

## **Disastrous Evangelizing**

Scripture provides numerous verses that “prescribe” what is required in order to receive salvation, that is eternal life. When taken out of context, or poorly understood, they make it seem like it’s an easy matter, absent the need for much scriptural knowledge or dedication. Sadly however, for so many who have accepted the easy-way liberal theology that permeates most of what today is called Christianity, they have been tragically deceived. Disturbingly, it is not only false teachers that guide would be Christian along disastrous paths, but also well meaning evangelist. While many of these may have a fire in their hearts for Jesus, and commit themselves to trying to lead others to the faith, their eagerness, absent sufficient knowledge and teaching of Scripture can result in damnation rather than salvation. With this in mind, let’s start by identifying and examining a few of the scriptural verses that are used and make it seem easy to be saved. The first four of the following list are among the verses that I believe most of the galloping evangelists use in their “quick prayerism” ministries. The remaining six, while probably not used, are nevertheless equally important to understand and so are included for the sake of a broadening of scriptural knowledge.

1. *“9 that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” (Romans 10:9, 10)\**
2. *“For whosoever shall call upon the name of the Lord shall be saved.” (Romans 10:13)\**
3. *“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.: (Mark16:16)\**

4. *“that whosoever believeth in Him (Jesus) should not perish, but have eternal life.”*  
(John 3:15)\*
5. *“---whosoever believeth in Him shall receive remission of sins.”* (Acts 10:43)\*
6. *“...Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God.” ...Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”*  
(John 3:3, 5)\*
7. *“<sup>8</sup>For by grace are ye saved through faith; and not that of yourselves: it is the gift of God: <sup>9</sup>not of works, lest any man should boast.”* (Ephesians 2:8, 9)\*
8. *“...Verily I (Jesus) say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”* (Matthew 18:3)\*
9. *“<sup>24</sup>For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? <sup>25</sup>But if we hope for that we see not, then do we with patience wait for it.”* (Romans 8:24, 25)\*
10. *“...but he that endureth to the end shall be saved.”* (Matthew 10:22)\* *“But he ...that shall endure unto the end, the same shall be saved.”* (Matthew 24:13)\*

*\*(all underlining is my doing)*

This list of “salvation verses” is but a sampling of the many that speak of what it takes, or what it means to be saved. However, to take any one of them, or several of them, or even all of them as being sufficient in determining how one becomes saved, or what one must do to become saved, may be insufficient. That is not to say that they are not accurate, God forbid, because each is a quote from the inerrant Word of God, and each means precisely what it says. Through these verses God, in His wisdom, has invited us to be

participants in the glorious eternal future that He has made available to all who will accept His means of redemption. So, what's the point, and why am I making such an issue of this? It is the lack of a full and clear understanding and application of the key words in each instance that is the tragic problem. Some of underlined words have Scriptural meanings far different than how they are commonly used. The real significance of others cannot at all be appreciated unless the meanings of the Greek words from which they are translated are understood. In one sense it's like a business contract. If you don't understand some of the terms and fail to read the fine print, you may find yourself in a very regrettable situation. However, in the biblical/spiritual realm, it can be eternally regrettable.

This is why there are millions who claim to be redeemed Christians based having spoken one or more of these verses, and who rely on them without having an adequate understanding of what they say and mean. In most instances I believe that these are not redeemed souls. We all know, or think we know the meaning of these words, and essentially everyone does, in their secular, or every day usage. However, from the biblical perspective, each has a meaning that may be quite different, or much more complicated than we may choose to apply in common usage. Perhaps the best way to prove this point, and to provide a way to understand the message they provide, is to delve into the biblical meaning of each of the key words in each verse as they appear here underlined.

