

**Articles and Sermons :: All Christians Believe "Works" are Essential for Salvation by David Servant**

**All Christians Believe "Works" are Essential for Salvation by David Servant - posted by sermonindex (), on: 2013/6/14 1**

Last month I answered the question, "How can we reconcile what Jesus required of the rich young ruler if he was to inherit eternal life with what the Bible teaches about salvation by grace and not works?" If you have not yet read that e-teaching titled, *The True Grace of God*, please do. You must understand that God's grace is not unconditional, as is so commonly thought, but rather, conditional, in order to grasp what follows below.

I also did my best last month to prove from Scripture that salvation by grace does not invalidate the necessity of holiness. "Works" are part of the salvation equation.

If the truth be known, every professing Christian believes that works are essential for salvation, even those who say they don't believe it. If you find yourself debating such a person, just ask him the following question: "What happens at death to a man who has believed in Jesus but who, every day for the final five years of his life, abducted, molested and murdered children?"

The most ardent adherents of "unconditional grace" will reveal their true belief by their answer. None will affirm that such a man will inherit eternal life. And when you ask them why not, they will say one of two things, either, (1) "God would never permit such a wicked person into heaven," which is an admission that God is not offering unconditional grace and that He requires some standard of holiness of those who would be saved or, (2) "True believers could never do such evil, so the man you describe was not a true believer," which is an admission that true faith results in some degree of validating proof, or that God's grace in salvation results in some degree of transformation.

So again, all professing Christians believe that there is some minimum standard of holiness required of those who would inherit eternal life, and that God's grace does not nullify that standard.

That being the case, the most important question we need to ask is this: Is the standard that I believe God has set, which either indicates true saving faith or the minimum working of God's grace, actually the standard God has set?

So what is God's standard? Is it higher than what I have described in my example above? If a professing Christian abducts, molests and murders a child, not every day, but only once a month, does he "make the grade"?

In Scripture's story of the rich ruler, as well as many other passages in the Bible, we find our answer to such questions. The young ruler inquired about God's standard, and he learned that he was falling short. Even though he was not a murderer, liar, adulterer, or thief, he was guilty of greed, keeping for himself what God expected him to share with the poor. "One thing you lack" Jesus told him. It is that simple. Jesus wasn't lying to him.

And that is precisely why I've been writing the past few e-teachings. I am deeply burdened because many professing Christians, "good people" like the rich ruler, also lack the same thing he did. Yet, unlike him, they are unconcerned, because they've been deceived into trusting in a false grace, an "unconditional" grace, a grace that God has never offered. Or they've embraced a standard of holiness that falls short of God's true standard. Believing that Jesus' conversation with the rich ruler has no real relevance to them, they blithely live their lives as if they will never stand at the judgment of the sheep and goats. But they will.

#### One Small, but Frequent, Objection

Objecting to my claim (actually, the Bible's clear claim) that there is a minimum standard of holiness required of those who would inherit eternal life, some respond with a common Christian cliché: "All sin is the same in God's eyes." Therefore, they argue, it is hypocritical to set any specific standard of holiness for salvation; otherwise we are guilty of "grading sins," something God allegedly does not do, and we end up "pointing out the speck in a brother's eye while we have a log in our own."

Actually, Jesus' speck-and-log illustration is one of many scriptures that reveals to us that not all sin is the same in God's eyes. Logs are much bigger than specks. All sin is grievous to God, but some sins are more grievous than other sins. Who would argue, for example, that under the Old Covenant it was equally grievous to God to "trim the edges of your

beard," a prohibition found in Leviticus 19:27, as it was to murder someone? Remember that Jesus criticized the Pharisees who tithed their garden herbs yet "neglected the weightier provisions of the law: justice and mercy and faithfulness" (Matt. 23:23, emphasis added). Some commandments are more weighty than others, thus the neglect of some commandments is more grievous than the neglect of others.

When Jesus replied to the rich ruler's question regarding which commandments he needed to keep to inherit eternal life, Jesus potentially could have listed any or all of the 600 or so commandments found in the Law of Moses, but He listed just six. Obviously, those six are "biggies." Breaking those commandments would be more grievous sins to God than breaking other commandments. Just by way of reminder, they were prohibitions against murder, adultery, theft and lying, and a duty to honor one's parents and love one's neighbor as oneself. Take note that five of those "biggies" are found in the Ten Commandments, which were obviously all "biggies."

