

The Assembly of Eloah

This is eternal life: that they may know You, the only true God, and the One You have sent—Jesus Christ. John 17:3 (HCSB)

Salvation

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Edition 1.0 12.19.06

Plan of Salvation Series

No. 01.15.001.en

There is no more important point in the subject of Christianity than salvation itself. Salvation is the entire reason that Christianity, or any religion for that matter, exists. Every Christian is hoping that by observing their belief system they will receive the reward of salvation. A Christian needs a firm understanding of what salvation is if they hope to achieve it.



P.O. Box 287 • Airway Heights • Washington • 99001 • www.assemblyofeloah.org

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On June 20, 2006 the House of Deputies of the 75th General Convention of the Anglican/Episcopal Church refused overwhelmingly to even consider a resolution stating that Christ is the only name by which a person may be saved. The vote was 70.5% (675 votes) for discharge of the resolution stating that Christ was the only name by which one might be saved and 29.5% (242 votes) to consider the resolution. The full article can be found at: <http://www.virtueonline.org/portal/modules/news/article.php?storyid=4311>.

The article quoted Eugene C. McDowell, a graduate of Yale Divinity School and Canon Theologian for the Diocese of North Carolina as stating:

"This type of language was used in 1920s and 1930s to alienate the type of people who were executed. It was called the Holocaust. I understand the intent, but I ask you to allow the discharge to stay,"

This is an interesting development. A professed Christian church refuses to even consider a resolution stating that Christ is the only name whereby one might receive salvation.

This paper examines the subject of salvation. Through this study the insidiously destructive nature of the above developments will be made abundantly clear.

The Beginning

In the beginning God created the heavens and the Earth. This is what we read in Genesis 1:1. This is the first verse of the Bible which is God's written word. Then, in verse 2 of Genesis 1, we see an interesting description of the creation.

Gen 1:1-2 In the beginning God created the heavens and the earth. 1) Now the earth was formless and empty, darkness covered the surface of the watery depths, and the Spirit of

God was hovering over the surface of the waters (HCSB [Holman Christian Standard Bible] used throughout unless otherwise noted).

God created the heavens and the Earth, and it was apparently formless and empty and cloaked in darkness? Would God create something in this condition? These two verses deserve a more in-depth analysis. The purpose of this paper is not to dissect the creation event, but to explain the subject of salvation. Therefore, we will only briefly touch on the creation event. There are, however, references made in this study that deserve in-depth study.

In the Hebrew these verses read:

Gen 1:1 be.re.shit ba.ra e.lo.him et ha.sha.ma.yim ve.et ha.a.rets:

Gen 1:2 ve.ha.a.rets hai.ta to.hu va.vo.hu ve.kho.shekh al-pe.nei te.hom ve.ru.akh e.lo.him me.ra.khe.fet al-pe.nei ha.ma.yim:

Bereshit is a compound word consisting of *Beth* meaning *in*, and *reshith* meaning *first*. There is no definite article here, so the words cannot be translated as *in the beginning*. More correctly, they are translated *in first*. According to Dr. Arthur Custance, who has completed an in-depth work on Genesis 1:1 and 2, the more correct translation of this verse is *In a former state God perfected the heavens and the earth*.¹

There was much research that went into Dr. Custance's work; and proper study needs to be done by every individual to prove these things for themselves; but, for purposes of this study, suffice it to say, that after a thorough examination of the Hebrew in the context of these two verses, that the translation of Genesis 1:2 is more correctly read:

Gen 1:2 But the earth had become a ruin and a desolation, and the darkness of judgment was upon the face of it.

¹ Custance, Arthur, Volume VI Time and Eternity, PART III: Between The Lines: An Analysis Of Genesis 1:1,2, Chapter 1, <http://custance.org/old/time/3ch1.html>

According to Dr. Custance, the correct rendering of Genesis 1:1, 2 is:

In a former state God perfected the heavens and the earth. But the earth had become a ruin and a desolation, and the darkness of judgment was upon the face of it.

