co 3:11ff). In John 15:6, Jesus is teaching His disciples who are believers

		regarding the necessity to abide (maintain fellowship) with Him. The consequences of not doing so include the possibility of judgment as a believer.
1 Cor 15:1-2	Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you – unless you believed in vain.	The word “saved” is the Greek word ♦♦⌘♦ and means deliverance or preservation. Paul was pointing out to the new Jewish convert the fact that his only real hope of deliverance in time related to continuing in those truths that Paul had taught and not returning to Judaism or another system of works-righteousness.
Hebrews 3:6	But Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.	The “house” in this context is not just the Church, but the entire body of believers who will rule and reign with Christ in His kingdom (see verses 1-5). The greater context of Hebrews is directed to Jewish believers of the newly inaugurated Church Age who were in danger of apostasy. If they apostacized, they would forfeit the privilege of ruling with Christ as priests in His Kingdom in much the same fashion that Israel as a whole lost the right of being priests when they built the golden calf at Mt. Sinai (Ex 19:6). Instead, God limited this privilege to the Levites who remained faithful (Ex 32:26-29; cf. Num 3:12-13).
Hebrews 3:14	For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end.	See above. Christian believers of the Church Age can loose the privilege of reigning with Christ to the extent that we have the potential to reign with Christ.
James 2:14-26	What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? If a brother or sister is naked and destitute of daily food, and one of you says to them, “Depart in peace, be warmed and filled,” but you do not give them the things which are needed for the body, what does it profit? Thus also faith by itself, if it does not have works, is dead. But someone will say “You have faith, and I have works.” Show me your faith without your works and I will show you my faith by my works. You believe that there is one God. You do well. Even the demons believe-and tremble! But do you want to know, O foolish man, that faith without works is dead? Was not Abraham our father justified by works when he offered	There are two different types of righteousness in the life of the believer. First, there is the judicial imputation of righteousness at the moment of saving faith. Even Abraham was the recipient of this type of justification (see Ge 15:6). Second, there is experiential righteousness that is the result of acts of faith in one’s life (see Ro 4:1-12). The greatest example of this in Abraham’s life was the offering of Issac which occurred much later in his life than the initial act of belief (see Ge 22:1-12). James is focused upon the Jewish believer of the early 1 st Century

	<p>Isaac his son on the alter? Do you see that faith was working together with his works, and by works faith was made perfect? And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." And he was called the friend of God. You see then that a man is justified by works, and not by faith only. Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way? For as the body without the spirit is dead, so faith without works is dead also.</p>	<p>who was not demonstrating his/her faith in Christ with acts of righteousness.</p>
<p>Colossians 1:23</p>	<p>If indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.</p>	<p>The preceding verses clarifies this passage. Verse 21b-22 reads "yet now He has reconciled in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight." The only way that we as believers can be presented without reproach (1 Co 3:11ff) is if we continue in the faith. This is a reference to rewards, not eternal destiny.</p>