

The Grace Covenant's Eternal Security in Salvation

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No thoroughly/scripturally informed child of God would ever adopt a doctrine that would put them at eternal risk. Any doctrine that avers that God has conditioned salvation based upon the individual choices of mankind will never emit the joy of eternal life in God's domain. The problems with these teachings do not abide so much in humankind's desires or will, as much as in their inability to make these kinds of choices. There is an erroneous perception that the eternal status of one's own, as well as such ones loved ones depend upon their actions in responding to God's "offer" of salvation to "all" of mankind. This continuously raises questions, as to what is the final disposition of those that have been manifestly released from this life, as to what is the outcome of their final journey. No one wants to think of themselves or any of their loved ones being banished to "the lake that burns with fire and brimstone," eternally separated from God or worse.

Sadly, in many assemblies today, salvation from sin and its consequences have been reduced to an incantation (ritual use of deeds or a set of words spoken or chanted) in pursuance of a "conversion experience." Hence, many think that if they can get "an unbeliever" to say just the prescribed words, in just the right way, i.e., calling upon God in just the right manner, He will thenand only thenexert all His spiritual powers and then salvation is assured for such one for eternity. The requisite of this formula entails the following: 1). just wait for the preacher to give the invitation to "join God's kingdom," i.e., to have ones sins forgiven and receive eternal life, 2). then while the congregation softly sings "Just as I am," make ones way to the front of the church, 3). once there, just confess that such one is a sinner, 4). promise God to believe in Jesus, 5). listen to a few minutes of instructions and receive a tiny booklet, usually the gospel of John and thenfinally, 6). begin ones journey, "on ones way" to eternal life!

"Joining the family of God" or "being saved" seems simple enough according to present day Evangelical Orthodox Doctrine, even though the apparent flaws of summoning "free will" induce many unanswered inquiries. Instead of addressing these inconsistencies in this blindly yet orthodox human-performance intricacy; many leaders in these camps opt to qualify the difficulties encountered by stating that this system is authentically compatible solely for those who "truly repent and experience the power of God's forgiveness." Unfortunately, for too many, it is nothing more than an emotional moment based on their belief that they have nothing to lose and everything to gain by complying with these stipulations for acquiring salvation. Then, these so-called "temporary converts" are told that they need to understand that God doesn't read lips but hearts and that those who have this momentary experience and Don't continue in practice are like seeds that fall on stony places where the Earth has no depth.

In attempting to justify this un-scriptural position, they quote from the Kingdom Gospel's Scriptures, e.g., Matthew 13:5-6: "Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth; and when the sun was up, they were scorched; and because they had no root, they withered away." From this they erroneously deduce that the hearts of these so-called "momentary Christians" are shallow and their seed of faith never grows to maturity, nor yield fruit, as it is viewed for a moment and then quickly disappears. But the question begswhat about those who are sincere in doing as they are instructed? This has not been scripturally addressed even though some ministries teach a doctrine that convinces their followers that "once they're saved, they're on their way to heaven and can never lose their eternal life with God" (God's elect can't but not according to their reasoning).

In response, some others aver that any doctrine of Eternity Security is a terrible lie and unsupported by the Scriptures, in suggesting that any person who "turns from God to sin, was never saved to begin with" (this type reasoning is absolutely un-scriptural)! In no sense can any doctrine engender much peace by believing that they are in Christ because they asked Jesus into their heart. In this scenario, one can never be absolutely sure, as to if and even if so, indeed how and why they are in His kingdom? It is truly astounding to view the diversities of doctrines that are aligned in the various symmetrical corralling of humanistic: 1). inputs of impetus, 2). determinatives of engaging and 3). ennoblements of performance. It is of note that when the Scriptures are correctly viewed and interpreted, they all repudiate each of these mankind-centered principles. There are many verses, which certify the "once saved, always saved" doctrine but in none of them are humans ever required to contribute or produce, and upon closer examination, they all decline to endorse the testing of human reliance.

None of mankind has the ability to exercise positive free will. Contrary to what many contend, free will is not taken away when one receives salvation because humans are void of this attribute. No indeed, God will not drag His elect through the gates of His kingdom kicking and screaming as some exclaim because He in eternity gave them His nature. In this light, He from the beginning assigned the lifeguard exuding an eternal spiritual life preserver to some that are manifestly drowning in sin. God alone has the strength and is well able to manifestly pull his beloved to safety and even to cause them to hold on or endure to the end (Mark 13:13). Truly, the life preserver (Jesus) is there but not for mankind's "taking or leaving." It is ridiculous to aver that humans must first take it (salvation), then hold on till they're safely in God's kingdom, but if they let go, they'll drown, so the choice is always theirs. The emphasis should reside in what Jesus said: "I will never leave you nor forsake you," not in whether mankind will ever leave or forsake Jesus!

The greatest source of confusion among many of God's people relating to their lack of comprehending the eternal security exclusively in Christ, resides in their flawed orthodox practice of neglecting to divide the Scriptures according to the seven dispensations and their respective covenants. In addition to this error, even the New Covenant (Kingdom Gospel) Scriptures are not viewed according to their proper context

and absolutely this is the flaw in assessing the contents of the Grace Covenant (Gospel of Grace). Also, in too many instances, the actual thought conveyances of many verses of Scripture are misconstrued specifically because of the editorializing that is so evident in the more popularly and widely used translations.

In lieu of unquestionably depending upon various translations and commentaries for literal accuracy; “studying God’s Word” entails scrutinizing the Scriptures from copies of the original Greek manuscripts. In effect, how passages of Scriptures are perceived inevitably depend upon how they are viewed, which entail utilizing some analytical methodology for ascertaining their actual thought conveyance. This observation is herein depicted in several illustrations portraying the effective measures employed in analyzing the New Covenant-Kingdom Gospel, as well as the Grace Covenant Scriptures. Here, it is duly noted that none of these Kingdom writings are directly attributable to the Grace Covenant, which is strictly assigned to members of the Body of Christ, the Church in the Grace Dispensation.

John 10:27-28 states (from the Greek Text) “but you do not believe because you are not of my sheep, my sheep my voice do hear and I know them and they follow me, and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.” Here, it must be first comprehended that correct contextualization exudes the key to properly gleaning these thought conveyances. Hence, it must be comprehended that verse 26’s statement is that those being addressed do not believe because they are not His sheep (elect). The Lord further certifies this in declaration that the ones that are His sheep (in this instance) do hear Him and He knows them and they follow Him. He further states in verse 27 that He manifestly gives them eternal life.

From this statement, there are doctrines that aver that eternal life is given based upon conditions that such ones must first believe and then follow Him. Here they proclaim: “we have eternal life if we follow Jesus and if we follow Jesus, no man can pluck us out of His hand or His father’s. Unfortunately, this places such ones status and fate thoroughly in the performance capacity of humanity. When these proponents of “conditional salvation” are queried as to those that don’t continue to follow Jesus; their response is: “we must realize that we are doing spiritual business with a convent God, which means God will give to us all He has promised if we meet the terms of His covenant (they don’t identify which one). But then resulting questions are induced, i.e., if this is so, what advantages do the New Covenant (Kingdom-Law) convey that are any different from the Mosaic Covenant (Law) and how are the constituents abiding therein any better off than their forefathers in the Old Testament?”

This implied enigmatic predicament is scripturally resolved by comprehending the fact that contrary to the stipulations of the Law, the onus of the determination and dependency of Commonwealth of Israel’s salvation in the Kingdom is transitioned solely to the enabling attributes of Christ in actuality; even though the writings on the surface might not seem to infer this as the case. Thus, those who cursorily read these scriptures and erroneously apply them openly aver: “we have eternal life through Christ if we confess Jesus as Lord and believe in our heart that He has conquered death,” as they

incredibly attempt to corroborate their claim with Romans 10:9-10! In seeking to mitigate obvious flaws induced by inconsistency in the testimonies resounding this cogitation, they exclaim “Jesus is **not** our Lord when our confession is false and this will disqualify us from receiving the gift of salvation that He has promised to everyone who actually put their trust in Him and follow Him according to John 10:27.”

Hence, they fail to comprehend that if He is Lord, He is in complete charge of the lives of those being addressed in John 10:27-28. Again, Jesus’ declaration in the passage in verses 28 is, “and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand” Hence, they do not ascertain the fact that the only plausible adduce to the addressees obtaining eternal life is that Jesus manifestly “gives” it to them unconditionally based upon His Eternal Decree of such. This is verified by Jesus’ affirmation: “and they shall never perish.” In exegeting this phrase according to the grammar, the Greek verb *ἀπόλωνται* (**ahp-ol-on-deh**) rendered “perish,” is in the subjunctive mood and the aorist tense denoting a completed probability; thus literally rendering it, “may not perish, not having perished.”

The certification of these addressed ones’ eternal life lies in Jesus’ statement that “neither shall any man pluck them out of my hand.” Here, the Greek verb *ἄρπάσει* (**ahr-pah-see**) rendered “pluck” is more intensely worded “snatch,” inferring to take and carry away by force. Note that it is in the indicative mood and future tense, expressing a future fact and the only way to verbalize this is in the manifestation of God’s Eternal Decree. Even the Kingdom Gospel Scriptures convey that all God’s elect were saved in His Eternal Decree wherein such ontologize before the creation of the world and time began. In this light, unconditionally none of God’s elect could ever possibly lose their salvation in the manifestation of time because such is held captive to what was decreed in ETERNITY!

Some further complicate the issue of eternal security in salvation in capitulating: “well, even though Jesus did indeed say that ‘no man is able to pluck them out of my Father’s hand,’ does He also say we can’t leave His hand ourselves?” In this erroneous cogitation, the underlined difficulty lies in one not viewing the Kingdom Gospel Scriptures in their proper context. An illustrative example of this is drawn from I John 1:7, which states: “but if we walk in the light, as He is in the light, we have fellowship one with another and the blood of Jesus Christ His Son cleanses us from all sin.” Here they supposedly quote this verse with focused emphasis in this manner: “**IF** we walk in the light **as He did**” in fellowshiping with other brethren, **then** the blood of Christ cleanses us from all sin.” Thus, they aver: “this is what it really means because “**IF**” we don’t walk in the light (humanly portrayed truth and righteousness), then we walk in darkness and the blood of Jesus can’t cleanse us from all sin because if it did, there would be no need to begin this verse with the statement “**IF**” nor would there any reason for us to repent.”

