

Dr Douglas Stauffer Wrestling The Scripture of Truth

Introduction

Dr Douglas Stauffer in his book *One Book Rightly Divided – Prophetic Edition*, McCowan Mills Publishers & LTB Publications, 2018, has sought to show that salvation is by faith alone “...*throughout all ages*” Ephesians 3:20 and that salvation once realised by the individual can never be lost. In particular, he has sought to equate Church Age salvation and Tribulation salvation and insists that *works* never feature in salvation outside of the Church Age where salvation is by faith alone. He has further sought to show that particular scriptures on Tribulation salvation e.g. Matthew 24:13 “*But he that shall endure unto the end, the same shall be saved*” do not refer to a works-based component of salvation but physical salvation only.

It is noted that while Dr Stauffer takes issue in his book with expositors who teach otherwise with respect to salvation “...*throughout all ages*” Ephesians 3:20, he does so anonymously. Dr Stauffer’s use of anonymity in that respect is reminiscent of Psalm 64:4 “*That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.*”

The references in Dr Stauffer’s book where he refers to salvation by faith alone that can never be lost “...*throughout all ages*” Ephesians 3:20, that *works* never feature in salvation outside of the Church Age where salvation is by faith alone and that Tribulation salvation scriptures are limited to physical salvation are pp 52, 176-177, 198-202, 224-227, 231-243, 245-252, 349-362, 468-499, 552-558, 596-598, 702-703, 743-744, 748-749.

Dr Stauffer has further published his reasons for insisting that Church Age salvation and Tribulation salvation are the same on his web page under the title **Tribulation Salvation - Nothing But The Blood** www.dougstauffer.com/2019/04/tribulation-salvation-by-blood.html. This writer has answered those reasons in his study *Dr Douglas Stauffer Wrongly Dividing The Word of Truth* www.timefortruth.co.uk/alan-oreilly/.

Moreover, Dr Ruckman’s summary study *The Big Flap* on Church Age salvation versus Tribulation salvation has long ago shown that Church Age salvation and Tribulation salvation are not the same and that salvation is *not* by faith alone “...*throughout all ages*” Ephesians 3:20 but that *works* feature in salvation outside of the Church Age where salvation is by faith alone.

See store.kjv1611.org/the-big-flap-tract/.

However, this writer believes that a specific response to Dr Stauffer’s specious teaching that salvation is by faith alone and can never be lost “...*throughout all ages*” Ephesians 3:20, that *works* never feature in salvation outside of the Church Age where salvation is by faith alone and that Tribulation salvation scriptures are limited to physical salvation is needed in order to counter the potentially damaging influence of such a prominent individual “...*by reason of whom the way of truth shall be evil spoken of*” 2 Peter 2:2 that could “...*overthrow the faith of some*” 2 Timothy 2:18.

This work therefore addresses Dr Stauffer’s comments in his book on salvation by faith alone “...*throughout all ages*” Ephesians 3:20, that *works* never feature in salvation outside of the Church Age where salvation is by faith alone and that Tribulation salvation scriptures are limited to physical salvation.

Extracts from other works, including those by this writer, are given in green text except for the attached studies **Names Forfeited from the Book of Life** and **Luke 17:21, Addendum** that are separate works. Dr Stauffer’s comments and this writer’s responses follow.

This writer apologises in advance for the extent of repetition in this work. The reason is that Dr Stauffer repeats himself a lot.

Physical Salvation Only? One Book Rightly Divided p 52

See this extract from www.timefortruth.co.uk/alan-oreilly/ Dr Douglas Stauffer *Wrongly Dividing The Word of Truth* pp 8-9.

...Dr Stauffer has limited scriptures that clearly cannot be applied to Church Age salvation to physical salvation only. He dogmatically refers in turn in that respect to Matthew 24:12-14, Jeremiah 23:5-6. See *One Book Rightly Divided* p 52.

Inspection of Matthew 24:12-14 shows that the context of Matthew 24:13 is not merely physical, as Dr Stauffer wrongly asserts it to be:

“And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” Matthew 24:12-14.

The immediate context of Matthew 24:13 is therefore *not* physical salvation but evil abounding and in turn increasing rejection of Mark 12:30-31 **“And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.”**

Dr Stauffer cites Matthew 24:22, *One Book Rightly Divided* p 52, in support of his notion that the immediate context of Matthew 24:13 is limited to physical salvation because Matthew 24:22 contains the expression **“...except those days should be shortened, there should no flesh be saved...”** However, the context of Matthew 24:22 is the rigour of **“great tribulation”** Matthew 24:21, as distinct from the context of Matthew 24:13.