Concerning the final commandment among the six Jesus listed for the rich ruler (Love your neighbor as yourself), take note that He once declared that commandment to be the second greatest (see Matt. 22:39), certainly making it a "biggie" as well. And He once associated that second greatest commandment with caring for the less fortunate (in the Parable of the Good Samaritan; see Luke 10:29-37). Neglecting the poor, a manifestation of greed, greatly grieves God. Scripture equates greed with idolatry (see Matt. 6:24; Eph. 5:5), certainly a serious sin and one of the "biggies" found in the Ten Commandments. It was greed that the rich ruler was guilty of, making him an idolater, and it was grievous enough to God to keep him from inheriting eternal life.

Five of the six commandments that Jesus listed in His reply to the rich ruler can be found in other biblical "biggie" lists (listed as sins rather than as commandments), where they are affirmed once again as being so important to God that one's eternal destiny hinges on one's obedience to them. Their inclusion in those lists underscores the fact that committing those particular sins (as well as any others contained in those lists) is even more grievous to God than committing sins that are not found in those lists. Here are five of those lists:

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God (1 Cor. 6:9-10, emphasis added).

Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God (Gal. 5:19-21, emphasis added).

But immorality or any impurity or greed must not even be named among you, as is proper among saints; and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience (Eph. 5:3-6, emphasis added).

But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death (Rev. 21:8, emphasis added).

Then He will also say to those on His left, "Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; for I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me" (Matt. 25:41-43, emphasis added).

You won't find sleeping during sermons or skipping church included in the above lists (to the chagrin of pastors). Neither will you find unthankfulness, prayerlessness, impatience, or laziness, as grievous as any of those things might be to God.

All of this is to say that, when people object to the teaching that a standard of holiness is required of those who will inherit God's kingdom, or when they claim that "all sins are the same in God's eyes," they have not considered the five biblical lists I've just quoted, or many other similar texts.

**In Conclusion**

Again, all Christians believe that "works" are essential for salvation. Tragically, however, they don't all subscribe to what the Bible clearly reveals as God's minimum standard of "works" that always accompanies genuine faith or gives evidence to God's transforming grace.

On one extreme, some have created long, unbiblical lists as their salvation standard of holiness. If you want to go to heaven, they insist that you must agree with their unique doctrines, subscribe to their dress code, be baptized according to their special formula, or join their church full of Pharisees.

On the other extreme are those whose standard is so low that anyone who ever prayed a prayer to "accept Jesus" at any time in his life is unconditionally guaranteed eternal life regardless of how he has lived his life. You often hear them say of the deceased something like, "I know that so-and-so wasn't living for the Lord, but thank God he accepted Jesus when he was seven, so we know he's in heaven now."

Those same folks often accuse those who have a biblical salvation-standard of holiness of being "legalists," or even "heretics who believe in salvation by works." Oh how that must break God's heart! They unwittingly accuse Him of being a legalist and heretic, because He has, without dispute, set specific standards of holiness for those who wish to inherit eternal life.

One of those standards revolves around stewardship. God has plainly revealed in His Word that those who are greedy, who do little or nothing to serve the "least of these" (Matt. 25:31-46), are as grievous to Him as murderers, adulterers, thieves, liars and idolaters, as they transgress the second greatest commandment and reveal their love of money.

When will this be shouted from the rooftops? Or at least proclaimed from a single pulpit?

Pursue peace with all men, and the sanctification without which no one will see the Lord (Heb. 12:14).

And the Lord said, "The outcry of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave" (Gen. 18:20, emphasis added).

Behold, this was the guilt of...Sodom: she and her daughters had arrogance, abundant food, and careless ease, but she did not help the poor and needy. Thus they were haughty and committed abominations before Me. Therefore I removed them when I saw it (Ezek. 16:49-50).

**Re: All Christians Believe "Works" are Essential for Salvation by David Ser - posted by joliboy11, on: 2013/6/15 0:04**  
a very good exposition.

**Re: All Christians Believe "Works" are Essential for Salvation by David Ser, on: 2013/6/17 4:19**

Quote:  
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What an argument! Why do we make such extreme examples and then from that gross position seek to assert something which could be stated plainly and easily without the trap.

Â...Â...Â...Â...Â...Â.....there is one thing which we have to be able to believe. Are we saved by faith, and that without works? Or are we saved by faith in Christ working in and through us? In short, whilst we may comprehend that the gift of life is truly a gift of God, evidenced by being born againÂ...Â...Â.....

