

# **SAFE IN CHRIST**

**A BIBLE STUDY  
CONCERNING THE SECURITY OF THE BELIEVER'S SALVATION**

**By Berl Chisum**

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## INTRODUCTION

The Lord Jesus Christ said, verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life; and John later wrote, “He that believeth on the Son hath everlasting life” (John 5:24; John 3: 36).

What comfort and assurance believers have received as they have read and meditated on these verses of scripture, understanding from them that at the moment they believed on Christ from their hearts they were given unending life and could never be brought into judgment and condemnation! But some have found as they read further in the scriptures that there are exhortations to “continue in the faith,” and statements about some “departing from the faith,” and others having their faith “overthrown,” and the conclusion has been hastily drawn that one who has believed on the Lord Jesus Christ can quit believing and thus lose his eternal life (which would not therefore have been eternal), and finally come into judgment and damnation.

To hold such a belief is to insure instability and a morbid introspection. As another has illustrated: To some professing Christians faith is like a pair of eyeglasses—often misplaced, often dim, and constantly a bother; while to others, faith is like healthy eyesight—a faculty of which they are unconscious as they are occupied with the object of their faith-sight, their Lord and Savior Jesus Christ. It is not a sign of healthy eyesight that one is constantly occupied with thoughts about his vision, and healthy faith in the Lord Jesus is occupied with the One who is the object of that faith—not with faith itself. An unwholesomely gloomy looking within rather than to Christ, spiritual sickness, and hypocrisy are the inevitable result of believing that our continuing faith, after all, is really the final means of our salvation. In other words, IT IS FAITH IN FAITH, not faith in Jesus Christ, and it is one of Satan’s devices to get people to fall from grace.

Following are excerpts from two letters written to one who has contended for the aforementioned misconception about what is required for salvation from sin. Those who are willing to accept the offence of the cross (the truth that there is no worthiness in themselves by which they could be saved—I Cor. 1:23; Gal. 5:11; 6:12) will rejoice in the truths brought forth as they see and appreciate them. The proud and self-righteous will reject them.

## LETTER No. 1

Dear \_\_\_\_\_,

You asked about “eternal security.” Let me assure you that I do believe that the born again child of God is eternally secure, so far as his salvation and standing in Christ are concerned. A few of the texts which I am sure obviously teach this are John 5:24, 10:27-30; Phil. 1:6; Eph. 4:30; and Romans 8:28-39. But as to the believer’s walk, his spiritual state, that is quite another thing. The church of God at Corinth was made up of saved people who, as to their standing in Christ, were sanctified, washed, justified, and baptized in the Holy Spirit; and to them Christ had been made wisdom, righteousness, sanctification and redemption; but they were, AT THE SAME TIME, carnal and walking as men. See 1 Cor. 1:2, 30; 6:11; 12:13; 1:10-12; 3:1-4.

The Corinthian saints are a perfectly clear example of how we must distinguish between the believer’s standing and his state. Of course, our standing and state should be on the same level constantly, but the fact that a believer’s state is below his standing at a given time does not change the fact that he is complete in Christ (Col. 2:10) and a member of the church against which the gates of hell shall not prevail. (Matt. 16:18 - and I believe this verse clearly teaches that no member of the body of Christ will ever be lost in hell).

IN OUR WALK we may fail to abide in Christ (1 John 2:24), we may fall from grace in thinking we have to keep the law (or some other standard of conduct) in order to be finally saved (Gal. 5:4); or we may fall as did Moses and Aaron and others in the wilderness (1 Cor. 10:1-14) - But remember that Psa. 106:16 refers to Aaron as “the saint of the LORD,” and that Moses appeared with

the Lord Jesus and Elijah on the mount of transfiguration (Matt. 17: 1-3 ).

Being born of God's Spirit does not mean that we do not have to deal further with the Adamic "old man." The believer in Christ has two natures which war one with the other in him (Gal. 5:16,17), and he can walk in either the flesh (the old man) or in the Spirit (the new man; Christ in us—Gal. 5:25). It is up to us constantly as to whether we will yield to the flesh or to the Spirit. But regardless of whether or not we are constantly yielded to the Holy Spirit, that new life in us is Christ, and it is eternal. (1 John 5:12,13). It is in Christ that we are complete and made accepted before God's righteous throne (Col. 2:10 and Eph. 1:3-7). His righteousness and perfect works have been imputed to us; He is the Savior (not ourselves); and it is all a gift—not dependent on our works either before or after we believed on Him (Rom. 4:1-8; 6:23; Eph. 2:8,9).

These glorious truths cause me to love the Lord Jesus and want to serve Him; they free me to serve Him out of love rather than a slavish fear that I must work for Him or I will go to hell. And think, too, of the many who have sinned, and feel they are lost, and have given up endeavoring to live for Christ because they are honest enough to admit that they can not live a perfect life such as they have been taught to believe is required of them. How wonderful that the Lord Jesus Christ has lived a sinless life for us and gives His perfect finished work as a free gift to all who believe (Rom. 3:22; 4:20-25). Believers work because they are saved rather than hopelessly try to live a sinless life in order to finally become saved or remain saved.

