

# Eternal Security of the Believer

by Robert Hall

## CAN SALVATION BE LOST?

### A. Introduction to Eternal Security

*Note: Eternal security is the teaching that once salvation is received by faith in Christ that it cannot be lost by the believer. Those who oppose the teaching of eternal security believe in what is called “conditional security.” Those who believe in conditional security are divided into 4 groups:*

- (1) Those who believe that if a true believer sins, he is again eternally lost until he repents and is forgiven.*
- (2) Those who believe that if a true believer goes into deep sin, he is eternally lost until he repents and is forgiven.*
- (3) Those who believe that if a true believer quits trusting Christ, he is eternally lost until he repents and is forgiven.*
- (4) Those who believe both 2 and 3.*

1. John 1:12, 13 – The new birth is received by – multiple choice:
  - a. Being faithful to Christ until we die.
  - b. by simply believing, i.e. trusting in Christ
  - c. by living a good life.
  - d. by believing in Christ and living a good life
2. 1 John 3:9 – This verse teaches that – multiple choice:
  - a. that the one born of God does not have a pattern of sin.
  - b. that the one born of God may have a pattern of sin.
  - c. that we must not have a pattern of sin if we want to be born of God.
3. 1 Peter 1:23; 1 John 2:14 – The seed that abides or remains or lives in us is – multiple choice:
  - a. God’s principle
  - b. The goodness of our human nature
  - c. God’s word
4. 1 John 3:9 - This verse goes on to say that – multiple choice:
  - a. that the one born of God can have a pattern of sin
  - b. that the one born of God cannot have a pattern of sin.
  - c. the verse says nothing about our ability to have a pattern of sin.
5. John 3:36 – When we trust or believe in Christ we receive eternal or everlasting \_\_\_\_\_.
6. John 17:3 – If we have eternal or everlasting life,
  - a. We know the Father only
  - b. We know the Son only
  - c. We know the Father and the Son.

7. 1 John 3:6 – The one who has a pattern of sin – multiple choice:
- a. has lost his salvation, had seen or known God but no longer does.
  - b. has not ever had salvation, i.e. never seen or known God.
  - c. is obviously saved if he knows about God.
8. Matthew 7:21-23 – Jesus will tell those who do great works for Him but do not have a pattern of doing His will – multiple choice:
- a. He knew them and since they failed to have a pattern of doing His will so now He no longer knows them.
  - b. That He will save them and not overlook those great works.
  - c. He never knew them.

*Note: The Greek verb tense of “sin” and “sins” in 1 John 3:6, 9 and of “does” or “practices” in Matthew 7:23 speak of one’s characteristic actions or pattern of behavior. The answers to questions 2 through 8 show that no one ever lost their salvation by going into deep sin as some teach. By no means does it show that the believer never commits acts of sin or fails to do the will of Christ (see 1 John 1:7-2:1). Sin is present in the life of even the most spiritual believer. Notice that John, who was at least 80 years old, used the word “we” and included himself as among those who sin. So this would show that one does not lose their salvation when they commit an act of sin.*

9. Hebrews 3:6 – If we hold fast or hold on to our confidence (or courage) and our hope firm until the end - multiple choice:
- a. We might presently be God’s house
  - b. We are presently God’s house
  - c. We are not presently God’s house.
10. Hebrews 3:6 – Using the facts we have gained from question 9, if we do **not** hold fast or do **not** hold on to our confidence (or courage) and our hope firm until the end - multiple choice:
- a. We might not presently be God’s house
  - b. We are presently God’s house
  - c. We are not presently God’s house
11. Hebrews 3:14 – If we hold firmly to the confidence we had in the beginning – multiple choice:
- a. We might already be partakers (or sharers) of Christ.
  - b. We are presently partakers (or sharers) of Christ.
  - c. We are not presently partakers (or sharers) of Christ.
12. Hebrews 3:14 – Using the facts we have gained from question 11, If we do **not** hold firmly to the confidence we had in the beginning – multiple choice:
- a. We might not already be partakers (or sharers) of Christ.
  - b. We are presently partakers (or sharers) of Christ.
  - c. We are not presently partakers (or sharers) of Christ.

13. Colossians 1:21-23 – If we continue in faith toward the gospel – multiple choice:
- We may be reconciled in the future.
  - We are presently reconciled.
  - We are not presently reconciled.
14. Colossians 1:21-23 – Using the facts we have gained from question 13, if we do not continue in faith toward the gospel – multiple choice:
- We may not be reconciled in the future.
  - We are presently reconciled.
  - We are not presently reconciled.
15. 1 Corinthians 15:2 – If we hold fast or hold firmly to the word which was preached to us – multiple choice:
- we are presently saved.
  - we are not presently saved
  - we may not be saved
16. 1 Corinthians 15:2 - Using the facts we have gained from question 15, if we do not hold fast or hold firmly to the word which was preached to us – multiple choice:
- we are presently saved.
  - we are not presently saved
  - we may not be saved

*Note: The chart below will help to summarize the truths contained in the previous 8 questions:*

<b><i>Scripture reference</i></b>	<b><i>Present reality</i></b>	<b><i>Future evidence of the present reality</i></b>
<i>Hebrews 3:6</i>	<i>We are God's house</i>	<i>If we hold fast or hold on to our confidence (or courage)</i>
<i>Hebrews 3:6</i>	<i>We are not God's house</i>	<i>If we do not hold fast or do not hold on to our confidence (or courage)</i>
<i>Hebrews 3:14</i>	<i>We are partakers or sharers of Christ</i>	<i>If we hold firmly to the confidence we had in the beginning</i>
<i>Hebrews 3:14</i>	<i>We are not partakers or sharers of Christ</i>	<i>If we do not hold firmly to the confidence we had in the beginning</i>
<i>Colossians 1:21-23</i>	<i>We are reconciled.</i>	<i>If we continue in faith toward the gospel</i>
<i>Colossians 1:21-23</i>	<i>We are not reconciled.</i>	<i>If we do not continue in faith toward the gospel</i>
<i>1 Corinthians 15:2</i>	<i>We are saved</i>	<i>If we hold fast or hold firmly to the word which was preached to us</i>
<i>1 Corinthians 15:2</i>	<i>We are not saved</i>	<i>If we do not hold fast or do not hold firmly to the word which was preached to us</i>

17. 2 Timothy 2:13 – If we do not believe or are faithless, Christ remains \_\_\_\_\_ because He cannot \_\_\_\_\_ Himself.

18. Luke 22:31, 32 – Jesus prays for His own so that their \_\_\_\_\_, even if it falters, it will not fail.

*Note: Note that questions 17 and 18 clearly show that a true believer may temporarily quit trusting Christ. Likewise, questions 9 through 16, including the note after question 16 with the chart, show that a person, who permanently quits trusting Christ never genuinely trusted Christ to begin.*

## B. Passages which Teach Eternal Security

### 1. The work of God the Father

#### a. God's grace

(1) Ephesians 2:8, 9 – Salvation is a \_\_\_\_\_ of God not by works so no one can boast.

(2) Romans 11:29 – The gifts of God are \_\_\_\_\_

#### b. God's power

(1) 1 Peter 1:5 - Those who place their faith in Christ are – multiple choice:

(a) kept saved by being faithful

(b) kept saved by good deeds

(c) kept saved by God's power

*Note: John 4:13,14 uses the illustration of drinking water and John 6:51 uses the illustration of eating bread for trusting Christ. The Greek verb tense speaks of an action which occurs once in a point of time showing that it does not have to be recurring or ongoing to receive the benefit. This tells us that the phrase "through faith in 1 Peter 1:5 speaks of that initial faith in Christ.*

(2) John 10:29 - \_\_\_\_\_ can snatch the believer out of God's hand or power.

c. God's will

(1) John 6:37-40

(a) Regarding those who come to Him by faith, Christ promises – multiple choice:

1) that He will reject them if they sin after they come to Him...

2) that He will reject them if they go into deep sin after they come to Him.

3) that He will reject them if they turn their back on Him.

4) that He will in no way cast them out or drive them away.

(b) It is God's will that those who believe have \_\_\_\_\_ life.

(c) It is also God's will that He \_\_\_\_\_ none of those who believe and that He \_\_\_\_\_ them up at the last day.

*Note: Some would argue that God's will means His desire as in 2 Peter 3:9. However, the fact that it is God's decreed will to give eternal life to everyone who believes, which no one would argue (see John 3:36; 5:24), shows that it would also have to be His decreed will that He lose none of them and raise them up.*

(2) Romans 8:29,30 – This shows that the same people, who are foreknown, predestined to be like Christ, called and justified will experience being \_\_\_\_\_ which is the final aspect of our salvation when we are raised and given our new body.

(3) Romans 8:33 – Those who are justified will have \_\_\_\_\_ charge brought against them by God.

(4) John 5:24 – Those who place their faith in Christ have passed from \_\_\_\_\_ to \_\_\_\_\_ and in the future will not come into \_\_\_\_\_.

(5) John 3:18 – Those who trust Christ as Savior are not \_\_\_\_\_.

(6) Philippians 1:6 – When God begins His work of salvation in us at the moment we trust Christ, He promises to – multiple choice:

(a) carry it through to completion to the time when Christ returns.

(b) carry it through to completion to the time we go into deep sin.

(c) carry it through to completion to the time we quit trusting Christ.

(d) carry it through to completion to the time we sin.

d. God's love – Romans 8:35-39

- (1) Nothing or no one can \_\_\_\_\_ those of us who have trusted Christ from the love of God which is in Christ.
- (2) Satan cannot separate us from God's love because He is an \_\_\_\_\_ (v. 38)
- (3) We cannot separate ourselves from God's love because we are a \_\_\_\_\_ thing (v.39).