You can add what you like to the end because the reality lies at the beginning. Turning truth on its head in order to establish it is complete foolishness and will lead to a legalistic backlash or else increased lawlessness.

**Re: - posted by joliboy11, on: 2013/6/17 5:50**

I've been saved through the ministry of David Servant, I believe that "extreme" examples are sometimes needed to convict us of sin, because most have in mind some standards that are not in the Bible.

you can find his article here about antinomian and legalistic: [http://www.heavensfamily.org/ss/ggd/ggd\\_05](http://www.heavensfamily.org/ss/ggd/ggd_05)

**Re: , on: 2013/6/17 6:56**

Quote:  
-----I've been saved through the ministry of David Servant,  
I believe that "extreme" examples are sometimes needed to convict us of sin, because most have in mind some standards that are not in the Bible. joliboy  
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Praise God for that brother! I have been researching David Servant for some time and am familiar with his site and ministry. But thanks for the link.

**Re: - posted by joliboy11, on: 2013/6/17 7:24**

legalism is really a danger but let us not forget, the Holy Spirit is the Comforter.

**Re: - posted by allaboard, on: 2013/6/17 10:07**

two

**Re: All Christians Believe "Works" are Essential for Salvation by David Servant - posted by sprice, on: 2013/6/17 15:44**

I hate to parse words but in this case it is necessary. The writer of Hebrews speaks of "things that accompany salvation." Good works and holiness I would say are such "things". Thus, all Christians believe that holiness and good works are things that are essential "to" salvation as opposed to those that are essential "for" salvation. The Apostle Peter in 1 Peter 2:9-11 makes exactly this point when he describes the scattered Christians as those who have been SAVED So That they can 1) proclaim the excellencies of God; 2) not sin and be Holy, and 3) do good works to the Glory of God. The new creation of a new heart and the indwelling of the Spirit ( i.e., Christ in you the hope of Glory ) bears the fruit of good works, Holiness, worship, evangelism, and brotherly love.

**Re: - posted by murrcolr (), on: 2013/6/17 17:55**

We must be careful in what sort of works we promote as "essential" for salvation.

Many will say to me in that day, Lord, Lord, have we not prophesied in your name? and in your name have cast out demons? and in your name done many wonderful works? Matthew 7:22

In your name done many wonderful works, Then I will tell them plainly, 'I never knew you. Away from me, you evildoers! Matthew 7:23

There "many wonderful works" didn't mean anything..

For he that is entered into his rest, he also hath ceased from his own works, as God did from his Hebrew 4:10

Something I have been challenged with in my quest for holiness is just how much I live the "christian life" in my own strength.

I have found that there are things that remain in us after conversion that the Holy Spirit must bring to the light these are self-sins, self-confidence, self-sufficiency these will cause us to do things in the name of God but in our own strength.

Promoting self under the guise of promoting Christ I would say is very common today, but it's hardly noticed or spoken about.

To enter into his rest we must cease from our own works.....

And that is done by faith..Heb 4:3

**Re: All Christians Believe "Works" are Essential for Salvation by David Ser - posted by PQ (), on: 2013/6/17 17:59**

GOD is Love, GOD is Holy, Salvation is of our GOD. Halleluyah!

pq\*

**- posted by proudpapa, on: 2013/6/17 21:44**

murrcolr,

very much wisdom in your last post.

**Re: - posted by allaboard, on: 2013/6/17 22:02**

one

**Re: - posted by rbanks, on: 2013/6/17 22:29**

...not of works lest any man should boast.

**Re: - posted by ZekeO (), on: 2013/6/18 2:51**

Friends we are justified by faith, lets hold onto this doctrine. The reformers risked their lives for this truth, don't let this mixture that this guy proposes become excepted as normal its a mixture of law and grace and is witchcraft (Gal 3:1)

This foundation truth needs to be so embedded in our hearts, without which we can drift into performance based religion which is cold, dead and heartless.

**Re: - posted by proudpapa, on: 2013/6/18 8:53**

///The reformers risked their lives for this truth, don't let this mixture that this guy proposes become excepted as normal its a mixture of law and grace and is witchcraft (Gal 3:1)///

In my study of the reformers, I have been very disturbed by how they treated and persecuted those whom differed with them on theology, and even how they treated each other over the smallest of differences on doctrine, such as luther and zwingly disagreement over the eucharist.

