

# 1 *Paul Speaks Likewise That Grace Is Costly To Us*

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## *Introduction*

Paul routinely agrees with Jesus on the costliness of grace. Paul would rather sacrifice all his pursuit of fleshly desire to gain Christ and be found in Him. Paul regularly warns about certain sins if committed by a Christian will cause the loss of inheritance of the kingdom of God. Paul will say he does not know yet he has been perfected, and cannot say before the time that he will be judged favorably for salvation. Paul says he beats up his body so he will not be disapproved (not disqualified) and be found reborn (unsaved).

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## *On The Costliness Of Grace*

We saw Calvin accepted Jesus' teaching on the costliness of grace when talking of the Parable of the Purchase of the Field. Calvin defended doing so by saying Paul in Philip-  
pians 3:8 agrees with Jesus. What is this passage from Paul?

(7) But what things were to me gains, these I have counted, because of the Christ, loss;

(8) yes, indeed, and I count all things to be loss, because of the excellency of the knowledge of Christ Jesus my Lord, because of whom of the all things ***I suffered loss, and do count them to be refuse, that Christ I may gain, and be found in him....*** (Phi 3:7-8 YLT.)

Calvin says this means Paul agrees with Jesus in the Parable of the Purchase of the Field. We must pay the cost of letting go of every worldly attachment to sin that keeps us from being found in Christ.

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### *Life of Successful Obedience*

Verses nine through twelve of Philippians 3 continue in the same vein as Philippians 3:7-8.

(9) And be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: (10) that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; (11) if by any means I may attain unto the resurrection from the dead. (12) ***Not that I have already obtained, or am already made perfect: but I press on***, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Php 3:9-12 ASV.

This says that Paul looks forward to the righteousness by faith. However, does this righteousness by faith mean we already have salvation? Not in Paul's mind. For Paul thinks he has ***not yet attained to that perfection*** that means the difference between heaven and hell. For that very reason, he presses onward.

The Atlantic Baptist University provides online a course article which explains this passage in depth. It says here Paul is teaching salvation ***depends upon a life of successful obedience***, just as Jesus teaches in Mark 9:42-48. In this Atlantic Baptist University article, we read:

In Phil 3:7-10, Paul describes himself as not yet having obtained final salvation, but ***needing to press on to this goal***. The goal is reached only

after successfully completing a life of obedience.<sup>1</sup>

Thus, Paul is pressing himself to obey as a crucial step in the path to salvation. This is what Jesus taught in Mark 9:42-48.

The Atlantic Baptist University course article continues:

In this passage, Paul refers to eschatological salvation as “the resurrection of the dead” (3:11).

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Paul also says that he has ***not yet been perfected*** (teteleiômai) (3:12), which is another way of saying that he has ***not yet obtained final salvation***. Rather, he presses on to “the prize (*to brabeion*) of the high calling (*tês anô klêseôs*) of God in Christ Jesus.” The word “prize” refers to the prize awarded a victor in an athletic competition (see 1 Cor 9:24). The genitive relation between “prize” and “high calling of God” is that of apposition, so that the prize consists of the high calling of God. The prize is said to be “in Christ Jesus,” meaning that it is made possible through Christ. ***The term “calling,”*** therefore, does not mean the act of being called but that to which one is called, ***in this case eschatological salvation***. This means that synonyms for “the resurrec-

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1. The article then footnotes this with the following: “Other passages that presuppose that perseverance is relevant to a person’s final status before God include 2 Cor 9:3; Gal 2:2; 1 Thess 3:5. See H. Ridderbos, *Paul: An Outline of His Theology* (Grand Rapids: Eerdmans, 1975) 178–81. See also T. Schreiner, *The Law and Its Fulfillment* (Grand Rapids: Baker, 1993) chap. 7. Schreiner writes, “Even though Paul asserts that no one can attain salvation by good works, he also insists that ***no one can be saved without them***, and that they are necessary to obtain an eschatological inheritance” (203).

tion of the dead” are the prize consisting of the high calling of God and being perfected. In other words, the high calling of God and being perfected are ***other ways of expressing eschatological salvation.***

In summary, in Paul’s view, the only way for him to obtain the goal of ***eschatological salvation is to complete his journey of faith and obedience.*** To use his own analogy, the only way to obtain the prize is to finish the race, for all who finish the race are eligible for the prize, not just the victor.

Thus, the this Atlantic Baptist University course article sees Paul as having the same outlook as Jesus in Mark 9:42-48. It is heaven maimed or hell whole. Therefore, the Atlantic Baptist University’s interpretation of Paul clearly lines up in agreement with Jesus’ words.

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### *Repentance & Salvation*

Paul repeats Jesus’ message that salvation arises from sorrow for sin and repentance.

Paul says in 2 Corinthians 7:10: “For ***godly sorrow*** produces ***repentance leading to salvation.***”

Notice two steps: godly sorrow and repentance leads to salvation. Because Paul mentions *sorrow* preceding *repentance*, it must be you are *sorry* about something. Thus, while *repentance* can mean simply a decision to change one’s course (whether sin or not), its other primary meaning is *a decision to renounce sin*. That must be what Paul means here. Essentially, Paul says *regret* about sin leads to a *decision to turn to salvation* which the later is “leading to salvation.” And in saying this, Paul here is *consistent* with Jesus’ frequent teaching on the need to repent or perish.

*Hell Whole Heaven Maimed*

Jesus said you can go to heaven maimed or hell whole. (Mark 9:42-47.)

Paul says the same thing in 1 Corinthians 9:27. Paul states:

I buffet my body, and bring it into bondage, lest by any means, after I have preached to others, I myself should be **disapproved**. (1 Cor. 9:27.)  
(YLT)

This reveals Paul knew he had to discipline himself or else he would have been **disapproved**. Paul is talking about being disapproved from receiving the imperishable crown (received in eternal life) as the two previous verses explain. Instead of “disapproved,” the KJV has it “castaway.” Sometimes it is translated as “reprobate.” Every other time the Greek word *adokimos* is used, it is talking about the lost. (2 Cor. 13:5,6,7, 2 Tim. 3:8, Titus 1:16). So if Paul still held the fear he might be rejected by God unless he buffeted his body, then we know Paul shared Jesus’ view on salvation. Jesus taught you can go to heaven-maimed or hell-whole. (Mark 9:42-47)

The Atlantic Baptist University has a course article which explains Paul’s meaning in this passage. It says Paul means he buffets his body to prevent his loss of salvation:

In 1 Cor 9:26-27, Paul applies what he has just said in 1 Cor 9:24-25 to himself. Using the same athletic metaphor, he says that he does not “run” aimlessly, but runs for the purpose of winning, nor does he “box” by beating the air without ever hitting his opponent. His point is that his will is set on the goal of winning, **by which he means obtaining the goal of eschatological salvation**. It is for this reason that he takes measures to discipline himself spiritually: “But I beat my body and subdue it.” What Paul aims to avoid is missing the goal of obtain-

ing eschatological salvation, even after he has preached to so many others: “Lest after preaching to others, I myself become disqualified.” To become disqualified (*adokimos*) is to be ***disallowed from obtaining eschatological salvation because of failing to meet its condition, obedience to God*** (see 2 Cor 13:5-7; 2 Tim 3:8; Titus 1:16; see also Heb 6:8). Implicit in Paul’s comments about himself is his warning to the Corinthians that they will likewise become disqualified if they continue their misuse of their freedom [by sinning].<sup>2</sup>

Paul clearly thus was confirming Jesus’ clear view that cutting off body parts is sometimes essential to prevent a loss of saved-status. (Mark 9:42-47.)

#### **NIV’s Interpretative Translation**

Some wish to avoid that Paul says he exerted self-control to maintain his saved-status. The NIV without any textual warrant translates 1 Corinthians 9:27 to change *disapproved* to *disqualified from the prize*.<sup>3</sup> However, the Greek

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2. This Atlantic Baptist University course article cites in support G. D. Fee, *The First Epistle to the Corinthians* (NICNT; Grand Rapids: Eerdmans, 1987) at 433-41; C. K. Barrett, *The First Epistle to the Corinthians* (2d ed.; London: Black, 1971) 218. The Atlantic Baptist article continues: “According to J. Gundry Volf, Paul uses the term “disqualified” (*adokimos*) in relation to apostleship or service, not in relation to his final salvation (*Paul and Perseverance: Staying in and Falling Away* [Louisville: Westminster/Knox, 1990] at 233-47). In 1 Cor 9:27a, what Paul renounces is his apostolic rights and Christian freedom, and this not for the sake of obtaining final salvation, but for the sake of obtaining a reward.” However, according to the author of the Atlantic Baptist University piece, “Her argument, however, is not convincing.” More important, it subtracts an agreement between Paul and Jesus on this very point. This is a bankrupt hermeneutic that has ultimately led to dismissing Jesus’ words as speaking to a different dispensation.

means clearly and simply *disapproved*. As one commentator points out, the NIV's wording evaporates when you study the underlying Greek:

This might sound reasonable if we only read the English wording [of the NIV], but when the Greek terminology is examined, this interpretation becomes impossible.<sup>4</sup>

Simply put, *disapproved* means *rejected* in Greek. The underlying Greek word *adokimos* is based on *dokimos* meaning *approved*. So *adokimos* means *disapproved* or, more simply, *rejected*. Its usage throughout the Bible, including by Paul, *exclusively* refers to persons who are lost.

However, some translators unjustifiably try to change *adokimos* into merely *disqualified* or at other times into the vague word *reprobate*. Nevertheless, in all other contexts where *adokimos* is used, Paul is speaking of the lost. Let's examine that next.

### ***Adokimos* In Paul's Writings: Always Means The Lost**

When Paul says God leaves the ungodly to live in their sin, Paul says God gives them up to an *adokimos* mind. It is vaguely translated as a "reprobate mind." (Romans 1:28.) But in Greek, God gave them up to an *adokimos* mind. It is a mind that is disapproved or rejected. They are certainly lost.

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3. *Vines* endorses this even while it concedes *adokimos* in 1 Corinthians 9:27 means "disapproved." *Vines* adds that this means Paul feared being "so rejected from present testimony, with loss of future reward." Thus, *Vines* is trying to equate *disapproved* with *loss of reward*. But that is not a translation, is it? It is instead an interpretative commentary changing and adding words to what Paul said to make Paul appear compatible with the Gospel of Cheap Grace. Paul's words are thus tampered with to support the cheap grace gospel.
  4. Wayne Wells, *Can A Christian Lose His Salvation?* <http://bible-study.churches.net/base/APOSTY4.TXT> (last accessed 11/25/2006).

Paul in Titus 1:16 fascinatingly says of those who disobey God's commands, their good works are *adokimos*.

They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate (*adokimos*) (KJV).

The Young's Literal has this better. "Unto every good work *disapproved*." In the literal Greek, it means "to every good work *rejected*."

Thus, Paul says all the good works of the disobedient are *rejected* by God. This is merely another way of saying what Jesus says in Mark 9:42-48 and what Paul said in 1 Corinthians 9:27. Disobedience to God's commands leads to rejection even if you have good works.

Paul again uses the word *adokimos* in 2 Timothy 3:8. There Paul says those who entice others in sin are *rejected* by the faith (*i.e.*, the rules of the faith).

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, **led away with divers lusts**, 7 Ever learning, and never able to come to the knowledge of the truth. 8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate (*adki-mos*) **concerning the faith**. (2 Tim. 3:6-8.)(KJV)

Young's Literal has this better: these who entice others in lust are "disapproved concerning the faith."

In 2 Corinthians 13:5, Paul similarly says:

Test [peirazo] yourselves, whether you are in the faith, examine [**dokimazo**] yourselves: or **do you not know that Jesus Christ is in you unless you are rejected/disapproved** [adokimoi].

Paul is saying you are in Jesus unless you are *adokimos*, namely *rejected*. Paul is calling a Christian to engage in a self-examination. Our self-examination may lead us to conclude we are *adokimos*, and hence lost.

Thus, everywhere else Paul uses *adokimos*, Paul means someone is desperately lost.

Accordingly, Paul's message in 1 Corinthians 9:27 that he buffets his body lest he become *adokimos* means Paul does so from fear of otherwise being rejected by God and hence lost. Paul once more agrees with Jesus' message on salvation: heaven-maimed or hell whole. (Mark 9:42-47.)

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*Good Works and Eternal Life*

**Galatians 6:7-9**

Paul's letter to the Galatians 6:7-9 warns Christians that if they fail to keep doing good, and instead give up, they will reap destruction. On the other hand, if they do not give up in doing good and do not get weary doing good, then they will reap a harvest of eternal life.

Here is the quote in the NIV.