*Note: Some people argue that lost people cannot be separated from the love of God even in hell. Please notice that that this is not just the love of God but "the love of God which is in Christ." Since lost people are not "in Christ," this passage does not pertain to them.*

2. The Work of Jesus Christ

a. Christ's death

- (1) Romans 8:33, 34 – Because Christ died for us, He is not going to \_\_\_\_\_ us.
- (2). Hebrews 10:10, 14 – Those who are \_\_\_\_\_ through the offering or sacrifice of the body of Jesus Christ on the cross have been perfected \_\_\_\_\_.

b. Christ's resurrection

- (1) Galatians 2:20; Colossians 3:3; Romans 6:3-6 – Our death with Christ is viewed as – multiple choice:
  - (a) something occurring when we die.
  - (b) something occurring when we reach sinless perfection.
  - (c) something that has already happened.
- (2) 2 Timothy 2:11 - Believers are promised that if they \_\_\_\_\_ with Christ that they will \_\_\_\_\_ with Him.
- (3) Romans 6:8, 9 – We are promised that if \_\_\_\_\_ with Christ that we will \_\_\_\_\_ with Him.
- (4) John 11:25,26 – Christ promised that He is the \_\_\_\_\_ and the life and that anyone who believes in Him shall \_\_\_\_\_ die.
- (5) Romans 8:34 – Because Christ was raised from the dead, we are promised that we will not be \_\_\_\_\_.

c. Christ's power

- (1) John 3:36; 6:47 – Eternal life is given – multiple choice:
  - (a) at the moment we believe in, i.e. trust Christ.
  - (b) when we die physically
  - (c) when we are bodily raised from the dead
- (2) John 10:28 – Jesus gives those who believe eternal life and they shall \_\_\_\_\_ perish and \_\_\_\_\_ shall pluck or snatch them out of His hand.
- (3) 1 Corinthians 1:8 - Christ has promised to confirm\* us to the \_\_\_\_\_ as \_\_\_\_\_ in the day when He returns.  
*\*Note: The NIV translation of the word, "keep strong" would be better translated "confirm."*
- (4) 2 Timothy 1:12 – Christ is able to \_\_\_\_\_ what we have committed or entrusted to Him for the day when He returns.

d. Christ's present work

- (1) spiritual presence
  - (a) Hebrews 13:5 - Christ promises to \_\_\_\_\_ leave or desert us. Our response to this truth is to be \_\_\_\_\_.
  - (b) Matthew 28:19, 20 – Christ promises to be with us as believers to the end of the \_\_\_\_\_. Our response to this truth is to make \_\_\_\_\_.
- (2) Christ's advocacy. This means He speaks to the Father in our defense - 1 John 2:1,2 – Because Christ's work on the cross satisfied God's righteous wrath upon our sins, he is able to speak to the \_\_\_\_\_ in our defense as our advocate.
- (3) Christ's intercession for believers. This simply means He prays for us.
  - (a) Romans 8:34 – Because Jesus intercedes or prays for us, He is not going to \_\_\_\_\_ us.
  - (b) Hebrews 7:25 – Because Christ lives forever to pray for us, He is able to save us \_\_\_\_\_.
  - (c) John 17:11 – Jesus prays that God the Father \_\_\_\_\_ believers in the power of His name.

### 3. The work of the Holy Spirit

a. His work in regenerating the believer. This means He imparts new life to us at the moment we trust Christ and causes us to be born again.

(1) Titus 3:5 - When we trust Christ we are saved by the washing of \_\_\_\_\_ and the \_\_\_\_\_ of the Holy Spirit.

(2) John 1:12, 13 – The moment we trust Christ we become \_\_\_\_\_ of God and are born of \_\_\_\_\_.

(3) 1 Peter 1:23 – This new birth is not through perishable seed but the \_\_\_\_\_ seed of God's word.

(4) 1 John 3:9 – The one who has been born of God does not sin as a usual practice and \_\_\_\_\_ sin as a usual practice because this seed of God's word \_\_\_\_\_ in him.

(5) 1 John 3:6 – The one who sins as a usual practice has \_\_\_\_\_ seen or known Christ for salvation.

*Note: If salvation could be lost, both 1 John 3:6 and 3:9 could not be correct. Furthermore, the verb tenses referring to our new birth are aorist, showing an act that is unrepeated in John 1:12 and perfect in 1 John 3:6,9 showing that our new birth occurred in the past with ongoing results.*

b. His work in baptizing the believer into the spiritual body of Christ of Christ.

(1) 1 Corinthians 12:13 – We have been baptized by one \_\_\_\_\_ into one \_\_\_\_\_.

(2) 1 Corinthians 12:13 – How many believers is this true of - multiple choice?

(a) all believers

(b) only those believers who ask for it

(c) only those believers who speak in tongues

(3) Colossians 1:18 – This body is called the \_\_\_\_\_

(4) Romans 8:1 – Before salvation we are out of Christ but since the Holy Spirit baptizes us into Christ's spiritual body we are said to be \_\_\_\_\_ Christ instead of out of Christ.

(5) Romans 8:1 – Because those of us who have trusted Christ are in Christ, we are told there is now no \_\_\_\_\_.

(6) 2 Corinthians 5:17 – Because those of us who trust Christ are in Christ, we are told that we are a \_\_\_\_\_ and that the old has \_\_\_\_\_ and all things have become new.

*Note: Because the baptism of the Holy Spirit is true of all believers according to 1 Corinthians 12:13, it has to occur at the point of salvation when we trust Christ.*

- c. The sealing work of the Holy Spirit. This means that He places His mark of ownership on those of us who have trusted Christ.
- (1) Ephesians 1:13, 14 – We are sealed in Christ by the Holy Spirit when we \_\_\_\_\_ Christ.
  - (2) Romans 8:23 – The future aspect our redemption when we receive our new resurrection body is called the \_\_\_\_\_ of our body.
  - (3) Ephesians 4:30 – When we are sealed by the Holy Spirit, we are sealed for or to the day of \_\_\_\_\_.
- d. The indwelling of the Holy Spirit
- (1) Romans 8:9, 11 – How many believers are indwelt by the Holy Spirit – multiple choice:
    - (a) only the most spiritual believers
    - (b) only those believers who ask God for it
    - (c) all believers
  - (2) Romans 8:9, 11 – Because the Holy Spirit lives in us we will also be \_\_\_\_\_ from the \_\_\_\_\_.
  - (3) John 14:16, 17 – The ministry of the Holy Spirit changed from being with the believer to being \_\_\_\_\_ the believer and the duration of this will be \_\_\_\_\_.

C. Passages used to oppose the teaching of eternal security

1. Opponents of eternal security often list passages which warn against loss of rewards. However, loss of rewards is not the loss of salvation.

a. Some distinctions between salvation and rewards

(1) John 3:36; 6:47 cp. 1 Corinthians 3:10-15

(a) Circle which one is a present possession:  
salvation or rewards

(b) Circle which one is only future: salvation or rewards

(2) Ephesians 2:8, 9 cp. 1 Corinthians 3:10-15

(a) Circle which one is a free gift and not earned by works:  
salvation or rewards

(b) Circle which one is earned by works:  
salvation or rewards

(3) John 5:24; 10:28 cp. 2 John 1:8; Colossians 2:18; Revelation 3:11

(a) Circle which one can be lost: salvation or rewards

(b) Circle which one cannot be lost: salvation or rewards

b. 1 Corinthians 9:24-27

(1) 9:24 - In running the race of the Christian life, we are living to receive  
a \_\_\_\_\_.

(2) 9:25 - We exercise self-control to obtain an \_\_\_\_\_  
wreath or crown.

(3) 9:27 -The concern is about being \_\_\_\_\_  
for reward.

c. 1 Corinthians 3:16, 17 cp. 1 Corinthians 3:10-15

(1) 1 Corinthians 3:16, 17 occurs in the context on a discussion about:

(a) salvation

(b) present blessing

(c) future rewards

(2) The warning about God destroying someone who destroys the  
local church obviously speaks of – multiple choice:

(a) someone who never trusted Christ but made an empty  
profession

(b) someone who trusted Christ but lost their salvation

(c) someone who will be destroyed, i.e. ruined, at the judgment  
seat of Christ by lost rewards

d. James 1:12; Revelation 2:10 – How do we know that these verses speak of  
rewards and not salvation? – multiple choice:

(1) The promise requires works and not just faith

(2) They are future and not present

(3) The use of the word crown (Greek “stefanos”) as in 1 Corinthians  
9:24-27; 1 Thessalonians 2:19, 20; 2 Timothy 4:8; 1 Peter 5:4

(4) all of the above

- e. Colossians 3:24 speaks of the result of faithfulness in the workplace. We know that this is a reward because – multiple choice:
- (1) The promise requires works and not just faith
  - (2) They are future and not present
  - (3) It specifically states that it is a reward
  - (4) All of the above
- f. Hebrews 6:7, 8 – See Supplement One on pp. 25-29
- g. 2 Peter 1:10, 11 - See question 13c on page 16

2. Match by putting the correct scripture references by the statements:

1 John 2:24

Galatians 4:9 cp. Ephesians 3:16, 17

1 Timothy 6:12, 19

- \_\_\_\_\_ a. Loss of power because of reverting to pre-salvation values for fellowship with God.
- \_\_\_\_\_ b. Loss of fellowship by not staying true to God's word does not mean loss of salvation.
- \_\_\_\_\_ c. Failure to take hold of the eternal life which we already received so that we do not experience abundant life is not loss of salvation.

3. Romans 11:16-24

- a. God's covenant with Abraham promised that through Abraham all nations would be blessed (Genesis 12:1-3, especially v. 3).
- b. Abraham is the spiritual father of all who believe (Romans 4:11, 12; Galatians 3:6-9, 28, 29).
- c. In this illustration the natural branches represent Israel and the wild olive branches represent the Gentiles. The Olive tree does not represent the church nor does it represent Israel. It is rather the place of blessing which the covenant of Abraham is the root. The Jews as a group were in the place of blessing and were broken off because of unbelief. Paul warns that the same thing will happen to the Gentiles as a group if they do not continue trusting Christ. This is not about individuals losing their salvation but about ethnic groups losing their place of blessing. Paul points out that when Israel comes to faith, they will regain that place of blessing.
- d. The use of the singular "you" rather than the plural "you" shows that Paul is speaking of the Gentiles as a singular group and not as individuals.

4. Personal sin or sins in the life of the believer which results in physical death as discipline from God is not the loss of salvation. Other times the scripture speaks of loss of well-being

a. 1 Corinthians 11:29-32

(1) Because the Corinthian believers participated in the Lord's table in an unworthy manner by being out of fellowship, God judged them by - multiple choice:

- (a) condemning them with the world
- (b) taking their reward
- (c) disciplining them
- (d) none of these

(2) The discipline took the form of – multiple choice:

- (a) weakness or loss of spiritual strength
- (b) physical sickness
- (c) pre-mature physical death
- (d) all of the above

b. The Greek word “psuche” and the Hebrew word “nephesh” are used to translate the word “soul.” However the words may also carry other meanings such as physical life, person, conscious life as opposed to unconscious life, the inner man, well-being. Please put the group number for the scripture references by the concept of soul that they speak of.

Group 1: 1 Kings 17:21, 22; Matthew 10:28

Group 2: Numbers 35:31; 1 Chronicles 11:19; Matthew 2:20; 6:25

Group 3: Numbers 35:11; 1 Peter 3:20

Group 4: Genesis 1:24 (creatures); Revelation 8:9

Group 5: Psalm 42:6; 2 Peter 2:8

Group 6: Psalm 66:16(me=my soul in some translations); 2 Corinthians 12:15 (you=your soul in some translations).

