

# Prophecy and Mystery Contrasted - Mystery 12 -- Salvation if forever!--

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[ 0 : 00 ] This service is a kind of counterpart to that which followed just recently or to that which was preceded just recently at the nine o'clock hour wherein we dealt primarily with the aspect of the prophecy section as opposed to mystery.

Today we're going to be talking more at this late service for the mystery indicator. I do have a couple of questions. Some have surfaced already and I'll entertain a couple of questions before I deal with a question that came in last week particularly in connection with falling from grace and the loss of personal salvation which some feel quite strongly about. All right who has the question today that we're going to take? Here's a question. Could Jews come to Jesus through the gospel of the grace of God during the time both Gospels were preached? If they could, is there an example of that in Scripture? I don't see any reason why they could not have but I do not know for sure of any examples in Scripture. But I cannot see any reason why they could not have and I know there is a real controversial issue among grace people about whether they would be in the body or out of the body and that is in the spiritual body of Christ or outside the body of Christ if they were Jews and I am not willing to go there. I think that's a question that is a study in futility and it's frankly not worth the mental and spiritual energy that would go into trying to decide that. So I just I don't see the importance of even taking a position regarding it. Okay next question. Okay. In both Testaments dispensations did not God require belief in him to have fellowship with him? Even if they kept the Ten Commandments which no one could, they still needed to believe in the Creator of the universe?

Well I don't know. To merely believe in the existence of a Creator, I'm not sure how valid that would be. There's no question that's where faith has to begin. For if God does not exist, there isn't any way that anybody can have any connection with him at all of course. But I do not know of any place where merely believing that God is would have been sufficient. I know Hebrews talks about he that comes to God must believe that he is and that he is a rewarder of those that diligently seek him. I think that's an entirely different situation. I do not see, I still do not understand the exact status of Gentiles in the Old Testament. The most that we know is what Paul said in Ephesians 2 about them being without God, without hope. That's pretty desperate, without hope, in this present world. And yet at the same time, the passage that we looked at in the earlier hour in Acts chapter 17 referred to God winking or overlooking. We do not know to what extent he overlooked, to what degree he overlooked, what he was willing to overlook. That's not specified. We just don't know. So, as far as I'm concerned, the jury is still out regarding Old Testament's salvation. We know that as far as the Jews were concerned, it was a matter of faith.

It was a matter of faith. It was a matter in believing whatever it was that God had revealed to them at that point in time. And I know there are some particularly of the reformed persuasion who believe that those in the Old Testament looked forward to the death, burial and resurrection of Christ and they placed their faith in what God was going to do eventually. But I cannot accept that at all. I'm confident that if the twelve apostles had no idea that Jesus was going to have to die on that cross to provide eternal life for anyone, if the twelve apostles who lived and functioned with our Lord for three years didn't understand that and didn't know that, I certainly cannot attribute that to the that kind of knowledge and understanding to people that lived in the Old Testament. So I just don't see it that way at all. All I can say is, as far as I'm concerned, the jury is still out. I just don't know what all to make of Old Testament salvation. It's never been as clear as I'd like.

[ 5 : 11 ] Sorry, but that's the best I can do. Okay, thank you. Well, the question that surfaced the last time was in connection with the gospel of the grace of God and salvation. And to what extent is

it permanent or can it be forfeited?

And I pointed out at that time, I pointed out at that time, I promised further elaboration, which I plan to go into today, that it is not an uncommon thing at all for people to doubt their salvation.

And I speak as one from experience because I went through a period of very serious doubt shortly after I came to faith in Christ. Probably it was within the first year. I came to know the Lord in 1956. And right before I right before I entered Cedarville College, which was college then, I guess it's university now.

But I went through a period of extreme doubt in the authority of the word of God, in the existence of God and just in just about everything. And I had made a profession of faith about nine months earlier.

[ 6 : 22 ] And it was an agonizing time. And and let me just let me just say this. And I'm not saying it as a as a slam dunk or anything like that. But I think there is a very good possibility.

That someone who honestly doubts their salvation. That may in itself be an indication that they are a believer.

Now, I know Paul wrote to the Corinthians and told them that they should make their calling and election. Sure, because he certainly had good reason to believe on the behavior basis of the behavior of some of the Corinthians, whether or not they were really in the faith.

And he told them, you better do a spiritual checkup and see if you really know the Lord, because some of your actions tend to betray that. So a believer. Who doubts?