Hence, their supposition is that I John 1:9 states: “**If** we confess our sins, **ONLY THEN**, “He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” Here again, their assertion is that the biggest little word in the verse

is the covenant word "If." Without a doubt, there is capitulation that this word in its most predominate instance of usages indicates that a condition must be met. Unmistakably, when these verses are strictly viewed in these renderings, ONLY "IF" and WHEN, "we confess our sins, He (Jesus) is faithful to forgive us and cleanse us from all unrighteousness." Again, "if we confess" but what if we don't, can we still be cleansed? According to these flawed views of conveyances, the answer is an obvious NO and there is NO Eternal Security in salvation! Here, aside from mitigation of the fact that these are Kingdom Gospel Scriptures, they must be viewed both contextually and grammatically in the language they were originally written in (Greek), in order to ascertain their actual conveyances.

First, it would bode well to comprehend the context of the passage, in noting from the antecedent and seceding verses the following facts: 1). In verses 2&3, the true life (light of God) was manifested (in Christ) and entails identifying with it but nowhere does it imply that ones fellowshiping could possibly engender the actual duplication of it. 2). In verses 5&6, the message is that God is light and there is no darkness "not at all" in Him, thus men lie and are not truthful if they say that fellowshiping with Him exudes **their** walk, which is in darkness due to the depraved nature. 3). Verses 7&8 state that walking in the light of God entails cleansing from the sinfully (dark) depraved nature by the blood of Christ. Hence if there are those averring that they have no sin nature (darkness), they indeed are deceiving themselves because the truth does not dwell in them. 4). Verse 10 emphatically states that if anyone aver that they have not sinned and do not have sin (perfect tense) they are lying and God's Word is not in them.

Thus, I John 1:7 states, (literally from the Greek Text), "and if in the light we may walk, as He is in the light, we have fellowship one with another and the blood of Jesus Christ His Son does cleanse us from every sin." Note that this verse begin with the construction *ἐάν δε* (**eh-ahn theh**) rendered "if and," in structuring the co-joining of both a subordinate and super-ordinate conjunction. In the inverted order the super-ordinate conjunction *δε* (**theh**) rendered "and" confers ingestion of verse 6, in stating that it is not true to say that mankind's fellowship with Christ entails such ones walk, which is without a doubt manifested in darkness. Hence, the subordinating conjunction *ἐάν* (**eh-ahn**) rendered "if," in effect identifies those fellowshiping on the basis of the blood of Jesus, as opposed to their merited input of walking in Him. This fact is certified by the three verbs in this verse: namely, *περιπατῶμεν* (**pehr-ee-paht-o-mehn**) rendered "may walk" (subjunctive present), *ἔχομεν* (**ehkh-o-mehn**) rendered "have," thus depicting the factuality of fellowship (indicative present) and thus *καθαρίζει* (**kahth-ahr-ee-zee**) rendered "cleanse" in corroborating what the blood of Christ exclusively produces in the recipients of salvation. Accordingly, the intended conveyance is that true fellowshiping with Christ entails walking with Him solely on the merit of His shed blood, which is the only entity of light associating Him with His beloved.

Likewise, I John 1:9 states, (literally from the Greek Text), "if we may confess our sins, steadfast He is, and righteous that He may forgive us the sins, and may cleanse us from each-every unrighteousness." Here, the subordinate conjunction *ἐάν* (**eh-ahn**) rendered "if," testifies that those *ὁμολογῶμεν* (**om-ol-og-o-mehn**) rendered "confessing"

their sins do so merely in correlation that God is πιστός (**pees-tos**) rendered “faithful” and δίκαιος (**theek-eh-os**) rendered “just.” Hence, the focal message is: for those so identified, He ἀφή (**ah-phae**) rendered “may forgive, having forgiven” their sins and in addition καθάρσις (**kahth-ahr-ree-see**) rendered “may cleanse, having cleansed” them from each and every semblance of unrighteousness (acknowledging the subjunctive aorist). Accordingly, the intended conveyance is that those manifestly confessing Him are testifying of God’s faithfulness and justice in forgiving the sinful nature of designated ones by the very fact that He cleansed and washed them in Eternity.

Salvation began in eternity, which permanently established it past the lifetime duration in the sphere of time. In this sense, it must be comprehended that it can’t be obtained nor lost in time; neither stored based upon humanly contributive acts. It is not gained, in that this implies that one can lose it, as though it can fall from ones pocket but it is clear in God's Word that He will never forfeit it because of depraved behavior. Now, it is true that God did not force anyone into His kingdom; that is irrelevantly postured human cogitation, for even the Kingdom Gospel Scriptures attest to the fact that the activation and establishment of salvation all occurred in Eternity!

Some skeptics of Eternal Security in salvation exclaim “if it is not possible for a Christian to fall away from the truth, then why is James so concerned?” Here, they are supposedly referencing James 5:19-20: (KJV) “My brothers, if one of you should wander from the truth and someone should bring him back; let him know, that he which converts the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins.” In misconstruing the context, they correctly note that these comments are addressed to brethren, a term which is correctly interpreting them as constituents of the Kingdom Church of which James was an apostle. From this they erroneously aver that if someone “slips back into sin” (thus purporting that it is possible to be delivered from and then to slip back into sin) then if another convinces such one to return to the “narrow path of righteousness,” the one that does the rescuing has saved his Christian brother from spiritual death (in Hell).

Then from this supposition, their view is that it is possible to know Christ and turn away from Him, resulting in ones death, thus negating ones Eternal Security. Here, it is so very important to garner the actual cogitation of James 5:19-20, in noting their literal scripting from the Greek Text: “Brethren, if any among you may go astray from the truth and any one may turn him back, know that he who did turn back from his sinful erroneous way shall save his soul from death and shall cover a multitude of sins.” In ascertaining what James is actually stating, it must be comprehended that while his reference to morality is certainly persuaded in manifestation, the lack of performance of such does not evince the deleterious effect of canceling out the establishment of salvation.

Note the construction of the indefinite pronoun τις (**tees**) rendered “someone,” some or any, in correlating the subordinate conjunction ἐάν (**eh-ahn**) rendered “if;” as it effectively consigns instances of depraved flesh failing to consistently perform righteous deeds. This is verified by focusing in on the subjunctive mood, aorist tense and passive voice

connotations of the verb: *πλανηθή* (**plahn-ee-thee**) rendered “may go, having gone astray,” (from the truth), with the subjunctive mood, aorist tense and active voice of the verb *ἐπιστρέψῃ* (**ehp-ee-strehp-see**) rendered “may turn, having turned,” (back to the truth). Hence, the conveyance is the one manifestly turning (this is actually the work of the Holy Spirit) such one back from his sinful erroneous way (to the truth). This is indeed corroborated by the Greek adjective *ἀμαρτωλόν* (**ahm-ahr-to-lon**) rendered “sinful,” in describing such straying as the erroneous way. The results is that such ones soul is rescued from death (being manifestly separated in fellowship), as this covers the manifestation of numerous sins.

Because uninformed ones don't comprehend this conveyance, they are bolstered in further misconstruing other Kingdom Gospel Scriptures. An example of this is noted in stating a misperceived corroboration of eternal non-security: “demons who serve Satan know Christ and fear Him yet they will not escape His eternal punishment, so knowing Christ is not enough.” Here they supposedly quote James 2:19 (KJV) “thou believest that there is one God; thou doest well: the devils also believe and tremble.” From this they conclude: “to be your savior,” He must first be your Lord and He must have absolute authority in your life. In effect, the literal conveyance of James 2:19 (from the Greek Text) is, “you do believe that God is one; you are doing well and the demons believe and they shudder.” Note that the contextual aspect of this passage is on the New Covenant's stipulation of the manifestations of works in concert with faith but there is no inference that this forms the catalyst of enacting and preserving salvation.

The fact that ones works and faith are not the determining factor is depicted in focusing on the conveyances of Matthew 7:22-23 (from the Greek Text), “Many will say to me in that day, Lord, Lord, have we not in your name prophesied? And in thy name cast out demons? And in your name done many mighty things? And then I will acknowledge to them that I never knew you, depart from me you who are working lawlessness. Here, it must be understood that ones belief and works are indeed irrelevant in acquiring and maintaining salvation, as it is apparent from the phrase *Οὐδέποτε ἔγνων ὑμᾶς* (**oo-thehp-o-theh ehg-on-on ee-mahs**) rendered “I never knew you.” The Greek verb *ἔγνων* (**ehg-on-on**) rendered “knew” is in the indicative mood and aorist tense, certifying the conveyance as the completed fact that God foreknew His elect in Eternity. Being oblivious to this enlightenment, many of God's people aver that “many who are professing Christianity are not saved; purporting that they are deceived in believing such when they're not saved at all!”

The search for truth resides in properly searching the actual conveyances of the Scriptures. Many are predisposed to doctrines that almost exclusively focus on the ability and performance of human will and determination. It is in this mindset that many view the Law Scriptures in the Old Testament and Kingdom/Law Scriptures in the New Testament. Then these doctrinal views are further skewed because they for the most part, exclusively rely on various translations and commentaries to ascertain conveyances of scriptural teachings. Accordingly, most count on the familiarity of orthodoxy and traditional institutionalism because they think that “they already have the truth.” The frightening facts reveal that only a small number will follow the path that

leads to systematic study according to dispensations and covenants and even less will seek to search out the Scriptures through the methodology of exegesis. Hence, many of God's people will never fully appreciate the value of eternal life and will be content to abide in unscriptural and unrealistic expectations when deep down inside, they are void of the peace realized in the Eternal Security in Christ!

Further illustrations of improperly construing scriptural conveyances is noted in Matthew 7:14: "Because strait is the gate and narrow is the way, which leads unto life and few there be that find it." From the misinterpretation of this verse evolves the erroneous perceptual statement: "many will pass from this life and stand before the judgment throne of Christ with false expectation but hear Him say, "Depart from me, I never knew you" (again, not understanding the actual utterance of Matthew 7:21-23). The key observation is of Matthew 7:14 testifying of those acknowledging Christ, in that the context of the verse definitively infers that such ones are caused to "find Him." But to this they contend: "Slaves are made by Satan, not God; if a man is a slave of God, it's because he volunteered for the job." Plus they exclaim: "how can they know that they know Him because deception is so wide spread among professing believers, how can they be sure they're saved?"