So, we see that in the beginning God's creation was not a ruin and a desolation, but it became one. God's creation was perfect and it became imperfect. What we have in Genesis 1 is a re-creation of the Earth, not its original creation. God is perfect and His work is perfect.

Deut 32:3-4 For I will proclaim the LORD's name. Declare the greatness of our God! 4) The Rock--His work is perfect; all His ways are entirely just. A faithful God, without prejudice, He is righteous and true.

God's creation was perfect, but it became imperfect. Imperfection was found in Lucifer as well.

Ezek 28:11-15 The word of the LORD came to me: 12) "Son of man, lament for the king of Tyre and say to him: This is what the Lord GOD says: You were the seal of perfection, full of wisdom and perfect in beauty. 13) You were in Eden, the garden of God. Every kind of precious stone covered you: carnelian, topaz, and diamond, beryl, onyx, and jasper, sapphire, turquoise and emerald. Your mountings and settings were crafted in gold; they were prepared on the day you were created. 14) You were an anointed guardian cherub, for I had appointed you. You were on the holy mountain of God; you walked among the fiery stones. 15) From the day you were created you were blameless in your ways until wickedness was found in you.

From the day Lucifer was created he was blameless (or perfect) in his ways. But then iniquity or wickedness was found in him. We all know the story. Lucifer, who became known as Satan, rebelled against Eloah, God the Father. He rebelled and took a third of the heavenly Host with him.

Rev 12:3-4 Then another sign appeared in heaven: There was a great fiery red dragon having seven heads and 10 horns, and on his heads were seven diadems. 4) His tail

swept away a third of the stars in heaven and hurled them to the earth. And the dragon stood in front of the woman who was about to give birth, so that when she did give birth he might devour her child.

He was the first part of God's creation to become imperfect through sin. One can surmise that the events surrounding Satan's rebellion are what led to the Earth becoming a ruin and a desolation. This is speculation, but it makes sense given what we know.

God created man and called His creation good, *towb* in the Hebrew, *agathos* in the Greek. This is in contrast to what Christ said in Mark 10:18,

Mark 10:18 "Why do you call Me good?" Jesus asked him. "No one is good but One God.

Here again, the created apparently became imperfect, because we see in Genesis 1:26-31 that God called His creation good. It's important to note that both the Hebrew word *towb* and the Greek word *agathos* have the same meaning.

Gen 1:26-31 Then God said, "Let Us make man in Our image, according to Our likeness. They will rule the fish of the sea, the birds of the sky, the animals, all the earth, and the creatures that crawl on the earth." 27) So God created man in His own image; He created him in the image of God; He created them male and female. 28) God blessed them, and God said to them, "Be fruitful, multiply, fill the earth, and subdue it. Rule the fish of the sea, the birds of the sky, and every creature that crawls on the earth." 29) God also said, "Look, I have given you every seed-bearing plant on the surface of the entire earth, and every tree whose fruit contains seed. This food will be for you, 30) for all the wildlife of the earth, for every bird of the sky, and for every creature that crawls on the earth--everything having the breath of life in it. *I have given* every green plant for food." And it was so. 31) God saw all that He had made, and it was very good. Evening came, and then morning: the sixth day.

God created mankind and pronounced His creation good. We read the story of man's downfall in Genesis 3:1-20. Satan wasn't content with being corrupt himself, but he had to try to destroy mankind as well. He knew the Plan of God and wanted to stop it.