#1. I suspect that this verse, that is Romans 10:9 may be one of the most favored by today's "quick prayerism" evangelicals. When they seek converts, many consider themselves successful if they are able to convince a person to repeat this verse. It is my understanding that verse 9 is as much of this Pauline exhortation as they consider necessary for conversion. To add verse 10 to their galloping ministry would add a time consuming layer of complexity that some may consider unnecessary because they are of the opinion that verse 9 is already adequate for providing salvation. If you agree with "that does it", you may not want to be told that any or all of these verses, absent a deeper

understanding of what they mean, is necessary. You may feel that the views that follow will be nothing more than “over kill,” and not at all necessary. Of course verse 9, along with all of these verses are beautiful, and will bring about salvation IF the persons who apply them fully believe, due to an in-depth understanding and application of what they mean.

Notice there are two separate parts to this verse 9. First is confessing the Lord Jesus. The second, is believing in the heart the fact of His death and resurrection. Absent these truths, there is neither Christianity nor salvation. Confessing the Lord Jesus means much more than what meets the causal eye. We speak of Jesus as Lord and Savior. Everyone who realizes that they need a Savior are delighted to see Him as such. However, His Lordship is another matter, and it is this matter that is referred to here. When Jesus is referred to as Lord, it is not a mere title by which He should be regarded. It is an expression of a dynamic relationship between Him and every redeemed person. Confessing Him Lord is accepting that relationship as a profound and active lifetime commitment.

Scripture makes it clear in many places that the result of having been saved by our Savior was that He became our Lord. This relationship is most accurately described as one of Master and slave. Jesus as Savior obtained the right to be Lord and Master because He paid in full the price God’s justice demanded for the forgiveness of the sins of all who would accept Him as Lord. He bought and paid for them through His suffering and death, so that all who would accept Him as their Savior, would also accept Him as Lord and Master. One can not have Him as one’s Savior unless He is also one’s Lord and Master, and all of what that entails. Those who have no understanding or appreciation of what will happen to them who do not accept His gift of salvation in this manner, find this commitment too demanding and therefore refuse. Sadly, the world offers many alternatives that falsely promise a much easier way to salvation. None of these can deliver what they promise. They are merely contrivances conceived by Satan to prevent salvation and assure eternal damnation!

To “confess with thy mouth the Lord Jesus” signifies both accepting Him as one’s Master and accepting one’s permanent earthly role as His slave!! Whoever is offended by this characterization has but two choices. Either accepts this role and submits to Him in whatever ways He directs you through His Word, or rejects Him and faces eternal damnation. However, before rejecting Him and His terms for salvation, it would be well to better understand what a “slave” of Christ actually means, and what it entails regarding ones treatment and service. Those who translated the New Testament from Greek to English were well aware of the fear and terror that the word “slave” invoked in the minds of English speaking people. It appears that the Greek word “dulos” which means slave was more kindly translated as “servant” or “bond servant”. The fact is that “bond servant” comes close to expressing what Scripture means when one is “owned” by our loving and benevolent Lord God Christ Jesus.

Looking from the outside of Jesus’ kingdom, the whole idea may seem frightening, potentially painful and beyond one’s desire or capacity to live by. However, from the inside, as one of His, it is nothing like that at all. Remember that God is not only just, be He is also love, and He is the fullest expression of compassion, mercy, grace, patience, and forgiveness. Whoever is serious about these matters and seek comfort from their fears regarding Jesus as one’s master, please read Matthew 11:29, 30: *“<sup>29</sup> Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. <sup>30</sup> For my yoke is easy, and my burden is light.”* Here He assures us all that His yoke is easy. Take it from one who is in His yoke. While in some respect, it may not seem easy at first, as we grow in understanding and love, it becomes not only easy but also joyful and fulfilling in the best possible way. (For a detailed description of this issue, see my study called (“Are You a Dulos?”))

Without further belaboring the point, which is well worth “belaboring” onto many pages, “confessing the Lord” must be clearly understood if one is to apply a competent meaning to this “formula” for salvation.

Before we leave this first reference, let's spend just a moment on the other key words such as confess, heart, righteousness, saved and salvation. We will examine the word "belief" as we look into some of the other listed verses.