From this flawed perception of salvation, it is apparent that their problems lay in preconceived notions that the onus resides with the performances of the recipient of salvation. Here they complain that all doctrines espousing any type of security in Christ is designed solely to satisfy those with itching ears, seeking to neglect their duty and responsibility to do "their part." They further exclaim: "this is only popular among those that just don't want to do what's right and as long as those that are unrepentant can be convinced that they're saved, there'll be no chance for them to have true citizenship in God's kingdom." Here the impetus for human deception is fully established as their mistaken perceptions of mankind's abilities to measure up to the standard of Christ and adequately conform to the Will of God, keeps them trapped into trusting the capacity of men rather than relying on the Word of God.

In misconstruing the conveyances of I John 2:3-4: "and hereby we do know that we know Him, if we keep His commandments. He that says, I know Him and keeps not His commandments, is a liar and the truth is not in him" they say, "can we be honest enough to examine our lives in the light of God's word?" Many have misread this text, in over evaluating the virtuous capacity of humanity. In this passage, it is impossible to ascertain the intended expressions in verses two and three aside from comprehending the antecedent verses one and two. Note the confessional phrase of verse one: *καὶ εἰάν τις ἁμάρτη* (**keh eh-ahn tees ahm-ahr-tee**) rendered "and if any one may sin, having sinned drawing this inference from the subjunctive mood and aorist tense of the Greek verb *ἁμάρτη* (**ahm-ahr-tee**) rendered "and may sin, having sinned with its subjugator noun (bringing such one under control) *παράκλητον* (**pahr-ahk-lee-ton**) rendered "helper" comforter, intercessor or advocate, which is indeed exclusively Jesus Christ, the only righteous One. Verse two certifies this with the single number noun *ἰλασμός* (**eel-ahs-mos**) rendered "propitiation, appeaser, i.e., He is the sole means by

which sins are forgiven: “and not for ours only but also for the whole world” (of His elect).

The conveyance of verse three is “and in this we know that we *ἐγνώκαμεν αὐτό* (**ehgn-okah-mehn ahf-ton**) rendered “do know, having known Him,” as is certified by the perfect tense, which is the sole inferred controlling factor. The corresponding subordinate conjunction *ἐάν* (**eh-ahn**) rendered “if” positions what follows *τηρώμεν* (**tee-ro-mehm**) rendered “we may keep” (subjunctive present) *ἐντολάς αὐτοῦ* (**ehn-tol-ahs ahf-too**) rendered “His commandments,” as a subsidiary observation. The conveyance of verse four is “he who is saying, ‘I do know, having known Him,’” (note what the sole criteria for such is) and His command is not keeping, a liar he is and in him the truth is not,” as the manifestation of such failures are the opposite of testifying to what knowing Him infers. The conveyance of verse five corroborates the accuracy of this context in stating “and whoever may keep” (subjunctive present) His word, truly in him the love of God *τετελείωτα* (**teh-tehl-ee-o-teh**) rendered “is, having been perfected or completed” (perfect tense) and thus “in this we know that in Him we are” (not contingent upon anything supplied other than from Christ).

Hence, it is encumbered to accurately glean what the contextual conveyances are in conjunction with the grammatical aspect, defining the intended cogitation. In this light, nothing in the above verses can be argued on behalf of those militating against the “once saved always saved” doctrinal teaching. Many of God’s people have absolutely no comprehension that being “in Christ” entirely entails being what they are exclusively “in Him.” Even though God’s people don’t meet expectations in testimony of this glorious relation, human capacities and performances in and of their operations must never be viewed as the criteria for establishing such. There can never be any certainty in the blessed hope, as long as such is viewed as the hope of “ones” calling instead of “His” calling. The contrast between “what should be” according to traditional religious standards and “what is” according to the righteousness of Christ, exclusively constitutes what Eternal Security in Salvation exudes.

Salvation should never be construed in terms of the capacity of depraved human flesh to produce righteousness in any sense whatsoever. Men’s meritorious acts are in no way sufficient qualifiers for God’s kingdom, which absolutely does not await all those who can endure till the end but as Mark 13:13’s conveyance is *ὑπομείνας εἰς τέλος οὗτος σωθήσεται* (**eep-om-een-ahs ees tehl-os oo-tos sothee-seh-teh**) rendered “having endured to the end shall be saved;” as the determinable factor is *σωθήσεται* (**sothee-seh-teh**) rendered “will be saved” (a future fact) simply because of such *ὑπομείνας* (**eep-om-een-ahs**) rendered “having endured (completed action), which is based solely on the merit of Christ’s righteousness in God’s Eternal Decree.

Many mainline ministries operate with the urgency of the following message: “if death should overtake anyone without the curse of sin being removed from over their head, their soul will be lost forever. Hence, those who patiently labor for that soul must succeed in evangelizing such one or else they may have run the race for that one’s salvation in vain.” The postulation for foisting this conviction is taken from one of the

most beloved but misquoted passage of Scriptures, John 3:16: "whosoever believes in Him should not perish but have everlasting life." In this they aver, "whosoever wills to believe" and hence their emphasis is focused on "should not" instead of conclusively comprehending that the actual conveyance is "will not" perish. This perception is based on their view that it is the recipient's responsibility to supply "their" faith as the contributive and resulting determinative ingredient for initiating the enactment of their salvation; which is exactly why the possession of it is deemed so tentatively.

This is an underlined problem inducing hesitancy in the respondents of salvation, in revealing a lack of confidence. Sadly, even after salvation is viewed as having been obtained, it is still considered as likely to change, thus not becoming final or complete. Hence, so called "follow-up" is viewed to be the defining force of its successful possession, as salvation is tied to the recipients' wiliness to "live and work out their faith daily." Contrariwise, this flawed perception is mitigated and even abolished when John 3:16 is correctly in exegesis (scripturally interpreted). Sadly, what has been orthodoxy propagated is a complete distortion of its actual conveyance; which does not in any sense rely upon human input of initializing or supplying ones faith in order to enact or certify ones possession of salvation. In stark contrast, this passage and verse decry any merit of human contributions as worthless in effectuating God's acceptance of mankind.

Then what does John 3:16 actually convey? There are indeed misconstrued key words and expressions in this verse, which some utilize to espouse the Doctrine of "Free Will" or "free choice." From this, the doctrine of universal redemption is energetically taught that Christ died for "everyone," i.e., the entire human race, thus it is exclusively up to each individual to "choose" or "apply" God's provision for or to each ones salvation. In this verse many theologians apply the universalize doctrine of Christ's redemptive work based on misrepresenting two expressions: first, "God so loved the world" and "whosoever believes in Him should not perish but have everlasting life". Their assertion is that the expression "the world" defines universal love and provisions for all, thus God has provided indefinite love and provisions indiscriminately directed at all but to no one in particular.

Here, a very probing inquiry is, who was Jesus referring to in the context as He spoke to Nicodemus concerning "the world" in John 3:16? Note, Nicodemus was a Pharisee and a Scribe, thus one very well versed in the Law and covenants that God made with His sanctified people, Israel. In this light, it is inconceivable that Jesus would casually mention the inclusion of the provisions of salvation to ALL (Jews and Gentiles alike), in that such a profound statement would have required some special prophetic declaration or at least an explanation. It is by and through the ordinances of the Law and Promise Covenants that Israel had always been directed "to be separated" from all Gentile Nations. Thus, it would seem that Nicodemus would not construe Jesus' terminology "the world" to include those outside of the world of His elect people Israel, who alone had claim to "the God of Israel," when this statement was historically conveyed.

In the traditional and even orthodox view, “whosoever” means that it is entirely and exclusively left up to each individual, as to whether such one will be saved from perishing or destruction. It is a very frightening proposition that the impetus of this exclusive responsibility rests solely on humans without any determination from God. Is it actually conceivable that ones Eternal destiny is solely dependent upon ones own ability, strength or capacity to believe God and call upon Him and confess, in order to escape everlasting torment and destruction? If this is what is widely accepted then no wonder God’s people are so insecure, unstable and unsure about their salvation and various states of acceptability to God. Detailed analysis of John 3:16, as well as other verses containing the usage “whosoever” and the expression “the whole world” must be viewed in terms of what the Scriptures teach about Election: the act of God whereby in Eternity sovereignly chose and in effect conferred salvation to all those who were and are saved.

As the Scriptures are contextualized per intent of their covenants, the Doctrine of Election applies in every dispensation. Election is unconditional and thus does not depend on anything outside of God such as humanly induced gestures, faith or deeds (Romans 9:16). In this regard, the effect of this is that no human could ever make the first move in the salvation process. In other words, humans’ actions towards God are only manifestly initiated by His initial action upon them, which in effect causes them to act. Hence, in this view, none can act or react except as a result of being acted upon by God. The only way for ones salvation to be secure and everlasting or even attainable is that it must be wholly the work of God; both to provide and deliver or bring such one to Him; because humans do not have the wherewith (on their own) to go to Him. This is corroborated in the Kingdom Gospel Scripture, John 6:44, wherein Jesus states (Greek Text), “no one is able to come unto Me, if the Father who sent me may not draw, having not drawn him, and I will raise him up in the last day.”

Indeed, it is the Spirit of God that calls or beckons and thus causes His elect to manifestly come, follow, serve and obey. It is in this sense that it is scripturally reasonable to assess the testimony of God’s beloved developing maturation in terms of decreed progressions. Those espousing the expression “willfully sinning against God,” in purporting that humans have “free will” to do either good or evil; don’t comprehend that the totally depraved nature’s conscious is not capable of none other except to willful sin. Thus, manifestations of “stumbling” in the elects’ willfulness do not exude just conscious acts but designed attitudes of rebellious hearts. Hence, the chief issue is not so much whether depraved nature can look directly into the eyes of Christ’s righteousness and deliberately disobey but that willful disobedience is inherent in depravity. Hence, it functions on the basis of neither approving nor disapproving but only seeks its own selfish end, as every act of human behavior that is not channeled through the Holy Spirit manifests in willfully sinning.