- \_\_\_\_\_ (1) The inner man or inner person
- \_\_\_\_\_ (2) physical life
- \_\_\_\_\_ (3) well-being
- \_\_\_\_\_ (4) person or persons
- \_\_\_\_\_ (5) The part of us that keeps living when we die
- \_\_\_\_\_ (6) conscious life as compared to unconscious life

c. John 15:2; Acts 5:1-10; Ezekiel 3:17-21; 18:21-24; 33:7-20; James

5:19, 20; 1 John 5:16, 17 – These scriptures speak of God – multiple choice:

- (1) judging these believers so that they lose their physical life by severe discipline - cp. 1 Corinthians 11:29-32
- (2) judging these believers so that they lose their spiritual life – John 3:18; 5:24; Romans 8:1, 33, 34.
- (3) both (1) and (2)

- d. 1 Peter 4:17-19 – V. 19 tells us to entrust our souls to God in doing what is right. The word “soul” refers to – multiple choice:
- (1) the part of us that lives on after death. Cp. Ephesians 2:8, 9; Titus 3:5
  - (2) our well-being. Cp. Hebrews 6:10
  - (3) our physical lives. Cp. James 4:13-15
- e. Hebrews 2:1-3 – see supplement one pages 23-24.
- f. Hebrews 12:25-29 - see supplement one pages 38-43
- g. Luke 21:19 – The Greek word for “possess” or “gain” is to “gain mastery of” or “gain control of.” The word translated “lives” or “life” is the Greek word “psuche”. The best meaning for this verse is:
- (1) We gain our salvation of our souls by our endurance. Cp. Ephesians 2:8, 9
  - (2) We gain control of our lives by our endurance.
  - (3) We gain control of our our inner man or thought life by our endurance. Cp. Luke 21:13-18.

5. There are several categories or kinds of the grace of God. Please match which aspect of God’s grace is meant in each of the following scripture verses by putting the group number of the verses by the appropriate category of God’s grace:

Group 1: John 1:17; Romans 6:14

Group 2: 1 Peter 1:13

Group 3: Matthew 5:45

Group 4: Romans 5:2; 1 Peter 1:5

Group 5: Hebrews 4:16; James 4:6

Group 6: Ephesians 2:8, 9

- \_\_\_\_\_ a. Common grace given by God to all people – saved and unsaved
- \_\_\_\_\_ b. Saving grace
- \_\_\_\_\_ c. Keeping grace, i.e. the grace that keeps us saved
- \_\_\_\_\_ d. Grace we live the Christian life by
- \_\_\_\_\_ e. Future grace for believers at Christ’s 2<sup>nd</sup> coming
- \_\_\_\_\_ f. Grace as a system of promises and commands distinct from the law

6. Galatians 5:4 – see special study on this verse on the question of falling from grace. on page 44 under Supplement Two.

7. Some opponents of eternal security use these verses to teach that we must overcome in order to achieve our final salvation and that if we don't we can lose our initial salvation: Revelation 2:7, 11, 17, 26; 3:5, 12, 21; 21:7. How does 1 John 5:4, 5 show that their view is false? – multiple choice:

- a. It shows that they are correct and have a strong argument.
- b. It has nothing to do with overcoming.
- c. It shows that we are saved by faith plus works.
- d. It shows that one who overcomes is the one who has trusted Christ for salvation.

8. Put the following scripture passages by the correct aspect of salvation:

Luke 7:50; Romans 13:11; 1 Corinthians 1:18; 2 Corinthians 2:15; 2 Corinthians 7:8-12; Ephesians 2:5, 8; 1 Timothy 2:15; 1 Timothy 4:16; 2 Timothy 1:9; 1 Peter 1:5:

- a. 1<sup>st</sup> aspect – salvation from the penalty of sin at the moment of trusting Christ:

\_\_\_\_\_

- b. 2<sup>nd</sup> aspect – salvation from the power of sin as we believe and obey Christ and what He tells us to do in God's word: \_\_\_\_\_

- c. 3<sup>rd</sup> aspect –salvation from the presence of sin when Jesus returns (1 John 3:2; Philippians 3:21): \_\_\_\_\_

\_\_\_\_\_

9. John 6:40 teaches – multiple choice:

- a. It is God's will that those who trust Christ receive eternal life the moment they believe but will not necessarily be raised by Christ on the last day.
- b. It is God's will that those who trust Christ not receive eternal life until they are raised the last day.
- c. It is God's will that those who trust Christ receive eternal life the moment they believe and be raised up the last day.
- d. It is God's will that those who trust Christ receive eternal life the moment they believe and be raised up the last day if they perseveres in obeying God's word.

10. 1 Timothy 2:14, 15 – Women who have trusted Christ will be saved (the word "preserved" should be translated "saved") through fulfilling their God-appointed role of child-bearing if they continue in faith, love, holiness and self-restraint.

This salvation is from – multiple choice:

- a. the penalty of sin
- b. the power of sin in being deceived and falling into sin like Eve
- c. the presence of sin at Christ's 2<sup>nd</sup> coming.

11. 1 Timothy 4:16 cp. 4:1-3 – This is salvation from – multiple choice:

- a. the penalty of sin
- b. the power of sin and error in the false teaching promoted by demons
- c. the presence of sin at Christ's 2<sup>nd</sup> coming.

12. Some opponents of eternal security promote an incorrect understanding of repentance. The need for saved people to repent does not establish loss of salvation.
- a. Luke 16:30, 31 – What word is the word “repent” in verse 30 used interchangeably with in verse 31? \_\_\_\_\_
  - b. There are 2 types of repentance:
    - (1) The change of mind in which an unsaved person trusts Christ for salvation.
    - (2) The change of mind in which a saved person confesses the sin and is restored to fellowship **not** salvation from sin’s penalty. But salvation from sin’s power..
  - c. Look at the scripture references below and put the type of repentance, i.e. change of mind, being discussed: Put “**S**” if it is for salvation and “**C**” if it is for confession of sin.
    - \_\_\_\_\_ (1) Luke 17:3, 4
    - \_\_\_\_\_ (2) Acts 11:17, 18
    - \_\_\_\_\_ (3) Acts 17:30, 34
    - \_\_\_\_\_ (4) 2 Corinthians 7:8-13
    - \_\_\_\_\_ (5) Revelation 2:5, 16, 22; 3:19
  - d. Acts 8:18-24
    - (1) What gift of God did Simon try to buy from the Apostles? – multiple choice:
      - (a) salvation
      - (b) the Holy Spirit
      - (c) the authority to impart the Holy Spirit to everyone on whom he laid hands
      - (d) forgiveness.
    - (2) In 8:22, 23 – Did Peter give Simon something to do or something to believe? \_\_\_\_\_
    - (3) Ephesians 2:8, 9 – Salvation is not of \_\_\_\_\_.
    - (4) The repentance of Simon was therefore – multiple choice:
      - (a) salvation
      - (b) confession and forsaking his sin.
  - e. Revelation 3:3, 4 cp. Acts 13:46
    - (1) What makes this worthiness? – multiple choice
      - (1) God’s unknown choice
      - (2) the acceptance of God’s word
      - (3) living a moral life
    - (2) The repentance mentioned here is therefore – multiple choice
      - (a) salvation
      - (b) confession and forsaking his sin.
  - f. Hebrews 6:4-8 – see Hebrews 5:11 – 6:9 in Supplement One, pp. 25-29.

13. Those who oppose eternal security often point to passages which use words such as “fall,” “fall from” or “fall away.” They want those who believe in security to assume that these passages show we can lose our salvation.

a. 1 Corinthians 10:12 cp. 10:5-11 – The context is talking about – multiple choice:

- (1) falling into sin
- (2) falling from salvation
- (3) failing to gain salvation

b. James 5:12

- (1) James 5:7-11 speaks of – multiple choice
  - a. gaining salvation
  - b. not losing salvation
  - c. not complaining, being patient and persevering

(2) James 5:7-9 – Christ’s 2<sup>nd</sup> coming is said to be \_\_\_\_\_ and therefore the \_\_\_\_\_ is at the door.

(3) James 5:12 cp. 5:7-9 – What kind of judgment will Christ bring for believers at His 2<sup>nd</sup> coming? – multiple choice:

- (a) cp. John 5:24; Romans 8:1, 34 – a judgment of condemnation
- (b) cp. 1 Corinthians 3:10-15 – a judgment to decide what rewards will be given to believers and what rewards believers will lose.
- (c) Christ will not bring any judgment of any kind for believers.

c. 2 Peter 1:10 – The word “fall” in the KJV and NIV is translated “stumble” in some versions.

(1) 2 Peter 1:5-7 - What qualities were these believers commanded to add to their faith? \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_.

(2) 2 Peter 1:8, 9 – The presence and growth in these qualities keep believers from being – multiple choice:

- (a) barren or ineffective
- (b) unfruitful or unproductive
- (c) spiritual short- sightedness and carnal blindness as in Psalm 40:12
- (d) all the above

(3) 2 Peter 1:10, 11 – The issue in these verses is – multiple choice:

- (a) salvation, i.e. entrance into the eternal kingdom
- (b) reward, i.e. abundant entrance into the eternal kingdom
- (c) just hoping you make it into the eternal kingdom

(4) 2 Peter 1:10, 11 – The call and choice/election – multiple choice:

- (a) needs to be made sure in God’s sight cp. Romans 11:29; Ephesians 1:4; 2 Timothy 2:19.
- (b) needs to be made sure in the sight of other believers cp. 2 Thessalonians 2:13, 14
- (c) needs to be made sure in our own sight or thoughts cp. 1 John 2:3, 4, 9

- (5) 2 Peter 1:10 – Based on answers to the previous 4 questions, falling or stumbling refers to:
- (a) falling so that we lose our salvation
  - (b) falling so that we lose or reduce our reward
  - (c) falling so that we fail to be fruitful or productive
  - (d) both b and c
- d. 2 Peter 3:17, 18 – The Greek word translated “secure position” or “steadfastness” is the opposite from the Greek word translated “unstable” in 2 Peter 3:16.
- (1) Peter is warning believers not to – multiple choice:
    - (a) fall from or lose their stability
    - (b) fall from or lose their salvation
    - (c) fall from or lose their reward
  - (2) The remedy for this problem is to \_\_\_\_\_ in the grace and knowledge of \_\_\_\_\_.
- e. Revelation 2:4, 5 – The fall in this passage is:
- (1) salvation
  - (2) reward
  - (3) the point in our Christian experience where God was our first love.
- f. Matthew 26:31 – The words “fall away” in the NIV and NAS are translated “be made to stumble” in the NKJV and “be offended” in the KJV.
- (1) cp. John 17:11, 12 – Jesus affirmed that He had guarded or kept – multiple choice:
    - (a) all of His disciples
    - (b) all of His disciples except the son of perdition, i.e. Judas.
    - (c) all of His disciples until they sinned
    - (d) none of His disciples
  - (2) John 6:64, 70, 71 – This teaches that Judas was – multiple choice:
    - (a) a believer
    - (b) a believer when Jesus chose Him but became an unbeliever
    - (c) never a believer
  - (3) The falling away in Matthew 26:31 is – multiple choice:
    - (a) from salvation
    - (b) from staying with Christ for fellowship during the time of His arrest, suffering and death
    - (c) from ever being able to serve Christ afterward
- g. Acts 1:24, 25 – The KJV and NKJV use the word “fell” while the NAS uses the words “turned aside” and NIV uses the word “left.” Judas turned aside or fell from – multiple choice:
- a. salvation
  - b. reward
  - c. his office of Apostle and his ministry