Gen 3 1-20 Now the serpent was the most cunning of all the wild animals that the LORD God had made. He said to the woman, "Did God really say, 'You can't eat from any tree in the garden'?" 2) The woman said to the serpent, "We may eat the fruit from the trees in the garden. 3) But about the fruit of the tree in the middle of the garden, God said, 'You must not eat it or touch it, or you will die.'" 4) "No! You will not die," the serpent said to the woman. 5) "In fact, God knows that when you eat it your eyes will be opened and you will be like God, knowing good and evil." 6) Then the woman saw that the tree was good for food and delightful to look at, and that it was desirable for obtaining wisdom. So she took some of its fruit and ate *it*; she also gave *some* to her husband, *who was* with her, and he ate *it*. 7) Then the eyes of both of them were opened, and they knew they were naked; so they sewed fig leaves together and made loincloths for themselves. 8) Then the man and his wife heard the sound of the LORD God walking in the garden at the time of the evening breeze, and they hid themselves from the LORD God among the trees of the garden. 9) So the LORD God called out to the man and said to him, "Where are you?" 10) And he said, "I heard You in the garden, and I was afraid because I was naked, so I hid." 11) Then He asked, "Who told you that you were naked? Did you eat from the tree that I had commanded you not to eat from?" 12) Then the man replied, "The woman You gave to be with me--she gave me *some fruit* from the tree, and I ate." 13) So the LORD God asked the woman, "What is this you have done?" And the woman said, "It was the serpent. He deceived me, and I ate." 14) Then the LORD God said to the serpent: Because you have done this, you are cursed more than any livestock and more than any wild animal. You will move on your belly and eat dust all

the days of your life. 15) I will put hostility between you and the woman, and between your seed and her seed. He will strike your head, and you will strike his heel. 16) He said to the woman: I will intensify your labor pains; you will bear children in anguish. Your desire will be for your husband, yet he will dominate you. 17) And He said to Adam, "Because you listened to your wife's voice and ate from the tree about which I commanded you, 'Do not eat from it': The ground is cursed because of you. You will eat from it by means of painful labor all the days of your life. 18) It will produce thorns and thistles for you, and you will eat the plants of the field. 19) You will eat bread by the sweat of your brow until you return to the ground, since you were taken from it. For you are dust, and you will return to dust." 20) Adam named his wife Eve because she was the mother of all the living.

Adam, Eve and all who would come after them were cursed as a result of their downfall. In verse 29 we see the end result. Mankind was destined to return to the dust from which he was created. This was the ultimate penalty and absolutely contradicts the first lie in the Bible which is found in verse 4.

Gen 1:4 "No! You will not die," the serpent said to the woman.

This lie has been perpetuated via the immortal soul doctrine for centuries. We are going to die and the reason we're going to die is because we have become imperfect due to sin through disobedience.

Rom 6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

The result of sin is death but God had a Plan. He had a Plan to redeem the fallen and imperfect creation from death, which includes the fallen Host. God knows the end from the beginning and He knew His creation would become imperfect. Therefore, He provided a means for reconciliation. We see His answer in Revelation 13:8.

Rev 13:8 And all that dwell on the earth shall worship him, *every one* whose name hath not been written in the book of life of the Lamb that hath been slain from the foundation of the world. (RV)

The Lamb was slain from the beginning because God knew that it would be necessary to reconcile the fallen creation to Himself. The entire sacrificial system was added as a result of sin.

Gal 3:19 Why the law then? It was added because of transgressions until the Seed to whom the promise was made would come. *The law* was ordered through angels by means of a mediator.

The law referred to here is the sacrificial system. It cannot be referring to the moral Law of God. What is sin?

1John 3:4 Everyone who commits sin also breaks the law; sin is the breaking of law.

If sin is the breaking of the Law, then how could the moral law have been added subsequent to the fall of Satan, the disloyal Host and mankind? We see in Galatians 3:19 that the law was added as a result of breaking the Law. You can't add a law as a result of breaking the Law that was just added. It's logically impossible! The law that was added was the sacrificial law. The sacrificial law was added to provide a means of physical purification from sin, and the understanding of the redemption of God through a substitutional sacrifice. It pointed to the ultimate redemptive vehicle that was Christ, the Lamb slain from the foundation of the world.

Heb 9:22 According to the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness.