Eternal Salvation renders irrelevant any difference between sinful acts committed versus the sinful nature, as the former is merely the characteristics of the latter, which is actually the tendering of spiritual death. Reprehensible acts committed after comprehending the receiving of God’s gift of grace should not be construed in the sense

of one being filled with the fear of His eternal rejection but as such is reasonably assumed to damage ones fellowship with the Holy Spirit (Ephesians 4:30). To be sure, one may have exceeded their respective covenant but such has not exceeded His mercy. The fact that the relationship could not even have existed other than one is yet drawn to Him ever remains the sole controlling factor of which one may take comfort in the unconditional commitment of God's love (John 6:44). This is not mitigated but rather confirmed by the conveyance of John 20:23 in its literal translation: "if of any you *ἀφῆτε* (**ahph-ee-teh**) rendered "may cancel, having been cancelled" (subjunctive mood, aorist tense) the sins, they *ἀφένονται* (**ahph-eh-oon-deh**) rendered "were and are cancelled" (the perfect tense and passive voice) to them; if any of you *κρατήτε* (**kraht-ee-teh**) rendered may retain, having retained (the subjunctive mood and aorist tense), they *κεκράτηνται* (**keh-kraht-eeen-deh**) rendered "were and are retained" (the perfect tense and passive voice).

Here, some will counter: "consider what happened to the unprofitable servants in both parables that Jesus told. In Matthew 18:32-35, it reads: "then his lord, after that he had called him, said unto him, O you wicked servant, I forgave you all that debt, because you desires me: Should not you also have had compassion on your fellow-servant, even as I had pity on you? And his lord was wroth and delivered him to the tormentors till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if you from your hearts forgive not everyone his brother their trespasses." In Matthew 25:24-30 24, it reads: "then he which had received the one talent came and said, Lord, I knew you that you art an hard man, reaping where you hast not sown and gathering where you had not strewed: And I was afraid, and went and hid your talent in the earth: lo, there you hast that is yours. His lord answered and said unto him, you wicked and slothful servant, you knew that I reap where I sowed not, and gather where I have not strewed: You ought therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which has ten talents. For unto every one that has shall be given, and he shall have abundance: but from him that has not shall be taken away even that which he has. And cast you the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

Again, the Kingdom Gospel Scriptures must be properly viewed in light of their historical setting, as well as their contextual and grammatical aspects. In this light, these conveyances depicting the meting out of justice under the auspices of Law-Kingdom policy in the Millennium age must not be misconstrued as the New Covenant doctrine for eternal salvation in the Kingdom Dispensation. In this light, such Scriptures do not represent conditions of demerit or merit in that there are numerous places in the New Covenant in the gospels, where eternal life is depicted as a gift without any conditions. Gifts in the truest sense are free, which do not carry conditions. Eternal life is indeed a gift and is absolutely free but often is misconstrued as being laden with conditions by those predisposed to the doctrines embellishing Synergism. Those that are strict scriptural constructionist will consistently view salvation as being free and without cost and will not construe that its recipients must assume the responsibility of either

initializing or certifying it by the performances qualified through some conditions, which are attached therein

The Legalists aver that this applies to salvation, whether it is explicitly stated or not. In passages where some conditions are presumed, when they are properly contextualized; become apparent that such conveyances are solely in deference to the stipulations intended in the respective covenant. Salvation is a free gift even to the extent of usurping what its recipients even believe or comprehend in regards to obtaining it. Here some will inquire, "isn't it a condition that all are also required to keep His commandments, as it is certainly factual that the principles of God embargos all His righteousness? The scriptural response confers that the underlined factor that must be considered, as to how and why salvation is free; engenders fully recognizing Who paid for its security and maintenance? The light of salvation in revealing its freedom is not for the purpose of offering excuses but restitutions, which provide the realistic impetus (the Righteousness of Christ) that is required to both walk in and maintain it.

Yet another supposed obstacle imposed by those militating against Eternal Security is: "there are other scriptures when looked at that are used to support the once saved always saved position but each comes with its own loop holes and fail to stand the test." The arguments of those supporting such unscriptural popular doctrines turn to illogic. Usually it translates like this: "in receiving Jesus Christ, you are joint heirs of salvation as long as you become and remain part of the Family of God. If you qualify, it is because you have met the requisites. Once you are part of God's Family, reborn into it, how can you not cease to be related if you walk contrary to and abandon who you have become? Therefore, can you think that once you are a member of His Family, you are always a member?" The Grace workings of God in salvation were enacted and culminated exclusively in the Eternal Sphere, exuding the how, when and where of its requirements, accomplishments and discernments. Hence, it is solely in the province of God that He Sovereignly selected His beloved according as it pleased Him. Security in Eternity relies exclusively in the merit, power and capability of the One Who alone initiated it and is the Only One Who has provided all that is necessary to maintain it (II Timothy 1:12)!

One should never construe or consider God's relationship with Israel in their Old Testament covenants (Abrahamic and Mosaic), as doctrine for the salvation of members of the Body of Christ in the Grace Dispensation. In Jeremiah 3:8, there is depicted the characteristics of both the expectations of keeping the Law and consequences of not keeping the Law respectively: "and I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away and given her a bill of divorce; yet her treacherous sister Judah feared not but went and played the harlot also." Unfortunately, some utilize such type conveyances in averring "Conditional Salvation" in attempting to discredit the teaching of "Eternal Security." Incredibly, some seek to annex the language of such passages, in their misconstruing the conveyance of Roman 11:22. Hence, they aver: "see where God once again establishes a condition to His covenant, "If you continue in His goodness." Note also the result if you don't:

"Otherwise you also shall be cut off"in other words you can be cut off and rejected!"

In addition to misunderstanding the context of Romans, such do not comprehend that the Law (Mosaic Covenant) was replaced by the New Covenant given to them in Jeremiah chapter 31; simply because they were hopelessly condemned due to their inability to comply with the stipulations of the former. Similarly, John 15:6 is misconstrued: "if a man abide not in me, he is cast forth as a branch and is withered; and men gather them and cast them into the fire and they are burned." Literally scripting: *ἐὰν μή τις μένη ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα καὶ ἐξηράνθη καὶ συναγοῦσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται* (**eh-ahn mee tees mehn-ee ehn ehm-ee eh-vlee-thee ehx-o os to klee-mah keh eh-xee-rahn-thee keh seen-ahg-oo-seen ahf-tah keh ees to peer vahl-loo-seen keh keh-eh-teh**) is rendered "if any one may not remain in Me, he was thrown without as the branch and was withered and they gather them and cast to fire and they are burned." In scrutinizing the grammar, it becomes apparent that the verbal phrase *μή τις μένη* (**mee tees mehn-ee**) rendered "may not remain," depicts a present probability, which is dominated by the verbal phrases *ἐβλήθη ἔξω* (**eh-vlee-thee ehx-o**) rendered "was thrown without," as well as *ἐξηράνθη* (**eh-xee-rahn-thee**) rendered "was withered." Note that these latter two verbs are in the indicative mood, aorist tense and passive voice, which factually certifies that its recipients were previously in receipt of being cast forth without and withered (wasted).

Also, I John 5:16-17 is commonly misquoted: "if any man sees his brother sin a sin which is not unto death, he shall ask and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." From this misquote, it is unfortunately alleged that certain acts of sins can cause someone to lose their salvation. When those asserting this are queried, as to the fact that all unrighteousness is sin; their contention is that there is a kind of sin that leads to spiritual death and even repentance is unacceptable because it is the "unpardonable sin," which is: "if one "blaspheme God (the Holy Spirit)." When the actual conveyance is contextualized, it exudes: "and there is a sin not unto death," which certifies that John is speaking of two instances wherein one should pray for and one wherein prayer is irrelevant but he is not identifying two kinds of sin.

The prevailing theme of the passage is "eternal life through Jesus Christ." Those recipients possessing it have exclusively "the life is in His Son; he who is having the Son, has the life; he who is not having the Son of God, the life he has not" (I John 5:11-12). Hence, the sole determination of life (in Christ) cancels out any possibilities of the recipients of life incurring the sentence of death, whatever the circumstances. It is in this light that verses 13, 14 & 15 emphatically affirm: "These things I did write to you who are believing in the name of the Son of God that you may have known and do know that life you have eternal and that you may believe in the name of the Son of God. And this is the boldness that we have toward Him that if anything we may ask according to his will, He does hear us; and if we have known that He does hear us, whatever we may ask, we have known that we have the requests that we have requested from Him."

These are all confidently certifying and affirming definite unchallengeable relationships that eternally exist between God and His elect.

It is in consideration of such affirmative security in salvation that the literal Greek scripting is strictly observed: *Εάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἀμαρτάνοντα ἀμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ καὶ δώσει αὐτῷ ζωὴν, τοῖς ἀμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἀμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. πᾶσα ἀδικία ἀμαρτία ἐστίν, καὶ ἔστιν ἀμαρτία οὐ πρὸς θάνατον* (**eh-ahn tees ee-thee ton ahth-ehl-phon ahf-too ahm-ahr-tahn-on-dah ahm-ahr-tee-ahn mee pros thahn-aht-on eh-tee-see keh thos-ee ahf-to zo-een tees ahm-ahr-tahn-oo-seen mee pros thahn-aht-on ehs-teen ahm-ahr-tee-ah pros thahn-aht-on oo pehr-ee ehk-ee-nees leh-g-o een-ah ehr-o-tee-see pahs-ah ahth-ee-kee-ah ahm-ahr-tee-ah ehs-teen keh ehs-teen ahm-ahr-tee-ah oo pros thahn-aht-on**) is rendered “If any one may see his brother sinning a sin not unto death, he shall ask and He shall give to him life to those sinning not unto death; there is sin to death, not concerning it do I speak that he may beseech; all unrighteousness is sin and there is sin not unto death.” Hence, those seeing their brother sinning should apprise him of such conduct though it is not unto death.

The conveyance is that this is not concerning sin that is unto death, in that all unrighteousness is sin but unto that sinning which is not unto death because of the violator’s eternal status in Christ. Even though the elect were unquestionably secured in Eternity, knowledge of such is designed to encourage commitment to the identification to ones eternal status of salvation in Christ. The manifestations of sinful acts testify to the sinfully depraved nature which is absolutely subversive to the identification of ones relationship in Christ. Hence, the goal of teaching the Grace Doctrine is identification with the New Man who is alive rather than the Old Man, who is dead (I Corinthians 5:7).

