

Assurance of Eternal Life

“These things have I written unto you that believe on the name of the Son of God; **that ye may know that ye have eternal life**, and that ye may believe on the name of the Son of God.”

I John 5:13

“Wherefore the rather, brethren, give diligence **to make your calling and election sure**; for if ye do these things, **ye shall never fall**: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

II Peter 1:10-11

Introduction:

1. It is not uncommon for God’s elect to question their salvation and worry about eternal judgment to come.
2. It is normal and right for them to want to have strong assurance and confidence of eternal life after death.
3. Based on the introductory verses above, both John and Peter, among others, were inspired to give assurance.
4. If this sermon is received and studied by faith, there is much hope in the gospel for your personal confidence.
5. Arminian skeptics or scorners try to mock election by asking how a person can know they are elect (Pr 26:5).
6. There are good reasons for studying this subject in detail and length that may not appear to you at first glance.
 - a. First, of course, is for you to know the clearly revealed evidence in the Bible for assurance of eternal life.
 - b. But there is also the benefit of learning the final and full salvation of the elect by God’s grace in Jesus.
 - c. There is also the benefit of sound doctrine to destroy the emphasis on decisional salvation rampant today.
 - d. There is also the benefit of learning the conduct that pleases God for His greater blessings here and now.
 - e. There is also the benefit of learning conduct that adorns the gospel and shuts the mouths of gainsayers.
 - f. There is also the benefit of learning conduct that leads to the most fulfilled and happy lives possible here.
 - g. There is occasion for exhortation to more obedience and transformation of your life to Christ (II Cor 5:9).
 - h. There is pleasure seeing God’s doctrine perfectly dovetail to end all sovereignty-responsibility debates!
 - i. There is terror and warnings for the carnal and joy to the elect that the wicked are cut out (Ezek 13:22).
 - j. To shut the mouths of adversaries and gainsayers that charge us with antinomianism, or against any laws.
 - k. To oppose the Primitive Baptist heresy that some, much, most, or all the world are unconverted elect.
 - l. To deal the death knell to the foolish concept that faith is the great evidence of eternal life – it is works.
 - m. Other reasons are listed here ... <http://www.letgodbetrue.com/sermons/salvation/salvation-by-works/sermon.php>.
7. The underlying doctrine of salvation should be understood thoroughly before attempting to gain assurance.
 - a. Eternal life is unconditional ... <http://www.letgodbetrue.com/sermons/salvation/unconditional-salvation/sermon.php>.
 - b. Salvation occurs in five phases ... <http://www.letgodbetrue.com/sermons/salvation/five-phases-of-salvation/sermon.php>.
 - c. When was Cornelius saved? ... <http://www.letgodbetrue.com/sermons/salvation/when-was-cornelius-saved/sermon.php>.
 - d. Calvinism, Arminianism, Truth ... <http://www.letgodbetrue.com/sermons/salvation/calvinism-arminianism/sermon.php>.
 - e. Salvation Problem Texts ... <http://www.letgodbetrue.com/sermons/salvation/salvation-problem-texts/sermon.php>.
8. First, remember that the Arminian scheme of trusting in your own decision is doctrinal heresy and delusional, for absolutely no one is going to be in heaven on the basis of some momentary decision of accepting Jesus.
 - a. The idea of a mere decision for Jesus determining your eternal destiny is not found anywhere in Scripture.
 - b. No one in the Bible was directed by anyone to *go forward* to be saved or to get assurance of eternal life.
 - c. No one in the Bible ever appealed to any decision for salvation or assurance when testifying of salvation.
 - d. Believing and calling need works (Matt 7:21; Luke 6:46; John 2:23-25; 6:14-15,36,64; 7:31; 8:31-32).
 - e. Paul did not remember or rely on his Damascus road change, but rather his life since that (II Tim 4:7-8).
 - f. The assurance from a date in your Bible is a tool of the devil to create vain hope and destroy holy living.
 - g. The decision and acceptance that counts in salvation is God’s decision to save and accept you in Christ.
 - h. Get this heresy of the devil entirely out of your mind (John 1:13; Rom 9:15-16; Eph 1:3-6; II Tim 1:9-10).
 - i. The Arminian scheme has no more Bible support than the RCC heresy of its *extreme unction* sacrament.
 - j. It is a special privilege to hear testimonies as to how converts have greater assurance by learning election!
 - k. If eternal life depends on your choice, God’s role is worthless, so assurance depends on your self-esteem.
 - l. Hate the concept of mental assent to the gospel, for the devils believe it so much they tremble (Jas 2:19).
 - m. Belief in Jesus Christ is only evidence if it lasts and bears fruit for the confirmation it is real (Jn 8:31-32).

9. Second, remember that the true gospel of salvation gives God the greatest glory and man the greatest duty.
 - a. The truth resolves the Gordian knot of theology between His sovereignty and man's responsibility, about which most men give up and say the two are a mystery and cannot be reconciled, even with a Bible!
 - b. The true doctrine of salvation puts all the will, efforts, works, and cost of eternal life in God and Christ.
 - c. The true doctrine of salvation warns the elect to believe and obey faithfully to have any or full assurance.
 - d. Scorners say if election is true they can live any way they wish, for if they are elect they will go to heaven anyway, and if they are not, they cannot go to heaven no matter what. Their damnation is just (Rom 3:8)!
 - e. Those who say that preaching election is antinomian and destroys any motive to holiness are ignorant, for the Bible only allows a person to believe they are elect on the basis of faithful obedience to all the gospel.
 - f. It is the doctrine of decisional regeneration or baptismal regeneration that removes motives for godliness, for once you have made your decision or been baptized, all is guaranteed and settled without works.
 - g. To help this Arminian consequence come to pass, they hardly ever preach fruit, holiness, and good works.
 - h. God chose men to salvation in Jesus Christ by His own will to monopolize all the glory (I Cor 1:26-31).
10. Third, remember that the exhortations, promises, and threats in the Bible are either for practical salvation or to evidence eternal life, not to get you to do something that would initiate your regeneration or justification.
 - a. A good verse to start with is John 5:24, where there are three tenses for three different phases of salvation.
 - b. Human faith is the result of three phases, the condition for the fourth phase, and the evidence of the fifth.
 - c. The salvation dependent on Timothy's personal and ministerial faithfulness is conversion (I Tim 4:16).
 - d. The salvation dependent on believing the gospel and baptism is the evidence of eternal life (Mark 16:16).
 - e. The threat of judgment in many cases is the Lord's chastening of an elect child, not hell (I Cor 11:27-32).
 - f. Exhortations to grasp eternal life and make election sure are evidences (I Tim 6:12,17-19; II Pet 1:10-11).
 - g. About salvation problem verses ... <http://www.letgodbetruer.com/sermons/salvation/salvation-problem-texts/sermon.php>.
11. Fourth, if you were born and raised in a godly family hearing the truth from birth, you may not have an event.
 - a. The inane yapping of those trusting to decisional regeneration may cause you to doubt your experience.
 - b. Reading Acts 9, 22, and 26 may be discouraging, for you have not had an event like the apostle Paul had.
 - c. While there are conversions with some drama and emotion, there is no command or expectation of them.
 - d. There is a scriptural basis for dramatic conversions (Luke 19:1-10; Acts 16:29-30; 19:13-20; I Cor 14:25).
 - e. There is a scriptural basis for non-dramatic conversions (Acts 2:37; 8:35-38; 16:13-15; 17:10-12,32-34).
 - f. We do not read of any dramatic or emotional conversion events by Old Testament saints now in heaven.
 - g. Samuel worshipped God in Shiloh around the age of 3-5 when his mother gave him to Eli (I Sam 1:28).
12. God was not surprised in Eden at all, and our Lord's death was not an effort to recover man; the blessed God planned the entrance of sin into the world and had already chosen a covenant people He planned to save.
 - a. A subconscious or implied belief that salvation is mainly remedial steals God's glory and your assurance.
 - b. Salvation is not God trying to save men if they will cooperate sufficiently with Him in order to get saved.
 - c. The persons were chosen and the names written before the world began. The outcome is not in doubt.
 - d. Eternal life is not something we hope we have done enough to obtain; Jesus Christ gave it freely to us.
 - e. Much of salvation took place before the world began ... www.letgodbetruer.com/pdf/before-the-world-began.pdf.
 - f. Salvation is based in the dominion of God ... www.letgodbetruer.com/sermons/god/dominion-of-god/sermon.php.
 - g. God's love was set on His people in eternity ... www.letgodbetruer.com/pdf/gods-everlasting-love.pdf.
13. The Bible was written, especially John's books, to assure readers of eternal life (I John 5:13; John 20:30-31).
 - a. The Bible was written for those already saved, for it could not do the others any good at all (Luke 16:31).
 - b. Consider how the New Testament epistles were written to the saints of churches to provoke their holiness.
 - c. Reading John 3:16 has not, cannot, and will not help any get eternal life; it only instructs the regenerate.
14. Unconverted elect is a Scriptural fact, a soteriological conclusion, and a historical precedent; but the fact is (a) of no value promising anyone eternal life, (b) of no value obtaining assurance of your salvation, and (c) has often been abused to turn the grace of God into lasciviousness.
 - a. Elect dying as infants or idiots have no opportunity or responsibility to do anything to obtain salvation.
 - b. There are numerous cases of elect squandering God's grace in their lives i.e. Lot, Solomon, Corinth, etc.
 - c. The Bible gives examples of those with eternal life without believing the gospel (Ro 11:28; I Cor 10:1-5).
 - d. It is presumptuous and without necessary evidence to assign eternal life to unbelievers or the disobedient.
 - e. The driving conviction and impetus of the New Testament is calling men to believe and obey the gospel.
 - f. Nowhere does the Bible encourage men that they might have eternal life, even if they disobey the gospel.
 - g. It is fatalistic folly of Primitive Baptists and others to think many, most, or all men are unconverted elect.

Salvation Is Certain

- A. The great God saved a certain number of people infallibly by His own will and power through Jesus Christ to an eternity in heaven with God, leaving others to the just condemnation of their sins and an eternity in hell with the devil and his angels (Matt 1:21; 13:24-43,47-50; John 1:13; 3:8; 6:38; 17:2-3; Rom 5:12-19; 8:28-39; 9:6-24; Eph 1:3-12; 2:1-7; II Tim 1:9-10; 2:19; I Peter 1:2; 2:8; Jude 1:4).
 - 1. See 1644/46 London Confession of Faith (Chap. 3) ... http://www.baptiststart.com/print/1646_london.html.
 - 2. See 1689 London Confession of Faith ... <http://www.reformedreader.org/ccf/1689/bc/english/Chapter03.htm>.
- B. Not a single elect will be lost; not a single reprobate will be saved (Matt 1:21; 13:36-50; 25:31-33; John 6:39; 10:26-29; 17:2; Rom 8:28-39; II Tim 2:19; Heb 2:13; 7:22; Jude 1:1; Rev 20:15).
- C. Sinners are not saved by good works, but they cannot lay any claim to eternal life without them.
 - 1. We totally deny any conditional or meritorious value of good works toward earning eternal life from God (Rom 4:5; 9:11,16; 11:6; Eph 2:8-9; II Tim 1:9; Titus 3:5; etc., etc.).
 - 2. But we also deny assurance or evidence of eternal life without them (Jas 2:14-26; II Peter 1:5-9).
 - 3. Salvation is without good works, but unto good works (Eph 2:8-10; Titus 3:3-8; Phil 2:12-13).
- D. He that spared not His own Son for the elect will provide everything else they need (Romans 8:32).
- E. In order to provide certainty of salvation, the God that cannot lie swore with an oath (Heb 6:13-20).
- F. He is able to save to the uttermost those that come unto Him, seeing He ever lives after His ascension to intercede for them as their guarantor or surety (Romans 5:10; 8:34; Hebrews 7:25).
- G. Fatalistic fear leading to spiritual slothfulness or hopelessness foolishly misunderstands the doctrine.
 - 1. Fatalistic fear is proud rebellion, not humility for a self-concept of great sinfulness and guilt, for guilty sinners made so by the Spirit of God run to Jesus Christ and find great consolation there.
 - 2. Terrible harlots came to Jesus; He loves losers of every kind; do not deceive yourself about sin.
 - 3. Let Paul be your example (Luke 7:47-48; Jn 6:37; 8:11; II Cor 5:9-; Phil 3:8-14; I Tim 1:12-17).
 - 4. For more about Jesus loving losers and their hope ... www.letgodbetruer.com/pdf/jesus-loves-losers.pdf.
- H. Despair is as stupid as Adam hiding in Eden or the lazy servant burying his talent (Matt 25:24-25).
- I. See the introduction above and its emphasis on properly understanding salvation before assurance.