Do not be deceived: God cannot be mocked. A man reaps what he sows. The one who sows to his sinful nature, from that nature he will reap **destruction**; the one who sows to please the Spirit, from the Spirit will reap **eternal life**. Let us not become weary **in doing good**, for at the proper time we will reap a harvest **if we do not give up**. (Gal. 6:7-9 NIV).

The words "harvest" and "reap" ties the sentence together. Some wish to evade that Paul ever ties salvation to good works in any form. Thus, you will find evasions that

argue the sowing to sin reaps merely physical death. (Dillow.) This evasion is impossible when you lay out the paragraph's clear propositions. By keeping the context together, we find:

**TABLE 1. Galatians 6:7-9 Analyzed**

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<b>CONDITION</b>	<b>RESULT</b>
What you sow	You reap.
If you sow to the sinful nature	You reap destruction.
If you sow to the Spirit	You reap eternal life.
If you do not become weary in doing good = if you do not give up	You will reap a harvest.

Paul clearly equates sowing to the Spirit with (a) not becoming weary in *doing good* and (b) not giving up in *doing good*. Paul says by sowing to the Spirit, you will reap eternal life. Salvation is thus the *outcome* of satisfying the conditions of doing good which Paul just laid out. By contrast, Paul says when you sow to the sinful nature, you reap destruction. Paul must mean you reap the opposite of eternal life. The entire intent of Paul is clearly to show contrasting spiritual results depending on whether you sow good works or not.

There is no need to debate this. Paul says the same thing two more times.

### **Romans 6:22**

Next, in Romans 6:22. Paul says the benefit of becoming God's servant is it will "lead to *holiness*, and the result is eternal life."<sup>5</sup>

### **Romans 8:13**

Paul says the same thing a third time in Romans 8:13:

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5. "But now that you have been set free from sin and have become slaves of God, the benefit you reap leads to holiness, and the result is eternal life." (Romans 6:22 NIV).

For if you live according to the sinful nature, you will die, but ***if by the Spirit you put to death the misdeeds of the body you will live.*** (Romans 8:13 NIV).

Now put all of this together, and the point is clear that Paul agrees with Jesus on the essential nature of good works to eternal life.

**TABLE 2. Paul's Sowing & Reaping Principles**

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CONDITION	RESULT
If you sow to the spirit/do not become weary in doing good/do not give up	You will reap eternal life. (Gal. 6:7-9).
If you sow to the sinful desires	You will reap destruction. (Gal. 6:7-9)
Holiness	The result is eternal life. (Rom. 6:22.)
If you live according to the sinful nature	You will die. (Rom. 8:13.)
If by the Spirit put to death deeds of the body.	You will live. (Rom. 8:13.

Thus, Paul repeatedly is warning that if we sow to the sinful nature, God is not mocked. From that nature we will reap death and destruction. In a direct opposing contrast, Paul says if we “do not give up” and “do not get weary in doing good” we will reap “life” and “eternal life.” If we put to death the deeds of the flesh, we will “live.” Our holiness will “result in eternal life.”

### **Scholarly Evangelical Discussion of Romans 6:22 That Sees Paul In Agreement With Jesus**

Let's focus on just one of the passages we cited above: Romans 6:22. Paul says the benefit of becoming God's servant is it will “lead to holiness, and the result is eternal life.”

The Atlantic Baptist University course article<sup>6</sup> helps elucidate this verse by looking at the context of Romans 6:20-21.

Paul identifies the practical righteousness that comes as a result of being a slave of obedience, of righteousness or of God **as the condition of receiving eschatological salvation**. According to him, the two types of “slavery” have two opposite ends; slavery to sin leads to (eternal) “death” (*doulos hamartias eis thanaton*) whereas slavery to obedience leads to “righteousness” (*doulos hupokoês eis dikaiosunên*).<sup>7</sup>

Thus, Paul says that **holy living** (obedience) is the condition of salvation. Slavery to obedience will lead to righteousness rather than death. Does this righteousness, as opposed to death, mean eternal life by our righteous obedience?

The article says *yes*, that is what Paul means:

Since “righteousness” stands in contrast to “death” it seems that it is a synonym for eternal life (6:22, 23).<sup>8</sup> Possibly, Paul has in mind being

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6. “The Spirit, The Necessity of Good Works and Final Judgment,” <http://www.abu.nb.ca/courses/pauline/Works.htm> (last accessed 11/25/2006).

7. The footnote to this text reads: “The clauses introduced by *eis* are result clauses (C. E. B. Cranfield, *The Epistle to the Romans* (ICC n.s.; 2 vols.; Edinburgh: T & T Clark, 1975, 1979) 1.322). J. Reumann points out that based on the use of the word “righteousness” in Romans 6:18, 19, 20, one would expect Paul to have contrasted it with “sin” and not obedience (J. Reumann, “*Righteousness*” in *the New Testament* [Philadelphia: Fortress; New York: Paulist, 1982] 83).”

8. The article cites in support H. Schlier, *Der Römerbrief* (HTKNT 6; Freiburg: Herder, 1977) 206-207; A. B. du Toit, “Dikaiosyne in Röm 6: Beobachtungen zur ethischen Dimension der paulinischen Gerechtigkeitsauffassung,” *ZThK* 76 (1979) 261-91; B. Byrne, “Living Out the Righteousness of God: The Contribution of Romans 6:1-8:13 to an Understanding of Paul’s Ethical Presuppositions,” *CBQ* 43 (1981) 557-81; J. Dunn, *Romans 1-8* [WBC; Dallas: Word, 1988] 352-53.

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Path To Enter Life is Obedience to the Law

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forensically declared righteous as an eschatological event and thereby qualified for eternal life (see Gal 5:5). In either case, **Paul believes that obedience to God is a necessary condition of “righteousness” or eternal life.**

Then the article continues:

Paul continues by saying that **the result (“fruit”) of being enslaved to God is holiness (*eis hagasmon*), by which he means practical righteousness or habitual obedience to God. The result (“fruit”) of holiness, moreover, is eternal life.** In other words, in Rom 6:20-22, Paul gives expression to the familiar Jewish idea that eternal life is *conditional upon practical righteousness*; it is significant that Paul does *not say* that the condition of receiving eternal life is *imputed righteousness* or the “righteousness of God”....

In sum, Paul is tying righteousness to being obedient, and this is how you obtain eternal life. This is simply a repeat of Jesus’ statement you can go to heaven maimed or hell whole (Mark 9:42-47) and the son who say he won’t obey but later obeys is preferred over the son who says he will but then disobeys. (Matthew 21:28-31.)