- Confess: Notice the instruction is not to simply "say," but instead to "confess," that is to give both mental and deep spiritual assent to the truth, to covenant, or acknowledge. This implies a good understanding of what one is saying. This is not a casual thoughtless feeling, or acquiescence, but instead one requiring a clear understanding of what one is confessing! Verse 10 again claims that this vocal expression is "made unto salvation." I wonder how many, before they choose to recite verse 9 and/or 10 have a level of understanding and commitment sufficient to produce this expected result. In order to have a meaningful confession, you must have a clear recognition that you have something awful in you that needs to be confessed. You must know without a doubt that you are a lost sinner, hopelessly condemned to eternal damnation, unless you confess these sins, and beg for forgiveness from the One who has the power to forgive and to wipe them from your soul. There must be not the slightest doubt that Jesus is the only One and the only way to salvation. Absent a strong recognition that one is a hopelessly doomed sinner in desperate need of a Savior, and that Jesus is the only Savior, there can be no remission of sin and an assurance of eternal life.
- Heart: The heart in this context is that portion of the mind and soul that deals with spiritual matters. To understand what it means to believe in your heart is, I believe more complicated than it seems at first thought. We learn from Jeremiah 17:9 that the natural man's "*The heart is deceitful above all things, and desperately wicked: who can know it.*" If that is the condition of one's heart, how can one's belief in heart matters ever be trusted? Contrary to this, we read in verse 10 that it is with the heart that man believes unto righteousness. Can righteousness be achieved by anyone having such a heart

condition? With a heart that deceitful, who can be sure of the validity of anything that it claims to believe?

I suspect that one answer can be found having its beginning in the non-spiritual portion of the brain, where through the calling of the Holy Spirit (Matthew 22:14) the mind is made aware of something that it ought to consider. If it chooses to do so, then what happens is that there is a change of mind. Scripture in this context calls this changing of the mind, “repentance”. If this change of mind proceeds as God’s calling intends it to, then the person becomes one of the chosen few, which mean that he or she receives a new heart filled with the Holy Spirit thereby signifying salvation! The authority for this interpretation of repentance is found in 2Peter 3:19. It is also found in Ezekiel 36:26, 27 where God tells us: *“<sup>26</sup> A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. <sup>27</sup> And I put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”* Here the context is fallen Israel and what God will do for the survivors after the Great Tribulation. However it is equally applicable regarding Christian deliverance.

- Righteousness: the words “righteous and justified” are essentially synonymous translations of both the Greek and Hebrew Scripture. Both words are translated from the same Hebrew word “tsadag” as are they both translated from the same Greek word “dikaios.” A person who is described by either of these two words is considered saved. Where either word is used otherwise, the context makes it clear that it speaks of something else.
- Salvation: This connotes the same idea as “saved.” It is a well understood word by essentially all who have any understanding of Christianity. It is the ultimate of all of God’s wondrous gifts. It indicates that those who have it, have a heavenly destiny of eternal life in the presence of God. To be saved

should be the goal of every human being, and the way to achieve it should be the foremost purpose in one's life. Most tragically, as already noted, Satan has convinced most of the world that there are many ways to be saved. He has facilitated the development of many cults, and other works-related ways that claim to provide salvation. These are very appealing to man's carnal nature.

As if this was not bad enough, Satan has invaded the realm of "professing" Christians, bringing into it many of the worldly ways as well as very effectively undermining many of the doctrines essential to true faith and salvation. The result is an ever growing majority of those who profess to be Christians, but do not possess salvation. Thus while in many churches are seen as growing, the possessors of the faith, those who are actually saved, continue to shrink, "*---until the fullness of the Gentiles be come in*" (Romans 11:25) That rapidly approaching event will end the church age, and end any opportunity to become saved into the Body of Christ. Many well meaning Christians believe that the Christian's role should be to evangelize the world, that is to bring about a great revival which will bring the whole world to faith.