Salvation Is Great

- A. The difference between the righteous and the wicked is enormous (Psalm 5:5; 7:11; Jer 31:3; Matt 25:31-33; Acts 13:46-48; Rom 9:20-24; II Cor 2:14-17; Heb 2:13; 12:6-8; II Pet 2:9; Rev 20:11-15).
 - 1. The difference between the two should be grasped in the phases of salvation that are all God's.
 - 2. Eternal election, legal justification, personal regeneration, and final glorification are incredible.
 - 3. These operations of grace are staggering in scope and must by any view affect lives somewhat.
 - 4. The operation of conversion, involving human means by God's blessing, is a significant event.
 - 5. Those thus converted will have an obvious difference from the world and from their prior self.
 - 6. God's everlasting love; Christ's eternal union ... <http://www.letgodbetruer.com/pdf/gods-everlasting-love.pdf>.
- B. There are many other ways to view the great difference between the righteous and the wicked in life.
 - 1. The difference in location and condition of Lazarus and the rich man is very great (Lu 16:22-26).
 - 2. The difference between sheep and goats, the righteous and the wicked, is great (Matt 25:31-46).
 - 3. The coming of Jesus Christ will reveal an enormous difference between all men (II Thes 1:7-10).
 - 4. The coming resurrection will usher some into damnation and others into salvation (Jn 5:28-29).
 - 5. When the Book of Life is opened, a drastic difference will be revealed (Rev 20:11-15; Lu 10:20).
 - 6. There is a significant difference between being saved and being damned (Mk 16:16; Jn 3:18,36).
 - 7. There is a great difference between foreknown with the impossibility of separation and being rejected as entirely unknown and separated forever (Mat 7:23; John 10:14,27-29; Rom 8:29-39).
- C. Salvation has an effect on lives, so that there is not the confusion of most elect with most reprobates.
 - 1. We cannot minimize or rationalize Zacchaeus, book-burning at Ephesus, Thessalonica, etc., etc.
 - 2. To think the general rule (exceptions ignored) is carnal Christians living like reprobates is false.

3. The general rule is the opposite – we were saved unto good works (Eph 2:10; Phil 2:12-13; 1:6).
4. Salvation has consequences in lives, leaving the wheat to look very different from tares, usually.
5. Regeneration (his seed) and the preaching of the gospel (adoption) change lives (I John 3:1-10).
6. There have been unconverted elect, and there are carnal Christians, but the general rule stands.
7. Paul against belly worshippers ... <http://www.letgodbetrue.com/sermons/practical/belly-worshippers-2/sermon.php>.

Evidence Is Defined

- A. Either you are like faithful, obedient Abel or you are like rebellious, murderer Cain (Gen 4:1-5).
- B. Either you are like sons of Seth calling upon the LORD or like the drowned rest (Gen 6:5,11-12).
- C. Either you think sincerely about God and pleasing Him, or He never enters your mind (Ps 10:4).
- D. Either you understand and seek God or you reject Him and His word like the wicked (Ps 14:1-4).
- E. Either you have spiritual conviction to do right in order to please God or not (Ps 15:1-5; 24:3-6).
- F. Either you have a broken and contrite that God cannot despise or you do not (Psalm 34:18; 51:17).
- G. Either you understand and seek God or you reject Him and His word like the wicked (Ps 53:1-4).
- H. Either you have the quietness and assurance that flows from righteousness or not (Isaiah 32:17).
- I. Either you act like a son of God in loving your enemies as He does or you do not (Matt 5:43-48).
- J. Either you have built your house upon a rock or you have built it upon the sand (Matt 7:24-27).
- K. Either you have a good tree with good fruit or you have a corrupt tree and fruit (Matt 12:33-35).
- L. Either you have believed and been baptized sincerely to follow Christ or you have not (Mk 16:16).
- M. Either you have changed your life to match Christ by His preachers or you have not (Lu 3:10-14).
- N. Either you care for the things of God's word, or you do not care at all, not ever (Luke 16:27-31)!
- O. Either you can see the kingdom of God, or your eyes are totally closed to Jesus Christ (John 3:3).
- P. Either you have heard the gospel of Jesus Christ and believed it or you have not at all (John 5:24).
- Q. Either you follow Jesus Christ for His words of eternal life or because of loaves (John 6:26,66-69).
- R. Either you have been drawn by the power of God to come to Jesus Christ or not (John 6:44-47,65).
- S. Either you have or you have not continued in the words of the Lord Jesus Christ (John 8:30-32).
- T. Either you can hear and understand and obey the words of the gospel, or you do not (Jn 8:43,47).
- U. Either prayer is an important part of your life or you have no time, effort, or use for it (Acts 9:11).
- V. Either you prove yourself unworthy of eternal life or ordination to it by the gospel (Acts 13:46-48).
- W. Either you have sincerely believed in the Lord Jesus Christ or you have not at all (Acts 16:30-31).
- X. Either you live a resurrected life without serving sin or you play with sin like a sinner (Rom 6:1-6).
- Y. Either you are servant of God free from sin or servant of sin free from righteousness (Ro 6:16-23).
- Z. Either your life is one based in the lusts of the flesh or it is based in the Spirit of God (Rom 8:1).
- AA. Either you are spiritually minded after the Spirit or carnally minded after the flesh (Rom 8:5-13).
- BB. Either you have had the testimony of the Spirit as God's sons or you have not (Romans 8:14-17).
- CC. Either you consider the preaching of Jesus Christ God's power or stupid foolishness (I Cor 1:18).
- DD. Either the gospel is a stumblingblock and foolishness or God's wisdom and power (I Cor 1:22-24).
- EE. Either you discern and receive the things of the Spirit or you think them foolish (I Cor 2:14-15).
- FF. Either you have confessed Jesus Christ is Lord sincerely and actively or you have not (I Cor 12:3).
- GG. Either you respond to the gospel in a way that proves life or that proves death (II Cor 2:14-17).
- HH. Either you are Christ's, and thus Abraham's seed, by faith and baptism or not (Gal 3:16,26-29).
- II. Either you have or have not had the Spirit sent into your heart crying Father (Gal 4:4-6; Eph 1:13).
- JJ. Either you bear the fruit of the Spirit or the only product of your life is fleshly lusts (Gal 5:19-25).
- KK. Either you show the mighty power of God quickening faith in your heart or not (Eph 1:15 – 2:5).
- LL. Either you mind earthly things more than Christ or you do not (Philippians 3:18-19; Col 3:1-4).
- MM. Either you have continued in the faith of Christ's gospel or you have moved away (Col 1:21-23).
- NN. Either you have sung to the Lord by grace implanted in your heart or not (Col 3:16; Eph 5:18-19).
- OO. Either you are under strong delusion against the gospel or you believe it mightily (II Thess 2:9-13).

- PP. Either you have faith and are reasonable about the claims of Christ, or you are not (II Thess 3:1-2).
- QQ. Either you have or have not financially given to poor saints for the Lord's sake (I Tim 6:17-19).
- RR. Either you have or have not been given repentance and delivered from bondage (II Tim 2:25-26).
- SS. Either you love the thought of the soon appearing of the Lord Jesus Christ or not (II Timothy 4:8).
- TT. Either you have things that accompany salvation or you put Jesus to an open shame (Heb 6:6-12).
- UU. Either you endure temptations of any kind through your love of Christ or you do not (James 1:12).
- VV. Either you keep yourself unspotted from the world and care for widows you meet or not (Jas 1:27).
- WW. Either you find Jesus Christ to be precious or you are offended by Him to rebellion (I Peter 2:6-8).
- XX. Either you are vexed by the sins of the wicked or you are quite at peace with them (II Peter 2:7-9).
- YY. Either you keep God's commandments imperfectly, or you do not keep them at all (I John 2:1-6).
- ZZ. Either you sin as a matter of habit and practice or you fight against sinning as a habit (I Jn 3:1-10).
- AAA. Either you love the brethren in deed and truth from a heart alive in God or not (I John 3:11-24).
- BBB. Either you hear and obey the apostolic religion of the New Testament or you do not (I Jn 4:1-6).
- CCC. Either you love the brethren through the Spirit to show the character of God or not (I Jn 4:7-21).
- DDD. Either you are willing and able to overcome trials or you give up (Rev 2:7,11,17,26; 3:5,12,21).
- EEE. Either you will be frozen in righteousness and holiness or injustice and filthiness (Rev 22:11-12).
- FFF. Sin no more proves reprobation than it did David and Peter's (II Samuel 11:27; Matt 26:69-75).
1. David, whom God loved dearly, did more than commit aggravated adultery and murder; he also cost a man his life by moving the Ark incorrectly, numbered Israel costing 70,000 lives, committed murder in his heart against Nabal, practiced gross polygamy contrary to the law of Moses, and was a pitiful father, among other faults (Ps 19:12-13; 25:7; 38:4).
 2. Peter, one of our Lord's favorites, not only denied Him, but played the hypocrite (Gal 2:11-14).
 3. It is a lie of the devil to discourage you that the righteous cannot or do not sin (I Jn 1:8,10; 2:1).
 4. The verses speaking of not sinning must be (a) the new man or (b) the habit of sin (I Jn 3:6-10).
 5. While his example gives no license to sin, Lot shows us a righteous man failing (II Pet 2:7-8).
 6. While his example gives no license to sin, Samson shows us a man of faith failing (Heb 11:32).
 7. While their examples give no right to sin, many at Corinth were killed in sin (I Cor 11:29-32).
 8. God knew the elect would not be perfect, but His covenant stands anyway (Psalm 89:29-37).
 9. We do not have written evidence like Lot, Samson, or Corinth, so we need repentance and zeal.
- GGG. Chastening, far from proving reprobation, proves God's love for you as His child (Heb 12:5-17).
1. Do David's chastenings and Paul's afflictions indicate their reprobation, or their salvation?
 2. When the Lord chastens you, it is because He is NOT going to judge you later (I Cor 11:32).
 3. Many are the afflictions of the righteous, but He delivers the righteous (Ps 34:17; Acts 14:22).
- HHH. The works of the wicked are not evidence of eternal life, no matter how good they may appear!
1. A man can only please God by believing He is and He is a rewarder of seekers (Hebrews 11:6).
 2. But every person listed in the Hall of Faith did something diligently, even giving their lives.
 3. Any actions not based in faith, not based in desire to please God, are sin (Romans 14:23).
 4. Even the plowing of the wicked is sin, no matter how neutral the act may appear (Prov 21:4).
 5. The flesh cannot please God no matter how hard it tries, which it does not try (Romans 8:8).
- III. For another view of works ... <http://www.letgodbetrue.com/sermons/salvation/salvation-by-works/sermon.php>.

Confidence Is Obtainable

- A. Evidence is one thing; confidence is another. Confidence in evidence is key (II Tim 1:8-12; 4:6-8)!
- B. Know the only basis of eternal life is in God's love and Christ's work apart from your will or works.
1. See the sections above, "Salvation Is Certain" and "Salvation Is Great," to know His will/works.
 2. The first step in confidence is to fully learn covenant salvation by election to final glorification.
 3. Confidence comes by knowing God's eternal plan and Jesus Christ's guarantee of performance.
 4. The next step is to identify how greatly God has changed you from a natural man dead in sins.