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*Path To Enter Life is Obedience to the Law*

Jesus told the young rich man that the path to enter eternal life was obedience to the Law given Moses. Paul one time says the same thing as Jesus:

For not the hearers of the Law are just before God, but the **doers of the Law shall be justified.** (Rom 2:13).

*Paul Says At Judgment Seat Each  
Christian's Salvation Turns On Careful  
Examination for Good Works and  
Obedience*

Another time Paul clearly says salvation is by works plus faith. In Romans 2:6-7, Paul says God

will render to every man according to his works: to them that **by patience in well-doing** [*i.e.*, lit. '**endurance in good works**'] seek for glory and honor and incorruption, eternal life.

The Greek words translated as 'patience in well-doing' more correctly says endurance in good works. Paul thus says 'to those who endure patiently in doing good works, God will render eternal life.'

Scholars have realized in this passage that Paul agrees with Jesus' statement about the good resurrecting to eternal life, and the evil to damnation. (John 5:28-29.) An Atlantic Baptist University course article explains Romans 2:6-7:

Contrary to what one might expect, Paul asserts that even believers must submit to final judgment. Their eschatological fates will be determined by this event. In spite of his teaching about the righteousness of God and being declared righteous by faith apart from works, **Paul clearly affirms that believers will be judged based on what they have done not what they have believed.** It should be noted that the eschatological judgment to which Paul refers does not presuppose that **the criterion of receiving eschatological salvation** is perfection, but rather **habitual obedience.**<sup>9</sup>

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9. "The Spirit, The Necessity of Good Works and Final Judgment," <http://www.abu.nb.ca/courses/pauline/Works.htm> (last accessed 11/25/2006).

First, in Romans 2:5-11, 16, “Paul gives expression to the familiar Jewish notion of a final judgment of all human beings based on works.” Paul writes: “Who [God] will render to each according to his works” (*hos apodôsei hekastô kata ta erga autou*) (Romans 2:6). Those who do **good** receive eternal life. (Romans 2:7.) Paul writes those who “by perseverance in **good works** seek glory, honor and immortality” God will grant “eternal life.” (Romans 2:7.)

The Atlantic Baptist University concludes: “Paul’s point is that those who seek to obtain eschatological salvation will receive what they seek on the condition of ‘perseverance in good works (*ergou agathou*).’”

By contrast, those who do evil receive God’s wrath. (Romans 2:8.) Paul says those “who are self-seeking and disobedient to the truth and unrighteous” there will be anger (*orgê*) and wrath (*thumos*) (Romans 2:8.)

The Atlantic Baptist University realizes this message is at odds with how Paul is thought to speak elsewhere. Yet, the Atlantic Baptist University article makes quite a succinct poignant synopsis of Romans 2:6-10:

It is clear that ***the basis of final judgment is works***, what a person has done, and ***not words***, what a person professes. Although they know the will of God in different ways, both Jews and gentiles ***will be judged on the basis of their obedience or disobedience to that will....[I]***n so doing in Rom 2:7, 10 he does teach secondarily that eschatological salvation is by works: “persevering in good works” or “doing the good,” which ***stands in opposition to his assertions elsewhere*** that no one shall be declared righteous by the works of the Law.

This article tries to come up with a clever solution. It claims Paul is saying Christians must pass a merciful judgment where the *tenor* of our life is examined for habitual obedience. If we were subject to the Law of Moses, it would be a

strict obedience that was required for *all of the Law*. Thus, Paul must mean we will be judged by a merciful standard where habitual not perfect obedience will be necessary.

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*No Assurance Now*

Paul taught that those who teach eternal security today are committing a sin that endangers their listener. Paul says in 1 Corinthians 4 that we must not assure any Christian he will certainly be justified by faith on judgment day even though he has so far been full of faith. (This has been obscured in some modern translations by not rendering the Greek words for *faith* and *justification* the same here as in Paul's other writings, as we shall see.) Paul says no one can judge before the time because each of us must give a personal account before the Lord. Lastly, Jude warns that if anyone is misled by a false grace message which teaches assurance despite immorality, then the teacher responsible is to be cast into "blackest darkness."

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*Guard Yourself to Save Yourself*

Jesus in the Parable of the Sower says one of the reasons leading to the fourth seeds salvation was that it was guarding itself. It was holding down the word (memorizing, reading, etc.), thus preventing the evil one from snatching it away. (1 John 5:18, the one "born of God guards (*tereo*) himself (*auto*), and the Evil One cannot touch him."<sup>10</sup>)

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10. See Footnote 5 on page 6.

### *Paul Warns Of Trees Without Fruit*

We find again that Paul says things comparable to Jesus about trees without fruit. We find in Romans 11:20-21 a similar message to Matthew 7:19-21 where Jesus says that every tree without good fruit is cut down and thrown in the fire.

In Romans 11:20-21, Paul warns his Gentile listeners that they can be cut off from the vine.

Well ***because of unbelief they were broken off***, and thou standest by faith. ***Be not high-minded, but fear***: For if God spared not the natural branches, ***take heed lest he also spare not thee***. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, ***if thou continue in his goodness: otherwise thou also shalt be cut off***. (Rom 11:20-22 KJV.)

Thus, Paul says to stay saved requires you to “continue in God’s goodness or otherwise you shall be cut off” the vine. There is a contingency involved. Paul does not describe the full extent of the contingency here.

However, in four other passages Paul clearly said that if you commit various sins (all violations of the Mosaic Law), such as covetousness, adultery, etc., this means you shall “not inherit the kingdom of God.” (1 Cor. 6:9, Ephesian 5:5-7, Galatians 5:19-21, and 1 Thessalonians 4:6-8.)

Moreover, one should rejoice that Romans 11:20-22 can be read to affirm Jesus’ Gospel. It teaches you will not continue in God’s goodness and instead be cut off if you break faith with God by disobedience to the principles of the Mosaic Law. Paul said the same thing many other times, declaring to the brethren if they commit a series of serious sins, they will not inherit the kingdom of God.

