

# **CHRISTIANS AGAINST FAITH ALONE (CAFA)**

*A Christian Soteriology (salvation theology)*

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## **CAFA Doctrine:**

**1: People have freewill to repent but do not have freewill to believe.**

**2: God makes those who are willing to repent believe in Jesus and makes those who are unwilling to repent unable to believe in Jesus.**

**3: If a Christian does not obey Jesus they can be given over to delusion/unbelief evidencing damnation.**

**4: Salvation is by grace (by grace means by favour) and this excludes boasting, rather than being of our works of righteousness which would allow us to boast.**

**5: Salvation is by repentance of sin through faith rather than being through repentance of sin through the law of Moses and Judaism.**

**6: The law of Moses brought wrath (death penalty and other punishments for transgression) rather than grace, and salvation is by grace (because all have sinned), so salvation is not of the law of Moses. Salvation has always been upon all (Jew and Gentile) who believe in God and who keep Christ's law through the Spirit of God, through faith rather than through Judaism.**

<b>Faith Alone Version of God</b>	<b>CAFA Version of God</b>
Faith-Alone Christians believe even one accidental sin leaves the person damned to Hell with no hope of ever making themselves deserving of forgiveness through changing their works from evil to righteous (repentance). Even if they repent and do not do that sin any more they still deserve Hell according to their God's judgement. It is a false-version of God.	God is more reasonable, merciful and understanding, a God who sees those who are willing to repent and do righteousness rather than evil from now on as deserving and worthy of forgiveness, with only those who continue to forsake evil being deemed worthy of keeping forgiveness. If the person decides to go back to sin they are no longer deserving of God's forgiveness and are actually deserving of worse punishment than those who were never forgiven and they are given over to blindness/delusion/unbelief again.

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## 1 - Comparing CAFA Apologetics to Faith-Alone Apologetics.

If you are to defend a version of God in front of Atheists or Muslims which version of God would be easier to defend?

- The Faith Alone God, which says there is no way a person can ever deserve to escape an eternity of punishment in the fires of Hell, whilst the same God also grants an escape from Hell to unrepentant sinners who are willing to believe Jesus died for their sins. Or ...
- The CAFA God, the God who decides who does and does not enter his mercy based on his judgement of their heart and mind (conscience), a forgiving and reasonable God willing to forgive all who are willing to repent.

<b>The Faith-Alone version of God.</b>	<b>The CAFA version of God.</b>
No one is ever worthy of forgiveness. All people deserve Hell regardless of whether they are repentant.	Those who are repentant are worthy of forgiveness.
God does not forgive people based on the repentance of their heart/mind.	God does forgive (elect/choose) people based on the repentance of their heart/mind.
God loves all people but says they all deserve Hell.	God hates all workers of iniquity (Ps 5:5) and loves the righteous (Ps 146:8) but does good (love) to all.
The repentant are seen as undeserving of mercy whilst he also gives mercy to some unrepentant people. Illogical.	The repentant are seen as deserving of mercy and the unrepentant are not given mercy. Logical.
God says, “He who justifies the wicked or condemns the just is an abomination” (Pro 17:15) whilst justifying the wicked and just alike and condemning the wicked and just alike, condemning people who are more repentant/just than some that he justifies. <b>Hypocrite.</b>	Does not condemn the just and does not justify the wicked except that he forgives repentant sinners.
Illogical, hypocritical, legalistic, unreasonable, unforgiving, unkind and evil.	Logical, not a hypocrite, a just judge, reasonable, merciful, kind and perfectly just/righteous.

## 2 – How the Justification by Faith Alone Doctrine is Constructed.

To convince a student that the Holy Bible does teach justification by faith alone rather than justification by repentance of sin various passages of Scripture are used in combination with logic and word definitions.

Below are some basic arguments they use and corrections to their errors.

	<b>Faith Alone Claims</b>	<b>Corrections</b>
<b>1</b>	Other Christians cannot accept the Justification by Faith Alone doctrine because they are too proud and self-righteous. It is pride which makes Faith Alone hard to accept.	The most proud person on the planet can accept the Justification by Faith Alone doctrine because all that is needed is for the person to agree they have sinned one or more times and that God counts all who have sinned one or more times unworthy of forgiveness. Because proud people can achieve this it cannot be pride which stops people from accepting the Faith Alone doctrine.
<b>2</b>	The Scripture says there is <i>none righteous</i> (Rom 3:10) and that <i>all have sinned and fall short of the glory of God</i> (3:23). Therefore, no one is ever good enough to deserve God's forgiveness.	The Scripture says there are none righteous and in other places the Scripture says there are righteous people (see Chapter 3). There are none righteous in that there are none justified except by forgiveness. There are some righteous in that there are some who are willing to turn from sin and live in holiness in submission to God and are therefore counted worthy of forgiveness.
<b>3</b>	The Scripture says that we are justified not of our own righteousness. Therefore, although we <i>should</i> turn from sin, turning away from sin is not done to become or remain justified.	When the Scripture says we are justified not of our own righteousness it is saying we are justified by forgiveness rather than it being of works of righteousness.
<b>4</b>	The Scripture says that if justification is of works it is not by grace (Rom 11:6). Therefore, if works are involved, even repentance of sin, it is not by grace.	Rom 11:6 also says that if justification is by grace it is not of works. The passage is not saying that works being involved makes the justification not by grace. It is saying that grace being involved makes the justification not of works (see Chapter 6).
<b>5</b>	The Scripture says Christians are justified by grace through faith and not of works, lest anyone should boast (Eph 2:8-9). Therefore, we are justified by faith (believing Jesus Christ died for our sins) alone not by faith and works or faith and repentance of sin lest anyone should boast. If it is by faith alone you cannot boast and if it is by faith and works or faith and repentance of sin you can boast.	The passage is not about justification by faith alone vs justification by faith and works. It is about justification by grace vs justification of works of righteousness. And it is not that works being involved allows boasting. It is that grace being involved excludes boasting (see Chapter 9).  Justification through faith (faith being the cause of our repentance) is the opposite of justification through the law of Moses (threats of wrath from Jewish authorities enforcing the law of Moses being the cause of repentance). Faith is mentioned in verse 8 because he is about to assert that Gentiles are included as people of God in verses 11-19 (If <i>all</i>

	who believe are included that means uncircumcised Gentiles can be included). If faith is a mark of being in covenant with God it is implied the law of Moses is <i>abolished</i> (15) (see Chapter 23).
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### Conclusions:

1. It is true that pride stops people from accepting the Gospel of Jesus Christ because it is pride which stops a person from finding their sin and repenting of sin and this stops them from accepting the lordship of Jesus Christ. But pride does not stop people from believing in Justification by Faith Alone because proud people can believe in Faith Alone.
2. It is true that there are none righteous, but this is not proof that God counts all people undeserving of his forgiveness. It is only proof that no one is justified except by forgiveness.
3. It is true that justification is not of our righteousness but that does not mean it is not of our willingness to repent out of sin into a life of holiness. It only means we are justified by forgiveness out of unrighteousness rather than having been justified by already being righteous.
4. It is true that a justification by works of righteousness is not by grace and this is because if it is of our works of righteousness we would not need grace, so it could not be of our works of righteousness and by grace. But it is not that works being involved makes the justification one which is not by grace, it is that grace being involved makes the justification one which is not of works.
5. It is true that we are justified *by grace through faith* and *not of works* but this only means we are justified by repentance of sin *through faith* rather than through law (Judaism) and that it is *by grace* instead of being *of works* of righteousness. The grace is of repentance of sin through faith rather than repentance of sin through threats of wrath from Jewish authorities. Under the first covenant, Judaism, Jews obeyed under law enforced by Jewish authorities. Under the second covenant, Christianity, Christians obey under faith without the law of Moses being enforced on them, just as Abraham obeyed by faith, who lived prior to the Law given through Moses.

### **3 - There Are No Righteous People?**

Some passages in the Scripture give the message, *There are none righteous.*

- Rom 3:23 – All have sinned and fall short of the glory of God.
- Ec 7:20 – There is not a just man on the earth who does not sin.

But other passages give the message, *There are some righteous, some unrighteous.*

- Mat 5:45 - He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.
- Pro 17:15 – He who justifies the wicked and he who condemns the just, both of them alike are an abomination to the Lord.
- 1 Pet 3:12 For the eyes of the LORD are on the righteous, And His ears are open to their prayers; But the face of the LORD is against those who do evil.”

In fact, if we look at the Psalms and other Scripture which the apostle Paul is using in Romans 3:10-18 to make the point *there are none righteous* we see that some of those passages also say there are righteous people.

Romans 3:9-18

[9] What then? Are we better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.

[10] **As it is written:** “There is none righteous, no, not one;

[11] There is none who understands; There is none who seeks after God.

[12] They have all turned aside; They have together become unprofitable; There is none who does good, no, not one.”

[13] “Their throat is an open tomb; With their tongues they have practiced deceit”; “The poison of asps is under their lips”; (Psalm 5:9, 140:3)

[14] “Whose mouth is full of cursing and bitterness.” (Psalm 10:7)

[15] “Their feet are swift to shed blood;

[16] Destruction and misery are in their ways;

[17] And the way of peace they have not known.”

[18] “There is no fear of God before their eyes.”

Compare Romans 3:13 with Psalms 5:9 (below). It is the same message. But see that in Psalm 5 there are two groups of people – The wicked people (5, 6, 9, 10) and the righteous (12). And it is clear that King David, the author of the Psalm, identifies himself and others as not being in the category of the wicked people he is writing of (7). He refers to the wicked as *them* (10). Note also that verse 7 says that he (David) will worship towards God in fear of God and that Paul writes in Romans 3:18 that *there is no fear of God before their eyes*. Is Paul misusing the Jewish Scripture saying that there is only one group – The wicked? No. He is saying that the Jewish Scripture proves that Jews can be condemned (*are under sin*) just as Gentiles can be, hence Romans 3:9.

Psalm 5:1-12

[1] Give ear to my words, O LORD, Consider my meditation.

[2] Give heed to the voice of my cry, My King and my God, For to You I will pray.

[3] My voice You shall hear in the morning, O LORD; In the morning I will direct it to You, And I will look up.

[4] For You are not a God who takes pleasure in wickedness, Nor shall evil dwell with You.

[5] The boastful shall not stand in Your sight; You hate all workers of iniquity.

[6] You shall destroy those who speak falsehood; The LORD abhors the bloodthirsty and deceitful man.

[7] But as for me, I will come into Your house in the multitude of Your mercy; In fear of You I will worship toward Your holy temple.

[8] Lead me, O LORD, in Your righteousness because of my enemies; Make Your way straight before my face.

[9] For there is no faithfulness in their mouth; Their inward part is destruction; Their throat is an open tomb; They flatter with their tongue.

[10] Pronounce them guilty, O God! Let them fall by their own counsels; Cast them out in the multitude of their transgressions, For they have rebelled against You.

[11] But let all those rejoice who put their trust in You; Let them ever shout for joy, because You defend them; Let those also who love Your name Be joyful in You.

[12] For You, O LORD, will bless the righteous; With favor You will surround him as with a shield.

Compare also the second part of Romans 3:13 with Psalm 140:3.

Psalm 140:1-4

[1] Deliver me, O LORD, from evil men; Preserve me from violent men,

[2] Who plan evil things in their hearts; They continually gather together for war.

[3] They sharpen their tongues like a serpent; The poison of asps is under their lips. Selah

[4] Keep me, O LORD, from the hands of the wicked; Preserve me from violent men, Who have purposed to make my steps stumble.

...

[13] Surely the righteous shall give thanks to Your name; The upright shall dwell in Your presence.

Clearly the Psalmist does not consider himself to be part of the group of wicked people he is writing of because he excludes himself from the group using the words *they* (2, 3) and *their* (3). And he refers to another group as *the righteous* (13). So in Romans 3:10-18 was Paul using these Psalms to claim that all individuals are to be considered wicked and no one is ever considered righteous enough for God's forgiveness? No. He was using the Psalms to prove that Jewish Scripture tells Jews they too can be considered wicked and unjustified just like Gentiles and that justification was not through Judaism but was instead apart from (regardless of) Judaism and circumcision.

### **The two interpretations of the message, *There are none righteous.***

So what do the passages that say, *There are none righteous* mean?

1. Faith Alone Interpretation: No one is deserving of God's forgiveness. God does not deem anyone worthy of forgiveness, even if they repent and agree to not do it anymore. Or,
2. CAFA Interpretation: No one will be justified except through forgiveness/grace (and this proves we cannot boast).

If we take the Faith Alone Interpretation we need to find some explanation for the passages which say there are righteous and unrighteous people. There are hundreds of these passages. There is probably more than a hundred in Psalms alone. But if we take the CAFA interpretation we do not need to explain those passages away.

Faith Alone Christians use their interpretation. But consider the following facts:

- No Faith-Along teacher is ever seen acknowledging the fact that the Scripture also claims there are righteous people. They make no attempt to fit the two claims (*there are none*



*righteous and there are some righteous*) together. It is as if they are ignorant of the existence of the hundreds of passages which say there are righteous people.

- No Faith-Along Christian is ever seen even considering the alternative interpretation of Rom 3:23 and Ec 7:20 presented here. They never argue against it. They teach as if other Christians have no explanation for passages like Romans 3:23 and Ec 7:20.

We would need to conclude that the Faith-Along Christians have not even thought to consider this alternative interpretation let alone form an argument against it. They do not attempt to debunk it. And it might even be that they are unaware of the passages which tell of there being righteous people despite there being hundreds of them. They do not attempt to explain them away.

To prove that the Faith Alone interpretation is incorrect we can also consult other Scripture. If there is Scripture which tells of God being willing to forgive (and not remember) iniquity if people repent (depart from transgression) we could not accept the idea that Rom 3:23 and Ec 7:20 are proof that God deems all people unworthy of his forgiveness as Faith Alone Christians believe.

Faith Alone Christians need to explain how God can count a person deserving of Hell whilst also not remembering their sin against them (Ez 18:22).

Ezekiel 18:

20 The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.

21 “But if a wicked man turns from all his sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die. 22 **None of the transgressions which he has committed shall be remembered against him;** because of the righteousness which he has done, he shall live. 23 Do I have any pleasure at all that the wicked should die?” says the Lord GOD, “*and not that he should turn from his ways and live?*”

24 “But when a righteous man turns away from his righteousness and commits iniquity, and does according to all the abominations that the wicked *man* does, shall he live? All the righteousness which he has done shall not be remembered; because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall die.

25 “Yet you say, ‘The way of the Lord is not fair.’ Hear now, O house of Israel, is it not My way which is fair, and your ways which are not fair? 26 When a righteous *man* turns away from his righteousness, commits iniquity, and dies in it, it is because of the iniquity which he has done that he dies. 27 Again, when a wicked man turns away from the wickedness which he committed, and does what is lawful and right, he preserves himself alive. 28 Because he considers and turns away from all the transgressions which he committed, he shall surely live; he shall not die. 29 Yet the house of Israel says, ‘The way of the Lord is not fair.’ O house of Israel, is it not My ways which are fair, and your ways which are not fair?”

30 “Therefore I will judge you, O house of Israel, every one according to his ways,” says the Lord GOD. “**Repent, and turn from all your transgressions, so that iniquity will not be your ruin.** 31 Cast away from you all the transgressions which you have committed, and get yourselves a new heart and a new spirit. For why should you die, O house of Israel? 32 For I have no pleasure in the death of one who dies,” says the Lord GOD. “Therefore turn and live!”

Whether Ezekiel 18 is about escaping damnation to Hell or escaping God's wrath on earth (killing the person ending their earthly life) is irrelevant. The fact is, the passage proves that God is willing to *not remember* past sin against them (22), that is, to forgive past sin, if people turn from transgression. *None of the transgressions which he has committed shall be remembered against him;* (22). If the sin is forgotten how can the person remain damned to eternal punishment in Hell for the sin as Faith-Alone Christians believe? If sin is not remembered against them it cannot also be something they are going to Hell for.

Faith-Alone Christians say there is nothing a person can do to make themselves worthy of God's forgiveness but with passages like Ezekiel 18 (and Romans 2:6-29) we cannot agree that Romans 3:23 and Ec 7:20 are teaching that no one is ever worthy of God's forgiveness.

The truth is that God is merciful. Although all people sin to some extent (Ec 7:20) a person can turn from sin in faithfulness toward God and be forgiven because of their turning from transgression. Ez 18 and many other passages prove this. The hundreds of passages which tell of righteous people also show this.

Jesus tells us in a single statement that no one is righteous (all need forgiveness) and that you can be righteous enough (righteous enough to deserve forgiveness):

- Mat 19:16 Now behold, one came and said to Him, "Good Teacher, what good thing shall I do that I may have eternal life?"<sup>17</sup> So He said to him, "Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, keep the commandments."

### **Conclusion:**

If Christ can make both statements (none righteous, some keep the commandments) in a single statement it cannot be that the statements contradict each other. The fact that there is no one that is good does not mean there is no one good enough to deserve forgiveness, it only means that there is no one good enough to be justified except through forgiveness. And if a person agrees to make their conduct righteous (repentance, departure from evil) God will forgive them and count them deserving of forgiveness and *good enough*.

The Devil likes to teach against this because in doing so he can fool the person not only into lawlessness but also into pride against those who teach of a need to obey.

#### 4 - Faith Alone V CAFA Interpretations - Eph 2:8-9, Rom 4:5, 3:10-20, 23, 11:6, Gal 2:21.

##### **Ephesians 2:8-9 – (See also the table in Chapter 2).**

8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, 9 not of works, lest anyone should boast.

<p>Faith Alone interpretation: It means salvation is of faith alone rather than of faith and works together and that if it is by faith alone we cannot boast but if it is by faith and works we could boast.</p>	<p>CAFA interpretation: It means salvation is by grace rather than being of your works of righteousness and that if it is by works of righteousness (rather than by grace) you could boast. A need for grace excludes boasting. The fact that we obey through faith is mentioned because it nullifies the requirement for circumcision (11-13) and Judaism (11-19) because obeying through faith is the alternative to obeying under religious authorities enforcing law and punishing transgression and therefore excludes Mosaic Law.</p>
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##### **Romans 4:5**

5 But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, 6 ...

<p>Faith Alone interpretation: It means that we only have righteousness accounted for faith if we do not trust in repentance of sin or works for gaining or keeping salvation.</p>	<p>CAFA interpretations: It means that only those justified not of works (but instead by <i>grace</i> (4) and <i>forgiveness</i> (7)) have righteousness accounted for faith. This means that because <i>Abraham believed God and it was accounted to him for righteousness</i> (3) he must have been justified <i>not of works</i> (2, 6) but by <i>forgiveness</i> (7-8), that is, by <i>grace</i> (4), so he cannot <i>boast</i> (2) because he too was <i>ungodly</i> (5) to some extent.</p>
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According to the Faith Alone interpretation of Romans 4:2-5 Paul is saying the fact that Abraham had righteousness accounted for faith (3) proves he was justified by faith alone rather than by faith and works together. There are several problems with this:

1. Abraham was justified before he had righteousness accounted for faith in Genesis 15:6. This is proven by the fact that God came to Abraham in a friendly manner making promises to him in Genesis 12:1-3 and 15:1-5. God would not have given those promises to Abraham if he was still condemned. Therefore, he was already justified so the passage about Abraham having righteousness accounted for faith in 15:6 cannot be about Abraham becoming justified.
2. The fact that Abraham had some righteousness accounted for some faith does not prove in any way that he was justified by faith alone rather than faith and works.
3. Paul writes in verse 6 that the fact that Abraham had righteousness accounted for faith (3) is *just as* (6) David's message about being justified by forgiveness (7-8). Being justified by faith alone rather than faith and works is not *just as* being justified by forgiveness, so the Faith Alone interpretation does not fit the text. But being justified by grace rather than of works of righteousness is *just as* David's message of justification by forgiveness, so the CAFA interpretation fits the text.

4. James uses the fact that Abraham had righteousness accounted for faith (James 2:23) and concludes he was justified *by works and not faith only* (24).

Romans 4:5 is about how righteousness accounted for ongoing faith is something Abraham and those he is the *father* of (Rom 4:11-12) have in common, as opposed to circumcision being something they have in common. It has nothing to do with whether repentance of sin is involved in salvation or not.

### Romans 3:10-20

10 As it is written: “There is none righteous, no, not one; [11] There is none who understands; There is none who seeks after God. 12 ... 19 Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. [20] Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.

<p>Faith Alone interpretation: It means that because there are <i>none righteous</i> (11) there is no hope of being righteous enough by the works of the law of God (20). Even the most righteous keepers of God’s law are still not good enough to deserve God’s forgiveness, because there are none righteous (11). We all fall short of deserving forgiveness (23).</p>	<p>CAFA interpretation: It means that because the Scripture of the law of Moses (10-18) says to those under that covenant (19) they are not <i>better</i> (9) than Gentiles because it says they are as <i>guilty</i> as the rest of the world (19) justification is not through that covenant (20). Even Gentiles who did not have the law could be justified (Rom 2). The term, <i>by the law is the knowledge of sin</i> (20) means that by the first covenant (Judaism, law of Moses) is the knowledge of guilt, which is the same message found in verses 19 (<i>guilty</i>) and 9 (<i>all under sin</i>). Instead, justification had always been available through the law Christ taught (2:16), <i>the righteous requirements of the law</i> (2:26) rather than being through the entire law Moses taught (3:20), the <i>letter</i> of the law (2:29), so that means Gentiles could be justified just as Jews could and being a Jew did not make them different from Gentiles (1:16, 2:9-10, 14-15, 25-29, 3:9, 30, 4:11-12).</p>
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Summary: There are hundreds of passages in the Scripture which say there are righteous people and many which say there were people who kept God’s law (Luke 1:6, Phil 3:6, and many in Psalm 119). The point in Romans 3 is not that no one could be justified through repentance of sin, but that justification was not of the law of Moses and therefor Gentiles had never been excluded (the law of Moses excludes Gentiles). The doers of the law of Moses were justified (2:13) but not by the law of Moses (3:20), but by the law Christ taught (2:16), a law within Moses’ law which Gentiles and Jews could keep through faith and this law was kept through the Spirit of God rather than through enforcement of Jewish elders, scribes and Pharisees.

### Romans 3:23

23 for all have sinned and fall short of the glory of God,

<p>Faith Alone interpretation: It means that <u>all people fall short of being deserving of forgiveness</u>, even if they repent of sin they still deserve eternal punishment for that sin. All people deserve Hell.</p>	<p>CAFA interpretations: It means that <u>all people need forgiveness</u>, Jews and Gentiles alike (3:9, 29), circumcised and uncircumcised alike (2:25-29, 3:30, 4:11-12).</p>
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Note: Although the Faith Alone doctrine is constructed using passages from Romans which neighbour statements about equality of circumcised and uncircumcised and equality of Jews and Gentiles/Greeks the use of these passages by Faith Alone Christians has nothing to do with circumcision and equality of Jews and Gentiles. The passages they use actually show the apostle Paul using Old Testament Scripture to prove that Jews and Gentiles are equal, but if you were to ask Faith Alone Christians to prove to you that Jews and Gentiles are equal using only Old Testament Scripture they would fail. Why? Because they have no idea what the passages are and are not about. They use pieces of the passages to teach a doctrine which is not from the Scripture.

**Romans 11:6**

And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.

<p>Faith Alone interpretation: It means that if works are involved in any way, even a change of works (like repentance of sin), it cannot be called a justification by grace.</p>	<p>CAFA interpretations: It means that if grace is involved it cannot be called a justification which is of works of righteousness (because if it were of works of righteousness you would not need grace).</p>
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Note: The Scripture says that justification is *by grace* rather than being *of works* (Eph 2:8-9, Rom 11:6, 2Tim 1:9) *of righteousness* (Titus 3:5) and that people are justified by works and not faith only (James 2:24-25). So it says we are justified *not of works* and *by works*. Both are true in a sense. It is not of works of righteousness because it is by forgiveness. If it is by forgiveness obviously you were not justified because you were righteous. But it is by repentance (a change of mind about evil works, turning from sin), works and not faith only that we have that forgiveness. The repentance and works are done through faith rather than through law enforced by religious authorities.

**Galatians 2:21**

I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain.”