Without the shedding of blood there can be no forgiveness. As we saw earlier, the wages or result of sin is death. We've all committed sin.

Rom. 3:23 For all have sinned and fall short of the glory of God.

If we've all committed sin, then we're all going to die.

1Cor 15:22a For just as in Adam all die,

The key to it all is in the second half of verse 22. God's Plan is to save His creation from eternal death. The life He provides is an *ao-nian* life.

1Cor 15:22 For just as in Adam all die, so also in Christ all will be made alive.

It is through God's Plan of Salvation that this takes place.

What is Salvation?

There are two primary words used that are translated as *salvation* in the New Testament. The first is SGD 4991 *soteria*, which is used in the New Testament 40 times. It is defined as:

- 1) deliverance, preservation, safety, salvation
 - 1a) deliverance from the molestation of enemies
 - 1b) in an ethical sense, that which concludes to the souls safety or salvation.
 - 1b1) of Messianic salvation.
- 2) salvation as the present possession of all true Christians.
- 3) future salvation, the sum of benefits and blessings which the Christians, redeemed from all earthly ills, will enjoy after the visible return of Christ from heaven in the consummated and eternal kingdom of God.

This word is a noun and we can see by its definition that it is *salvation* itself.

The second word is 4992 *soterion*, which is used in the New Testament five times. It is defined as:

- 1) saving, bringing salvation
- 2) he who embodies this salvation, or through whom God is about to achieve it
- 3) the hope of (future) salvation

This word is an adjective and, as we can see by its definition, it describes the act of saving, He who brings salvation or hope in salvation itself.

Salvation is a rescue or redemption, but from what must a Christian be redeemed?

Gal 3:13 Christ has redeemed us from the curse of the law by becoming a curse for us, because it is written: Cursed is everyone who is hung on a tree.

There are two important points to be gleaned from this verse in Galatians. First, we see that we are redeemed by Christ who, as we saw earlier, was slain from the foundation of the world for this purpose. Christ is the vehicle through which we receive redemption. The important thing to remember is that God the Father is our Redeemer. He redeemed us by providing the needed sacrifice that provided that redemption, His Son.

Acts 7:35 This Moses, whom they rejected when they said, Who appointed you a ruler and a judge?--this one God sent as a ruler and a redeemer by means of the angel who appeared to him in the bush.

In the same way that God the Father sent Moses as a redeemer for Israel, He sent Christ to redeem all creation.

Rom 8:19-23 For the creation eagerly waits with anticipation for God's sons to be revealed. 20) For the creation was subjected to futility--not willingly, but because of Him who subjected it--in the hope 21) that the creation itself will also be set free from the bondage of corruption into the glorious freedom of God's children. 22) For we know that the whole creation has been groaning together with labor pains until now. 23) And not only that, but we ourselves who have the Spirit as the firstfruits--we also groan within ourselves, eagerly waiting for adoption, the redemption of our bodies.

John 3:16-18 For God loved the world in this way: He gave His One and Only Son, so that everyone who believes in Him will not perish but have eternal life. 17) For God did not send His Son into the world that He might judge the world, but that the world might be saved through Him. 18) Anyone who believes in Him is not judged, but anyone who

does not believe is already judged, because he has not believed in the name of the One and Only Son of God.

We have been cleansed from the lawlessness that resulted in the original curse of mankind.

Titus 2:14 He gave Himself for us to redeem us from all lawlessness and to cleanse for Himself a special people, eager to do good works.

1Peter 1:18-19 For you know that you were redeemed from your empty way of life inherited from the fathers, not with perishable things, like silver or gold, 19) but with the precious blood of Christ, like that of a lamb without defect or blemish.

Luke 1:47 and my spirit has rejoiced in God my Savior.

God exalted Christ as our savior.

Acts 5:30-31 The God of our fathers raised up Jesus, whom you had murdered by hanging Him on a tree. 31) God exalted this man to His right hand as ruler and Savior, to grant repentance to Israel, and forgiveness of sins.

