

# The Old-Time Evangelistic News

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Can Salvation Be Lost? (Part 3)  
(Hebrews 5:5-10)

In considering whether salvation can be lost, we began by looking at why some people teach that it can be lost. The false teaching of losing salvation is first taught because of **A Misunderstanding of What Salvation Is**. I truly believe that if one understands what happens at the moment of salvation, then they will not, and cannot teach that it can be lost. The Bible uses nine words to describe the fulness and reality of salvation. In September's issue, we wrote about Justification. In October, we saw what the Old Testament said about Redemption. We now will go to the New Testament and consider some more truth about redemption and see that salvation cannot be lost.

There are five words used in the New Testament for redemption. The first one is *exagorazo*. It is used four times, but only the two in Galatians are used in relation to salvation. (The other two times are in Ephesians 5:16 and Colossians 4:5; both speak of redeeming time.) It is translated redeemed in Galatians 3:13 and redeem in Galatians 4:5. *Exagorazo* is defined as "the payment of a price to recover from the power of another;" metaphorically it is used "of Christ freeing men from the dominion of the Mosaic law at the price of His vicarious death" (Thayer's Greek-English Lexicon). Both verses speak of what kept us in bondage—the law. Galatians 3:13 says, "*Christ hath redeemed us from the curse of the law.*" Galatians 4:5 gives the reason why Christ came—"To redeem them that were under the law." The law condemns us as sinners. We have broken the law by nature and by action. We are sinners and deserve the punishment that the law demands—eternal damnation in the Lake of Fire. But Christ paid the price (with His own blood—I Peter 1:18-19) to break the bondage of the law. We no longer have to be condemned. We can be set free—by

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Christ. Hallelujah! As the song writer said, "Free from the law—O happy condition! Jesus hath bled, and there is remission; Cursed by the law and bruised by the fall, Grace hath redeemed us once for all." Yes, the bondage is great; but Christ is greater. We cannot redeem ourselves, but He can! C. I. Scofield adds a further thought to this subject of redemption. He defines the word as "to buy out of the market" and says, "The redeemed are never again to be exposed to sale." In ancient times, once a slave was bought from the market and set free, he could never again be sold back into slavery. What a beautiful picture of salvation. Once we are set free by Christ, we can never be placed again under the bondage of the law. It is forever! We are set free by Christ and never again will we be under the bondage or penalty of sin. Christ has paid our debt and redeemed us for ever. We cannot lose our salvation. We are redeemed forever. Praise be to Him!

The second word used for redemption is *lutroo*. It is found in Luke 24:21, Titus 2:14, and I Peter 1:18. It means "to release by paying a price." Notice how this word is used in the above passages. In Luke 24:21, the ones on the road to Emmaus spoke of Jesus as the One who "*should have redeemed Israel.*" Of course, that is what Jesus did spiritually. He died to set them free from their sins and its penalty. At that moment, they were still thinking that Jesus had come to deliver them from Rome. At the end of their talk, Jesus revealed Himself to them, and then they understood all that Jesus had accomplished. Titus 2:14 also tells us what Jesus completed on Calvary. It says, "*Who gave himself for us, that he might redeem us from all iniquity.*" All of our sins have been paid for by Jesus upon the cross. Once we accept His payment for us, He pays it completely forever. Never again do we have to worry about being under condemnation. I Peter 1:18-19 tells us again what Christ did for sinners. He redeemed us not with "*corruptible things, as silver and gold...but with the precious blood of Christ.*" It is Christ's blood that paid the price for our redemption. It is not our own selves or our own works that did it, but Christ. When we accept Him, we are saved for eternity. Nothing in all of these passages talks about a redemption that is not complete or has to be done over. Once redemption takes place, it is eternal.

*Lutrosis* is the third word used for redemption. Zacharias, at the naming of John the Baptist, uses it in Luke 1:68 to speak of God's redemption of Israel. In Luke 2:38, Anna testifies of Jesus' birth "to all them that looked for redemption in Israel." The final use of *lutrosis* is in Hebrews 9:12. This wonderful verse says, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." The one word before redemption should settle the question of whether we can lose salvation or not. That word is **eternal**. Christ provided salvation by His own death and the shedding of His blood upon the cross. Once we accept His sacrifice, our eternal destiny is settled. The verse is plain. It is not a temporary redemption. It is not a possible redemption. It is not a wished-for redemption. It is eternal. It cannot be lost.