However, adherents of cheap grace find ways to neutralize Romans 11:20-22. They never read it in the context of 1 Corinthians 6:9, Ephesian 5:5-7, Galatians 5:19-21, and 1

Thessalonians 4:6-8. They ignore these passages give context to understand Romans 11:20-22. Instead, the Modern Gospel of Cheap Grace claims the cutting-off principle does not apply to individuals. It only applies to Gentiles as one mass. Thus, supposedly no individual need fear being cut off from the vine unless *all* Gentiles fall away into sin. Paul's warning is an all or nothing threat. Since it is unlikely all Gentiles will apostasize and sin terribly, there is allegedly not cause to be concerned Paul's warning is applicable to any single individual.

The truth is Paul says in Romans 11:20-22 that our personal salvation can be a risk if we commit misdeed(s).

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*Practicing Faith and Good Works Are Profitable (for Salvation-Sake)*

Paul teaches it is vital for a believer to keep “practicing having had faith” — when you translate Titus 3:8 correctly. If faith is one-time, why would one have to keep on practicing faith?

Paul also tells Titus that good works by a believer are “profitable” (Titus 3:8). Standing alone this may appear ambiguous. But read with Jesus' message of the unprofitable servant, Paul's words would clarify Jesus' meaning. In the parable, Jesus says the servant who goes to hell is the “unprofitable” servant while the two profitable servants go to heaven. (Matt.25:30). Consequently, since good works make one ‘profitable,’ then it is fair to interpret Jesus had a similar view of what made you ‘profitable’ or ‘unprofitable’ in the Parable of the Unprofitable Servant. Hence, Paul helped elucidate that Jesus means that without good works, a person of faith is lost.

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*Faith That Fails*

Jesus in the Parable of the Sower talks of a seed that represents someone who “believes for a while.” Later, they fall into temptation, wither and die. (Luke 8.)

Paul also teaches the risk of a faith in Jesus Christ that fails.

Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, IF YOU HOLD FAST THAT WORD WHICH I PREACHED TO YOU -- unless you believed in vain. 1 Corinthians 15:1,2.

The Greek word for “if” is *ei*. It’s a particle of CONDITIONALITY meaning “if, whether.” So clearly it makes being saved CONDITIONAL. The Greek word for “in vain” is “eike,” and it has the idea of failure. It also means “without a cause, inconsiderably, without success or effort.” So obviously our believing in the word of God can fail. We must keep believing the word of God and hold on to that word by letting it be real in our lives.

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*Work Out Your Salvation With Fear And Trembling*

Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, **work out your own salvation with fear and trembling**; for it is God who works in you both to will and to do for His good pleasure. Philippians 2:12,13 -

The Greek verb for “work out” is *katergazomai*. It also means “to perform, accomplish, achieve, to fashion i.e. render one fit for a thing.”

Paul tells us that this is something that we are to do even though Paul tells us God is in us *energizo* (energizing) us to the same end. The KJV translates this *working*, but the more accurate translation is that God is *empowering* or *energizing* us to *work out our own salvation*. Paul is thus using words reminiscent of Jesus' warning in the Metaphor of the Vine (John 15:1-6). Jesus threatens a branch in Him without fruit is to be cut off, thrown outside and burned. But the key to having fruit Jesus says is "staying" (*meno*) in "me" for otherwise you can do nothing "apart from me." Jesus *energizes* us, but the threat to have works or perish is the very words by which Jesus energizes us to productivity. By Jesus' words *staying in us*, Jesus explains in context, we *remain in Jesus*.

Thus, in Philippians 2:12-13, we find the concept of a free gift of salvation is contradicted. Paul tells us that salvation depends on something we must do to have salvation. The word "trembling (*tromos*) is used with "fear" (*phobos*) here, it means "used to describe the anxiety of one who distrusts his ability completely to meet all requirements, but religiously does his utmost to fulfill his duty."

This message is a warning that salvation is never ultimately guaranteed, but must be worked out. If we are guaranteed entry into heaven, then it makes no sense that a need exists to work out our salvation with fear and trembling. This expressly refers to *salvation* as hanging in the balance. The loss of rewards cannot be in view because its loss would not produce "fear and trembling," for how bad can heaven be? So hold on to your salvation by working it out with fear and trembling before God who is energizing us to do the necessary working.

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### *Faith Can Come To Naught*

Jesus in the Parable of the Sower talked of a seed that starts by "believing for a while" (Luke 8:13) but later falls away by succumbing to temptation. (Luke 8:13.) Faith is

brought to naught by sin. Such a seed, which sprouted at first, withers and dies. (Luke 8:6.) Jesus' picture is one of death and hence damnation for this one-time believing seed. The fourth seed, by contrast, "endures" and has fruit and is saved. (Luke 8:15.)

### Colossians 1:22-23

Paul speaks likewise that faith can come to naught but this is prevented by being steadfast in endurance.

to present you holy, and blameless, and above reproach in His sight IF INDEED YOU CONTINUE IN THE FAITH, grounded and steadfast, AND ARE NOT MOVED AWAY from the hope of the gospel ... Colossians 1:22,23.

Again, this is conditional, with the phrase here "IF indeed you continue." The Greek word for "continue" is *epimeno*. It also means "to stay at or with, to tarry still, still to abide, remain, to persevere." This verse implies that one can have their faith destroyed. Jesus says this happens by sin. When we stop trusting in Jesus' words as applicable to us, we will then lose our steadfast resolve to resist sin.

This connection between *believing* and *not sinning* is clearly identified in Deuteronomy 9:23. There we can see clearly that obedience and faith are inextricably intertwined.

When Yahweh sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ***you rebelled against the commandment*** of Yahweh your God, and ***you didn't believe him, nor listen to his voice.***

Hebrew Scripture thus was teaching that when you disobey God, it means you do not *believe* Him. You do not *hear* Him. Thus, by a corollary, when you obey God, it means you *believe* Him and you *hear* Him. They are inextricably intertwined.

Paul thus by saying that faith can come to naught, he is echoing Jesus' words in the Parable of the Sower. Jesus taught when a believer falls into temptation, and thus falls away, he withers and dies. By rebelling, the second seed no longer believed nor listened to God's words. Disobedience breaks faith, and leads to death and damnation. It is as Paul speaks in 1 Timothy 5:12, speaking about those "having condemnation because they have cast off<sup>11</sup> their first faith."

### **1 Timothy 3:6**

In fact, Paul in 1 Timothy 3:6 gives a warning to young seeds (novices) who sin and fall into damnation.

Paul warns in 1 Timothy 3:6 that selection of elders should "not be a novice, lest being puffed up with pride he *fall into the same condemnation as the devil.*"

The Greek word for "novice is *neophutos*. It also means "newly planted, a new convert, neophyte (one who has recently become a Christian)."