Someone who doubts their salvation. It is true. They may have good reason to doubt it, because perhaps they never have really come to faith in Christ.

[ 7 : 30 ] And at the same time, it can also be an indication that they are a true believer because they know enough and understand enough to be greatly exercised.

Over the possibility that they are not a believer. And those who are not believers in Christ usually do not have the level of concern or care about their status.

They just don't know enough to care. But for someone who understands how important it is and that their eternal being is at stake, they may well have reservations because they know how important it is.

And I can speak from experience because I remember those sleepless nights and those agonizing days. And it wasn't until I was able to get that straightened out and it went on for a couple of weeks or three weeks, something like that.

And the man who was the biggest help to me at the time was Dr. Arthur Williams. And he was a faculty member and taught theology and Bible at Cedarville College in the 1950s.

[ 8 : 48 ] And he was a great help to me. And I shall forever be indebted to him because he helped me see the validity of salvation and the validity of Christ and the authority of the scriptures and everything.

And it was a life changer for me. So I can understand anybody who is going through that. So you have a sense of how important it is and how undeserving you are.

Thus, you may already see the gravity of the issue. And that's usually not the case with an unbeliever. But then again, it's not always that way across the board. So, and as I mentioned earlier, most people, most people think only in terms of a quantity of goodness as approach to a quality of goodness.

And the difference is incalculable. Once you understand that no amount of goodness will give you a standing before God, that it is only a kind of goodness that counts.

And that is a perfect goodness which comes through Jesus Christ. You get it from him because he's the only one who has it to give. And when you put your faith and trust in Jesus Christ, he gives you as a free gift, his righteousness, which is absolutely perfect.

[ 10 : 14 ] That is your legal standing. Now, it is a far cry from your practical standing. Your practical standing is such that you are growing and maturing and developing or should be in your faith.

But you do not grow and develop in your relationship to God. That is fixed. It is permanent because Jesus Christ is the one who settled it.

And what he did was a perfect work. So you have a position before God that is absolutely perfect. It is as perfect as Christ is himself.

This is what it means. This is why Paul uses that term so many times in his letters. In Christ. In Christ. In Christ. You are either in Christ or you're not in Christ.

And you're not almost in Christ and you're not almost out. You are either in or you are out. And if you are in Christ, you have the very righteousness of Christ imputed to your account.

[ 11 : 16 ] And someone may say, well, I don't deserve anything like that. Well, there's no question you don't deserve it. Of course you don't deserve it. That's what makes it so wonderful.

That's why it's called grace. You do not deserve it. That's why it's called a gift. You do not deserve it. It is a free gift and it is received.

When you receive Christ as your Savior, you are given that legal position. And when Paul closes out that fifth chapter in 2 Corinthians, he says that we might be made the righteousness of God in him.

Whatever you do, don't leave out those last two words. In Christ, you possess his righteousness. You do not grow or mature in that. It is fixed, certain, solid, done. Because it depends solely on Christ. But in your practice, in your daily life, that's where you grow and mature and develop.

[ 12 : 28 ] So that theoretically and ideally, your practice is becoming closer and closer to your position.

And that will be conformed to the image of Christ. And put it this way. You and I should be more like Jesus today than we were a year ago.

And if we're not, we're not maturing. We're not growing. And growth can be like a stair step.

And sometimes spiritual growth is two steps forward and one step backwards. Because our growth isn't always constant. You know, it's just kind of like a child growing up.

You've seen children that kind of grow in spurts. I remember being back in grade school and junior high school. And, you know, you're out of school in June.

[ 13 : 31 ] And you come back to school in September after Labor Day. And you look at the kid that sat next to you in good grief. He's six inches taller than he was. What happened? Well, he had a spurt of growth. And that's the way it is sometimes spiritually.

The more you expose yourself to God's truth and to God's people from whom you receive encouragement and stability, the more you grow and mature and develop.

And the whole idea is to be conformed to the image of Christ. And as we grow spiritually, we simply become more and more like the Lord Jesus. You will have no assurance at all.

As a Christian, you will have no assurance at all that you are truly saved if you find yourself asking these questions.

Am I good enough to be acceptable to God? You would be surprised how many people think they have to somehow clean up their lives and then God will accept them.

[ 14 : 48 ] And I've talked with people like this over the years. And you talk to them about coming to faith in Christ and giving their heart to the Lord. And I've heard more than one say something like this. Well, I hear what you're saying.