5. Faith working by love and proving itself by works show a very new nature in you from others.
- C. Your *response to the gospel* is the first and foremost means of laying hold of eternal life in Christ.
1. In our hatred of decisional regeneration, we cannot reduce our response to the gospel to nothing.
 2. If you were born into the truth and raised in it, you must personally embrace it fully for yourself.
 3. Without personally believing and confessing, you do not have the foundational evidence of life.
 4. You must personally go to Jesus Christ by faith, believing on Him, to have evidence of salvation.
 5. You need to own Him as Saviour and Priest for salvation and Lord and King for rule of your life.
 6. Believe in your heart and confess with your mouth (Romans 10:9-13; I Cor 12:3; I Tim 6:11-12).
 7. It is important to grasp that faith is evidence of eternal life, not a condition (John 5:24; I Jn 4:15).
 8. An unregenerate man cannot believe the gospel; he must be born again first (John 1:12-13; 3:8).
 9. Faith, like righteousness and love, are evidences to prove eternal life (I Jn 5:1; 2:29; 4:7; 3:14).
 10. Faith is born of God and is an internal witness of Jesus Christ greater than man (I John 5:4-13).
 11. Without believing the gospel about Jesus, you are not sealed by the Holy Spirit (Eph 1:13-14).
 12. The Jews would not come to Jesus this way, but He will never cast out comers (John 5:40; 6:37).
 13. Hate the idea of mental assent to the gospel, for devils believe it so much they tremble (Jas 2:19).
 14. Devils believe in Jesus and confess Him with their mouths (Jas 2:19; Mk 1:24). You need more.
 15. Believing and calling needs distinguishing works, for the Bible, especially John's gospel identifies false believers (Mat 7:21; Lu 6:46; John 2:23-25; 6:14-15,36,64; 7:31; 8:31-32,44-45).
 16. With John's many warnings of false believers, no man should put his confidence in faith only.
 17. Those who do not obey the gospel of Jesus Christ will be burned up (II Thess 1:7-10; I Pet 4:17).
 18. How precious is Jesus Christ to you? as to true believers (I Pet 2:6-8; Song 5:9-16; II Thes 1:10)?
- D. *Repentance from sins* is inseparably connected to faith in Jesus Christ as your Lord and Saviour.
1. Since devils believe in Jesus and confess Him with their mouths (Jas 2:19; Mk 1:24; Acts 19:15), you need to emphasize and prove your repentance, which they have never had or shown.
 2. Repentance is commanded to accompany faith in Christ (Acts 2:38; 3:19; 17:30; 20:21; 26:20).
 3. Repentance is a gift from God that man cannot generate (Acts 5:31; 11:18; II Timothy 2:24-26).
 4. Repentance from dead works and faith toward God are the first principles of our faith (He 6:1-3).
 5. Faith without repentance is nothing at all (Mat 7:21; 21:28-32; Jn 8:31-34; Jas 2:19; Acts 26:20).
 6. John, Jesus, and Paul taught far more than faith (Matt 3:7-8; Lu 9:23-25; 14:25-27; Tit 2:11-14).
 7. The apostolic demand for repentance brought changed lives (Acts 19:18-20; I Thess 1:9-10).
 8. This fabulous event among the Gentiles had been prophesied (Jer 3:17; 16:19-21; Isaiah 2:1-5).
 9. Repentance is repudiation of sins with an about-turn in lifestyle to Bible holiness (Job 33:27-28).
 10. Repentance is not mere words, for it requires fruit or actions proving it to be real (Luke 3:7-14).
 11. Zacchaeus was a great example of demonstrative repentance and thus conversion (Lu 19:1-10).
 12. True conversion – to change something into another form, or to transform – requires repentance.
 13. When hearing the gospel of Christ, we must transform, not conform (Rom 12:1-2; II Cor 5:17).
 14. True repentance is far more than most define or require, and it cannot be faked (II Cor 7:10-11).
 15. Initial conversion, like Zacchaeus or Pentecost Jews, is followed by a life of further conversion.
 16. If you do not have a dramatic event of repentance like Saul of Tarsus, is your life transformed?
 17. Each time you mortify the old man and put on the new for Christ's sake, you prove repentance.
 18. For a detailed definition of repentance from the Bible ... www.letgodbetrue.com/pdf/repentance.pdf.
- E. *Water baptism* by immersion is closely connected to faith in Jesus Christ as your Lord and Saviour.
1. We must steer between the ditches of Campbellites and Baptists on the issue of water baptism.
 2. The so-called Churches of Christ require water baptism as absolutely necessary for salvation.
 3. Baptists, in their rejection of baptismal regeneration and Campbellites, divorce it from salvation.

4. Get the three “B’s” of the gospel in the proper, Biblical order ... birth, belief, and then baptism.
 5. The Bible has baptism the sign or act of faith (Mk 16:16; Ac 8:12-13,36-37; 18:8; Gal 3:26-27).
 6. The Bible has baptism the sign or act of repentance (Mark 1:4; Matthew 3:13-17; Acts 2:38).
 7. Baptism involves faith, for it symbolizes Christ’s burial and resurrection (I Pet 3:21; Col 2:12).
 8. Baptism involves repentance, because it symbolizes resurrection to life (Rom 6:3-6; Col 3:1-7).
 9. It is either rebellion or ignorance that keeps a believer from obeying by baptism (Luke 7:29-30).
 10. Even Jesus, without any need to be baptized, did so to fulfill all righteousness (Matt 3:13-15).
 11. Baptism’s relationship to salvation is a condition for conversion, but only evidence for all else.
 12. The saved thief without water baptism went to heaven as fast as anyone ever baptized in water.
 13. But it is also true that hell is filled with the souls of those that received various forms of baptism.
 14. Baptism is the next act of obedience to follow Christ and walk with Him fully by the Holy Spirit.
 15. The fastest-growing church in SC baptizes only half of those they say were saved. God forbid!
 16. Being a fool for Jesus, like Naaman to cleanse his leprosy, is further evidence of God’s grace.
- F. *Good works* are the evidence or fruit of eternal life without which there can be little assurance of it.
1. James crushed *sola fide* in both testaments by demanding good works for salvation (Jas 2:14-26).
 2. What are good works? They are acts of love and righteousness taught by the Spirit and the Bible that a saved person does to please God and fulfill his existence as a child of God in the world.
 3. A faithful minister will stress the importance of good works following belief in God (Titus 2:7,14; 3:8,14; Eph 2:10; Matt 5:16; I Tim 2:10; 5:24-25; 6:18; Heb 10:24; I Pet 2:12).
 4. Good works are the changed life of a true believer (Matt 5:1-20; 7:13-27; Acts 9:36; 10:34-35; Ro 6:17-23; 8:1-6; II Cor 5:17; Gal 6:15; Ep 2:10; 4:24; Phil 2:12-13; Heb 12:14; I Jn 2:29; 3:7).
 5. Works of charity and love prove eternal life more than faith (Matt 10:40-42; 25:31-46; I Cor 13:13; Gal 5:6; I Thess 1:2-4; I Tim 6:17-19; Heb 6:10; I John 3:10-24; 4:7-21; 5:1-13,20).
 6. Paul stressed faith only and Abram against Jewish legalists for Moses’ Law, even though Abram had faith and good works far before Gen 15:6, and he was not truly justified until Gen 22:11-14!
 7. The Bible has two clear, direct descriptions of evidence by works (I Thess 1:2-4; II Peter 1:5-11), and it is the doing of identified things that is the proof of eternal life and heaven (see also Ps 15).
 8. Rather than only living in the Spirit, we also walk in the Spirit by doing His fruit (Ga 5:6,13-25).
 9. Rather than religious or ritual works, good works of godliness are far better (Matt 7:22; I Tim 6:11-12), a theme taught throughout the Bible (Isaiah 1:10-20; 58:1-14; II Tim 3:5; Rev 2:1-7).
 10. Free grace heretics (those hating Lordship salvation of Arminians and Calvinists) so exalt bare and minimal belief in a Savior to get to heaven that they reject Lordship, repentance, and works.
 11. Works mongers demand and teach that eternal life is by the condition of their specified works.
 12. Fatalists, or antinomians, trust in God’s sovereignty without any exertion to prove it true of them.
 13. More about good works ... <http://www.letgodbetrue.com/sermons/salvation/salvation-by-works/sermon.php>.
 14. John Gill about good works ... http://www.pbministries.org/books/gill/Sermons&Tracts/sermon_45.htm.
- G. You may *lay hold of eternal life* by righteousness, not by a decision at an evangelistic rock concert.
1. Rejecting covetousness to follow holiness, Timothy could lay hold of eternal life (I Ti 6:11-12).
 2. The rich could lay hold of eternal life and lay up a good foundation by charity (I Tim 6:17-19).
 3. Jesus taught the same result of charity in Matthew 25:31-46 and discipleship in Mark 10:28-30.
 4. Paul was certain for the resurrection of the dead, but he sought to guarantee it (Phil 3:7-14).
 5. Paul sought by diligent labor, outworking peers, to be accepted of God in Christ (II Cor 5:9-11).
 6. Paul concluded at the end of his life that his assurance was in his changed life (II Timothy 4:6-8).
 7. Peter testified of Cornelius that he had the evidence of being accepted with God (Acts 10:34-35).
 8. The more righteous you live the more certain you may be of eternal life (I John 2:3-6,29; 3:1-9).
 8. John had eight exhortations to overcome for eternal rewards (Rev 2:7,11,17,26; 3:5,12,21; 21:7).

10. No man shall see God without holiness, so you ought to strive for it (Heb 12:14; I Pet 1:13-17).
- H. If the LORD Jehovah is your strength and song, there is no fear, but perfect trust (Is 12:1-3; 26:3-4).
- I. Paul knew Whom he had believed and was persuaded He could keep Paul's soul here and hereafter, just as we should believe the same thing (II Tim 1:12; I Peter 4:19; Acts 7:59; Luke 23:46; Ps 31:5).
- J. Paul was confident that to be absent from the body was to be present with the Lord (II Cor 5:6-8); but in conjunction with that confidence he labored diligently to be accepted with Him (II Cor 5:9).
- K. If you lose confidence and are upset, put your hope in God instead of feelings (Psalm 42:5,11; 43:5).
- L. Paul knew he had a crown of righteousness waiting for him based on his life (II Tim 4:6-8). Do you?
- M. Job, a long time before Jesus Christ, knew He would be redeemed by His Redeemer (Job 19:25-27).
- N. David had confidence in God's redeeming grace over his life and body against others (Ps 49:14-15).
- O. The apostles were told their names were in the Book of Life, which shows it possible (Luke 10:20).
- P. Whosoever shall call upon the name of the Lord shall be saved! Believe it ... and call (Rom 10:13)!
- Q. Examining and proving yourself in the faith is a duty and privilege, and by it you assure yourself that you are not a reprobate (II Cor 13:5). How? By finding the little evidence you are not a reprobate!
- R. The elect have been given the grace for boldness and access with confidence in Christ (Eph 3:8-12).
- S. Paul had fellow laborers and women with gospel proof he knew were in the book of life (Phil 4:3).
- T. The gospel was preached to give comfort and the riches of assurance in God and Christ (Col 2:1-3).
- U. Paul knew the Thessalonians were God's elect, though others were not (I Thess 1:2-4; II Thes 3:1-2).
- V. Good works based in faith in God definitely prove justification and salvation of a man (**Jas 2:14-26**).
1. James is a wonderful blast against easy-believism, decisional regeneration, and carnal believers.
 2. Let this passage crush those who love their sound bites of *sola fide!* and *only believe* e.g. Luther.
 3. Martin Luther and others by misunderstanding Romans 1:17 have neutered faith of any evidence.
 4. He mocked the epistle of James because it stressed works that he could not reconcile to Romans.
 5. Paul in Romans and Galatians stressed faith without Law works to refute Jewish legalists trusting circumcision or Moses; James stressed faith with good gospel works to correct carnal Christians.
 6. Without a Jewish legalist context, both Paul and James would have ridiculed *sola fide* as heresy.
 7. James so far in chapter two condemned respect of persons as lacking Christian love for salvation, which should make you think of Galatians 5:6 and I John 5:1 tying faith and love together.
 8. Faith without works, no matter how piously professed, is worthless and merely faith of devils.
 9. *Can faith without works be proof of salvation for a person to lay hold of eternal life?* **No** (2:14)!
 10. Faith must have good works added to it to prove salvation (II Pet 1:5-11; I Thess 1:2-4; Gal 5:6).
 11. Words of charity to the starving without deeds is like faith without works – worthless (2:15-17).
 12. Such words and fatalistic presumption are like blasphemy when seen as eternal life by faith only.
 13. Mere believers are a joke: it is fully impossible for them to prove their faith or salvation (2:18).
 14. Grant us works, Lord, for even if we have weak faith, but strong works, we know we are Thine!
 15. James takes the whole system of decisional salvation and flushes it as fit only for the draught!
 16. Faith in one God – Jehovah – is good, but believing, trembling devils have no works (2:19-20).
 17. Belief in God, even in His Son, even with fear of eternal torment, proves nothing without works.
 18. The arrogance of guaranteeing eternal life for a rote prayer, less than devils' faith, is blasphemy.
 19. Jews needed a rebuke of easy-believism by seeing even Abraham justified by works (2:21-24).
 20. Paul used Genesis 15:6 to combat Jewish legalists; James used Genesis 22:12 against *sola fide*.
 21. Faith only does not cut it, even for Abraham, for even he was proven righteous by his works.
 22. James did not teach justification by works that Paul condemned, or the Bible lies (II Peter 1:20).
 22. Rahab as well was justified, or shown to be God's elect, by her lying to hide Israel's spies (2:25).
 23. This great woman was a mother of the Lord Jesus and in the hall of faith (Matt 1:5; Heb 11:31).
 24. Bless God for exalting such a lowly Gentile woman so highly and forgiving such a great sinner.