Thus, Paul signifies that a new convert can become puffed up with pride if they are put into the position of an elder at a church; then that pride makes them fall. The Greek word for "fall" is *emipto*. It means "to fall into, to fall among robbers, fall into one's power." So this is action of a Christian who previously escape the devil's hold, but then due to pride falls back under it. As a result, this fallen Christian will come under the same condemnation (judgement, damnation) as the devil.

Here Paul echoes once more the Parable of the Sower. A young tender seed "believes for a while" (Luke 8:13), but then in time of temptation, falls into sin and withers and dies.

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11. The Greek word rendered "cast off is *atheteo*. It also means "despise, reject, bring to nothing, to do away with, to set aside, disregard, nullify, make void."

Here in 1 Timothy 3:6, Paul is worried about a *novice* who is thereby tempted into the sin of pride and falls into the same condemnation that the devil receives: damnation.

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*Faith Can Become Dead Due to Sin*

Jesus taught the second seed that “believed for a while” (Luke 8:13) later fell into temptation, fell away, withered and died. Paul teaches likewise.

Paul in 1 Timothy 5 starts talking about widows, saying, “But the widow who *lives for pleasure is dead even while she lives.*” Then Paul discusses young widows who have engaged in sexual immorality and now want to marry. They have had “their sensual desire overcome their dedication to Christ” (NIV) or, in the KJV, they have “begun to wax wanton against Christ.” (v.11). The Reina Valera translates this as: “after becoming licentious against Christ, they want to marry.” (1 Tim. 5:11 RVA 1909).

In context, it means after they have engaged in non-marital sex (lived for pleasure) in an indecent spirit against Christ who is in them, then they want to marry. The fault is not in wanting to marry. For in fact, Paul advocates as the solution in the future that young widows should feel free to marry rather than do what they are doing.

Paul then describes the immoral pleasure-seeking widows as having “turned away” to follow Satan (v. 15) and they are “bringing” the *krima* down on themselves (v. 12). This is translated as “damnation” (KJV) or “damnationem” (Latin Vulgate) or as *condemnation* (NIV). Indeed, it really means *damnation*.

How do we know this?

Because earlier in the letter of 1 Timothy at 1 Timothy 3:6, Paul said a new convert, if made a pastor, could puff up with pride and suffer the same *krima* as Satan himself. The

*krima* in 1 Tim.3:6 and 1 Tim. 5:12 thusly means *damnation*. The meaning is that the new convert might go to hell if advanced too soon.

### **The Widows Rejected Their First Faith**

Paul then explains what caused these widows to be “bringing” this *krima* upon themselves? They “rejected their first faith.” (v. 12 KJV). That is the literal Greek. The word for “faith” is *pisteuo* which is everywhere else used of saving faith in the New Testament. Then Paul is identically repeating the Parable of the Sower: the second seed had a first or initial faith that was brought to naught by sin.

However, the NIV changes *pisteuo* here to “pledge.” The suggestion in making this change is that these widows broke a solemn vow or promise. The Greek does have this possible meaning of *pledge* besides *faith*. Yet why is it *faith* everywhere else but here? Why the inconsistency? Because the doctrine of cheap grace insists a Christian cannot lose salvation by sin, despite Jesus insisting the choice is *heaven maimed* or *hell whole*. (Mark 9:42-47.) Unless you cut off the sin issue in your life, you go to hell whole.

The NIV translation of *faith* as *pledge* cannot rescue this verse from teaching the widows were Christians who now face damnation due to sin.

For clearly, the persons facing the *krima* (damnation) are Christian women. For example, it says that these women “wax wanton against Christ” (v. 11 KJV.). The NIV says this means “their sensual desires overcame their dedication to Christ.” The NIV even then says some have even “turned away to follow Satan” (v. 15). What have they turned away from? From God to Satan. Only a Christian can turn away to Satan from God. Paul in 1 Tim. 5:15 mentions these women again and says “Some have already turned *aside after* Satan.” Again, only a Christian can do this. A non-Christian by defi-

nition is not following God yet, and thus cannot possibly turn aside from his or her current road to follow Satan. He or she is already on the broad road that leads to hell.

And why would damnation become their lot for this action if they were never believers? A non-believer does not suffer damnation because they engage in immorality in wanton disregard of Christ, nor does a non-believer turn away to Satan and turn aside after Satan. A non-believer by definition does not have Christ to wax wanton against nor to turn away from and to follow Satan.

Hence, it makes absolutely no sense to say a non-believer who was never converted (turned to God) broke a mere profession of faith (a pledge), turned from God to Satan, and then waxed wanton against a Christ who never was in them. The idea of profession, pledge or promise does not fit this context. And the RVA, YLT, ASV, and Latin Vulgate all concur that these women rejected their first *faith*.

With this in mind, now lets read the KJV that accurately translates this passage:

v 11 But the younger widows refuse: for when they have begun to **wax wanton against Christ** ["when their sensual desires overcome their dedication to Christ" NIV], they will marry;

v 12 **Having damnation, because they have cast off their first faith.**

v 13 And withal they learn [to be] idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

v 14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

v15 For some are **already turned aside after Satan.** (KJV) (1 Tim. 5)

So Paul advises his readers to marry before they fall so far as to “wax wanton against Christ” and “reject (cast off) their first faith” and be among those women who already have “turned aside after Satan.” Those having done so are “having damnation”—the *krima*.

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*Keep On Believing Should Be Saved*

Jesus says in John 3:16 that a faith that *keeps on continuing* is one that *should* lead you to salvation. “He that keeps on believing should not perish but should have eternal life.” Jesus uses the continuous tense of *believing* in John 3:16, emphasizing once more that faith for a single moment of time is not the key to salvation. It is a life-time proposition. It is defeated by disobedience, says John the Baptist in John 3:36: “whoever keeps on believing keeps on having eternal life, but he who keeps on disobeying the Son keeps on having the wrath of God upon him.”

In Romans 10:9-10, Paul uses the aorist and the continuous tense to discuss faith as a condition of salvation. When you read Romans 10:9-10, and correct not only the present indicative tense but also remove the period (.) that the NIV added to the KJV, you get this:

That if you should have confessed [subjunctive *aorist*] with your mouth the Lord Jesus, and should have believed/trusted [subjunctive *aorist*] in your heart that God has raised him from the dead, you will be saved [NO PERIOD ENDS SENTENCE IN GREEK] for with the heart man ***keeps on believing/trusting*** [PRESENT INDICATIVE] unto righteousness, and with the mouth ***one keeps on confessing*** [PRESENT INDICATIVE] unto salvation. (Romans 10:9-10).