And I know I ought to do that. And I'm thinking about one of these days I'm going to do that. But right now, I've got some things in my life that I need to settle.

You know, I've got some bad habits that I need to kick and whatnot. I need to get rid of a few things and then I'll do it. No, no, no, no. That's an entirely wrong approach.

Trust me. Trust me when I say there is no way in the world that you can clean yourself up good enough to be acceptable to God.

I mean, you may drop off this and drop off that and quit this and quit that. But you're not going to arrive at the righteousness of Christ no matter what you give up.

[ 15 : 47 ] So the only hope that you have, the only possibility that exists is you come just as you are. Just like the old hymn put it.

Just as I am without one plea, but that thy blood was shed for me. And God will take care of the cleaning up.

And when he does it, he does a thorough work. So are you good enough to be accepted to God? No, of course not. That's why you need to come just as you are.

Have I done enough good things that will cause God to accept me? No, you haven't. And you never can because God doesn't accept this on that basis. Or is my record of bad things few enough that God is willing to overlook them?

Listen, God cannot and will not overlook any sin. No, no, he cannot.

[ 16 : 48 ] His holiness and righteousness will not allow God to look the other way when it comes to sin. That's why we have to have the righteousness of Christ.

As God looked upon his son and said, this is my beloved son in whom I am well pleased. When you put your faith and trust in Jesus Christ, Christ is in you and you are in Christ.

And he is as pleased with you positionally, judgmentally, legally, forensically, as he is with his own dear son, the Lord Jesus.

That is just absolutely amazing. And John Newton wrote a song about it. As long as your focus is on what good you have done or how little wrong you have done, you have set yourself up for no peace and no joy and no certainty for any assurance.

The surest way to become a spiritual neurotic. And believe me, there are plenty of spiritual neurotics out there in our churches.

[18:02] The surest way to become a spiritual neurotic is to torture yourself with the questions. Have I been good enough? Have I prayed enough?

Have I attended church enough? These are all questions that torture the spirit. And they're all questions that engender that proverbial question mark.

There's no joy. There is no joy in a question mark. Our joy is in the certainty that we have in Christ. And then there are those who say, do I really have faith?

Do I have enough faith that God has or will save me? How much faith do you have to have? And my answer is, that which is in keeping with a grain of mustard seed will do the trick.

Because we are not saved by the amount of faith we have. We are saved by the object of our faith.

[19:10] We are saved on the basis of the object of our faith, not on the quantity of our faith. Faith is something that grows and matures and develops.

And it usually starts out pretty weak. And it always is found to be, what shall I say, flawed and less than what we would consider a full faith.

And you look at the biblical examples that are scattered throughout scripture. And you find, even in those who are referred to as people of faith, every one of them had a flawed faith.

None of them had a perfect faith. Abraham believed God most of the time, but not all the time.

There were times when it clearly indicated that he really wasn't counting on God to preserve him.

So he had to get Sarah, his wife, to lie and say that she was his sister rather than she was his wife.

[20:18] Because he was afraid, he was afraid that the Egyptians would kill him. And then they would take his wife. So he told Sarah, honey, if you really care about me, you tell Pharaoh that you're my sister.

And bless her heart, she went along with it, probably with the idea of saving her husband's life. And what Abraham did was he had a lapse of faith.

And that's not the only time. But, you know, Abraham's faith is going to grow and mature. And our faith grows and matures as we learn to walk with the Lord. That's spiritual development and spiritual maturity.

And Abraham's faith increased because he learned time after time that God really could be trusted. And then for that sterling example, when it came time to sacrifice Isaac, he was actually willing to go through with it.

Because being weak in faith in the beginning, he strengthened and matured in faith. And he knew even if he had to take Isaac's life, God would raise him from the dead to make good on his promise that he would have a son.

[21:36] So all of the patriarchs had an imperfect faith for sure. I thought I received Christ some years ago or maybe when I was a teenager or so on.

But did I really? Did I mean it? If I didn't, I mean it now. If I didn't really receive Christ when I thought I did, I do now.

I wonder how many believers there are who have gone through that routine. And you know, that too can be torturous because not knowing. You know, this may sound like a completely foreign concept to a lot of people.

But one of the most important things God wants you to do with the salvation he has given you is enjoy it.

Relax in it. Relish it. Live it out to the max. In a thankful spirit. Enables you to pursue life.

[22:44] Enables you to sleep well at night. There are multitudes of believers out there who, yes, really the time is going to come and they're going to be in heaven.