25. Let each reader grasp that the justification here is only evidential, for nothing changed in heaven.
26. Ever see the spirit leave a body for the great and stark difference? So faith without works (2:26)!
27. Do you have in your life in the good works of cheerful sacrifice and costly exchange for Christ?
28. You can know you are God's elect and justified as these friends of God by full gospel obedience.
29. James could not have been plainer destroying decisional salvation by Arminians and Calvinists.
30. James could not have been plainer that godly deeds done by the faithful truly prove eternal life.

W. Peter carefully described godly traits added diligently to faith that prove eternal life (**II Pet 1:5-15**).

1. Eternal life is a gift of God to His elect, so the crucial issue is proving you are one of His elect.
2. If anyone asks, or if you want to know if you are His elect, then come to this very plain passage.
3. Here are eight things you do that Peter carefully defined as the fruit to prove election and heaven.
4. If these things abound in a man, it proves he is fruitful in the true knowledge of Jesus his Savior, which was the purpose and object of eternal life in that man in the first place (Jn 17:3; I Jn 5:20).
5. If these things are lacking, at best he is a carnal, shortsighted fool minding earth (Phil 3:18-19).
6. If these things are lacking, at worst and the general rule, he is a reprobate vessel of God's wrath.
7. Therefore, great diligence should be used to know and abound in the proofs of election (1:5,10).
8. Therefore, God's minister should make frequent mention and repetition of these things (1:12-15).
9. **Faith.** This is complete confidence and trust in God and His promises, including Jesus His Son (1:1), that enable a believer to resist doubts and fears and zealously obey God's commandments regardless of difficulty or opposition (Heb 11:1,6; Rom 4:17-21; Eph 6:16; Jas 1:2-4).
10. **Virtue.** The noble strength and moral purity to do good and right at all times, like the virtuous woman of Proverbs 31, whose husband entirely trusted her in all things (Prov 31:10-31; 12:4; Ruth 3:11; Phil 4:8; Acts 17:11; Matt 5:8; Jas 1:27; I John 3:3).
11. **Knowledge.** The increase in understanding of God, His word, righteousness, and wisdom to approve excellent things in holding the truth and conforming more perfectly to His will (Phil 1:9-11; 3:10; Col 1:9-10; Eph 1:18; 5:17; Rom 12:2; I Cor 14:20).
12. **Temperance.** The self-discipline and self-control to rule your body and passions in order to avoid those lusts of the flesh and eyes that lead to sin against the Lord (I Cor 9:24-27; Galatians 5:23; Titus 2:2,11-12; Luke 9:23; Philipians 4:5; Acts 24:25).
13. **Patience.** The ability to cheerfully endure and survive negative events in your life to remain calm and committed to the course of action prescribed by God for you (Luke 21:19; Romans 5:3-5; 15:4-5; James 1:2-4; 5:10-11; Col 1:11; II Thess 1:4).
14. **Godliness.** Religious sobriety with commitment to conform entirely to God's character and will for your life in contrast to worldliness or other compromise with sin (Matt 5:43-48; II Cor 7:10-11; I Tim 4:7-8; 6:3-6; II Tim 3:5; Titus 2:12; Heb 12:28-29).
15. **Brotherly kindness.** Love to the children of God, in which effort is made to help and serve other believers with acts of hospitality, kindness, support, warning, and true friendship (John 13:35; Rom 12:10; Col 3:12; Ep 4:32; I Tim 6:17-19; Heb 13:1; Acts 4:32-37).
16. **Charity.** Universal love to all men; the negative aspects of love, in which a person forbears, forgives, and overlooks offences to maintain peace and unity; help to those in need (Matt 5:43-48; I Pet 4:8; I Cor 8:1; 13:4-7; 16:14; Eph 4:2; Col 3:13-14).
17. Barren and unfruitful Christians are in danger, but these things in abundance prove eternal life.
18. God has given us an understanding of divine things as part of regeneration, do you bear its fruit?
19. If you lack these eight things in your life, you are blind to the glory of Christ and His religion.
20. You show shortsightedness that sees the world clear and beautiful but heaven is dull and obscure.
21. You show a profane memory that takes no delightful memory of Christ's death and your pardon.
22. Contrary to this foolish and forgetful approach, diligence should be applied to proving election.
23. It cannot be written any plainer: *election and eternal life is proven by doing these eight things.*

24. Not only is there no way to fall from grace, but you will get an abundant entrance to heaven!
 25. This text could not be plainer that assurance of eternal life is far more than a decision for Jesus!
 26. Your degree of forgetting or remembering Christ's death for your sins is by your fruitfulness.
 27. How much are you gripped by what He did? It cannot be mental assent of devils (I Peter 2:6-8).
 28. A man who grasps what Jesus did for him will live for Christ with zeal of Paul (II Cor 5:14-15).
 29. The blood of Christ, who offered Himself without spot to God, should affect you (Heb 9:14).
 30. You should want to talk about this greatest of subjects with all the children of God (Mal 3:16).
 31. David wrote of Him and making Him to be remembered forever (Ps 22:30-31; 45:17; 72:17-19).
 32. Consider worship, retention, and discipleship from *Lead Me to Calvary* by Jennie Hussey, 1921.
- X. Your confidence in eternal life will be as great as your faith in God's descriptions and promises.
1. You believe He created all things from nothing against all the wisdom of this ignorant world!
 2. You believe disciplining your children with a rod will surely work against this ignorant world!
 3. You should believe His totally certain descriptions and promises tied to simple acts of evidence!
 4. You can draw near unto God with full assurance through Christ's work for you (Heb 10:22).
 5. There is full assurance of faith, strong consolation, and hope as an anchor for your soul by (a) things that accompany salvation and (b) God's immutability and oath to Abraham (Heb 6:9-20).
- Y. Your confidence in eternal life will be as great as your measure of the Holy Spirit's power in you.
1. Believers are sealed with the Holy Spirit's presence declaring God's love with an assuring witness (Acts 2:38; Rom 5:3-5; 8:15-16; II Cor 1:22; 5:5; Gal 4:6; Eph 1:13-14; I Jn 4:13; 5:10).
 2. If you grieve or quench the Holy Spirit, this internal witness is reduced (Eph 4:30; I Thess 5:19).
 3. On the other hand, if you are filled with the Spirit, you will have a powerful witness (Eph 5:18).
 4. Believers can abound in hope through power of the Holy Ghost by the God of hope (Rom 15:13).
 5. There is a groaning in the Spirit-filled believer waiting for his bodily redemption (Rom 8:23).
- Z. The children of God are manifest by righteous living and hatred and repudiation of sin (I Jn 3:1-10).
1. This rule in the book of assurance of eternal life was already given (I Jn 1:1-7; 2:3-6,15-17,29).
 2. God's love resulting in adoption is glorious, but if true of you, it will change your life (3:1-3).
 3. You will be pure like He is pure to enemies and waiting for the change (Mat 5:43-48; Rom 8:23).
 4. Sin breaks God's law; Jesus died to take away sins; Jesus has no sin; how can you sin (3:4-5)?
 5. If you are in Christ and abiding in Him, you will not sin, otherwise you are a reprobate (3:6).
 6. This is a lifestyle of habitual sin without godly fear, guilt, or change, for there is no man that sins not (1:8-10; 2:1; I Kgs 8:46; Rom 7:7-25; II Pet 1:9; 2:20-22); it is continual doing of one or the other (3:7; III Jn 1:11); children of God truly repent without repenting of it (II Co 5:17; 7:10-11).
 7. False teachers of lascivious grace lie about eternal life, for righteousness is the evidence (3:7).
 8. For more about false and lascivious grace ... www.letgodbetrue.com/pdf/true-grace-and-false-grace.pdf.
 9. Accepting Jesus and an offer of eternal life and that is all there is ... is blasphemy and heresy.
 10. When you sin, you match up well with the devil, for he is a sinner from the beginning (3:8).
 11. Jesus Christ came to destroy the works of the devil – sin – so your sin contradicts Jesus' work.
 12. Everything you do is either Christ-like or devil-like, so transform yourself (Rom 12:1-2; 13:14).
 13. A born again person cannot freely sin; he is no longer dead in sins; his new man by regeneration and the presence of the Holy Spirit fight it (3:9; I Jn 5:18; Eph 4:22-24; Phil 2:12-13; Gal 5:17).
 14. Children of God and children of the devil are manifest, or made known, by their lifestyle (3:10).
 15. God is righteous, and you either show similarity to God or Satan by your righteousness or sin.
 16. This doctrine can sound like works salvation even for those who understand, but it totally destroys the heresy of Arminian or decisional salvation without lordship, repentance, or works.
 17. This is a transitional verse from righteousness to brotherly love, finishing out the chapter (3:10).

- A. It is possible to assure your heart before God that you are His child by brotherly love (I Jn 3:10-24).
1. After teaching righteous living proves eternal life (I John 3:1-10), John exalted brotherly love.
 2. Some of scripture's best statements for assurance are of brotherly love found in these chapters.
 3. But this rule is much wider than John (Jn 13:34-35; I Thes 1:2-4; Gal 5:6; Heb 6:10; I Pet 1:22).
 4. The New Testament is filled with duties and definitions of brotherly love far beyond this study.
 5. In His providence, God recently led us to a long list of loving servants of Christ (Rom 16:1-16).
 6. Before going further, sincere believers will review what love is and learn to constantly think about others, one of the strongest evidences of salvation (Rom 12:10; Phil 2:3-4; Heb 10:24).
 7. What is brotherly love? It is a cheerful and fervent burden and desire for the wellbeing of God's children that results in sacrificial and selfless actions to serve them in condescending and personal humility for their comfort in life, encouragement in heart, and perfection before Christ (Matt 20:25-28; 25:37-40; Luke 14:12-14; Rom 9:1-3; 12:9-10,16; Col 3:12; Phil 2:3-4,19-22; I Cor 13:4-7; I John 3:16-18; 4:9-12; Acts 2:44-47; I Cor 16:15; II Cor 12:14-15; Heb 10:24).
 8. You are either a child of God or a child of the devil by the love you have for the brethren (3:10).
 9. What spirit or actions do you associate with being a child of Satan? Guess again! It is love here!
 10. From the beginning of the gospel, as taught by Jesus, as John wrote, loving others is key (3:11).
 11. Loving the brethren was old (taught in O.T.) but also new (emphasized and illustrated by Jesus).
 12. John used similar love language in his gospel and in another epistle (John 13:34-35; II John 1:5).
 13. You must be opposite of devilish Cain, who for self-righteous envy killed brother Abel (3:12).
 14. Do not lie to yourself and do not glory – bitterness and strife in your heart is satanic (Ja 3:14-16).
 15. The world will hate Christians, because they are of the devil, and they do not know God (3:13).
 16. You can know that you have eternal life when you sincerely love and serve the brethren (3:14).
 17. Regeneration, passing from death unto life, is proven by unfeigned, fervent love (I Pet 1:22-23).
 18. If you do not show God's love to others, no matter what else is true, you are likely a reprobate.
 19. The given evidence of reprobation is simple – hatred is murder, and no murderer is saved (3:15).
 20. Please note that you cannot excuse yourself as not hating, for it simply means not loving (3:14).
 21. Jesus took the Sixth Commandment and got you even for sinful anger or names (Matt 5:21-26).
 22. We know God's kind of love, costly and sacrificial, and it is only that loves that counts (3:16).
 23. We know God's love by the gospel account, and His example should cause us to love similarly.
 24. If you do not flush your comfort zone or freely give up time and money, you do not truly love, for the example and instruction are stated as laying down your life for others. Are you doing it?
 25. Do not distort brotherly love and violate context by emphasizing the minor point of Lev 19:17.
 26. If a man you know has a need and you do not do anything for him, then you do not love (3:17).
 27. Brotherly love defined here is giving for the needs of others as God gave Jesus Christ for you.
 28. Those with more reveal if God's love is in them or not by action, fervency, help, and sacrifice.
 29. Our love of the brethren cannot be lip service but rather good deeds for them, true love (3:18).
 30. It is easy for your deceitful heart to say, "Of course I love the brethren," but do nothing for them.
 31. Forget singing about loving brethren, but rather let love powerfully drive all your relationships.
 32. Loving the brethren in costly and sacrificial deeds is sure evidence to you and God of life (3:19).
 33. True love is actions of love and charity to those needing them rather than insincerity of words.
 34. It is disappointing and heresy by those that affirm eternal life of others for believing the "truth."
 35. The truth is so much more than a body of doctrine that devils believe ... it is love of God's poor.
 36. Assuring or persuading your heart is the same as making your election sure (II Peter 1:10-11).
 37. You can assure your heart – get full assurance – in the sight of God and before Him at Judgment.
 38. The "hereby" of this verse indicates this is the only way to assurance – love in deed and truth.
 39. If your heart knows you have not truly loved others, God knows your faults even better (3:20).
 40. This is your conscience, the internal apparatus from God to accuse or excuse (Pr 20:27; Ro 2:15).
 41. Anything short of loving others as God loved you should result in your heart condemning you.