The Tribulation saint in the context of Matthew 24:13, in those **“perilous times”** 2 Timothy 3:1, must steadfastly bear witness to **“this gospel of the kingdom”** Matthew 24:14 *in direct opposition to “...the seat of the beast; and his kingdom”* Revelation 16:10 and in accordance with the preaching of Zechariah 14:9 **“And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one”** which has to do with *world dominion*, not mere physical deliverance, and in turn **“the fear of the LORD”** 1 Samuel 11:7, 2 Chronicles 14:14, 17:10, 19:7, 9, Job 28:28, Psalm 19:9, 34:11, 111:10, Proverbs 1:7, 29, 2:5, 8:13, 9:10, 10:27, 14:26, 27, 15:16, 33, 16:6, 19:23, 22:4, 23:7, Isaiah 11:2, 3, 33:6, 26 references, 27 if **“the fear of the Lord”** Acts 9:31 is included, according to Psalm 2:10-12 **“Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.”**

The final exhortation of Psalm 2:12 is the expression of **“the faith of Jesus”** Revelation 14:12 for the Tribulation saint in defiance of him of whom John warns even now **“...that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world”** 1 John 4:3.

The Tribulation saint according to Paul’s exhortation *doctrinally* **“And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end”** Hebrews 6:11 therefore looks forward to the Second Advent fulfilment reinforcing the context of Matthew 24:13-14, which is *not* physical salvation, see remarks above, of Revelation 11:15 **“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”**

It follows that the context of Matthew 24:13 is not merely physical salvation.

Note concerning Jeremiah 23:5-6 **“Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS”** that the passage cross references with Zechariah 14:9, Revelation 11:15.

That cross referencing shows immediately that Dr Stauffer has wrongly confined Jeremiah 23:5-6 to physical salvation only, this time for Israel and Judah. Moreover, note the following:

Dr Stauffer has overlooked *the reasons why* Jeremiah 23:5-6 will come to pass following the Second Advent. The Lord at His Return grants national righteousness and all-round safety to Israel and Judah following His removal of national iniquity up to that point and national repentance by Israel and Judah on seeing and perceiving the Lord Jesus Christ as “...**the Messiah the Prince**...” Daniel 9:25. By inspection, those outcomes of the Second Advent are clearly not limited to physical salvation, which could in turn be limited to the hair-breadth escape of Job 19:20 “**My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.**” The Second Advent results in far greater deliverance for Israel and Judah:

“In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in” Isaiah 26:1-2.

“And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods” Ezekiel 34:25.

“...saith the LORD of hosts...I will remove the iniquity of that land in one day...And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn” Zechariah 3:9, 12:10.

“And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins” Romans 11:26-27.

The above summary, with all of the attendant scriptures, therefore shows that Dr Stauffer has wrested Jeremiah 23:5-6, Matthew 24:12-14, 22 in his attempt to show that those scriptures refer to physical salvation only in his efforts to prove that salvation is by faith alone “...**throughout all ages**” Ephesians 3:20, that *works* never feature in salvation outside of the Church Age where salvation is by faith alone and that Tribulation salvation scriptures are limited to physical salvation.

Tribulation Bypassed in 2 Peter? One Book Rightly Divided pp 176-177

Note 2 Peter 2:20-22 **“For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.”**

While correctly explaining the Church Age application of 2 Peter 2:20-22, p 176, Dr Stauffer fails to mention the Tribulation application of the passage when as the Lord warns in Matthew 24:11, 24 **“...many false prophets shall rise, and shall deceive many...and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect”** Matthew 24:11, 24.

Peter therefore issues a specific warning with *Tribulation* application to individuals like those whom Paul commends in Romans 2:17-20 **“Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, And knowest his will, and approvest the things that are more excellent, being instructed out of the law; And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law”** but who have become like the apostate Galatians whom Paul rebukes in Galatians 5:7 **“Ye did run well; who did hinder you that ye should not obey the truth?”**

Peter describes that apostasy in graphic terms in 2 Peter 2:20-22 and prefixes that description by identifying the apostates according to Matthew 24:11, 24 and signalling in a *Tribulation* context their eternal damnation and by extension that of their followers contrary to Church Age doctrine **“If we believe not, yet he abideth faithful: he cannot deny himself”** 2 Timothy 2:13 as follows.