It is Christ's sacrifice that makes it possible for us to become sons. Prior to Christ's sacrifice, we were slaves of God due to the requirements of the sacrificial system, but now we are considered sons through adoption by the Holy Spirit.

Gal 4: 4-7 But when the completion of the time came, God sent His Son, born of a woman, born under the law, 5) to redeem those under the law, so that we might receive adoption as sons. 6) And because you are sons, God has sent the Spirit of His Son into our hearts, crying, "Abba, Father!" 7) So you are no longer a slave, but a son; and if a son, then an heir through God.

We are joint heirs with Christ and we will inherit the Kingdom from our Father together as brethren.

Rom 8:16-17 The Spirit Himself testifies together with our spirit that we are God's children, 17) and if children, also heirs--heirs of

God and co-heirs with Christ--seeing that we suffer with Him so that we may also be glorified with Him.

Redemption

God the Father, through Christ's sacrifice is reconciling His children to Himself.

1Cor 15:27-28 For **He has put everything under His feet**. But when it says "everything" is put under Him, it is obvious that He who puts everything under Him is the exception. 28) And when everything is subject to Him, then the Son Himself will also be subject to Him who subjected everything to Him, so that God may be all in all.

Eph 4:6 one God and Father of all, who is above all and through all and in all.

We have been redeemed through that sacrifice. As we saw earlier, God the Father is our Redeemer. In looking closely at the word *redeemed* this becomes crystal clear.

Luke 1:67-71 Then his father Zechariah was filled with the Holy Spirit and prophesied: 68) Praise the Lord, the God of Israel, because He has visited and provided redemption for His people. 69) He has raised up a horn of salvation for us in the house of His servant David, 70) just as He spoke by the mouth of His holy prophets in ancient times; 71) salvation from our enemies and from the clutches of those who hate us.

There are two words together translated as *redemption* in verse 68 of Luke 1. The words are SGD 4160, *poieo*, and SGD 3085, *lutrosis*, and is only used here when referring to the God of Israel, Eloah our Father. *Poieo* is a verb and simply means *to make, create or to do*. *Lutrosis* is a noun and means *a ransoming, redemption, deliverance, especially from the penalty of sin*. So, we find here the proof that Eloah our Father is our true Redeemer because He made or provided our redemption. This is important to remember.

The other words translated in the New Testament as *redemption* are SGD 3084, *lutroo*,

which means *to ransom or redeem*; SGD 1805, *exagorazo*, which means *to buy up, ransom, to rescue from loss*; SGD 59, *agorazo*, which means *to go to market, by implication to purchase, specifically to redeem*. All of these words have the implication of buying back. We have been rescued from loss of life by our God through Christ who paid the ransom.

This redemption was pointed to by the legislation regarding the firstborn of Israel and the setting aside of the Levitical priesthood.

Ex 13:12-13 you are to present to the LORD every firstborn male of the womb. All firstborn offspring of the livestock you own that are males will be the LORD's. 13) You must redeem every firstborn of a donkey with a flock animal, but if you do not redeem it, break its neck. However, you must redeem every firstborn among your sons.

God, when He established the Levitical priesthood, redeemed the firstborn of Israel with the Levites.

Num 3:11-13 The LORD spoke to Moses: 12) "See, I have taken the Levites from the Israelites in place of every firstborn Israelite from the womb. The Levites belong to Me, 13) because every firstborn belongs to Me. At the time I struck down every firstborn in the land of Egypt, I consecrated every firstborn in Israel to Myself, both man and animal; they are Mine; I am the LORD."

They were set aside for a Holy purpose, just as we are. The Levitical priesthood pointed to the priest that would come afterward, of a priesthood that was after the order of Melchizedek and not having genealogy that entitled him to be a priest. The significant difference between the two is that, unlike the Levitical priesthood, the priesthood of Melchizedek was not established through genealogy.