42. It is possible to live with a clear conscience (Acts 23:1; 24:16; Rom 9:1; II Cor 1:12; I Tim 1:5,19; 3:9; II Tim 1:3; Heb 13:18; I Pet 3:16), so why do you compromise duty unto doubts?
43. This negative interpretation of the verse is due to the verse preceding and following (3:19,21), which show the real basis for heart assurance, and due to the strictness of the overall passage.
44. Assuring your heart had been fully defined – loving in deed and in truth (3:18-19; II Pet 1:5-11).
45. For comfort God approves your life in spite of foolish doubts, use other scriptures (John 21:15-17; Matt 25:37-40; I Cor 4:3-4; Job 16:19; Luk 19:7-9; II Tim 2:13,19; Ps 103:13-14; Heb 6:10).
46. Enough love in deed and truth will quiet your heart, then you have confidence with God (3:21).
47. Therefore, it is a great matter for you to grow and increase in love and fervency with much zeal.
48. More knowledge of God’s love for you, yours for Him, and yours for others will calm your heart.
49. If you ignore a doubting heart, trust Jesus, and believe the Bible evidence, you can be confident.
50. John adds in the added blessing of answered prayer for those who obey and please God (3:22).
51. Your prayers will be heard and answered, according to this context, by your true love of others.
52. God gave one basic commandment of two parts for assurance – faith that works by love (3:23).
53. Do you fully grasp the combination of faith in Jesus and brotherly love (Gal 5:6; II Pet 1:5-8)?
54. We know we are in God and He in us by our obedience and by the Spirit’s power in us (3:24).
55. Without the Spirit’s power in us, we would not obey God rightly (Phil 2:12-13; Gal 5:16-26).
56. Since loving others is totally contrary to the natural man, it proves a work of grace (Titus 3:3).
57. Furthermore, the Spirit does witness within us and all the louder when we keep His commands.
58. But the righteous never foolishly presume on love and good works for evidence (Matt 25:31-46).
59. What is brotherly love? It is a cheerful and fervent burden and desire for the wellbeing of God’s children that results in sacrificial and selfless actions to serve them in condescending and personal humility for their comfort in life, encouragement in heart, and perfection before Christ (Matt 20:25-28; 25:37-40; Luke 14:12-14; Rom 9:1-3; 12:9-10,16; Col 3:12; Phil 2:3-4,19-22; I Cor 13:4-7; I John 3:16-18; 4:9-12; Acts 2:44-47; I Cor 16:15; II Cor 12:14-15; Heb 10:24).
60. Do you know the definition of Christian love? ... www.letgodbetrue.com/pdf/definition-of-love.pdf.
61. Do you know how love is the greatest grace? ... www.letgodbetrue.com/pdf/love-is-the-greatest.pdf.
62. Do you know “one another” duties? ... <http://www.letgodbetrue.com/bible/church/one-another/sermon.php>.
63. Parents can perfect children by teaching them the love of God and the true love of others as here.

- B. Boldness in the Day of Judgment is possible by growth in love, for God is love (I John 4:7-21,17).
1. After explaining that apostolic doctrine saves from false teachers (4:1-6), John exalted love.
 2. Can you, will you, embrace the godly passion of embracing and serving each of your brothers?
 3. Some of the strongest statements about assurance regard brotherly love found in this chapter.
 4. Why the gentle word to love one another (4:7)? Was it not taught already (3:10-24)? Why is it so important? Because it is the greatest evidence, grace, and means! Note the key *one another*.
 5. Loving brethren proves you were born again first and truly know God, for love is of God (4:7).
 6. The grammatical order of regeneration before brotherly love was proven (2:29; 3:14; 4:15; 5:1).
 7. Love is so much a part of the divine nature (and not of ours) that our use of it proves God in us.
 8. No intellectual knowledge of God or even of faith can compare to the evidence of brotherly love.
 9. If you do not love the brethren, as God defines it, you do not know God, for God is love (4:8).
 10. A man who lives for self, unwilling to sacrifice for men of low estate, does not truly know God.
 11. John defined God’s love as the costly gift of His only begotten Son for us to live by Him (4:9).
 12. This definition is important so that we grasp the sacrificial investment in others for their benefit.
 13. The standard of love is not our love of God but rather His love of us in spite of our sins (4:10).
 14. Like Paul, we should willingly spend and be spent and to love even when unloved (II Cor 12:15).
 15. God gave this great example of sacrificial love to us, so we ought to love others this way (4:11).
 16. We cannot see God or His book of life, but we can know just as surely by loving like Him (4:12).

17. God's love is perfected in us when it is complete and fulfilled in producing our love of others.
18. We have not, will not, and cannot see God, but we can see the evidence of Him by loving others.
19. God's love turned the world upside down, and He has taught us and given us great power to love.
20. We could not love without God's Spirit, so loving others proves God in us and we in Him (4:13).
21. God has worked in us to will and to do brotherly love by His Spirit (Phil 2:12-13; I Thes 4:9-10).
22. The apostolic witness for our faith to believe and our love to copy is God sending Jesus (4:14).
23. First, he wanted readers to know faith's confession *followed and proved* God's presence (4:15).
24. Second, he wanted readers to know that living in love *follows and proves* union with Him (4:16).
25. Dwelling in love – living life by love's standard – we show intimate union with God in Christ.
26. Dwelling in love is living in love, or choosing the lifestyle of love of Jesus, Paul, Stephanas, etc.
27. God is love: the more you love others you show God's character and power loving through you.
28. Our love is made perfect, or complete and fulfilled, by dwelling in love, for God is love (4:17).
29. Faith knows God's love (4:16), and we can love like it (II Cor 12:15), so we grow in boldness.
30. By dwelling in love, and dwelling in God and Him in us, we grow in boldness for Judgment Day.
31. By duplicating His nature, contrary to all men, we know we are in Him and like Him by love.
32. Jesus taught that to prove we are God's children we love enemies as God does (Matt 5:43-48).
33. The more you learn God's love for you and live that love toward others your boldness will grow.
34. When we love to perfection (4:12,17), terror of God is removed, so until then love more (4:18).
35. Love made perfect is love that reaches completion, fulfillment, or perfection (2:5; 4:12,17,18); our love is made perfect as we approach His loving ways described for us in God's word (4:16).
36. The more you know God's love and show it yourself toward others, fear of judgment will leave.
37. Complete and perfect love has no fear of God, which depends on a believer learning and trusting God's love for him, his love in return for God, and his love of God's other children (4:17).
38. Learning God's initiating love for us and loving Him in return is the route to perfect love (4:19).
39. The more you learn God's love for you, in you, and for others gives confidence of eternal life by the Holy Spirit that bears this fruit in your life (2:28; 3:23-24; 4:16-19; Gal 5:22; I Thess 4:9-10).
40. It is lying deception of yourself to think you truly love God while not loving the brethren (4:20).
41. It is very easy for your deceitful heart to comfort you that you love God while slighting brethren.
42. Where is your love of anything, if those in front of you do not stir your bowels of compassion?
43. Please note that you cannot excuse yourself as not hating, for it simply means not loving here.
44. The apostolic rule from God is that loving God and loving brothers is inseparably united (4:21).
45. John carried his doctrine into the next chapter that loving God includes loving His children (5:1).
46. What is brotherly love? It is a cheerful and fervent burden and desire for the wellbeing of God's children that results in sacrificial and selfless actions to serve them in condescending and personal humility for their comfort in life, encouragement in heart, and perfection before Christ (Matt 20:25-28; 25:37-40; Luke 14:12-14; Rom 9:1-3; 12:9-10,16; Col 3:12; Phil 2:3-4,19-22; I Cor 13:4-7; I John 3:16-18; 4:9-12; Acts 2:44-47; I Cor 16:15; II Cor 12:14-15; Heb 10:24).
47. Do you know the definition of Christian love? ... www.letgodbetrue.com/pdf/definition-of-love.pdf.
48. Do you know how love is the greatest grace? ... www.letgodbetrue.com/pdf/love-is-the-greatest.pdf.
49. Do you know "one another" duties? ... <http://www.letgodbetrue.com/bible/church/one-another/sermon.php>.
50. Parents can perfect children by teaching them the love of God and the true love of others as here.

Damnation Is Limited

- A. Eternal life for God's elect is absolutely certain, and they can confidently have full assurance of it.
 1. In the pages above, the following assertions create the basis on which believers can be confident.
 2. Eternal life is sure, not a single elect will be lost, because God made a covenant in Christ for it.
 3. The gift of salvation is great and makes a tremendous difference between righteous and wicked.
 4. Evidence of the gift of eternal life is defined and described throughout the Bible for knowledge.

5. Confidence is obtained by a changed life producing faith, repentance, righteousness, and love.
 6. The Bible is not confusing or obscure about this subject – it simply requires faith in its words.
 7. The Holy Spirit bears witness through our lives that He is at work in us producing spiritual fruit.
 8. God went to the trouble to give you great consolation and hope in His promise (Heb 6:18-20).
- B. The devil is very angry that Jesus Christ (a Man) saved you (a man), but Jesus will send him to hell!
1. That such an inferior creature as a man could defeat him and consign him to hell is too much!
 2. Therefore, as he tempted our Lord with Scripture in the wilderness, he will try to discourage you.
 3. He uses verses that by misunderstanding or misapplication cause you to doubt your salvation.
 4. These fiery darts of the devil you can resist with truth, faith, salvation, scripture (Eph 6:10-18).
 5. If the verses that sound as if you could lose your salvation are understood, they do not teach it.
 6. There is not a verse in the Bible that declares or threatens the elect with loss of their eternal life (Ps 89:29-37; Jer 33:17-22; 31:35-37; Jn 6:39; 17:2; Ro 4:16; 8:29-39; 11:29; II Tim 2:13; etc.).
 7. The word of God was given to comfort God's people (Is 40:1-2; Rom 8:28-39). Reject the devil!
 8. Ignore heretics that believe and teach you can lose your eternal life; in many cases they cannot even figure out the doctrine of baptism, so reject their corruption of God's doctrine (II Pet 3:16).
- C. In every "problem text" casting doubt on your assurance, there is a simple process of interpretation.
1. First, you prove what a verse cannot mean by the testimony of the rest of Scripture (II Pet 1:20), for it has been abundantly proved above that eternal life cannot be lost and can be fully known.
 2. Second, you use the others rules of Bible study to choose the correct sense from those remaining.
 3. There is no chance that a single elect child of God can be lost, so blow that interpretation away and resist the devil in his efforts to confuse you, frighten you, or discourage and destroy you.
 4. Only reprobates, having no fruits of righteousness, go to hell; God's sons are only chastened.
 5. Damnation is not a possibility for God's elect; it is not something left to you or to chance at all.
 6. If you do not have a problem with these verses, learn them anyway to be able to help others later.
 7. Solving any Bible riddle or difficulty is an exercise in Bible hermeneutics and always useful.
 8. Faithful ministers, serious students rightly divide scripture (II Tim 2:15; II Chr 19:10; Neh 8:8).
- D. **Fiery Dart #1:** But what if I have fallen from grace and am no longer under God's mercy (Gal 5:4)?
1. Remember the two step approach – first prove what it cannot mean; then look for its true sense.
 2. It has been abundantly proved above that eternal life cannot be lost and can be fully known.
 3. God's grace in Christ Jesus is covenant salvation that is absolutely sure and ordered in all things.
 4. Many foolishly and frivolously use this verse to assist their heresy that you can lose eternal life.
 5. They depend far too much on what they must do and forget the covenant power of God's grace.
 6. You cannot literally fall from grace; you only fall from true doctrine and understanding of grace.
 7. The law cannot justify you either, but Paul used absolute terms to describe their false doctrine.
 8. Here is the correct sense: *You who think you are justified by the law have left the understanding of grace I taught you, and you make Jesus Christ's saving death doctrinally worthless.*
 9. The liberty by which Jesus made us free is from the bondage of Jewish law works for eternal life.
 10. Such Jewish heretics should be cut off (Gal 5:12), and those also that teach losing eternal life.
- E. **Fiery Dart #2:** But what if I forget the gospel message and end up believing in vain (I Cor 15:1-2).
1. Then you will lose hope in the resurrection of your body and live a very miserable life (15:19).
 2. Paul did not at all warn Corinth of losing eternal life, but rather losing their hope of resurrection.
 3. Phases of salvation help here ... <http://www.letgodbetrue.com/sermons/salvation/five-phases-of-salvation/sermon.php>.
- F. **Fiery Dart #3:** But if I cannot endure until the end, then I will not be finally saved (Matt 24:13).
1. The danger considered by Jesus in this passage is the destruction of Jerusalem, not eternal life.
 2. Only believing Jews that held out against the promised temptation and trouble survived 70 A.D.

