**Saved to be Destroyed**

*Jude 5*

**Introduction**

1. Jude encouraged his readers to defend the faith which afforded them the salvation he wished to originally write about – **Jude 3**
2. Their call to arms was due to the false teachers that had crept in among them – **Jude 4**
3. Jude proceeded to demonstrate why it was imperative that they contend for the faith – **Jude 5-7** – because to follow the erroneous doctrine would be to incur the wrath of God.
4. The very idea of being saved by God only to be destroyed in the end is both terrifying and tragic.
5. It is not God’s will for men to be saved only to be destroyed, but some men choose that path.
6. Such can be avoided, but the possibility of falling away must first be acknowledged as true in order for it to be effectively avoided.
7. Claims Against Apostasy
8. Calvinism
	1. John Calvin’s false teaching on the sovereignty of God and the logical implications that followed it was eventually simplified into 5 points made in an acrostic – T.U.L.I.P.
	2. T – Total Depravity
	3. U – Unconditional Election
	4. L – Limited Atonement
	5. I – Irresistible Grace
	6. P – Perseverance of the Saints
		1. “They, whom God hath accepted in His Beloved, effectually called and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.” (Westminster Confession of Faith; 17.1)
		2. “This perseverance of the saints depends not upon their own free will.” (Westminster Confession of Faith; 17.2)
		3. “Nevertheless, they may…fall into grievous sins; and for a time, continue therein…and bring temporal judgments upon themselves.” (Westminster Confession of Faith; 17.3)
	7. Idea – If God is all sovereign, and He has unconditionally elected the saved without their free-will, then the saved cannot be lost due to God’s decision.
9. Denominationalism
	1. While the tenets of Calvinism in the acrostic T.U.L.I.P. logically stand or fall together, the denominations have mostly only held to two.
		1. Total Depravity – most believe that the nature of man is inherently sinful, and that without the direct operation of the HS man cannot be saved.
		2. Perseverance of the Saints – under the mantra, “Once Saved Always Saved.”
	2. "We take the position that a Christian's sins do not damn his soul. The way a Christian lives, what he says, his character, his conduct, or his attitude toward other people have nothing whatever to do with the salvation of its soul....All the prayers a man may pray, all the Bibles he may read, all the churches he may belong-to, all the services he may attend, all the sermons he may practice, all the debts he may pay, all the ordinances he may observe, all the laws he may keep, all the benevolent acts he may perform will not make his soul one whit safer; and all the sins he may commit from idolatry to murder will not make his soul in any more danger....Salvation is settled once and for all when we believe....The way I live has nothing whatsoever to do with the salvation of my soul" (Sam Morris, *"Do A Christian's Sins Damn His Soul"*?).
	3. “If one dear saint of God had perished, so might all; if one of the covenant ones be lost, so may all be; and then there is no Gospel promise true, but the Bible is a lie, and there is nothing in it worth my acceptance. I will be an infidel at once when I can believe that a saint of God can ever fall finally. If God hath loved me once, then He will love me forever.” (C.H. Spurgeon and David Otis Fuller, C.H. Spurgeon’s Autobiography, (Zondervan Pub. House, 1946), 52.)
10. Strange Sounds in the Church
	1. There have been things said and taught by members of the church which, if considered logically, would virtually take away any possibility of falling away.
		1. They deny “Once Saved Always Saved,” and teach the truth on passages concerning apostasy.
		2. However, they seek security beyond the scriptures and that leads to contradictions.
	2. Warped View of God’s Grace
		1. Some seem to have this idea of God’s grace that it will not allow sin to separate us from God again.
			1. “The grace of God will cover that.”
			2. However, the nature of sin is that it always separates us from God, and His grace makes reconciliation possible.
		2. What does the grace of God cover?
			1. Sacrifice for sin – **Hebrews 10:4-10**
			2. Access to the Sacrifice through the Gospel – **Romans 1:16-17; 3:21-26**
				1. Grace does indeed abound more than our sin.
				2. But where does grace reign? – **Romans 5:20-21** – in the system of the righteousness of God – the gospel.
				3. I.e. in order for the grace to be active in your life you must be in submission to the gospel.
			3. Time to Meet God’s Conditions – **2 Peter 3:8-9, 14-15**
				1. To obey the gospel initially.
				2. To be reconciled to God if you have fallen again.
				3. To press on to maturity to be found blameless when He does come.
		3. What if the longsuffering of God is not taken advantage of, and there is not faithfulness to the gospel? Then the sacrifice is not applied, and that one is lost.
		4. If the grace of God covers more than the gospel says it covers then where is the possibility of apostasy?