One thing that all the Reformers had in common, was that they all strongly condemned those whom believed in believers baptism and that were against infant baptism.

Zwingly had Felix Manz put to death by drowning over the issue

Re: , on: 2013/6/18 10:06

Quote:  
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This foundation truth needs to be so embedded in our hearts, without which we can drift into performance based religion which is cold, dead and heartl  
ess. Zeko  
-----

I have been thinking about this post of yours brother, especially the comment about witchcraft. It would take a deliberate effort to produce such an effect of making a person abandon a beginning in something to thereafter press on by a compl  
etely different means.

The word in Galatians 3:1 is baskaino (&#946;&#945;&#963;&#954;&#945;&#943;&#957;&#969;) and primarily means t  
o exercise an influence on others by defaming one thing and then flattering another, it is connected with the idea of pres  
entational teaching and a convincing effort. I suppose in modern parlance we would simply say "putting on a good show"  
. The word may be used literally here in Galatians 3:1 and does not mean a significant effort on anyones part in the sens  
e of a concertion (adjusting something) but rather a complete abandonment of the original thing itself. In this case it is gr  
ace which is abandoned in favour of keeping the Law. Although Paul does express in this verse that the consequence is  
so grave, he feels he must ask "who has baskiano (bewitched) you". Whether that means that one particular person did  
make such a effort is doubtful. It was more than likely a number of the Jewish sect who made for the return to the Law.

In the case of Mr Servant I feel he is seeking to address a serious problem in the churches in the US and attributes this  
problem to a teaching which is essentially modelled on an understanding that the gospel itself has been falsely presente  
d in the first instance to many people, leading to many respondents becoming false christians rather than true christians.  
The second part of the model is addressed to those who regardless of their true spiritual condition (lost or found) are in a  
ny case deluded by a false belief in eternal salvation . I have no doubt that there are numerous other threads which are i  
nforming Mr Servants beliefs, but these are the principle ones. It is summed up by the idea of "cheap grace". As Mr Serv  
ant never did believe in eternal salvation , it is not difficult to comprehend how difficult it is going to be to produce a convi  
ncing and "gracious" teaching which actually does not lead to the legalism which historically informs it. In short true holin  
ess may end up looking like cruel legalism despite a desire to avoid it.

Re: - posted by makrothumia (), on: 2013/6/18 10:09

///The reformers risked their lives for this truth, don't let this mixture that this guy proposes become excepted as normal it  
s a mixture of law and grace and is witchcraft (Gal 3:1)///

It is sad to read such strong words. Such statements could very easily have been heard during the days of the "inquisiti  
on" or in the trials of Puritan "Salem". Men were put to death just because of such opinions. Witches were burned at t  
he stake in the name of protecting the people and preserving the "truth".

To label David Servant's expression as witchcraft seems every bit the extreme the poster took aim at. How sad!

makrothumia

Re: - posted by ZekeO (), on: 2013/6/18 11:17

You see this is what I find so revealing about the discussions about the North American Church. Scripture is interpreted i  
n the light of experience and not what the word of God says.

Friends, we are justified by faith, and to suggest anything else is blasphemy to the work of Jesus Christ on the cross.

Mr Servants insistence that all Christians believe works are essential for salvation is unscriptural no matter how sincere  
he may be in addressing problems in the Church.

Paul treated this issue of mixture so radically because it strikes at the very heart of the Christian faith and what Jesus di  
d.

**Re: , on: 2013/6/18 12:00**

James 2:24

You see that a person is justified by works and not by faith alone.

Any comments on the above verses. May want to read the verses 2:18-26 for the whole context.

By the way I believe Luther called James "a right strawey epistle". Had he had his way. James would have been thrown out of the New Testament.

Bearmaster.

**Re: - posted by ZekeO (), on: 2013/6/18 12:19**

To take one or two versus that prove a point whilst disregarding whole books which deal with the matters of salvation is bad bible and leads to erroneous doctrines as this.

**Re: , on: 2013/6/18 13:34**

But Zeke, you or anyone else, cannot ignore the passage in James.2:18-26. And no I am not trying to prove a point or make a doctrine. I am simply asking what you and others think this passage means in light of justification by faith alone.

Bearmaster.