3. Even then the length of the tribulation had to be shortened to save the elect (Matthew 24:22-26).
4. It is a foolish and frivolous error of Calvinists that use this text for perseverance of the saints.
5. Far better than perseverance of the saints is preservation of saints, which is the Bible doctrine.

G. Fiery Dart #4: But if the righteous are scarcely saved, I am sure I will miss the cut (I Pet 4:17-19)!

1. Remember the two step approach – first prove what it cannot mean; then look for its true sense.
2. It has been abundantly proved above that eternal life cannot be lost and can be fully known.
3. The verse does not say that the righteous will be lost! The verse says the righteous will be saved!
4. Read the context! The righteous are scarcely saved due to their much suffering now (4:12-16,19).
5. The judgment beginning at the house of God is not hell, nor death, but persecution and suffering.
6. It is not even strictly chastening, but rather the perfection of Christian faith through tribulation.
7. Consider the length of this study and the many difficulties in the flesh to make election certain.
8. Paul taught the same gospel: believers enter the kingdom through much tribulation (Acts 14:22).
9. John taught it: believers must overcome tribulation before salvation (Rev 1:9; 2:9-10,22; 7:14).
10. They are “scarcely saved” in that their lives here are often quite miserable with harsh suffering.
11. It actually creates a reason for God to save you and condemn them (Phil 1:28; II Thess 1:4-6)!
12. There is a huge difference! The righteous suffer a little now, but the wicked are damned forever!
13. There is no fear of losing salvation here, for a faithful Creator is in the immediate context (v19)!
14. Before leaving, observe all men shall appear somewhere, but the wicked shall not stand (Ps 5:5).
15. Before leaving, the wicked must be punished eternally for its stark contrast to believers suffering.
16. The martyrs illustrate that against numerous religious opponents they were tortured and killed.

H. Fiery Dart #5: But I have fallen away at times from the truth, and I cannot be restored (Heb 6:4-6)?

1. Remember! Hebrews was written to a unique generation of Jewish converts to Christianity!
2. Remember! The entire book is dedicated to Christ’s superiority and Paul’s appeal not to go back!
3. Remember! Paul used every means possible for the above objective, including the use of threats!
4. These were truly God’s elect and regenerated saints by virtue of what is described of the Hebrews in general and the description in the very context, so the falling away cannot be eternal.
5. The judgment is not eternal life, because those being considered are God’s elect going to heaven.
6. Therefore, the falling away must be of a practical nature and the judgment must be practical also.
7. If you create reprobate professors here, then (a) reprobates partake of Christ as do saints, (b) reprobates can fall from salvation, and (c) the passage has no value for them or for the elect.
8. These genuine Hebrew saints were tempted to return to the Jews’ religion, which would be a grave offence against Jesus Christ, for God had sworn against that generation (Heb 4:1-11; 6:8).
9. You cannot be brought back to repentance here, because the text declares that such is impossible!
10. If you are going to stick eternal life in this passage, then recovery is not possible! Forget heaven!
11. However, by studying Hebrews, we learn this is a severe warning of those returning to Moses.
12. The irremediable judgment was the coming fiery ruin of Jerusalem, which is spoken of throughout the New Testament (Mal 4:5-6; Matt 3:10-12; 12:43-45; 16:27-28; 21:33-46; 22:1-7; 24:34-35; 26:63-64; Luke 12:49; 19:41-44; 23:28-31; Acts 2:40; I Thess 2:16; James 5:1-9; etc.).
13. The four irremediable warnings in Hebrews are of coming practical judgment on Israel in 70AD, which any Hebrew Christians returning to Jewish worship would fall under; the warnings are not for Gentiles losing eternal life and going to hell (Hebrews 2:1-4; 6:4-6; 10:26-31; 12:25-29)!
14. The solution for this and the other Hebrew problem texts is neither inventing the possibility of losing your salvation, gymnastics with reprobate believers, or worthless hypothetical arguments.
15. For a comparison of four Hebrews passages ... <http://www.letgodbetrue.com/pdf/hebrews-irremediable-chart.pdf>.
16. For a detailed exposition of Hebrews ... <http://www.letgodbetrue.com/sermons/exposition/hebrews/sermon.php>.

17. For a detailed explanation of 70 A.D. ... <http://www.letgodbetrue.com/sermons/prophecy/70ad/sermon.php>.

- I. **Fiery Dart #6: But I sinned after knowing the truth, so there is no more mercy (Hebrews 10:26-31)!**
1. Remember! Hebrews was written to a unique generation of Jewish Christian converted to Christ!
 2. Remember! The entire book is dedicated to Christ's superiority and Paul's appeal not to go back!
 3. Remember! Paul used every means possible for the above objective, including the use of threats!
 4. These were truly God's elect and regenerated saints by virtue of what is described of the Hebrews in general and the description in the very context, so the falling away cannot be eternal.
 5. The judgment is not eternal life, because those being considered are God's elect going to heaven.
 6. Therefore, the falling away must be of a practical nature and the judgment must be practical also.
 7. If you create reprobate professors here, then (a) reprobates partake of Christ as do saints, (b) reprobates can fall from salvation, and (c) the passage has no value for them or for the elect!
 8. These genuine Hebrew Christians were tempted to return to the Jews' religion, which would be a serious offence against Christ, for God had sworn against that generation (Heb 4:1-11; 10:27).
 9. Look at the context! The issue being considered is holding fast their profession (Heb 10:23-25).
 10. The dreadful day coming was visible, which is not true of the Second Coming (Hebrews 10:25).
 11. If you are going to stick eternal life in this passage, then recovery is not possible! Forget heaven!
 12. The irremediable judgment was the coming fiery ruin of Jerusalem, which is spoken of throughout the New Testament (Mal 4:5-6; Matt 3:10-12; 12:43-45; 16:27-28; 21:33-46; 22:1-7; 24:34-35; 26:63-64; Luke 12:49; 19:41-44; 23:28-31; Acts 2:40; I Thess 2:16; James 5:1-9; etc.).
 13. The four irremediable warnings in Hebrews are of coming practical judgment on Israel in 70AD, which any Hebrew Christians returning to Jewish worship would fall under; the warnings are not for Gentiles losing eternal life and going to hell (Hebrews 2:1-4; 6:4-6; 10:26-31; 12:25-29)!
 14. The solution for this and the other Hebrew problem texts is neither inventing the possibility of losing your salvation, gymnastics with reprobate believers, or worthless hypothetical arguments.
 15. For a comparison of four Hebrews passages ... <http://www.letgodbetrue.com/pdf/hebrews-irremediable-chart.pdf>.
 16. For a detailed exposition of Hebrews ... <http://www.letgodbetrue.com/sermons/exposition/hebrews/sermon.php>.
 17. For a detailed explanation of 70 A.D. ... <http://www.letgodbetrue.com/sermons/prophecy/70ad/sermon.php>.
- J. **Fiery Dart #7: But I have let the things of the gospel slip, so there is no escape for me (Heb 2:1-4).**
1. Remember! Hebrews was written to a unique generation of Jewish Christian converted to Christ!
 2. Remember! The entire book is dedicated to Christ's superiority and Paul's appeal not to go back!
 3. Remember! Paul used every means possible for the above objective, including the use of threats!
 4. These were truly God's elect and regenerated saints by virtue of what is described of the Hebrews in general and the description in the very context, so the falling away cannot be eternal.
 5. The judgment is not eternal life, because those being considered are God's elect going to heaven.
 6. Therefore, the falling away must be of a practical nature and the judgment must be practical also.
 7. If you create reprobate professors here, then (a) reprobates partake of Christ as do saints, (b) reprobates can fall from salvation, and (c) the passage has no value for them or for the elect!
 8. These genuine Hebrew Christians were tempted to return to the Jews' religion, which would be a serious offence against Christ, for God had sworn against that generation (Heb 4:1-11; 10:27).
 9. As in the other Hebrew cases of irremediable warning, the slipping is apostasy back to the Jews.
 10. If you are going to stick eternal life in this passage, then recovery is not possible! Forget heaven!
 11. Look at the context! Paul includes himself in the warning, so either he is warning the reprobate nation at large as a Jew, or he is warning fellow Jewish believers in his condition (Heb 3:1; 4:3).
 12. The irremediable judgment was the coming fiery ruin of Jerusalem, which is spoken of throughout the New Testament (Mal 4:5-6; Matt 3:10-12; 12:43-45; 16:27-28; 21:33-46; 22:1-7; 24:34-35; 26:63-64; Luke 12:49; 19:41-44; 23:28-31; Acts 2:40; I Thess 2:16; James 5:1-9; etc.).

13. The four irremediable warnings in Hebrews are of coming practical judgment on Israel in 70AD, which any Hebrew Christians returning to Jewish worship would fall under; the warnings are not for Gentiles losing eternal life and going to hell (Hebrews 2:1-4; 6:4-6; 10:26-31; 12:25-29)!
14. The solution for this and the other Hebrew problem texts is neither inventing the possibility of losing your salvation, gymnastics with reprobate believers, or worthless hypothetical arguments.
15. For a comparison of four Hebrews passages ... <http://www.letgodbetrue.com/pdf/hebrews-irremediable-chart.pdf>.
16. For a detailed exposition of Hebrews ... <http://www.letgodbetrue.com/sermons/exposition/hebrews/sermon.php>.
17. For a detailed explanation of 70 A.D. ... <http://www.letgodbetrue.com/sermons/prophecy/70ad/sermon.php>.

K. **Fiery Dart #8: But I disobeyed God's voice from heaven, and now I am doomed (Heb 12:25-29).**

1. Remember! Hebrews was written to a unique generation of Jewish Christian converted to Christ!
2. Remember! The entire book is dedicated to Christ's superiority and Paul's appeal not to go back!
3. Remember! Paul used every means possible for the above objective, including the use of threats!
4. These were truly God's elect and regenerated saints by virtue of what is described of the Hebrews in general and the description in the very context, so the falling away cannot be eternal.
5. The judgment is not eternal life, because those being considered are God's elect going to heaven.
6. Therefore, the falling away must be of a practical nature and the judgment must be practical also.
7. If you create reprobate professors here, then (a) reprobates partake of Christ as do saints, (b) reprobates can fall from salvation, and (c) the passage has no value for them or for the elect!
8. These genuine Hebrew Christians were tempted to return to the Jews' religion, which would be a serious offence against Christ, for God had sworn against that generation (Heb 4:1-11; 10:27).
9. The refusal here is unique to those Jews refusing Christ and returned to His enemies the Jews.
10. The shaking under view here had already occurred in discarding the temporary Jewish system.
11. The consuming fire of God was about to destroy those Jews, the priesthood, the temple, etc.
12. The irremediable judgment was the coming fiery ruin of Jerusalem, which is spoken of throughout the New Testament (Mal 4:5-6; Matt 3:10-12; 12:43-45; 16:27-28; 21:33-46; 22:1-7; 24:34-35; 26:63-64; Luke 12:49; 19:41-44; 23:28-31; Acts 2:40; I Thess 2:16; James 5:1-9; etc.).
13. The four irremediable warnings in Hebrews are of coming practical judgment on Israel in 70AD, which any Hebrew Christians returning to Jewish worship would fall under; the warnings are not for Gentiles losing eternal life and going to hell (Hebrews 2:1-4; 6:4-6; 10:26-31; 12:25-29)!
14. The solution for this and the other Hebrew problem texts is neither inventing the possibility of losing your salvation, gymnastics with reprobate believers, or worthless hypothetical arguments.
15. For a comparison of four Hebrews passages ... <http://www.letgodbetrue.com/pdf/hebrews-irremediable-chart.pdf>.
16. For a detailed exposition of Hebrews ... <http://www.letgodbetrue.com/sermons/exposition/hebrews/sermon.php>.
17. For a detailed explanation of 70 A.D. ... <http://www.letgodbetrue.com/sermons/prophecy/70ad/sermon.php>.