<p>Faith Alone interpretation: It means that if we could be justified by repentance of sin then Christ died in vain. (Note: The Faith Alone use of this verse implies that if you could be justified before Christ came, Christ died in vain. But they also say that Abraham was justified by faith alone and that was long before Christ came. We could therefore say, because Abraham was justified before Christ came, that would mean Christ died in vain.)</p>	<p>CAFA interpretation: It means that if the first covenant (Judaism) and it’s law requiring animal sacrifice were given to justify then there would have been no need for a second covenant (see also Heb 8:7) and another sacrifice, which would mean <i>Christ died in vain</i>.  Note that Galatians 4:2 uses the term <i>two covenants</i>. This supports the idea that 2:21 is about two covenants, like Hebrews 8:7 and 13.</p>
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## 5 - What does of works mean?

Scripture	Faith Alone - <i>Of works means works or repentance of sin are involved.</i>	CAFA <i>Of works means of our works of righteousness rather than by forgiveness.</i>
Titus 3:4 But when the <u>kindness</u> and the love of God our Savior toward man appeared, 5 <u>not by works of righteousness</u> which we have done, but according to <u>His mercy</u> He saved us, through the washing of regeneration and renewing of the Holy Spirit, 6 whom He poured out on us abundantly through Jesus Christ our Savior, 7 that having been justified <u>by His grace</u> we should become heirs according to the hope of eternal life.	4 But when the kindness and the love of God our Savior toward man appeared, 5 <u>not by forgiveness gained or kept by works or repentance of sin</u> which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, 6 whom He poured out on us abundantly through Jesus Christ our Savior, 7 that having been justified by His grace we should become heirs according to the hope of eternal life.	4 But when the kindness and the love of God our Savior toward man appeared, 5 <u>not by works of righteousness which we have done (as if we did not need forgiveness)</u> , but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, 6 whom He poured out on us abundantly through Jesus Christ our Savior, 7 that having been justified by His grace we should become heirs according to the hope of eternal life.
Rom 11:6 And if by grace, then <u>it is no longer of works</u> ; otherwise grace is no longer grace. But if <u>it is of works</u> , it is no longer grace; otherwise work is no longer work.	And if by grace, then <u>works or repentance of sin</u> are not involved; otherwise grace is no longer grace. But <u>if works or repentance of sin are involved</u> , it is no longer by grace; otherwise work is no longer work.	And if by grace (such as forgiveness), then <u>it is no longer of our works of righteousness</u> ; otherwise grace is no longer grace. But if <u>it is of our works of righteousness</u> , it is no longer forgiveness/grace; otherwise work is no longer work.
Eph 2:7 ... in the ages to come He might show the exceeding riches of His grace in <u>His kindness</u> toward us in Christ Jesus. 8 For <u>by grace</u> you have been saved through faith, and that not of yourselves; <u>it is</u> the gift of God, 9 <u>not of works</u> , lest anyone should boast.	... 8 For by grace you have been saved ... not of yourselves; <u>it is</u> the gift of God, 9 <u>the forgiveness/grace is not gained or kept by works or repentance of sin</u> , lest anyone should boast.	... 8 For <u>by grace</u> (kindness, 7, forgiveness) you have been saved ... not of yourselves; <u>it is</u> the gift of God, 9 <u>not by our own works of righteousness (as if we did not need forgiveness)</u> , lest anyone should boast (we could boast if we did not need forgiveness, but the fact that we needed forgiveness/grace excludes boasting).
2Tim 1:9 who has saved us and called <u>us</u> with a holy calling, <u>not according to our works</u> , but according to His own purpose and <u>grace</u> which was given to	who has saved us and called <u>us</u> with a holy calling, <u>the forgiveness/grace is not gained or kept according to our works</u> , but according to His own	who has saved us and called <u>us</u> with a holy calling, <u>not because we were righteousness, but because he is willing to forgive</u> , according to His own purpose

<p>us in Christ Jesus before time began,</p>	<p>purpose and grace which was given to us in Christ Jesus before time began,</p>	<p>and <u>grace/mercy/kindness</u> which was given to us in Christ Jesus ...</p>
<p>Galatians 2:21 I do not set aside <u>the grace of God</u>; for if righteousness <i>comes through the law</i>, then Christ died in vain.”</p>	<p>I do not set aside <u>the grace of God</u>; for if righteousness <i>comes through forgiveness gained or kept by works or repentance of sin</i>, then Christ died in vain.” (This makes no sense. The only reason Christ would have died in vain is if no forgiveness of sins was needed or the animal sacrifice from Moses’ law was effective to forgive sins).</p>	<p>Galatians is about <i>two covenants</i> (Gal 4:24).  I do not set aside <u>the grace of God</u>; for if righteousness <i>comes through the law (animal sacrifice, first covenant)</i>, then Christ died in vain.” (If the first covenant justifies the second covenant was given in vain – See also Heb 8:7.)</p>
<p>Rom 4:2 For if Abraham was justified <u>by works</u>, he has <i>something</i> to boast about ...</p>	<p>For if Abraham was justified <u>by works or repentance of sin</u> he has <i>something</i> to boast about ... (This makes no sense. If it is by repentance it is by forgiveness, and if by forgiveness he cannot boast regardless of whether he needed to have faith alone or instead faith and repentance of sin).</p>	<p>For if Abraham was justified <u>by his own righteousness</u> (rather than by forgiveness/grace) he has <i>something</i> to boast about ...</p>
<p>Rom 4:4 Now to him who <u>works</u>, the wages are not counted as <u>grace</u> but as debt (see also 11:6).</p>	<p>Now to him who <u>obeys/works or repents of sin to be forgiven</u>, the wages are not counted as grace but as debt (This makes no sense because all justifications by forgiveness are justifications which are by grace).</p>	<p>One who is justified by works receives as of debt not by grace. ... Abraham had righteousness credited (3) (and therefore not as of debt) so he was justified by grace rather than by works of righteousness. See also 4:6-8 for proof that a justification which is by forgiveness of sins (7-8) is one which is <i>apart from works</i> (6), that is, one which is by <i>grace</i> (4) rather than of works).</p>
<p>Rom 4:5 But to him who <u>does not work</u> but believes on Him who justifies the <u>ungodly</u>, his faith is accounted for righteousness,</p>	<p>But to him who <u>does not work or repent of sin to gain or keep forgiveness/grace</u>, but believes on him who justifies the ungodly, his faith is accounted for righteousness,</p>	<p>But to him who does not work (whose justification is <u>not of their own works of righteousness</u> but is instead of forgiveness, 7-8, <u>grace</u>, 4), but believes on him who justifies the ungodly, they have righteousness accounted for faith.  ... Therefore, the fact that Abraham had <i>righteousness accounted for faith</i> (3) proves he</p>

		was justified by <i>forgiveness</i> (7-8) and <i>grace</i> (4) rather than it being of his own works. So even Abraham was <i>ungodly</i> (5) to some extent. And because he needed forgiveness and grace he cannot boast (2).
Rom 4:6 just as David also describes the blessedness of the man to whom God imputes righteousness <u>apart from works</u> : 7 “Blessed <i>are those</i> whose lawless deeds are <u>forgiven</u> , And whose sins are covered;	just as David also describes the blessedness of the man to whom God imputes righteousness <u>even if they do not repent of sin</u> : 7 “Blessed <i>are those</i> whose lawless deeds are forgiven, And whose sins are covered;	just as David also describes the blessedness of the man whom God imputes righteousness <u>not of their own works, but by forgiveness (7-8) and grace (4)</u> : 7 “Blessed <i>are those</i> whose lawless deeds are <u>forgiven</u> , And whose sins are covered;
Rom 3:10-20 As it is written, There is none righteous, no not one ... (18). 19 Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore <u>by the deeds of the law</u> no flesh will be justified in His sight, ...	As it is written, There is none righteous, no not one ... (18). 19 Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore <u>by repentance of sin no one will be forgiven/justified</u> ...	As it is written, There is none righteous, no not one ... (18). 19 Now we know that whatever the law says, it <u>says to those who are under the law</u> , that every mouth may be stopped, and all the world may become <u>guilty</u> before God. 20 Therefore <u>by the deeds of the law of that covenant</u> no flesh will be justified ... The fact that <i>those who are under the law</i> (19) are told by their Scripture they are not <i>better</i> (9) than Gentiles and are just as <i>guilty</i> (19) as them proves justification is not through that covenant’s law (20). Justification had instead always been available apart from that covenant (2:7-29) through the law of Christ (2:16) kept through faith (4:11-12). Being <i>of the law</i> counts for nothing (4:14 and 16).
3:23 for all have sinned and <u>fall short of the glory of God</u> , 24 being justified freely <u>by His grace</u> through the redemption that is in Christ Jesus, 25 whom God set forth <i>as a propitiation</i> by His blood, through faith, to demonstrate <u>His righteousness</u> , because in His forbearance God	for all have sinned and <u>fall short of deserving forgiveness</u> , 24 being justified freely <u>by His grace</u> through the redemption that is in Christ Jesus, 25 whom God set forth <i>as a propitiation</i> by His blood, through <u>faith alone</u> , to demonstrate His righteousness, because in His	for all ( <u>Jews and Gentiles</u> ) have sinned and <u>fall short of the glory of God (all need forgiveness)</u> , 24 being justified freely <u>by His grace</u> (kindness, favour, forgiveness) through the redemption that is in Christ Jesus, 25 whom God set forth <i>as a propitiation</i> by His blood,



<p>had <u>passed over the sins</u> that were previously committed, 26 to demonstrate at the present time His righteousness, that He might be <u>just</u> and the justifier of the one who has faith in Jesus.</p>	<p>forbearance God had passed over the sins that were previously committed, 26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.</p>	<p>through faith (<u>we repent of sin through faith</u>), to demonstrate His righteousness, because in His forbearance <u>God had passed over the sins</u> (forgiveness, <i>grace</i> - 24) that were previously committed, 26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.</p> <p>The emphasis is on faith being a mark of justification rather than circumcision being a mark of justification (2:25-29, 3:29-30) and how we obey through faith rather than under Jewish authorities enforcing law. There is no mention of not needing to repent of sin to be forgiven of sin.</p>
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## 6 - What do the terms *by grace* and *of works* mean?

A typical dictionary lists grace as meaning *favour*, with an additional definition for theology saying grace can mean specifically *unmerited favour* (This definition has been added by deceived Faith Alone Christians).

CAFA definitions of the terms *by grace* and *of works*:

- *By grace* means by favour (which means it is not owed), it does not mean specifically by unmerited favour. If it is by forgiveness it is by grace.
- *Of works* means it is of works of righteousness (rather than by forgiveness).

Faith Alone definitions of the terms *by grace* and *of works*:

- *By grace* means it is by unmerited favour.
- *Of works* means works or repentance of sin were involved to some extent.

### **By grace means by favour?**

Consider this example: If I give my friend \$10 which I owe him it is not by favour and it is not by grace. If I give my friend \$10 which I do not owe him it is by grace and it is by favour. Whether the friend deserves the \$10 or not does not change whether it is received by grace or not.

If it is by grace it is always something which is not owed. If it is by favour it is always something which is not owed. Grace = Favour. Favour = Grace.

- If it is not owed it is by grace. If it is owed it is not by grace.
- If it is by favour it is by grace. If it is not a favour it is not by grace.
- Whether the favour is deserved or not does not change whether it is by grace or not.

Therefore, *by grace* means *by favour* and does not mean specifically *unmerited favour*.

### **Of works?**

The Scripture tells us that for a justification to be considered one which is *of works* it must meet these criteria:

- It is not by grace (Rom 4:4, 11:6),
- It is received as of debt (4:4),
- The person can boast (3:27, 4:2, Eph 2:9),
- It is of yourself (Eph 2:8-9), of your own righteousness (Titus 3:5).

With the CAFA definition we see that these criteria are met. A justification which is of works of righteousness (rather than by favour) is always:

- Not by grace (because it is not by favour),
- Received as of debt (owed),
- One where boasting is not excluded, boasting is allowed (because grace excludes boasting),
- Of yourself and your own righteousness, not of someone else forgiving you.

With the Faith Alone definition we see that the criteria are not met. A justification involving repentance or works:

- Can be by grace (unmerited favour) - Just because works are involved that does not mean it is deserved or undeserved,

- Can be received not as of debt (not owed) – Just because works are involved that does not mean it is owed or not owed.
- Can be one where boasting is excluded - Just because works are involved that does not mean the person can boast or cannot boast.
- Can be one which is not of yourself - Just because works are involved that does not mean it is of yourself rather than being from another person's favour, grace or forgiveness.

We see that the Faith Alone Christians have not checked to see if their definition fits the Scripture. They use verses which say that a justification by works is not by grace, is received as of debt, can be boasted of and is of yourself but they have clearly not checked to see if a justification which involves works or repentance of sin is always one which is not by grace, received as of debt, can be boasted of and is of the individual's own righteousness rather than God's grace.

### **Use of Romans 11:6 by CAFA and Faith Alone:**

The first half of Romans 11:6 (see below) is used as proof of the CAFA doctrine and the second half of Romans 11:6 is used by Faith Alone Christians to prove their doctrine:

- CAFA doctrine says grace being involved makes the justification not of works (Rom 11:6A).
- Faith Alone doctrine says works being involved makes the justification not by grace (Rom 11:6B).

Romans 11:6: And if by grace, then it is no longer of works; otherwise grace is no longer grace. **But if it is of works, it is no longer grace; otherwise work is no longer work.**

It should be noted that the second part of Romans 11:6 (the part which Faith Alone Christians use) is not found in earlier copies of Paul's letter to the Romans. The longer version of Romans 11:6 is only found in later copies. Therefore, there is reason to believe the part of it which is used by Faith Alone Christians was actually added by later scribes and was not part of Paul's original letter. Regardless of whether we accept this or not, the Faith Alone use of the verse can still be proven wrong.

### **Testing the definitions using Romans 11:6.**

Lets look at Romans 11:6 using each set of definitions and compare the results:

- CAFA definitions - And if by favour (grace), then it is no longer of works of righteousness (of works), otherwise favour is no longer favour. But if it is of works of righteousness, then it is no longer of favour, otherwise work is no longer work.
- Faith Alone definitions - And if by unmerited favour (grace), then works or repentance are no longer involved (of works), otherwise unmerited favour is no longer unmerited favour. But if works or repentance are involved, it is no longer by unmerited favour, otherwise work is no longer work.

It is true that if it is of the person's works of righteousness it is not received by favour or unmerited favour. It is also true that if it is by favour or unmerited favour (grace) it is not of the person's works of righteousness. So there is no problem with the CAFA definitions. The Scripture is true when we use the CAFA definitions.

It is not true that works or repentance being involved makes the justification not of favour or unmerited favour because works or repentance being involved has no influence on whether it is by unmerited favour or not. We can prove this using examples. Can you give someone grace (favour or

unmerited favour) because of some work they did? Yes. This happens all the time. Therefore, according to the Faith Alone definitions a justification being of works (a justification which involves work or repentance of sin) does not mean it is not also by grace (by unmerited favour or by favour). So the Scripture in Romans 11:6 is proven wrong if we use the definitions put forward in the Faith Alone doctrine. Is the Scripture wrong or is the Faith Alone doctrine wrong?

**Conclusion:**

Faith Alone Christians have a faulty foundation for their doctrine because they have faulty definitions of key words and key terms. If they were to test their definitions using Scripture they would find a problem. To get their doctrine to work they need to use these new definitions but even when they add these wrong definitions into the Scripture the resulting statements in Scripture are proven false. It is not a matter of opinion or preference. Either the Scripture is giving incorrect statements or their definitions are incorrect.

## 7 – Differences between justification by repentance of sin and justification by works of righteousness.

Faith Alone Christians claim that a justification which is of repentance of sin is a justification by works of righteousness rather than a justification by grace. They fail to see that there are differences between justifications caused by repentance of sin and justifications caused by works of righteousness.

<b>Justification by repentance of sin</b>	<b>Justification by works of righteousness</b>
Shows the person was unrighteous	Does not show the person was unrighteous
Shows the person needed forgiveness	Does not show a need for forgiveness
Shameful. Boasting is excluded	No shame. Boasting is not excluded
It is not received as of debt (it is not owed)	It is received as of debt (owed)
It is not of yourself, it is of God forgiving you	It is of yourself, not of God forgiving you
It is by grace	No grace is required, so it is not by grace

### **Example:**

If a person who has done nothing but evil their whole life is told that they will become justified the moment they agree to turn from that life of sin into a life of holiness and they agree and therefore become justified, was their justification of works of righteousness or by grace? How can it be of works of righteousness if all they had done was evil? And how can it be considered not of grace?

If a justification is offered on the condition that you stop your life of sin and turn to living in holiness and submission to Jesus from now on is it:

- Gained by your righteousness? No, because it is by forgiveness and if you need forgiveness you are unrighteous, not righteous.
- By grace? Yes. That justification is by grace because it is by God's forgiveness and favour rather than being owed, earned or of your own righteousness.
- Received as of debt (owed)? No. It was a gift from God, it was not owed.
- A justification where boasting is allowed? No. Boasting is excluded because you were a sinner just as the outsiders still are (Eph 2:3), an unrighteous person in need of forgiveness.
- A justification which is of yourself? No. It is not of yourself because without God's willingness to forgive you would not be justified.

But in another sense, the justification is partly by your righteousness because it is of your willingness to turn away from sin which is a righteous thing to do. And this is why the Scripture says we are justified *by works* and not faith only (James 2:24) and that it is by grace rather than being of works (Eph 2:8-9).

### **Conclusion:**

To say a justification through repentance of sin is a justification of your own righteousness rather than being one which is by the grace of the one forgiving is not correct. If the person is justified out of their unrighteousness it cannot be said that they were justified by their own righteousness. And such a justification cannot be boasted of because the fact that they needed forgiveness shows the person was unrighteous.

The next chapter reveals how the Faith Alone Christians use a Strawman Argument to try to make a justification by repentance of sin one which is of the person's works of righteousness. They do this by changing our theology to one where justification occurs at the point of death ignoring the fact that we actually believe it occurs at the point of repentance.

## **8 – What Works is it of if Justification is by Repentance?**

### ***What works?***

The teachers of the Faith Alone doctrine say that a need to repent of sin to get forgiveness would make the justification one which is of works. A good question to ask them might be, “*What works?*” What works is the person justified by if they are justified when they first commit to not sin against Jesus anymore? At that point in time they are justified and have not done any *good works* yet. So how is it that the Faith Alone Christians say it would be a justification by good works when they cannot identify any good works that the justification is of?

### **The Strawman – Justified when we die and go to Heaven.**

The mistake the Faith Alone Christians make is that they argue against a strawman. They argue against a doctrine their opponents do not even believe.

- What we actually believe is that we are justified at the point in time when we repent into a life of holiness. We remain in the justification if we remain in the life of holiness.
- What they argue against is the idea that we are justified at the end of our life, when we die and go to heaven.

If we are saying that we are not justified until we die and go to heaven they could identify some works that the justification might be of. It might be a justification of works.

If we are saying that we are justified when we first repent of sin and commit to live in holiness from now on they cannot identify any works that it would be of.

Is it clear to you why they change their opponent’s doctrine? They cannot say our actual theology is a justification by works because there are no works they can point to. So they have been deceived into unwittingly changing our theology and making arguments against a doctrine we have not put forward.

The Devil teaches them a doctrine to believe and a doctrine to argue against, with the truth being neither of the two. The Devil generally does not allow the truth to be in a debate, he usually only allows two lies to be debated. Deceived people are kept deceived by teaching them a false opposition to argue against, a second lie to argue against.

### **Conclusion:**

The teachers of the Faith Alone doctrine convince their students that they are on the side of logic and Scripture but they are deceived people deceiving others. They think they are making great arguments against their opponent’s doctrine but they are instead facing off into the wilderness arguing against no one, arguing against a doctrine no one has put forward. And we are left outside of the debate. We cannot even get the Faith Alone Christians to enter a debate against what we put forward because when you tell them what you believe they change it and argue against a new and different doctrine that you did not put forward. Just as the Devil deceives them by twisting the Scripture he also fools them by twisting what other Christians say to them.

## 9 - Where is boasting?

Faith Alone Christians use Ephesians 2:8-9, Romans 3:27 and 4:2 (see below) to say that if works (or repentance of sin) are involved in the justification the person can boast. They are very confident that these passages prove works or repentance being involved means the person could boast. But they seem to be unaware that there is an alternative interpretation of these passages. They never argue against it and show no evidence of having considered it. They have not considered that the passages might instead be saying if grace is involved in the justification the person cannot boast.

So which interpretation is correct? Is it that:

1. Works being involved allows boasting, or
2. Grace being involved excludes boasting.

### **Testing the two interpretations.**

Is it true that a need to repent of sin (commit to changing your works) to be forgiven of the sin would enable the recipient of the forgiveness to boast of their justification. No. And Faith Alone Christians offer no explanation as to how a need to repent would enable the recipient to boast. It seems like they have not even asked themselves the question of how a need to repent of sin for forgiveness of sins would enable the person to boast.

Is it true that grace being involved in the justification would exclude boasting. Yes. If grace is involved the person is identified as having needed a favour and is therefore identified as having been unrighteous and the justification is of God, not of their own righteousness. They cannot boast because it is of God rather than of themselves.

So the Bible is saying:

- If the person is justified by their works of righteousness (rather than by grace) they could boast, and
- If the justification is by grace then boasting would be excluded (regardless of whether works or repentance are involved in gaining or keeping the grace).

Whether the forgiveness is gained through faith alone or faith and repentance of sin does not change whether boasting is excluded or not.

The passages which mention boasting are:

- Eph 2:8-9 - For **by grace** you have been saved through faith, and that not of yourselves; *it is the gift of God, 9 not of works*, lest anyone should **boast**.
- Romans 3:24-27 - being justified freely **by His grace** through the redemption that is in Christ Jesus, [25] whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, [26] to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. [27] **Where is boasting then?** It is excluded. By what law? Of works? No, but by the law of faith.
- Rom 4:2 For if Abraham was justified by works, he has **something to boast about**, but not before God. 3 For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness." 4 Now to him who works, the wages are **not counted as grace** but as debt. 5 But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, 6 just as David also describes the



blessedness of the man to whom God imputes righteousness apart from works: 7 “Blessed *are those* whose lawless deeds are forgiven. And whose sins are covered; 8 Blessed *is the* man to whom the LORD shall not impute sin.”

Consider also that these other passages give a similar message about justification being by grace and not of works but do not mention faith:

- 2Tim 1:9 who has saved us and called *us* with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began,
- Titus 3:4 But when the kindness and the love of God our Savior toward man appeared, 5 **not by works of righteousness which we have done**, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, 6 whom He poured out on us abundantly through Jesus Christ our Savior, 7 that having been justified by His grace we should become heirs according to the hope of eternal life.

### **Conclusion:**

The Bible says to *test all things* (1Thess 5:21). We should be willing to test our interpretation of Scripture. Obviously, not every interpretation of Scripture is correct. Faith Alone Christians seem to not care about testing their interpretations or the opposing interpretations and remain deceived and ignorant as a result of their carelessness.

If the Scripture is telling us that grace being involved in the justification excludes boasting the Scripture passes the testing of a sceptic because it is true that if the person needed a favour such as forgiveness then they cannot boast as if it were of themselves. But if the Scripture is telling us that repentance of sin or works being involved in a justification allows the person to boast then the Scripture is proven false because it is clear to anyone who is willing to think critically that there is no difference in the potential for boasting whether the person needs to have faith alone or faith and repentance of sin.

Because the Faith Alone Christians do not test their interpretations of Scripture or their definitions of words and terms they are found making assertions in the name of the Holy Bible which can be proven false through testing. If a critic were to believe the Bible teaches what Faith Alone Christians say it teaches they would reject the Bible because the message they say the Bible gives can be proven false.

## **10 – Are Faith Alone Christians More Humble (Less Proud)?**

**Humble:** *Having or showing a consciousness of one's defects or shortcomings; not proud; not self-assertive; modest* – Collins Dictionary.