Thus, in this quote, at first it appears confession and faith one time means you should be “saved” but the connected clause then undercuts that your faith/trust can cease. It saves because you keep on believing and confessing.

Paul’s language is ambiguous no doubt — saying two things that appear at odds. There are two solutions. First is to use the Second Peter hermeneutic, which keeps Jesus’ meaning steadfastly whenever Paul is ambiguous.

The other solution is to see salvation must have an *initial* and *final* aspect where faith *initially* plays a key role in salvation but that more than one-time faith is necessary later for *final* salvation.

#### **Ephesians 2:8-9 Concur**

The continuous tense in Romans 10:9-10 is not isolated. Paul in Ephesians 2:8-9 actually says we “are ***being saved***” by faith/trust. Salvation is an ongoing process that depends on our continuing to trust. The NIV incorrectly changes the present tense in Ephesians 2:8-9 to past so the NIV reads “you are ***saved*** by faith.” But in the Greek, we are in the process of “being saved” by faith/trust.

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#### ***“Remain in Me” To Produce Fruit***

Paul in 2 Timothy 3:14,15 says:

But you must continue (*meno*) in the things which you have learned and been assured of... the Holy Scriptures, which are able to make

***you wise for salvation*** through faith which is in Christ Jesus.

The Greek word for “continue” is *meno*. It also means “abide, remain, endure, not to depart.” So this is saying not to depart from what we were taught with Jesus’ words that makes us know how to be saved.

How interesting that Paul uses the same Greek word that Jesus uses for *meno* in Him numerous times in John 15:1-6 and the verses following. Jesus is teaching the apostles that as long as His words *meno* in them, He (Jesus) will *meno* in them. In the Metaphor of the Vine, Jesus says any non-productive branch is cut off the vine, thrown outside and is burned. But Jesus says the key to productivity is to *meno* “in me.”

Now we can read Paul to say the same thing. When Jesus words *meno* in you, *i.e.*, you continue in the things taught you by Jesus, then you become wise unto salvation. Jesus’ principles of salvation are what will make your wise unto salvation. If you *meno* (continue) in Jesus’ principles, you will learn the means of salvation.

~ Note: This is what has happened to some of the people who believe in “Once Saved, Always Saved.” The Greek word for “endure” is “*anecho-mai*.” It also means “suffer, bear with, forbear, to hold up, to sustain.” Yeah, my doctrine may be tight, but it is right. The Greek word for “sound” in “sound doctrine” is “*hugiaino*.” It also means “of Christians whose opinions are free from any mixture of error.” So bear with the correct doctrine of Scripture and not man-made doctrine that’s full of errors. The Greek word for “itching” in “itching ears” is “*knetho*.” It means “desirous of hearing something pleasant.” Hearing that you are “OSAS” is pleasant, but it is NOT the truth.

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*Paul's Statements That Match Jesus' Words  
To The Young Rich Man*

As we shall see, the adherents of the Modern Gospel reject Jesus' teaching to the rich young man. They try to claim Jesus does not mean what He says. They try to argue Paul teaches us the Law is abrogated, and this lesson for the young rich man is intended for a different dispensation: the Jews under the Law. We can do nothing to maintain our salvation by obeying the Law. Paul tells us this is wrong, they insist.

**Paul & The Law: Ambiguity Exists So That No Reason To  
Reject Jesus's Words to the Young Rich Man**

However, Paul is indeed ambiguous about the ongoing validity of the Law. While surely he says many things that support the idea that the Law is abrogated, done away with, etc., there is ambiguity in his thinking.

Under the hermeneutic we established in Chapter One, we do not negate Jesus' words unless (a) the writer is clear and unambiguous *whenever* He speaks on the same point as Jesus and (b) the authority of the other writer to replace Jesus' words is based on compelling proof he is an apostle of Jesus Christ and a prophet.

As to the issue of the Law, Paul upholds the Law at various times. Paul is quoted by Luke as saying in court: "I worship the God of my ancestors, *retaining my belief in all points of the Law....*" (Acts 24:14). Paul also said that by faith we "establish the Law." (Rom. 3:31.) Elsewhere, Paul says "Wherefore the Law is holy, and the Commandment is holy, and just and good." (Rom.7:12.)

On the meaning of Acts 24:14, Robertson in *Word Pictures* makes it clear that Paul deflects the charge that he heretically seeks to subvert the Law by asserting he believes in all of it:

Paul has not stretched the truth at all....He reasserts his faith in all the Law....A curious heretic surely!

Unless one wants to admit Paul was dishonest in his testimony to Felix, Paul asserted that he “retains my belief in all points of the Law....” Thus, Paul must believe in Deuteronomy 6:25 which teaches obedience to the law gives one an imputed righteousness. It maintains your justification.

#### **Paul Teaches Maintenance-of-Salvation Principles By Obedience**

Paul also affirmed at numerous points that failure to maintain a righteous behavior (identical to the Mosaic Law’s core principles) leads to loss of salvation. At least that is how one *can* read Paul’s writings. Again, it does not matter if Paul can sometimes be read to say the opposite. As long as Paul *sometimes says the same thing Jesus says*, there is no compelling reason to shuffle Jesus’ words off to a different dispensation. There is no reason to dismiss the relevance of Jesus’ words when Paul can be viewed to teach precisely what Jesus taught.

Paul teaches in 1 Cor. 6:9, Ephesian 5:5-7, Galatians 5:19-21, and 1 Thessalonians 4:6-8 that adultery, greediness, extortion, etc., will cause loss of salvation—they shall “not inherit (share in) the kingdom of God” or “you reject God who gave you His Holy Spirit.” These are all sins identified in the Mosaic Law.

First, let’s look at Galatians 5:19-21. Paul contrasts what the Spirit wants versus what the “work of the flesh” wants, which is obvious (“manifest”), and this is:

adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance,

emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have also told you in the time past, that **they which do such things shall not inherit [or share in] the kingdom of God.** (Gal. 5:19-21.)(KJV).

Thus, Paul says you who commit adultery, fornication, uncleanness, idolatry, murder—all sins identified in the Law of Moses—you shall not inherit the kingdom of God. He even says those who contradict this—bring heresies against this teaching—shall not inherit the kingdom of God.