	3. Continuous Cleansing
		1. False interpretation – **1 John 1:5-7** – as long as one is in the sphere of light where God resides his sins are continuously cleansed by the blood of Christ.
			1. “cleanses us” – present tense taken as a continuous thing.
			2. They would say – “We are cleansed even as we sin.”
		2. What about verse 9? – **1 John 1:9** – if sin is cleansed as soon as it is committed then there is no time to confess those sins to God.
		3. If sin is cleansed immediately upon it being committed, then how could anyone ever fall away?
11. The Scripture on Apostasy
12. Examples of Apostasy
	1. Israelites
		1. Israel was saved only to be destroyed – **Jude 5**
			1. THEY WERE SAVED.
		2. **1 Corinthians 10:1-5** – they were saved out of Egypt, but by God’s grace He saved them through their faith spiritually.
			1. PAIRED WITH BAPTISM – SAYING THEY WERE SAVED.
			2. **(vv. 3-4)** – They then received provision spiritually.
			3. **(v. 5)** – They died, not entering the promised land, but they lost their souls.
			4. Given as a warning to the Corinthians – don’t think you can’t fall like they did! **(v. 12)**
	2. Hymenaeus, Alexander, and Philetus
		1. **1 Timothy 1:18-20** – teachers or preachers evidently who made shipwreck of the faith and were disciplined.
			1. IMPLIES THEY WERE ONCE SMOOTH SAILING WITH THE TRUTH.
		2. **2 Timothy 2:16-19** – Philetus with Hymenaeus had departed from the standard and were teaching error.
			1. IMPLIES THEY WERE ONCE IN THE TRUTH.
			2. NOTE: **(v. 19)** – the Lord knows those who are His, but the implication is that Hymanaeus and Philetus were not His.
	3. Demas
		1. **2 Timothy 4:9-10** – not simply forsaken Paul but forsaken the Lord – loved the present world.
			1. IMPLIED WAS THAT HE ONCE STOOD WITH PAUL IN THE GOSPEL.
		2. At adversity Demas chose the world over Jesus, and His servant Paul – **cf. Mark 8:35** – he desired to save his life, so he lost his life.
	4. False teachers
		1. **2 Peter 2:18-22** – These false teachers were Christians who had fallen away by teaching erroneous doctrine.
			1. **(v. 20)** – THEY HAD ESCAPED BUT RETURNED TO THE EVIL WORLD.
			2. **(v. 22)** – THEY WERE WASHED BUT RETURNED.
13. Warnings of Apostasy
	1. Give earnest heed lest you drift away from the message of salvation in Christ – **Hebrews 2:1-4**
		1. ***“drift away”*** – the very idea of apostasy.
		2. They were drifting away from the truth in Christ.
		3. **(v. 3)** – neglecting the salvation implies an ability to not benefit from it in the end though the Lord is seeking to give it to us.
	2. Exhort one another lest you depart from God in sin – **Hebrews 3:12-15**
		1. Brethren – they are indeed saved individuals.
		2. **(v. 14)** – the partaking with Christ is only consummated through perseverance.
		3. Beginning – there was a start, but the context implies there must be more. (NOT ONCE SAVED ALWAYS SAVED)
		4. Hold…steadfast – implies the ability to release your hold.
	3. Warning toward those who were immature despite ample time to grow – **Hebrews 6:4-6**
		1. **(vv. 4-5)** – words denoting “being saved.”
		2. **(v. 6)** – “if” shows the possibility, and the difficulty of bringing one back who has fallen away by rejecting all the good he experienced.
	4. Exhortation to endure in the trials – **Hebrews 10:26-27, 32-39**
		1. **(vv. 26, 32, 34)** – “received the knowledge of the truth…illuminated…knowing…have…enduring possession…in heave” – they were saved and had hope!
		2. **(vv. 36-39)** – They needed to endure instead of drawing back to perdition.
14. Provision Against Apostasy
	1. Give earnest heed to the truth – **Hebrews 2:1**
		1. There is great need for remembrance – **2 Peter 1:12-15**
			1. The remembrance is especially important because of false teachers and false doctrine – **2 Peter 2:1**
		2. Taking heed to the doctrine will save us – **1 Timothy 4:16**
	2. Do not be deceived by sin – **Hebrews 3:12-13** – sin is deceitful
		1. We must always see sin as God sees sin – **Hebrews 10:1-4** – the blood spilled not only reminded of the reality of sin, but of the putrid nature of it.
		2. None of it is of the Father, and it is passing away – **1 John 2:15-17**
	3. Diligence in growth – **Hebrews 6:1-6**
		1. **(vv. 4-6)** – this follows the exhortation of verses 1-3 to move on from fundamentals in Christ to meatier matters.
		2. Failure to progress is the first step toward falling away.
		3. Diligence to full assurance – **Hebrews 6:11-12**
		4. God gives us time to grow in order to be ready for judgment – **2 Peter 3:14-15, 18**
	4. Endurance – **Hebrews 10:36-39**
		1. Inherent within the path of faith is hardship. If there is not the ability or resolve to endure, there will be regression into perdition.
		2. **(v. 39)** – “to” – eis – to or into. (Implies we are not yet there)
		3. **2 Timothy 2:3** – endure hardship.
		4. **James 5:7-8** – patience in waiting for the reward.

**Conclusion**

1. Apostasy is a clear possibility.
2. Apostasy is a tragedy, for it is being saved only to be destroyed.
3. We should all heed the warnings of scripture lest we fall away from the Lord.