Don't you see that it all boils down to the question of whether salvation is by faith or by works? The scriptures all too clearly teach that it is by faith alone so far as what is required of sinners is concerned (Titus 3:5; 2 Tim. 1:9; Romans 11:6).

I want to assure you that what I believe on this subject causes me to love the Lord Jesus Christ, our holy Heavenly Father and the Holy Spirit all the more. It makes me want to serve and be right with Him. I in no wise consider it a license to sin, though doubtless

there are and have been those who turn the grace of God into lasciviousness (Jude 4).

Sincerely in Christ,

s/Berl Chisum

## LETTER No. 2

Dear \_\_\_\_\_,

I have with me all of your letters since we started discussing the eternal security of the believer, and I want to helpfully comment on every verse that you have mentioned which you believe teaches that a Christian can take himself out of Christ and finally be lost. In making these comments I want to assure you that I believe that we must bow to God's Word, not trying to ignore, evade or "get around" any portion of it.

I wish you would review my last Letter to you in which I pointed out that we must rightly divide God's Word of truth in regard to the believer's standing and state. The more I read the Bible, the more convinced I am that though our spiritual state may fluctuate from mountain top to deep valley, yet our standing in Christ remains constant—complete in Him (Col. 2:10); seated together with Him in the heavenlies (Eph. 2:5); and blessed with all spiritual blessings in heavenly places in Him (Eph. 1:3).

Let me quickly agree with you that it takes more than a two-minute ritual to be born-again; that many think they are saved who are not; and that God's Word constantly warns us against departing in our hearts and in our walk from the living God. Certainly, we can thus depart, and I have known Christians who proved they were saved by their evident love for their brethren (1 Jn. 3:14) and by their spiritual walk, but who later started walking in the flesh and went down, down, down in their spiritual interest and desire to please the Lord, and became a detriment to their Christian profession and the testimony of Christ. But does this mean they have lost their salvation, are no longer God's children, have been put out of the church, Christ's body, and will end up in hell and then the lake of fire if they continue as

they are? And, has their belief in the security of their salvation helped them in their backsliding? These are questions which only God's Word can answer, and I plead with you to let God's Word settle them for you, as I believe it will if you are open to the leading of God's Spirit.

Before taking up each of the verses you have brought up in objection to the eternal security of the believer's salvation, let me bring to your mind truths which answer these two questions: (1) What must I do to be saved? and (2) What happens at the moment one has done what is required of him?

(1) Surely you agree that all one must do in order to be saved is to believe on the Lord Jesus Christ (Acts 16:31). But, of course, this is not just a mental assent to the fact that Christ died for our sins, was buried and rose again the third day. Rather, it is first seeing ourselves as sinners who deserve what Christ bore for us, and then, in humble and grateful acceptance of what He has done for us, coming to the end of ourselves as we receive Him as Lord—giving up our selves, losing our life—with the willingness to do any and everything that He commands us. This is obedient faith (Heb. 5:9)—faith that saves—and, according to God's Word, it saves instantly all who thus believe from the heart; and this faith saves the individual before he manifests it in good works. God alone knows who has thus believed from the heart (2 Tim. 2:19), but we may have confidence in others as brethren when we see the fruit produced in their lives (Matt. 7:17-20; John 13:35).

(2) What happens the instant one has believed from his heart on the Lord Jesus Christ?

He is saved from hell, and the lake of fire and therefore can never go to either place (1 Cor. 1:18; 2 Cor. 2:15; Eph.2:5, 8, 9; 2 Tim. 1:9; Titus 3:5; John 5:24; Rev. 20:10-15).

He is given the gift (undeserved) of everlasting life—the life of Christ which will never end (John 3:15; 5:24; 10:27-30; 1 Jn. 3:14; 5:11.-13).

He receives this gift of life by being born

again, “not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever” (1 Pet. 1:23-25). See also John 1:11-13; 3:1-8; James 1:18; 1 John 3:9 –“His seed remaineth”; and 1 John 5:1,18).

- D. He is not only born of the Spirit, but also comes to be indwelt by God’s Spirit, who is the earnest (the guarantee) of his inheritance. (1 John 5:10 with Romans 8:9, 16, 17, 23; Eph. 1:13,14). Also, he is sealed by the Holy Spirit until the day of redemption (Eph. 4:30).
- E. He is instantly baptized in the Holy Spirit into Christ, into Christ’s death, and into Christ’s church—against which the gates of hell cannot prevail (Matt. 16:18; Acts 1:5; Rom. 6:3-4; Gal. 3:27; 1 Cor. 12:12,13 ). Though death and judgment are appointed all sinners, Christ has kept our appointment for us, bearing our sins and judgment on Calvary, and when one believes the gospel he is baptized in the Holy Spirit into Christ and consequently into His death and burial, and God thus justly reckons that the sinner has already died, because it was in our place that Christ died, and God will not require the payment of sin’s penalty twice. Compare Hebrews 9:27,28 with Rom. 6:1-6.