**Proud:** *Someone who is proud feels that they are better or more important than other people* - Collins Dictionary.

### **What is required to be a Faith Alone Christian?**

To be a Faith Alone Christian the person needs to believe four things:

- God counts all who have sinned one or more times unworthy of forgiveness,
- All people have sinned one or more times,
- If you believe Jesus died for your sins God will forgive you,
- If you believe Jesus died for your sins but also believe you need to repent of your sins to be forgiven God does not forgive you because that adds works to the salvation.

### **Faith Alone Christians think pride blocks people from believing in Faith Alone doctrine.**

Faith Alone Christians have been taught, “It is the pride of man’s heart which makes Justification by Faith Alone hard to accept.” And they have been taught to think of Christians who reject Faith Alone as *Proud Self Righteous Pharisees* (see chapter 11). This teaching implies that those who accept Faith Alone are automatically more humble (less proud) than those who reject it. As if to say, “If those other people were more humble they could accept Faith Alone like us.” But let’s test this claim.

Is it true that proud people cannot believe in the Justification by Faith Alone doctrine? No. The most proud, unrepentant (unaware of their unrighteousness) person on the planet can believe in Faith Alone because even the most proud person can agree they have sinned one or more times. If the most proud person on the planet can be a Faith Alone Christian it cannot be that pride stops people from becoming Faith Alone Christians. But the Faith Alone Christians fail to see that believing in Faith Alone does not demonstrate a greater humility or awareness of unrighteousness.

### **The true difference between Faith Alone Christians and other Christians: God’s standards.**

It is not that Faith Alone Christians are more humble than other Christians, as if believing in Justification by Faith Alone demonstrates some kind of superior awareness of your own unrighteousness, it is that Faith Alone Christians have a different belief about God’s standards.

The two beliefs about God’s standards are:

- Faith-Alone Christians believe even one accidental sin leaves the person damned to Hell with no hope of ever making themselves deserving of forgiveness through changing their works from evil to righteous (repentance). Even if they repent and do not do that sin any more they still deserve Hell according to their God’s judgement.
- Other Christians believe God is more reasonable, merciful and understanding, a God who sees those who are willing to repent and do righteousness (rather than evil) from now on as deserving and worthy of forgiveness, with only those who continue to forsake evil being deemed worthy of keeping forgiveness/enlightenment/salvation.

The difference between the two groups is that Faith Alone Christians say people who repent are not good enough for God whilst other Christians say people who repent are good enough for God’s

forgiveness. The two groups do not differ in their beliefs about their own sinfulness so they do not differ in levels of pride or humility.

To be a Faith Alone Christian the person only needs to acknowledge that they have done at least one sin and to be a Christian who trusts in repentance of sin for forgiveness of sin the person obviously believes they have committed at least one sin. So there is no difference. Both groups are aware that they are unrighteous to some extent.

Faith Alone Christians are not professing a greater unrighteousness, they are professing a version of God which has a greater unwillingness to forgive.

**Conclusion:**

There is no connection between belief in Justification by Faith Alone and humility just as there is no connection between trusting in repentance of sin for salvation and pride. And if there is no connection between belief in Faith Alone and remorse/humility/repentance there is no reason to believe other Christians reject Faith Alone because they are not humble enough. The real reason people reject the doctrine of Justification by Faith Alone is of course that it is thoroughly disproven in Scripture and that the Scripture used to teach Faith Alone does not actually mean what Faith-Alone believers think it does (See chapter 12: *Main Misuse of Scripture in Faith Alone Doctrine*).

## **11 - Proud, Self-Righteous Pharisees?**

The Parable of the Pharisee and the Tax-Collector (see below) is a parable which Jesus gave us.

The Faith-Alone Christians use this parable to conclude:

- Anyone who believes they need to repent of sin to be forgiven/justified is a *proud, self-righteous Pharisee*. Such Christians are the Pharisee character in Jesus' parable.
- Anyone who professes to be a sinner is justified, as long as they are not also trusting in repentance of sin for salvation (Faith Alone Christians). They are the Tax-Collector character in Jesus' parable. They profess, "God, be merciful to me, a sinner!"

The truth is there are two characters in the parable and only one humbles himself repenting of sin, the Tax Collector. Why do the Faith Alone Christians say we who trust in repentance of sin are the Pharisee when the Pharisee did not repent?

The actual message in the parable is that comparing yourself to others in a way where you are *despising others* (9) and *exalting yourself* (14) can cause you to fail to repent and therefore fail to be justified. The Pharisee remained unjustified because he did not repent, and he did not repent because he was busy exalting himself comparing himself to others. The Tax Collector was not comparing himself to others so he was not hindered from repenting and being justified.

### **The Parable of the Pharisee and the Tax-Collector**

Luke 18:9 Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others: 10 "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. 11 The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. 12 I fast twice a week; I give tithes of all that I possess.' 13 And the tax collector, standing afar off, would not so much as raise *his* eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' 14 I tell you, this man went down to his house justified *rather* than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

### **Explaining the Parable of the Pharisee and the Tax-Collector.**

Jesus summarises the message of his parable, saying, "He who exalts himself shall be humbled, and he who humbles himself shall be exalted." The Tax Collector recognised his sin and in repenting he had humbled himself. If the Pharisee had seen his own sin he would have prayed with humility asking for forgiveness as the Tax Collector did. But instead, the Pharisee's prayer did not include repentance so he remained unjustified. And the cause of his failure to repent was of course the main issue being dealt with in the parable (self-exaltation from comparing himself self to others).

Why then do the Faith Alone Christians say people who repent of sin to be forgiven of sin are the Pharisee character when the Pharisee is not seen repenting? It is because they assume all who repent to be forgiven have thoughts of superiority and are therefore exalting themselves. They fail to see that a person can repent without comparing themselves to others so repenting to be forgiven does not demonstrate a self-exaltation. They also fail to see that repentance of sin is evidence of humbling yourself and that believing in Justification by Faith Alone does not demonstrate humility at all.

### **Faith Alone Christians are Exalting Themselves.**

It is actually the Faith Alone Christians who are busy comparing themselves to others and exalting themselves, saying, “I thank you God that I am not like those proud self-righteous people who think they need to repent to be forgiven. They cannot believe in Faith Alone doctrine because they are not as humble as me.”

We who repent for forgiveness do not necessarily compare ourselves to others. Some do, others do not. We can repent without comparing ourselves to others. But Faith Alone Christians are taught that they believe their doctrine because they are more humble, so they are told they are superior. They compare themselves to others and Jesus’ parable is actually a warning of how comparing yourself to others can cause you to fail to repent or fail to humble yourself and therefore fail to become justified.

**Believing in Faith Alone does not show that they are humbling themselves.**

We know that believing in the Faith Alone doctrine does not demonstrate any humility because both proud and humble people can believe in Justification by Faith Alone. All the person needs to do is agree that at some stage they did at least one sin. If they can do that they can believe in Justification by Faith Alone. No humility is required for such an acceptance, and Christians who believe they need to repent to be forgiven demonstrate at least that same level of humility because you cannot repent of sin without agreeing you have sinned.

So to summarise:

- Faith Alone doctrine implies repenting of sin to be forgiven of sin is a self-exaltation.
- The truth is repenting of sin does not mean the person is exalting themselves,
- The truth is repenting of sin means the person is humbling themselves, and
- The truth is Faith Alone doctrine is a self-exalting belief based on comparing themselves to others, concluding they are more humble (and therefore better, superior) than those who say repentance of sin is required for salvation.

**Conclusion:**

As Faith Alone Christians mock other Christians calling them proud and self-righteous they become the Pharisee, comparing themselves to others, *despising others* (Luke 18:9). It is as if they are saying, “I am so much better than those other Christians because I do not go around thinking I am better than other people! They are so proud!” And they fail to see that they are not necessarily any less proud or self-righteous for believing in Faith Alone doctrine.

Although not all Faith Alone Christians use their doctrine to exalt themselves, the way the doctrine is taught invites the student to believe it is a superior humility within them which sets them apart from Christians who reject Justification by Faith Alone.

To be a Christian who trusts in repentance of sin for forgiveness of sin all that is required is an awareness of the sinfulness and a willingness to turn from it. A Faith Alone Christian can have an equal awareness of their sinfulness and willingness to turn from it so being a Christian who trusts in repentance of sin does not show that the person is any more humble than a Faith Alone Christian.

## 12 - Main Misuse of Scripture in Faith-Alone Doctrine

Claims from Scripture misused by Faith-Alone Christians:

1. The Gospel Paul preached to the Corinthians included the death, burial and resurrection of Christ (1Cor 15:1-4).
2. If righteousness comes by the law, Christ died in vain (Gal 2:21).
3. There are no righteous people (**Rom 3:10-18**, Ec 7:20, Mat 19:17).
4. The righteousness which Christians are justified by is one which is *of God* (2Cor 5:21) and *from God* (Phil 3:9). By the obedience of Christ many will be made righteous (Rom 5:19).
5. Justification/salvation is not of works (Rom **3:20**, Eph 2:8-9, Titus 3:5, 2Tim 1:9). If it is by grace it is not of works. If it is of works it is not by grace (Rom 11:6).
6. To him who works the wages are not counted as grace but as debt (4:4).
7. To him who does not work, righteousness is accounted for faith (Rom **4:5**).
8. It is written: There are none righteous. Therefore, by the deeds of the law no one shall be justified (Rom **3:10-20**).
9. All who believe shall be saved (A – Rom **1:16-17**, 10:11-13. B – John 3:16. C – Acts 16:31).
10. Abraham was justified by the righteousness of faith (Rom **4:11**, Gal 3:6. Compare James 2:21-24).
11. Salvation is of faith, not works, that it might be according to grace (Rom **4:16**).
12. If justification is of works you can boast, but if it is of faith you cannot boast (Rom **4:2, 3:27**, Eph 2:8-9).
13. No one shall be snatched from God's hand (John 10:29).
14. God will complete his work in Christians until the end of their lives (Phil 1:6, 1John 2:9, Heb 3:14).

These claims from Scripture are held by Faith Alone believers as proof of their doctrine. For the passages to serve as proof of their doctrine they need to be passages which do not fit with the opposing doctrine. When we show that these passages from Scripture do not challenge a need to obey (works) to keep God's forgiveness their supposed proof is removed and their doctrine is debunked. If the passages fit with both their doctrine and the one they are arguing against the passages are not proof that their doctrine is correct or that the opposing doctrine is incorrect. Because they have no proof-passages their doctrine should be rejected.

Many Faith Alone believers are saved but so are many Christians that are not Faith Alone believers. Those who keep Christ's commandments are truly converted Christians (1John 2:3-4) regardless of which Christian theology they believe.

Table: Main Misuse of Scripture in Faith-Alone Doctrine - by Jason Perkins for CAFA.

	<b>Claim from Scripture</b>	<b>Faith-Alone interpretation (wrong)</b>	<b>CAFA interpretation</b>
<b>1</b>	The Gospel Paul preached to the Corinthians included the death, burial and resurrection of Christ (1Cor 15:1-4).	<b>The Gospel includes only the death, burial and resurrection of Christ.</b> It contains no commandments. It alone is to be <i>trusted</i> (Eph 1:13-14) in for salvation, not any repentance of sin (departure from evil) added to it. So there is no need to	<b>The Gospel is the entire covenant/message of Christ</b> and includes not only Christ's death, burial and resurrection but also various commandments and teachings.  15:1-4 is not defining the gospel. It is part of a larger passage giving the Corinthians reasons to return to the original Gospel Paul had taught them, rather than the one they had

		worry about whether you are in sin or not as long as you trust in 1Cor 15:1-4.	<p>since departed into.</p> <p>The original Gospel the Corinthians had received included the death, burial and resurrection but a later gospel they had now departed into did not include the death, burial and resurrection because it held that there was no resurrection from the dead which therefore implied Christ did not rise from the dead (15:12-13). So if Paul could prove Christ did rise from the dead he could prove their new Gospel wrong. Paul's intention in 15:1-11 was to give reasons for the Corinthians to return to the original gospel they had been saved through, one which included the resurrection of Christ. His reasons were:</p> <p>The Gospel Paul had preached to them was the Gospel they originally received (1-2), they were saved through it (2), it was the Gospel Paul originally received (3), the death and resurrection were a fulfilment of prophecy in Old Testament Scripture (3-4), Christ had been seen by Cephas then by the twelve (after the resurrection) (5), Christ was later seen by more than five hundred brethren at once (6), after that he was seen by James and the twelve apostles (7), after that he was seen by Paul (8), and Paul and the other apostles preached the same original gospel (11).</p> <p>14:37 also shows Paul asserting that they should hold to Paul's teachings rather than new teachings from other teachers.</p>
2	If righteousness comes by the law, Christ died in vain (Gal 2:21).	<p>If people could be justified by repenting of sin, Christ died in vain.</p> <p>Note: Faith Alone Christians say people (like Abraham who lived thousands of years before Christ came) were justified by faith alone before Christ came. Their use of Galatians 2:21 could be used against their own doctrine, saying "If we could be justified by faith alone before</p>	<p>If the first covenant (Judaism) were given to justify there would have been no need of a second covenant (see also Heb 8:7), so the second covenant would have been given in vain.</p> <p>If animal sacrifice through the law of Moses justifies, then Christ's blood atonement was given in vain.</p>

		Christ came then Christ died in vain.”	
3	There are no righteous people.	<p>No one is righteous. Therefore, there are none righteous enough to deserve forgiveness/salvation. Even if you have only sinned once, God would never forgive you even if you repent and never do it again. He is too holy to justify someone that has sinned.</p> <p>But also, he justifies people through the Faith Alone doctrine who do not repent.</p>	<p>No one is righteous. This means that no one is justified except through forgiveness (forgiveness is grace). It does not mean no one is ever worthy of God’s forgiveness or that repenting of sin is not a requirement for having God’s forgiveness.</p> <p>Scripture says:</p> <ol style="list-style-type: none"> <li>1. There are none righteous (Ec 7:20, Mat 19:17, Rom 3:10-18). This means <u>all need forgiveness</u>.</li> <li>2. There are righteous people and unrighteous people (Mat 7:24-27, 5:45, 1Pet 3:12, Rom 2:7-9). <u>Some deserve forgiveness</u>. Those who are willing to repent and forsake sin from now on are granted forgiveness (see Ez 18:21-24).</li> </ol>
4	<p>The righteousness which Christians are justified by is one which is <i>of God</i> (2Cor 5:21) and <i>from God</i> (Phil 3:9).</p> <p>By the obedience of Christ many will be made righteous (Rom 5:19).</p>	<p>Justification is of having God’s/Christ’s (Trinity doctrine) righteousness transferred to you. You do not need to worry about your own righteousness/works because when God looks at you he sees Christ’s righteousness (sinless) because he transferred/imputed to you Christ’s obedience (Rom 5:19) to the Mosaic law when you first believed.</p> <p>Note: Jesus did not speak of having his own righteousness transferred to his disciples so <u>there is no reason to accept that doctrine</u>.</p>	<p>Christians are justified by God’s forgiveness rather than having been justified by their own righteousness. It is therefore a righteousness/justification which is of God and from God. The blood atonement was provided by God which also makes the justification of God and from God.</p> <p>If the covenant shows that the person needed forgiveness it shows that they were unrighteous, which shows that they were <u>not justified by their own righteousness</u>. But at the same time, it was of their willingness to repent which led to them being saved, so in that sense it is of their own righteousness.</p> <p>Christians are justified by Christ’s obedience (Rom 5:19) in this way: Just as through one deed of sin (Adam) condemnation and death came to many (Rom 5:12-19), through <u>one righteous act (18) of obedience</u> (19), that is, Christ’s willingness to fulfil his calling to <u>die for sins</u> (6-11), justification came to many (15-19).</p>
5	Justification/salvation is by grace, <u>not of works</u> .	Salvation is a free gift. Works of any kind (including a departure from evil, repentance) do not contribute to it.	Salvation is by God’s forgiveness rather than having been of us being righteous.



	<p>If it is by grace it is not of works. If it is of works it is not by grace (Rom 11:6).</p>	<p>For it to be by grace it needs to be that no works are involved.</p>	<p>For it to be of works it needs to be that no grace is involved.</p> <p>Note: When the Scripture reports salvation/justification is <i>not of works</i> it also tells us that it is <i>by grace</i> (see Rom 11:6, 3:10-26, 4:2-4, Eph 2:8-9, Titus 3:5-6, 2Tim 1:9). The two claims are inseparable.</p>
6	<p>To him who works the wages are not counted as grace but as debt (4:4).</p>	<p>If works or a changing of one's works (such as departure from evil, repentance) is involved it is not a gift (grace), it is owed or earned (of debt).</p>	<p>To him who is justified by works of righteousness (rather than by forgiveness – 4:7-8) the wages are received as of debt (rather than as of grace/credit).</p> <p>Note: Abraham had righteousness <i>imputed</i> (4:3) which also means <i>credited</i>. This proves his justification was not received as of debt and therefore proves his justification was not of works of righteousness. He was instead an <i>ungodly</i> (4:5) person justified by forgiveness (7-8). But it was his <i>works, not faith only</i> (James 2:24), which brought God's grace.</p>
7	<p>[Abraham was not justified by works because he had righteousness accounted for faith (Rom 4:2-3)]. To him who works the wages are not counted as grace but as debt (4). To him who does not work, and believes on God who justifies the ungodly, he has righteousness accounted for faith (5).</p>	<p>(4-5) To him who works/repents for the gaining or keeping of salvation it is received not as of grace, but as of debt. To him who does not trust in works/repentance for salvation, that person will have righteousness accounted for faith. <b>Those who think they need to obey/repent to keep salvation go to hell.</b></p>	<p>(2) Was Abraham justified by works of righteousness? No, because (3) he had righteousness imputed, that is, credited. (4) Those who are justified by <i>works</i> receive <i>not as of grace/credit but as of debt</i>. (5) Only those justified not of works of righteousness, that is, as <i>ungodly</i> (5) people, by forgiveness (7), which is <i>grace</i> (4) have righteousness accounted [So Abraham, being one who had righteousness accounted (3) was therefore justified by forgiveness (7-8) rather than of works of righteousness (2, 6)]. (6) Just as David also wrote of those justified by God's imputing/crediting rather than of works of righteousness ... (7-8) Blessed are those whose lawless deeds are forgiven. ...</p> <p>The fact that Abraham had righteousness accounted/credited (3) proves he received justification not of works of righteousness (2) but by grace, that is, as an <i>ungodly</i> (5) person who needed <i>forgiveness</i> (7-8).</p>

			Also, the fact that righteousness can be accounted for faith supports the idea that anyone (circumcised or uncircumcised, 9-12) who believes could be justified by God, thus proving that justification has always been apart from (regardless of) circumcision and the first covenant (Judaism), and that proves there is no reason to believe Christians need to join the first covenant (become Jews through circumcision and other works of the Mosaic Law) to be saved (14-16).
8	<p>It is written in the Jewish Scripture that there are none righteous (Rom 3:10-18) so that all the world may become guilty before God (19). Therefore, by the deeds of the law no flesh shall be justified, for by the law comes the knowledge of sin (20).</p> <p>The doers of the law shall be justified (2:13).</p>	<p>There are none righteous. Therefore, gaining or keeping justification is not of departure from evil or by righteous living.</p> <p>Note: This makes no sense because the Jewish Scripture says both that there were righteous people (like Abraham, Noah, Daniel and David) and that people were justified through departure from evil (Ez 18). It also contradicts what he had written in the previous chapter – 2:13, 7-29).</p>	<p>Because the Scripture (10-18) of the first covenant says both Jews and Gentiles (<i>the whole world</i>) are <i>guilty</i> (19) that covenant is therefore a covenant given to condemn not a covenant given to justify (20), because by that covenant comes the <i>knowledge of sin</i> (20), that is, the knowledge of our guilt.</p> <p>Therefore, justification has always been apart from (regardless of) the first covenant. The doers of the law were justified (2:13) but not by the deeds of the law of Moses (3:20, first covenant), but by the righteous requirements of the law (2:26) with Gentiles (those not in the first covenant) also being able to do the same through their conscience (2:14-15, 25-29). Before Christ, people were judged and justified by Christ’s law (2:16), not Moses’ law.</p> <p>The first covenant was a <i>ministry of condemnation</i> and of <i>death</i> (2Cor 3:6-9) not one of justification (Rom 3:20 – <i>by the deeds of the law no flesh shall be justified</i>, Gal 3:22 – <i>the law has confined us all under sin</i>).</p>
9	<p><u>All who believe</u> shall be saved.</p>	<p>If you obey the commandment which says, ‘<b>Thou shalt believe</b>’ (trust in what Christ did for you) God will save you regardless of how you live (sin or holiness) into the future. If you do the believing God will do the saving. He promised.</p> <p>Note: Some faith alone Christians believe their salvation-faith is of</p>	<p>A - The fact that all who believe are saved proves one does not need to be a Jew to be saved (<b>Rom 1:16-17, 3:28-30, 10:11-13</b>).</p> <p>B - When Christ said that <i>God so loved the world that he gave his only begotten son, that whoever believes in him should not perish, but have everlasting life (John 3:16)</i> it was not his intention to give a full description of what is required for salvation. His intention was to assert that <b>the messiah was sent to save</b> the world, <b>not to condemn</b> it (3:17), <i>just as Moses lifted up the serpent (3:14)</i>. Moses</p>

		<p>themselves whilst others believe it is partly or fully from God.</p> <p>Also, some faith alone Christians agree repentance is a mark or evidence of salvation. But they do not accept that repentance (departure from evil works) is instrumental/causative in the gaining or keeping of salvation. Hence the name <i>Faith Alone</i>.</p>	<p>lifted up the serpent that the Jews could be saved from God's <i>wrath</i> (Numbers 21:5-8). Similar messages are found in John 12:47 and Luke 9:56.</p> <p>C - The fact that one who <i>believes in Christ shall be saved (Acts 16:31)</i> is only part of the Gospel preached in Acts 16. <i>The word of the Lord</i> is also part of the salvation-message (16:32). Because the term <i>word of the Lord</i> remains undefined in the passage the way of salvation remains undefined in the passage. <i>The word of the Lord</i> may include commandments/works. So Acts 16:31-32 does not define the way of salvation except to say faith is at least one requirement. It is not proof for the faith alone doctrine.</p>
10	Abraham was justified by the righteousness of faith (Rom 4:11).	The term 'righteousness of faith' includes only <i>righteousness accounted for faith</i> (Rom 4:3). And this is all that contributed to Abraham's justification. No works contributed to his gaining or keeping of God's forgiveness/justification.	The term 'righteousness of faith' includes all righteousness resulting from faith in God. This includes both <i>righteousness accounted for faith</i> (4:3) and <i>forgiveness of sins</i> (7-8) resulting from repentance/works (2:7-29, James 2:21-24) done through faith. It might be better translated, 'righteousness of a faith.' As if to say, for example, 'righteousness of Christianity, a faith,' as opposed to, 'righteousness of Judaism, works of a law.' One involves grace (4:16) and the other does not (4:4).
11	It is of faith, not works, that it might be according to grace (Rom 4:16).	<p>If justification (by forgiveness) is obtained by your obedience to a commandment requiring <b>faith</b> it is <b>by grace</b>.</p> <p>If justification (by forgiveness) is obtained by your obedience to a commandment have faith and to stop sinning (repentance/<b>works</b>) it is <b>not by grace</b>.</p>	<p>If it is all who believe that are the children of Abraham (4:11-12) it is received as of grace (4:16) rather than as of debt (4). If justification is through Judaism it is of works and is received as of debt not grace (4).</p> <p>Whether the forgiveness is gained/kept by faith alone or faith and work has no influence on whether the justification is by grace or not. Whether the justification is received as something owed or not determines whether the justification is by grace or not.</p>
12	<p>If it is of faith you cannot boast (3:27).</p> <p>If justification is of works you</p>	If justification (by forgiveness) is obtained by your obedience to a commandment requiring <b>faith alone</b> you <b>cannot boast</b> .	In Christianity <i>all</i> (Jew and Gentile) who believe are included (3:23) and it is by grace (24). Grace excludes boasting and this is why the faith (Christianity) excludes boasting (27). If it is instead all who are circumcised (3:28-29) that are justified you can boast because there is no indication grace was