But they torture themselves with thoughts of insecurity, inadequacy, unacceptance and everything else. Simply because they are unable or unwilling to take God at his word.

That he that believes on the son has eternal life and shall not come into condemnation. But is passed from death unto life. Can you believe that?

And if you can, you have a basis for peace, relaxation, rest, enjoyment and everything that goes with it. There are multitudes of believers who think, well, maybe I'm not truly saved.

Or if I was and I'm not saved now. I fear maybe I've sinned away my salvation. That is, if I ever had it to begin with. And I just cannot. I cannot.

[ 23 : 44 ] I cannot. Endure the. The thought that there are. Believers out there. For whom Christ died who torture themselves with these kind of.

And you know what? That also makes you. A pretty wretched witness. I mean, you can't you can't witness to anyone. You can't share the joy of the Lord with anyone.

You can't tell them how wonderful it is to be a believer in Jesus Christ. And and expect them to put their faith and trust in Christ.

And they look at you and say that that's something you've done, huh? Change your life. Well, actually, I'm not sure. I don't know where I stand. I don't know if I have enough faith.

I don't know. That that's no kind. We need we need the kind of witnessing. That that the apostles had.

[ 24 : 41 ] In the book of Acts. And it's described as bold. Bold. And do you know why they were bold? Simply because they knew what they were talking about.

They knew and they knew that they knew. And they had every reason to be bold and not timid. Because when you really know something.

That enables you to talk about it with confidence. There isn't anything. That gives. A speaker. I don't care if he's lecturing on thermodynamics.

Or the COVID. COVID virus. Or whatever. Then knowing that they know what they're talking about. That enables them to speak with authority. And the most precious thing that a believer can have and enjoy. Is. Is security in Christ.

[ 25 : 42 ] That's the only thing that gives you a holy boldness. And enables you to speak with authority and confidence. Is because you know. And you know that you know. And.

And another thing that. Upends people's confidence. In their salvation is. True Christians. If I were. If I were really a Christian. I would not. Think. Some of the things I think. And I certainly wouldn't do. Some of the things that I do. And I both. Hate myself for it. Does God hate me also. And isn't it true. That if I were a real Christian.

I wouldn't even be capable. Of thinking some of the things I think. Or doing some of the things I do. Well my dear friend. I don't know. I don't know what planet you're from.

[ 26 : 38 ] But here on earth. Where we are occupying as merely humans. One can be a true believer in Jesus Christ.

And think some thoughts. That are totally unbecoming of a Christian. And aren't you glad. That nobody else can know what those thoughts are.

Aren't we all glad. Absolutely. I know there. There are those who think. The old adage is. I don't smoke.

Dance. Drink or chew. Nor do I go with girls who do. And that makes me a good Christian. But. The idea that. And you know.

Some. Some unbelievers. Some unbelievers. Think. That somebody who is truly a Christian. Never thinks wrong things.

[ 27 : 34 ] Never says wrong things. And never does wrong things. And I know me well enough to know. I could never be that kind of a person. Therefore. I'm not going to make any profession of faith.

Because I'd just be a hypocrite. I know I wouldn't be able to hold up. And they have no idea at all. No idea at all. That when you come to faith in Christ. God provides you with a dynamic.

That enables you to live a life. That is pleasing to him. Yes. You still got the flesh. You still have the old nature. There is still a struggle going on. That Paul describes in Romans chapter 7.

The old man and the new man. But. The average Christian. Suffers from a regrettable.

Lack of growth. And spiritual maturity. And. They torture themselves. With these kind of thoughts.

And you know. There's only one thing. That will bring you out of that. Only one thing that I know of.

[ 28 : 32 ] That will bring you out of that. And that is. A developing. Ongoing. Spiritual. Growth.

Routine. And. If you are not.

Growing. Spiritually. You have every reason. To expect. You are going to think. Like. A baby Christian. You don't know. Spiritually speaking.

You don't know. Up from down. Your life is a mess. Your life is. Is. Is. Is. Is. Confusion. And chaos. And there's no peace. And there's no joy.

In your salvation. And it is all due to the fact. That. You're not growing up. Spiritually. And we all know. How tragic it is. For. A baby.

To. To. Not thrive. And. I've. Talked to some ladies. Who worked in. In. Obstetric wards. And. In delivery rooms.

[ 29 : 29 ] And. And. Every now and then. One of these precious little babies. Comes along. And. Just. Doesn't make it. And. The diagnosis is.