How can one who is saved from hell and the lake of fire ever be lost? If one goes to hell and the lake of fire, he was never saved from them. How can one with the unending life of Christ ever be lost? How can one who is born of incorruptible seed which remains in him ever be lost? How can one who has already suffered the penalty for sin be put to death again? How can one who is sealed by the Holy Spirit unto the day of redemption ever break that seal? How can God’s guarantee of our eternal inheritance ever be nullified? These are questions which must be answered for me ere I could believe that other Bible verses teach that I can lose my salvation in Christ.

I KNOW OF NO INSTANCE IN SCRIPTURE WHERE ONE WHO IS POSITIVELY SAID TO HAVE BEEN SAVED, BORN AGAIN, AND GIVEN ETERNAL LIFE IS LATER SAID TO BE LOST. But there are many recorded instances of saved people walking in the



flesh—walking in sin—who are still said to be saved, though it is clearly brought out that they were chastened and suffered loss, not only in this life but in the life to come also. For example: Lot (2 Peter 2:6-9); David (2 Sam. 12:13); and the believers at Corinth (1 Cor.3:12-15).

Now to deal in order with the verses which you believe teach that a born again believer with eternal life, who is saved from hell and the lake of fire, might finally be lost.

### **LUKE 8:13**

“They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.”

Regarding this verse, let me say that I doubt very much that these “no root” believers had believed to the saving of the soul, for I’m sure that saving belief produces fruit in the life of the one who has so believed (James 2:20). I believe it is helpful to note that Christ is the Sower who had sowed the seed of this parable. It was later that He began to tell His disciples of how He must go to Jerusalem and be put to death and be raised the third day. Matthew 13 gives the same parable, but it is not until we get to Matthew 16:21 that we read, “From that time forth began Jesus to show unto His disciples how that He must go unto Jerusalem and suffer...” (See also Luke 9:22 which comes after Luke 1 where the parable of the Sower is found in Luke’s account). They had not therefore believed that Christ would die for their sins, be buried and rise again. I do not think they had believed on the Lord Jesus Christ as per John 3:36, but rather, like the disciples of John 6:66, they were glad for a miracle-working bread king, but cared not for the meat which endureth unto eternal life. King Agrippa, to whom Paul said, “King Agrippa, believest thou the prophets? I KNOW THAT THOU BELIEVEST,” is another instance of one who believed but not unto salvation, for he then said unto Paul, “Almost thou persuadest me to be a Christian.” Acts 26:27, 28.

### **ACTS 14:22**

“Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must

through much tribulation enter into the kingdom of God.”

This verse implies that it is possible for believers (disciples) to not continue in the faith, BUT THIS DOES NOT PROVE THAT IT IS POSSIBLE FOR TRUE BELIEVERS, TRUE DISCIPLES, TO LOSE THEIR SALVATION.

“Faith cometh by hearing, and hearing by the word of God” (Rom. 10:17), and “we walk by faith, not by sight” (2 Cor. 5:7). The Corinthian saints were not continuing in the faith in many respects as they denominated themselves from one another, and most professing Christians today are following that carnal example. But are we ready to say that there are no saved people in denominational churches? Surely it is obvious that some Christians continue on farther in the faith than others. Some are weak in faith, but are still to be received (Rom. 14:1). How far does one have to go in faith in order to be saved? Answer: To Calvary—to the end of self—to believing the gospel (Rom. 1:16; 1 Cor.15:1-5). Once one has gone to the cross, Gal. 5:24 is true of him, “they that are Christ’s have crucified the flesh with the affections and lusts.” But then the next verse, Gal. 5:25, is to be obeyed, “If we live in the Spirit (and all Christians do), let us walk in the Spirit.”

All believers have crucified the flesh and they all live in the Spirit, whether they walk there or not. And who of us is going to contend that he has perfectly walked in the Spirit during any 24 hour period? We can not have God’s blessing on our Lives when there is unconfessed sin there; we can not wink at sin; and surely if we love the Lord Jesus Christ we are ashamed when we realize we have sinned. But which of us knows God’s Word so well, and can judge his own thoughts, words and actions so correctly that he can say with certainty, “I have been 100% yielded to the Holy Spirit and led of Him during the last 24 hours”? In other words, none of us perfectly continues in the faith, but thank God OUR SALVATION IS NOT DEPENDENT UPON OUR SO CONTINUING. Don’t forget that it was none other than the apostle Paul who wrote, “Not as though I had already attained, neither were already perfect” (Phil. 3:12—see verses 10-14).

## **ROMANS THE 11TH CHAPTER**

Please read this chapter in the Bible through for

yourself before reading these comments about the olive tree out of which the natural branches, the Jews, were broken because of unbelief, and into which the wild olive branches, the Gentiles, were grafted, and out of which they were liable to be broken, too, if they did not fear.

Please consider these points:

1. THE OLIVE TREE WAS NOT SALVATION! Obviously the unbelieving Jews who were broken out of it were never saved. What is the olive tree then? Answer: It was simply the place of national nearness and favor which the Jews had enjoyed. Romans 11 explains how the unbelieving Jews were broken out of that special place of nearness to God and the Gentiles who had been afar off were brought near. See Ephesians 2:13-17.

2. By comparing these statements in Romans 11 with the inspired history found in the book of Acts we can see just how it was that this process of breaking out and grafting in took place.