- h. Psalm 37:23, 24 – NKJV “The steps of a good man are ordered by the LORD, and He delights in his way. Though he fall, he shall not be utterly cast down; for the LORD upholds him with His hand.” A saved person can fall but he will not be \_\_\_\_\_ down because God \_\_\_\_\_ him with His right hand.
- i. Hebrews 6:4-8 – See Supplement One, Hebrews 5:11-6:9, pp. 25-29.
- j. Galatians 5:4 – See Supplement Two on page 44.
14. The words holiness and sanctification come from the same Greek root. Many opponents of eternal security teach that we must live a holy life in order to be saved.
- a. Hebrews 10:10, 14 – How is sanctification that perfects us forever provided?
    - (1) by the way we live.
    - (2) by the offering of Christ on the cross
    - (3) by trying to imitate Christ
  - b. Acts 26:18 - How is this aspect of sanctification received?
    - (1) by faith in Christ
    - (2) by good works
    - (3) by water baptism
    - (4) by (1) and (2)
  - c. 1 Corinthians 1:2; 6:11 – The sanctification or holiness of the Corinthian believers – multiple choice:
    - (1) was going to be future if they were faithful
    - (2) was a moment by moment experience which depended on them holding out.
    - (3) was a past event that had occurred when they trusted Christ
  - d. 1 Corinthians 3:1-3 – What kind of lives were the Corinthian believers living?
    - (1) godly
    - (2) spiritual
    - (3) carnal, fleshly or worldly
  - e. Based on your answers to questions c and d, the Corinthian believers had – multiple choice:
    - (1) a holy standing or position
    - (2) a holy state or practice
    - (3) had no holiness of any kind
    - (4) died and were now totally holy in every way.
  - f. Hebrews 12:14 – The words translated, “make every effort,” “pursue” or “follow” have as their subject an understood “you” referring to the Hebrew believers. In light of this, what does this verse mean?
    - (1) If we don’t live a holy life we won’t make it to heaven.
    - (2) If we don’t live a holy life other believers won’t make it to heaven.
    - (3) If we don’t live a holy life unbelievers will not see the reality of God and make it to heaven.
    - (4) If we don’t live a holy life we will not keep our salvation and will not make it to heaven.

15. Misunderstanding about being a disciple is often used to teach one can lose their salvation. Look at the three kinds of disciples mentioned below:

a. People who hear God's word and have not yet trusted Christ for salvation

- multiple choice:

(1) John 6:60-66

(2) John 8:30-32

(3) Acts 5:14 cp. Acts 6:1

b. People who hear God's word and have trusted Christ – multiple choice:

(1) John 6:60-66

(2) John 8:30-32

(3) Acts 5:14 cp. Acts 6:1

c. People who have trusted Christ and know and consistently obey His word – multiple choice:

(1) John 6:60-66

(2) John 8:30-32

(3) Acts 5:14 cp. Acts 6:1

*Note: Those who are in the hearing/learning phase of being a disciple can end up lost because they were never saved.*

16. Some additional scriptures misused by opponents of eternal security:

Group 1 Scriptures: Matthew 7:21-23; 1 John 3:6-10; John 5:28, 29 cp. 5:24; John 10:27; Romans 6:16-18; Romans 8:13; 1 Corinthians 6:9-11; 2 Corinthians 5:17; Galatians 5:19-21; Galatians 6:7, 8; Ephesians 5:3-5; Revelation 21:8, 27; Revelation 22:15

Group 2 Scriptures: 1 John 2:9-11; 3:14, 15; 1 John 4:7, 8

Group 3 Scriptures: John 10:4, 5; 1 John 4:5, 6; Revelation 22:18, 19

Group 4 Scriptures: Matthew 7:21-23; 12:43-45; 13:24-30 cp. 13:36-43; 24:45-51; 25:11, 12; 25:30; Luke 12:35-48; John 15:6; 1 Corinthians 5:5; 2 Corinthians 11:13-15; 13:5; Galatians 2:1-6; 1 Timothy 4:1-3; 5:6; Titus 1:15, 16; 2 Peter 2:1, 2; 1 John 2:18, 19; Jude 1:3, 4; Revelation 3:1

Match by putting the group number with the summary that these scriptures discuss:

- \_\_\_\_\_ a. Lack of a usual love for brothers, i.e. those who have trusted Christ and having a usual hatred for brothers, i.e. those who have trusted Christ shows that these people have never really trusted Christ.
- \_\_\_\_\_ b. Intermingled among true believers are those who profess or say that they are saved but have never really trusted Christ.
- \_\_\_\_\_ c. Those who continue to sin as a way of life show that they have never really trusted Christ and those who have trusted Christ for salvation are characterized by usual obedience to God's word.
- \_\_\_\_\_ d. A lack of regard for God's word as spoken or given by Christ and the Apostles shows that one has never genuinely trusted Christ for salvation.

17. Some opponents of eternal security misuse scriptures speaking of a kind of faith that is less than saving faith. Saving faith or belief is a trust, reliance or dependence of Christ, His deity, His substitutionary death for our sins and His bodily resurrection. By contrast a superficial faith does not save. A faith is superficial when it: is historical, believes the reality of the facts without really trusting or depending on these facts, lacks the right object or if it is trusting something other than or in addition to the above-mentioned items to save, or if the trust is in such things as Christ's example, ethics, or moral teachings.

a. Philippians 3:4-9

(1) 3:7, 8 – Past false objects of faith such as mentioned in vv. 4-6 are counted or considered as \_\_\_\_\_.

(2) 3:8, 9 – When we count past false objects of faith as loss we are able to gain \_\_\_\_\_ by having a \_\_\_\_\_ given by God as a result of faith or trust in Christ which is not a \_\_\_\_\_ of our own.

b. James 2:14 – A faith that fails to produce \_\_\_\_\_ does not save.

c. James 2:19 – An example of a faith that knows the facts and believes they are true but does not trust or depend on them is the faith of the \_\_\_\_\_.

d. Acts 26:27,28 – An example of one who knew what God's word said but yet had not trusted Christ was \_\_\_\_\_.

e. Luke 8:13 – This is an example of a \_\_\_\_\_ faith because it lacks a root which refers to \_\_\_\_\_ (Colossians 2:6, 7).

f. John 12:42, 43 – What shows this faith is not genuine?

(1) Matthew 10:32 – Jesus said real faith would \_\_\_\_\_ Him before people.

(2) John 5:44 – Jesus asked, how \_\_\_\_\_ you believe when you seek praise or glory from \_\_\_\_\_ instead of God.

g. Acts 15:1, 5 – These believers are referred as \_\_\_\_\_ (Galatians 2:3-5) brothers or brethren because in their mind the gospel required works specifically the act of \_\_\_\_\_.

h. 1 Corinthians 15:2 – For example if someone's faith in Christ did not include the fact that He was raised from the dead, then their faith would be in \_\_\_\_\_.

18. 1 Timothy 3:6

a. This states that an elder must not be a new convert because pride or conceit might cause him to fall into the condemnation of the devil. This condemnation of the devil speaks of – multiple choice:

- (1) past judgment of losing his original position of authority in heaven (Isaiah 14:12-14; Ezekiel 28:16).
- (2) past judgment when he was sentenced in the Garden of Eden (Genesis 3:15).
- (3) past judgment at the cross in losing the domain or rule over the dead (John 12:31; Hebrews 2:14).
- (4) future judgment – loss of access to heaven during the future tribulation (Revelation 12:9, 10).
- (5) future judgment – imprisoned during Christ's 1000 year reign (Revelation 20:1-3).
- (6) future judgment – cast into the lake of fire after the 1000 reign of Christ and his final rebellion (Revelation 20:7-10).

b. This states this new convert who fell into this condemnation would – multiple choice:

- (1) would lose his salvation and go to the lake of fire.
- (b) would lose his position of leadership and fall into disgrace.
- (c) would be imprisoned for 1000 years during the coming 1000 year kingdom.

19. 1 Chronicles 28:7-9 – God warned Solomon that he would be rejected or cast off forever if he did not seek God with a whole heart and act in obedience to His commands. According to the context this rejection or casting off has to do with – multiple choice:

- a. lost salvation
- b. lost promise of having his kingdom established forever
- c. lost reward

*Note: This meant that Solomon would not fulfill the promise of 1 Chronicles 17:11-14 but it would be fulfilled by Christ.*

20. Psalm 51:12 – This warns against the loss of – multiple choice:

- a. our salvation
- b. the joy that accompanies our salvation
- c. future rewards

21. Luke 15:11-32 – see Supplement Two on pp. 45-46

## SUPPLEMENT ONE: Hard Passages in Hebrews

### A. Hebrews 2:1-4

1. 2:1- The need of these believers is to – multiple choice:
  - a. hear God’s word or message.
  - b. pay closer attention to God’s word or message.
  - c. not concern themselves excessively with God’s word or message.
2. 2:1 – The danger is – multiple choice
  - a. a sudden break with God’s word.
  - b. unbelief in God’s word.
  - c. drifting or slipping away from God’s word.
3. 2:2 - The Old Testament law was given or spoken through \_\_\_\_\_
4. 2:2 – This Old Testament word or message was – multiple choice:
  - a. changing
  - b. flexible
  - c. unchanging
5. 2:2 – Under the Old Testament \_\_\_\_\_ violation or transgression and \_\_\_\_\_ disobedience received a \_\_\_\_\_ punishment or recompense (= pay back).
6. 2:3, 4 – The great salvation set forth in the New Covenant was first spoken by the \_\_\_\_\_ Jesus Himself and was confirmed to these Hebrew Christians by those who \_\_\_\_\_ Him. God Himself testified or bore witness of their message through \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ of the Holy Spirit.
7. 2:3,4 – The warning is against – multiple choice:
  - a. neglecting this salvation.
  - b. rejecting this salvation.
  - c. losing this salvation.
8. 2:3, 4 – The author used the word \_\_\_\_\_ to include himself in this warning.

*Note: The author of Hebrews obviously was not speaking of unbelievers rejecting the great salvation as he included himself in this warning. Neither was he thinking of this salvation being something that we can lose based on his clear statements in Hebrews 6:18, 19; 7:25; 10:10,14; 13:5.*

9. Match the following scripture references with their summary statements which suggest ways in which we might neglect our salvation.