L. **Fiery Dart #9: But I have partaken of the Lord's Supper unworthily, so I am guilty of the body and blood of the Lord and under damnation, and damnation most surely means hell (I Cor 11:27-29).**

1. It is a terrible and wicked sin to take the Lord's Supper without confession of sin and repentance or without rightly seeing Jesus Christ, for you have disgraced the Lord's body and blood (11:27).
2. But the damnation here is practical judgment of weakness, sickness, and an early death (11:30).
3. And the physical judgment of 11:30 is the Fatherly chastening of 11:32 as the evidence of NOT being condemned with the wicked in the Day of Judgment! The text proves salvation to heaven!
4. Furthermore, you should remember that the Corinthians were guilty of gross abuses (11:20-22).
5. The purpose of the Lord's Supper should be to remember Calvary rather than troubled by fear.
6. However, if you are living a worldly lifestyle and are still alive, what does it say of your destiny?
7. As in all cases, every born again person with an active mind will repent and turn fully to Christ.

M. Fiery Dart #10: But I cannot stop sinning, so it proves I am not saved (I John 2:3-6; 3:4-10; 5:18).

1. The first rule of study is to prove what a verse cannot mean, which was stated (I John 1:8,10).
2. Sinning is not our way of life; and when we sin, we are to confess it quickly (I John 1:9; 2:1).
3. The text says no murderer hath eternal life, yet there is David and us (I John 3:15; Matt 5:21-22).
4. The Lord already knows you are going to sin and provided a guarantee anyway (Ps 89:28-37).
5. The evidence of eternal life is striving toward righteousness and avoiding the sinful and unrepentant lifestyle of the wicked, which have neither ambitions of holiness nor hatred for sin.
6. Since we are the children of God, our lives should resemble the God Who saved us, and they should reflect what He saved us from (I John 3:5 cp Matt 5:43-48 cp Romans 8:1,4).
7. If we grasp God's love in our adoption, we will surely live pure lives (I Jn 3:1-3; II Cor 5:14-17).
8. The seed in a believer is the new man that keeps him from living comfortably and perpetually in sin (I Jn 3:9); it is not merely the new man that does not sin, but the elect man with a new man; for John did not jump to some legal or vital consideration of the elect; he is dealing practically.
9. Lot's new man caused him to be vexed with the filthy conversation of the wicked in Sodom.
10. If you take these verses absolutely, will you condemn Noah, Lot, David, Solomon, Peter, etc.?
11. There is no doctrine here of sinless perfection or anything close to it; relax, but live righteously!
12. Put off your old man and put on your new man and choose righteousness and brotherly love.
13. Hate this world and a worldly lifestyle, for those that do are His enemies (Jas 4:4; I Jn 2:15-17).
14. Do not comfort yourself God's elect all sin, for God's elect do not live your worldly lifestyle.

N. Fiery Dart #11: But the Lord may tell me to depart from Him after calling on Him (Matt 7:21-23)!

1. I have been guilty of hypocrisy in my life at times, and I just know that I deserve that sentence, and sometime when I think of meeting God I think of appealing to things I have done for Him!
2. Then end such foolish living and thinking and sell-out in total trust in Jesus alone for eternal life, for only after fully confessing II Timothy 1:9-12 do you have a right to appeal to II Timothy 4:7.
3. The wicked that Jesus will reject are self-righteous, self-justifying Pharisees that work iniquity and only have confidence in the flesh (Matt 7:21-23 cp Luke 18:9-14; 16:13-18 cp Phil 3:3-4).
4. There is not a single humble sinner in the group that will be trusting Jesus Christ for salvation; they instead will be presuming on God and Jesus Christ by the arrogance of self-righteousness.
5. These pompous, self-righteous, self-confident reprobates do all that is wrong in Christ's sermon.
6. Jesus did not give these verses to scare the righteous, but to say what He would do to the ravenous false prophets that he had just warned the righteous about (Matthew 7:19 cp 7:21-23).
7. If you seek the strait gate and narrow way and keep His sayings of this sermon, then you should not fear the great day of wrath and righteous judgment of false teachers (Mat 7:13-14,24-27).

O. Fiery Dart #12: But I may have committed the unpardonable sin (Matt 12:31-32; Mark 3:28-30)!

1. Here is a sin for which there is no forgiveness but only danger of eternal judgment (Mark 3:29).
2. Take comfort all kinds of blasphemy can be forgiven, as with Paul (Mark 3:28; I Tim 1:12-17).
3. Were any elect guilty of this sin? Not a chance, for then how would they all be saved without the loss of one? And how could they be so depraved anyway unless hardened past Judas in malice?
4. What is blasphemy against the Holy Ghost? *It is being an eyewitness to the miracles of Jesus Christ, and knowing the power of God was present, but charging Jesus Christ with possession by the devil and working miracles by his power rather than through the Holy Ghost (Mark 3:30).*
5. The most helpful point in the text for this sin is Mark 3:30, where the sin is especially identified.
6. Blaspheming or reproaching Jesus for His humble birth, origin in Nazareth, lowly company, and other things could be forgiven and was forgiven, but the Pharisees were far more depraved.

7. The profanity of accusing Jesus of Nazareth of casting out devils by the power of the devil was an aggravated form of hatred and malice toward the great God, by Whom our Lord performed His miracles, which earned these depraved reprobates this specific warning of coming judgment.
8. They had not just missed identifying the Son of God due to the mystery of His incarnation; they had cursed the holy God of heaven in the vilest of terms, though witnessing the most gracious, holy, merciful, and righteous acts by a righteous Man in casting devils out of a possessed man.
9. Can anyone today be guilty of the sin? No, because they cannot be eyewitnesses to Jesus Christ and be in the presence of the visible and demonstrable power of God in casting out devils.
10. Again, look at the context! Jesus used this extraordinary form of language to condemn His detractors and enemies to eternal hell without any possibility of recovery (Matt 23:33)!
11. This condemnation has nothing to do with losing eternal life ... these men never had eternal life!
12. Even if the sin could occur today, you can prove you never committed it by living the righteous life of God's elect, for there is no chance of God's elect being in danger of eternal damnation.

P. Fiery Dart #13: But I may be a tare the devil has sown among the saints (Matt 13:24-30,36-43)!

1. If you fear you are a tare, repent of worldliness and run to Jesus for safety! No tares ever do this!
2. If you believe on the Lord Jesus Christ and are truly seeking righteousness, you cannot be a tare!
3. The tares are children of the devil, which have no righteousness at all and love sin, and which hate the Lord Jesus Christ and His people (Ps 10:4; Eph 2:1-3; 4:17-19; John 8:44; I Jn 3:8-10).
4. Wicked men will get into the church, but even Christ's ministers can generally spot them, and the angels certainly can. They have the fruits described in the rest of this outline as dead rebels.
5. Do not fear by this description of the kingdom. No wheat will be lost; no tares will be saved; there is no fine line here at all. The righteous will be saved, and the wicked will be rejected.
6. Ministers know the tares; angels know the tares; and God knows the tares; it is carnal wheat that poses the danger, for the ministers with imperfect knowledge might mistake them for tares.
7. The danger of weeding out the tares early was due to the similarity at times that carnal and weak Christians have to them; the tares will all be damned; but even carnal wheat will be saved!
8. There are similarities at times between carnal Christians and reprobates, but there is never real confusion between spiritual Christians and reprobates (II Peter 1:9; Matt 13:18-22; II Pet 2:7-9).
9. The fear is not tares looking like wheat (the ministers could see and remove the tares), but rather foolish and carnal Christians looking like tares; therefore, give diligence to your evidence!
10. There is a message of mercy in the parable toward the wheat, not a threat of being condemned!

Q. Fiery Dart #14: But I don't think I'm in the book of life, so I face the second death (Rev 20:11-15).

1. The second death has no power over those in the first resurrection (Rev 20:6), so prove your new birth by those works that evidence regeneration (Jn 5:24-25; I Jn 2:29; 3:9; 4:7; 5:1; Rev 2:11).
2. You can know if your name is in the book of life, as Paul knew of his friends (Phil 4:3; 2:12-13).
3. The first resurrection and safety from the second death are mentioned first (Rev 20:6), and you have been taught by these sermons to make your own election sure (II Pet 1:5-11; I Thess 1:2-4).
4. These verses were not given to scare you as a believer, but to prophesy the end of your enemies, for the preceding context is the gathering of the devil and reprobates against the saints of God!
5. Consider then that the devil and his angels attack the saints before the description of judgment.
6. There is no condemnation to them living godly lives in Christ Jesus (Rom 8:1-16; John 6:37-40).
7. If you are living a worldly life right now, there is no evidence you will not be in the lake of fire.
8. For much more about the book of life and eternal salvation ... www.letgodbetrue.com/pdf/book-of-life.pdf.

- R. **Fiery Dart #15: But my name is surely blotted out of the Book of Life after it was written (Re 3:5).**
1. No one is blotted out of the book of life, or God and Christ failed! Get this point down solidly (Ps 89:29-37; Jer 33:17-22; 31:35-37; John 6:39; 17:2; Romans 4:16; 8:29-39; 11:29; etc., etc.)!
 2. The first rule of Bible study is to prove what a verse cannot possibly mean before attempting to determine its positive meaning from the few remaining alternatives (II Peter 1:20; Proverbs 8:8).
 3. The verse does not say that any are blotted out; in fact, it says just the opposite of such a thing!
 4. Jesus comforted Sardis that He would not change His will like so many earthly benefactors do!
 5. Rather than reading the verse as a threat, read it as an encouraging promise, which is what it is.
 6. Those losing their part in the book of life for corrupting Scripture never had any true part in it; they rather falsely presumed on the grace of God for themselves (Rev 22:19; Luke 8:18; Is 66:5).
 7. The Lord's answer to Moses in Exodus 32:33 was either a hyperbolic or sarcastic response to his statement (cp Gen 3:22) or a reference to blotting them out from among the living (Num 11:15).
 8. The persecutors of Jesus Christ have no hope of eternal life (Ps 69:28), though they supposed themselves to be the most certain sons of Abraham and of God with eternal life (John 8:38-59).
 9. For much more about the book of life and eternal salvation ... www.letgodbetruer.com/pdf/book-of-life.pdf.
- S. **Fiery Dart #16: But I likely sinned unto death, which should not be prayed for (I John 5:16-18).**
1. This is a difficult verse, and the explanations and interpretations that have been made are Legion.
 2. It is clearly a *brother*, and the *death* must be more than fellowship that we can stop (Gal 6:1-2; Jas 5:16,19-20), yet the *death* must be less than the second death, for prayer has no role in it.
 3. Any sin has the wages of death attached to it without interposition of a Saviour (Ro 3:23; 6:23).
 4. Therefore, death here must be physical death of a believer by obstinate sin against Jesus Christ, which sin of backsliding must be observable and grasped with relative ease as the sin unto death.
 5. There are two sins to death in the New Testament – blasphemy against the Holy Ghost for eternal death for reprobates, and apostasy of believing Jews back to Moses for practical death.
 6. John was an apostle to the Jews; so he, like Paul, was writing Hebrew Christians (Galatians 2:9).
 7. A sin that should not be prayed for was full apostasy of converted Jews back to animal sacrifices.
 8. Since there was a curse against that generation, such prayers would not be heard (Heb 4:1-11).
 9. Paul held no hope of recovery for these same apostates (Heb 2:1-4; 6:4-6; 10:26-31; 12:25-29).
 10. This interpretation is consistent with the epistle's mention of antichrists and the chapter's emphasis on the triple witness of Jesus Christ as the Son of God, which apostatizing Jews denied.
 11. It is impossible for you to sin this sin, and this sin did not result in eternal death even for them.
 12. The context may indicate an obstinate lifestyle of sin that deserves death by chastening, but this determination is usually hidden in the secret things of God unknown to mere men, and this context also indicates that only such as who are not born again would commit such sins (5:18).
 13. For a comparison of four Hebrews passages ... <http://www.letgodbetruer.com/pdf/hebrews-irremediable-chart.pdf>.
 14. For a detailed exposition of Hebrews ... <http://www.letgodbetruer.com/sermons/exposition/hebrews/sermon.php>.
 15. For a detailed explanation of 70 A.D. ... <http://www.letgodbetruer.com/sermons/prophecy/70ad/sermon.php>.
- T. **Fiery Dart #17: But I returned to my vomit, so the darkness of hell is for me (II Peter 2:20-22,17)!**
1. You are missing the clear distinction of two groups – the false teachers and their victims: there is a “they” that promises others (“them”) liberty; “they” go to hell; “them” are chastened (2:19).
 2. If you back up to the previous verse, “they” are seducing and “those” are fully saved (2:18).
 3. If you back up to the previous verses, it is the false teachers that are reserved for hell (2:12-17).
 4. False teachers can overthrow the faith of weak believers, but they cannot take away eternal life (Luke 11:52; I Cor 15:12; Gal 3:1; 5:7-12; I Tim 4:16; II Tim 2:16-18; II Tim 2:19; II Pet 2:1-2)!