	<p>can boast (3:27, 4:2).</p> <p>By grace you have been saved through faith, and that not of yourselves, it is the gift of God, not of works, lest anyone should boast (Eph 2:8-9).</p>	<p>If justification (by forgiveness) is obtained by obedience to a commandment to believe and to stop sinning (repentance/<b>works</b>) you <b>can boast</b>.</p> <p>By <u>faith</u> you have been saved, not of works, lest anyone should boast. Works allows boasting. Faith Alone excludes boasting.</p>	<p>involved.</p> <p>By <u>grace</u> you have been saved, not of works, lest anyone should boast. Grace excludes boasting. Being of works of righteousness rather than grace would allow boasting. The reason faith is mentioned is to set up the assertion made in the passage which followed (Eph 2:11-21), which is that being a Jew counted for nothing.</p> <p>Note: Almost every time the Scripture reports salvation/justification is <i>not of works</i> it also tells us that it is <i>by grace</i> (see Rom 11:6, 3:10-26, 4:2-4, Eph 2:8-9, Titus 3:5-6, 2Tim 1:9). The two claims are inseparable. Eph 2:8-9 is not about 'by faith' vs 'of works' but is about 'by grace' vs 'of works'. James 2:24 is about 'by faith alone' vs 'by faith and works'. The grace is by both faith and works, <b>not faith only</b>.</p>
<p><b>13</b></p>	<p>No one will be snatched out of God's hand (10:29).</p>	<p>No one will depart from God's hand by any means.</p> <p><b>A Christian cannot fall away</b> from being saved/forgiven to being damned/condemned.</p>	<p>God is <i>greater than all</i> (29). Therefore, no one will depart from God's hand by being <i>snatched</i> by an entity (the Devil) overpowering God. It is saying that those who are obeying Christ steadfast in the power of his spirit cannot be moved by any superior force because no force superior to God exists, God is <i>greater than all</i> (29). But that does not mean it is impossible for one who has been <i>made alive in Christ</i> (Eph 2:1-3) to depart from God's hand through their own unfaithfulness, having their heart hardened through sin (Heb 3:12-14), falling away through deception (1Tim 4:1), with too much sin leading to a hardening of the heart and a departure from the power of God into delusion (see Rom 1:17-28, 2Thess 2:10-12) evidencing damnation (<i>he who does not believe shall be condemned</i> – Mark 16:16), being <i>cut off</i> (Rom 11:21-22) into spiritual delusion (11:7-8). See also James 5:19-20</p>

			and many others.
<b>14</b>	<p>He who has begun a good work in you will complete it until the day of Jesus Christ (Phil 1:6).</p> <p>... for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us (1John 2:19).</p> <p>We have become partakers of Christ if we hold the beginning of our confidence steadfast to the end (Heb 3:14).</p>	<p>It means that all who believe shall be kept by God until the end.</p> <p>Only those who endure to the end were ever truly saved. Those who later fall away into unbelief were never truly saved.</p> <p>Note: This means that belief is not proof the person is saved, only belief until the end of their life is proof the person is saved. And because one cannot know that they will endure to the end that would mean <b>THEY CANNOT KNOW IF THEY ARE SAVED OR NOT.</b></p>	<p>When Paul prays to God with thanks making request for them (1:3-5), he does so being <i>confident</i> God will complete his work in them until the end (6).</p> <p>It is only a statement of encouragement saying Paul is confident they will endure and that he is confident God will be able to continue to work through them until the end. It is not saying that it is impossible for a saved person to fail to endure. Paul is not teaching directly on whether or not a person can lose their salvation.</p> <p>1John 2:19 is not proof that all who leave a congregation were never truly converted. It is saying that those who later leave the congregation are proven to be not currently truly converted. Whether they were never truly converted or instead that they were converted but later fell away (lost their salvation) is not specified.</p> <p>Heb 3:12-14 is saying Christians are vulnerable because they can <i>depart from the living God</i> (12) by being <i>hardened through the deceitfulness of sin</i> (13). It is saying that Christians need to remain <i>steadfast to the end</i> (14).</p>

## 13 - Are There Contradictions in the Scripture?

**These pairs of claims from Scripture might seem to contradict each other:**

	<b>Claim 1</b>	<b>Claim 2</b>
1	There are no righteous people.	There are both righteous and unrighteous people.
2	Man is justified by grace, not of works.	Man is justified by works and not faith only.
3	The doers of the law shall be justified.	No one will be justified by the works of the law.
4	It is God's will that all be saved (1Tim 2:4).	God decides who can and cannot believe and be saved (Mat 16:17, John 6:65, 2Cor 4:3-4, Rom 11:7-8).
5	God decides who can and cannot believe and be saved.	God accounts righteousness for faith (Rom 4:3, Gal 3:16).
6	Man is justified by God's righteousness, not a righteousness which is of themselves.	Man is justified by their repentance of sin (their own willingness to turn to righteousness).

**These are the solutions:**

	<b>Claim 1</b>	<b>Claim 2</b>
1	<u>There are no righteous people</u> (Rom 3:23) in that there are none justified except by forgiveness (If it is by forgiveness the person is justified out of unrighteousness rather than from their own righteousness).	<u>There are both righteous and unrighteous people</u> (1Pet 3:12) in that there are people who choose to repent and live in submission to God in holiness, repenting of accidental sin, and there are people who reject that call to repentance and instead choose to continue to live in wilful sin.
2	<u>Man is justified by grace, not of works</u> (Eph 2:8-9, Titus 3:4-7). This means that man is justified by God's mercy, favour and forgiveness rather than being justified of their own works of righteousness, as if they needed no mercy, favour or forgiveness.	<u>Man is justified by works and not faith only</u> (James 2:24). This means the person has God's grace by works, repentance of sin, and not faith only.
3	<u>The doers of the law shall be justified</u> (Rom 2:13). This means the Israelites which kept the law of Moses were justified and that the Israelites which did not keep the law of Moses were not justified (2:14).	<u>No one will be justified by the works of the law</u> (Rom 3:20). This means that the doers of the law were justified but not by the keeping of the law of Moses, but by the law of Christ.
4	It is God's will that all be saved (1Tim 2:4). This means it is God's will that all come to repentance (2Pet 3:9) so he can save them. God can only save those who are willing to repent.	God decides who can and cannot believe and be saved (Mat 16:17, John 6:65, 2Cor 4:3-4, Rom 11:7-8). This means God causes those who are willing to repent to believe and be saved and sends delusion and unbelief to unrepentant sinners.
5	<u>God decides who can and cannot believe and be saved</u> (Mat 16:17, John 6:65, 2Cor 4:3-4, Rom 11:7-8). This means God	<u>God accounts righteousness for faith</u> (Rom 4:3, Gal 3:16). How can God cause a person to believe and then account righteousness for their

	<p>causes those who are willing to repent to believe and be saved and sends delusion and unbelief to unrepentant sinners.</p>	<p>faith?</p> <p>There are two kinds of faith – Belief <i>that</i> and belief <i>in</i> (See chapters 14 and 19 for more information on this topic).</p> <p>When God reveals himself to someone (like Paul in Acts 8 or Abraham in Genesis 12:1-3) that person now believes God exists. This is <i>belief that</i>, it is from God rather than of themselves, so no righteousness is accounted for it. But when the person already knows God and has ongoing trust in God, this is <i>belief in</i> God, and this faith is of the person’s faithfulness towards God and is of themselves, so righteousness can be accounted for it.</p> <p>Example: Abraham already believed God existed in Genesis 12:1-3 but no righteousness was accounted for that faith. But later, when Abraham had already been following God for some time, God gave Abraham a promise (Gen 15:1-5), Abraham agreed to trust God and God accounted righteousness to him for that faith (15:6).</p>
6	<p><u>People are justified by a righteousness which is from God, not a righteousness through the law which is of themselves</u> (Phil 3:9). Justification is of God in that it is through a blood atonement provided by God and through God’s willingness to forgive. So boasting is excluded. But if justification were through the law of Moses (first covenant, Judaism) it would be of the person’s works of righteousness and their animal sacrifice so they could boast as if they needed no favour from God and were better than others.</p>	<p><u>People are justified by their repentance of sin</u> (their own willingness to turn to righteousness). This righteousness is from God in that it is of God’s willingness to forgive but of themselves in that it is of their righteous willingness to turn from sin into holiness from now on.</p>

**CONCLUSION:**

We have used basic logic and Scripture to explain away what seemed to be contradictions in the Bible. Without these solutions we cannot expect to defend the Holy Bible against sceptics because Scripture contradicting other Scripture would indicate flaws, and flaws would indicate it is not from God. But now, the book of our God, the Holy Bible, remains flawless and defensible.

## 14 - CAFA Doctrine Summary (Soteriology).

### **Doctrine summary:**

- God grants salvation-faith (enlightenment) only to repentant unbelievers causing them to believe and be saved. But other factors influence God's choosing/election too.
- God sends delusion to unrepentant sinners stopping them from believing and being saved.
- It is God's will that all people be repentant (2Pet 3:9) so he can save all people (1Tim 2:4).
- If a Christian fails to avoid sin and fails to repent of accidental sin they will be put back into delusion/disbelief/damnation.
- Those who believe until the end of their life go to heaven. Those who do not believe until the end of their life go to hell.
- The righteous (repentant people) go to heaven. The wicked (unrepentant people) go to hell.
- All people need forgiveness so in that sense there are no righteous people.
- Christians cannot boast because they are justified by forgiveness and by grace.

### **Definitions:**

- *By grace* means by favour, that is, it is not owed, by *kindness* (Titus 3:4) and *mercy* (5).
- *Of works* means *of works of righteousness* (Titus 3:5) without a need for grace (Rom 11:6, 4:4).
- The *righteousness of faith* (Rom 4:11 & 13) means the righteousness resulting from faith in God, including righteousness accounted for faith (4:3) and forgiveness of sins (7-8) from repentance and obedience/works done through faith (*obedience to the faith*, 1:5, 16:26), doing of righteousness rather than evil (2:7-29) through faith, and works (James 2:24) through faith. See Hebrews 11 for five examples (Abel, Enoch, Noah, Abraham and Sarah) of people who became *heirs of the righteousness which is according to faith* (11:7).

### **The two types of faith:**

**F1** - Enlightenment (belief that): This faith is granted by God. It evidences salvation. No righteousness is accounted for it. It is granted to repentant sinners (other factors also influence God's willingness to grant enlightenment/salvation-faith).

**F2** - Ongoing trust (belief in): This faith is of yourself, of your own faithfulness. It also evidences salvation. Righteousness is accounted for it and this contributes to the keeping of salvation along with repentance and works. It does not contribute to entry into salvation because you cannot have it without already being saved.

Note: If the person is not living in holiness they do not have either of the two types of faith.

#### Doctrine Summary:

1. Departure from evil is cause of entering forgiveness/election/salvation/grace/faith-1.
2. Departure from evil (works) is co-cause of keeping forgiveness/salvation/grace/faith-1.
3. Faith-1 is granted/caused by God 100%. Granted to whom he deems worthy of forgiveness.
4. Faith-1 evidences the person is currently in God's salvation/forgiveness/grace/mercy.
5. Departure from evil is another indicator that the person is currently in God's salvation.
6. Failure to depart from evil is an indicator the person is not currently in God's salvation.
7. Faith-1&2 are not cause of entering grace/forgiveness but faith-1 does coincide with entry.
8. Faith-2 is co-cause of keeping grace/faith-1.
9. Evil causes loss of grace which causes loss of faith-1 evidencing loss of forgiveness/salvation.



### **What role does faith play in salvation?**

- God grants salvation-faith to all whom he chooses to forgive. If this occurs the person will believe. If this does not occur they cannot believe.
- Belief (F1 and F2) does not cause entry into salvation. Salvation causes entry into belief (F1).
- Trusting in God (F2) after you already have come to know God (F1) and have entered God's grace/mercy/forgiveness/justification is something which contributes to the keeping of God's forgiveness/grace (Rom 4:3) along with works (James 2:24) but it does not contribute to the gaining/entry of salvation/forgiveness.

### **What role does departure from evil (repentance) play in salvation?**

- An unbeliever's departure from evil (repentance) led by the Holy Spirit contributes to the gaining of God's forgiveness/grace.
- A believer's ongoing departure from accidental evil (repentance) contributes to the keeping of God's forgiveness/grace.
- Failure to depart from evil (impenitence) leaves the person outside of where God can justify/forgive the person.
- God is trying to lead all people into repentance/salvation through the Holy Spirit. The Devil is trying to lead all people away from repentance/salvation through his spirits.

### **What role do good works play in salvation?**

- The doing of good works such as charity work does not make the person innocent (does not justify/save). The doing of good works without a departure from evil leaves the person damned.

### **Can Christians lose their salvation?**

- It is by God's grace that a person becomes a believer in Christ. It is by God's grace that the person remains a believer in Christ.
- Christians obey Christ and his commandments to keep God's forgiveness/grace. If they do not obey they lose the grace, and thus, supernaturally lose their faith. The loss of faith evidences damnation (*he who does not believe shall be condemned*, Mark 16:16). They will not be able to be warned of a need to repent and return to God's forgiveness/grace because to heed a warning the person needs to first believe. This is why we are told to fear God.

### **What role does fear of God play in salvation?**

- Fear of God proves the person has God's forgiveness/grace/mercy (*His mercy is upon those who fear him* - Ps 103:17, Luke 1:50, Acts 10:35).
- When God makes the person believe (enlightenment, F1) a fear of God is included in that. Fear of God is part of believing in God. So just as belief in God (F1) is a grace given by God to whom he has forgiven, so is fear of God (Jer 32:40).
- Fear of God causes a continued departure from evil (Pro 16:6). Therefore, those who do not depart from evil do not fear God, do not believe in the true God, and are not saved (1John 2:3-4, Mat 7:21-27 and Luke 13:23-28, John 8:31 and 51, Eph 4:20-22).

### **What role does loving God play in salvation?**

- Loving God is evidence that the person is in covenant with God just as keeping God's commandments is evidence of being in covenant with God (Deut 7:9).
- Loving God with all of your heart, soul, mind and strength is one of the two main commandments given by God (Mark 10:29-30, Deut 6:5).
- Loving God, along with fearing God, motivates us into serving God.

## 15 - Abraham in the New Testament.

**Summary:** The Jews believed that being a descendant of Abraham made the person righteous but Jesus taught that being righteous made the person a child of Abraham (John 8:37-44).

Abraham is mentioned 71 times in the New Testament. John the Baptist (Matthew 3, Luke 3), The Lord Jesus Christ (Matthew 8, 22, Mark 12, Luke 13, 16, 19, 20, John 8), Peter (Acts 3, 1Peter 3), Stephen the martyr (Acts 7), the apostle Paul (Romans 4, 9, 11, 2Cor 11, Galatians 3, 4), the author of Hebrews (possibly Paul, Hebrews 2, 6, 7, 11) and James (James 2) all mention Abraham.

The reason Abraham is mentioned so much is that the Jewish religion and the nation of Israel were founded on promises given to Abraham and for Christianity to be accepted as the promised covenant it needed to fit with those promises. Christianity seemed to not fit with those promises because God promised to be the God of Abraham's descendants (*the children of Abraham*) forever (Genesis 17) and in Christianity some of the Jews (the supposed children of Abraham) were left out.

So the answer to the question *Why was Paul debating who is and is not a child of Abraham?* is:

- Because Jews believed the children of Abraham were justified and that being a Jew made them children of Abraham (and therefore justified), and
- If Jews were the children of Abraham and Christianity is true it would be that God broke his promise to not forsake the children of Abraham.

<b>What the Jews believed about Judaism</b>	<b>New Testament teaching about Judaism</b>
The children of Abraham are justified.	The children of Abraham are justified.
The circumcised are the children of Abraham, the uncircumcised are not (see Genesis 17 below).	<ol style="list-style-type: none"> <li>1. Circumcision and uncircumcision have no influence on whether the person is a child of Abraham or not.</li> <li>2. Belief in God marks the person as a child of Abraham (Rom 4:11-12),</li> <li>3. Practising righteousness rather than wickedness marks the person as a child of Abraham (John 8:37-44), that is, a true Jew (Rom 2:25-29).</li> </ol>
The promise that in Abraham's <i>seed all the nations of the earth shall be blessed</i> (Genesis 12:2-3, 22:18) says the Jews (Abraham's <i>great nation</i> , 12:2) will be a blessing to all the nations.	The promise that in Abraham <i>all the nations of the earth shall be blessed</i> (Acts 3:25, Gal 3:8) says a Jew (the Christ) shall be a blessing to all the nations.

Note: Although the Jewish Scripture gives an abundance of evidence showing Jews considered themselves Abraham's seed that alone is not proof they believed the promise *in your seed all the nations of the earth shall be blessed* (Gen 22:18) means that Jews would be a blessing to the nations, but I have assumed they interpreted it this way because Paul would not have argued against that interpretation of the promise (Gal 3:16) unless some believed that interpretation.

- Gal 3:16 Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.
- Genesis 22:18 In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

- Galatians 3:8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, “In you all the nations shall be blessed.”
- 14 that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

We see that in Galatians Paul is trying to convince his readers that the promise of all nations being blessed by Abraham’s descendants (or descendant) fits with Christianity rather than opposing Christianity.

This topic is dealt with in more detail later in the chapter.

### **New Testament teaching on flesh circumcision.**

Notice that Paul was teaching circumcision is irrelevant:

- Gal 6:15 - For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.
- 1Cor 7:19 - Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God *is what matters*.
- Romans 3:30 since there is one God who will justify the circumcised by faith and the uncircumcised through faith.

It should be clear that circumcision was a doctrinal issue in first century Christianity. Paul would not have made such statements unless there were people who thought circumcision counted for something. Why did they believe circumcision was important? Because Abraham was told that uncircumcised people were to be excluded:

- Gen 17:14 And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant.”

### **The covenant given through flesh circumcision - The children of Abraham, forever?**

Jews believed (and still believe) they are the people of God because God told Abraham he would be the God of Abraham and his descendants forever and Jews believe they are Abraham’s descendants by virtue of adhering to the circumcision covenant given to Abraham in Genesis 17:10 which later became the Mosaic Law and Judaism.

- Genesis 17:1-14 - When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, “I *am* Almighty God; walk before Me and be blameless. 2 And I will make My covenant between Me and you, and will multiply you exceedingly.” 3 Then Abram fell on his face, and God talked with him, saying: 4 “As for Me, behold, My covenant is with you, and you shall be a father of many nations. 5 No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. 6 I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. 7 And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you. 8 Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God.” 9 And God said to Abraham: “As for you, you shall keep My covenant, you and your descendants after you throughout their generations. 10 This is My covenant which you shall

keep, between Me and you and your descendants after you: Every male child among you shall be circumcised; 11 and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you. 12 He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant. 13 He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant. 14 And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant.”

Notice that God declared he would be the God of Abraham’s descendants forever (7, 13). The covenant is that all males must be circumcised (10) and all males who are uncircumcised are not in this covenant (14). People that are not bloodline descendants can come into the covenant (13). This covenant is in *flesh* (13) and it is an *everlasting covenant* (13).

Consider the last part of Mary’s statement in Luke 1:

- Luke 1:55 As He spoke to our fathers, To Abraham and to his seed forever.”

Besides Genesis 17, other passages could be used by Jews who were trying to prove that God had committed himself to the children of Abraham forever:

- Psalm 105:8-9 He remembers His covenant forever, The word which He commanded, for a thousand generations, [9] The covenant which He made with Abraham, And His oath to Isaac, ...
- Exodus 3:15 Moreover God said to Moses, “Thus you shall say to the children of Israel: ‘The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.’

### **Justification by circumcision alone?**

If Jews were told in their Scripture that uncircumcised people were to be excluded (Gen 17:14) and that God’s covenant with the circumcised was forever (17:7), to all generations, a Jew might be deceived into thinking that merely being circumcised made them right with God. And this is exactly what we see evidence of in Malachi (see also John the Baptist (Matt 3 and Luke 3) and Jesus (John 8) for further proof of this in the next section):

- Malachi 2:17 You have wearied the LORD with your words; Yet you say, “In what way have we wearied Him? ” In that you say, “Everyone who does evil Is good in the sight of the LORD, And He delights in them,” Or, “Where is the God of justice?”

In Malachi 2:17 God’s complaint is against Jews saying that even evil-doers are good in the sight of God. No Jew would ever say that an uncircumcised person who abides in evil is good in the sight of God, so it is clear that these Jews were saying circumcised people who do evil are still good in the sight of God. After all, their entire religion is based on the idea that Jews alone are God’s people. It should not be surprising to hear that some Jews believed all Jews were right with God all the time. Further proof that at least some Jews believed this can be found in Matthew 3 and John 8 (see below).

It seems that in the Old Covenant the Devil taught justification by circumcision alone. In the New Covenant he teaches justification by faith alone.

**New Testament – Jews believed circumcision alone justifies, they are corrected and told working righteousness justifies.**

The claim made in the New Testament is that circumcision does not mark the person as a child of Abraham and that working righteousness does.

To prove that Jews believed the children of Abraham did not need to live righteously to be considered justified we simply need to point to the passages which show Jesus, John the Baptist and Paul teaching against that doctrine. They would not argue against it unless it was a common Jewish belief. So the fact that they argued against it proves it was a common Jewish belief.

We see in John 8 Jesus teaching that merely being a Jew does not make the person a child of Abraham and that instead there is a link between being a worker of evil and being a child of the devil and that being a child of the devil means the person is not a child of God and not a child of Abraham. He is teaching that not all Jews are children of Abraham.

- John 8:37-44 “I know that you are Abraham’s descendants, but you seek to kill Me, because My word has no place in you. [38] I speak what I have seen with My Father, and you do what you have seen with your father.” [39] They answered and said to Him, “Abraham is our father.” Jesus said to them, “If you were Abraham’s children, you would do the works of Abraham. [40] But now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham did not do this. [41] You do the deeds of your father.” Then they said to Him, “We were not born of fornication; we have one Father—God.” [42] Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me. [43] Why do you not understand My speech? Because you are not able to listen to My word. [44] You are of your father the devil, and the desires of your father you want to do. ...

We see that Jesus acknowledged that these people were *Abraham’s descendants* (37) but he also taught that they were not *Abraham’s children* (39). They claimed Abraham was their father (39), Jesus claimed Abraham was not their father because they were not doers of the works of Abraham (39), they respond by saying God was their father (41) and Jesus responded by saying that because they do evil the devil is their father (44) rather than Abraham and God being their father.

We see that being a child of Abraham was a status. To be a child of Abraham was to be a child of God rather than being a child of the devil. So to be a child of Abraham was to be right with God and therefore justified.

The Jews believed that being a descendant of Abraham made the person righteous but Jesus taught that being righteous made the person a child of Abraham. The Jews believed being a Jew made them Abraham’s descendants and Jesus taught that being righteous made them Abraham’s descendants.

Compare Jesus’ statements in John 8:39 with his statement in Luke 19:

- Luke 19:8-10 Then Zacchaeus stood and said to the Lord, “Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold.” [9] And Jesus said to him, “Today salvation has come to this house, because he also is a son of Abraham; [10] for the Son of Man has come to seek and to save that which was lost.”

In John 8:39 Jesus says Abraham is not their father because they do not do the works of Abraham and in verse 41 he says they do the deeds of their father, *the devil* (44). In Luke 19 he says salvation has come to the house of Zacchaeus because he is a son of Abraham. And this was said in response to Zacchaeus saying he had repented of his past thefts by restoring money he had taken through false accusation, and he had given half his goods away to the poor.

Clearly Jesus is saying there is a connection between the righteousness of a person's conduct and whether they are a child of Abraham or not.

**John the Baptist** also taught that there was a connection between the righteousness of a person's conduct and justification and that having *Abraham* as their *father* (3:9) did not exempt them from this.

- Matthew 3:6-10 - and were baptized by him in the Jordan, confessing their sins. [7] But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath to come? [8] Therefore bear fruits worthy of repentance, [9] and do not think to say to yourselves, 'We have Abraham as our father.' For I say to you that God is able to raise up children to Abraham from these stones. [10] And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire.

His teaching is that merely being a descendant of Abraham did not mean they did not need to repent and be righteous to be justified. His teaching was that *every* person, whether a descendant of Abraham or not, will be thrown into the fire if they do not *bear good fruit* (10), *fruits worthy of repentance* (8). The fact that he taught against the idea that being a Jew made the person automatically justified proves some Jews believed being a Jew made them justified.