Ephesians 2:8-10

2 Peter 1:5-8

Hebrews 6:1

Hebrews 10:19-25

Acts 20:24

Titus 2:5, 8,10

- \_\_\_\_\_ a. Not seeking fellowship with God and with other believers.
- \_\_\_\_\_ b. Being unfruitful or unproductive.
- \_\_\_\_\_ c. Failing to live in a way that makes Christ and the word of God attractive.
- \_\_\_\_\_ d. Failing to do the good works or deeds for which God saved us.
- \_\_\_\_\_ e. Testifying of the gospel to the unsaved.
- \_\_\_\_\_ f. Going on to maturity

*Note: Suppose you received a 4000 acre farm as a gift. If you did not plant a crop or graze livestock upon that farm, it would be worthless to you and to others as far as its production. You could keep this farm your entire life, but unless you took care of it and worked it, you would receive little or no benefit even though the farm would still be yours. In the same way Christians can neglect their salvation so that it does them and others little good in this life.*

## **B. Hebrews 5:11-6:9**

1. 5:10, 11 – The Hebrew Christians were dull of hearing in regard to being able to understand teaching about Melchizedek. This teaching had to do with – multiple choice:
  - a. Christ's death
  - b. Christ's resurrection
  - c. Christ's priesthood
  - d. Christ's 2<sup>nd</sup> coming
  
2. 5:12 - The Hebrew Christians were criticized for not being – multiple choice:
  - a. saved by this time
  - b. teachers by this time
  - c. sinless by this time
  
3. Matthew 28:19, 20 – Multiple choice:
  - a. All believers are responsible to share the gospel with the unsaved.
  - b. Only gifted believers are responsible to share the gospel with the unsaved.
  - c. All believers are responsible to to teach those who trust Christ to obey all Christ's commands.
  - d. Only gifted believers are responsible to teach those who trust Christ to obey all Christ's commands.
  - e. both a and c
  - f. both b and d
  
4. Ephesians 4:11 – The gift of evangelism (effective sharing of the gospel of Christ), is given to – multiple choice:
  - a. All believers
  - b. some believers
  - c. only to unbelievers.
  
5. 1 Corinthians 12:28-30 – The spiritual gift of teaching is given to – multiple choice:
  - a. All believers
  - b. some believers
  - c. only to people who are very intelligent
  
6. Hebrews 5:12 – The Hebrew Christians needed to be teachers in the sense of – multiple choice:
  - a. having the spiritual gift of teaching
  - b. being able to teach those who trusted Christ on obeying all Christ's commands
  - c. becoming smarter so they could teach

7. Hebrews 5:12 – These believers were needing instruction in – multiple choice:
- a. the basics of God’s word
  - b. the advanced things of God’s word
  - c. no more of God’s word – they already knew it.
8. Hebrews 5:13, 14 – Which of the following is true:
- a. The immature Christian needs advanced teaching and the mature Christian need basic teaching
  - b. The immature Christian and the mature Christian need just basic teaching.
  - c. The immature Christian and the mature Christian need just advanced teaching
  - d. The immature Christian needs basic teaching and the mature Christian needs advanced teaching.
9. Hebrews 5:14 – The mature believer is able because they have used what they know to discern – multiple choice:
- a. good only
  - b. evil only
  - c. good and evil
10. Hebrews 6:1 – These Hebrew Christians needed to be able to leave living only on the basic teaching concerning Christ and go on to:
- a. maturity
  - b. salvation
  - c. sinless perfection
  - d. repentance

11. Hebrews 6:1,2 – The foundational truths of Christianity are:

<b>As expressed in your Bible</b>	<b>Explanation</b>
_____ from dead works. “Acts that lead to death” (NIV) better translated as “dead works”	Change of mind regarding those things we falsely believe might save us such as good works or rituals
_____ in God	When we place our faith in Christ we are placing our faith in God (John 12:44)
_____ about baptisms. The word “washings” is better understood as “baptisms”	This would include Spirit baptism, water baptism, the baptism of John the Baptist
Laying on of _____	This was done in the local church to show that authority had been given to people to do a certain task (Acts 6:6; 13:3)
_____ of the dead	This deals with the fact of the resurrection of both believers and unbelievers
Eternal _____	This deals with the fact that there is a judgment to come.

11. Hebrews 6:3 – The plan is for these Hebrew Christians to go on to maturity assuming that God \_\_\_\_\_.
12. Hebrews 6:4-6 – It is stated that these people had tasted the heavenly gift. Based on the use of the same Greek word in Hebrews 2:9, would you state that these people – multiple choice:
- sampled but did not experience the heavenly gift of salvation.
  - fully experienced the heavenly gift of salvation.
  - did not sample nor experience the heavenly gift of salvation.
13. Romans 8:9 – This tells us that the Holy Spirit - multiple choice:
- indwells some believers but not all believers
  - indwells all believers
  - does not indwell believers at all
14. John 14:17 – It is stated that the world, i.e. the unsaved, - multiple choice:
- all have the Holy Spirit.
  - can receive the Holy Spirit
  - cannot receive the Holy Spirit.
15. Hebrews 6:4-6 – It is stated that these people were partakers or sharers of the Holy Spirit. Based on your answers to questions 13 and 14, these people – multiple choice:
- are definitely unbelievers who only said they were Christians
  - are both believers and unbelievers
  - are definitely believers

16. Hebrews 6:4-5 – Notice the description of these believers in the following chart:

<b>Description</b>	<b>Explanation</b>
Enlightened	Hebrews 10:32; John 8:12 – received the light of life
Tasted of the heavenly gift	Ephesians 2:8,9 - received God's gift of salvation
Partakers or sharers of the Holy Spirit	Galatians 3:26; 4:6 – We receive the Holy Spirit when we trust Christ for salvation
Tasted of the good word of God	1 Peter 1:23 - experienced God word in being born again
Tasted the powers of the age to come	The word “powers” is also translated miracles. These miracles showed that Christ was the promised Messiah who would set up His kingdom (see Matthew 11:3-5 cp. With Isaiah 35:5,6; 61:1)

17. 6:6 cp. 5:12-6:1 - The possible falling away is falling away from – multiple choice:
- going on to salvation
  - going on to sinless perfection
  - going on to spiritual maturity

*Note: In Hebrews 6:6, the word translated “seeing” (KJV), “since” (NAS, NKJV) and “because” (NIV) may also be translated “while” according to the alternate translation note in the NIV and the study edition of the NAS.*

18. 6:6 - A Jewish Christian of the first century trusts Christ for salvation. He decides to not avail himself of the present high priestly work of Christ to walk in fellowship with God. He chooses to use the Old Testament sacrificial system to maintain his fellowship with God. Since the sacrifices pictured Christ’s death on the cross for us, they would be \_\_\_\_\_ to themselves Christ again and putting him to open or public \_\_\_\_\_ as though His death really didn’t provide the complete solution for sin.

*Note: When Christians today decide to try to relate or deal with God as they did prior to salvation in order to deal with sin in their Christian life and ignore the need to progress to maturity, they make it look as though Christ’s death really didn’t provide everything they need to deal with the sin problem. They see Christ as providing everything they need for life (2 Peter 1:3) but not everything that they need for godliness (2 Peter 1:3).*

19. 6:4-6 -When believers fall away from going on to maturity and revert to pre-salvation ways of dealing with sin, it is \_\_\_\_\_ to renew them again to \_\_\_\_\_ while they are falling away.

20. 6:4-6 – The repentance discussed here is – multiple choice:  
a. The change of mind in a believer who confessed and forsakes his sinful behavior or life pattern to restore fellowship with God and other believers as in Luke 17:3,4.  
b. The change of mind in an unbeliever who forsakes His false ideas of how to be saved and trusts Christ as in Acts 17:31-34.  
c. hypothetical as this situation could not happen.

21. 6:7, 8 – The warning is illustrated by the \_\_\_\_\_ which brings forth useful vegetation which brings God’s \_\_\_\_\_ and \_\_\_\_\_ which brings forth thorns and thistles (or briars), it is \_\_\_\_\_ and \_\_\_\_\_ cursed and will end up being \_\_\_\_\_.

*Note: The words “in danger of” in the NIV should be translated “close to.”*

22. 6:7, 8 – As when a farmer burns off his field, is it the ground itself which is destroyed or is it the vegetation which the farmer burnt off? \_\_\_\_\_

23. 6:7, 8 – The ground that produced bad is said to be – multiple choice:
- a. close or near to being cursed or judged.
  - b. cursed or judged
  - c. blessed
24. 6:7, 8 – What word in v. 8 is contrasted to the word “blessed” or “blessing” in v. 7?
- a. burned
  - b. thorns and thistles (or briars)
  - c. rejected or worthless

*Note: The word “rejected” or “worthless” in v. 8 is the Greek word “adokimos” and is used in v. 27 of 1 Corinthians 9:24-27 to speak of being disqualified or rejected for a reward (not salvation).*

25. 1 Corinthians 3:10-15 – Who is burned up in this passage on judgment?– multiple choice:
- a. the good lasting works of a believer
  - b. the bad unlasting works of a believer
  - c. the believer who produces bad works
26. Hebrews 6:7, 8 – What is burned up in this passage? – multiple choice:
- a. the good vegetation
  - b. the bad vegetation
  - c. the ground which produces bad vegetation.
27. Hebrews 6:9 – The author of Hebrews in this passage of rebuke and warning in 5:11-6:9 points out that he has been speaking of – multiple choice:
- a. salvation
  - b. losing salvation
  - c. things which accompany salvation
28. Hebrews 6:9 – It is obvious that the Hebrew believers who received this letter – multiple choice:
- a. had not yet been saved
  - b. had been saved and lost it
  - c. had not yet fallen away from going on to maturity

### C. Hebrews 10:19-39

*Note: This passage starts out by showing that the foundational truths for salvation are also the basis or foundation for fellowship. The phrase “the holy place” in the NAS should be understood as the “holiest” (KJV and NKJV) OR “the most holy place” (NIV) which was the very immediate presence of God.*

1. 10:19 – We have confidence or boldness to enter the holy of holies, i.e. God’s immediate presence because of the \_\_\_\_\_ of Jesus.
2. 10:20 – In contrast to the Old Testament way which provided fellowship once a year through the high priest, we have full fellowship with God because Jesus has opened for us a \_\_\_\_\_ and \_\_\_\_\_ way which He provided for us through the veil or curtain which is His \_\_\_\_\_.
3. 10:21 – We also have boldness or confidence to enter God’s presence in full fellowship because Jesus is our great \_\_\_\_\_ over the house of God.
4. 10:22 – Because Christ has offered a better sacrifice and has a better priesthood, we are urged to draw \_\_\_\_\_ to God for fellowship with a true or sincere \_\_\_\_\_ in full assurance of \_\_\_\_\_.
5. 10:22 – Notice the foundational truths which make it possible for us to draw near to God for full fellowship:
  - a. Inwardly - cp. Hebrews 9:14 – Our hearts have sprinkled clean from an evil \_\_\_\_\_ by the \_\_\_\_\_ of Christ.
  - b. Outwardly
    - (1) 1 Corinthians 6:11 – We have been washed or bathed by the \_\_\_\_\_
    - (2) Ephesians 5:26; John 15:3 – We have also been bathed or washed by God’s \_\_\_\_\_.
    - (3) Our bodies have been washed with pure \_\_\_\_\_.