This is not Scriptural! Look around you! If you are at all conscience of what is happening, you cannot help but see evil rapidly growing in intensity and spreading itself throughout the world. This is exactly what Scripture says it would be. The time for universal spiritual revival is long past, if there ever was such a time. Read Matthew 24 where Jesus gives a brief description of the signs and the nature is the end times. Then read Revelation where God through John provides us with a detailed description of those times. The world is now experiencing these signs, as we see all of the pre-requisites falling into place. Scripture makes no allowance of any revival. Those who believe it can happen have not read and understood what Scripture tell of this time in which we are living. While a revival will not happen, does not mean that all is hopeless. The major purpose in every saved soul's life is to be using



God's Word to seek and to bring to the faith every individual to which God leads us. This is what in fact every sincere evangelical should be doing. The great fault I see in this "quick prayerism" evangelizing effort is that it is mostly ineffectual due to an inadequate understanding of how through the instruction must be in order to truly influence one to a saving faith. That fault becomes the greatest of tragedies for those who believe they have been saved, because the galloping evangelists told them so. Out of continual biblical ignorance and absent any change in they live, they will continue to believe that they were saved through that event. They will learn the tragic truth only when they have drawn their last breath and discover demons escorting them to hell rather than angels leading them to heaven.

#2. Romans 10:13 seems to be an even easier path to salvation, because all that seems to be needed is to call upon the name of the Lord to be saved.

- Call: What must be understood and seriously recognized are the meanings of the "call" and "name" in combination as it applies to the Lord. The Greek word "epikaleomai" translated "call" as here used means "to invoke (for aide, worship, testimony, decision, etc.) appeal unto". It is evident that the word "call" alone expresses a far deeper significance than one would normally assign to it. The definition suggests a sense of urgency, a spiritual need, and the hope for a divine answer. Notice that the "call" is upon the name of the Lord, not simply to the Lord.
- Name: Again, the actual biblical meaning of "name" is needed in order to better understand the thrust of those verses. The Greek word "onoma" means: "name (authority, character): called". From this we can see that "call" and "name" in this verse are not totally independent words. They are intimately connected and collectively express an urgent desire to enlist the authority of the Lord. Given what is described above regarding the word "Lord", it seems evident that the "whosoever" needs to be quite conversant and accepting of

the pre-condition associated with what being saved entails. Thus we see that the seemingly simple and easy to agree to verse does not represent the “easy street” way to salvation, anymore than do any of the others.

3, 4, 5 The word “believeth” or “believe,” and “baptized” are key words. They must be understood before embracing them is to draw one unto salvation.

- Believe: this is a catch-all word encompassing many levels of sincerity of an expressed thought. In our easy-going tolerant, relativistic society, this word has taken on a casualness and is often a meaningless expression of agreement in many conversations. It is even used in a manner expressing doubt rather than truth. Consider what this word does in this short exchange. “Did you lock the door before we left? Yes, I believe I did” Had the answer been “yes, I did” the person asking would have been comforted by this direct true sounding answer. However, when the word “believe” was inserted, the answer was hardly comforting, in fact, it converted the response to one of disturbing uncertainty. We could go on and on offering examples of the various ways the word “believe” is used and meant to be used.

Where salvation is involved, the word “believe or belief” is intimately connected to the Gospel as defined by Paul in 1Corinthians 15:3, 4 “*3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; 4 and that he was buried, and that he rose again the third day according to the Scriptures:*” This statement is the fullness of the Gospel truth. It is one of the two most concise, and complete expressions of the Gospel to be found in Scripture. (Job 19:25 is the other) This is the foundation and center piece of Christian doctrine and faith. Any and all other statements, thoughts, commentaries, or actions dealing with Christianity, that are valid and soul saving, include this definition either directly or implicitly. Thus we can assert without equivocation that this is what the word “believe” must relate to when salvation is the subject. In verse

2 that precedes this, Paul made it clear to the Corinthians that this is the truth that must be believed in order for one to be saved. He also made it clear that any other “truth” that is believed is in vain, that is, it is false and not a way to salvation.