5. If after cleanly escaping error by the gospel (2:18) and worldly pollutions by knowing Christ (2:20), returning to folly makes your end worse than your beginning; God will chasten your folly, but you are not lost eternally (Jas 5:19-20; Acts 5:1-11; I Cor 10:5; 11:30-32; Jude 1:5).
 6. We do not apply this place to 70 A.D., for these Jews were strangers scattered abroad (I Pet 1:1).
 7. The more knowledge you receive by the gospel makes your chastening worse (Luke 12:47-48), just as those at Corinth would not have died as early if they had never known about Jesus Christ.
- U. **Fiery Dart #18: But I have denied Jesus in various ways, so God will deny me (II Tim 2:11-13).**
1. Jesus taught the same about those that deny Him (Matthew 10:32-33; Mark 8:38; Luke 9:26).
 2. You should first look to the Lord Christ's gracious forgiveness of Peter and promotion of him, thus a temporary denial of Christ and repentance of it with renewed service is clearly excepted.
 3. The sinful treason required by these passages is final and permanent repudiation of Jesus Christ, for those capable of a final and permanent denial of God and Christ prove they were never saved.
 4. If you spend the rest of your life in full denial of God and Jesus Christ, you will not care anyway.
 5. This is more than denying Christ by works (Tit 1:16), for it is put in contrast to confessing Him.
 6. Warnings recorded by Mark and Luke may both be assigned to 70 A.D. (Mark 8:39; Luke 9:27).
 7. Matthew's warning is actually ministerial as the lengthy context will show (Matthew 10:1-31).
 8. Your greatest need is Christ's confession of you to God, but denying Him will cause Him to deny you, thus denying Him is a monstrous sin of arrogant rebellion and ungrateful malice.
 9. If you have ever denied Jesus Christ in any way, then confess as did Peter and serve Him in love.
- V. **Fiery Dart #19: But what if I fail in temperance and I end up being a castaway (I Cor 9:24-27).**
1. Whatever is intended by this passage, the apostle Paul also guarded his life to avoid the calamity.
 2. But remember that the Bible plainly teaches that it is impossible for an elect to lose eternal life.
 3. Paul's fear here of being a castaway is to lose his usefulness to God like Samson and King Saul.
 4. Samson wasted much of his life and soul chasing Philistine whores, but he is in Hebrews 11:32.
 5. Lot, Gideon, Solomon, and others certainly lost God's best for their lives, but not eternal life.
- W. **Fiery Dart #20: But God's severity will cut me off for not staying in His goodness (Rom 11:20-22).**
1. If you think God's goodness in Christ for eternal life can fail, you need to consider Rom 8:28-39.
 2. The matter under consideration in Romans 11 is gospel privileges, not eternal life (Rom 11:28).
 3. The Jews were blinded partially and temporarily in order for the gospel to go to Gentiles (11:11).
 4. There is no such thing as an elect losing eternal life in this passage, for such is fully impossible.
 5. To avoid losing gospel privileges you enjoy, humbly be thankful for them and obey all duties.
 6. For a full and detailed exposition of Romans 11 see here ... www.letgodbetruer.com/pdf/romans-eleven.pdf.
- X. **Fiery Dart #21: But my deeds do not line up with the description for eternal life (Romans 2:5-11).**
1. The purpose of these verses is not to describe how you can gain or keep eternal life, but rather to prove depravity and condemnation of all men, especially the self-righteous Jews (2:1-4,17-24).
 2. There is no man before or without salvation that has ever come close to keeping such conditions.
 3. There is no saved man that has kept such terms perfectly, so at best they could only be general.
 4. For a full exposition and application of Romans 2 see here ... www.letgodbetruer.com/pdf/romans-two.pdf.
- Y. **Fiery Dart #22: But if my pastor is unfaithful, he could cost me my salvation (I Timothy 4:16).**
1. The danger shown here is not eternal life, but rather practical aspects of salvation and fellowship.
 2. If a minister does not care for himself and doctrine, he and his church will suffer temporal loss.
 3. They cannot lose eternal life by his negligence, but they can lose true worship and full assurance.
 4. Phases of salvation help here ... <http://www.letgodbetruer.com/sermons/salvation/five-phases-of-salvation/sermon.php>.

- Z. **Fiery Dart #23: But Jesus said to self-mutilate to avoid hell (Mat 5:29-30; 18:8-9; Mark 9:43-48).**
1. The mutilation is only metaphorical (in spite of what Origen may have done) to fight temptation.
 2. If you face a temptation either dear (right eye) or practical (right hand), reject it to follow Christ.
 3. You mortify sin by putting to death those sins and temptations that beset you (Col 3:5; Ro 8:13).
 4. The metaphor continues to teach that living in sin is evidence of damnation to hell (I Jn 3:4-10).
 5. If you continue to play with sinful temptations, it appears you are not born again (I John 3:9).
 6. The man who plucks out or cuts off sinful temptations gives the evidence of salvation to heaven.
 7. You can only make your calling and election sure by making such severe choices (II Pet 1:5-11).
 8. There is no loss of eternal life in this warning but rather the lack of evidence of ever having it.
- A. **Fiery Dart #24: But Jesus said that calling my brother a fool brings a threat of hell (Mat 5:20-22).**
1. Jesus corrected the application and limitation of the Pharisees and scribes to the overt act only.
 2. Jesus taught with divine wisdom that unjustified anger or speech violates the Sixth Command.
 3. While the Jews made a big deal of overt murder, Jesus pressed the sinfulness and eternal results of violating the sixth commandment by lesser ways than merely overt murder; this is His point.
 4. This or any other sin can send a soul to hell without a Saviour and/or the confession of such sin.
 5. True disciples of Christ will have spiritual character and godliness far above the Jews (5:19-20).
- B. **Fiery Dart #25: But lazy servants are cast into outer darkness (Matthew 8:12; 22:13; 24:51; 25:30).**
1. These passages do not imply anyone losing their salvation but rather the proof they never had it.
 2. In Revelation 2-3, overcoming is the sure evidence of eternal life, though not all are overcomers.
 3. In these four listed passages, slothfulness and lack of righteousness prove eternal damnation.
 4. The warnings and lessons are simple enough – be faithful with any privilege or duty God gives.
 5. For more about the judgment lessons of Matthew 25 ... <http://www.letgodbetrue.com/pdf/matthew-25.pdf>.
 6. For parable of Matthew 22 ... <http://www.letgodbetrue.com/sermons/exposition/two-parables-explained/sermon.php>.
- C. **Fiery Dart #26: But fruitless branches are gathered and cast into the fire for burning (John 15:1-8).**
1. Do not make an assumption you cannot prove, that the fire and burning here is the lake of fire.
 2. These branches were in Christ (15:2,6), so you must teach that men in Christ may end up in hell.
 3. Jesus used a metaphor with the clear emphasis on useful fruitbearing by abiding in Jesus Christ.
 4. There are other uses of fire other than the lake of fire (Heb 6:8; 10:27; I Cor 3:15; Jude 1:22-23).
 5. God took away fruitless branches in O.T. and N.T. (I Cor 10:1-5; Acts 5:1-11; I Cor 11:30-32).

Conclusion:

- A. Proving one's eternal life and learning there is no loss of salvation for the elect is most important, and every sincere child of God not infatuated with this life and world will be asking and answering such questions.
- B. The Bible is plain to answer those who want to know if they are God's elect (I Thess 1:2-4; II Peter 1:5-11).
- C. There is no fine line for eternal life and the assurance of it. God has made a great difference in salvation; the evidence in a child of God is very great; the difference in personal confidence is very great; and there is a huge difference in the way in which the elect and nonelect are judged. There is no fine line in eternal life!
- D. Either you are or you are not willing to humbly and sincerely call on Jesus Christ for salvation and follow it up by obeying Him, and this proves eternal life; it does not initiate it or complete it (Mk 16:16; Lu 23:39-43).
- E. There is not a verse in the Bible that hints, declares, or threatens the elect with even possible loss of their eternal life (Ps 89:29-37; Jer 33:17-22; 31:35-37; John 6:39; 17:2; Romans 4:16; 8:29-39; 11:29; etc.).
- F. The gospel is to comfort you with assurance of eternal life (Is 40:1-2; Rom 8:28-39; Heb 6:9-20; I John 5:13).
- G. God bestowed His love on you for eternity, with the gift of knowing about it to remove all fear (I Jn 4:16-19).
- H. Through the Holy Spirit, you are able to learn love to the full assurance of eternal life (I Jn 2:28; 3:19; 4:18).
- I. What holds you back from making full assurance of your eternal life by believing on Jesus Christ and living for Him with all your heart and life? Your confidence of eternal life will be in proportion to your godliness.

- J. If you are not interested or motivated to give all diligence to making your calling and election sure, then the evidence points to the likelihood that you are not God's elect and are on your way to hell where you belong.

For Further Study:

1. The study outline, "[Seven Proofs of Unconditional Salvation](#)," proves that salvation does not include human cooperation.
2. The study outline, "[When Were You Saved?](#)" shows the five phases of salvation and how conversion proves eternal life.
3. The sermon outline, "[When Was Cornelius Saved?](#)" proves that God saved Cornelius long before meeting Peter.
4. The sermon outline, "[I Thessalonians 1:4-10](#)," shows how Paul could easily conclude that the Thessalonians were elect.'
5. The sermon outline, "[Believe on the Lord Jesus Christ](#)," opens Acts 16:31 as an evidence of eternal life, not a condition.
6. The sermon outline, "[Jesus Loves Losers](#)," is for those grieving over past sins and wondering if Jesus would save them.
7. The sermon outline, "[Fruit of the Spirit](#)," explains Galatians 5:22-23 as the true and only evidence of the Holy Spirit.
8. The sermon outline, "[Salvation By Works](#)," shows the folly of decisional salvation by numerous calls to works instead.
9. The commentary, "[Proverbs 21:4](#)," shows that the wicked sin in every act, even those things we would consider neutral.
10. The sermon outline, "[The Book of Life](#)," shows how your name got in it, how you can know it, and the benefits it brings.
11. The sermon outline, "[Why Preach the Gospel?](#)" explains the gospel is preached for regenerate elect, not to make elect.
12. The sermon outline, "[Why No Invitation?](#)" proves the invitation is a recent invention and has no meaning for salvation.
13. The sermon outline, "[John 3:16 Revisited](#)," shows that this verse is no wider than the elect as proven by John himself.
14. The sermon outline, "[Pressing Saints or Belly Worshipers](#)," opens Philippians 3:8-21 and exhorts to holy living.
15. The sermon outline, "[Once Saved, Always Saved](#)," uses questions and answers to clarify this often-abused phrase.
16. The sermon outline, "[Problem Texts](#)," shows how popular salvation texts are perverted to support decisionalism.
17. A document by John Gill, "[Are Good Works Necessary for Salvation?](#)" where he shows their importance for evidence.
18. A study of the Lordship Controversy will show how decisionalists have watered down to the gospel to require nothing.
19. A study of the Grammar of Salvation will show how faith is the result of regeneration, not the condition or means of it.
20. Do you know the definition of Christian love? ... www.letgodbetrue.com/pdf/definition-of-love.pdf.
21. Do you know how love is the greatest grace? ... www.letgodbetrue.com/pdf/love-is-the-greatest.pdf.
28. Do you know "one another" duties? ... <http://www.letgodbetrue.com/bible/church/one-another/sermon.php>.
29. Do you know what God calls fruit? ... www.letgodbetrue.com/pdf/what-god-calls-fruit.pdf.