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of...These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever” Peter 2:1-2, 17.

An understanding of the Tribulation application of 2 Peter 1-2, 17, 20-22 and its perilous outcome is a sombre exhortation to the Church Age saint *faithfully to devotionally and practically abide by* and to *declare* John’s exhortation of 1 John 2:22-24 **“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.”**

See Dr Ruckman’s commentary *The Books of the General Epistles Volume 1* pp 452-454.

***Hebrews-Revelation 4:1 Church Age Only? One Book Rightly Divided* pp 198-202**

Dr Stauffer in *One Book Rightly Divided* Chapter 12 *Peter's First Century Audience* assigns the Book of 1 Peter entirely to the Church Age. He is largely correct in that respect but he then assigns all the scriptures from Hebrews to Revelation 4:1 entirely to the Church Age because the first recipients, historically, were 1st century believers, although the Books of Hebrews and James are clearly written primarily for *Jews*. Dr Stauffer then cherry-picks verses from those scriptures that do express Church Age doctrine and uses them to insist that all of Hebrews to Revelation 4:1 are exclusively Church Age scriptures. Dr Stauffer has thereby ignored the transitional aspects of Hebrews to Revelation 4:1. As will be shown, even the Book of 1 Peter, though largely for the Church Age, therefore includes some Tribulation content.

See the *Ruckman Reference Bible* pp 1242, 1247-1248, 1598-1599, 1601, 1603-1604, 1606-1607, 1610-1611, 1617, 1622-1623, 1627-1629, 1633, 1635-1636, 1639, 1641-1645 for the transitional nature of the scriptures from Hebrews to Revelation 4:1. See further Dr Ruckman's commentaries for Tribulation aspects of Hebrews-Revelation 4:1, as also expressed in the Book of Matthew:

The Book of Matthew pp 101-108, 576-583

The Book of Hebrews pp 67-78, 116-136, 188-192, 219-235, 307-333

The Books of the General Epistles Volume 1 pp 1-4, 13-16, 38-40, 53-65, 112-120, 130-137, 141-144, 148-157, 160, 186-189, 214-215, 266-268, 355-356, 435-449, 452-454, 468-471

The Books of the General Epistles Volume 2 pp 49-52, 78-81, 87-111, 149-150, 163-172, 185-191, 221-222, 240-252, 265-266, 275-277, 287-291, 311, 315

The Book of Revelation pp 6-7, 39-40, 47, 54, 64, 69, 79-80, 93.

Table Hebrews-Revelation 4:1 Church Age and Tribulation Doctrine lists verses from Hebrews to Revelation 4:1 that Dr Stauffer has selected on Church Age doctrines with doctrinal summary statements for the recipients from Dr Stauffer's comments on those verses and verses on Tribulation doctrine that this writer has selected with doctrinal summary statements for the recipients.

Dr Stauffer understandably comments following his Chapter 12 on those verses from Hebrews to Revelation 4:1 that exhibit Tribulation doctrine in an attempt to confine their content to the Church Age. Those comments will be addressed subsequently but for now, note in particular with respect to Church Age salvation versus Tribulation salvation this extract from www.timefortruth.co.uk/alan-oreilly/ *Dr Douglas Stauffer Wrongly Dividing The Word of Truth* p 5 and remarks following.

The Church Age saint is:

1. Born again as a new creature in Christ, John 3:3, 2 Corinthians 5:17
2. Indwelt by the Holy Spirit, John 14:16-17
3. Put in Christ Jesus, 1 Corinthians 1:30
4. Baptised into the Body of Christ by the Holy Spirit, 1 Corinthians 12:13
5. Adopted as a child of God by Jesus Christ, Galatians 3:26, Ephesians 1:5
6. Sealed by the Holy Spirit, Ephesians 1:13, 4:30
7. Spiritually circumcised, Colossians 2:11-12.

See the *Ruckman Reference Bible* pp 1272-1273, 1462, Dr Ruckman's commentaries *The Book of Matthew* p 375, *The Book of Luke* pp 64-68, *The Book of Revelation* p 343.

By contrast the Tribulation saint:

1. Is never said to be born again
2. Is never said to be in the Body of Christ
3. Is never said to have been spiritually circumcised
4. Has his soul stuck to his body, as in the Old Testament
5. Must endure to the end of a period of time in order to sustain his salvation
6. Must do good works to show that his faith in the Lord Jesus Christ is genuine
7. Must base those works on the commandments of God as listed in the Mosaic Law.