- Baptized There is much division among scholars as to how to deal with this word. It is well known that baptism, as commonly understood by biblical Christians, is an important expression of faith, but not an essential ritual unto salvation. When a redeemed Christian subjects his or herself to full emersion in water, he or she is expressing their faith in Jesus, and have symbolically died and been resurrected with Him. Why is it stated in reference #3 as an essential aspect of salvation? It is because the word “baptism” is not limited to water dunking. The meaning here has to do with the Holy Spirit entering the new heart of a true believer. It is Spiritual baptism that is essential! The indwelling Holy Spirit, with all of the wonderful empowerments He provides, is truly the blessed gift that keeps on giving. We will examine this word further in reference #6.

#6. In these verses there are two important words that must be understood. They are “born-again” and “born of water.” These are difficult to fully define or to understand. Both are terms dealing with spiritual salvation. The word “again” in Greek is “another” which occurs only three times in Scripture, two of which are in John 3:3-7. It means “from above”. Born from above better depicts the meaning as spiritual, rather than physical. However, as we examine the conversation between Jesus and Nicodemus, which prompted Jesus’ statement, we see that Nicodemus at first does not appear to have understood the spiritual nature of Jesus’ words. Instead he reacts to this as a physical rebirth. From this it seems clear that “born from above” is the same as “born of the Spirit”, that is the Holy Spirit. Then we find in 1Peter 1:22, 23 this extraordinary statement: *“22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart*

*ferently: 23 being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.”*

Here the Apostle Peter is identifying “born again” as a matter involving obtaining truth through the Holy Spirit. What is “truth,” it is the Holy Scripture, and our understanding of it comes to us only through the Holy Spirit! 1John 2:29 tells us that *“If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.”* Here John is speaking of the whole Godhead as being in the redeemed souls.

Again we see that he who is born again is born of Jesus as well as of the Father and the Holy Spirit as expressed in John 17:23.

*“I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou has sent me, and hast loved them, as thou hast loved me.”* (John 17:23)

From this we can conclude that our indwelling Holy Spirit is not alone in our hearts, because we have the entire Triune Godhead working in our born-again hearts.

#7. These verses from Ephesians are a source of division among believing Bible scholars. The issue is, does it say that both grace and faith are the gifts from God or is grace from God and faith from our own volition? The former interpretation is, at the very least, suggestive of Calvinism, while the latter credits man with some involvement in his quest for salvation. I’ve read that in the Greek, “grace” and “faith” are of different genders, and that the word “gift” is of the same gender as is “grace” and therefore “faith” is not. Linguistically this seems to suggest that only grace is a gift of God. I understand that this grammatical rule is generally followed, but not always. Therefore the door is left open a crack to allow for the interpretation that both words may be expressions of God’s gift. Discussions of this could, and probably has, inspired many volumes. Because of the very many scriptural evidences that allude to man’s volition in the matter of salvation, I believe that these verses speak separately of grace and faith because of all of the many references in Scripture that make clear that our God given volition is a necessary precursor to salvation. Now let us examine the meaning of these two words.

In terms of how most Christians seem to understand “grace”, as here used, is that it is a totally undeserved love blessing that God bestows on His creation individually and collectively. We often speak truthfully of God’s grace as being a gift that we don’t deserve, while we speak of mercy as God’s gift of keeping us from punishment that we do deserve. Referring to Strong’s Concordance we find that “grace” consistently used as translation of the Greek word “*charis*”. The meaning is best defined as “divine influence upon the heart, and its reflection in the life.” In terms of our topic, grace therefore is obtained only from God. It is the essential factor which provides salvation. This special grace is potentially available to everyone. However God provides it only to those of faith. Since Jesus’ resurrection, the saving faith involves Jesus. The Old Testament faith that God codified through Moses involved the rituals of the temple, especially the annual Day of Atonement. That was when all of the faithful confessed their sins, and through innocent blood of animals, their sins were forgiven. However, they had to do this each year, and continue it every year in order to “stay” saved. Even though they died as saved souls, they could not ascend to heaven, because their sins were merely covered over by the animal blood. They were “positionally” saved but not “experientially” saved. The covering was necessary because of the fact that only Jesus can save. So they remained in the good side of Shoel, as did Abraham, waiting for Jesus to come and removed the covering and thereby providing them with the long-awaited “experiential” salvation.