Where the trouble lies in attempting to assess the meritorious performance of the depraved flesh is that the sin nature has all of humankind in its evil grasp. This is the underlined problem in misconstruing I John 1:9’s conveyance: “if we confess our sin, He, (Jesus) will cleanse us.” The confusion is that some mistakenly view what they consider to be apparent differences between I John 1:9 and 5:16-17 “contradicting teachings.” This allusion resides in their misunderstanding the “two types of sins” premise, i.e., on the one hand, they are alluding that there is “the sin beyond the help of prayer,” thus leading to spiritual death while on the other hand, they are averring the “unrestrictive cleansing of confessed sins.” When queried as to what is the synchrony, their contention is that it is in the thought or intent of ones heart. The obvious flaw in this is the inconsistency of the conflicting doctrines proposed in that they postulate salvation in the light of it being patently unsecured

It is in this like sense that II Peter 2:20-21 is misquoted: “for if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the Holy commandment delivered unto them.” Here their misperceived contention is “if we willfully sin we can no

longer hold up God's blood covenant before Him and then we have no agreement in which to hide. We have crucified God's only begotten son again and have openly held His son up to ridicule and disgrace. If while claiming to be God's child, we have openly and defiantly sinned in the presence of His enemies, then our fate now is in His hands alone because we have no covenant to protect us any longer." Unfortunately, it is from such misconceptions that the elect's tenure in Christ is considered tentatively on a day by day basis.

As opposed to this erroneous cogitation, II Peter 2:20-21's actual conveyance is: "for, if having escaped from the pollutions of the world, in the acknowledging of the Lord and Savior Jesus Christ, and by these again being entangled, they have been overcome, become to them has the last things worse than the first; for it were better to them not to have acknowledged the way of the righteousness than having acknowledged (it), to turn back from the Holy command delivered to them." Foremost in properly viewing these verses, it must be comprehended that they are expressed in the venue of the New Covenant and Kingdom Gospel setting. In this light, the context of these verses allude to the convergences of God's elect's **growth and development in Him through knowledge of Him**, as this is certified by verses 7 and 8's identifiable reference to the shortcomings of God's beloved: "and righteous Lot, worn down by the conduct in lasciviousness of the impious, He did rescue, for in seeing and hearing, the righteous man, dwelling among them, day by day the righteous soul with unlawful works was harassing." This is in stark contrast to Him rejecting or expelling such due to their conduct.

Surely, some have and there will be others who fail as documented, e.g., King Saul of the Old Testament had much that would have brought him success in today's world. Physically, he stood above the height of most men, was fierce in battle and had a cunning mind. After becoming King of Israel, he had fame and riches but in the face of all these blessings, he was in dire violation of God's Will. In spite of what he had comprehended, Saul became so full of himself that he turned from the counsel of God to consult with the powers of witchcraft. As a result, Saul, who had everything, lost it all and died but does that mean that he was in eternal disfavor of God (I Samuel 28:1-18); and is it not reasonable that God may have decreed him as His elect to inhabit or inherit His kingdom? Hence, even in the Old Testament, it is exemplified that if Saul was once saved then he is always saved; irrespective of his misdeeds.

Some ultimately point to the last passage in the Scriptures and aver it as the "last warning" in exclaiming: "what happens to any who adds or takes away from the book of the Revelation (Apocalypse)? Revelation 22:18-19 actually states "for I testify to every one hearing the words of the prophecy of this scroll, if any one may add, having added unto these, God shall add to him the plagues that have been and are written in this scroll; and if any one may take, having taken away from the words of the scroll of this prophecy, God shall take away his part from the scroll of the life, and out of the holy city, and the things that have been written and are written in this scroll." Here, it must be first observed that the venue of all that is depicted in these verses is applicable in the Millennium age. Second, note that the subjunctive mood and aorist tense (completed

probability) connotation of those adding to or taking away the message of that future age were decreed designs in Eternity.

In this light, the plagues added to the violator and the corresponding removal of such ones portion were all predetermined, as confirmed by the future and perfect tenses structuring governing what God will manifest, as well as what were and are written in the text. Thus, no part or name can be added or removed from prophecy except as such already has been written or not written because it is impossible to manifestly change what God decreed in Eternity! In this regard, it is ludicrous to aver that one must “walk in the light and work out their salvation daily to make sure that their name stays where it belongs.” What and who “belongs” has been predetermined by none other than God concerning all things such as whose names are included and excluded (Ephesians 1:21; 3:15).

Even though the covenants to the commonwealth of Israel (Abrahamic, Mosaic, and New) convey the essence of their “eternal security in salvation when they are properly viewed,” it is the Grace Covenant that expositis (expounds) the elect’s security in the Grace Dispensation. These covenantal writings definitively exude the unmovable and unchangeable promise of God’s commitment to all that He chose before creating the universe. It is these writings of God’s eternal workings that undeniably certify His beloved’s irrevocable status of possessing His Holy nature in the Heavenlies in Christ (Ephesians 1:3-4); as such were chosen prior to any good or evil deeds attributed to them (Romans 9:11).

The Grace Covenant conveys “Alexander the coppersmith’s” opposition to Paul’s ministering, which is a classic case of “once saved always saved,” in the sense that his deeds did not cause his automatic expulsion from salvation. Many have misconstrued that Paul’s mentioning of him by name confirms the fact that either he was never saved or his “acts of apostasy” caused him to “lose his salvation.” II Timothy 4:14, 15 & 16’s actual conveyances are: “Alexander the coppersmith displayed many evils to me; the Lord will render to him according to his works. Who also you be on guard against for he exceedingly opposed our words. During my first defense, no one no one stood with me but all forsook me; may it not have been reckoned (accounted) to them.” In verse 14, the defining Greek verb is *ἐνεδείξατο* (**ehn-ehthee-xah-to**) rendered “showed,” pointed out or displayed; denoting what Alexander the coppersmith had manifested because he had very vociferously (expressed shouting in a noisy and determined way) *πολλά κακὰ* (**pol-lah kahk-ah**) rendered “many evils” in opposition against the Gospel of grace that Paul was teaching; which included abusive renunciations (denial or rejection of something for moral or religious reasons) as so many do today against the Gospel of Grace.

Paul’s rebuke of these dastardly (treacherously underhanded) practices is not an expression of a doctrinal position concerning such ones salvation status. In stark contrast, the phrase: “the Lord will render to him according to his works” simply commits Alexander over to the judgment of the Lord. There is no confirmation that this was an apostate situation in which such one is a “calloused emissary of Satan” who is destined

to be judged at the “White Throne Judgment” (Revelation 20:11-15). It is inferred that his actions were caused by his blatant ignorance and arrogance, which is definitely a reason why many revile against Grace Doctrines in the current church age. Note that the Greek verb ἀποδώσει (**ahp-oth-o-see**) rendered “repay,” reward or render is in the indicative mood (factual) and the future tense, which is unquestionably actualized by His Eternal Decree. Thank God that His God’s salvation is solely by His Grace and none are condemned because of their lack of knowledge (Romans 10:2; I Corinthians 15:4).

Hence, Paul warns Timothy to φυλάσσου (**phee-lahs-soo**) rendered “be on guard” against or “beware of” such ardent rebuke of this gracious message “for he exceedingly opposed our words.” Note that this Greek verb is in the imperative mood and the present tense, thus recognizing that such is to be aggressively militated against, i.e., to guard this Truth through the Holy Spirit (II Timothy 1:14). Here, the Greek verb ἀντέστη (**ahnd-ehs-tee**), in the indicative mood and aorist tense is rendered “oppose,” resist or set against, which is derived from the words ἀντη (**ahnd-ee**) and ἰσστημι (**ees-tee-mee**), literally inferring those that have placed against and resisted the gospel of God’s Grace λίαν (**lee-ahn**) rendered “exceedingly.” ἡμετέροις λόγοις (**ee-meht-ehr-ees loy-ees**) rendered “our words” indicate that which Paul and his cohorts were teaching (Acts 9:16; Galatians 5:11; II Timothy 2:8-9). Three times these words are referenced in the Scriptures as “our Gospel” (II Corinthians 4:3; I Thessalonians 1:5; II Thessalonians 2:14), as “my Gospel” (Romans 2:16; 16:25; II Timothy 2:8) and the “gospel preached by him (Paul)” (I Corinthians 15:1; Galatians 1:11; 2:2).

Numerous ones labored in ministering with Paul; exhibiting various dimensions of testimony, yet in relating his prior experience, he states, “during my first defense, no one no one stood with me but all forsook me.” While this is certainly vivid documentations of unfaithfulness in their performances of commitments to the ministry, such could never be construed as any of them having forfeited their salvation. Hence, οὐδείς (**oo-thees**) rendered “no one” appeared with Paul on the scene nor was with him in His first defense. The Greek Adversative conjunction ἀλλὰ (**ahl-lah**) rendered “but” emphasizes πάντες με ἐγκατέλιπον (**pahns-ehs meh ehg-kaht-ehl-ee-pon**) rendered “all forsook me.” The Greek verb ἐγκατέλιπον (**ehg-kaht-ehl-ee-pon**) rendered “forsook” is a combination of the three words ἐν (**ehn**), κατα (**kaht-ah**) and λειπο (**lee-po**); basically denoting “to leave down, let down, desert or abandon.” This phrase is certification that in this instance of Paul’s defense of the Gospel of Grace, not a single one availed for support but they all abandoned him.

However, there isn’t anything implied in the conveyance that should be construed as acts constituting that their forsaking led to anyone’s expulsion from the Body of Christ; as the final phrase of the verse is μὴ αὐτοῖς λογισθῆναι (**mee ahf-tees loy-eesth-een**), literally rendered “may it (this thing) not have been reckoned to them.” Note that that the Greek verb is in the optative mood, aorist tense and passive voice; inferring Paul’s wish or petition that their unfaithfulness in this incident was never decreed by God, as having been reckoned, calculated or placed against their account. This in itself certifies their eternal elect status “in Christ,” as is affirmed by II Corinthians 5:19’s declaration: “that God was in Christ reconciling the world (of His elect) unto Himself, λογίζομενο

(loy-ee-zom-ehnos) rendered “not counting,” i.e., not reckoning to them their trespasses.”

The underlined characteristics of the Grace Covenant encompass the writings of Paul’s epistles, which never yield even the slightest hint of “conditional salvation” in any respect; hence correct comprehension of these conveyances never incite such misperceptions. Contextual examination of the latter verses of Romans chapter 11 addresses the attitude of those misperceiving that they have perhaps replaced or have been favored over Israel because of some meritorious reasons. The literal conveyances of Romans 11:20-24 are: “Well; by unbelief they were broken off and you have stood and do stand by faithfulness (Christ’s). Be not high-minded but fear; for if God according to the natural branches not having spared, neither will He spare you. Behold then the kindness and severity (harsh treatment or censure) of God. Upon those having fallen, severity; and upon you, goodness of God; if you may continue in kindness, otherwise you also will be cut off. And also those who may not remain in unbelief will be grafted in; for God is powerful again to graft, having grafted them in. For if you out of the wild nature olive tree were cut off and contrary to nature, were grafted into a good olive tree, how much more these according to nature, will be grafted into their own olive tree?”