The fourth word to consider in our subject of redemption is *agorazo*. It means "to purchase in the market" and is translated three times as *redeemed*—Revelation 5:9, 14:3, and 14:4. However, it is also translated 28 other times with a form of the word *buy*. Of special note is I Corinthians 6:20 which says, "For ye are bought with a price." The price as seen in previous verses was Christ himself—His own body and blood. As a result, we who have accepted Him should willingly glorify God in all that we do. A true believer who constantly reminds himself of what God has done for him will not hesitate in giving all to Him.

*Apolutrosis* is the final word in our study of the New Testament words for redemption. It is used the most often, occurring 9 times, each time translated redemption. (It is translated deliverance in Hebrews 11:35, but there it speaks of a physical deliverance from torture.) It means "a releasing effected by payment of ransom; deliverance or liberation procured by the payment of a ransom." It is used as a metaphor in Scripture to describe "the deliverance effected through the death of Christ from the retributive wrath of a holy God and the merited penalty of sin" (Thayer's Greek-English Lexicon). It is interesting to note that 4 of the 9 times that this word is used, it is speaking of the body transformed at the resurrection. The other 5 refer

to salvation. Romans 3:24 speaks of "the redemption that is in Christ Jesus," as does I Corinthians 1:30. Ephesians 1:7 and Colossians 1:14 describe redemption as coming "through his blood." Hebrews 9:15 says that redemption is possible because of His death. These are all wonderful truths that Scripture details about redemption. We are redeemed because of His death and because He shed His blood.

I mentioned this earlier, but it needs to be repeated and affirmed. Redemption is eternal! It cannot be undone. You cannot be unredeemed. Once you are bought, you are Christ's forever. You will never be placed back under the condemnation of the law. Your salvation is secure in Jesus because He bought you with His own blood. Rest safely in the arms of Jesus, dear believer. Sing with the hymn writer, "Redeemed—how I love to proclaim it! Redeemed by the blood of the Lamb." We are Christ's and His forever.

We have covered the subjects of justification and redemption; now we turn to Propitiation. The English word is found three times in the New Testament. Romans 3:25 says, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." I John 2:2 says, "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." The final verse is I John 4:10—"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Propitiation means "to appease the wrath of God so that His justice and holiness can be satisfied and He can forgive sin" (Nave's Compact Topical Bible). That is what Christ did for us. He suffered the wrath of God while on the cross that sinners might be saved. More could be said about this subject, but in none of these verses is it implied that once we accept Christ as our propitiation that it would ever have to be done again. He has satisfied God's wrath through His death on the cross and the shedding of His blood. Once we accept Him, we will never have to worry about facing God's judgment again. He is our propitiation—forever.

The next aspect of salvation is Imputation. Various forms of the

word *impute* occur 15 times in Scripture. However, the subject is also seen in the words count and reckon. Paul has imputation in mind when he tells Philemon to “place” Onesimus’ wrongdoing “on mine account.” Imputation means counting or crediting something to another. James 2:23 says, “*And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.*” II Corinthians 5:21 beautifully pictures this imputation when it says, “*For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*” II Corinthians 5:21 describes what happens and James 2:23 tells how it happens. At the moment we trust (believe, have faith) in Jesus, His righteousness becomes ours. Our sin, and all the results of it (death, damnation), are washed away forever. When God looks at us, there is no sin on our account. Christ took it all on Him and buried it in the depths of the sea. We have no more sin to be judged by God. All we have is Christ’s righteousness. What a wonderful reality! We are no more sinners. But we are righteous through the blood of Jesus. By the way, it never has to be repeated. It is an eternal transaction. All of my sin—past, present, and future—has been taken away. Christ’s eternal righteousness is mine. I am eternally righteous. I am saved forever. I cannot be lost. Praise be to God!

*(For Parts 1 and 2 of this message, please see our September 2008 and October 2008 NewsLetters.)*