Num 3:14-15 The LORD spoke to Moses in the Wilderness of Sinai: 15) "Register the Levites by their ancestral houses and their clans. You are to register every male one month old or more."

The Levites were registered by their genealogy.

Heb 7:14-17 Now it is evident that our Lord came from Judah, and about that tribe Moses said nothing concerning priests. 15) And this becomes clearer if another priest like Melchizedek arises, 16) who doesn't become a *priest* based on a legal command concerning physical descent but based on the power of an indestructible life. 17) For it has been testified: **You are a priest forever in the order of Melchizedek.**

Another priest like Melchizedek has arisen. Like Melchizedek he is not established as a result of his genealogy. Melchizedek was a priest prior to Levi being born. We are part of that priesthood of Melchizedek and Christ is our High Priest. We have been redeemed and set aside for a Holy purpose just as was the Levitical priesthood.

Once Saved Always Saved?

So far we have seen why we need salvation, and we have seen from where that salvation comes. Is salvation something that is given once and, once it is given, one always retains it? This is the belief of many in the "Christian world." Once salvation has been received, what is our responsibility? Can we lose our salvation?

The New Testament is rife with admonitions in regard to a Christian taking care not to lose their salvation. Christ told his Disciples that once we start out on the Christian path, we can't long for what used to be our way of life. Otherwise, we aren't worthy of the Kingdom of God.

Luke 9:62 But Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

James told the twelve tribes scattered abroad:

James 1:12 Blessed is a man who endures trials, because when he passes the test he will receive the crown of life that He has promised to those who love Him.

The crown that James referred to here is the same crown that Paul wrote about in his second letter to Timothy.

2Tim 4:7-8 I have fought the good fight, I have finished the race, I have kept the faith. 8) In the future, there is reserved for me the crown of righteousness, which the Lord, the righteous Judge, will give me on that day, and not only to me, but to all those who have loved His appearing.

Paul knew that if he fought the good fight and persevered, he would receive the crown that he so diligently sought. He mentions finishing the race. By implication, there must be the possibility of not finishing the race. We see this also in his first epistle to the Corinthians.

1 Cor 9:24-27 Do you not know that the runners in a stadium all race, but only one receives the prize? Run in such a way that you may win. 25) Now everyone who competes exercises self-control in everything. However, they do it to receive a perishable crown, but we an imperishable one. 26) Therefore I do not run like one who runs aimlessly, or box like one who beats the air. 27) Instead, I discipline my body and bring it under strict control, so that after preaching to others, I myself will not be disqualified.

Paul admonished the Corinthians to discipline themselves so they would not be disqualified from the race that leads to the crown of life and righteousness. This discipline involves obedience to His Laws and statutes. It involves the bearing of the fruits of the Spirit that grow through continued obedience and practice of God's Laws.

Paul stated that we should not run as one who runs for the sake of running, but run in such a way as to win the race. This means we should run as if we're trying to finish first. This coming in first is of a dual meaning. We run with zeal as if we want to finish the race first. We are admonished not to be lukewarm, neither cold nor hot.

Rev 3:14-16 To the angel of the church in Laodicea write: "The Amen, the faithful and

true Witness, the Originator of God's creation says: 15) I know your works, that you are neither cold nor hot. I wish that you were cold or hot. 16) So, because you are lukewarm, and neither hot nor cold, I am going to vomit you out of My mouth.

The other meaning involves the First Resurrection. We should be running the race so that we secure our position in the First Resurrection, which is the better resurrection.

Rev 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Peter exhorted the elders of the Christian Jews of the dispersion to care for God's flock so they might receive the crown of glory.