**Re: - posted by ZekeO (), on: 2013/6/18 13:52**

I don't ignore it, in fact it raises some interesting questions, but, never ever do I think or feel that it in some way challenges the doctrine of justification by faith.

There are some very good exegesis' of this text available for free which do not set Paul and James in opposition to each other.

If you are interested you can find the answer to what you are looking for.

**Re: , on: 2013/6/18 14:16**

Quote:

-----You see this is what I find so revealing about the discussions about the North American Church. Scripture is interpreted in the light of experience and not what the word of God says.

Friends, we are justified by faith, and to suggest anything else is blasphemy to the work of Jesus Christ on the cross.

Mr Servant's insistence that all Christians believe works are essential for salvation is unscriptural no matter how sincere he may be in addressing problems in the Church. ZekeO

Brother Zeke this subject is a really difficult one not because the scriptures are unclear, but precisely because experience of knowing Christ and the confidence which this brings can be shattered by continuous wilful sin. In this sense I believe every child of God can be shaken in their confidence of the Father's everlasting love even to the point of believing that we are ourselves either in danger of or else are in a position of having lost our eternal life. It wouldn't matter where one lived in this sense because although I agree in eternal security based on a long examination and even testing of this truth, an individual's personal walk will not be an easy one as far as confidence is concerned where sin and wilful continuous sin is practised.

It may well be true that particular churches in different regional areas are more given to experiential doctrines, but this does not mean that either the true doctrines of salvation or the principle underlying truth that we are justified by grace is proven wrong because a particular individual teacher or pastor makes assertions which appear to make a claim which contradicts that truth.

Where the difficulty arises is in how we express truth in the light of either our own experience or else in the light of a concern for other believers who we feel certain are walking in many sins and do so without any seeming sense of consequence.



nce. This is where OSAS as a teaching, including all of its parts, is misleading and confusing. Yet eternal salvation is a very foundation of truth and cannot be denied, no matter how hard some brethren feel they must do in order to address either their own sins or the sinning of other believers.

Imagine a man who is born again and in possession of eternal life then by some dreadful means falls away from childlike trust in the Father and ceases to confess his sins and in so doing hardens his heart to the point of discovering that it is possible to be more wicked having believed, than it was having had no belief at all. If in speaking in this way we are speaking of what is possible today then we would find that even today such things happen. The answer given to these things is that such a man could not have been saved in the first place. Yet I bear witness that such men exist. For one year without the knowledge or comprehension of a living soul I walked in blackest darkness pressing my mind to virtual destruction. Yet I broke no laws of men. It may not be possible to easily comprehend such things because we always think of sin as that which we commonly understand. Yet there are sins which are not commonly understood which stand far ahead in consequence than do even the most vile of things we could imagine. The most obvious one of these things is to set aside the sacrifice of Christ, and in that madness be prepared to suffer eternal destruction. In such a mind it is possible to even contemplate an open cooperation with the wicked one directly. Do you believe such things are possible for one born again? I have to tell you plainly and in fear and trembling such things are possible.

I won't press the point any further because it is difficult to easily imagine how it would serve the Lord. It may be sufficient enough to say that were such a man to rise up then God would take his life suddenly in order that his spirit will be saved in the day of the Lord. How it is possible for such things to happen in this day may in the end be a measure of what the Father permits, to both show what true wickedness really means and at the same time to comprehend the eternal purposes of God to keep His children from the lake of fire. In this day we will be dealing with such men on the earth once again. Men who can resist even the most clear and certain witness of Christ in all authority and compassion of the mercies of God, and yet still follow their own ends unto destruction. A careful reading of the things which led up to the exile of Israel will show just what this means. It is to openly and in defiance of the true knowledge of God, serve other god's. Today it means also to serve Satan directly as Satan is now comprehended directly through the ministry of Christ. It may be the rarest of things but it is possible and it will increasingly happen.

Mr Servant chooses to speak of the gross actions of perverse men who take the name of Christ (though who these men are is not stated). Men who abuse and murder children is in reality a hypothetical presentation because no one truly born again, who is not been driven out of their mind first, could do such a thing. Apart from this If the apostolic ministry were truly evident such things would not be possible. Such men would be handed over to Satan for the destruction of the flesh, unto death if necessary. Such is God's answer to preserving those who have believed in His Son. That is the day I am waiting for and I believe it is coming just as it was in the first century churches under the apostles of Christ in that time. In the mean time we have that which we have. If those who are called to minister the word of God were themselves righteous in all their ways, others would be required to obey Christ through them. To know the love of the Father is to comprehend the fear of the Lord.

