

# Is It Possible That God Would Disown Us?

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## I. Introduction

If someone asked you, “If our eternal salvation is by faith alone and Jesus died for all our sins, then why does 1 Corinthians 6:9-11 say that if we live a sinful life, we’ll end up in hell?” could you answer them? Does God say that our salvation depends on our behavior, good or bad? Does He say that those who truly believe won’t live in continual sin? And why do Christians who’ve been Christians for decades have a difficult time answering these basic spiritual questions?

## II. Does Our Salvation Depend on Us in Any Way? How Secure Is It? Can Our Sins Take It Away?

**What is the ONLY condition God places on receiving eternal salvation?** The only condition God ever places on eternal salvation is faith. Thus, the second you believe in Jesus as your Savior, you are eternally saved: John 1:12; 3:15, 16, 18, 36; 4:14; 5:24; 6:35, 40, 47; 7:38; 11:25-26; Acts 16:31; Romans 3:21-26, 28; 4:5; 5:1; Galatians 3:24; Ephesians 2:8-9. Your behavior, good or bad, has nothing to do with your eternal salvation: Romans 4:1-8; Galatians 3:2; Ephesians 2:8-9; Titus 3:4-7. You cannot earn your eternal salvation; it is God’s gift: Romans 5:15-18; 6:23; Ephesians 2:8-9.

**What does “believe” mean?** Some think that the word “believe” in the Greek language of the New Testament means something different than it does in English. They say that “believe” in Greek involves three different levels of belief as it did in the Middle Ages: *noticia* (notice)—observe the facts objectively, *assentia* (assent)—acknowledge the facts intellectually, and *fiducia* (faith)—receive the facts personally. I’m not sure I would define belief this way, but I agree with their final point: a person must trust Christ personally. That is, they must be persuaded that He is their Savior. This is exactly the way the New Testament Greek defines belief. To believe in something is to be persuaded of it and you either believe or you don’t. This is precisely what we find when the apostle Paul preached the Gospel of Christ from morning till evening to his Jewish brethren: “And some were persuaded by the things which were spoken, and some disbelieved,” Acts 28:24. To believe = to be persuaded. Therefore, if you are persuaded that Jesus Christ is your Savior because He died in your place in order to pay the penalty of your sins, was raised from the dead, and therefore has the power of life and ability to grant you eternal life the second you believe in Him, then you are saved.

When a person fails to trust Christ for their eternal destiny, it may be one of two things: they either don’t believe in Jesus’ ability to save them or they have misunderstood Jesus’ offer of salvation. I once gave the Gospel to a man who kept saying, “Yes, I believe that, I believe that” as he heard about Jesus’ ability to save him. But afterwards he said, “But if you deny Jesus later, you’re going to hell.” Is the problem that he only believed the facts intellectually instead of receiving them personally? Or did he completely misunderstand Jesus’ offer of salvation?

When we say that “believe” in the Bible means more than it does in normal English usage, it can lead us into the error of looking at someone’s sinful life and concluding that they must’ve never *really* believed in Jesus. We’ll even back it up with Scripture like James 2:14-26 which seems to say that true faith is accompanied by good works. But is that actually what James is saying?

**Your sins CANNOT send you to hell or keep you out of heaven?** Why not? Because Jesus Christ paid for ALL sin, John 1:29; 1 John 2:2.

**What does God give you the second you're born-again and are these things irreversible?**

You receive eternal life and it's yours forever precisely because it's eternal, John 3:16.  
You go from death to life and therefore you will not face the final judgment because that judgment is for those lacking eternal life. Therefore, you cannot go to hell, John 5:24; Revelation 20:15.  
You're in God's hand and no one can take you out of His grip, John 10:28-30.  
God gives you His own righteousness, which means you don't need any other, Romans 3:22.  
You are no longer God's enemy; you and He are now at peace, Romans 5:1, 10.  
You're freed from sin's power over your life, Romans 6:1-7.  
You have resurrection life, thus, you should have power over sin, not vice versa, Romans 6:1-11.  
God is for you, therefore, no one can ever be against you, 8:31.  
No one can ever hold your sins against you, ever, because Jesus is your defense attorney, Romans 8:31-34.  
NOTHING will ever separate you from God's love, Romans 8:31-39.  
God washes you clean, sanctifies you, and justifies you in the name of His Son and by the power of His Spirit, 1 Corinthians 6:11.  
You're baptized into the Body of Christ, 1 Corinthians 12:12-13.  
You're no longer merely human, 2 Corinthians 5:16.  
You're a brand new person, 2 Corinthians 5:17.  
God takes ALL our sins and places them on Christ, therefore we are forgiven, 2 Corinthians 5:19-21; Ephesians 1:7; Colossians 2:13.  
God gives you His Holy Spirit, Galatians 4:6; John 14:17; Romans 8:9.  
God makes us a permanent part of His Chosen People Israel and we get to participate in some of the blessings He promised them in the Abrahamic Covenant, like resurrection life and reigning with Jesus Christ, Israel's Messiah, Romans 11:17; 6:4-5; Revelation 5:10.  
He permanently adopts you into His family and considers you a son/daughter, not an adopted son/daughter, Romans 8:15; Galatians 4:5; 1 John 3:1.  
God gives you the right to call Him "Daddy," Romans 8:15; Galatians 4:6.  
We're sealed in Christ by God's Spirit, who also guarantees our inheritance, Ephesians 1:13-14.  
God makes you and Jesus one, you're in Him and He's in you, Ephesians 2:5-6; Colossians 1:27-28; 2:12-13.  
God delivers you out of Satan's power of darkness and places you in His Son's Kingdom, Ephesians 5:8; Colossians 1:13.  
God promises to present you holy and pure, Ephesians 5:27; Colossians 3:4; Jude 24-25.  
God gives birth to us, James 1:18.  
You are purchased with the blood of Christ, 1 Peter 1:18-19.