1Peter 5:1-14 Therefore, as a fellow elder and witness to the sufferings of the Messiah, and also a participant in the glory about to be revealed, I exhort the elders among you: 2) shepherd God's flock among you, not overseeing out of compulsion but freely, according to God's *will*; not for the money but eagerly; 3) not lording it over those entrusted to you, but being examples to the flock. 4) And when the chief Shepherd appears, you will receive the unfading crown of glory. 5) Likewise, you younger men, be subject to the elders. And all of you clothe yourselves with humility toward one another, because **God resists the proud, but gives grace to the humble.** 6) Humble yourselves therefore under the mighty hand of God, so that He may exalt you in due time, 7) casting all your care upon Him, because He cares about you. 8) Be sober! Be on the alert! Your adversary the Devil is prowling around like a roaring lion, looking for anyone he can devour. 9) Resist him, firm in the faith, knowing that the same sufferings are being experienced by your brothers in the world. 10) Now the God of all grace, who called you to His eternal glory in Christ Jesus, will personally restore, establish, strengthen, and support you after you have suffered a little. 11) To Him be the dominion forever. Amen. 12) Through Silvanus, whom

I consider a faithful brother, I have written briefly, encouraging you and testifying that this is the true grace of God. Take your stand in it! 13) She who is in Babylon, also chosen, sends you greetings, as does Mark, my son. 14) Greet one another with a kiss of love. Peace to all of you who are in Christ.

This particular passage is extremely important. It is directed to the leadership of the Church. The leadership of the Church has the responsibility to shepherd the flock of God. The word translated shepherd here is *poimaino*, a verb. Thayer defines *poimaino* in the following manner:

- 1) to feed, to tend a flock, keep sheep
 - 1a) to rule, govern
 - 1a1) of rulers
 - 1a2) to furnish pasture for food
 - 1a3) to nourish
 - 1a4) to cherish one's body, to serve the body
 - 1a5) to supply the requisites for the soul's need

The leadership of the Church is to care for, nurture and provide for them. They are not to lord it over (*katakuriuo* in the Greek) them. *Katakuriuo* is defined by Thayer as:

- 1) to bring under one's power, to subject one's self, to subdue, master.
- 2) to hold in subjection, to be master of, exercise lordship over

The leadership is not to subject the Church to oppressive rule. They are not to rule over them as a master. We have only one head and that head is Christ. The leadership is to care for the Body of Christ in a manner that is conducive to Christian development, and not subject them to intimidation or abuse.

The Philadelphian Church is admonished to hold on to what they have, so no one takes their crown. They have limited strength; in other words, they are not a large, powerful organization. They do, however, keep God's word or commands and have not denied His

name. They also follow His command to endure. Christians must endure to the end to receive the salvation that Eloah our Father makes available through His Son and our elder brother, Jesus the Christ.

Rev 3:7-11 To the angel of the church in Philadelphia write: "The Holy One, the True One, the One who has the key of David, who opens and no one will close, and closes and no one opens says: 8) I know your works. Because you have limited strength, have kept My word, and have not denied My name, look, I have placed before you an open door that no one is able to close. 9) Take note! I will make those from the synagogue of Satan, who claim to be Jews and are not, but are lying--note this--I will make them come and bow down at your feet, and they will know that I have loved you. 10) Because you have kept My command to endure, I will also keep you from the hour of testing that is going to come over the whole world to test those who live on the earth. 11) I am coming quickly. Hold on to what you have, so that no one takes your crown.

So, we can see that it is indeed possible for us to fall short and lose the crown that has been given to us. If we don't keep the faith once delivered we will not finish the race.

Jude, in his letter to all the sanctified, exhorted the faithful to hold on to the faith once delivered. Our faith should be the same faith as Christ and the Apostles. If our belief system is not the same as theirs, then we aren't holding onto the faith once delivered to the saints. There is a stern warning in Jude's letter to us, the sanctified.