When this passage is properly in exegesis, it expresses the sole possible premise for salvation’s placement in ChristElection! Romans 11:20 begins with the Greek adverb *καλῶς* (**kahl-os**) rendered “well,” which conveys the thought that truly and correctly, the “faithless” Jews were broken off but not for the purpose that certain Gentiles might have been grafted in (Romans 11:19). But in stark contrast, it was *ἀπιστία ἐξεκλάσθησαν* (**ahp-ees-tee-ah ehx-eh-klahs-thees-ahn**) rendered “by unbelief they were broken off,” which is the underlined reason all are estranged from God. Hence, *τῇ ἀπιστίᾳ* (**tee ahp-ees-tee-ah**) rendered “by unbelief” indicates the means of and sphere in unbelief (unfaithfulness), in certifying Gentiles’ insertion solely *τῇ πίστει ἕστηκα* (**tee pees-tee ehs-teek-ahs**) literally rendered “having stood and do stand by faithfulness” (Christ’s). Note that the Greek phrase *τῇ πίστει* (**tee pees-tee**) rendered “by faithfulness” (Christ’s) affirms that it is by the means of and sphere in Christ’s faithfulness that the elect have their relationship with God in Christ (Romans 1:5; 16:26; Galatians 3:8). It is in this sense that the command is stated: “Be not high-minded but fear,” which statement is in the light of God’s sovereign love and mercy, in recognizing that none are to be high-minded conceited or haughty but instead exhibit *φοβου* (**phov-oo**) rendered “fear,” i.e., awe and reverence toward God.

Here, it must be tersely noted that one’s relationship to God doesn’t depend upon one’s own determining and running but upon God having drawn such to Himself (Romans 9:16; Ephesians 2:4; John 6:44). This fact is unmistakably conveyed in Romans 11:21’s declaration: “God according to the natural branches not having spared.” His deliverance or salvation in selecting individuals out for His chosen Israel were never according to the status of their natural braches, for even “not all those out of Israel, are these Israel” (Romans 9:6). Hence, in son-positioning members of the Body of Christ in this present (Grace) Dispensation, in the Grace Church, the exclusive adduce (defined evidence, reason or proof) of the spiritual organism is based upon Divine Election of certain

individuals connectively out of both Israel and the Gentiles. Noting that God's Election is not according to but irrespectively of the flesh, the concluding statement: "neither will He spare you" or save you is on the basis of such indicia. Hence, God's "Sovereign Election" entails the "vessels of mercy" having been spared, removed and delivered from eternal judgment in such ones having been placed in Christ before the creation of the world (Ephesians 1:3-7).

In light of the fore-going understanding, it is especially ludicrous that some have erroneously extracted from Romans 11:22 the notion that it imbues a condition by isolating and misquoting the phrase: "if you continue in His goodness." The supposed results are incurred if you don't in annexing the phrase: "otherwise you also shall be cut off." In other words, they aver that one's incredulous (unable or unwilling to believe something or be completely unconvinced by it) performance will result in such ones being rejected. Contrariwise to this characterization of a condition, this verse begins with the phrase *ἴδε οὖν* (**ee-theh oon**) rendered "having beheld then," having looked at, then or having considered then *χρηστότητα καὶ ἀποτομίαν θεοῦ* (**khree-stot-ee-tah keh ahp-ot-om-ee-ahn Theh-oo**) rendered "the kindness and severity of God." Here the noun *χρηστότητα* (**khree-stot-ee-tah**) rendered "the kindness" identifies God's kindness, goodness or beneficence in having brought His elect into an Eternal relationship with Himself. Hence, the emphasis is on God having made certain individuals the recipients of His mercy, faith and salvation; in having raised such ones up with Christ and having seated them in the Heavens with Him (Romans 9:23; Ephesians 2:5-8).

The opposite of such kindness is God's *ἀποτομίαν* (**ahp-ot-om-ee-ahn**) rendered "severity," which basically denotes cut off or cut from, hence, God's sharp and unsparing the non-recipients of His goodness, in that apart from God's undeserved love and mercy, all men are automatically eligible to experience His wrath against their sinful nature (Ephesians 5:6; John 3:36). Those that manifestly "may continue in kindness are those having been foreordained and thus having occupied (having been placed) in the body of Christ. The phrase, "otherwise you also will be cut off" depicts those having not and thus willed to not *ἐπιμένης* (**ehp-ee-mehn-ees**) rendered "continue," remain in or be preserved in what God eternally provided in His kindness. It is solely those predominately in that category who could be considered as cut-off, i.e., those under the severity rather than the kindness of God.

The Grace Covenant distinctly exudes freedom from eternal condemnation those who were elected and placed in the Body of Christ. Romans 8:1 states, "Then there now no condemnation to those in Christ Jesus," as conveyed in the earlier dated Greek Manuscripts (Critical Texts) while some of the later dated Greek Manuscripts (Textus Receptus and Majority Texts) contain the phrase "who walk not according to the flesh but according to the Spirit." Unfortunately, the latter phrase is construed as a clause addressing the performance of salvation in a conditional sense. It's incorrectly placed phrasing: *τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα* (**tees mee kaht-ah sahrk-ah pehr-ee-paht-oo-seen ahl-lah kaht-ah pnehv-mah**) rendered "those not walking according to the flesh but according to the Spirit" is obviously intended to be primarily explanatory in its inclusion, as it was obviously transported from the latter portion of

Romans 8:4. The characterizations of no conditions of salvation in the Grace Covenant exclude annexing it to Romans 8:1's explicit cogitation, which was concluded from the context of Romans chapter seven.

Romans 8:1's sole expression is *οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ* (**oo-thehn ahr-ah neen kaht-ahk-ree-mah tees ehn Khrees-to Ee-ee-soo**) rendered "then there now no condemnation to those in Christ Jesus," denoting that now then there is not one (single) condemnation, i.e., nothing to condemn or no sentence for those in Christ Jesus. In other words, this no-condemnation status applies and is limited to *τοῖς ἐν Χριστῷ Ἰησοῦ* (**tees ehn Khrees-to Ee-ee-soo**) rendered "those in Christ Jesus." The crux of this verse pivots on comprehending nothing more or less than that one's placement in Christ is the essence of being none condemnable and assurance that one's status is totally dependent upon the merit of Christ, as opposed to human functioning. This certification is affirmed by the fact that God's elect: 1). possess the nature of Divine life (Romans 6:11, 23), 2). were and are sanctified (I Corinthians 1:2; 6:11), 3). having received God as the source of their being in Christ (I Corinthians 1:30), 4). are new creations in Christ (II Corinthians 5:17), and 5). are sons of God (Galatians 3:26) and saints (Colossians 1:2).

Here it should be scripturally assessed that even as these merited-less conferred citations guarantee the elect's no-condemnation status in Christ, such have been provided strictly on the basis of Christ's faithfulness. Consequently, the aforementioned phraseology normally attached to this verse is misconstrued and instead of functioning as an explanation merely defining those in Christ who are not condemned, it in fact confuses the terse statement's central point of the elect's Eternal Security. It in fact shifts the emphasis to the performances of one walking according to the Spirit instead of such ones placement in Christ. In this view, ones no-condemnation is purported to rely upon such one's lifestyle rather than such ones solely grace-supplied position in Christ. Thus, the annexing of this or any condition to the grace recipient's salvation is counterproductive in two ways: first, it is not in accord with the antecedent context of Romans chapter seven's revelation of the Spirit's answer to the dilemma of the humanly depraved sinful nature, which precipitously concludes what has been determined regarding the infirmities of the flesh. Second, It construes that the terse statement of security in this verse is mitigated by teaching that no-condemnation relies on good works in lieu of one's God's chosen placement in Christ.

Romans 8:2 emphatically declares, "for the law of the Spirit of life in Christ Jesus has freed me from the law of sin and of death." In the earlier context of Romans chapter seven, the law (characteristically the nature) of sin militates against the law of the salvation recipient's mind thus making such its captive (Romans 7:23). It is clear that the prime goal is to subdue or even defeat the law of sin. However, due to the weakness of the flesh, this is impossible as gleaned from merely assessing that apart from *ὁ νόμος τοῦ πνεύματος* (**o nom-os too pnehv-mah-tos**) rendered "the law of the Spirit, none can produce a God-pleasing lifestyle. This divinely supplied solution is formulated as the law that belongs to *τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ* (**too pnehv-mah-tos tees zo-ees ehn Khrees-to Ee-ee-soo**) rendered "the Spirit of life in

Christ Jesus.” This is inextricably tied to Divine life (Christ’s), as this is exclusively what Paul identifies as that which *ἠλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς ἀμαρτίας καὶ τοῦ θανάτου* (**eel-ehf-thehr-o-seen theh ahpo too nom-oo tees ah-mahr-tee-ahs keh too thahn-ah-oo**) rendered “has freed me from the law of sin and death.” The aorist tense of the Greek phrase *ἠλευθέρωσέν σε* (**eel-ehf-thehr-o-seen theh**) rendered “has freed me” constitutes the final dialogue of accomplished fact that the elect have been liberated, released and unfettered from the law of sin, which results in death (Romans 6:23; 7:10-11).

In Romans 8:5, those identified as “being according to the flesh” are those having their existence and subsistence totally assigned according to the flesh, i.e., in keeping with and conformed to the flesh. The identifying Greek participle *ὄντες* (**on-dehs**) rendered “being,” depicts the nature and essence of those solidly consigned in the flesh (the non-elect) those that continually *φρονοῦσιν* (**phron-oo-seen**) rendered “think” or incessantly set their minds on the things, which belong solely to the flesh, being void of the Spirit (Romans 8:9). In stark contrast, the participle *ὄντες* (**on-dehs**) rendered “being” also depicts the opposite nature and essence of those eternally consigned according to, in keeping with and conformed to the Spirit. Such elected ones, as recipients of the eternal grace and favor of God, have received the nature of God and were son-positioned in the Body of Christ in Eternity. In selectively decreed instances, such ones are privileged to be caused to identify with their “in Christ” status in having the Spirit produce the manifestation of His fruit in their lives (Ephesians 2:10; 5:10; Galatians 5:22-23).