Yet there are sins which vastly outstrip even this type of wickedness and which have to do with directing ones anger towards God Himself by reason of an exceptional activity of Satan or because of the need for deliverance on the part of the offender from a terrible inclination to the occult or else the evil pride of life itself unrestrained by reason. Such a man was Judas Iscariot. When all of the other disciples cast down their means of a living and followed the Lord, trusting for their daily portion, Judas continued as a thief and continued to be motivated as a thief. Yet Judas witnessed every intimate reality of Christ, bar the transfiguration, and in that certain knowledge could not find it to come to the Lord privately and beg for help in his desperate condition. The reality lies in the nature of revelation first given or else as in the case of Judas, the Lord's own witness of Himself. Given the day in which we live these things are more relevant now than at any time in the past.

This is the deeper meaning of the age of lawlessness and therefore asserting that a true christian can end up in the lake of fire, whilst it is wrong, is an understandable thing to say. If you believe that claim as Mr Servant does, then clearly it becomes necessary to seek for an understanding to explain how it is possible. The explanation is that the grace of God cannot be at fault, so therein must grace be conditional and the possibility of believers perishing is real and justified by reason of wilful sin. I have sought out a clear unequivocal example of Mr Servant's belief in this matter and I post just one example as evidence of it. These words are to a man and their meaning cannot be mistaken.

"As you know, the Bible teaches that slanderers, deceivers, liars, hypocrites and immoral people will not inherit God's kingdom. But would I say that you have currently "lost your salvation"? No, God is graciously warning you and disciplining you



ou in an attempt to effect your repentance because He still loves you and does not want you to spend eternity in hell".

In this statement there can be no equivocation that corresponding to the kingdom of heaven is eternal hell. Eternity cannot mean anything but eternity. Yet the man being addressed is spoken of in terms of "your salvation".

Of course I realise that in sharing these things I have said nothing concerning how a correct or sound way of thinking this issue through could be presented in this post. Then I take the view as you do that men can seek for an understanding of themselves. Apart from that we are all learning how to understand and handle the word of life.

**Re: - posted by ZekeO (), on: 2013/6/18 14:33**

I will be so bold as to say, that if anyone, anywhere truly believed that God has forgiven all their sins past, present and future they would live totally different lives.

That in Christ Jesus they are excepted, as they are, unconditionally loved in Christ, they would live totally different lives.

I believe this to be the absolute truth and I pray that the Holy Spirit of God would so burn this reality into my heart and mind. For the more that I know it the more I'll live it and will be living closer and closer to the book of Acts type Christianity.

**Re: - posted by joliboy11, on: 2013/6/18 23:26**

but sadly many people believe in their "belief on salvation by grace". Salvation is an experience, not just a doctrine.

hell-deserving conviction of sin is rare. Being born again is the work of GOD.

here is Heaven's Family's statement of faith:  
<http://www.heavensfamily.org/ss/statement-of-faith>

**Re: All Christians Believe "Works" are Essential for Salvation by David Ser, on: 2013/6/19 4:50**

Quote:  
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This comment brother takes us back to the other aspect of this OP which has been discussed. It is the idea that "many" people are not believers at all. In this case it is that which a person might hear after they have believed the false gospel which led them to believe in "nothing" which necessitated them to believe in a doctrine which is "false" because they don't believe in Christ anyway. In short they have no evidence that they belong to God because they have no experience of Christ, in short no "works".

There is a third way which is coming back into fashion. "Good works" despite personal understanding. I suppose if we look at the last scripture Apollos posted Ezekiel 16:49-50 we would conclude that Sodom appears to have been judged because of a lack of compassion on their part. From that we might comprehend that it is a lack of compassion which God is more concerned with. And this is the spirit of understanding which informs some of that which is being made visible even by the means now used. On the other hand we could take the whole passage from 16:1 and see that these things are spoken to Jerusalem the city of God and have to do with all the sins of Judah and how these sins reflect on her sisters to make them seem as righteous. The passage runs from verse one to the end of chapter sixteen. The latter condition is a reflection of the former sins multiplied to an end. The greatest sin is not the latter but the former. It is personal understanding which makes for self restraint and a willingness to obedience. This understanding is the very Christ Himself crucified for sin and raised for our justification.