In sum, Tribulation saints and Church Age saints are different. Dr Stauffer cannot prove otherwise.

Note this extract from www.timefortruth.co.uk/alan-oreilly/ Dr Douglas Stauffer *Wrongly Dividing The Word of Truth* pp 21-22 that highlights the difference between Tribulation saints and Church Age saints *prophetically*.

...note the following scriptures.

“O man...despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God” Romans 2:3-11...

...this writer sees Romans 2:3-11 as *prophetic* as a dire warning to **“...them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day”** 2 Thessalonians 1:8-10.

Paul is about to embark on a detailed dissertation of Church Age salvation that he sums up in Romans 3:28, 30 **“Therefore we conclude that a man is justified by faith without the deeds of the law...Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.”**

Paul therefore *prefixes* his dissertation with a rebuke to any man who will miss the Rapture because he chooses to **“neglect so great salvation”** Hebrews 2:3 of the Church Age *and will therefore face the judgement of the Second Advent wreaked upon them* **“...that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints”** 2 Thessalonians 1:8-9.

Paul then sets out *prophetically* for that individual the *only* way that he can escape that judgement as a Tribulation saint by heeding the admonition of Romans 2:3-11 and *especially* following the particular exhortation that...emphasises that Church Age salvation and Tribulation salvation are *not* the same:

“...God...will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life...glory, honour, and peace, to every man that worketh good...” Romans 2:5-7, 10.

See **Table Hebrews-Revelation 4:1 Church Age and Tribulation Doctrine** that highlight Tribulation salvation as set out in Hebrews-Revelation 3 with associated doctrinal summary statements.

Table Hebrews-Revelation 4:1 Church Age and Tribulation Doctrine

Church Age Verse, Dr Stauffer's Selection	Doctrinal Summary Statement	Tribulation Verse, This Writer's Selection	Doctrinal Summary Statement
Hebrews 1:3, 2 Peter 1:9	Recipients are purged from their sins	Hebrews 2:3	Recipients must not neglect their salvation or they will lose it
Hebrews 3:1	Recipients have the Lord Jesus Christ as their Apostle and High Priest	Hebrews 3:6	Recipients must hold fast hope in the Lord until the Second Ad- vent or be lost
Hebrews 6:18-19	Recipients have a steadfast and sure hope	Hebrews 3:12	Recipients must not fall into unbelief or they will be lost
Hebrews 7:25	Recipients have the Lord Jesus Christ as their Intercessor	Hebrews 3:14	Recipients must them- selves hold fast confi- dence in the Lord to partake of Him
Hebrews 8:12	Recipients have eternal redemption from the Lord Jesus Christ	Hebrews 4:11	Recipients must labour to rest with God
Hebrews 9:15	Recipients have the Lord Jesus Christ as their Mediator	Hebrews 6:4-6	Recipients who wil- fully depart from God are lost
Hebrews 10:10	Recipients have the Lord Jesus Christ as their Sanctification	Hebrews 6:9-12	Recipients must work to retain salvation
Hebrews 10:14	Recipients are per- fected forever by the Lord Jesus Christ	Hebrews 9:28	Recipients must look for the Second Advent for their salvation
Hebrews 10:22	Recipients are given full assurance of faith	Hebrews 10:23-24	Recipients must prove their faith by good works
Hebrews 10:32	Recipients are illumi- nated by the Lord Jesus Christ	Hebrews 10:26-27	Recipients who follow then reject Jesus for Caesar will go to hell
Hebrews 10:34	Recipients await heaven	Hebrews 10:31	Recipients are not part of the Lord's flesh and bones
Hebrews 11:40	Recipients are prom- ised better things than Old testament saints	Hebrews 10:38-39	Recipients who don't prove faith by good works are lost
Hebrews 12:1	Recipients are running a race on a set course	Hebrews 12:14	Recipients must be holy to see the Lord to be sure of salvation
Hebrews 12:2	Recipients have the Lord Jesus Christ as the Author and Fin- isher of their faith	Hebrews 12:17	Recipients must be diligent not to forfeit the grace of God