Paul also taught that being a Jew (being circumcised) does not exempt the person from God's judgement. He also went further and taught that uncircumcision does not condemn the person.

- Romans 2:25-29 For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision. [26] Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision? [27] And will not the physically uncircumcised, if he fulfills the law, judge you who, even with your written code and circumcision, are a transgressor of the law? [28] For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; [29] but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God.

This same message of justification being through righteousness rather than flesh circumcision is given using the term *circumcise the foreskin of your heart* (see next section, below). It means repent of sin and live righteously rather than wickedly. And we see this message in both the Old and New Testament.

### **Righteous living is a second kind of circumcision - Circumcised heart/Spirit.**

We see mention of a second circumcision (heart/Spirit circumcision) in the Old Testament and New Testament. In most of these passages we see that to depart from evil is to circumcise your heart to the Lord and to remain in evil is to remain uncircumcised in heart:

- Deuteronomy 10:16 - Therefore circumcise the foreskin of your heart, and be stiff-necked no longer.
- Jeremiah 4:4 (Old Testament) - Circumcise yourselves to the LORD, And take away the foreskins of your hearts, You men of Judah and inhabitants of Jerusalem, Lest My fury come forth like fire, And burn so that no one can quench *it*, Because of the evil of your doings.”
- Acts 7:51 - You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers *did*, so *do* you.
- Rom 2:25-29 - For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision. 26 Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision? 27 And will not the physically uncircumcised, if he fulfills the law, judge you who, *even with your written code* and circumcision, *are* a transgressor of the law? 28 For he is not a Jew who *is one* outwardly, nor is circumcision that which is outward in the flesh; 29 but *he is* a Jew who *is one* inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise *is* not from men but from God.
- Col 2:11 - In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ,
- Phil 3:2-6 - Beware of dogs, beware of evil workers, beware of the mutilation! 3 For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh, 4 though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so: 5 circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; 6 concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.

We see that in Romans 2:25-29 the message is:

- Flesh circumcision means nothing,
- Heart circumcision shows the person is right with God (justified),
- Working righteousness rather than wickedness shows the person is to be considered circumcised in their heart.

An earlier passage in Romans 2 confirms that it is the works of the person which show they are justified, not whether they are a Jew or not:

- Romans 2:6: who “will render to each one according to his deeds”: 7 eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; 8 but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath, 9 tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek; 10 but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. 11 For there is no partiality with God.

So in Romans 2 the message is that working righteousness rather than wickedness makes a person a Jew inwardly (29), a child of Abraham, regardless of flesh circumcision. In Romans 3 and 4 the message is that belief in God makes the person a child of Abraham regardless of flesh circumcision (3:29-30, 4:11-12).

**Faith in God proves the person is a child of Abraham, not flesh circumcision.**

All who believe are children of Abraham even if they are uncircumcised:

- Rom 4:11 - And he received the sign of circumcision, a seal of the righteousness of the faith which *he had while still* uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also, 12 and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith which our father Abraham *had while still* uncircumcised. 13 For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. 14 For if those who are of the law are heirs, ...

Paul was teaching that it is not that *those who are of the law* (14) (Jews, circumcised, children according to the flesh - 9:6-8) are the children of Abraham but that all (circumcised or uncircumcised) who believe in God (4:11-12) and who work righteousness rather than evil (2:25-29) are the children of Abraham (see also John 8:39 and 1John 3:10).

### **Christians are the seed of Abraham because they are in Christ.**

- Gal 3:26-29 - For you are all sons of God through faith in Christ Jesus. 27 For as many of you as were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. 29 And if you *are* Christ's, then you are Abraham's seed, and heirs according to the promise.

### **Christ, the seed of Abraham.**

Christ is the single seed of Abraham which brings a blessing to all the nations of the earth (Acts 3:25, Gal 3:16).

- Gal 3:16-17 - Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ. 17 And this I say, *that* the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect.

### **The promise of all the nations being blessed through Abraham's seed.**

Several promises were given to Abraham in the Old Testament. One which we see addressed twice in the New Testament is the promise saying, "In you all the nations shall be blessed" and "In your seed all the nations of the earth shall be blessed":

- Genesis 12:1 - Now the LORD had said to Abram: "Get out of your country, From your family, And from your father's house, To a land that I will show you. 2 I will make you a great nation; I will bless you. And make your name great; And you shall be a blessing. 3 I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed."
- Gen 22:15 - Then the Angel of the LORD called to Abraham a second time out of heaven, 16 and said: "By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only *son*— 17 blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. 18 In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

After Abraham the same promise was given to Isaac, his son:



- Gen 26:3 ... and I will perform the oath which I swore to Abraham your father. 4 And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed; 5 because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws.”

In the New Testament this promise was used to support the idea that one from Abraham’s bloodline, the Christ, would be a blessing to all the nations.

- Acts 3:23-26 And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.’ [24] ... [25] ... saying to Abraham, ‘And in your seed all the families of the earth shall be blessed.’ [26] To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities.”

Peter’s argument in Acts 3 is that all the families of the earth (all nations) are blessed by Jesus Christ so he can be considered a fulfilment of the promise given to Abraham, that from his bloodline, all the nations of the earth would be blessed.

The same promise is used by Paul in Galatians to prove that salvation was never through Judaism.

- Gal 3:8-10 - 8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, *saying*, “In you all the nations shall be blessed.” 9 So then those who are of faith are blessed with believing Abraham. 10 For as many as are of the works of the law are under the curse; for it is written, “Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.”

The law being referred to is the book of the law (law given through Moses) and the curse referred to is the curse which was promised to the nation of Israel if they did not obey the law of Moses (Deut 27:14-26 and 28:15-68).

Paul’s arguments are:

- The promise given to Abraham is fulfilled in Christianity because in Christianity all the nations of the earth have been blessed from Abraham’s seed, the Christ.
- Because a blessing was promised through Abraham and the law (Judaism) brings instead a curse (Gal 3:10) it cannot be that those who *are of the works of the law* (Gal 3:10) are *sons of Abraham* (Gal 3:7).
- Because a blessing was promised through Abraham and the law (Judaism) brings instead wrath (Rom 4:15) it cannot be that those who are *of the law* (Rom 4:13-14) are Abraham’s *heirs* (Rom 4:14).

### **Are Jews the seed of Abraham? Yes and no.**

[Note: Jacob, Abraham’s grandson, was renamed Israel. The promises given to Abraham were later given also to Isaac and then Jacob/Israel so the term *seed of Abraham* and *seed of Israel* mean the same thing.]

In one sense, Jews were the seed of Abraham (and *seed of Israel* - Jeremiah 31:36-37, see next section, below) but in another sense they were not:

- Romans 9:6-8: But it is not that the word of God has taken no effect. For they *are* not all Israel who *are* of Israel, 7 nor are they all children because they are the seed of Abraham;

but, “In Isaac your seed shall be called.” 8 That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed.

The terms *seed of Abraham* (7) and *children of the flesh* (8) refer to Jews. The term *children of God* (8) refers to the true seed of Abraham, *the children of the promise*, Christians (Gal 3:29).

### **Did God break his promise to never cast away the seed of Abraham?**

In the Old Testament promises were made to the children of Abraham/Israel telling them God would not cast off all of the seed of Israel:

- Jer 31:36-37 - If those ordinances depart, From before Me, says the LORD, *Then* the seed of Israel shall also cease, From being a nation before Me forever.” 37 Thus says the LORD: “If heaven above can be measured, And the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, For all that they have done, says the LORD.

We can see why Jews believed they were promised God would never cast them away. And this is why Paul addresses this issue in Romans 11:1, writing:

- I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

Later in Romans 11 Paul goes on to explain that although many Jews are cast away (*blinded* - Rom 11:7-8) in Christianity not *all* (Jer 31:37) of them are cast away (Rom 11:1) and that God’s adopting of some Gentiles into Christ serves to draw the blinded Jews into jealousy (10:19, 11:11, 14) which draws them into salvation (14). So although the New Covenant casts some Jews away it also draws them to salvation.

### **The Stumbling Stone - Judaism is not required because ALL who believe shall be saved.**

If all who believed were saved then Mosaic Law was proven to be done away with (because we can believe outside of Mosaic Law, without circumcision). In Mosaic Law Jews are automatically better than Gentiles. In Christ, the law of Moses was to be abandoned and this made Christ a stumbling stone for Jews who preferred the idea that Jews were more godly than Gentiles. It would be very difficult to draw such Jews away from trusting in the works of Mosaic Law into instead merely working righteousness (according to Christ’s teachings) with their Gentile peers through faith in Christ. That is why salvation being upon all who believe served as a *stumbling stone* (Rom 10:32-33) to some Jews:

- Rom 10:30-33 - What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; 31 but Israel, pursuing the law of righteousness, has not attained to the law of righteousness. 32 Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone. 33 As it is written: “Behold, I lay in Zion a stumbling stone and rock of offense, And whoever believes on Him will not be put to shame.”

### **The Jews who stumbled can be drawn to salvation through jealousy of the Gentiles.**

Although the covenant of Christ was designed to be a stumbling stone causing unrighteous Jews to stumble, at the same time, the Gentiles coming into salvation served to draw those Jews to jealousy

(Rom 10:19, 11:11) leading them to salvation (11:14). And in this way, *through the mercy shown to Gentiles*, the Jews which stumbled *can obtain mercy* (11:31):

- Rom 10:19 - But I say, did Israel not know? First Moses says: “I will provoke you to jealousy by those who are not a nation, I will move you to anger by a foolish nation.”
- 11:11 - I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles. 12 Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness 13 For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, 14 if by any means I may provoke to jealousy those who are my flesh and save some of them. 15 For if their being cast away is the reconciling of the world, what *will* their acceptance *be* but life from the dead?
- 11:30 - For as you were once disobedient to God, yet have now obtained mercy through their disobedience, 31 even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy. 32 For God has committed them all to disobedience, that He might have mercy on all. 33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* His judgements and His ways past finding out!

### **Conclusion:**

Having understood these complex issues with Abraham, circumcision, the promise, and the two covenants, we see how the statement: “All who believe shall be saved” was a controversial one in first century Judaism. To say all who believe shall be saved was to say that all who believe were the people of God and all who do not believe were not the people of God, so Jews were not the people of God. This was not a claim which would be taken lightly by Jews because their Scripture seemed to say God had pledged himself to be their God forever. And with different Jewish Scripture seeming to teach that circumcision (conversion to Judaism) was required (Gen 17:14) we could imagine how hard it would have been to convince Jews that circumcision was never required for justification and that it had always been that both circumcised and uncircumcised people who believed in God (Rom 4:11-12) and departed from evil (2:25-29) were God’s people rather than Jews being God’s people. It is a doctrine which nullifies Judaism, the only connection to God Jews knew of and was a covenant which had been established for more than a thousand years. To agree with Paul’s belief that justification is apart from (regardless of) the first covenant (Judaism) would have brought great persecution from those who still trusted in Judaism. To instead disagree with Paul and believe Christianity was a mere addition to Judaism would have appeased the Jews.

We have seen that Paul was teaching that Christians, rather than Jews, are the children of God because they are Abraham’s heirs according to the promise (promised messiah) and that Judaism only served as the covenant through which the promised messiah would be brought into the world so being part of that covenant was not required for justification. Knowing now what letters such as Romans and Galatians are about we can see what they are not about. We should see that:

- Those letters are not written to define Christianity except to invalidate Judaism and thereby exclude Judaism from Christianity.
- They are not written with authority. They are written by one Christian to other Christians in an attempt to prove certain conclusions about Judaism and how it was not required for salvation. They include technical proofs and arguments put forward to prove what he was saying.
- Romans and Galatians should be applied to the questions *Do Christians need to convert to Judaism to be forgiven/saved* and *Did God break his promise to never forsake the children of Abraham* and rather than the question *Is salvation by faith alone or faith and repentance?*

## **16 - CAFA Perspective on Paul.**

*Jews are not the children of Abraham so Christianity does not show God breaking his eternal promise to never forsake the children of Abraham.*

### **What was Paul teaching in Romans and Galatians?**

Although Romans and Galatians have been used to teach that repentance of sin is not instrumental in the gaining or keeping of God's forgiveness those letters actually have little to do with that issue. They are instead about something completely different. They are about the promises made to the descendants of Abraham, Isaac, and Jacob/Israel and how Christianity does not show God breaking those promises and instead shows God fulfilling those promises.

The question should arise (but rarely does), *Why was Paul debating who is and is not a child of Abraham?* The answer is of course that God had promised to be the God of Abraham and his descendants forever so to be a child of Abraham was to be one of God's people and to be justified. Proof that Jews believed they were automatically was given in the previous chapter (Malachi 2:17, John 8:37-44, Mat 3:8-10).

Paul's letters are unique among the other texts found in the New Testament because Paul is the only writer who attempted to prove justification had never been through Judaism, that flesh circumcision did not make the person a child of Abraham, and that the promises given to Abraham are not broken by Christianity and are instead fulfilled by Christianity.

Romans and Galatians are about *two covenants* (Gal 4:24) and how justification has always been apart from (regardless of) the first covenant (Judaism) and how some of the promises given to Abraham were fulfilled in Judaism but others were not and were instead fulfilled in Christianity.

The reason the promises given to Abraham were a hot topic in first century Christianity is because those promises are the foundation of Jewish identity and if a Jew (such as Paul) were to teach that some Jews were not children of Abraham and that some Gentiles were he would be nullifying Judaism.

### **Paul's Problem:**

It should be noted that prior to becoming a Christian Paul himself was attacking Christianity and we can assume he used passages of Jewish Scripture to make his attacks. Therefore, from that experience, Paul had good knowledge of what arguments he was now up against as a Christian who was trying to defend Christianity from the attacks of Jews and Jewish Scripture. When Paul became a Christian he had the task of changing his interpretation of Jewish Scripture from attacking Christianity to now defending Christianity. And this is what we see in Romans and Galatians. Prior to becoming a Christian Paul would have used passages like Genesis 17:9-14 complaining that Christianity implied some who were circumcised were no longer God's people (because Jews who do not believe in Christ are excluded) and it therefore did not fit with Genesis 17:9-14. He would have made arguments such as, "If we circumcised Jews are Abraham's descendants we are therefore the people of God and God promised it was an everlasting covenant, so Christianity cannot be true because it would show God forsaking some of the children of Abraham (the circumcised) and he promised he would never do that." See explanation of Genesis 17 in previous chapter.

### **Paul's Solution:**

As a Christian Paul's solution was to say that Jews are not the children of Abraham. He argued that Christianity does not show God forsaking the children of Abraham because although Christianity

shows God forsaking some who are circumcised it is not circumcision which makes the person a child of Abraham but instead that faith and working righteousness (Christ's law, not Moses') are marks of being a child of Abraham. So God has not broken his promise to never forsake the children of Abraham even though he has forsaken some who are circumcised, because being circumcised does not make you a child of Abraham.

In Romans and Galatians we see Paul giving his solution to other Christians.

### **Summary of Romans and Galatians:**

- It has always been that those who believe in God are the people of God (children of Abraham) whether circumcised or not (Rom 4:11-12).
- It has always been that those who work righteousness rather than evil (Christ's law) are the people of God (children of Abraham) whether circumcised or not (Rom 2:7-29, see also John 8:39).
- God did not forsake the children of Abraham because being circumcised does not make the person a child of Abraham.
- Christians do not need to be circumcised to be saved through Jesus Christ because even prior to Christ people did not need to be circumcised to be saved/forgiven/justified.

### **Conclusion:**

Romans and Galatians are filled with statements about Abraham, the promises given to him and how circumcision is irrelevant. This shows that the letters are about whether Christianity fits with the promises from Jewish Scripture or not, whether Christianity should be accepted or not, and whether Christianity was to be separate from Judaism or a religion inside of Judaism.

Whether people needed to join the first covenant (Judaism) and keep the law of Moses to be considered justified was the question. And therefore, whether Christians repent of sin through faith in Christ or instead through faith in Christ and the law of Moses was the question. But it is not true that the letters are about whether Christians need to repent of sin or just have faith. James 2 deals with that question concluding faith alone is not enough. But as we would expect, the Devil will use anything he can to fool people into thinking repentance of sin is irrelevant, even shaming people telling them it is a prideful thing for a person to trust in repentance of sin.

Seeing these letters were about whether Christianity was to be combined with Judaism or not we can see that they were very purposeful and important to the communities of Christians in the first century. Because some Jews believed being circumcised made them children of Abraham they believed Christians needed to be circumcised and that Christianity would be kept as a religion within Judaism. We can see why Paul needed to write Romans and Galatians to correct their false Jewish theology and to free Christianity from Judaism. His opponents would make many counterarguments using Jewish Scripture so Paul needed to refute as many of their arguments as he could in each letter to keep Christians trusting in Christianity rather than Judaism.

We go through some of Paul's proofs and arguments from Romans and Galatians in the next two chapters.

## 17 - Explaining Paul's Arguments from his Epistle to the Romans.

See the previous chapter for an explanation of the purpose and context of Paul's letters. He needed to disprove the idea that Jews were the children of Abraham to prevent people from forsaking Christianity for Judaism.

Note:

- The Jews believed being a child of Abraham made them righteous before God but Jesus corrected them saying living righteous before God makes the person a child of Abraham.

Summary of conclusions on Romans and Galatians in previous chapters:

- Being circumcised does not make you a child of Abraham.
- Being circumcised is not a requirement for justification under God.
- Following God by being under the law of Moses does not make the person a child of Abraham, instead, those who follow God through faith are the children of Abraham.
- Justification has always been apart from (regardless of) Judaism/circumcision.
- Judaism was never the covenant of justification.
- God's casting away of some of the Israelite's does not mean he broke his promise to never cast away the children of Abraham because being an Israelite does not make the person a child of Abraham.

Paul's arguments from Romans:

1. Jewish Scripture says ***the just shall live by faith*** (Rom 1:17) and both Jews and Gentiles can believe (16), thus proving one can be justified without first being circumcised and without joining the nation of Israel and being under the law of Moses.
2. Jewish Scripture says God ***will render to each one according to his deeds*** (2:6) and this proves that being in the first covenant (being a Jew) does not make the person exempt from God's judgement (3), as if being under the law of Moses made the person automatically justified.
3. Jewish Scripture says ***the name of God is blasphemed among the Gentiles because of you*** (2:24) and this shows that circumcised people could be condemned by God and were therefore not necessarily right with God and were not God's people.
4. The fact that the Jewish Scripture says regarding God, ***"That You may be justified in Your words, And may overcome when You are judged"*** proves that *God be true but every man a liar* (3:5) which gives reason to reject the idea that *the faithfulness of God was of no effect* (3). The reason people would believe God's faithfulness was of no effect was they thought being in the first covenant (Judaism, circumcision) made the person a child of Abraham so the fact that God had promised to never forsake the children of Abraham and some who were circumcised did not believe in Christ (1-3) (and were therefore forsaken) seemed to show God breaking that promise.
5. Jewish Scripture (the Scripture of the first covenant) says ***There is none righteous, no not one*** (Rom 3:10) to those under that covenant (19). This proves that even Jews are *under sin* (9), that is, they can be *guilty* (19) just as uncircumcised people can be guilty (see also 2:25-29). Therefore, circumcision is worthless and justification is not through that covenant or *the law* (20) which keeps a person in that covenant (Jews were *cut off from among their people* if they did not keep the law of Moses). Justification was instead upon all who follow God through faith not all who are *of the law* (4:14 and 16).
6. If justification were through Judaism it would be of works of the law of Moses and the circumcised would not be humbled, that is, boasting would not be excluded (3:27). The

circumcised would be considered *better* than the Gentiles (9) and could make their *boast in God* (2:17). But if justification is instead through **grace** (3:24) as is the case in Christianity, where all are shown to have *fallen short of the glory of God* (23) because it is by forgiveness rather than by having been righteous, **boasting is excluded** (27) because it is of God **passing over the sins that were previously committed** (25) rather than of *works* (27). If it is by grace, boasting is excluded. If it is instead of works of righteousness, boasting is not excluded.

7. The Jewish Scripture reveals that Abraham **believed God and it was accounted to him for righteousness** (4:3). Therefore, perhaps what Abraham and his descends have in common is that they follow God through faith rather than it being circumcision which marks the person as a child of Abraham (4:9-13, Gal 3:5-7).
8. 4:3 - The Jewish Scripture says Abraham had righteousness **accounted** (the Greek word translated *accounted* also means **credited**). 4:4 - If justification is **of works** of righteousness it is received **as of debt** (4:4) and therefore not as of credit. 4:5 - Therefore, only those justified not of works of righteousness (but by forgiveness - 7-8) have righteousness *accounted* which means Abraham, being one who had righteousness *accounted* (3) was therefore not justified by works (2, 6) but instead by forgiveness (7-8), that is, as an **ungodly** person (5), by grace (4), so he cannot boast (2). The children of Abraham must be justified in the same way, by forgiveness rather than of works of righteousness, and this excludes the idea that circumcision and being *of the law* (14 and 16) marks the person as a child of Abraham but fits with the idea that faith in God marks the person as a child of Abraham.
9. If **those who are of the law** are Abraham's heirs (justified) **faith is made void** (4:14), but we know that faith is not void because Abraham had righteousness accounted for faith (3) and it is written that *the just shall live by faith* (1:17, see also Gal 3:11-12 for the same argument), so it cannot be that being *of the law* (a Jew, *circumcised*, 9-12) makes the person Abraham's heir.
10. If **those who are of the law** are heirs **the promise is made of no effect** (4:14) because it was promised Abraham's heirs would be *blessed* (4:6, 7, 8, 9, Gal 3:5-9) but *the law brings about wrath/transgression* (15) which is contrary to blessing.
11. The fact that all people need forgiveness (3:9-19), both Jew and Gentile (9, 29), circumcised and uncircumcised (30), shows justification is not of works of righteousness but by grace (24), that is, by forgiveness of sins (25, 4:7-8), which excludes boasting (27). If justification is through Judaism (the circumcised – 4:11-12, 3:29-30, 2:25-29, *those who are of the law* – 4:14 & 16) boasting is not excluded (3:27, 4:2) which proves it would not be a justification which is received by grace. But **if faith** marks the person as justified it is **by grace** (16).
12. Jewish Scripture says that God said to Abraham, "I have made you a **father of many nations**" (4:17) and because Israel is one nation (not many nations) it cannot be that being in that nation (a Jew, the first covenant) makes the person a child of Abraham.
13. The Scripture says that God said to Abraham, "**In Isaac your seed shall be called**" (9:7). This proves not all of Abraham's descendants are Abraham's *seed* because Abraham had another son, Ishmael, and his descendants were excluded. And further proof of this is seen with Isaac's sons, with only Jacob being called/elected rather than Esau (10-13). If Jews agreed that the descendants of Ishmael and Esau were not the seed of Abraham they should agree that being a bloodline descendant of Abraham did not make the person Abraham's seed. So *it is not that the word of God has taken no effect* (6), that is, it is not that some of the Jews being forsaken (3) proves the *promises* (5) given to the seed of Abraham have not taken effect, it is instead that not all of the descendants of Abraham were the seed of Abraham. That is, *they are not all Israel who*

*are of Israel* (6). Instead, the **children of the promise** (the promised messiah) are the seed (8), the messiah which came from elected/called ancestors (5). Jesus Christ fulfils the *promises* (5) given to the Jews.