Jude 1:1-7 Jude, a slave of Jesus Christ, and a brother of James: To those who are the called, loved by God the Father and kept by Jesus Christ. 2) May mercy, peace, and love be multiplied to you. 3) Dear friends, although I was eager to write you about our common salvation, I found it necessary to write and exhort you to contend for the faith that was delivered to the saints once for all. 4) For certain men, who were designated for this judgment long ago, have come in by

stealth; they are ungodly, turning the grace of our God into promiscuity and denying our only Master and Lord, Jesus Christ. 5) Now I want to remind you, though you know all these things: the Lord, having first of all saved a people out of Egypt, later destroyed those who did not believe; 6) and He has kept, with eternal chains in darkness for the judgment of the great day, angels who did not keep their own position but deserted their proper dwelling. 7) In the same way, Sodom and Gomorrah and the cities around them committed sexual immorality and practiced perversions, just as they did, and serve as an example by undergoing the punishment of eternal fire.

All of the examples show disobedience to God leading to a loss of the former state. If we fail to endure, remain obedient, and hold on to the faith once delivered, we will lose that which was given to us. Our salvation will be lost and we will be relegated to the Second Resurrection.

Jude 1:8-25 Nevertheless, these dreamers likewise defile their flesh, despise authority, and blaspheme glorious beings. 9) Yet Michael the archangel, when he was disputing with the Devil in a debate about Moses' body, did not dare bring an abusive condemnation against him, but said, "The Lord rebuke you!" 10) But these people blaspheme anything they don't understand, and what they know by instinct, like unreasoning animals--they destroy themselves with these things. 11) Woe to them! For they have traveled in the way of Cain, have abandoned themselves to the error of Balaam for profit, and have perished in Korah's rebellion. 12) These are the ones who are like dangerous reefs at your love feasts. They feast with you, nurturing only themselves without fear. They are waterless clouds carried along by winds; trees in late autumn--fruitless, twice dead, pulled out by the roots; 13) wild waves of the sea, foaming up their shameful deeds; wandering stars for whom is reserved the blackness of darkness forever! 14) And Enoch, in the seventh *generation* from Adam, prophesied about them: Look! The Lord comes with thousands of His holy

ones 15) to execute judgment on all, and to convict them of all their ungodly deeds that they have done in an ungodly way, and of all the harsh things ungodly sinners have said against Him. 16) These people are discontented grumblers, walking according to their desires; their mouths utter arrogant words, flattering people for their own advantage. 17) But you, dear friends, remember the words foretold by the apostles of our Lord Jesus Christ; 18) they told you, "In the end time there will be scoffers walking according to their own ungodly desires." 19) These people create divisions and are merely natural, not having the Spirit. 20) But you, dear friends, building yourselves up in your most holy faith and praying in the Holy Spirit, 21) keep yourselves in the love of God, expecting the mercy of our Lord Jesus Christ for eternal life. 22) Have mercy on some who doubt; 23) save others by snatching *them* from the fire; on others have mercy in fear, hating even the garment defiled by the flesh. 24) Now to Him who is able to protect you from stumbling and to make you stand in the presence of His glory, blameless and with great joy, 25) to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, power, and authority before all time, now, and forever. Amen.

Conclusion

In conclusion brethren, we can see that because the creation, both the physical and a portion of the spiritual, became imperfect,

our Father Eloah had to provide a means of reconciling His creation to Himself. That reconciliation or redemption came in the form of His Son's life. Christ emptied himself of his divine nature and became like us for the sole purpose of redeeming all of fallen creation and providing salvation to the imperfect.

We, as Christians, have an obligation to keep the commands of God the Father and to endure to the end. We have to adhere to the faith of the saints that have gone before us. We cannot look back from where it is we came, but must continue to stay focused on the real prize. That prize is the crown of life, righteousness and glory that is so mercifully given to us by our Father Eloah through the sacrifice of Christ our head, High Priest, and elder brother.

We must endure, fight the good fight and finish the race. Let's run the race not just to finish, but with the aim of finishing first with all zeal, so that we won't lose our crown, but will be found worthy to stand before the Son of God at his return.

Anyone who says there is another name by which we might be saved is anti-Christ and they are children of their father the devil.

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