The Hebrews’ epistle is addressed to those solidified in their positions “in Christ,” i.e., manifestly saved Jews in the Grace Dispensation. Though its conveyances may be viewed as repudiation against their sinful practices, such should never be construed as rejection of their son positioning, which was actualized by God’s Decree in Eternity. Hence, sins spoken of in this context are all in the sense of those committed after salvation, i.e., after them having manifestly received the Holy Spirit and thus should not be construed in challenge of questioning the truth of their eternal standing before God. No one is a partaker of the Holy Spirit who is not saved eternally; hence, wording in the Hebrews passages must never be viewed as the horns of a doctrinal dilemma. In effect, Hebrews 3:1’s identification of the *ἀδελφοὶ ἅγιο* (**ahth-ehl-pee ahy-ee-ee**) rendered “holy brethren,” having been positioned as *κλήσεως ἐπουρανίου μέτοχοι* (**klee-seh-os ehp-oo-rahn-ee-oo meht-okh-ee**) rendered “partakers of the heavenlies calling; exudes the similar reassuring wording, as conveyed in I John 1:9: “...steadfast He is and righteous that He *ἀφῆ* (**ahph-ee**) rendered “may forgive, having forgiven” us the sins and *καθαρίση* (**kahth-ahr-ee-see**) rendered “may cleanse, having cleansed us from every unrighteousness.”

The theme of security is further communicated in Hebrews 3:14’s conveyance: “for *γεγόναμεν* (**yeh-go-nah-mehn**) rendered “we have become and are” partakers of Christ, if the beginning of the confidence unto the end we *κατάσχωμεν* (**kaht-ahskh-o-mehn**) rendered “may hold, having held” fast.” The Greek verb *γεγόναμεν* (**yeh-go-nah-mehn**, rendered “having become and are” is in the perfect tense on the basis of identifying

those having been made and continue to be actually *μέτοχοι τοῦ Χριστοῦ* (**meht-okh-ee too khrees-too**) rendered “partakers in Christ.” Hence, the perfect tense certifies that elect ones became partakers of Christ in God’s Decree “at the beginning” and thus, continues in that state. In other words, because of them having been decreed partakers in eternity, they are and will remain as such without interruption because the sphere of salvation is in Eternity! The significance of these truths is focused on the Greek noun *μέτοχοι* (**meht-okh-ee**) rendered “partakers,” which is derived from a verb basically denoting “to have or hold with.” The plural noun form, as used in this verse, may be rendered “partners,” i.e., associates and companions who belong to Christ.

The cogitation is that such ones are partners, associates and companions with one another and as such, belong to Christ; in emphasizing the fact that God’s elect were and are owned by Christ as fellow members of His Body (I Corinthians 12:13). The subordinated latter phrase of Hebrews 3:14 is affirmed as such in the subordinate conjunction *ἐάνπερ* (**eh-ahn-pehr**) rendered “if indeed” or since, in its connotation of negative probability or indeed impossibility. This exudes in consequence depiction of the relationship that all genuine partakers of Christ, however their status may appear to be in manifestationthe eternal analysis being solely predicated on what was predetermined regarding them in Eternity! Hence, this phrase is subordinated to its preceding yet dominant very positive statement in the forepart of this verse. This is further verified by the conveyance of fact of this *ὑποστάσεως* (**eep-os-tahs-eh-os**) rendered “confidence,” trust and assurance having been theirs from *τῆν ἀρχὴν* (**teen ahr-kheen**) rendered “the beginning.

Note from the genitive of possession in the Greek grammar that their confidence is owned by and belongs to the beginning. This is also confirmed in the sense of the annexed genitive phrase *μέχρι τέλους* (**mehkh-ree tehl-oos**) rendered “unto the end,” unto the extent or point, forever or continually. This is all culminated in the subjunctive mood and aorist tense connotation of the Greek verb *κατάσχωμεν* (**kaht-ahskh-o-mehn**) rendered “may hold, having held,” in effect deposing the conclusiveness of the matter. Hence, it is of the utmost important to comprehend that ones position with Christ is not contingent on anything that one contributes in participation or consentience ...nor the lack or absence of such. Ultimately, it is not about what such ones have done, are doingcan or must do, such as works, belief, etc., the state of their mindset, confidence, trust or faith in Christ as their Savior. In spite of what is orthodoxy viewed in hypothetical challenges in opposition to the Doctrine of Election, its facts far overshadow mere professions of faith, whether it is feigned or genuine (II Corinthians 6:6; I Timothy 1:5; II Timothy 1:5).

Such assuring information is not conveyed in the Grace Covenant with the view of encouraging indigence in commitment to serving God but contrariwise the unbridled opportunities afforded by our Eternal Security. When ones sinful nature manifests its depravity, it’s clear that that it is in identification with the works of the flesh rather than the Spirit (Romans 8:1,4; II Corinthians 10:3; Galatians 5:16). God’s people frequently find themselves in situations where they are manifesting their sinful nature like the Apostle Paul: “for that which I work, I do not acknowledge; for not what I will, this I

practice but what I hate, this I do. And if what I do not will, this I do, I consent to the law that (it is) good and now it is no longer I that work it but the sin dwelling in me, For I have known that there does not dwell in me; that is, in my flesh, good: for to will is present with me and to work that which is right I do not find; for the good that I will, I do not but the evil that I do not will, this I practice .And if what I do not will, this I do, it is no longer I that work it but the sin that is dwelling in me. I find, then, the law that when I desire to do what is right, with me the evil is present, For I delight in the law of God according to the inward man and I behold another law in my members, warring against the law of my mind and bringing me into captivity to the law of the sin that (is) in my members. A wretched man I (am)! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord; so then, I myself indeed with the mind do serve the law of God and with the flesh, the law of sin” (Romans 7:15-25).

The conveyances of Hebrews 6:4-9 are not depicting the consequences of those: “willfully sinning after they have received the knowledge of the truth, resulting in there being no sacrifice available for their sin(s).” Through flawed interpretation of this passage, some actively militate against the teachings of the Eternal Security of those having been placed in the Body of Christ in Eternity. Aside from the fact that the salvation for God’s elect were accomplished in the Eternal Realm and therefore is not conducive to any occurrences in time, the context isn’t conveyed in testimony against the security of ones position and standing before God. Close exegetical analysis and resulting correct reading of Hebrews 6:4-6 are as follows: “For (it is) impossible for those once having been enlightened and having tasted of the heavenly gift and having been made partakers of the Holy Spirit, and having tasted the good Word of God and the powers of the coming age and having fallen away, to renew (them) again unto repentance, while they crucify again to themselves, the Son of God and are exposing Him to open shame.”

Even those examining the correct translation of this passage often misconstrue it to be straightforward and clear in them stating that “the child of God can fall away from their relationship in Christ and reach a point of no return.” The problems encountered in taking this position underscore failure to contextualize the entire purpose and intent of Paul’s epistle to the “Hebrews.” The first thing that must be considered is who is being addressed as “those once having been enlightened and having tasted of the heavenly gift and having been made partakers of the Holy Spirit and having tasted the good word of God and the power of the coming age and having fallen away?” Historically speaking, the only plausible answer is the believing Jews who were originally placed in Christ under the auspices of the Kingdom Gospel, including even the Apostle Paul himself. This unique group, later identified in the transitional Grace Church (Romans 16:7) had the sole distinction of this experience in their relations-in-Christ resume.

This comprehension is in the aorist tense of *φωτισθέντας* (**pho·tees·thehn·dahs**) rendered “enlightened,” “tasted,” “made” and “fallen.” In the proper usage of the grammar, this obviously refers to those who were recipients of all those blessings prior to the ushering in of the Dispensation of Grace with its wholesale inclusion of God’s salvation to elect Gentiles (Act 13:48). Each functional component of salvation operates

in the Eternal Sphere. In this sense, nothing that is perceived to be activated and/or transpires in the sphere of time has any effectuation upon what has been actualized in Eternity. These are obvious references to the terms and conditions of the New Covenant's conferment to those having been caused to respond to the Gospel of the Kingdom as the only possible ones who were "once having been enlightened and having tasted of the heavenly gift and having been made partakers of the Holy Spirit and having tasted the good Word of God and the powers of the coming age;" for these are all Kingdom promises for the future Millennial and subsequent eternal Kingdom on Earth. Hence, it recognizes that the stipulations of this covenant identify those having been caused to reject and have turn away from Christ, as the ones it is impossible to renew again.

What this passage conveys is a continuation of all the instructions preceding it in other passages of the Hebrews epistle. In order to comprehend the directives in Paul's epistle to the believing Jews, who had transitioned into the Grace Church along with himself and were now obviously members of the Body of Christ; one must perceive his purpose and goal in addressing the "Hebrews." In addition to this, one must be cognizant that one of the first rules of Scriptural interpretation is that any particular verse or verses should be linked in connection to the context in which they are structured. The safety net for avoiding confusion is asserted when the text is expressed through the three aspects of scrutiny (grammatically historically and contextually). Here, this same line of cogitation is fully exhibited in other passages, wherein similar subjects are pursued of thing desired of them to be weaned from.

Doctrinal positions should never be built upon "stand alone" verses or passages. A common rule is to allow the verses that are less clear to be explained by the preceding or succeeding verses that are clearer. Also, the more definitive verse may not necessarily be found in the immediate context but somewhere else in the general context. The Word of God consistently propagates the Doctrine of Eternal Security in every Dispensation and it is unequivocally expressed in all the writings of the gospel of Grace, as they are for the most part always conveyed strictly from the Eternal-Heavenly vantage-point. In this sense, one should be very weary of any semblance of expression that purports to place a condition on the tenure of salvation in any respect.

The accurate exegesis (spiritual analytical interpretation) of all Grace Covenant's Scriptures conclusively documents the Security of God's Eternal Workings in Christ on behalf of His elect. In this light, the exact reading of Hebrews 6:4 is, "for (it is) impossible for those once having been enlightened and having tasted of the heavenly gift and having been made partakers of the Holy Spirit." The Greek word order authenticates this translation in the text. The Greek noun *αδύνατον* (**ahth•ee•nah•ton**) rendered "impossible," denotes what is against the nature of God, as reference is made to the holiness and righteousness of His ways and workings regarding the establishment of His Decree in positioning His elect. Note that the primary theme, as identified in the context is the "elementary (beginning) Word of Christ," i.e., the original but limited volume of truth initially received under the Messianic Kingdom Gospel teachings of the New Covenant.