14. Jewish Scripture says that God said to Pharaoh, “For this very purpose I have raised you up, that I may show My power in you, and **that My name may be declared in all the earth**” and this proves God wanted himself preached to all the earth, not to Israel only. It also shows how God can be willing to exalt someone even though he is condemning them. If God exalted the Pharaoh and condemned him, it is logical to believe even though God exalted the Jews he can condemn them, so being a Jew does not make the person justified.
15. Jewish Scripture says that God said, “**I will call them My people, who were not My people**, ... and “it shall come to pass in the place where it was said to them, ‘You are not My people,’ There they shall be called sons of the living God” (9:25-26). This proves Jewish prophecy supports uncircumcised people (Gentiles) being adopted as God’s people.
16. Jewish Scripture says God said, “**Though the number of the children of Israel be as the sand of the sea, The remnant will be saved**” (9:27). This proves only some of the Jews would be saved, so God had not promised to keep all who were circumcised as his people.
17. Jewish Scripture says **whoever believes on him shall not be put to shame** (9:33) and the fact that belief would mark the individual as a child of God was a stumbling block to those who thought justification was through the first covenant (*works of the law*, 32), as it is written, “**Behold, I lay in Zion a stumbling stone and rock of offense**” (33).
18. Because the Jewish Scripture says **whoever believes on him shall not be put to shame** (10:11) and **whoever calls on the name of the Lord shall be saved** (13) there is no distinction between Jew and Gentile (12) and no distinction between circumcised and uncircumcised.
19. Jewish Scripture says the gospel will be **preached** (15-18) and **believed** (11, 16) involving **people calling on God** (6-10, 13) and this does not fit with the idea that being under the law of Israel (law of Moses, 5) is required because both those under that law and those not under that law (Gentiles) can hear the Gospel preached, believe, and call on God.
20. Jewish Scripture says the Gospel would go **to all the earth, to the ends of the world** (18), that God would provoke Jews **to jealousy by those who are not a nation, a foolish nation** (19), that God would be **found by people who did not seek God** (20) indicating some Gentiles would be included thus indicating conversion to Judaism through circumcision and the works of the law of Moses was not required for justification.
21. Jewish Scripture shows prophesy that **God was going to blind some Jews to the truth of the messiah** (11:8-10) leaving only a *remnant* (5, see also 9:27) of Jews included. This proves God had not committed himself to justify all Jews.
22. Jewish Scripture shows prophesy that **God would provoke the Jews to jealousy using Gentiles** (10:19) so although God blinded some of the Jews making them not believe (11:7-10) he has not forsaken them (11:1, 11), because Gentiles coming into salvation draws Jews who were *cut off* (22), that is, Jews who were spiritually *blinded* (7-8), to *jealousy* leading to salvation (14). This all supports the idea that some Gentiles would be justified and some Jews would be excluded.
23. Jewish Scripture shows **various examples of prophesy that Gentiles would be included** (15:9-14) and because Gentiles are by definition not in the first covenant this



proves justification is not influenced by whether the person is or is not a member of the first covenant.

Is it clear that Romans is about justification being separate from Judaism rather than being about justification being separate from repentance of sin?

## 18 - Explaining Paul's Arguments from his Epistle to the Galatians.

See Chapter 13 for an explanation of the purpose and context of Paul's letters. He needed to disprove the idea that Jews were the children of Abraham to prevent people from forsaking Christianity for Judaism.

Summary of conclusions on Romans and Galatians in previous chapters:

- Being circumcised does not make you a child of Abraham.
- Being circumcised is not a requirement for justification under God.
- Justification has always been apart from (regardless of) Judaism/circumcision.
- Judaism was never the covenant of justification.
- God's casting away of some of the Israelite's does not mean he broke his promise to never cast away the children of Abraham because being an Israelite does not make the person a child of Abraham.

Note that in Galatians 3:10 we see proof that the law Paul is writing about is the law of Moses.

- Galatians 3:10 ... "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them."

*The book of the law* was unique to Judaism. It was the law which was given through Moses to govern the nation of Israel and was not merely the ten commandments but also included law guiding their sacrifices, diet, rituals, punishments, marriages and other civil affairs in addition to laws guiding morality. Galatians is therefore only about the law of Moses not being required for justification. But Faith Alone Christians use Galatians as if it is proof that repentance of sin is not required for initial or ongoing forgiveness of sin through Christ.

Further proof that the law being written of is specifically the law of Moses can be found in 3:17:

- 17 And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect.

The law which was given *four hundred and thirty years later* was specifically the book of the law, the law given through Moses. It is not merely the ten commandments. No passage in Galatians reduces the term *the law* to refer specifically to the ten commandments. It is the law from the first covenant. Galatians is about *two covenants* (4:24) not two different ways to be a Christian. Faith Alone Christians read Galatians as if it is telling us not to be Christians who trust in repentance of sin for forgiveness of sin. It is actually telling us to not be Christians who trust in the first covenant, Judaism. This is why circumcision is mentioned twelve times in Galatians. It is also mentioned twelve times in Romans.

Paul's arguments from Galatians:

1. ***If justification were through the law*** of the first covenant (Judaism) then ***Christ died in vain*** (Gal 2:21), that is, if justification were through the first covenant he would not have sent a second covenant (see also Heb 8:7).
2. The fact that the Gentiles who had become Christians ***received the Spirit not through the works of the law*** (circumcision and conversion to Judaism) but through their earlier ***faith in Christ***, that is, through their earlier conversion to Christianity, when they first believed (3:2-5) and repented of sin into the law of Christ proves justification can happen prior to (and therefore without) conversion into Judaism through circumcision and the works of the law of Moses.

3. It is written that **Abraham believed God and it was accounted to him for righteousness** and Gentile Christians believed in God (prior to converting to Judaism) so they are **children of Abraham through faith** (3:6-7) not through their later works of the law.
4. The fact that the Scripture says Abraham was told **In you all the nations of the earth shall be blessed** (8) supports Christianity because in Christianity Gentiles (people of **all nations**) are **blessed** (9) in Christ. But the law of Moses brings a **curse** (10), so the idea that Jews (*those who are of the law*, Rom 4:14 & 16) are the children of Abraham is not supported because they are not blessed. Note: Details of the curse can be found in the Jewish Scripture in Deuteronomy 27:14-26 and 28:15-68.
5. The Scripture says **the just shall live by faith** so the idea that those who believe in God are the people of God is supported and the idea that being a Jew (*those who are of the law*) makes the person a child of God is not supported (Gal 3:11) because **the law is not of faith** (12), that is, being of the law is not of believing.
6. Jewish Scripture says the promise was given to **Abraham and his seed** not to Abraham and his seeds (16). Therefore, it is not that those who are in the first covenant are the children of Abraham because for that to be true it would need to be that the promise was made to many seeds.
7. If being a child of Abraham is **of the law then it is no longer of promise** but **God gave it to Abraham by promise** (18). That is, if conversion to Judaism makes the person Abraham's heir it is no longer of promise.
8. Is the law of Moses **against the promise** given to Abraham? No (21). The law of Moses serves to **confine all under sin** (22), that is, to confine Jew and Gentile alike under sin (see also Rom 3:9-19). It **served as a tutor to bring us to Christ** (24), that is, to condemn us and bring us to the next covenant, the covenant where all who are in it are forgiven and justified. The first covenant was a ministry of condemnation (2Cor 3:9), the second covenant justifies. But after the second covenant has come, **we are no longer under the tutor** (25), that is, we are no longer under the obligations of the first covenant like obeying the Levitical Priesthood, Jewish High Priests, animal sacrifice and so on. We no longer obey commandments under threat of being stoned to death as was the case in the first covenant, we now obey through faith.
9. Because all Christians have God's Spirit it is clear that Christians are **sons of God** (4:6-7). And because not all Jews have God's Spirit it is proven that being a Jew does not make the person a child of God, so Jews are not the people of God.
10. Just as Abraham had two sons, one by a bondwoman and one by a freewoman (22), there are two covenants (24), the first covenant puts the person in bondage and the second covenant makes them free (24-26), and as the son born of the bondwoman persecuted the son born of the freewoman so those of the first covenant persecute those of the second covenant (29). And as the Scripture says, **"Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman"** (30) so also those of the first covenant (Jews) shall not be heirs with those of the second covenant (Christians). This proves there is no reason for Christians to convert to Judaism.

To avoid being persecuted by other Jews some Jewish Christians desired to have Gentile Christians circumcised (6:12) to avoid being charged with forsaking the circumcision covenant in Genesis 17:9-14, Judaism.

Is it clear that Galatians is about Judaism being an irrelevant covenant? It is not about repentance of sin through faith in Christ being irrelevant, but that is what the Devil teaches using Galatians.

## **19 - Reasons to Believe Salvation by Freewill-Faith is Wrong.**

Christians are justified by God's willingness to forgive, and God is willing to forgive those who are willing to repent, and the willingness to repent is of themselves. Those who are willing to repent are enlightened into salvation-faith (F1) by God.

**(Faith-1, F1)** Enlightenment (belief that): This faith is granted by God. It evidences salvation. No righteousness is accounted for it. It is granted to repentant sinners (other factors also influence God's willingness to grant enlightenment/salvation-faith).

**(Faith-2, F2)** Ongoing trust (belief in): This faith is of yourself, of your own faithfulness. It evidences salvation/forgiveness because you cannot have it without already being enlightened (1) and enlightenment evidences salvation. Righteousness is accounted for it and this contributes to the keeping of salvation but not entering into salvation.

### **Summary:**

- People have freewill to repent whilst in unbelief.
- People do not have freewill to believe whilst in unbelief.
- Repentance whilst in unbelief causes election/salvation (it is one factor, not the only factor).
- Salvation causes belief in Christ. Belief in Christ does not cause salvation although it is one evidence of salvation.
- It is God's will that all be repentant (2Pet 3:9) so he can save all people (1Tim 2:4).

### **Paul's conversion as an example.**

We see in Paul's conversion into faith in Christ he really had no option except to believe in Christ. Christ appeared in front of Paul and introduced himself. Could Paul continue to believe Jesus was not the messiah? No. He had no option except faith in Christ. God had chosen to reveal himself to Paul and Paul could not avoid it.

So why did God reveal himself to Paul but not to others? God chose Paul because Paul was choosing faithfulness towards God and righteousness. Although Paul did unrighteousness by killing Christians, he did it through a zeal and faithfulness towards God, in ignorance and unbelief (1Tim 1:13).

So Paul was saved when he believed, but his believing was not of himself. But his willingness to obey God was of himself, and this is what caused God's willingness to reveal himself to Paul.

### **God is evident to all mankind?**

The Scripture tells us that God's existence is evident to mankind:

- Rom 1:19 - because what may be known of God is manifest in them, for God has shown it to them. 20 For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, 21 ...

But the same passage also tells us that a departure into sin leads to having a debased mind rather than the truth of God:

- 21 - because, although they knew God, they did not glorify *Him* as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. 22 Professing to

be wise, they became fools, 23 and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things. Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, 25 who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. 26 ... 28 And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; 29 being filled with all unrighteousness, sexual immorality, wickedness, ...

Do unrepentant sinners have the ability to believe the truth about God? Not when they prefer *the lie* (25). So although the truth of God is shown/evident to all of mankind (19-20) the truth of God is not recognisable by all people all the time. People have freewill to repent but not freewill to believe. It is their willingness to repent which determines their ability to believe.

**Reasons to believe people do not become saved by obeying a commandment which says, *Thou shalt believe/trust in Christ*:**

1. Scripture says God grants salvation-faith to whom he chooses and gives delusion to others. Impenitence (lack of repentance) is at least one cause of God not choosing to elect/enlighten/save the unbeliever.
2. It is impossible to obey the commandment: *Thou shalt believe*. Neither faith 1 nor 2 can be done on command. For example: If you offer an atheist a monetary reward on the condition that they believe in God for one minute they would be willing but unable.
3. To obey a commandment to believe/trust in (F2) God the person needs to already believe the required belief is true (F1), in which case, they already believe and are therefore already saved before obeying the commandment which says *Thou shalt believe*.
4. Abraham was justified/forgiven before he had righteousness accounted for faith (Gen 15:6). We know this because God spoke to Abraham in Genesis 12:1-3 and 15:1 (prior to 15:6 where he had righteousness accounted for faith) in a way which shows he was already forgiven/justified. God only says, “I am your shield, your exceedingly great reward” (15:1) to people who are already forgiven/justified. Therefore, Abraham was forgiven prior to having righteousness accounted for faith in 15:6, thus proving righteousness accounted for faith was not the cause of his initial justification/forgiveness. Also, the promise given to him in 15:5 would not have been given to him unless he was already forgiven/justified.
5. Paul wrote that all who believed in God were justified and that this was true prior to Christ because he used Scripture from before Christ to prove his point (Rom 4:3 & 7-8). Therefore, it is not that we are commanded to believe in Christ to become justified but that faith is a mark of being justified (rather than circumcision being a mark of being justified).
6. The Scripture says those who depart from the keeping of God’s commandments depart into a state where their mind is debased (Rom 1:20-26) causing them to be void of the knowledge of God. How could such a person be expected to obey a commandment *Thou shalt believe* to save themselves? And why would God expect them to obey a commandment to believe when it is impossible to obey such a commandment? And to obey the commandment *Thou shalt believe* the person would first need to believe, thus making them already saved and thus proving the second instance of believing would not be the cause of their justification. God would not and has not made such a covenant/requirement.

God tests the hearts and minds of all people trying to draw them into a willingness to repent and follow Christ. Unless they follow God’s spirit into a willingness to live holy they remain blinded.

## **20 - Assurance of Salvation – Eternal Security Vs Current Security.**

### **Eternal Security.**

The two types of Eternal Security doctrine:

- **Once Saved Always Saved:** These Christians say that all who have believed in Jesus in the past are still saved, even if they do not continue to believe.
- **Perseverance of the Saints:** These Christians say that only those who believe in Jesus until the end of their life have become saved, those who believe but later do not believe were never saved.

So in Once Saved Always Saved those who stopped believing in Jesus are saved and in Perseverance of the Saints some who currently believe in Jesus are damned (because those who later fall away into unbelief were never saved, even whilst they believed).

The Scripture says that *those who believe shall be saved and those who do not believe shall be condemned* (Mark 16:16) but the doctrines of Eternal Security do not agree with Mark 16:16 because they require us to accept either that we cannot know who is saved (Perseverance of the Saints – He who believes might not be saved) or that we cannot know who is damned (OSAS – He who does not believe might actually be saved). The Scripture does not teach either of these things. It instead teaches that we can know who is and is not *currently* saved.

**Note:** Some might object and point to Romans 10:6-7 as proof that we cannot know who is and is not saved. That passage is looked at later in this chapter and is also explained in Chapter 17.

### **Current security.**

Christians can know that they are currently saved but cannot know that they will remain that way.

We are given these indicators or evidences that the person is currently saved:

- He who believes (in Christ) shall be saved. Those who do not believe shall be condemned (Mark 16:16).
- God keeps covenant with those who love God (Deut 7:9).
- By this we know that we know him, if we keep his commandments. Those who do not keep his commandments do not have the truth in them (1John 2:3-4).
- God's mercy is upon those who fear God (Luke 1:50, Acts 10:35, Ps 25:14, 31:19, 33:18, 85:9, 103:11, 128:1, etc.)

Consider 1John 2:3-4. It says that we can *know* that we know him. This means that we can know we are currently forgiven and therefore currently saved.

- 3 Now by this we know that we know Him, if we keep His commandments. 4 He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him.

Because a Christian can have confidence that they believe in Christ, love God, keep his commandments, and fear God, they can have confidence that they are currently saved. But because a person can go from having those things to no longer having them we must conclude that a person can go from being currently saved to no longer being currently saved. So a person can go from being saved to being damned.

**Does Romans 10:6-7 teach that we cannot know who is saved?**

Some might contend that Romans 10:6-7 (see below) teaches that we cannot know who is and is not saved, but they are mistaken. They do not see that Romans 10:6-7 is taken from the Old Testament and that verse 8 is also from the same passage in the Old Testament. Romans 10:6-7 is only the first part of the statement, using two verses from Deuteronomy 30:12 & 13 (see below), and verse 8 goes on to use Deuteronomy 30:14. Romans 10:9-10 explains how those three verses from Deuteronomy support the argument he is making, that is, that salvation being upon all who believe in Christ rather than salvation being through the law of Moses. This interpretation is supported by the fact that Romans 10:11-13 shows Paul using two more parts of the Old Testament to make the same argument, that salvation is not for Jews only, but for all who believe, Gentiles and Jews alike.

- Romans 10:6 But the righteousness of faith speaks in this way, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down from above ) 7 or, “‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). 8 But what does it say? “The word is near you, in your mouth and in your heart” (that is, the word of faith which we preach): 9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.
- Deuteronomy 30:11 which I command you today is not too mysterious for you, nor is it far off. 12 It is not in heaven, that you should say, ‘Who will ascend into heaven for us and bring it to us, that we may hear it and do it?’ 13 Nor is it beyond the sea, that you should say, ‘Who will go over the sea for us and bring it to us, that we may hear it and do it?’ 14 But the word is very near you, in your mouth and in your heart, that you may do it. 15 “See, I have set before you today life and good, death and evil, 16 in that I command you today to love the LORD your God, to walk in His ways, and to keep His commandments, His statutes, and His judgments, that you may live and multiply; and the LORD your God will bless you in the land which you go to possess. 17 But if your heart turns away so that you do not hear, and are drawn away, and worship other gods and serve them, 18 I announce to you today that you shall surely perish; you shall not prolong your days in the land which you cross over the Jordan to go in and possess.
- Romans 10:11 For the Scripture says, “Whoever believes on Him will not be put to shame.” 12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. 13 For “whoever calls on the name of the LORD shall be saved.”
- Isaiah 28:16 Therefore thus says the Lord GOD: “Behold, I lay in Zion a stone for a foundation, A tried stone, a precious cornerstone, a sure foundation; Whoever believes will not act hastily.
- Joel 2:32 And it shall come to pass That whoever calls on the name of the LORD Shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, As the LORD has said, Among the remnant whom the LORD calls.

Romans 10 is about salvation being through obedience and repentance *through faith* rather than obedience *through law*. It is not teaching that we cannot have any idea about who will and will not ascend into Heaven.

### **The Christians in the Bible knew they were currently saved.**

These are just a few of the passages which indicate Christians are already saved (currently):

- Eph 2:1 - And you He made alive, who were dead in trespasses and sins, 2 in which you once walked according to the course of this world ...
- 1:13-14 In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,

[14] who is the **guarantee** of our inheritance until the redemption of the purchased possession, to the praise of His glory.

- John 6:47 Most assuredly, I say to you, he who believes in Me has everlasting life.

### **Are Christians Guaranteed to Enter Heaven?**

Christians who believe in Eternal Security point to Ephesians 1:13-14 (see above) as evidence that a Christian has a guarantee that they will have the inheritance (eternal life) until the day of redemption. They are not reading it carefully and they seem to be ignorant of the fact that the Greek word translated guarantee means *an earnest, a part payment in advance for security*. The passage does not say that a Christian is guaranteed to have the inheritance until the day of redemption, it only says the Holy Spirit is a guarantee (part payment) of our inheritance until the day of redemption of the purchased possession, a part payment evidencing that we are currently inline to receive the inheritance of eternal life. And if the Holy Spirit can be lost, the evidence of salvation can be lost and therefore salvation can be lost.

For proof that the Holy Spirit can be lost we can look at several passages:

- Psalm 51:11 Do not cast me away from Your presence, And do not take Your Holy Spirit from me.
- Hebrews 6:4 For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, [5] and have tasted the good word of God and the powers of the age to come, [6] if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame.

**Note about Hebrews 6:4:** The Greek word translated impossible sometimes means impossible, but can also mean merely *powerless, unable* or *no strength*. The verse is therefore not saying that it is impossible for a person who falls away from Christ to return to Christ. It is saying that returning a person to Christ is something Christians are unable to do. The reason Christians are unable to do this is because the Gospel is veiled to unrepentant sinners. God can renew them, but Christians cannot.

### **Note about the word sealed.**

Similarly, they use the word sealed in Ephesians 1:13 as evidence that God has sealed the Holy Spirit inside of the Christian, so the Holy Spirit cannot get out. But again, they are not reading it carefully and seem to be ignorant of the meaning of the Greek word translated sealed. And even the English definition of the word sealed has more than one meaning. The word *seal* can mean *A mark of authentication* (such as a piece of wax with the imprint of a signet ring). When read carefully we can see that the passage does not say the Holy Spirit has been sealed inside the person, it says the person was *sealed with the Holy Spirit of promise*. The Christian is sealed. The Holy Spirit is a seal. The Holy Spirit is a mark of God's ownership and of God's promise towards that person.

So when read in its entirety, Ephesians 1:13-14 is not telling us that a Christian has the Holy Spirit sealed inside of them and that they are guaranteed to be saved until the day of redemption. It is telling us that the Holy Spirit is an evidence of God's promise of eternal life to that person. The fact that a Christian receives the Holy Spirit when they believe in Christ rather than when they are circumcised is used by Paul to prove uncircumcised people who believe in Christ can be considered the people of God and that circumcision is therefore inconsequential and irrelevant.



The passage is saying that having the Holy Spirit (the Spirit of God) is an evidence or guarantee that we currently have an inheritance (eternal life). Paul's wider argument is that if Christians have the Spirit of God then that proves they are the people of God, and if they get the Spirit of God when they believe in Jesus they do not need to later convert to Judaism through circumcision to become people of God.

**Conclusion:**

If we believe in Perseverance of the Saints (the more popular form of Eternal Security) we have no way of knowing if we are currently saved. What is the point of knowing that those who are saved can never lose salvation if you cannot know if you are one of them?

And if we believe Once Saved Always Saved we cannot know who is saved and who is damned because you cannot know if an unbeliever is saved or damned according to their doctrine.

The Scripture does not refer to any non-believers as saved and does not refer to any who are currently believing and obeying as damned. So it gives no reason to embrace either form of eternal security.

But if we accept that we can lose salvation we can have assurance that we are currently saved and we have a way of knowing who is saved and who is not saved.

If we agree that the Scripture tells us we can know who is and is not currently saved then we must conclude that it teaches that a Christian can lose their salvation because that is the only doctrinal position which agrees with the idea that a Christian can know who is and is not saved. Eternal security does not agree with the idea that a Christian can know who is and is not saved.

The Scripture tells Christians to be wary of false Christians. How could we be told to be wary of them without being told how to identify them. Christians are told how to tell who is and is not saved. Whether a Christian's assessment is accurate depends on the individual case.

## 21 - You Cannot Lose Eternal Life Because it is Eternal?

### **Christians have eternal life.**

The Scripture says Christians already have eternal life.

- John 6:47 “Most assuredly, I say to you, he who believes in Me has everlasting life.”

### **If Christians have eternal life they can never lose it because it is eternal?**

Many who believe in Eternal Security make the argument that because the Scripture says Christians already have eternal life it is illogical to think a Christian can lose it, because it is eternal.

The error of their argument is that they fail to see a difference between being in eternal life and merely having eternal life. Once a person is *in* eternal life they could never lose it, but if they merely *have* a possession or inheritance of eternal life it can be lost like any other possession or inheritance. And because they agree they will die some day they must also agree they are not in eternal life yet.

Eternal life is an inheritance and an inheritance, although not yet obtained, can be referred to as if it were already in the person's possession if they currently possess a promise to inherit it. What Faith Alone Christians fail to see is that they are also given a promise they will lose it if they do not continue in faithfulness towards Christ until the end of their life.

### **Scripture says Christians can leave Christ and return to damnation.**

Jesus said believers have eternal life but the fact remains, a believer can become a non-believer.

This is an observable fact. It is not a matter of speculation and we read of people who became non-believers in the Scripture. Therefore, if belief is an indicator of salvation then one who has eternal life (believer) can become one who no longer has eternal life (non-believer).

We have many passages in Scripture which warn of a loss of salvation:

- Rom 11:22 - Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in *His* goodness. Otherwise you also will be cut off. (Note: The cutting-off referred to is summarised in verses 7-8: *What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded. 8 Just as it is written: “God has given them a spirit of stupor, Eyes that they should not see And ears that they should not hear, To this very day.”* If a Christian does not continue in God's mercy they are cut-off, that is, they are given the Spirit of Stupor making them an unbeliever. And their unbelief evidences that they are damned.)
- 1Tim 4:1-2 - Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, 2 speaking lies in hypocrisy, having their own conscience seared with a hot iron, 3 ...
- Heb 6:4-6 For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, 5 and have tasted the good word of God and the powers of the age to come, 6 if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put *Him* to an open shame.
- John 15:2 and 6 - I am the true vine, and My Father is the vinedresser. 2 Every branch in Me that does not bear fruit He takes away; and every *branch* that bears fruit He prunes, that it may bear more fruit. ... 6 If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned.