*Note: Water pictures the ministry of God’s word in Ephesians 5:26 and the ministry of the Holy Spirit in John 7:37-39. Both God’s word (1 Peter 1:23) and the Holy Spirit (Titus 3:5; John 3:5, 8) are involved in our new birth at salvation.*

6. 10:23 – What is our hope?
- a. Titus 2:13 – The blessed hope is the \_\_\_\_\_ of our great God and savior Jesus Christ.
  - b. 1 John 3:2,3 – Our hope is that we will be \_\_\_\_\_ Jesus when He \_\_\_\_\_.
  - c. 1 Peter 1:3,4 – This hope is reserved in \_\_\_\_\_ for us and consists of an inheritance which is:
    - (1) \_\_\_\_\_ (= cannot be destroyed or decay)
    - (2) \_\_\_\_\_ (= cannot be ruined by sin)
    - (3) \_\_\_\_\_ (= cannot lose value with passage of time)
  - d. Hebrews 6:19 – Our hope is said to be \_\_\_\_\_ and \_\_\_\_\_.

7. 10:23 – Because Christ has offered a better sacrifice and has a better priesthood, we are to \_\_\_\_\_ to the hope we confess or profess because God who promised it is \_\_\_\_\_.

*Note: The word “faith” in the KJV should be translated “hope.”*

*Note: God’s word distinguishes between God’s temporal judgment and eternal judgment. For example, the Babylonian captivity, the Jewish people in the wilderness the mark on Cain and the destruction of Jerusalem and dispersing of the Jewish nation were manifestations of God’s temporal judgment. Temporal judgments include those who are unbelievers and those who are believers (many times, believers who identify themselves with the ungodly culture or false religion around them). Unbelievers, who die in such judgments will end up in Hades at death and hell for eternity and experience eternal judgment. Believers, who die in such judgments will end up in heaven although those believers, who identified themselves with their ungodly culture or false religion, will obviously suffer loss of reward (1 Corinthians 3:10-15). The concept of temporal judgment in relation to the destruction of Jerusalem is very important to understanding Hebrews 10:26-39. Keep in mind that the book of Hebrews was written to Hebrew Christians probably living in Judea four to six years prior to the destruction of Jerusalem.*

8. 10:24, 25 – What is this day that these Jewish Christians could see approaching or drawing near?

ltr.	Scripture Reference	Prediction of Judgment upon the Jewish Nation
a.	1 Thessalonians 2:14-16	The churches in _____ were persecuted by their Jewish fellow-countrymen. These Jews fill up the measure of their _____ and _____ has come upon them fully.
b.	Luke 13:34,35	Jesus prophesied to the Jews that their house would be left _____ because of their willful rejection of Him.
c.	Luke 19:41-44	Jesus prophesied that Jerusalem would be surrounded by _____ and leveled to the _____ because of their rejection of Him.
d.	Luke 21:20-24	Jesus prophesied that when Jerusalem was surrounded by _____ that it's _____ would be near. These will be days of God's _____. The Jews would die in battle and be taken prisoners to all the _____.
e.	Luke 23:29-31	Jesus prophesied that when God's judgment fell on Jerusalem that people would consider women who never had _____ as blessed and want the _____ to fall on them.
f.	Matthew 23:34-36	Jesus prophesied that the generation who rejected Him would be charged with the murders or blood of _____ the righteous.
g.	Matthew 27:22-25	When the Jews had one last chance not to reject their Messiah, they told Pilate that Jesus' _____ would be on them and their _____.

9. 10:24, 25 - Because Christ has offered a better sacrifice and has a better priesthood, we as believers and these Jewish Christians are called upon to try to promote \_\_\_\_\_ and \_\_\_\_\_ in the lives of one another and not forsake or give up \_\_\_\_\_ together as \_\_\_\_\_ do but rather to encourage one another as we see approaching the time of temporal judgment approaching for our particular culture (and for us today especially the counterfeit Christianity around us)..

*Note: Those of us living in the United States can see God's hand of judgment possibly falling on this country because it ignores biblical norms. The closer we as believers identify with this culture and those religious activities which violate God's norms, the more likely we are to be hurt by such a temporal judgment. The German Christians, who lived in Nazi Germany before and during World War II could see that their country was going to experience God's judgment. Yet many of them out of fear identified with their culture rather than Christ in their daily life and experienced God's temporal judgment as a result and missed out on what God wanted to do in their lives. It is very easy because of pressure or persecution to do what appears to be most safe and most convenient rather than to trust God for our well-being and that of our loved ones. That is why we need to meet together with one another on a regular basis.*

10. 10:26 - The Jewish Christians were warned if they sinned \_\_\_\_\_  
(by not drawing near to God for fellowship, ignoring instead of holding fast to the confession of their hope, and not meeting together for mutual encouragement)  
especially after they had \_\_\_\_\_ the knowledge of the truth by  
trusting Christ for salvation, there was \_\_\_\_\_ sacrifice left or remaining under  
the old covenant to provide ongoing cleansing of sin for fellowship.
11. 10:27 – If these Hebrew Christians willfully sinned by trying to go back under the  
Old Covenant sacrifices to maintain their fellowship with God rather than drawing  
near to God for fellowship based on their New Covenant salvation relationship, they  
would risk – multiple choice:
- a. suffering the same physical judgment and destiny of the fellow-Jews, who were  
their adversaries or enemies.
  - b. suffering the same eternal judgment and destiny of the fellow-Jews,  
who were their adversaries or enemies.
  - c. both a and b

12. Match the references from Hebrews with the point they teach which show the author of Hebrews believed that the salvation of believers is eternally secure.

Hebrews 6:17-19

Hebrews 7:25

Hebrews 10:10

Hebrews 10:14

Hebrews 13:5

- \_\_\_\_\_ a. God has promised never to leave (or desert) nor forsake believers.
- \_\_\_\_\_ b. Christ is able to save us completely or eternally because He lives forever or always to intercede for us.
- \_\_\_\_\_ c. We have been sanctified or made holy by Christ's once-and-for-all sacrifice.
- \_\_\_\_\_ d. Our future hope or expectation of Christ returning for us and making us like Him is both sure or firm and steadfast or secure.
- \_\_\_\_\_ e. Since we have been sanctified by Christ's offering, we have been perfected forever.

13. Based on your answer to question 12, does your answer to question 11 need to be changed? Circle Yes or No

*Note: If a person in today's world trusted Christ for salvation but decided to live their Christian life by the system they embraced prior to trusting Christ rather than to continue living by faith in Christ, they would face any temporal judgments that fell upon that system. For example, if persecution were to fall upon people belonging to that system, they would suffer the same consequences. Christians, who were Jews, suffered along with their fellow-Jews if they had remained in Jerusalem because of access to the Old Covenant worship at the temple. Christians living in Nazi Germany who decided not to live for Christ but to become dedicated to the Nazi party might well have ended up suffering any consequences associated with that identification as God brought temporal judgment on it through the allied armies after World War II. A Moslem living in India might trust Christ for salvation and after a time to avoid hassles from other Moslems living around him might revert to doing the Moslem religious practices for His Christian walk. If some type of strong persecution were to take place from Hindus against Moslems, this individual might unwittingly find himself a victim.*

14. 10:28 – What was the consequence of despising the Old Testament law when it was the rule of life?

- a. died without mercy
- b. died with mercy
- c. definitely experienced eternal judgment

15. 10:29 – The word translated “punishment” in this verse is used two other times in the New Testament in Acts 22:5 and 26:11. In Acts 22:5 and 26:11 it refers to:
- eternal punishment
  - physical punishment
  - non-physical punishment
16. 10:29 – This more severe punishment in relation to those who forsake fellowship under the New covenant will be a punishment that is:
- a punishment that will be received
  - a punishment that is promised
  - a punishment that the person deserves or is thought worthy to receive.
17. 10:29 cp. 10:21 – By willfully sinning - in failing to draw near for fellowship, not holding fast to the confession of their future hope and not meeting with other believers – what aspect of Christ’s person were they rejecting and demeaning?
- His deity
  - His humanity
  - His high priesthood
  - His virgin birth
18. 10:29 cp. 10:19 - By willfully sinning - in failing to draw near for fellowship, not holding fast to the confession of their future hope and not meeting with other believers – what aspect of Christ’s work were they rejecting and demeaning?
- His bloodshed death
  - His bodily resurrection
  - His bodily return
19. 10:29 cp. 10:20 cp. Romans 7:6 - By willfully sinning - in failing to draw near for fellowship, not holding fast to the confession of their future hope and not meeting with other believers – what aspect of the Holy Spirit’s work were they rejecting and demeaning?
- The new way of grace by which they were supposed to be living.
  - His miraculous working to testify of the Messiahship of Christ.
  - telling the Holy Spirit to leave them
  - His baptizing work in placing them in Christ’s spiritual body.
20. Romans 6:14 cp. John 1:17 – Christians are not under the Old Testament system called the \_\_\_\_\_ but under the new Testament system called \_\_\_\_\_.
21. Galatians 5:18 – If a Christian goes under the Old Testament law, he is not \_\_\_\_\_ by the Holy Spirit.