Nothing will stop this process. It is on.

The Lord knows.

**Re: , on: 2013/6/19 7:30**

ZekeO, et al,

Isn't salvation a WALK and not a "one time" act?

I am wondering why Adam's future sins were not forgiven. Why did he have to take ownership of future transgressions and be responsible for his choices, since he was God's son (Luke 3:38), and yet we don't?

I just want to clarify. You are saying we don't have to work out our salvation with fear and trembling or even pick up our cross if we think it is too hard, because we are accepted and all our future sins are already forgiven?

Like a privileged billionaire in a sea of poor people, nothing can touch you.

Does that belief make me my own god, unaccountable to anyone?

**Re: - posted by sprice, on: 2013/6/19 9:19**

There is confusion which has at its root the failure to properly distinguish cause and effect or root and fruit. New heart plus word of God plus indwelling presence of God produces righteous fruit of God. He calls, He justifies He glorifies. We hear, we believe, we become like Christ, we obey like Christ, we are glorified like Christ. Don't confuse cause with effect. Christ indwelling us is the cause of justification and sanctification and as Paul says in Galatians we receive Christ (justified) and walk in Christ (sanctified) by hearing with faith. Those who don't believe in God's effectual call struggle with cause and effect. God is the cause, everything else, including loving obedience is the effect of His causing.

**Re: , on: 2013/6/19 10:39**

Makes sense. Good root produces good fruit.

But does a good root make the branch abide in the Vine?

In John 15, there is a conditional statement.

IF

John 15:6 IF a man abide not in me, he is cast forth as a branch

**Re: , on: 2013/6/19 12:37**

Quote:  
-----I am wondering why Adam's future sins were not forgiven. Why did he have to take ownership of future transgressions and be responsible for his choices, since he was God's son (Luke 3:38), and yet we don't? just-in  
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Adam didn't have to take ownership of anything. He sinned and he died spiritually. Christ became sin for our sakes. He was crucified and became sin for our sake and so we can now live. As Christ was crucified from before the foundation of the world so Adam was personally included in that foreknowledge of God regarding His Son. Adam didn't live without the promise. It was made to him in the garden in the promised seed. It was on this basis that Eve was named.

Eve was a shrewd woman. Though she had three sons in succession it was not until the third son, Seth that she comprehended the reality in visibility of the line of the promised seed. Abel was murdered and Cain was a murderer. The man child Seth was her evidence of the promise. I believe that Adam and Eve lived with the knowledge and hope of the promise of God and took comfort from it. We on the other hand have the evidence of that promise, even Christ in you the hope of glory. How can we then ask concerning Adam, when we have Christ?

**Re: - posted by passerby, on: 2013/6/19 13:46**

Truly, our salvation is upon the condition of abiding in our saviour, apart from Him we can do nothing, and apart from him no one will abide.

If anyone can truly say that he will not ever sin again, (if that is the meaning of abiding), then he maybe is sure of his salvation, (if that is the meaning of the gospel), but who can say that?

Yet, this grace is not a license to sin and our salvation is indeed hinged upon faith that results to fear and love of the Lord, obedience, and righteous living. But on how one can attain and sustain without fail such a difficult and high standard of christian calling to the end in this wicked world is big problem for a mere mortal.

Is the salvation according to the gospel of Christ just but another hit or miss game? Should we say be born again, or believe the gospel, or have faith in God for by then perhaps you will be saved. Is someone a christian because perhaps he will be save?

What did Paul realized about the gospel that he had such a peace with regards to his salvation and that it will not be a vain thing or a deception to preach it for the sure salvation of anybody who will have faith. Because he was stoned many times or he lived a perfect life? or perhaps it is Phi 1:6, whatever it may require.

If salvation is dependent upon our works or personal holiness who will be saved then?

**Re: , on: 2013/6/19 13:59**

My question was 50% rhetorical, so I am glad you answered it and you did it well, amrkelly.

Adam was held accountable and so will we be. Yes, the Lord throws our sins as far as the east is from the west so they are remembered no more, but now we have a walk to walk and this walk will prove us whether we be in the faith or not.

The other thing is that sin was committed in the body and salvation must occur in the body. That is why Jesus Christ came in the flesh and won the victory for us IN THE FLESH.

And thirdly, we need His Spirit to be a son and to partake of His nature.

Thanks again.