**Can you lose your salvation?** NO. If you live a life of sin, God the Father will always take you back, Luke 15. You can later deny Jesus and you're still saved, John 13:36-14:3. You can fail to serve Jesus during your life, and you're still saved, 2 Timothy 2:11-13. You can later stop believing in Jesus and become an atheist or part of another religion and you're still saved, 2 Timothy 2:13. You can live a life of sin that only produces wood, hay and straw, and you're still saved, 1 Corinthians 3:10-15. You can be appointed by God as Israel's leader, thoroughly disrespect Him in front of the entire nation, and you're still saved, Numbers 20:1-13; 27:14; Luke 9:30-31; Hebrews 3:2, 5; 11:23-28. You can live in continual sin the last years of your life, even consult a medium right before you die (a capital offense in God's eyes, Leviticus 20:6, 27), and you're still saved, 1 Samuel 28:3-19. You can commit adultery with a married woman, get her pregnant, then murder her husband to cover it up, and God will still forgive you and see you as His own, 2 Samuel 12:1-13; 2 Chronicles 17:3; 34:2; Psalm 89:3-4, 19-39; Acts 13:22-23; Romans 1:3; 4:6-8; Hebrews 11:32-34.

**What exactly does God the Father invite you into the second you believe in His Son?** Into an eternal and very personal and intimate relationship with Him and His Son Jesus Christ, John 17. It is eternal because He gives us the same life that He has: eternal life. It is utterly intimate because He personally dwells in us and we dwell in Him. It is utterly personal because He loves us with the same exact love with which He loved His Son Jesus Christ.

**Why is it difficult for Christians to answer doctrinal questions?** The last time I taught on 1 Corinthians 6:9-11 was on July 20, 2014, almost three years ago. Therefore I understand how difficult it would be to answer someone's doctrinal question on the spot. You'd have to remember the last time you studied it or were taught it, which could be years ago. But what I discovered is that if all we see is doctrinal information when we study the Bible, then we're not going to remember it very well because it's just information. We remember things better when we actually apply them. And when it comes to Scripture, we're not simply dealing with information. Scripture is our Father's voice urging us to live life with Him.

In fact, that's what God says to Joshua as he's about to lead the nation of Israel into the Promise Land. God first says to Joshua, "...as I was with Moses, so I will be with you. I will not leave you nor forsake you," Joshua 1:5. Then God says, "This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it," Joshua 1:8. God wants us to study His Word backwards and forwards so that we will apply it, so that we will live it. But we're not supposed to live His Word without Him. He's always with us. This is when passages like the incident with Saul in 1 Samuel 28:3-19 become not information about some Bible character but rather something which shows us who God is as our Father and how our relationship with Him works. It shows us that His faithfulness to us as our Father is not dependent on our behavior, good or bad. Yes, He'll discipline us, but He'll never disown us.

Looking at Scripture this way takes us from looking at God doctrinally to seeing Him personally, relationally. Instead of seeing a Righteous Judge who's hard to please, we see a Loving Father. This is when passages like Romans 8:31-39 become more than doctrinal points on the doctrine of salvation. They become our Father's voice saying, "My son, don't ever let anyone tell you that there's something wrong with you. If anyone, including yourself, ever makes you think that I will disown you because of your sins, realize this: My love for you runs so deep that I sacrificed My only Son to make you My son. Don't ever worry about your sins, ever. NOTHING will ever separate you from My love, not even you."

### III. Conclusion

*What then shall we say to these things? If God is for us, who can be against us? He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall bring a charge against God's elect? It is God who justifies. Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: "For Your sake we are killed all day long; We are accounted as sheep for the slaughter." Yet in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.*