*Note: If a Christian tried to have all his fellowship needs met by the old life, he would be strongly rejecting the leading of the Holy Spirit, which would be a real insult.*

22. 10:30 – Read Luke 21:20-24 – now compare Hebrews 10:30 with Luke 21:22 – God had said that \_\_\_\_\_ belongs to Him to recompense or repay the Jewish people for rejecting Christ.
- 23 10:30 – The promise is that God will \_\_\_\_\_ His \_\_\_\_\_ the Jews.
24. 1 Corinthians 11:31, 32 – God judges us as believers by \_\_\_\_\_ us.
25. 10:31 – What warning is given to Christians, who reject Christ’s priestly work and His shed blood for maintaining fellowship and the ministry of the Holy Spirit by using the values that drove their life prior to salvation? It is a \_\_\_\_\_ thing to fall in the hands of the \_\_\_\_\_.
- Note: God is active in this world in judging nations, cultures and subcultures for their disregard of Him and His standards. When we revert in our Christian life, we risk being caught in some aspect of God’s temporal judgment including His special discipline on our lives (1 Corinthians 11:31,32).*
26. Hebrews 10:32 – To counteract our desire to regress in the Christian life, we are called upon to \_\_\_\_\_ the former or earlier days in which we \_\_\_\_\_ how that we endured or stood our ground in the face of \_\_\_\_\_.
27. 10:33 – Some of the sufferings we as believers need to remember include – multiple choice:
- open insults and sufferings at the hands of unbelievers
  - befriending those believers who were insulted or made to suffer by unbelievers
  - both a and b
28. 10:34 – In extreme cases of suffering after trusting Christ for salvation, we would show sympathy for fellow believers who were in \_\_\_\_\_ and \_\_\_\_\_ accept the loss of our own \_\_\_\_\_.
29. 10:34 – We should be willing to joyfully accept even the loss of property – multiple choice:
- so we will have better and lasting possessions
  - because we will have better and lasting possessions
  - because we won’t ever have any possessions anyway in heaven
30. 10:35 – We are not to throw away or cast away our \_\_\_\_\_ which has a great or rich \_\_\_\_\_.

31. 10:36 – As believers we need to show \_\_\_\_\_ so that after we have done the \_\_\_\_\_ of \_\_\_\_\_, we may receive what was \_\_\_\_\_.

32. 10:36 – Based on 10:35, what was promised or the promise refers to – multiple choice:

- a. salvation
- b. judgment
- c. reward

*Note: Keep in mind that salvation is a gift received by faith (Ephesians 2:8, 9; Romans 6:23) while rewards are given for faithful service (1 Corinthians 3:14,15; Colossians 3:24).*

33. 10:37 - We are encouraged to endure or persevere and not throw away our confidence because in a \_\_\_\_\_ while, He, i.e. Christ will \_\_\_\_\_ and will not \_\_\_\_\_.

*Note: Some believe since this passage is taken from Habakkuk 2:3, 4 that this has reference to God coming in judgment on Jerusalem and Judea in 70 A.D. through the Romans just as he did in Habakkuk's time through the Babylonians. In either understanding the believer would need to persevere and not throw away his confidence.*

34. 10:38 – In the face of God's temporal judgment as taught in this passage (the destruction of Jerusalem and the temple by the Romans in 70 A.D.) and in the face of what we are looking forward to at Christ's coming, we are to live our lives by \_\_\_\_\_ and if we fail to do so, God will not be \_\_\_\_\_ with us.

35. 10:38 cp. 11:6 – If we fail to live our Christian life by faith in the face of adversity, God will not be pleased with us because without \_\_\_\_\_, it is impossible to \_\_\_\_\_ God.

36. 10:39 – The author of Hebrews was confident that he and the Hebrew believers to whom he wrote would not shrink back to \_\_\_\_\_, i.e. the temporal judgment of God on Jerusalem through the Romans in 70 A.D. He was confident that they would \_\_\_\_\_ and experience the \_\_\_\_\_ of their soul.

*Note: The word, "soul" (omitted in the NIV) is translated "life" in the sense of physical life in Matthew 2:20 and is used in 1 Peter 4:19 in the Hebraic sense of "well-being" The understanding of Hebrews 10:39 is that these believers would experience the salvation or preservation of their physical life or well-being rather than the destruction of Jerusalem in 70 A.D. because they were choosing to live by faith.*

**D. Hebrews 12:14-29**

1. 12:14 – What is the subject of the word “pursue”, “follow” or “make every effort” – multiple choice:
  - a. An understood “you,” i.e. the Hebrew believers.
  - b. peace
  - c. holiness
  - d. all men
  
2. 12:14 – As believers we have an obligation to get along with – multiple choice:
  - a. other believers
  - b. the unsaved
  - c. both a and b
  
3. 12:14 – What word or phrase tells us that getting along with others will take strong effort on our part? \_\_\_\_\_
  
4. 12:14 - What else are to work on doing besides getting along with others? Being \_\_\_\_\_.
  
5. 12:14 - \_\_\_\_\_ in our lives helps others to see the \_\_\_\_\_.

*Note: Seeing the Lord has to do with people who are lost coming to salvation. 1 John 3:6 touches on this concept. It also has to do with saved people coming to a greater knowledge of God as in Matthew 5:8. How we live plays a crucial role in this.*

6. 12:15 – We are to concern ourselves that none of our fellow-believers comes short of or misses God’s \_\_\_\_\_ in their lives.
  
7. What are some ways fellow-believers can come short of God’s grace working in their lives after salvation?
  - a. James 4:6 – By being \_\_\_\_\_.
  - b. Hebrews 4:16 – By not coming to the \_\_\_\_\_ of \_\_\_\_\_ by prayer in time of need.
  - c. 2 Corinthians 12:7-10 – By being unteachable and self-willed when we face \_\_\_\_\_ and missing the \_\_\_\_\_ of His grace.
  - d. 1 Corinthians 15:10 – God’s grace achieves its purpose in our lives as we \_\_\_\_\_ for Christ.
  
8. 12:15 – We are also to concern ourselves that we do not let the sin of \_\_\_\_\_ start in our own lives or the lives of our fellow-believers because this can end up causing many believers to be \_\_\_\_\_ (= put in a condition where God cannot use them).

9. 12:16 – Put the word or words from this scripture that show what behaviors we are to concern ourselves with in the lives of other believers?

- a. sexual behavior \_\_\_\_\_
- b. leaving God out of our lives and decisions \_\_\_\_\_
- c. Taking a small pleasure now (e.g. \_\_\_\_\_) and giving up something with long term value in God’s plan (e.g. the \_\_\_\_\_).

10. 12:17 – What were additional consequences of the Esau approach to life?

- a. Rejected for \_\_\_\_\_ and found that there was no place for repentance (=change of mind) on his father Isaac’s part .
- b. What phrase shows it brought sorrow? \_\_\_\_\_  
\_\_\_\_\_.

11. 12:18-21 – What our spiritual experience is not and what it is:

<b>Ltr.</b>	<b>Spiritual experience before Christ</b>	<b>Spiritual experience in Christ</b>
a.	Touchable – something that could be touched, i.e. the mountain	Colossians 3:1,2 – Our spiritual experience as a Christian is to be _____
b.	Blazing fire in showing God’s judgment	John 5:24 – We are promised that we will not come into _____
c.	Darkness and gloom	John 8:12 – As we follow Christ, He gives us _____ because of the new life in us.
d.	Stormy	John 14:27; 16:33 – We have the _____ of Christ
e.	Unbearable commands	1 John 5:3; Matthew 11:30 – Commands that are not _____
f.	An atmosphere of fear	Romans 8:15, 16 – full rights as God’s son because of the _____ _____ assurance of our position as God’s children.

12. 12:22-24 -What are the heavenly realities that are to drive our pursuit for peace and holiness, our helping other believers to cooperate with God's grace, avoid the pitfall of bitterness and spiritual short-sightedness? We have seen in vv. 18-21 that there is nothing in the Old Covenant nor in the old life that can drive us.
- a. Mount Zion in heaven – the city of the Living God, the heavenly Jerusalem –
    - (1) Galatians 4:25, 26 – The present Jerusalem is in \_\_\_\_\_ but the heavenly Jerusalem is \_\_\_\_\_.
    - (2) Galatians 4:21-5:1 – This speaks of our association with a system that gives us - multiple choice:
      - (a) a strict law code to obey
      - (b) freedom from the Old Testament law
      - (c) freedom to do whatever we want.
  - b. multiple angels
    - (1) Heb. 1:14 – This reminds us that God made the angels to \_\_\_\_\_ those of us who are believers.
    - (2) Hebrews 2:5-8 – The future world is not in subjection to \_\_\_\_\_ but to people.
  - c. The general assembly and church of the firstborn (literally, “firstborn ones”)
    - (1) Colossians 1:15 – Christ is the firstborn of all \_\_\_\_\_ showing His authority over it.
    - (2) Ephesians 1:20-23 cp. 2:4,5 – Christ is seated in the \_\_\_\_\_ and as believers we are seated with Him in the \_\_\_\_\_ and share His authority.
  - d. The church is said to be written or enrolled in heaven – Luke 10:20 – Therefore, we are able to \_\_\_\_\_ because our names are written in heaven.
  - e. God, the judge of all – Romans 12:19-20; 2 Thessalonians 1:5-10; 2 Timothy 4:14 – This reminds us that as we suffer – multiple choice:
    - (1) God wants us to get even with people.
    - (2) God wants to accept that He is not going to do anything.
    - (3) God will in due time bring about judgment upon those who have brought us suffering because of our stand for Christ.
  - f. The spirits of righteous or just men made perfect – Hebrews 11:39, 40 – These are the Old Testament believers who were made righteous by faith and did great things for God by faith. Hebrews 12:1, 2 -What is our response to be to these people who were commended for (gained approval for or obtained a good report for) their faith?
    - Since we have all these witnesses (same Greek word as “commended” (“gained approval” or “obtained a good report”), we are to lay aside every \_\_\_\_\_ (things not sinful in and of themselves but hurting our effectiveness for Christ) and the \_\_\_\_\_ which so easily \_\_\_\_\_ us and run the race before us with \_\_\_\_\_ looking to the example of \_\_\_\_\_.

- g. Jesus, the mediator of a new covenant  
 (1) Hebrews 7:24, 25 -Under the new covenant, we have a greater Mediator or priest who \_\_\_\_\_ lives to \_\_\_\_\_ for us.  
 (2) Hebrews 8:7, 13; Romans 8:3 – The old covenant was not flawless because of the weakness of the \_\_\_\_\_ for its enablement.
- h. Hebrews 10:4; John 1:29 - Jesus’ blood sacrifice is superior to the blood sacrifice that Abel brought because the animal sacrifice Abel brought only covered his sins while the sacrifice of Jesus of Himself \_\_\_\_\_ sins.

13. Hebrews 12:22-24 – Summary of the superiorities of the heavenly fellowship and their practical implications in facing the problems of life.

<b>Ltr</b>	<b>Superiorities of the heavenly fellowship</b>	<b>Practical implications</b>
a.	Mount Zion in heaven – the city of the Living God, the heavenly Jerusalem	Galatians 4:21 – 5:1 – I am free from the Old Testament code
b.	multiple angels	Hebrews 1:14 – God has made them to serve me.
c.	The general assembly and church of the firstborn	Colossians 1:15 cp. Ephesians 1:20-23 cp. 2:4,5 – I share Christ’s authority
d.	The church is said to be written or enrolled in heaven	Luke 10:20 – I can rejoice in this regardless of circumstances
e.	God, the judge of all	Romans 12:19, 20 – I don’t have to worry about those who would harm or wrong me. God will deal with them.
f.	The spirits of righteous or just men made perfect	Hebrews 11:39 – 12:2 – The same faith that helped them endure will help me endure as I imitate Christ.
g.	Jesus, the mediator of a new covenant	Hebrews 7:24,25; 8:7,13; Romans 8:3 – I always have the high priest praying for me and the Holy Spirit enabling me.
h.	Jesus’ blood sacrifice is superior to the blood sacrifice that Abel brought	John 1:29 cp. Hebrews 10:4 – Jesus sacrifice forms a final and complete solution to the sin problem rather than a temporary solution.