A. Failure. To thrive. And. I'm sure. There are medical. Complexities. Taking place. In that little body. That prevents it. From developing. And maturing.

And it just doesn't make it. And it's called. Failure to thrive. Well I think. There is a failure to thrive. Among. A lot of people. Who are true born again Christians.

But they never get out of their spiritual infancy. They may have been saved 30 or 40 years. But they are still. In diapers. Spiritually.

And they've never grown. And they've never matured. And it is really. Really sad. Because they are missing out. On so much. That God has provided for them. The elements.

[ 30 : 26 ] Diet and exercise. Are valuable to our spiritual growth. As it is. To. Our. To the growth of a. Newborn baby. And his physical growth. And it's diet.

And. For the Christian. The diet. Is the word of God. And spiritual truth. And our exercise. We get. The spiritual exercise. Is to be. Rendered in.

Service. In love. And serving one another. And. They. Serve. The service. Serve. The service. That we are to provide. For one another. Encourages.

And stimulates. Growth. As well. A true believer. A true believer. Who is not in fellowship. With other believers. Sets himself up.

For unhealthy. Spiritual. Isolation. And I've heard people say. And you may think. You may think. That I'm saying this. Just because. Just because.

[ 31 : 23 ] I'm the pastor. Of a church. But I can assure you. That's got nothing to do with it. I am thoroughly convinced. Of this truth. Whether. I were a pastor. Or not. And that is.

We. Need. Each. Other. And God. Designed us. To not only need him. But. To need. Each other. So. A true believer. Who is not in fellowship. With other believers. In a local assembly. Large or small. You are setting yourself up.

For unhealthy. Spiritual isolation. A self-sufficient believer. Is an anomaly. And for people to say things like.

I don't need anybody. I just need the Lord. That is. Self-deception. Because God made us. For community. He made us for fellowship.

[ 32 : 18 ] With himself. And for fellowship. With each other. We are. In need of each other. It's not only okay. To need. To need others.

We are supposed to need others. And others are supposed to need us. And if you want to study. That would be very enlightening for you. Go through. Paul's epistles.

And note. Every time. He mentions. One another. One another. One another. And you'll find it. So many times. Now. Let's deal with this issue.

Of falling from grace. And if you would turn in your Bibles. Please. To Galatians chapter 5. This is a portion of scripture. From which that concept is taken.

Let me at the outset. Just say as clearly. And as emphatically. As I can. That. Those who are.

[ 33 : 13 ] In Christ. Are not there. Because they deserve to be there. And they are not kept. Because they deserve to be kept.

Their salvation. And getting into Christ. Is an act of grace. And that power. And that power. Which keeps you there. Is also an act. Of ongoing grace.

You are not saved. Apart from grace. And you are not kept. Apart from grace. And this passage. That has been so. Disabling.

For a lot of people. And thinking that they have. Lost their salvation. Is used as a proof text. Where Paul. Writes to the Galatians. And says.

You have been severed. From Christ. You who are seeking. To be justified. By law. You have fallen. From grace. Now. If you are.

[ 34 : 09 ] Seeking to be justified. By law. That automatically. Repudiates the concept. Of grace. It isn't law.

And grace. Grace. Will not. Be. Commingled. With any. Other. Property. 99% grace. And 1% something else. Is not. Grace. At all. It is all of grace.

Or it is not of grace. And when Paul. Says what he does here. To the Galatians. He is talking. About. Those. Who would.

Add to. And demand. That something. Be added to. Grace. And if you. Take that position. You have repudiated.

[ 35 : 07 ] The whole concept. Of grace. You cut yourself. Off from it. And what is the issue here. What is it that he's concerned about. They're adding. It's circumcision.

It's circumcision. That's the whole issue. Regarding. This. Subject. And. If you will. Well let's look at the beginning of the chapter. Galatians 5.

And verse 1. Paul says. It was for freedom. That Christ set us free. What? That's quite a statement in itself. It was for freedom. That Christ set us free.

Therefore. Keep. Standing. Standing. Firm. And do not be subject. Again. To a yoke of slavery. Now the implication is.

You once were. Don't go back to that. Don't fall back into that. Do not be subject. Again. To a yoke of slavery. Behold.

[ 36 : 04 ] I Paul. I say to you. That if you receive circumcision. Christ will be of no benefit to you. Now what he is saying here is this.