Table Hebrews-Revelation 4:1 Church Age and Tribulation Doctrine, Continued

Church Age Verse, Dr Stauffer's Selection	Doctrinal Summary Statement	Tribulation Verse, This Writer's Selection	Doctrinal Summary Statement
Hebrews 12:6-7	Recipients have received chastening as sons of God	Hebrews 12:25	Recipients must heed the Lord's words to retain salvation
Hebrews 12:10	Recipients are partakers of the holiness of God	Hebrews 12:28-29	Recipients receive the kingdom of Heaven and must serve God or suffer His fire
Hebrews 13:5	Recipients are promised that the Lord Jesus Christ will never leave them nor forsake them	James 1:27	Recipients stay right with God by works i.e. helping poor and bereaved fellow saints, in practice Jew or Gentile
James 1:18	Recipients are begotten by God with the word of truth	James 2:14	Recipients are saved by faith proven by works
James 2:7	Recipients are called by Christ's name	James 2:17-18, 26	Recipients' faith is non-existent if unaccompanied by works
1 Peter 1:3	Recipients are begotten again to a sure hope of immortality	James 2:24	Recipients are justified by faith proven by works
1 Peter 1:4	Recipients have an incorruptible inheritance in heaven	James 4:8	Recipients must seek God for God to draw near to them
1 Peter 1:5	Recipients are kept by the power of God through faith	James 5:9	Recipients who won't help fellow saints are condemned of the Lord
1 Peter 1:10	Recipients' salvation is by grace	James 5:12	Recipients who swear oaths are condemned of the Lord
1 Peter 1:18-19	Recipients are redeemed by the blood of Christ	James 5:19-20	Recipients who turn a fellow saint back from sin save his soul
1 Peter 1:22	Recipients' souls are purified by obedience to the truth	1 Peter 1:13	Recipients must look to the Second Advent to receive grace
1 Peter 1:23	Recipients are born again by the eternal word of God	1 Peter 2:12	Recipients must be honest, turn the other cheek and do good works for opponents to glorify God at the Second Advent
1 Peter 2:24	Recipients are dead to sins and healed by the suffering inflicted on the Lord Jesus Christ	2 Peter 3:14	Recipients must eschew the Mark of the Beast and strive to be blameless at the Second Advent

Table Hebrews-Revelation 4:1 Church Age and Tribulation Doctrine, Continued

Church Age Verse, Dr Stauffer's Selection	Doctrinal Summary Statement	Tribulation Verse, This Writer's Selection	Doctrinal Summary Statement
1 Peter 4:10	Recipients are stewards of the manifold grace of God	1 John 2:24	Recipients must keep in mind what they were first taught about the Lord to keep on in Him
1 Peter 4:16	Recipients are called Christians	1 John 2:28	Recipients must keep on in the Lord to avoid shame at the Second Advent
1 Peter 5:12	Recipients are standing in the true grace of God	1 John 2:29	Recipients that live righteous lives are born of the Lord
1 Peter 5:14, 1 John 5:20	Recipients are in Christ	1 John 3:6	Recipients must not sin by serving the Beast to see and know the Lord at the Second Advent
2 Peter 1:1	Recipients have faith through the Lord Jesus Christ	1 John 3:7	Recipients that live righteous lives are righteous thereby
2 Peter 1:4	Recipients are partakers of the divine nature	1 John 3:8	Recipients must not sin by serving the Beast in order to avoid becoming of the devil
2 Peter 1:10	Recipients are called brethren	1 John 3:10	Recipients prove that they are of God and not the devil by living righteously and helping fellow saints
2 Peter 3:15-16	Recipients are brethren with Paul and recipients of his Letters	1 John 3:14	Recipients must love fellow saints to retain eternal life
1 John 2:1	Recipients have the Lord Jesus Christ as their Advocate with the Father	1 John 3:15	Recipients must love fellow saints or forfeit eternal life as murderers
1 John 2:1-2	Recipients have the Lord Jesus Christ as the Propitiation for their sins	1 John 4:7-8	Recipients must love and help each other to be born of God and to know God
1 John 2:12	Recipients have their sins forgiven through the Lord Jesus Christ	1 John 4:15	Recipients must confess Jesus is the Son of God, by implication not the Beast, to dwell in God and God in them