14. Hebrews 12:25 – The warning is that we are not to \_\_\_\_\_ God who has spoken to us in the New Covenant through His son (cp. Hebrews 1:1,2) because we cannot expect to \_\_\_\_\_ God’s judgment if we \_\_\_\_\_ from God just as those living under Old Covenant did not \_\_\_\_\_ God’s judgment.

15. Deuteronomy 8:2-5 cp. 1 Corinthians 10:1-10 – God’s judgment on the people of Israel under the Old Covenant for refusing His message and turning away from Him took the form of – multiple choice:
- loss of eternal salvation
  - discipline up to and including physical death
  - was suspended because God loved them
16. 1 Corinthians 11:30-32 cp. Hebrews 12:5-11 – God’s judgment on the church under the new Covenant for refusing His message and turning away from Him takes the form of – multiple choice:
- John 5:24 – loss of eternal salvation.
  - discipline up to and including physical death
  - has been suspended because we are under grace and not law.
17. Hebrews 12:26 cp. Exodus 19:18; Psalm 68:7, 8 – Prior to God’s inauguration of the Old covenant with Israel, he \_\_\_\_\_ the earth including Mount Sinai.
18. Romans 11:25-27 – The salvation of Israel and bringing them into the New Covenant is connected with – multiple choice:
- The first coming of Christ.
  - The present age between Christ’s first and second comings.
  - The second coming of Christ.
19. Revelation 16:17-20 – In the coming tribulation period, what type of earthquake will take place? There will be an earthquake such as has not been since \_\_\_\_\_ has been upon the earth. \_\_\_\_\_ island will \_\_\_\_\_ and the mountains will \_\_\_\_\_.
20. Matthew 24:29 – The \_\_\_\_\_ will fall from the sky and the powers of heaven or the heavenly bodies will be \_\_\_\_\_.
21. 12:26 – Haggai 2:6, 7 cp. Revelation 21:22– The shaking of the earth a second time prophesied by Haggai occurs – multiple choice:
- Prior to the setting up of the 1000 year kingdom.
  - Prior to the setting up of the new heavens and new earth.
  - Prior to the setting up of the temple after the return of the exiles from Babylon.
22. 12:26 – Based on your answers to questions 18 to 21, prior to the inauguration of the new covenant with Israel, God will \_\_\_\_\_ the earth and the heaven.

*Note: Keep in mind that the New Covenant was provided by Christ’s death on the cross (Hebrews 9:15-17) at His first coming. At the present time, both Jews and Gentiles who trust Christ are entering into this new covenant. However, Israel as a nation will not enter the new covenant until Christ’s second coming to earth.*

23. 12:27 – This second big shaking of the earth is going to result in the \_\_\_\_\_ of all created things that can be shaken so that the things which \_\_\_\_\_ be shaken may \_\_\_\_\_.
24. 12:27 cp. Matthew 7:24-27 – Jesus’ illustration shows us that we must build our lives on that which lasts by – multiple choice:
- hearing God’s word.
  - obeying God’s word.
  - both hearing and obeying God’s word.
25. 12:28 - 1 John 5:1 cp. John 3:3, 5 – How do we enter the kingdom?
- by death.
  - by the new birth at the moment we trust Christ.
  - by the second coming of Christ.
26. 12:28 – cp. Colossians 1:13 - Believers are said to be – multiple choice:
- awaiting entry into Christ’s kingdom.
  - working for entry into Christ’s kingdom.
  - already in Christ’s kingdom.
27. 12:28 – What is the nature of this kingdom which we now receive? It cannot be \_\_\_\_\_.

*Note: This in no way denies that we will participate in the 1000 year kingdom of Christ. The present kingdom is being administered as a spiritual entity both in heaven and on earth. We are part of it by our new birth. Because of that, we will participate in the 1000 year kingdom, when it is administered as an earthly rule at Christ’s second coming (Revelation 20:6; 5:10).*

28. 12:28 - How should we live in light of the fact that we have an unmovable kingdom? We are to have or show \_\_\_\_\_ so that we can serve or worship God in an \_\_\_\_\_ manner with \_\_\_\_\_ and \_\_\_\_\_.
29. 12:29 – Besides an unmovable kingdom, what about God should motivate us to live in this manner (see question 28)? God is a \_\_\_\_\_.
30. 12:29 - God as a consuming fire:

<b>Ltr.</b>	<b>Scripture Reference</b>	<b>Teaching about God as a consuming fire</b>
a.	Deuteronomy 4:24	God is jealous, i.e. demands our exclusive devotion.
b.	Deuteronomy 9:2,3	God defeats and subdues our enemies.
c.	Isaiah 33:14,15	God is holy and so should we be holy.

## SUPPLEMENT TWO: Other Hard Passages

### A. Galatians 5:4

The following translations have been amplified at certain points to show what is being said from the Greek.

NKJV – “You have become estranged **{rendered powerless}** from Christ, you who attempt to be **{keep on being}** justified by law; you have fallen from grace.”

NAS – “You have been severed **{rendered powerless}** from Christ, you who are seeking to be **{keep on being}** justified by law; you have fallen from grace.”

NIV – “You who are trying to be **{keep on being}** justified by law have been alienated **{rendered powerless}** from Christ; you have fallen away from grace.”

1. Galatians 5:4 - This speaks of believers who after trusting Christ for salvation— multiple choice:
  - a. are justified by law, i.e. works
  - b. are trying to be justified by faith
  - c. are trying to keep on being justified by law, i.e. works
  - d. are succeeding in keeping on being justified by law, i.e. works.
2. Romans 5:1 – God’s word declares that we have been justified by \_\_\_\_\_.
3. Galatians 5:4 – If we try to keep on being justified by law, i.e. works, we – multiple choice:
  - a. lose our salvation
  - b. lose our power from Christ
  - c. will complete our salvation
  - d. will secure our salvation
4. Galatians 5:4 – If we believers try to keep on being justified by law, i.e. works, we will also fall from \_\_\_\_\_.
5. Galatians 5:4– Grace in this verse refers to - multiple choice:
  - a. Ephesians 2:8, 9; 1 Peter 1:5 – saving grace
  - b. Hebrews 4:16; James 4:6 – the grace we live the Christian life by
  - c. John 1:17; Romans 6:14 – The New Testament teachings of grace as contrasted with the Old Testament teachings of the law.

*Note: There are those who trust Christ for salvation and are justified. Unfortunately they believe that they have to do something after this to keep on being justified or to maintain their justified standing before God. When they do this, they do not advance from grace to a law understanding. They fall from grace to a law understanding. Instead of being freed to please Christ, they are in bondage to a works system.*

## **B. Luke 15:11-32 – The Prodigal Son**

1. Luke 15:1, 2 - What caused the parable to be told? – multiple choice:
  - a. The joy of the Pharisees and scribes in seeing people come to Jesus.
  - b. The complaint of the Pharisees and scribes about Jesus eating with the sinners and tax-collectors who came to hear Him speak God's word
  - c. The fact that the sinners and tax-collectors complained about Jesus telling them the word of God.
  - d. Jesus was not interested in seeing the tax-collectors and sinners' salvation
  
2. Luke 15:11-32 cp. Matthew 21:28-32 – In the parable of the prodigal son – multiple choice:
  - a. The older son represented the Israel of the Jewish leaders.
  - b. The younger son represented the Israel of the tax-collectors and prostitutes
  - c. Both a and b
  - d. Both the older son (the Jewish leaders) and the younger son (the tax collectors and prostitutes had been saved and just needed to be restored.
  
3. Luke 15:11-32 cp. Matthew 21:28-32 – The father/son relationship mentioned at the beginning of these two parables is – multiple choice:
  - a. John 1:12 – The spiritual father/son relationship that exists between the one who has trusted Christ for salvation and God.
  - b. Acts 17:28, 29 – The creator father/son relationship that exists between God the creator and all human beings
  - c. Exodus 4:22 – The covenant father/son relationship that exists between God and the people of Israel.
  - d. John 3:16 – The father/son relationship that exists between Jesus and God the Father
  
4. Matthew 23:27, 28 cp. Luke 15:11-32 cp. Matthew 21:28-32 – The older son, who represented the Jewish leaders, – multiple choice:
  - a. at first appeared to be outwardly in harmony with the Father.
  - b. later appeared to be inwardly out of harmony with the Father
  - c. both a and b
  - d. at first appeared outwardly out of harmony with the Father and later appeared to be inwardly in harmony with the Father.
  
5. Luke 7:29, 30 cp. Luke 15:11-32 cp. Matthew 21:28-32 – The younger son, who represented the outcasts of Jewish society such as tax-collectors, prostitutes and sinners, – multiple choice:
  - a. at first appeared to be outwardly in harmony with the Father.
  - b. later appeared to be inwardly out of harmony with the Father
  - c. both a and b
  - d. at first appeared outwardly out of harmony with the Father and later appeared to be inwardly in harmony with the Father.

6. Luke 15:24, 32 - The younger son, who represented the outcasts of Israel, – multiple choice:

- a. was dead and lost but now alive and found
- b. was never dead nor lost and so had been alive and found all along
- c. was dead but never lost and therefore now alive and found all along
- d. was never dead but was lost and therefore had been alive all along and was now found.

7. Luke 15:28 – How did the older son, who represented the Jewish leaders, respond to the Father’s invitation? – multiple choice:

- a. He eagerly went in.
- b. He was angry and refused to go in
- c. He finally went in after much discussion
- d. He took the initiative and went to the Father to discuss it.

8. Luke 15:28 – How did the Father respond to the older son, who represented the Jewish leaders? – multiple choice:

- a. He demanded that the older son report to Him.
- b. He made it clear that He did not want the older son to come in.
- c. He let the older son have his way
- d. He went out to the older son and urged him to come in

9. Luke 15:29, 30 – What was the reality of the older son’s contention that he had never neglected a command of the Father’s? – multiple choice:

- a. John 7:19 - He was a lawbreaker like the outcasts of Israel.
- b. Luke 18:9 – He trusted in himself that he was righteous and viewed others with contempt
- c. both a and b
- d. Romans 3:9 - He really had never violated a command of the Father’s

10. Note: In Luke 15:31 the older son, who represented the Jewish leaders, appeared to be saved. However, like the Jews who had all the advantages of being a part of the nation of Israel (Romans 9:1-5), he was not really part of Israel in a spiritual sense (Romans 9:6).

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