- A. Following the rejection of the gospel by the Jews in Jerusalem, the stoning of Stephen and the scattering abroad of the Jewish believers, we find as recorded in Acts, chapter 10, how that Simon Peter was shown that the Gentiles as a people had been nationally cleansed by God, and of how he was sent to preach the gospel to Cornelius and his household who were uncircumcised Gentiles.
- B. Later we read of the HoLy Spirit sending the apostle Paul and Barnabas to preach in areas outside of Palestine. In Acts 13:14-46 we read of how when they began their ministry in the city of Antioch which was in Pisidia that they were careful to go into the Jewish synagogue and preach to those assembled there first. The Jews in that city had not heard the good news that Christ had come, had died for their sins, had been buried and was risen again. They therefore had not rejected the gospel and were still in the good olive tree. But when they heard the gospel, we read there in Acts 13 of how they rejected it, and so Paul and Barnabas turned from them to the Gentiles and thus broke the Jews out and grafted the Gentiles in to the good

olive tree. In that city, “through their fall (the fall of Israel) salvation came unto the Gentiles” (Rom. 11:11). But the Gentiles were not saved until Paul preached the gospel to them and they believed it, though the Jews were broken out and the Gentiles brought nigh and grafted in as Paul turned from the unbelieving Jews to the Gentiles. “To the Jew first” was Paul’s constant order of ministry throughout the Acts period as he traveled from city to city preaching the gospel and thus gradually carrying out this breaking out and grafting in process. See Acts 13:44-46; 18:4-6; 28:16-28 with Rom. 1:16.

3. The Gentiles who had been grafted into the good olive tree stood there by faith in the sense that when God looked upon them nationally He saw faith which caused Him to extend His mercy to them while Israel nationally is in a condition of unbelief. The eagerness of the Gentiles at Antioch in Pisidia to hear the word of God (Acts 13:44) is an example of how the Gentiles had faith. **BUT THEY WERE STILL UN-  
SAVED until they actually heard the gospel.** The case of Cornelius before Peter went and preached to him and his household (Acts 10) is another example of the same thing. Cornelius was “A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway” (Acts 10:2); his prayers were heard and his alms recognized by heaven (v.4); but Peter had to come and tell him words whereby he and all his house would be saved (Acts 11:14).

4. For over 1900 years now the Gentiles have remained in the good olive tree. It would appear that we are near the time when they will be broken out and Israel grafted back in, for where now do we find eagerness on the part of Gentiles to hear God’s Word? We see less and less.

5. Once a Gentile is saved he is no longer a Gentile in the program of God. He has become a “new creature in Christ” (2 Cor. 5:17), in the “one new man” (Eph.2:15), in which “there ia neither Jew nor Greek” (Gal. 3:27, 28; Col. 3:11). **THE BELIEVER IS TAKEN OUT OF THE GOOD OLIVE TREE WHEN HE BELIEVES** and is put into the church which is Christ’s body, for that tree is a place of national position, and the church is not a nation. When the

church which is Christ's body ascends from earth to heaven it will have no missing fingers, toes, or other parts, but will be a perfect man (Eph. 4:1-3). Thus no saved one, added by the Lord to that church, will ever be lost, though Jews were broken out of the olive tree and the Gentiles will one day be too.

### **1 CORINTHIANS 10:1-14**

(Please read in the Bible for yourself.)

Yes, those who had through faith drunk spiritually of Christ when they came out of Egypt under Moses but fell in the wilderness are a parallel to believers who are saved from bondage in the world to sin, the flesh and Satan, and have drunk of Christ too; and they are a warning of how we, too, may fall. But don't forget that Moses and Aaron were in that company. They did not lose their spiritual salvation, in spite of the fact that they fell in the wilderness as well as the rest of those Israelites. See Psalm 106:16 and Matt. 17:1-3.

### **GALATIANS 5:4**

“Christ is become of no effect to you, whosoever of you are justified by the law; YE ARE FALLEN FROM GRACE.”

Please see from this verse that it is those who have trusted Christ but have been led to believe that their final salvation depends upon themselves that have fallen from grace. Whether it is works of the law added to faith in Christ or some other requirement, the result is still the same—the believer is trusting Christ PLUS something else, and thus has fallen from grace—God's undeserved kindness to sinners (Rom. 11:6). Believers can thus fall, but thank God, they do not fall out of Christ and into hell. Christ is become of none effect so far as their walk and experience while they are trying to be justified by the law are concerned; but He has not become of none effect in their salvation. Before they were thus deceived the Galatian believers had trusted Christ, and this had already brought them eternal salvation. Beware, my dear brother, lest Christ thus become of none effect to you as you fall from grace in thinking that your salvation depends on your continued faith, works, obedience and endurance.

## **2 CORINTHIANS 13:5**

“Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?”

For us who are saints, examining ourselves whether we be in the faith should be our constant exercise. We must first be settled concerning the question of whether we really are saved or not, and then we must examine ourselves as to whether we are walking in faith—in accordance with God’s Word.

## **COLOSSIANS 1:21-23**

“And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight: IF you continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.”