- Heb 3:12-14 Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; 13 but exhort one another daily, while it is called “Today,” lest any of you be hardened through the deceitfulness of sin. 14 For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end, 15 ...
- Hebrews 10:26 - For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries. 28 Anyone who has rejected Moses’ law dies without mercy on *the testimony of two or three witnesses*. 29 Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? 30 For we know Him who said, “Vengeance is Mine, I will repay,” says the Lord. And again, “The LORD will judge His people.” 31 It is a fearful thing to fall into the hands of the living God. (Note: This passage is referring to people who have been sanctified (29) and therefore justified. It is about people who were saved but through wilful sin had their hearts hardened into disbelief (3:12-14, above). If a Christian still believes, fears and repents but they have sinned wilfully that does not mean there is no hope for them, if they repent they are forgiven (1John 1:9). But if they go too far into sin they can become hardened into disbelief and damnation.)
- Heb 10:36-39 - For you have need of endurance, so that after you have done the will of God, you may receive the promise: 37 “For yet a little while, And He who is coming will come and will not tarry. 38 Now the just shall live by faith; But if anyone draws back, My soul has no pleasure in him.” 39 But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.
- Heb 12:14 Pursue peace with all *people*, and holiness, without which no one will see the Lord: 15 looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled; 16 lest there *be* any fornicator or profane person like Esau, who for one morsel of food sold his birthright.
- Ez 18:21-22 But if a wicked man turns from all his sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die. 22 None of the transgressions which he has committed shall be remembered against him; because of the righteousness which he has done, he shall live. 23 ... 24 But when a righteous man turns away from his righteousness and commits iniquity, and does according to all the abominations that the wicked *man* does, shall he live? All the righteousness which he has done shall not be remembered; because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall die. (Note: Whether this passage is about the death of the soul (into damnation, Hell) or the person being killed is irrelevant. The concept of God forgetting transgression because the person repents and God charging them with guilt when they move from righteousness into sin is clearly proven. Yet most Faith-Alone Christians deny that God forgives those who repent and that he condemns those who return to a life of wilful sin.)
- Mat 13:18 - Therefore hear the parable of the sower: 19 When anyone hears the word of the kingdom, and does not understand *it*, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside. 20 But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; 21 yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles. 22 Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful. 23 But he who received seed on the good ground is he who hears the word and understands *it*, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty.”

- Mat 24:45-51 - Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season? 46 Blessed is that servant whom his master, when he comes, will find so doing. 47 Assuredly, I say to you that he will make him ruler over all his goods. 48 But if that evil servant says in his heart, 'My master is delaying his coming,' 49 and begins to beat his fellow servants, and to eat and drink with the drunkards, 50 the master of that servant will come on a day when he is not looking for *him* and at an hour that he is not aware of, 51 and will cut him in two and appoint *him* his portion with the hypocrites. There shall be weeping and gnashing of teeth.
- James 5:19-20 - Brethren, if anyone among you wanders from the truth, and someone turns him back, 20 let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.

### **Conclusion:**

If we can go from being dead in trespasses and sins to being alive in Christ (Eph 2:1) and can go from being one who is in the truth to being one who has wandered from the truth into having soul-death and sins not covered (James 5:19-20) that means we can go from being saved (alive) to being damned (dead in our sins). Without accepting this you cannot know who is saved or who is damned (see previous chapter) but the Christians we read of in the New Testament Scripture knew both and taught that Christians should know both.

As a side note, we should notice also that when Christ said those who believe in him have eternal life it was before he was crucified and rose from the dead. So Christians had eternal life before the death and resurrection. Why then do Faith Alone Christians say salvation is through believing in the death and resurrection of Christ alone? If you could believe in Jesus for salvation before his death and resurrection there must be more to believing in Jesus than merely trusting in his death and resurrection.

## **22 – Calvinism? Did God elect people into justification before they were born?**

### **Correct doctrine.**

God's choosing of who will and will not be saved is based on whether the person is willing to repent and follow Jesus and his commandments from now on. The unrepentant sinners are supernaturally blocked from finding the truth of God and from accepting warnings about damnation but the repentant sinners cannot avoid finding salvation through Christ because God and Christ come to them (John 14:21, 23). To be enlightened into salvation requires them to first be willing to repent. An alternative to this soteriology is Calvinism.

### **Calvinism.**

Calvinism proposes that God's choosing of who will and will not be saved is not based on their willingness to repent and that his choosing is instead done before the person is born. And in Calvinism the reason for God's choosing of one individual for salvation over others who are left in damnation is said to be *a mystery* and unknowable.

### **Main reasons to reject Calvinism:**

Some reasons to reject Calvinism would be:

- The fact that the Scripture says it is God's will that all come to repentance (2Pet 3:9) and God's will that all be saved (1Tim 2:4) suggests God did not choose some to be saved before they were born and left others unchosen. If God chose who would and would not be saved before they were born it cannot also be true that God desires all to come to salvation.
- The fact that God sent prophets in the Old Testament to call people to repentance with a threat of doom if they refuse suggests God does not choose who will and will not repent. It is not logical to believe that God sent prophets to tell them to repent, made them not repent and then punished them for not repenting.
- All throughout the Scripture God holds people accountable for their actions. Calvinism says God alone decides what their actions are. The truth is people have partial-freewill and are influenced by spirits but not totally controlled by them.

### **Calvinists are Misusing Scripture.**

Below is a list of some of the passages they use as proof:

- Ephesians 1:4-5 NKJV - just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, [5] having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,
- Romans 8:29-30 - For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. [30] Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.
- 9:11 (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls),
- 9:14-15 What shall we say then? Is there unrighteousness with God? Certainly not! [15] For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."
- 9:18 Therefore He has mercy on whom He wills, and whom He wills He hardens.
- 9:21-23 Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor? [22] What if God, wanting to show His wrath and

to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, [23] and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory,

**Ephesians 1:4-5** does not tell us that God chose who would and would not be saved before the foundation of the world. It only tells us that God chose the covenant from before the foundation of the world. The covenant was *predestined* (5) and having *us in Him* (4) was predestined. A verse which gives the same message is 2Timothy 1:9:

- 9 who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began,

*Before the foundation of world* (Eph 1:4), that is, *before time began* (2Tim 1:9), God *predestined* (Eph 1:5) the covenant of Christ. God predestined that there would be a covenant of *adoption as sons by Jesus Christ to Himself* (5).

**Romans 8:29-30** serves the same purpose as Ephesians 1:4-5. The passage is about God's predestining of a covenant. It was predestined that Christ would be the first born over many brethren who would be justified and glorified. When it says *whom he foreknew* (29) it refers to Christ. And when it refers to *whom he predestined* (30) it refers to Christians corporately, not as individuals. It was predestined that a group would be in Christ and it was predestined that this group would be justified and glorified. There is nothing in the passage about God choosing specific individuals before they were born.

**Romans 9:11** is not about God's justifying or condemning of individuals being done before they are born. It is part of an argument which spans verses 4-13. The argument is that Christ came from the *promises* (4) given to the fathers (Abraham, Isaac and Jacob) (5) and that he was from the fathers (5), and when we consider that it was said to Abraham, "In Isaac your seed shall be called" (7), that it was said to Sarah, "at this time I shall come and Sarah shall have a son" (9) and that it was said to Rebecca, "the older shall serve the younger" (12) we see that Jews are not the seed of Abraham or the children of God (8). It is about the identity of *the seed of Abraham* and how converting to Judaism or being born into Judaism did not make the person a child of Abraham. His argument is that God's promise to be the God of the children of Abraham forever is not a promise to be the God of the Jews forever because being a Jew does not make the person a child of Abraham. He proves this by pointing out that God promised to be the God of Abraham's descendants, then God promised to be the God of only one of Abraham's son's (Isaac and not Ishmael) descendants, then only one of Isaac's descendants (Jacob rather than Esau). So the term *seed of* and *child of* cannot be referring to merely being a descendant of, otherwise the Ishmaelites and Edomites would be included in the term *children of Abraham* with the Israelites (descendants of Jacob, who was renamed *Israel*). A more concise explanation of this is given in Chapter 17.

**Romans 9:14** shows Paul bringing the question, Are the unrighteous accepted by God? And his answer is, *Certainly not*. He justifies his answer by using a passage from Jewish Scripture which shows God rejecting the idea that he would be merciful to the whole nation of Israel, even the unrighteous ones, in favour of the idea that he will have mercy on only some of them, the ones he approves of, such as Moses. Paul points to Exodus 33:19 where it is written that God said, "I will have mercy on whom I will have mercy." (Explanation of Exodus 33:19 – In 33:13 Moses says to God, "Consider that this nation are your people." In verse 16 Moses says, "How will it be known that your people and I have found grace in your sight..." In verse 17 God says, "You have found

grace in my sight, and I know you” (speaking of Moses alone, not Israel also) and in verse 19 God says, “...I will be gracious to whom I will be gracious...”. So in response to Moses saying he and the Israelites had found grace in God’s sight God responded saying that only Moses had found grace in his sight and whoever else God chooses, not all Israelites. Therefore, it is reasonable to expect Romans 9 is also about proving that being a Jew does not make you right with God, hence the same message being put forward in Romans 9:8, 4:11-12, 3:27-30 and 2:25-29 etc.

**Romans 9:17** shows Paul using a passage about the Pharaoh being raised up to have God’s power *declared in all the earth*. The point being made is that this passage from Jewish Scripture shows God’s intention has always been that *all the earth* was to be drawn to him, not just the Israelites.

**Roman 9:18** is probably mistranslated. It reads, *Therefore He has mercy on whom He wills, and whom He wills He hardens* but should read, *Therefore He has mercy on whom He wills, and to whom he wills he hardens*. The hardening being written of is the opposite of mercy. People receive either God’s mercy or his wrath. God hardening himself towards a person is his wrath. There is good reason to believe it is a wrong translation because of the context. The concept of God hardening a person’s heart is not found anywhere in the passage, so why would we believe verse 18 is about God hardening hearts? But clearly mercy and the opposite of mercy (hardening yourself towards the person) is part of the passage. The mistake Calvinists make is they associate the previous verse with hardening of hearts because it mentions Pharaoh and in other passages from the Old Testament we see that God hardened Pharaoh’s heart. Although it is true that God hardened Pharaoh’s heart Paul did not use a passage about God hardening Pharaoh’s heart in Romans 9. If Paul’s intention was to give evidence that God hardens people’s hearts away from the Gospel why did he not use a passage about God hardening Pharaoh’s heart? Paul instead used a verse which shows God declaring that his intention was to have himself declared (preached) in all the earth, that is, not just to Israel, thus proving God was in covenant with Gentiles and that being an Israelite therefore counted for nothing. Alternatively, it could just mean that God hardens the hearts of whom he wills, and he wills to harden the hearts of those who hear a call to repentance and refuse. So even if it is about God hardening hearts, it is not proof for or against Calvinism.

**Romans 9:21-23** is about the same topic the rest of the passage is about, which is that God has not pledged himself to be in covenant with all Israelites and with Israelites only. God was instead available to Gentiles and Israelites alike. Verse 21 is saying that it is not unreasonable to believe that God can make from the same *lump* (Israel) some vessels for honour (justifying some Israelites) and some for dishonour (condemning some Israelites). This is supported by the fact that Paul later uses verses which prove God prophesied of rejecting many Israelites and adopting many Gentiles in verses 25-29. Also, the Calvinist interpretation makes no use of the term *lump*. They believe the passage is proof that God creates some people for dishonour and others for dishonour, but why then is it mentioned they are both from the same lump? The Calvinists are using small fragments of Scripture to construct doctrines which are not actually in the Scripture. Verses 22-24 are about God *enduring* with much *longsuffering* the vessels of wrath, that is, the individual Israelites who did not have his mercy, so he could bring in the covenant of justification through their messiah upon the *vessels of mercy*, Christians. It is not that the vessels were *prepared beforehand*, it is that the covenant which glorifies them was prepared beforehand. And this is why he then uses verses from the Old Testament (in verses 25-29) which show prophecy of God’s plan to exclude some Israelites and include some Gentiles. It has nothing to do with predestining individuals to justification or condemnation but is instead about a predestined covenant.

## 23- A Law or a Faith?

**Summary:** Paul's letter to the Romans is about whether *those who are of the law* (4:14 and 16) are the seed of Abraham (the children of God, justified) or those who are of a faith (Christianity) are the seed of Abraham. It is not about whether salvation is through repentance of sin or faith-alone.

*Those who are of the law* (4:14 and 16) = Jews (3:19) = Circumcised (3:20). The issue being addressed in 4:14-16 is whether or not Jews are Abraham's heirs. Abraham's heir = Child of God = Justified.

In Romans we see Paul state that being *of the law* is insignificant:

- 4:14-16 - For if those who are of the law are heirs, faith is made void and the promise made of no effect, 15 because the law brings about wrath; for where there is no law *there is no* transgression. 16 Therefore *it is* of faith that *it might be* according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all.

He also states that being a *Jew* and being *circumcised* are insignificant:

- Rom 3:19-20 - Or is *He* the God of the Jews only? Is *He* not also the God of the Gentiles? Yes, of the Gentiles also, 30 since *there is one* God who will justify the circumcised by faith and the uncircumcised through faith.

His argument in Romans 4:14-16 is that the law of Moses brought punishment for transgression which was *wrath* and if the person is justified it is illogical to accept that the person would be receiving wrath, so it cannot be that being circumcised makes the person a child of God, that is, justified.

### **The Faith of Christ (The New Covenant).**

The people of God are justified and there is no such thing as someone who is condemned and also a child of God. This means the covenant which identifies the person as a child of God must be a covenant where all who are in it are justified. Because a law brings *wrath* (4:15) because it punishes transgression it cannot be that being *of the law* (4:14 and 16) makes the person justified so it cannot be that being of the law makes the person a child of God. But the covenant which identifies the person as a child of God (justified) **can be a faith** (all who believe are in the covenant) because:

- The Scripture says *the just shall live by faith* (Gal 3:11, Rom 1:16) and that *whoever calls on the name of the Lord shall not be put to shame* (9:33, 10:13).
- The Scripture says Abraham had righteousness accounted for faith (Gal 3:6, Rom 4:3). Assuming his heirs are justified in the same way they would also be in covenant through faith.
- Because people are justified by God through grace rather than as of debt (owed), and if it is those who are of a law that are the justified ones it is not as of grace but as of debt (4:4) and Jewish Scripture says people can have righteousness credited for faith (Rom 4:3), it is proven that it cannot be that all who are of a law are the justified ones but it can be that all who follow God through faith are the justified ones. So it cannot be that Jews are the people of God but can be that Christians are the people of God, because Judaism is a law (all who keep the law of Moses are included) but Christianity is a faith (all who believe are included).

More reasons can be seen in Chapter 17 and Chapter 18.



### **Cut off from The Faith of Christ for sin.**

Just as Jews were cut off from their covenant (being a part of the nation of Israel through circumcision and other works of the law of Moses) for sin Christians can be cut off from their covenant (belief in Christ, The Faith of Christ) for sin. In Christ the transgressors are given over to delusion making them unable to believe in Christ therefore evidencing their damnation (because *all who believe shall be saved, all who do not believe shall be condemned*, Mark 16:16):

- Rom 11:7-8 - What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded. 8 Just as it is written: “God has given them a spirit of stupor, Eyes that they should not see, And ears that they should not hear, To this very day.”

... and then in the same chapter:

- 11:21-22 - For if God did not spare the natural branches, He may not spare you either. 22 Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off.

If the Christian fails to obey Christ and his commandments through faith they fall out of the grace/forgiveness of God back into his wrath, being *cut off* from The Faith of Christ, being given over to spiritual forces which keep the person *blinded* and unable to believe in Christ (11:7-8).

In Romans 11:21-22 the term *natural branches* refers to Jews, as opposed to Gentiles. It is saying that if God did not spare the Jews but instead sent some of them spiritual blindness keeping them from believing and being saved through Christ (because they were unwilling to repent) he may not refrain from doing the same to a Gentile Christian who goes back into a life of wilful sin refusing to repent, he may give them over to spiritual blindness cutting them off from the faith. But it is not that God forsakes the individual, it is that the individual forsakes God by refusing God's call to repentance of sin.

### **Cut off from The Nation of Israel for sin.**

Some specific sins in the law of Moses were punished with the person being cut off from among his people:

- Lev 17:8-9 - ... who offers a burnt offering or sacrifice, [9] and does not bring it to the door of the tabernacle of meeting, to offer it to the LORD, that man shall be cut off from among his people.
- Ex 30:33 - Whoever compounds *any* like it, or whoever puts *any* of it on an outsider, shall be cut off from his people.’ ”
- Ex 31:14-16 - You shall keep the Sabbath, therefore, for *it is holy* to you. Everyone who profanes it shall surely be put to death; for whoever does *any* work on it, that person shall be cut off from among his people. 15 ... 16 Therefore the children of Israel shall keep the Sabbath, ...
- Lev 7:20-21 - But the person who eats the flesh of the sacrifice of the peace offering that *belongs* to the LORD, while he is unclean, that person shall be cut off from his people. 21 Moreover the person who touches any unclean thing, ... that person shall be cut off from his people.’ ”

To remain one who was *of the law* (a Jew) the person needed to obey the law to avoid being either stoned to death for transgression or being removed from the nation of Israel (*cut off from among his people*) for transgression. So a person's status of being *of the law* was of works. If they did not do the correct works they would be either dead or no longer part of the nation of Israel (no longer *of*

*the law*, now counted *uncircumcised*). But it was never actually true that merely being under the law made the person justified, as Paul (Rom 2:25-29), Jesus (John 8:37-44) and John the Baptist (Mat 3:8-10) explained. And the fact that they argued against the idea that all Jews were justified means it must have been a commonly held Jewish belief (it would not have been argued against unless it were a common Jewish belief).

### **The Nation of Israel and The Law of Moses (The Old Covenant).**

It is one thing to claim that Jews are not the children of God but another thing to prove it. Paul's letter to the Romans was written to prove Jews are not the children of God. One way to prove Jews are not the children of God is to prove that it cannot be that **those who are of a law** are the people of God.

Paul argued that the covenant which contains only justified people (the children of Abraham, the children of God) **cannot be a law** because:

- A law condemns, it does not justify (Rom 3:19-20, 4:15, 2Cor 3:6-9. See below).
- To be of the law the person does the works of the law. And if it is of works it is *not received as of grace* (4:4) and is instead *received as of debt* (4). But Scripture says justification is received as of credit/grace (4:3, 7-8).
- Jewish Scripture says *the just shall live by faith*, (Rom 1:17, Gal 3:11) but *the law is not of faith* (Gal 3:12, Rom 4:14).
- If it is that *those who are of a law* are heirs no righteousness is accounted for faith (*faith is made void*, 4:14). Abraham had righteousness accounted for faith (Rom 4:3, Gal 3:6) so if his heirs are justified in the same way faith is not void, so it cannot be that his heirs are those who are of a law (4:14).
- If *those who are of the law* are heirs the promise is made of no effect (Rom 4:14). If it is of the law it is not of promise but it was given to Abraham by promise (Gal 3:18).

### **Laws do not justify, they condemn.**

Consider these passages:

- 2Cor 3:6-9 - who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. 7 But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of **Moses** because of the glory of his countenance, which glory was passing away, 8 how will the ministry of the Spirit not be more glorious? 9 For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory. [**Law of Moses, the letter - kills, it is a ministry of death and condemnation.**]
- Rom 3:19-20 - Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin. [**The law makes people guilty and brings knowledge of guilt/sin.**]
- 4:13-15 - For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. 14 For if those who are of the law are heirs, faith is made void and the promise made of no effect, 15 because the law brings about wrath; for where there is no law *there is no transgression*. [**The law brings knowledge of the person's guilt and brings wrath against the transgressions.**]

Paul's message is that although *the doers of the law* of Moses were *justified* (Rom 2:13) that justification was not of the law of Moses (3:20) through their *written code* (2:27) and through *the*

*letter* of the law (2:29) but was instead available to Jews and Gentiles alike (2:14-15), to all who keep *the righteous requirements of the law* (26), the law Christ taught (16), and this justification was through the Spirit of God (29) with these people following God through faith, not necessarily through the law of Moses enforced on the nation of Israel. And one reason to believe this was that the law of Moses had some who were under it receiving wrath. Those who are justified do not receive wrath, so being of the law cannot be something which makes the person justified. God had been justifying people regardless of whether they were circumcised (2:25-29, 3:30), regardless of whether they were *of the law* (4:14 and 16), that is, regardless of whether they were in the first covenant (Judaism) and regardless of whether they were Jews. So the law of Moses was nullified because people who did not even have that law had been getting justified (2:14) and many who were under the law were condemned. Paul was nullifying the first covenant (Judaism) and by doing so he allowed Christianity to be freed from Judaism.

### **The purpose of The Law of Moses, The First Covenant, Judaism.**

The Mosaic Law (Judaism) was added until the covenant of Christ came (Gal 3:19). It was a tutor to prepare them for Christianity (24):

- Gal 3:19 What purpose then *does* the law *serve*? It was added because of transgressions, till the Seed should come to whom the promise was made; ...
- 21 *Is* the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. 22 But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. 23 But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. 24 Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. 25 But after faith has come, we are no longer under a tutor.

Explanation of Gal 3:21-25 (above): Is Judaism (the law) against the promises of God? No. It is just that a law covenant cannot bring justification but instead brings condemnation. A law (such as Mosaic Law) can only confine people under sin and condemnation (22, see also Rom 3:19-20, 4:14-15, 2Cor 3:6-9) so it could never be that all who were under a specified law (*those who are of the law*, Rom 4:14, 16) were the justified ones. But it can be that those who are under a specified faith (such as Christianity) are the justified ones (see Romans 4:2-16 for Paul's proof of this). Judaism was in place as a tutor to keep people under guard for the later covenant, Christianity, the faith, which was later revealed. Judaism was a tutor to lead people to Christ (the faith). But now that the faith has come we are no longer under the first covenant, Judaism (the tutor).

### **Summary:**

The message is that it cannot be that *those who are of the law* (Rom 4:14), Jews, are the children of God (justified) because a law brings about *wrath* (15), that is, it makes people *guilty* (3:19) *not justified* (20), it gives *knowledge of* a person's guilt/*sin* (3:20) not a knowledge that they are justified, a ministry of condemnation (2Cor 3:9) and does not bring righteousness (9), a ministry of death (7) and does not bring life (6). So the idea that Jews are justified for simply being under Israel's national law (the law of Moses) through circumcision is flawed because being of a law cannot make people justified. This is why circumcision is mentioned so many times throughout Romans and Galatians, it is a mark of being part of the nation of Israel (*of the law*) and all males who were uncircumcised were excluded as transgressors:

- Gen 17:14 - And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant.

**Conclusion:** We see that Romans and Galatians have less to do with whether obedience is required or not and more to do with whether Christians need to be in the first covenant (Jews) or not. To make his point Paul used many arguments and proofs, and many of these have been wrongly misunderstood to be in support of the doctrine of Justification by Faith Alone, a false doctrine of lawlessness which dismisses the New Testament's warnings of the risk of falling out of God's grace back into damnation (evidenced by delusion/unbelief) through sin.

## 24 - James Vs Paul?

Compare these two statements from the New Testament. One is from James and the other is from Paul:

- James 2:24 - You see then that a man is justified **by works**, and **not by faith only**.
- Eph 2:8 For **by grace** you have been saved **through faith**, and that not of yourselves; *it is* the gift of God, **not of works**, lest anyone should boast.

### **What is Paul teaching?**

The Faith Alone Christians are deceived into thinking Paul is putting *justification by faith* against *justification of works*. They then add to the text saying it teaches *justification by faith alone* against *justification by faith and works*. But Paul does not mention *faith alone* or *faith and works* and James does.

We should observe that:

- In Paul's statement, considering the whole chapter (Eph 2), *faith* is only mentioned once (2:8), *law* is mentioned once (15), *grace* is mentioned three times (5, 7, 8) and *works* is mentioned three times (2, 9, 10).
- Paul's statement mentions that justification is by grace (8), not of works (9), through faith (8), not through the law (15).
- Paul's statement does not include mention of the terms *faith alone* or *faith and works*.
- James' statement includes mention of the terms *faith only* (24), *has faith but does not have works* (14), *faith by itself, if it does not have works* (17), *faith without your works* (18), *faith without works* (20), *Was not Abraham justified by works* (21) and *faith was working together with his works* (22). It is the only passage in Scripture which uses either of the terms *faith only* or *works and not faith only*.