Today, there is but one manner of faith that saves. That is unshakable faith in the work of Jesus on the cross. That truly saving faith begins to manifest when the soul recognizes that absent a Savior, it is doomed to damnation. Then follows the recognition of Jesus as the only Savior, and also Lord of all whom He saved. Faith absent acceptance of Jesus as also Lord and Master, is a highly questionable faith at best.

#8. Here the word “converted” must be understood in its biblical context. This word is used in all four Gospels. In the Greek it means to “come or go again; to turn about again.” However as used in the Gospels it is a vital factor in the quest for salvation as when Jesus, in Mark 4:12, speaking of those who rejected Him, said, “*that seeing they*

*may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.*” Thus we see that in our subject verse, Jesus is using the word converted as a very definitive pre-requisite to entering the kingdom of heaven. Only after having been provided the benefits of what the kingdom of heaven provides, can anyone enter the kingdom of God. (See the commentary titled: *“Commentary on the Difference Between The Kingdom of Heaven and the Kingdom of God.”*) The kingdom of heaven can be described as the operative ministry of Christ Jesus where all who seek salvation are prepared for acceptance into the sinless kingdom of God. In order to be benefited by this kingdom of heaven ministry one must have become aware that all is not well with their spiritual life, and that their eternal fate may not be what they have believed it to be. As one continues to dwell on this concern, a sense of convicting guilt because of their sins should manifest. That person will then realize that they need a Savior willing and able to save their souls from eternal damnation. The basic question is, how can anyone become saved if they don’t realize they need a Savior? I don’t believe they can. Of what good is belief in any form, or a lifestyle seemingly expressive of a saved soul if it has not known that it needs to be saved? It is my opinion that such belief and commitment are wholly in the head and have not penetrated the heart.

#9 In these verses, “hope” is the only word that needs to be studied, given that saved has already been discussed. These verses from Romans are not what quick prayerism evangelists would use in their “ministries”. They are included in this commentary simply because of how easy it is to misinterpret them. As we read them, at first they seem confusing and difficult to comprehend. I suspect that the source of this centers around the word “hope” and how it is commonly interpreted. Hope, as used in these verses in Romans is a translation of the Greek word “elpis” which according to Strong’s can mean “to anticipate (usually with pleasure) expectation or confidence, faith – hope.” As we can see, the meaning as used in these verses is quite different than how we commonly use the word. Much of Scripture where hope appears, it is not the way we commonly use the word which is as a feeling that something desired might occur. It is an expectation, a confidence and a faith that it will happen. Verse 8:24 tells us that we are saved by an

expectation confidence and faith in the unseen. Hope (expectation) obviously is no longer of relevance when the expected is seen.

Verse 24 makes the logical observation that, if we don't see what we "hope" for, (expect) then we must remain patient and wait for what we anticipate and expect with confidence and faith that it will indeed happen. What is it that these verses tell us to "hope" or wait for? They don't say specifically, yet they do say implicitly. The first words make it quite evident. "For we are saved by hope." As we have seen "faith" is one of the words defined in the Greek word "elpis." It is here where the words other than hope that define "elpis" become essential in order to make this otherwise preposterous statement understandable. How can one be saved by hope in our normal use of the word? What Paul is saying is that it is our "expectation, anticipation, confidence, and faith in the coming of our Lord and Savior. This is the blessed hope of His second coming! How can it be anything else, because one's faith in His coming is an essential aspect of a saved soul? Because only by grace through faith can one be saved, this "hope" must be recognized as being evidence of the saving faith! These variations of the meaning "elpis" speak strongly of that equivalency. Otherwise this phrase would be in error and that is impossible!!