The subject of these verses, so far as “if ye continue” is concerned, is not salvation, but rather presentation (v. 22), and therein lies the answer, I believe, to those who misuse this verse to deny the security of the believer’s salvation. Some will be saved “yet so as by fire” (1 Cor. 3:11-15), while others will have an abundance entrance and presentation before the throne of God (2 Pet. 1:11). To whom would the warning of this verse better apply than to those whose hope and faith are no longer in the gospel but rather in their own perseverance, their own holding on.

## **1 TIMOTHY 4:1**

“...in the latter times some shall depart from the faith.”

Here again the expression “the faith” occurs, and is used as in Col. 1:23, 2 Cor. 13:5 and Acts 14:22 in reference to “the faith once delivered to the saints” (Jude 3)—the body of truth, the one faith of Ephesians 4:5, as found in the inspired scriptures (Rom. 10:17),

by which we live and walk, without which it is impossible to please God, and whatsoever is not of it (this faith from the scriptures) is sin (Rom.1:17; 2 Cor. 5:7; Rom. 14:23; Heb. 11:6). Any departure from the truth of God as revealed in the scriptures is a departure from “the faith.” These verses (1 Tim. 4:1-3) refer to false teachers with seared consciences who speak lies in hypocrisy and depart from God’s revealed truth. It is not one who has been saved quitting believing the gospel, but false teachers departing from the truth as they profess to teach it.

### **1 TIMOTHY 5:11,12**

“But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith.”

All believers who turn from Christ in their walk have in measure cast off their first faith and have damnation. But damnation simply means condemnation and does not here mean damnation to hell and the lake of fire. See 1 Cor. 11:29-32 where damnation for believers obviously means judgment and chastening from the Lord, “that we should not be condemned (damned) with the world.” The Greek word translated “damnation” here in 1 Tim. 5:12 is elsewhere translated “condemnation” 5 times, and “judgment” 13 times.

### **2 TIMOTHY 2:18**

“Who concerning the truth have erred, saying the resurrection is past already; and overthrow the faith of some.” False teachers have many times overthrown the faith of others. To become persuaded that the resurrection is past already would certainly bring doubts and fears and hopelessness. But this could not erase the fact that one who had believed the gospel, had been saved from hell and the lake of fire, had been born again of incorruptible seed by the word of God which liveth and abideth forever, and had received unending life.

### **2 TIMOTHY 4:7**

“I have kept the faith.”

Yes, Paul had kept the faith in his walk and therefore was to be rewarded. But salvation is not a reward, it is a gift which Paul had received the moment he believed on the Lord Jesus Christ. 2 TIMOTHY 4:10 ItDemas hath forsaken me, having Loved this present evil world. Demas, who had been a fellow labourer with Paul (Philemon 24), did what is possible for any of us to do. We can set our affection on things below (Col. 3:1-3) and thus turn aside in our walk, thus suffering loss for all eternity, but our salvation is not what is lost - it is our rewards (-1- Cor. 3:10-15). Salvation is a gift which is given to the believer instantly, before he continues in the faith, laboring in love for Christ. Rewards are earned or lost, but salvation is unearned, it is by grace (Rom.4:1-8; 11:5), and cannot be lost once it is received.

### VERSES IN HEBREWS

In dealing with verses in the book of Hebrews which are misused to teach that the believer can lose his salvation, I believe it is absolutely essential to understand the scope and purpose of that book.

I am sure that Hebrews was written to Jewish believers who had accepted Christ, but who were still continuing to walk under the old covenant with its animal sacrifices, Aaronic priesthood, physical temple, purification rites and day observances. Thousands of believing Jews observed the law during the book of Acts period. These included the most godly Jews, who did so in order to win the unsaved Jews. See Acts 21:17-26 with 1 Cor. 9:19-23. This law observance was continued by Jewish believers until the close of the Acts period when the last of the natural olive branches were broken out of the good olive tree—when the Jews were finally evangelized worldwide. See Acts 16:3; 18:18,21; 20:16; 21:17-26; 1 Cor. 9:20. Jewish believers were not, as a whole, specifically commanded to discontinue law observances until this world-wide evangelization of the Jews had taken place. Hebrews was written to tell them that the old covenant was fulfilled in and by Christ and that He is the end of the law for them, and that it was therefore



(when Hebrews was written ) time to bid goodbye to the old covenant with all its physical ordinances.

The crowning exhortation of Hebrews, so far as their walk was concerned, is found in Hebrews 13:13: “Let us go forth therefore unto him without the camp, bearing his reproach.” In other words, let us leave the camp of Christ-rejecting, apostate Israel with its old covenant and go forth unto Christ our great Sacrifice, High Priest, Rest, Purification, and Entrance Way into the Presence of God the Father. We have in Christ all that the law demanded and foreshadowed.

Sad to say, MOST ALL OF PROFESSING-CHRISTIANITY TODAY IS STILL IN “THE CAMP,” AS IT WERE. There are still human priests and sacrifices, physical temples called houses of God, purification rites (water baptisms), day observances (both Saturday and Sunday), tithing and other things, and thus Christendom (a system of physical religion) has been mistaken for Christianity (which is Christ Himself indwelling believers).