The trick to understanding Paul is to notice that he is dealing with two questions simultaneously:

1. Is justification by grace or of works of righteousness?
2. Is justification through faith or through a law?

Later in Ephesians 2 Paul mentions that justification was not through the law (15).

Understanding Paul's message can be difficult because these two questions are always close to one another in the Scripture and this allows the Devil to mix them and deceive the reader.

The Devil mixes the two questions transforming them into two different questions:

1. Is justification by grace or through law?
2. Is justification through faith or works of righteousness?

### **Checking the Scripture in detail.**

In the table below we see which passages mention which factor (faith, works, by grace, of works, faith-alone) and whether the passage affirms (Y) or denies (N) that factor's involvement in justification through Jesus Christ.

What Faith-Alone Christians fail to see is that justification by faith alone is not the alternative to justification by works, justification by grace is. And although there are six passages which say justification is not of works (see the table below) all six of them mention also that it is by grace but

only three of the passage mention faith. This shows they are about by grace vs of works and that faith is a side issue. The reason faith is mentioned is that if justification is through faith it is not through being under the law of Moses.

Table: James & Paul - Faith, Works and Grace (The verses can be seen at the end of this document).

Scripture	Faith	Works	By grace	Of works	Faith-Alone
James 2:21-24	Y	Y	-	-	N
Phil 3:9	Y	-	(Y)	(N)	-
1 -Rom 3:10-26	Y	-	Y	N	-
2 -Rom 4:2-8	Y	-	Y	N	-
3 -Eph 2:8-9	Y	-	Y	N	-
4 -Titus 3:4-7	-	-	Y	N	-
5 -2Tim 1:9	-	-	Y	N	-
6 -Rom 11:6	-	-	Y	N	-

See later section of this chapter for the verses.

### Two different discussions about works.

We see that James confirms people are justified by works and Paul asserts people are justified not of works. To understand how both statements are true we need to look closely and carefully at the passages and see that there are two different conversations happening in regards to *works*.

- Paul is arguing that justification is by grace rather than of works of righteousness. The fact that we need forgiveness proves we come to God in unrighteousness rather than it being that we are justified by our righteousness.
- James is arguing that justification is by works and faith together, that is, the grace is of works and faith together, not by faith only.

Paul's statement about works says we are justified by grace rather than it being of our works of righteousness, as if we needed no forgiveness or grace. James's statement about works says works (and not faith only) contribute to the person's keeping of God's grace (we will deal with Rom 11:6 later in the chapter).

Paul never deals with the question of whether the grace is of works and faith together or by faith only, he deals with the issue of whether justification is by grace or of works of righteousness. The fact that he simultaneously deals with the question of whether it is through faith or through law is what trips Faith Alone Christians up.

### Does James teach against grace?

Paul wrote:

- That which is by grace cannot also be of works and that which is of works cannot be by grace (Rom 11:6).

We need to know what Paul means in Rom 11:6:

- Faith Alone Christians use Rom 11:6 to say that if any amount of works are involved the justification is not by grace. This would mean that a need to obey (work) to keep forgiveness would make the justification not by grace, even though it is by forgiveness.
- The correct way to use 11:6 is to say it means that if any amount of grace is involved it is not of works.

What Faith Alone Christians fail to see is: Although it is true that all which is by grace cannot also be of works (Rom 11:6), it is also true that **grace can be of works**.

So Faith Alone Christians would need to conclude that James taught against justification by grace because James wrote:

- Man is justified by works and not faith only (James 2:21-24, compare Rom 11:6).

If James says man is justified by works and Paul says if it is by works it is not by grace then one could conclude James taught that we are justified not by grace. But James is not writing about whether man is justified by grace or by works as Paul is, James is writing about whether man gains and keeps God's grace by faith only or by works and faith.

Paul is writing about justification *by grace vs of works* whereas James is writing about justification by grace and whether that grace is *by works and faith* or *by faith alone*.

#### **Bible Passages (NKJV) from Table: James & Paul - Faith, Works and Grace.**

James 2:24 - You see then that a man is justified **by works**, and not by **faith only**.

Phil 3:9 and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;

[KJV - And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:]

Note that what is sometimes translated in newer translations as *faith in Christ* is translated in the KJV as *the faith of Christ* (see Gal 2:16 also).

Rom 3:10 As it is written: "There is none righteous, no, not one; 11 ... 21 But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, 22 even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; 23 for all have sinned and fall short of the glory of God, 24 being justified freely by His grace through the redemption that is in Christ Jesus, 25 whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, 26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

Rom 4:2 For if Abraham was justified by works, he has *something* to boast about, but not before God. 3 For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness." 4 Now to him who works, the wages are not counted as grace but as debt. 5 But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, 6 just as David also describes the blessedness of the man to whom God imputes righteousness **apart from works**: 7 "Blessed are those whose lawless deeds are **forgiven**, And whose sins are covered; 8 Blessed *is the* man to whom the LORD shall not impute sin."

Eph 2:8 For **by grace** you have been saved through faith, and that not of yourselves; *it is* the gift of God, 9 not **of works**, lest anyone should boast.

Titus 3:4 But when the kindness and the love of God our Savior toward man appeared, 5 **not by works of righteousness which we have done**, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, 6 whom He poured out on us abundantly through Jesus Christ our Savior, 7 that having been justified by His grace we should become heirs according to the hope of eternal life.

2Tim 1:9 who has saved us and called *us* with a holy calling, not according to our works, but according to His own purpose and **grace** which was given to us in Christ Jesus before time began,

Rom 11:6 And if **by grace**, then *it is* no longer **of works**; otherwise grace is no longer grace. But if *it is of works*, it is no longer **grace**; otherwise work is no longer work.

### **Conclusion:**

The only place Scripture tells of whether justification is by faith alone or faith and works together it confirms that it is by faith and works together, not faith alone.

Paul's message was that those who are justified follow God through faith not through law and that they are justified by grace rather than it being that they were already righteous, as if it were by their works rather than by grace.

The Faith Alone Christians are victim's of the Devil's deceptions twisting and adding to the Scripture and ignoring the parts which refute their doctrine.



## **25 - God elects the righteous (repentant) and gives delusion to the wicked (unrepentant).**

### **Partial Freewill.**

Have you ever noticed that people cannot always control themselves or change their behaviour even when they want to? It is because we only have partial control over ourselves. Spirits influence us and we are responsible for resisting or agreeing with their influence.

### **God tests our hearts and minds, judging us.**

When we are given a thought or action by a spirit our response to the thought is something we can be judged by. If it is a wicked thought and we agree with it we are shown to be wicked. If it is a righteous thought, perhaps one of repentance of sin, and we agree with the thought, we are shown to be righteous. This is what is referred to when the Scripture says God tests our hearts and minds:

- Jeremiah 17:10 I, the LORD, search the heart, I test the mind, Even to give every man according to his ways, According to the fruit of his doings.
- 1 Thessalonians 2:4 ... not as pleasing men, but God who tests our hearts.
- Deuteronomy 8:2 ... to humble you and test you, to know what was in your heart, whether you would keep His commandments or not.

God holds people accountable for their repentance or lack of repentance.

### **God gives salvation-faith to the repentant and delusion to the unrepentant.**

We read that no-one can come to Jesus for salvation unless it has been granted to them by God (John 6:65) and that God sends delusion to people through spiritual influence (Rom 11:7-8, 2Thes 2:13) making them unable to heed warnings of a need to repent and be saved from God's wrath. Could it be that God decides who will come to Jesus based on his assessment of whether they will come to repentance?

If it is true that God elects those who are repentant it is also true that:

- There are none righteous. This means all need forgiveness.
- There are some righteous enough to deserve forgiveness.
- Belief does not cause justification, justification causes belief.
- The righteous (repentant) are given salvation-faith and the wicked (unrepentant) are given delusion.
- The righteous (repentant) go to Heaven and the wicked (unrepentant) go to Hell.
- People do not go to Hell for unbelief, instead, they cannot believe because they are going to Hell.
- People do not go to hell for sin (if they did we would all be going), instead, they go to Hell for failing to turn from the sin and for a lack of repentance whilst in unbelief.

We know that there are righteous people because:

1. Scripture tells us that there are just, righteous and good people as opposed to the wicked, unjust and evil (Mat 5:45, 1Pet 3:12).
2. God declares the justifying of the wicked to be an abomination (Pro 17:15) and he does justify some people so it must be that either there are some that are not wicked or that God is a hypocrite.

## **Lack of repentance keeps people in God's wrath?**

It is a lack of repentance which locks people in God's wrath:

- Romans 2:5-9 But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, 6 who "will render to each one according to his deeds": 7 eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; 8 but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath, 9 tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek; 10 ...
- John 3:19-21 - And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. 21 But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God."

If people remain in God's wrath because of a lack of repentance (Rom 2:5) and a preference for darkness rather than light (John 3:20) and people who are in God's wrath do not believe the truth (*those who do not believe shall be condemned* – Mark 16:16, or those who are condemned shall not believe) it is not illogical to conclude that it is a lack of repentance which causes their unbelief. And with this being the case:

- Christians obey and repent of accidental sin to remain forgiven/saved/enlightened.
- The righteous (repentant sinners) go to Heaven. The wicked (unrepentant sinners) go to Hell.
- Those who are saved shall believe. Those who are damned cannot (shall not) believe.
- People go to Hell for a lack of repentance not for failure to believe.

## **Conclusion:**

We have concluded that it is the unrepentant sinner's lack of repentance which leaves them damned and that it is the repentant sinner's desire to not sin anymore which leads to God's willingness to forgive and enlighten (make them believe and be saved) them. So the righteous go to Heaven and the wicked go to Hell. This seems like an easy to defend version of God because it is logical and just.

The Faith Alone Christians have a different version of God, a God which does not care if the person is repentant or not, committing himself to forgive people even if they are unrepentant and to condemning people even if they are repentant. How would you defend such a God? It would be impossible. Fortunately, we do not need to, because it is a false version of God and should be discarded.

## 26 – Faith Alone Christians Use Only Part of the Scripture.

### Summary of Faith Alone use of Scripture:

Faith Alone Christians build their doctrine using passages from the Bible. Their interpretation of these passages is:

- *There are none righteous.* Therefore, you cannot be righteous enough, so to think works or repentance (changing from evil works to righteous works) matter for justification is wrong.
- *Salvation is not of works.* Therefore, works or repentance of sin are not involved in salvation.
- *By the deeds of the law no one shall be justified.* Therefore, trying to repent of sin and keep God’s commandments does nothing to cause the gaining or keeping of salvation.
- *God justifies the ungodly.* Therefore, you do not need to worry about whether you depart from evil or not. You *should* (as opposed to *must*) repent of sin but it is not something which is done to gain or keep salvation.

### Examples of Scripture Faith Alone Christians ignore (see Table below for verse references).

The passages which challenge the Faith Alone doctrine are:

- *The Lord loves the righteous.*
- *Man is justified by works and not faith only.*
- *The doers of the law shall be justified.*
- *God will in no way acquit the wicked.*

When we put these four passages Faith Alone Christians use with the four passages they ignore we have now identified four pairs of passages which seem to contradict each other (Example: *There are none righteous* and *The Lord loves the righteous*). Although the Faith Alone doctrine only fits with one passage from each pair and is proven wrong when the other passage in the pair is added the table below shows how these pairs of passages do not contradict each other.

Table: Pairs of passages from the Scripture which seem to contradict each other and how the passages are used in Faith Alone doctrine compared to their correct use.

Passages from the Scripture	Faith Alone use	Correct use
1. There are none righteous (Rom 3:10-18, 23, Ec 7:20, Luke 18:19).  2. <i>The Lord loves the righteous</i> (Ps 146:8) - There are both righteous and wicked people (Mat 5:45, 13:41-43, 1John 3:7-10, Ps 1:1-6,	1. There are none righteous, therefore, there is no point in repenting because you can never be righteous enough. It must be that the person needs to have been perfect from birth to death to be justified, and even if the person departs from evil (repents) they are still undeserving of forgiveness in God’s judgement (This is not taught in Scripture ( <u>it is an addition to the Scripture</u> ) and is thoroughly proven wrong by Scripture).	1. There are none righteous – This means all people need forgiveness, which is grace (Note: Not all grace is forgiveness).  2. Those who are willing to repent and live by God’s commandments from that time on are deemed worthy of his forgiveness from that time on, because God is merciful. They are referred to as the righteous (as opposed to the wicked).

<p>119:1-3 &amp; 21, Pro 2:21-22, Rom 2:7-9, Mat 7:24-27 and many others).</p>	<p>2. The second claim is not used by Faith Alone Christians, probably because it goes against their use of the first passage.</p>	
<p>3. Salvation is not of works (it is by grace) (Eph 2:8-9).</p> <p>4. Salvation is by works, not faith only (James 2:24).</p>	<p>3. Salvation is not of works. Therefore, any doctrine which says the person needs to depart from evil (repent) to be forgiven of that evil (justified) is a false-doctrine, because it would be of works.</p> <p>4. The second claim is not used by Faith Alone Christians, probably because it goes against their use of the first passage.</p>	<p>3. Salvation is by forgiveness (mercy, grace) so the person is identified as an unrighteous person (because they needed forgiveness) and it is therefore not of the person's own works but of God's forgiveness.</p> <p>4. The forgiveness/grace is by works and not faith only (Note: That which is by grace is not of works (Rom 11:6) but grace can be of works).</p>
<p>5. By the deeds of the law no one shall be justified (Rom 3:20).</p> <p>6. The doers of the law shall be justified (Rom 2:13).</p>	<p>5. By the deeds of the law no one shall be justified because God does not forgive when people repent (depart from evil), he is too holy for that (but not too holy to forgive unrepentant sinners through the Faith Alone doctrine ???). And all people have sinned, so repentance and trying to keep the law is useless.</p> <p>6. The second claim is not used by Faith Alone Christians, probably because it goes against their use of the first passage.</p>	<p>5. The law (law of Moses) contains rules which do not need to be kept for salvation.</p> <p>6. The doers of the law of Moses were saved because in the doing of the law of Moses the person did that which was required for salvation, <i>the righteous requirements of the law</i> (2:26), the law which Christ taught (16). Gentiles could do these requirements without having the law (2:14-15, 25-19).</p>
<p>7. God justifies the ungodly (Rom 4:5).</p> <p>8. God will in no way acquit the wicked (Nah 1:3, Ex 23:7).</p>	<p>7. God justifies you whether you live holy or not. You cannot be good enough, you will always be ungodly. So don't worry about ever losing salvation through accidental or wilful sin.</p>	<p>7. People are justified by forgiveness, that is, as ungodly people.</p> <p>8. People will not have God's forgiveness and justification unless they agree to continue in a departure from evil.</p>

	<p>8. The second claim is not used by Faith Alone Christians, probably because it goes against their use of the first passage.</p>	
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**Conclusion:**

Various passages could be brought in to support some of the claims of Faith Alone Christians but they also are misuse of Scripture (see Chapter 12: Main Misuse of Scripture in Faith Alone Doctrine). Their doctrine is proven wrong when the rest of the Scripture is acknowledged and they are not in a position to redeem their doctrine because they show no evidence of having understood these arguments against their supposed proofs. Their response is to just teach their doctrine again rather than refuting the arguments against their misuse of Scripture.

Part of the problem is that they exalt the Scripture to a point where if they can get a doctrine to fit with even one verse or phrase from the Scripture it is the truth of Scripture, even if other Scripture or logic refutes it. They are not critical towards their interpretations of Scripture and therefore fall for the lies of the Devil, being fooled into thinking God counts all who repent unworthy of forgiveness and simultaneously gives forgiveness to many who refuse to repent of sin.

When someone disagrees with their doctrines the Faith Alone Christian recalls their training, which is that they should ignore correction because the one trying to correct them out of Faith Alone Christianity is *too proud* to believe in Faith Alone doctrine. The result is that they are insulated from and blinded to correction, having been deceived into never considering alternative interpretations of the Scripture because those interpretations are *for proud people*. For this reason attempts to correct them are often futile.

It is worth trying to correct Faith Alone Christians because some of them can be helped and because they are a plague of lies against God teaching a false version of God to anyone who is naive enough to hear and believe what they say uncritically. If the hearer is instead careful they will generally avoid the deception. But what can also drive a person into accepting the Faith Alone doctrine is a desire to shame others, saying other Christians cannot accept their doctrine because those Christians are not as humble.

In the end, those Faith Alone Christians who live in holiness will enter Heaven and find out their doctrine was wrong, but the Faith Alone Christians who refused to forsake various sins will be greeted with an unfortunate surprise, having it revealed to them that they were not more humble than other Christians but were instead more naive and careless in their reading of the Scripture and were supernaturally blinded to the truth because of their unwillingness to repent of sin.

## 27 – List of Corrections to Faith Alone Doctrine.

- 1 - Other Christians reject Faith Alone because they are too proud and self-righteous.
  - That cannot be true because proud and self-righteous people can believe in Faith Alone. [See chapters 2, 10 11, 12]
- 2 - The Scripture says there are none righteous, so no one ever *deserves* forgiveness.
  - The fact that there are none righteous only proves everyone needs forgiveness, it does not prove God counts everyone undeserving of forgiveness. And the Scripture also says there are righteous people (as opposed to the wicked). [See chapters 2, 3, 4, 12]
- 3 - The Scripture says we are justified not of our own righteousness, so repenting of sin is not involved.
  - For it to be of our righteousness it would need to be that we did not need forgiveness. The fact that we are justified by forgiveness proves it is not of our righteousness. Whether we need to repent of sin or not does not change that. [See chapter 2]
- 4 – The Scripture (Rom 11:6) says that if justification is of works it is not by grace. So if repenting of sin is involved (change from wicked works to holiness) it is not by grace.
  - That passage is saying that if grace is involved it is not of works. The fact that justification is by forgiveness proves it is by grace and not of our works of righteousness. That which is by grace cannot also be of works, but grace can be of works. [See chapters 2, 4, 12]
- 5 – The Scripture (Eph 2:8-9) says we are justified by grace through faith and not of works. So it is by faith alone not faith and works together, and if works are involved we can boast.
  - That passage is saying that we are justified by grace rather than by works and that because grace is involved we cannot boast. We repent of sin through faith rather than through the law of Moses (2:15) being enforced on us.
- 6 – The Scripture (Rom 4:5) says only those who do not work (do not repent) for salvation have righteousness accounted for faith.
  - That passage is saying only those justified by *grace* (4) and *forgiveness* (7) have righteousness accounted for faith, so because Abraham had righteousness accounted for faith (3) he was therefore justified by grace rather than of works (2, 6). [See chapter 4, 12, 17]
- 7 – The Scripture (Gal 2:21) says if righteousness comes through the law Christ died in vain. So if righteousness comes by us repenting of sin Christ died in vain.
  - The passage is saying that if righteousness comes through the first covenant (with animal sacrifice) there was no need of the second covenant and of Christ's blood atonement, so it would be that the second covenant was given in vain. See also Hebrews 8:7. [See chapter 4, 12, 18].
- 8 – The term *of works* means that works or repentance of sin are involved in the justification. For it to be *not of works* it needs to be that no works or repentance of sin are involved, faith alone.
  - The term *of works* means that no grace or forgiveness were involved, it is of works of righteousness rather than by grace or forgiveness. If grace or forgiveness are involved the person came to justification out of unrighteousness and therefore not out of righteousness, so it is not of their works. [See chapter 5, 12]

9 – The term by grace means it is undeserved, that is, it means it is by unmerited favour.

- The term by grace means by favour. It means it is not owed. Whether it is deserved or not does not change whether it is by grace or not. [See chapters 6, 12]

10 – If the justification is by repentance of sin it is a justification of works not a justification which is by grace.

- If the justification is by repentance of sin it is by forgiveness of sin which proves it is not of works of righteousness and that it is by grace. (See chapter 7)

11 – If living a righteous life is required to go to Heaven rather than Hell the justification is of your works.

- This is a strawman argument. It is an argument against the idea that we are justified after we live a righteous life, justified when we die. We do not believe we are justified when we die, we believe we are justified when we first repent and that we stay justified through continued repentance. If we are justified when we first repent out of sin what works of righteousness could it be of? There are none. [See chapter 8]

12 – The Scripture (Eph 2:8-9, Rom 4:2, 3:27) says that if justification is of works we can boast. That means if works or repentance of sin are involved we could boast.

- Those passages are saying that if justification were of works rather than by God's forgiveness we could boast. It is not that works (or repentance) being involved enables boasting, it is that *grace* (Eph 2:9, Rom 4:4, 3:24) being involved excludes boasting. [See chapters 9, 12]

13 – The Parable of the Pharisee and the Tax Collector (Luke 18:9-14) shows Jesus teaching that those who think repenting of sin is part of justification are proud self-righteous Pharisees and that merely admitting that you are a sinner makes you the humble Tax Collector.

- The parable is saying that comparing yourself to others and exalting yourself can lead to you failing to repent of sin. The Pharisee compared himself to others and failed to repent. The Tax Collector did not compare himself to others and did repent. Only one character repented of sin and that is the character which was justified. [See chapter 11]

14 – The Gospel is found in 1Corinthians 15:1-4.

- That passage is part of a larger passage (15:1-13) which shows Paul giving reasons for the Corinthians to abandon the new Gospel they had accepted in favour of returning to the original one they had accepted from Paul. Their new Gospel held that there was no resurrection from the dead (12), which implied Christ did not rise from the dead (13). So if Paul could give reasons to believe Christ did rise from the dead (1-11) they had good reason to return to the original Gospel, the one which includes a resurrection from the dead into Heaven or Hell. Verses 1-4 are just part of the list of reasons given in 1-11. [See chapter 14]

15 – The Scripture (Rom 5:19) says we are justified by Christ's *obedience*. This means we are justified by having Christ's obedience to the Law of Moses transferred to our account.

- That passage is saying that we are justified through Christ's obedience, but the obedience is not obedience to the Law of Moses but Christ's obedience in going to the cross to die for sins as God had commanded him (5:18, 6). [See chapter 12]

16 – The Scripture says *all* who believe in Christ shall be saved (Rom 1:16, 3:22, 10:11-13). This proves that merely believing is what saves not faith and repentance of sin together.

- The word *all* means Jews and Gentiles alike (Rom 1:16, 3:9, 29-30, 10:12). It does not mean those who repent and those who do not repent alike. [See chapters 12, 17]

17 – The Scripture (Rom 4:3) says Abraham had righteousness accounted for faith (from Genesis 15:6). This is used by Paul to prove that Abraham was justified by faith alone not faith and works.

- The passage is used by Paul to prove Abraham was justified by grace and forgiveness rather than of works of righteousness and that faith can be a mark of being a child of Abraham and a child of God as opposed to flesh circumcision being a mark of being a child of Abraham and a child of God. [See chapters 4, 12, 17]

18 – The Scripture says (Rom 4:16) that if it is by faith it is by grace. This means that if it is by faith and repentance of sin it is not by grace.

- The passage is saying that if faith is a mark of justification it is by grace and that if membership in the first covenant (circumcision – 11-12, being *of the law* -14 and 16) is a mark of justification it is received not as of grace but as of debt (4:4), that is, as something which is owed. [See chapter 12, part 11]

19 – The Scripture (Rom 3:27) says that if the justification is through faith you cannot boast but if it is through the works of the law (faith and repentance of sin) you can boast.

- The passage is saying that because Christianity (all who believe) has people justified by *grace* (3:24) and through God overlooking past transgressions (25) boasting is excluded, but if it is instead it were through the *deeds of the law* (3:28), that is, through Judaism, boasting is not excluded. [See chapter 12]

20 – The Scripture (John 10:29) says no one will be snatched from God's hand. This proves that even if we do not repent we can never go from saved to damned.

- The passage is saying that because God is *greater than all*, ... *no one is able to snatch them* out of God's hand (29). It is saying that no one will depart from God's hand through being snatched away from God through God being overpowered because God is *greater than all*. Whether a person can depart from God (forsaking God) through being tempted into sin is not being dealt with in the passage. [See chapter 12]