#10 I suspect that many will also find these two verses disturbing. For this reason they obviously are not part of any quick-prayerism list of featured verses. Both verses were spoken by Jesus. The first, (10:22) was for the benefit of those to whom He spoke, and refers to the end of their lives. The second (24:13) is in the context of an end time prophecy. He is speaking of those who will live in the end times. They too must endure to the end of their lives. He spoke of the continuing hatred of Him and all of His disciples on through the ages to the very end of the Great Tribulation. His repetition of this prophecy in Matthew 24:13, I believe is referring to a time much closer to the end. His description of the end is expressive of the time which we are now experiencing such as love waxing cold, many false prophets, great deceptions etc. The key words are "endure" "endureth", "end" and "saved." We have already discussed "saved". Therefore endure and end are the only key word we need to deal with.

The word “endure” as here translated from the Greek word “hupomeno” and according to Strong’s means to “stay under, remain, have fortitude, persevere, etc.” There is no surprise here. It’s what it means in our everyday language. For it to have relevance in these messages, we need to know how long one must endure. The word “end” supplies the answer. I see nothing in the Greek word “telos” that provides any definition other than how we use the word in English. What these verses are saying to the individual is that each of us must persevere in our faith and obedience to the end of our lives! To the many who seek answers before committing their lives to Christianity, for the full duration of their lives may at first seem to be a frightening thing. To endure all of the potential difficulties, pains, and suffering to which Scripture claims all Christians will be subjected, is indeed frightening. These verses tell us that there is no turning back or avoiding that what must be endured if we are truly saved.

To many, the realization of this is so disturbing that they will seek some other less painful and demanding way to salvation. For those, Satan is there to offer every imaginable belief and lifestyle through which he promises salvation. The fact is if you’re truly saved through the blood of Christ, enduring to the end is something that you need not at all be frightened. If you are truly saved you want to continue serving Jesus to the end of your life. There is nothing frightening about this message for those who are truly saved. In fact they would not want it any other way. However, it is evident that many who live devout Christian lives, falter badly later in life, and do not end well. The heart-rending question in these cases is, were they ever saved, or was it a temporary case of backsliding of a saved soul? We can only hope and pray that it was the latter. However, only God knows the truth of the matter.

During these last years of my earthly life, I have been plagued with some very serious painful debilitating and life shortening afflictions. Why my Lord has given me through the blessing of a believing heart, is to endure these things absent of any ‘why me’ thoughts or feelings that God has excessively or unfairly caused me this suffering. When things get “really rough” I view this as but a token payment for how I have sinned against



Him. I feel that no amount of this earthly suffering could ever be all that I deserve. I pray that you will ponder this confession of mine and to see if it applies to your life. I have been witness to a number of strong Christian individuals who, when their emotional or physical burdens seem beyond endurance, begin to blame God rather than accept what He has allowed. We have no right to question our Eternal God in matters regarding His perfect justice. His ways and His reasoning are not our ways, so if we are truly faithful we should not let our ways take precedent over his ways no matter how strange and “wrong” they seem to be. I believe that to recognize from the heart that no amount of earthly suffering can ever be in balance with what we deserve, can be a most comforting blessing during the worst of times.

The principal message that I pray this commentary will provide is that achieving salvation is very seldom an easy matter. I believe knowledge of God’s Word is essential. Just how much of it is necessary varies with how God had prepared us in various other ways. This study focused on ten biblical references. I believe a clear understanding of each can go a long way in providing an understanding of the salvation process. As I have read what I have written I see my many ragged edges. I also realize that my articulation and the clarity of how I have expressed my thoughts leaves much to be desired. Nevertheless I pray that this study will be of use to those who seek to better understand what God has given us and wants from us in these matters.