In Hebrews Paul was writing to carnal believers, dull of hearing (Heb. 5:11-14), endeavoring to lead them to “the end” (Christ “the end of the law for righteousness to everyone that believeth”—Romans 10:4 with Heb. 3:6,14; 6:11); to-“His Rest” (Christ—Heb.’ 3:18-4:11); to “perfection” without law observances (Heb. 6:1-3); to see that completeness is found in Christ who is all-sufficient.

For them to have believed on Christ as their Savior from sin was one thing. They had done this earlier. For them to see that they no longer needed to continue working under the old covenant quite another thing. Instead of resting in Christ they had kept on^working. **MANY BELIEVERS TODAY NEED TO LEARN THE TRUTH OF HEBREWS AND SEE THAT THEi HAVE ALL THINGS IN CHRIST WHO SAVES AND KEEPS HIS OWN.**

### **HEBREWS 3:6; 3:14; 6:11**

3:6, “But Christ as a son over his own house; whose house are we, IF we hold fast the confidence and the rejoicing of the hope firm unto the end.”

3:14, “For we are made partakers of Christ, IF we hold the beginning of our confidence stedfast unto the end.”

6:11, “And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end.”

What means the expression, “UNTO THE END,” which occurs in each of these verses? Those who deny the security of our salvation in Christ assume that it means until the end of a man’s life or until Christ comes. In the light of the scope and purpose of the book of Hebrews, I am convinced that “the end” in these verses is the same as in Romans 10:4—“Christ is the end of the law for righteousness to everyone that believeth.” Hebrews was written to help those Jewish believers see that coming to Christ brought them to the end of the old covenant; that it was all fulfilled in Christ and therefore done away in Him; and that in Christ they had all that the law demanded of them and no longer therefore needed to continue their labors thereunder.

In Hebrews 3:6, “...whose house are we IF...” does not mean, “we will finally be saved if...,” as many misconstrue it. The verse before, Heb. 3:5, tells us, “And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after,” then verse 6 goes on, “But Christ as a son over His own house; whose house are we if...”

To understand the meaning of these verses let us refer back to Abram, his servant, Eliezer of Damascus, and Isaac his son. In Genesis 15:2-4 Abram prayed, “Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and lo, one born in my house is mine heir. And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth of thine own bowels shall be thine heir.”

Isaac was later born in fulfillment of God’s promise of an heir to Abram. Though Isaac was the heir who would be the son over his own household when he came of age, while he was a baby and a child Eliezer ruled over and served in the household of which Isaac was the heir. During Isaac’s early years Eliezer ruled the household and prepared the household for the time when Isaac would come into his inheritance and into the place of being the son over his own house. Then when Isaac came of age, Isaac became the ruler and lord of the house, and the

household changed its allegiance and obedience from Eliezer to him.

SO IT WAS WITH MOSES THE SERVANT AND JESUS CHRIST THE SON WHO HAD BEEN APPOINTED HEIR OF ALL THINGS BY GOD THE FATHER (Heb. 1:1,2). Moses the law-giver, as the servant in God's house, had been faithful to prepare Israel to come to the Son Jesus Christ and take their place under Him. See John 5:46. Thousands of Israelites, doubtless, were thus brought to Christ even before His incarnation and prophecy fulfilling work, as was David. Gal. 3:24; Rom. 4:6-8; Psa. 32:1,2; Psa.40:6-8 with Heb. 10:5-10.

In other words, Hebrews 3:1-6 was written to tell those believing Hebrews to learn their lesson from the servant, Moses, and no longer continue under his rulership (the rule of the law, the old covenant), but rather to take their place in the household of the Son, Jesus Christ.

IN 2 CORINTHIANS 6:14-18 WE HAVE A PARALLEL. Paul wrote to believers in Corinth, "Be ye not unequally yoked together with unbelievers...come out from among them and be ye separate; and I will receive you, AND WILL BE A FATHER UNTO YOU." These Corinthian saints were already born again children of God, and so, the statement "I will receive you, and will be a Father unto you," cannot mean that thus they would be born into God's family. Rather it means that by coming out from among believers-and-unbelievers-unequally-yoked-together they would come to know God experimentally as their Father, as they could not otherwise.

SO IT WAS WITH THE HEBREW SAINTS. They had been born into God's family and Christ's house, but to take their place in His household experimentally, they had to leave Moses and go on to Christ, "the end of the law."

In Hebrews 3:14 we read, "For we are made partakers of Christ IF..." This does not say, "For we will be saved IF..." Being thus made partakers of Christ is not the same as being saved. The word, "partakers;" here is translated from a Greek word which is translated in Heb. 1:9 "fellows." To leave Moses and bear the reproach of Christ outside the camp of Judaism was to become a partaker, or fellow, of Christ in a way that they could not otherwise have done.

According to Hebrews 6:10 these believing Hebrews had performed a work and labor of love toward Christ's name in ministering to the saints and continuing to do so, but they had not yet left Moses the servant; they had not seen that Christ is the end—the grand terminus, the consummating purpose, the fulfillment—of the Law. Heb. 6:11 expresses Paul's desire to take them on to draw near to God in and through Christ "in full assurance of faith" (Heb. 10:19-22). This taking them on to see their perfection in Christ, I repeat, is the purpose of this Hebrew epistle.