If you believe. In order. To be acceptable to God. That you have to be circumcised. You have just. Depreciated. And denied. The concept. Of Christ's salvation. And I testify again. To every man. Who receives circumcision. That he is under. Obligation. To keep. The whole law. Do you understand this? We've talked about this before. About the theoretical possibility.

Of keeping the whole law. And what Paul is doing here. Is I think. Referring to that. Once again. And he's saying. All you have to do.

[ 37 : 02 ] To be acceptable to God. Is keep the whole law. All of it. Consistently. And perfectly. And you've got nothing to worry about. Now those of you. Who think that it's necessary. To be circumcised.

Why are you limiting. To the circumcision. Why are you saying. That that's the thing. What about all the rest of the law. And he is. Logically. Simply.

Deflating them. And their argument here. And he's saying. In verse four. If you are going to add. Anything. By way of the law. To the salvation.

That we have in Christ. You have repudiated. And dismissed. The whole concept. Of the grace of God. And I want you to look back. If you would please. At chapter one.

Because this whole. This whole book. That he is writing. To the. Galatians. Is referred to. As the charter. Of Christian liberty.

[ 37 : 57 ] And it certainly is. And it screams. Loudly. And clearly. That in Christ. We are set free. And when Paul. Begins taking these people.

To task. Here in Galatians. Chapter one. Those to whom he had. Preached the gospel. And had seen them. Come to faith in Christ. And he. Has gone on.

To other areas. And word. Has gotten to Paul. Paul. You will not believe. What has happened. To the believers. At Galatia.

When you were there. And preached the gospel. To them. And so many of them believe. You won't believe. What's happened since. And Paul saying. What? What? What are you talking about? And he said.

Well. The Judaizers came in. These. Are Jews. Who are. Insistent. That. Gentiles.

[ 38 : 52 ] Who come to faith. In Christ. Have to be circumcised. And dear friends. We've looked at this before. But for a reference sake. The whole chapter. In Acts 15.

Is devoted. To the issue. Of whether. Gentiles. Who come to faith. In Jesus. As their savior. Have to be circumcised.

Like the Jews were. And there was a strong. Element. Among the Jews. Who so. Valued. Circumcision. Not only for themselves.

But for Gentiles. And their idea was. There is no way. No way. That you can be. Acceptable to God. If you bypass.

The very first. Most basic. Requirement. That God made. Of the Jew. And it had to be carried out. When he was. Eight days old. That's how much.

[ 39 : 49 ] Value. God placed upon. That circumcision. And if you think. God is going. To scrap that. Do away with it. Not required. Just because. These people are Gentiles. That's crazy.

Circumcision. Long live. Circumcision. It's got to be done. And when Paul. Addresses that issue. Here in. In Galatia. He's angry. I mean.

He is really ticked. And you know something. I think. Every Christian. Worth his salt. Ought to be angry.

Anytime. The grace of God. Is depreciated. And attempted. To be replaced. With something else. That ought to cause. The anger of the Lord. To work up within us.

Because listen. Listen. The reason. This grace. Is so important. Hear me now. The reason. This grace.

[ 40 : 43 ] Is so important. Is because. Of what. Was required. To make it available. Death. Burial. And resurrection. Of Christ. And anyone.

Who's going to add. To the grace of God. Is going to. Of necessity. Depreciate. The value. Of what Jesus. Did on that cross. That's what.

Makes it free. That's what. Makes it great. Grace. That's what. Makes it available. That's what.

Makes it so wonderful. It is that. Ultimate payment. That he made. And he says.

In verse 6. Of Galatians chapter 1. Paul says. I'm amazed. You people. Shock me. Right down to my toenails. I'm amazed. That you are so quickly. Deserting him.

Who called you. By the grace of Christ. For a different gospel. And then he says. No. Wait a minute. Actually. It isn't. A different gospel.

[ 41 : 38 ] It is not another. At all. It is not another. Gospel at all. But there are some. Who are disturbing you. Who's he talking about? He's talking about. These.

Jews. Who are imposing. Or trying to impose. Circumcision. On the Gentiles. This is the same thing. Same argument. In Acts 15. You know. When they met together.

There were some. Who came from Jerusalem. Who said. Acts 15. Unless you be circumcised. After the manner of Moses. You cannot be saved. And.

The brethren. Got together there. In Acts 15. In the council. In the council. In Jerusalem. It was presided over. By James. The half brother. Of our Lord. And they issued. Their verdict. At the end of the chapter.