Galatians is addressed to believers, and thus it is not rational to assume Paul is saying believers are exempt from his warning. The letter's context and direction is to warn the reader—Christians.

Paul repeats this three other times, so there is no mistaking his maintenance-based salvation doctrine which is in total agreement with Jesus.

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this **ye know**, that no whoremonger, nor **unclean person**, nor covetous man, who is an idolater, **hath any inheritance in the kingdom of Christ and of God.** Let no man deceive you with vain words: for because of these things **cometh the wrath of God upon the children of disobedience.** Be not ye therefore partakers with them. (Eph 5:3-7 KJV.)

Thus, when Paul sounds like Jesus, we accept it. We do not leap for the commentary that tries to explain Paul to sound *unlike* Jesus, and line up with Paul's words on faith alone. The Modern Gospel will tell you that Paul means to say that those who never had faith will not inherit eternal life.

(If so, why didn't Paul simply say that?) Modern Gospel adherents will tell you those who are Christians, even if they be unclean, covetous, or go to a prostitute, still always have the assurance of eternal life. (Or these adherents will deny a Christian can even commit such sins to prevent Paul from contradicting Paul's other teachings.)

However, Paul will say the same thing about sinfulness and losing salvation two more times. Thus, the ability to make such arguments so as preserve Paul's other teachings becomes vanishingly small. ***When will we listen to Paul when he agrees with Jesus?***

The next time Paul states this warning is in 1 Corinthians 6:9. Clearly this is addressed to Christians who are doing wrong to the "brethren."

Nay, ye do wrong, and defraud, and that ***your brethren***. Know ye not that the ***unrighteous shall not inherit the kingdom of God?*** Be not deceived: neither ***fornicators***, nor idolaters, nor ***adulterers***, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor ***covetous***, nor drunkards, nor revilers, nor extortioners, ***shall inherit the kingdom of God***. (1Co 6:8-10 KJV.)

Paul has once more invoked rules from the Law of Moses whose disobedience Paul says will cause the loss of the inheritance of the kingdom. Since this is what Jesus told the young rich man, we should accept what Paul says. There is no compulsion to find a different meaning so Paul stays consistent with other teachings by Paul. We do not look for ways to construe Paul in a manner at odds with Jesus. Why do this when the cost will be ultimately to dismiss Jesus' contrary words to a supposedly earlier and now defunct dispensation. Paul in the quote above did not think these principles were defunct. Nor should we. Instead, we should do everything we can to hold onto Jesus' words.

Finally, Paul takes this principle above, and applies it to a Christian who steals another Christian's wife.

Paul in 1 Thessalonians 4:6-8 says a Christian who steals a brother's wife in adultery has "rejected God" who had "given" (past tense) His Holy Spirit to the same. A Christian who rejects God is obviously not going to share in the kingdom of God either. Let's read the entire quote:

For this is the will of God, even your sanctification, that **ye** should abstain from fornication: That every one of you should **know how to possess his vessel in sanctification** and honour; Not in the lust of concupiscence, even as the Gentiles which know not God: That **no man go beyond and defraud his brother in any matter:** because that **the Lord is the avenger of all such**, as we also **have forewarned you** and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth [*i.e.*, **rejects this**], despiseth not [*i.e.*, **rejects not**] man, but **God**, who hath **also given unto us [sic: you]<sup>12</sup> his holy Spirit.** (1Th 4:3-8 KJV.)

Thus, if you cannot control your vessel, and you "defraud a brother," the Lord will avenge as Paul warned you before (Gal. 5:19-21; 1 Cor. 6:9, *etc.*) that whoever "rejects this" teaching "rejects God who gave you His Holy Spirit."

That is what it says in a straightforward reading. If you want to hear the many ways this is twisted to not sound like Jesus, you can heap up a large list of commentators. They will all try to keep Paul squared with his other teachings that sound like faith alone saves. However, all their labors are in vain. **They are assuming we need to struggle to match Paul to Paul.** Rather, we should be happy here that Paul sounds like Jesus and Jesus' lesson to the young rich man. Jesus tells the young

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12. The King James errs, and says "given unto us..." But the Greek is clear. It is *you* in the accusative plural. See *Interlinear Scripture Analyzer*.

man to follow the Law and if he does so he will “have life.” If we sin and fail to repent, we will go to hell whole. (Mark 9:42-47)

Paul had this message correct. See how in this quote that Paul informs the audience of the death and resurrection of Jesus, but that is not the key step to salvation in this message of Paul. Thus, here Paul says the same thing Jesus says. (Whether Paul ever says things different than Jesus is not the issue.) Paul like Jesus points to a judgment of people’s practices.

Therefore having overlooked the times of ignorance, God is now declaring to men that ***all everywhere should repent***, because He has fixed a day in which He will ***judge the world in righteousness*** through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead. (Acts 17:30-31.)

Likewise, later Paul said he taught the need to have works worthy of repentance, just as Prophet John the Baptist said was indispensable to salvation in Luke chapter three.

Consequently, King Agrippa, I did not prove disobedient to the heavenly vision, but kept declaring both to those of Damascus first, and also at Jerusalem and then throughout all the region of Judea, and even to the Gentiles, that they ***should repent and turn to God, performing deeds appropriate to repentance***. (Acts 26:19-20)

*Paul Mentions Deeds Appropriate to Repentance For Salvation*

Paul had this message correct. In the two quotes below, Paul informs the audience of the death and resurrection of Jesus, but that is not the key step to salvation. Rather, Paul says the key is “deeds appropriate to repentance.” Thus, here Paul says the same thing Jesus says. (Whether Paul ever says things different than Jesus about salvation is not the issue.) First, Paul like Jesus points to a coming final judgment of people’s practices.

Therefore having overlooked the times of ignorance, God is now declaring to men that ***all everywhere should repent***, because He has fixed a day in which He will ***judge the world in righteousness*** through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead. (Acts 17:30-31.)

Likewise, later Paul said he taught the need to have works worthy of repentance, just as the Prophet John-the-Baptist said was indispensable to salvation in Luke chapter three.

Consequently, King Agrippa, I did not prove disobedient to the heavenly vision, but kept declaring both to those of Damascus first, and also at Jerusalem and then throughout all the region of Judea, and even to the Gentiles, that they ***should repent and turn to God, performing deeds appropriate to repentance***. (Acts 26:19-20)

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**Paul Speaks Likewise That Grace Is Costly To Us**

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