The scriptural analytical progression into the context of Hebrews 6:4-9 exudes that this passage as a whole is conveyed for the benefit of those commensurate with the experience of the enlightened elect, as these are not those “having fallen away” because this is solely a description of the non-elect. In this light, it should be pointed out that the term used in Hebrews 6:6, i.e., *καὶ παραπεσόντας* (**keh pahr•ahp•ehs•on•dahs**) rendered “and having fallen away,” may be translated also “and having fallen besides” or “and having defected from.” Note that this participle (having fallen away) is in the aorist tense, thus identifying whom it is “impossible” to renew or restore again unto repentance, which would be exemplified by their change of mind from dead works (Hebrews 6:1). What may be construed by some to be confusing is the translation of *πάλιν ἀνακαινίζειν* (**pahl•een ahn•ahk•eh•nee•zeen**) rendered “renew again,” which references the actualization of the initial redemption of God’s elect.

These so identified are the ones who are not God’s elect and who were never ordained to be enlightened. Hence, these “unenlightened ones” are those who “(while they) crucify again to themselves the Son of God and are exposing Him to open shame” through their reliance upon their own works. This descriptive status is of those so depicted as determinately non-believers who were never the recipients of what had been made available and possessed by God’s people doing the initial Kingdom experience. This is further explicated by Hebrews 6:7-8’s conveyances in portraying the differences of blessings graciously bestowed upon the elect as contrasted with the curses justly assigned to the non-elect. Note the depicted distinctions of the groups: 1). Believing Jews having been given the knowledge of and caused to embrace Jesus Christ as Messiah and 2). Those eternally excluded from Christ who were never chosen by God and from the beginning “having fallen away.”

The basic denominator utilized for manifestation and illustration of God’s process and methodology in dealing with His elect/non-elect is the earth, soil or ground. Verse 7 depicts God’s conveyance to the elect as analogous to good soil, which when watered by rain produces plants and vegetation thus describing the fruitful cultivation, growth and development of His blessings of grace. In stark contrast, verse 8 depicts God’s conveyance to the non-elect as analogous to soil, which produces thorns and thistles in describing unfruitful vegetation whose end is being burned or destroyed because of the curse of condemnation. Note that the Kingdom and Grace Gospels both conclusively and unconditionally guarantee irrevocable provisions in accomplishing eternal salvation. Hebrews 6:4, 5& 7 are descriptions of chosen recipients of salvation relating their experiences through Christ while those identified in Hebrews 6:6&8 as “having fallen away” are indicative of what is commensurate with the un-chosen and unenlightened non-elect.

Hebrews 6:9 conclusively demonstrates that the ones spoken of in verses 4, 5&7 are indeed the elect when they are properly in exegesis. Note that verse 9’s literal conveyance is: “and we have been and are persuaded concerning you, beloved, the better and accompanying salvation, even though we thus speak.” In other words, the things so stated in regards to those addressed as the “beloved” (verses 4, 5&7) are indeed things that are concomitant to recipients of salvation. These are *τὰ κρείσσεια*

(tah krees•son•ah) rendered “the better (things),” as conveyed by the indicative mood and perfect tense of the Greek verb *πεπεισμεθα* (**peh•pees•meh•thah**) rendered “we have been and are persuaded” certifies what was decreed by God in Eternity, whereas the opposite designation is those “having fallen away.” Thus, it was the Holy Spirit who had and continued to manifest the fruit of the Spirit in the lives of those so addressed by the Apostle Paul. The inference of this verse is that the things that these Jewish believers had and continued to experience were good or “better,” which were the superior or even the more excellent things that are *ἐχόμενα* (**ehkh•om•eh•nah**) rendered “accompanying” or concomitant with salvation.

It is truly in this sense that the testimony of salvation depends 100% on ones identification with the death and resurrection of Christ (Romans 6:4-11). Here it must be clearly understood that the descriptive status of those “having fallen away” is by no means a depiction of or a challenge to those “having once been enlightened” No, not even the worst of them conduct-wise for those described as publicly disgracing Jesus Christ were those legalistic Judaizers that had been consigned to rejecting Him in favor of seeking to establish their own righteousness (Romans 10:3). In this context, the statement “even though we thus speak,” is expressive of the distinctive contrast between the *ἀγαπητοὶ* (**ahg•ahp•ee•tee**) rendered “beloved,” i.e., the object of God’s love and affection and also those continually crucifying Jesus Christ again and publicly disgracing Him as those for which repentance and for such to experience a change of thinking from dependence upon the Mosaic Law for salvation is impossible. Note the line of demarcation is between those who were caused to believe that Jesus is their Messiah vs. those committed to living up to God’s standard on their own.

The true evaluation of one’s salvation’s status is totally dependent upon what God actualized by His Divine Decree in Eternity rather than what ones actions are in time, in that one’s actions or inactions are always manifested according to what God’s pre-determination of them were in the eternal sphere. Here the underlined message and fact are that human abilities, capacities and performances never have been, are not and never will imbue the impetus of determining ones eternal relation in the Body of Christ. This truth most effectively abides in comprehending this scriptural view. It is particularly the reality of human inability in the performance of perfection that invariably sends shivers up the spine of even the most dedicated of God’s people when they are prone to rely upon such. The depraved human nature is obviously the factuality of where sin abides as its evil grasp; leading to spiritual death and the inclination that causes all of mankind to stumble in the path of righteousness.

The defining verity is what is known by the Spirit of truth, the Holy Spirit, the revealer of God’s Word. Hebrews 4:12 states, “for the word of God is living and active and sharper than any double-edged sword, and piercing even to the division of soul and spirit, of both joints and marrow, and a discerner of the thoughts and intentions of the heart.” This verse confirms God’s assessment of depraved humanity’s nature in intent of the heart to serve Him in its wickedness, as well as its weakness to live and indulge in its sinful appetites, which counters its actual possession of the knowledge of truth.

Performances of the flesh should never be viewed as participatory components of one having been already entered into the Grace Covenant in Christ. In other words, ones rightful claim to God's blood covenant made with His elect is strictly through the merit of Christ. In this sense, there is nothing possible that could release God from His divinely assumed obligation to honor His covenant with His beloved. This knowledge exudes that there are absolutely no perils of situations involved in ones salvation. The implications of Hebrews 10:31's statement: "it is a fearful thing to fall, having fallen into the hands of the living God;" does not infringe upon the Eternal Security of God's elect in any respect, as it does not insinuate such ones falling into condemnation. The context of this passage dictates that one must be diligent not to confuse Hebrews 10:30's delineation of God's dealings with the non-elect having been assigned *μοι ἐκδίκησις, ἐγὼ ἀνταποδώσω* (**ehm-ee ehk-theek-ee-sees eh-go ahn-dahp-oth-o-so**) rendered "rendering of retribution, Mine, I will recompense," as this is differentiated from His elect, i.e., *κρινεὶ Κύριος τὸν λαὸν αὐτο* (**kree-nee Kee-ree-os ton lah-on Ahf-too**) rendered "the Lord will judge His people," which is also expressed in Hebrews 12:6's rendering "for whom the Lord loves He chastens"

It is strictly in this light that "it is a fearful thing, *ἐμπεσεῖν* (**ehm-peh-seen**) rendered 'to fall, having fallen' into the hands of the living God." Here, it must be understood that this situation is not descriptive of one "falling from grace or salvation" but those previously consigned to condemnation and thus never chosen by God in Eternity (Ephesians 1:4). The adjective *φοβερόν* (**phov-ehr-on**) rendered "fearful" or "terrible" is utilized two other times in the Hebrews epistle: in 10:27, to portray the fearful and terrible expectations of God's judgment, in 12:21, to describe God's fearful and terrible appearances to Moses on Mount Sinai. Its usage in this passage (Hebrews 10:26-31) should be in perspective of its context gleaned in Hebrews 6:1-8, as applicable in Hebrews 6:9's declaration of the elect's secured status: "but we have been persuaded concerning you, brethren, also better things having salvation, even if we speak in this way." This eternal unintermittible status is certified in Hebrews 10:31's declaration: "and we are not of those drawing back to destruction but of those believing to a preserving of soul."

Every provisional expression of the Grace Testament confirms God's designation of His beloved as unchallengeable by their performances in depravity or lack of conformances in righteousness. Note the case of Alexander the coppersmith being rebuked and turned away for speaking evil: "Alexander the coppersmith manifested many evils to me; the Lord will render to him according to his works." I Timothy 1:19-20 emphatically state: "having faith and good conscience, which some having thrust away, were shipwrecked concerning the faith; of whom are Hymenaeus and Alexander whom I having delivered to the Adversary that they might be instructed not to speak evil (against God)." If it is certainly factual that all of mankind are sinful, being worthy of damnation by their sinful natures, then all being condemned according to their works would most assuredly be their fate without exception. Yet, eternal rejection is not found among the redeemed of God's elect to remain or depart based on their merit or abilities to implement or discharge conditions

The Grace Gospel Church believes and teaches that the receiving of God's promises does not engender conditional requirements imposed on the part of Grace Recipients. Colossians 1:21-23 state: "And you once having been, being alienated and enemies in the mind-set, in evil works, yet now having reconciled in the body of His flesh through the death, to present, having presented you holy, and unblemished and un-blamable before Him, if (since) in fact you remain in the faith, having been, being founded and settled and not being moved from the hope of the gospel, which you heard, was preached in all the creation under the Heaven, of which I Paul was made a minister."

Note once again that the word "IF" must be accurately interpreted in Colossians 1:23, in that the phrase *εἰ γε (ee yeh)* is fully expressed in recognizing that the enclitic particle *γε (yeh)* adds emphasis to *εἰ (ee)* (if), with which it is associated, thus rendering the conveyance "since, in fact". Hence, "continuing in the faith" and "not being moved away" is chartered by the secured status of: having reconciled in the body of His flesh through (His) death. In fact (since), this is the sole premise of remaining in the faith ... to present, having been presented holy, and unblemished and un-blamable before Him, having been, being founded and settled and not being moved from the hope of the gospel. Accordingly, those once saved in Eternity are always saved in Time because continuation in Christ exudes walking in the fact that only He is light. No one's name can be removed from the book (or tree) of life whose name was first in it. Thus, walking in the light, working out one salvation daily and making sure ones name "stays where it belongs" are the sole components of **The Grace Covenant's Eternal Security in Salvation!**