That circumcision. Was not required. Of the Jews. And that we need. To make that clear. And you know. You can be sure of this. You can be sure of this. There were no doubt.

[ 42 : 35 ] Some. At that meeting. Some fellow Jews. At that meeting. Who went away. Shaking their heads. Negatively. Saying to themselves. Or saying to others.

I don't care. What the council said. I don't care. What Peter said. I don't care. What all of the twelve said. You've got to be circumcised. And they're going to spread that.

And everywhere the apostle Paul went. And preached the gospel. Of the grace of God. These Judaizers. Were hounding his steps. And they would come in. After them. And say. Well.

Yes. We know what Paul said. We know that Paul taught. That you don't have to be circumcised. But you do. And they were insistent on that. And he says. In verse eight.

If though we are an angel from heaven. Should preach to you. A gospel contrary. To what we preach to you. Let him be accursed. That's the full gospel. Of the grace of God. And anybody that adds to that.

[ 43 : 30 ] Let him be anathema. And what that is doing. You need to understand this. You need to understand this. To add anything. To the grace of God.

And the finished work of Christ. Demeans and depreciates. What Jesus did on that cross. And the extent to which he did it. That.

That is the central item. It's what happened on that cross. How thorough. And how complete it was. And when he gave his all.

And gave his life on that cross. That meant. That the salvation. And the grace. That God was willing to provide. Is available. Free of charge to all.

Based on the full payment. Already having been made. And there is nothing required of you. Not circumcision. And let me add this. Not baptism either.

[ 44 : 30 ] Because in Christ. You have been identified. You are baptized. Unto his death. You are in union with Christ.

And it is a spiritual baptism. Which is exactly what Paul is. Going to say. I didn't come. Christ didn't send me to baptize.

He sent me to preach the gospel. And when you preach the gospel. And people believe it. And receive Christ as their savior. At that instant. They are placed into union.

Or baptized spiritually. Without water. Into the person of Jesus Christ. And they become one with him. Now.

Think about that word. Baptism. And the idea that it means identification. And when Paul says.

When Paul makes that. Blatant statement. In writing to the Corinthians.

[ 45 : 27 ] Christ didn't send me to baptize. But to preach the gospel. Let me ask you a question. Would it have been possible. For the twelve to say that?

Could the twelve have been able to say. We just came to preach.

The gospel of the kingdom. And. You don't have to be. No, no. No, no. That was a different gospel. A different message. For a different people. It is repent.

The kingdom of heaven is at hand. Repent. And. Be baptized. In the name of Christ. For. The remission of sins. That is not our message today.

But. There are those. I'm sure they're sincere. Well-meaning believers. Who make that. A component. Of salvation today.

[ 46 : 24 ] And they're very quick to say. It's right there in the Bible. Right there in the gospel of Matthew. Repent and be baptized. In the gospel of Luke. Repent and be baptized. And that's why we're doing it. Repent. And they fail to see.

The progression of doctrine. That is there within the body. Of the New Testament. So. This whole issue. Of circumcision. Was a big. Big item.

A small thing. But a big item. In the first century. And it separated believers. For sure. And when Paul goes on. And talks about. As he closes out.

The. Back to the Galatians chapter 5. He's closing this out. And he makes it very clear. When he says. In verse 11.

But I brethren. If I still preach circumcision. Why am I still persecuted? Then the stumbling block.

[ 47 : 22 ] Of the cross. Has been abolished. Would that those. Who are troubling you. Would even mutilate. Themselves.

And what Paul is saying. Here. Is. Look. I am taking. A lot of heat. I'm coming in. For a lot of criticism.

For the gospel. Of the grace of God. That I preach. And you know something. All I would have to do. To take the heat off.

And to turn. The frowns. Of the opponents. Into smiles. Would be. If I said. Okay. Okay.

Have it your way. Let. The Gentiles. Be circumcised. Let's require that. Of them. Everybody. On the other side.

[ 48 : 19 ] Would smile. And clap their hands. And say. Ah. Now you're talking. Paul. Now you've got the truth. Now you've got the truth. We'll circumcise the Gentiles. But he wouldn't do that.

He couldn't do that. Because this was the man. Who had a first hand experience. Of the grace of God. And he was not going to allow.

A smidgen of anything. To be added to it. Because. 99% grace. Is not grace. At all. That's a big. Big item. I wish to God. That more people understood it. Well. I think. Oh.

