

## ETERNAL SECURITY (61)

If we go back to **verse 1**, we see the specific identity of those being discussed in this context - **false prophets and false teachers**. These dangerous men are teaching destructive heresy and promoting a sensual behavior, and are leading people astray. Although these false instructors have been exposed to truth (**2:20**), they eventually reject it and follow their own lustful ways as a dog returns to his vomit and as a sow wallows in the mud (**2:22**). No education changes their nature. So it is with a false teacher - he may be exposed to truth but he will always reject it.

### (Passage #3) - Jude 3-19

Here is a text that is often cited as a “proof-text” for losing one’s salvation. Frankly, upon a careful examination of the text, it is hard to imagine how any can conclude this passage promotes this point.

**Verse 4** makes it clear that the people being discussed are the “**ungodly**” persons who have been marked out for “**condemnation.**” This would immediately suggest the discussion does not concern believers. **Verse 19** makes it clear that the people in question are “**devoid**” of the Spirit, which again makes it very clear that the discussion concerns an unbeliever. Upon a close examination of the context, it is clear that Jude’s point is not that of a believer losing his salvation; it is that of an unbeliever influencing the believer to have attitudes and behavior contrary to the truth. Jude wanted the believers to be built up in the faith (**Jude 20**) and not to be swayed by the godless heretics who were teaching false things and living licentious lives. Henry A. Virkler, who has written a well-accepted book on Hermeneutics - “*The Principles and Processes of Biblical Interpretation*” writes: “The meaning of a text cannot be interpreted with any degree of certainty without historical, cultural and contextual analysis” (Virkler, p. 77).

Contexts which refer to false prophets and teachers must never be allowed to be applied to true teachers and true believers. Unfortunately, those who postulate the belief that one may lose his salvation often use verses from such contexts as proof for their position. Such mishandling of the Word leaves God’s sheep without real knowledge and understanding (**i.e. Jeremiah 3:15**).

(Sub-Heading #2) - Passages that refer to moral reformation or outward profession .

There are certain passages that refer to those who profess salvation, but do not possess salvation. Those who use verses from such contexts fail to “rightly divide” the true context.

### (Passage #1) - Luke 11:24-26

Here is a passage oftentimes cited as one that proves one may lose his salvation. There is no better discussion on this text than that of Lewis Sperry Chafer: “The Savior is here presenting a phase of truth related to demonology which is not even remotely related to salvation by grace. A demon going out of a person, leaving that former abode free from such an unholy tenant, may return taking with him other demons worse in character than the first tenant. The fallacy of the use of this Scripture to teach insecurity is seen in the fact that the removal of a demon is not equivalent of salvation, in which salvation the divine nature is imparted. Likewise, the presence of the divine nature in any individual is a certain guarantee that no demon can enter (**I John 4:4**).

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This incident may represent a reformation or improvement in the case of the suffering one, but it contributes nothing to the question of whether the once saved might be lost again” (Vol. 3, pp. 295-296).

Religious reformation without the dynamic of real Divine transformation is a demonic reformation. This is not a discussion of a person once saved losing his salvation. This is a text of a person once demon possessed being temporarily delivered without coming to faith in Jesus Christ. The context is certainly not a discussion of one once saved losing his salvation. Any honest examination will truly reveal this reality.

### (Passage #2) - Matthew 13:1-8

Those who suggest that this text proves one may lose salvation say that the seed which fell beside the road (**13:4**), the seed which fell upon rocky places (**13:5**), and the seed which fell among thorns (**13:7**), all represent people who were once saved but are no longer saved. However, once the context is carefully examined, it will be seen that this is not a true interpretation. Jesus Christ was personally here on earth proclaiming to Israel that the Kingdom of Heaven was at hand. This message had also been the message of John the Baptist (**Matthew 3:2**). Jesus Christ was the King of the Jews and He was offering Israel her Kingdom. Many people were following Christ and listening to Christ, and the majority of them were giving the impression that they were indeed spiritual people who truly loved God. Jesus Christ could see the hearts and knew that deep inside that was not really the case. This is exactly the reason that Christ spoke in parables – so those who were right with God could grow and those who weren't right with God could not grow nor understand (**Matthew 13:10-17**). God's truth is always for God's people. The parable of the sower is a parable that is designed to teach what happens to the majority of people when the Word of God is presented. We must remember that the majority of people surrounding Jesus Christ and His disciples were pretending to be right with God, and Christ wanted to teach His people what really happens when the Word of God is being proclaimed.

One group hears the Word of God and does not understand it because Satan and his forces are actively at work seeking to take the impact from the people (**13:19**). Another group hears the Word of God and even though there appears to be some emotional reaction to it, there really was no root, and when persecution or pressure comes, they fall away proving there was no real root to the faith (**13:20-21**). Another group hears the Word of God and appears to have a great interest, but their commitment is deceitful and this group is more interested in the world and in riches rather than being right with God (**13:22**). The fourth group is the one who is really right with God and the proof is they produce fruit (**13:23**). This is the group that has a deep understanding of the Word of God.

We must remember that all four groups of people surrounded Jesus Christ at the time He presented this truth. Of all the people who heard the Word of God, only twenty-five percent were really right with God. The rest were religious pretenders. In fact, the very next parable, The Wheat and the Tares (**13:24-30**), indicates that all of these pretenders will be fully exposed

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at harvesttime (13:30). This passage has **nothing** to do with those who were once saved and lost their salvation. This text has to do with those who pretend to be right with God and pretend to be interested in the Word, but really aren't. These people will never be right with God and are heading to judgment.

### (Passage #3) - II Peter 1:10-11

Here are two verses often cited to suggest one may lose his salvation. However, upon close examination of the words and context, one will discover that this is not a valid interpretation. It is very clear even upon a very basic analysis of the verse that the issue at stake is not one of losing his salvation, but one of God's elect stumbling and not having an abundant entrance into the Kingdom.

In the opening verses of chapter 1, the Apostle Peter makes it very clear that he is writing to believers (1:1), those who have received faith (1:1), righteousness (1:1), life (1:3), and all the promises of God (1:4). Peter is certainly not questioning whether these people are saved; he is assuring them that they are saved.

In **verses 5-7**, Peter challenges these believers to develop godly qualities in character so they will bear godly fruit (1:8). Fruit-bearing believers become fruit-bearing believers by developing the godly qualities described in **verses 5-7**. The believer who does not develop these qualities is one who will not bear fruit and will not grow in the knowledge of the things of God.

Peter realized that some believers do not develop in these godly qualities. **Some are totally focused on the temporal not the eternal (1:9a)**. He makes it very clear that these believers are saved from their sins (1:9b), but they have, by their quality of lifestyle, apparently forgotten this reality. The Apostle Peter, for his own life and for the life of every believer, desired an **abundant** entrance into eternity (1:11). He did not want any temporal thing to prevent any believer from an abundant entrance into eternity. He did not want any temporal focus to **trip-up the believer from receiving full rewards**.

When Peter challenges the believers to make their calling and choosing certain (1:10), he is challenging them, in this context, to live lives and develop qualities which will establish or confirm an abundance of wealth in eternity. Peter wanted every believer to develop such godly lives that they legally guarantee themselves an abundance of rewards.

The believer who refuses to develop in these God-honoring qualities does not have the assurance of election, nor will he have an abundance in eternity. He will be saved, but he will lose his rewards (**I Corinthians 3:15**). We may enter heaven either with an abundance of rewards, or by the skin of our teeth.

### (Passage #4) - I John 3:10

In order to use this verse to say one may lose his salvation, one must overlook context, verb tenses, and proper theology. Many of the verbs and participles of this context are present tense,