

## "PROBING THE PROBLEM PASSAGES RELATED TO ETERNAL SECURITY" Pt.6

### I. The QUESTION:

Can one who has genuinely been saved by God's grace through placing his complete trust in the person and work of Jesus Christ ever lose his salvation?

### II. The ANSWER:

One who has genuinely been saved by God's grace by having placed 100% of their confidence in the person and work of Jesus Christ is not in danger of losing their salvation – they are kept saved forever by God's grace and power.

### III. The PROBLEM PASSAGES:

10. 1 Corinthians 9:24-27
11. Galatians 5:4
12. Colossians 1:23
13. Hebrews 12:14
14. 1 John 2:23
15. 1 Corinthians 6:9-11
16. Ephesians 5:3-6
17. Galatians 5:19-21
18. Hebrew 3:6 & 14

\* Why was the epistle written?

\* What was at stake?

\* If they were to return to the Mosaic system, they would not be eternally condemned but there would be definite \_\_\_\_\_ for their refusal to \_\_\_\_\_, such as:

\* This epistle references for us Jewish priests presently \_\_\_\_\_ (5:1-4; 7:21, 27-28; 8:3-4) and offering \_\_\_\_\_ for the people (9:9; 10:1-3, 11; 13:10-11).

\* This epistle also references a clear contrast between the spiritual "city of the living God, the heavenly Jerusalem" (11:10, 16; 12:22) versus the current geographical "camp" (13:13) or "city" (13:14) of Jerusalem.

\* The writer of Hebrews is exhorting his readers not to \_\_\_\_\_ to the Jewish temple and \_\_\_\_\_ of worship that was headquartered and still operational in the city of Jerusalem

- \* Because of the floundering spiritual condition of these believers in Jerusalem, the writer of Hebrews issues \_\_\_\_\_, which incrementally intensify, regarding the consequences of turning back to Judaism (2:1-4; 3:7-4:13; 6:1-8; 10:26-39; 12:25-29).
- \* Verse 1 describes those who are \_\_\_\_\_
- \* In Hebrews 3:1-6, Christ and Moses represent exceptional examples of faithfulness in \_\_\_\_\_ to God.
- \* The point of correspondence in Hebrews 3:1-6 between Christ and believers is not salvation from hell but being a \_\_\_\_\_ for God in each person's sphere of priestly service and ministry.
- \* Does being part of Christ's "house" mean being a member of the church?
- \* In the Old Testament, both the tabernacle where the priests \_\_\_\_\_ (Ex. 29:16; Lev. 1:5; 8:19, 24; 9:12, 18; Num 19:4) and the priests \_\_\_\_\_ (Ex. 29:20-21; Lev. 8:30) were " \_\_\_\_\_ " with blood (Heb. 10:22).
- \* The priests were to \_\_\_\_\_ their bodies with "pure water" (Heb. 10:22) as they ministered in the tabernacle (Ex. 29:4; 30:19-21; 40:12, 30-32; Num. 19:7).
- \* This passage is exhorting believers to \_\_\_\_\_ in their faith in order to remain in the sphere or place of privileged priestly service to God.
- \* The readers of Hebrews were to remain in God's "house" of \_\_\_\_\_ by holding fast their \_\_\_\_\_ in Christ and not turning back to the Jewish temple and priesthood
- \* This passage (vv14-19) deals with genuine believers partaking of \_\_\_\_\_ with Christ and entering into the present experience of \_\_\_\_\_ in the face of \_\_\_\_\_ that God promises to the Christian who walks by faith.
- \* The word "partaker" is metochos and has the meaning of a companion, sharer, or \_\_\_\_\_ in verse 14
- \* Believers share fellowship, communion, or \_\_\_\_\_ with Christ by \_\_\_\_\_ to walk by faith in Him and do His will.
- \* This also involves sharing in His \_\_\_\_\_, which is a prominent theme running throughout the book of Hebrews
- \* The readers of Hebrews needed to embrace this aspect of God's clearly revealed will, but they would only \_\_\_\_\_ of \_\_\_\_\_ with Christ and suffering for Him if they \_\_\_\_\_ to walk in daily dependence on Him as their strength (Heb. 2:16, 18; 4:16).
- \* New Testament believers can become "partakers of Christ" (Heb. 3:14) by continuing \_\_\_\_\_ despite antagonism from those in unbelief. If believers will continue believing, they will experience the peace and rest of soul that God offers to all believers in the present