Let me. Let me just mention this too. If I may. Because. This ties in with what we've been talking about. About the issue. Of. Of security. And.

[ 49 : 15 ] That simply is. Perhaps. Perhaps. There's no greater reason. For. Christians.

True Christians. Doubting their salvation. And I know I'm being a little repetitive here. But it's important. And I'm not apologizing for the repetition. One of the biggest reasons. That Christians doubt.

Their salvation. Is because. They know. That their life. Is not. What it ought to be. Therefore.

For. Maybe. Maybe. It's because. They're not truly. A Christian. At all. And. And. And. That needs to be considered. As a possibility. But you need to ask yourself.

Whether you've really. Placed your faith. And trust in Christ. And if you have. And you know. I have to the best of your ability. And God reads the heart. Then. What you need to focus on. Is your growth.

[ 50 : 11 ] You need. You need. Stimulation. You need spiritual vitamins. And minerals. To start. Building up your spiritual system. Because. Nothing.

Gives you. Confidence. In your salvation. More than knowing. And understanding. The basis of it. And the reality of it. And what Christ did. To provide it for you. And all the rest.

So. That's. That's terribly important. Is there any other. Question or comments. Before we.

Dismissed. We're going to have to bring this. To a close. There is a question. What about someone. Who trusts Christ. As a child. But when they grow up. They not only go away. From the Lord. But even reject him. Or. Isn't sure.

God is there at all. So doesn't believe anymore. How would you ever know. If he was truly saved. In the beginning. Well that's a good question. And I'm sure.

[ 51 : 05 ] That I'm not. Just. Able to give. As definitive. An answer. As I would like. I do know. From experience. And from having. Talked with people. About this. For the last.

50. Well. I guess. For the last. 60. Well. Okay. For the last. 65 years. That I've talked to people. About this. There are some.

Who say. That they have. Made. A profession. In faith. When they were. Very young. And later. Realized. That they didn't understand. They didn't know. What they were talking about.

And. They made a. They made a decision. Or they. Ascended to the gospel. Because. It was presented to them. Maybe by a loving parent. Or somebody. Who desperately.

Wanted them to believe. Which by the way. Means that. Parents should. Really give. Due diligence. To communicating. The gospel. To their children. And.

[ 51 : 59 ] Make sure. That they really. Understand. What they are doing. I. Think. It is. Entirely. Possible. For someone. To make.

A profession. Of faith. That is genuine. And. Later. In life. For whatever. Reason. Maybe. It is. Because of. Philosophical.

Or scientific. Doubt. Or whatever. They've. Come to the conclusion. That they were wrong. That there is. Really nothing to it. All I can say is. If their faith was real.

If they. Honestly. Did put their faith. And trust in Christ. Their salvation. Remains intact. Because when you are in Christ. There is no exit. That is provided.

Because Christ. Has already made. An enormous investment. In you. And when you come to him. He is certainly going to keep you. You are kept by faith. And by the power of God. Unto salvation.

[ 52 : 55 ] To last. And. If you have repudiated. Your faith. And your trust in Christ.

And you've. Seemingly. Or supposedly. Walked away from him. You've got a volition. That is intact. And you can do that. But you cannot do it.

With impunity. And all I can say is. God has ways. Of enabling us. To see the light. And you may very well. Be skating on thin ice.

Because. Those whom. God loves. He chastens. And the writer of Hebrews. Tells us that. That. Anyone. Who does not receive.

Chastening. Does not belong to the Lord. The Lord does not. Spank. The devil's kids. But he does. Spank his own. And. If you are. Living a life.

[ 53 : 50 ] That is displeasing. To the Lord. He will. Take you. To the proverbial. Woodshed. And show you. The advantages. Of being. Obedient. God has.

All kinds of ways. Of bringing us. To ourselves. And sometimes. He does it. Through a loss.

Through a wake-up call. That may come. Through a loss. Or some kind of adversity.

But it's always on the basis. Of his love for us. For what son is he. Whom the father chastens not.

And if you do not. Endure chastening. Whereof all are partakers.

Then are you illegitimate children. You don't really belong to him. But God will. Discipline those. Whom he. Whom he calls.

And if they are in Christ. Then he will. He will bring whatever discipline. Is necessary. Into your life. And that might include. Come on home.

[ 54 : 47 ] He may just remove you. From the earth. And take you home. I think that's referred to. In first John. As the sin unto death. And. It's.