### **HEBREWS 6:4-8**

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Concerning those who fall away and cannot be renewed unto repentance mentioned in these verses, I believe it is interesting to note the use of the words "those" (in verse 4) and "they" (in verse 6) in contrast with the "us" and "we" used elsewhere in Hebrews. In other words, those who thus fall away were never saved, though they had had a good deal of heaven's "rain" fall on them (Heb. 6:7,8). They had been brought "unto" repentance but had not actually repented. To fall away after having been brought to that point by all the outpourings of light and heavenly dealing they had received meant that there was no way they could be brought back—not only "unto" but on beyond "into" actual repentance. Paul's statement in Heb. 6:9, "But, beloved, we are persuaded better things of you, and things that accompany salvation though we thus speak," makes it clear that though he refers to awful falling away, such falling away does not accompany SALVATION, which those to whom he wrote had. Verse 9 of Hebrews 6 takes verses 4-8 from the list of passages which allegedly teach that a saved believer in Christ might finally be lost.

### **HEBREWS 10:26-31; 36-39**

"For if we sin wilfully after that we have received

the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries ...”; “...Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But **WE ARE NOT OF THEM WHO DRAW BACK UNTO PERDITION**; but of them that believe to the saving of the soul.”

In Hebrews 10:26 Paul uses the word “we” as though it were possible for him and other believers to sin and be lost. But it should be obvious that the knowledge of the truth is not salvation, and that the sin referred to in that verse is the sin of rejecting Christ and His ONE sacrifice which alone brings remission of sins. See Heb. 10:4-18 with verse 26. But after rhetorically (that is, in a manner of speaking) suggesting the possibility that he and other believers could so sin as to be lost, Paul goes on to say in verse 39, “But we are not of .them who draw back unto perdition; but of them that believe to the saving of the soul.” He thus takes himself and other believers out of the category of those who reject Christ and are consequently lost.

Other uses of the word “if,” as here in Hebrews 10:26 (“For IF we sin ...”), are found in 1 Corinthians 15, verses 2, 12, 13, 14, 16 and 19, where we read, “...the gospel...by which also ye are saved, IF ye keep in memory what I preached unto you, unless ye have believed in vain” (v. 2); “Now IF Christ be preached that he rose from the dead...” (v. 12); “But IF there be no re- surrection of the dead...” (v. 13); “And IF Christ be not risen ...” (v. 14); “For IF the dead rise not ...” (v. 16); “And IF Christ be not raised ...” (v. 17); and “IF in this life only we have hope in Christ ...” (v. 19). But then verse 20 of 1st Cor. 15 quickly affirms, “**BUT NOW IS CHRIST RISEN FROM THE DEAD ...**” So we can see how the word “IF” is sometimes used in scripture to suggest a possibility contrary to fact in order to bring out and emphasize the true facts.

### **HEBREWS 12:15-17**

“Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel

of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.”

Please observe that Esau’s birthright and blessing were not spiritual salvation. We believers, like Esau, have a birthright with accompanying blessings (we have been born again into God’s family), and we too can be profane and despise our birthright and lose blessing. But Esau still remained Isaac’s son, and we still remain sons of God, born of incorruptible Seed by the word of God which liveth and abideth forever.

### **JAMES 2:20**

“... faith without works is dead.” I certainly agree that “faith without works is dead,” but according to Ephesians 2:8-10 living faith in Christ saves the believer and makes him a new creature in Christ—THEN works follow as fruit which demonstrates the living, saving faith. The believer is saved by becoming God’s workmanship before and apart from such works.

### **2 PETER 1:10**

“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.”

We do not make our salvation sure by adding works to faith in Christ. We are called and elected (or chosen) to bring forth fruit unto God in the knowledge of our Lord and Savior Jesus Christ (see context, verses 5-10), but fruit-bearing is not what saves us. FAITH SAVES US AND FRUIT FOLLOWS. We can fall from fruitful living for Christ, but not from salvation.

### **2 PETER 2:20-22**

“For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

“But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.”

Surely no one would want to call the church of the Lord Jesus Christ “The Church of the Washed Sows.” But Christ’s church is composed of all the saved of this age (Acts 2:47), and if these who “have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ” but are “again entangled therein, and overcome”—if such were saved and then lost their salvation, then the saved are merely dogs which have vomited and sows which were externally washed, and therefore the epithet would be a true one.

Peter’s epistles are both written to Jewish believers of the dispersion (1 Pet. 1:1; 2 Pet. 3:1), to whom the figurative significance of dogs and swine was of that which is unclean, no matter how much external washing has been done (Lev. 11:7; Prov. 26:11; Matt. 7:6; 15:26; Rev. 22:15).

A careful reading of the context, beginning with verse 1 of 2 Peter 2, makes plain that false teachers are the subject of verses 20-22. They had been externally cleansed through their knowledge of the Lord Jesus Christ, but were not saved. God’s children, to use Biblical figures, are sheep—not dogs and swine (John 10:1-30; Acts 20:28; 1 Peter 5:1-4). Though a sheep may slip and fall in the mud of a pig pen, it still remains a sheep and cannot be at home in the mud; and a pig can be taken out of the mud hole and washed off, but this does not make it a sheep, and when released and allowed to return to where it wants to be and is at home, the pig will go back to its mud hole to wallow and root there.

### **2 PETER 3:17**

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.”

Verses 3 and 4 of 2 Peter 3 tell us that scoffers will claim that God has never poured out catastrophic judgments on the earth, and that Christ will not therefore return in judgment. “All things continue as they were from the beginning of the creation” (v. 4)

is an exact statement of the infidel philosophy which tells us that we, and all life on earth, were evolved rather than created. This “uniformitarian” doctrine is that the physical laws which still operate around us are sufficient to explain where we came from. The contention is that life came into being and then developed to its present state of complexity from lowly forms such as a unicell. “Uniformitarian” geologists deny that the strata of fossil remains in the rocks were put there by the flood in Noah’s day and earlier catastrophic inundations that were outpourings of the judgment of God. They thus fulfill these scriptures in denying God, His Word and Christ’s return to judge the world. This “error of the wicked” is widespread and its influence on all who are affected by it is destructive and poisonous. Doubtless many young Christians have been robbed of spiritual stability and fruitfulness through this philosophy and vain deceit (Col. 2:8). But such a fall from steadfastness is not a fall from salvation and eternal life.

### **ABIDING IN CHRIST**

“Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you ye also shall continue in the Son, and in the Father” (1 Jn., 2:24), Compare this with 1 John 3:9 where we read, “...For his Seed remaineth in him.”

Also notice the seeming contradiction of 1 John 2: 27, 28. In the latter part of verse 27, “ye shall abide in him,” and then in verse 28, the command, “little children, abide in him.”

Is it not obvious that 1 Jn. 2:27 and 3:9 refer to the security of the believer’s salvation, while 1 Jn. 2:24 and 28 refer to his walk and experience?

Also, I am sure that John 15:1-10, where abiding in Christ is also mentioned, clearly refers to the believer’s fruitful walk and not to his salvation, Verse 6, which speaks of branches being cast by men into the fire cannot be saying that believers can ever be cast into the fires of hell, for John 3:36; 5:24 and 10:27-30 deny the possibility of this. Verse 6 obviously is saying that a beLiever who does not walk in Christ (Col. 2:6), bearing fruit, does wither and is like a branch which men gather



and cast into the fire. Men gather withered branches and cast them into the fire, but no man can pluck a believer in Christ out of the Father's hand (Jn. 10:27- 30). John 15:6 does not say that the believer will be cast by men into the fires of God's judgment.

### **REVELATION 2:11 WITH 20:14 AND REVELATION 3:5**

“He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.” Rev. 2:11.

“And death and hell were cast into the lake of fire. This is the second death.” Rev. 20:14.

“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” Rev. 3:5.

I have been convinced for many years now that these letters to the seven churches in Revelation 2 and 3 are letters to seven Jewish assemblies which will be on earth during the future tribulation period after the body of Christ has been caught away to meet the Lord in the air. They will be assemblies of both saved and unsaved people (Rev. 3:16, 20) who are warned to overcome. The churches of Paul's epistles (the churches of this present age) are made up only of saved people, and so are thus in contrast to these churches.

I believe the key verse to understanding the book of Revelation is Rev. 1:10, “I was in the Spirit on the Lord's day” (or “on the day of the Lord”). Sunday is never called “the Lord's day in the scriptures. The day of the Lord is oft referred to in the scriptures and is the future day when the present age of grace will be over and God will begin to have His day on earth, pouring out His judgments on ungodly men and bringing the kingdom of God to earth. See Isa. 2”12-22; 13:6-16; 34: 1-8; Rev. 6:12-17 and many others. Just as Ezekiel was taken by God's Spirit from captivity in Babylon to Jerusalem, so the apostle John was transported by the Spirit through time to the future “day of the Lord,” and his visions are of churches, persons and events of that future time, and not of this present age. See Ezekiel 8:3; 40:2 and 43:5 with Rev. 1:10. But what of those who have their names blotted out

of the book of life (Rev. 3:5)? Are they not born-again believers who quit believing or do not have sufficient faith, who do not overcome and so lose their salvation? The answer is, “No”! The sinner does not have to believe the gospel in order to get his name written in the Lamb’s book of life. The names of all born into this world were written in that book, for the Lord Jesus Christ is “the lamb of God which taketh away the sin of the world” (Jn. 1:29, 36); He died for all (2 Cor. 5:14, 15); He “tasted death for every man” (Heb. 1:9); He bought all, including false teachers who deny Him (2 Pet. 2:1); all died in Adam, but life has come upon all through Christ’s righteousness (Rom. 5:18). Who then will have their names blotted out of the book of life and be lost? Answer: Those who grow to an age of accountability and responsibility and reject Christ. “He that believeth not shall be damned” (Mk. 16:16).

It is not that one who has accepted Christ and been born again is later lost, but that one for whom Christ died and saved from the fall and inherited sin commits the unpardonable sin of rejecting Christ. I have already shown that no born-again believer in the Lord Jesus can or will commit that unpardonable sin.

Sincerely in Christ,

s/Berl Chisum

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