Table Hebrews-Revelation 4:1 Church Age and Tribulation Doctrine, Continued

Church Age Verse, Dr Stauffer's Selection	Doctrinal Summary Statement	Tribulation Verse, This Writer's Selection	Doctrinal Summary Statement
1 John 2:25, 5:11-13	Recipients have eternal life by believing on the Lord Jesus Christ	1 John 5:1	Recipients must openly believe Jesus is the Christ, by implication not the Beast, to be born of God
1 John 3:2	Recipients will be changed into the likeness of the Lord Jesus Christ	1 John 5:16-17	Recipients should pray for deliverance from sin for fellow saints except for forsaking the Lord and taking the Mark of the Beast, bringing death and hell
1 John 4:4	Recipients are indwelt by the Lord Jesus Christ	3 John 11	Recipients must do good to be of God because anyone doing evil is not of God
1 John 4:16	Recipients are indwelt by God	Jude 21	Recipients must work to retain God's love and keep looking to the Lord's mercy for eternal life
1 John 5:4	Recipients have faith that overcomes the world	Jude 23	Recipients though in fear of the Millennial lake of fire themselves must pull from it, contaminated clothes and all, anyone destined for it but now desperate to be free from the Mark of the Beast and hell
3 John 6, 9-10	Recipients are church members	Revelation 2:7	Recipients who overcome the world, the flesh and the devil will thereby eat of the tree of life for eternal life
Jude 1	Recipients are preserved in the Lord Jesus Christ	Revelation 2:11	Recipients who overcome the world, the flesh and the devil will thereby avoid the second death
Jude 25	Recipients have God as their Saviour	Revelation 2:17	Recipients who overcome the world, the flesh and the devil will thereby eat of the hidden manna until the tree of life is available

Table Hebrews-Revelation 4:1 Church Age and Tribulation Doctrine, Continued

Church Age Verse, Dr Stauffer's Selection	Doctrinal Summary Statement	Tribulation Verse, This Writer's Selection	Doctrinal Summary Statement
Revelation 1:5	Recipients are washed from their sins in the blood of Christ	Revelation 2:26, 28	Recipients who by works overcome the world, the flesh and the devil will thereby be given a personal relationship with the Lord
Revelation 2:3	Recipients have laboured patiently for the Lord in Christ's name	Revelation 3:5	Recipients who overcome the world, the flesh and the devil will thereby not have their names blotted out of the book of life
		Revelation 3:12	Recipients who overcome the world, the flesh and the devil will thereby each be made a pillar in the temple of God by the Lord
		Revelation 3:21	Recipients who overcome the world, the flesh and the devil and are martyrs will thereby share the Lord's Millennial reign

Notes on Table

1. Total verses for Church Age salvation = **59**
2. Total verses for Tribulation salvation = **65**
3. Re Hebrews 10:26-27 see the *Ruckman Reference Bible* pp 784, 1610-1611 and his commentaries *Volume I of The Book of Psalms* pp 120-122, *The Book of Hebrews* pp 223-227, cross referencing to Psalm 19:13 **"Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."** **"the great transgression"** prophetically at the First Advent is the Jews' rejection of the Lord Jesus Christ in favour of Caesar in John 19:15 **"...they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar."**

Prophetically, Hebrews 10:26-27 – and Psalm 19:13 with respect to the Tribulation - refer to an individual, particularly a Jew, who initially aligns with them **which keep the commandments of God, and have the testimony of Jesus Christ...and the faith of Jesus**" Revelation 12:17, 14:12 but then wilfully falls away to the End Times Caesar after the manner of Revelation 13:4 **"And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?"** That individual thereby incurs the condemnation of Hebrews 10:27 **"...a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."**

“the adversaries” are “...the devil that deceived them... cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever” Revelation 20:10.

That condemnation is emphasised in Revelation 14:9-10 **And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.”**

4. Re Hebrews 12:28-29 see the *Ruckman Reference Bible* p 1150, Dr Ruckman’s commentary *The Book of Daniel* pp 191-197 and Daniel 7:27 below with respect to Tribulation saints.
5. Re James 1:27, 2 Peter 3:14, Jude 23 **“keep...unspotted from the world...be diligent that ye may be found of him in peace, without spot...hating even the garment spotted of the flesh”** see www.timefortruth.co.uk/alan-oreilly/ Revelation 13 p 21 and this extract.

...even burn the sinner’s clothes to save him from fire. See extract and graphic from:

scienceblog.cancerresearchuk.org/2010/01/22/high-impact-science-kaposi-sarcoma-and-aids-unravelling-a-medical-mystery/ this writer’s emphases.



Kaposi’s sarcoma is a cancer that causes patches of abnormal tissue to grow

...as far back as 1872 a skin expert at the University of Vienna called **Moritz Kaposi** spotted these same marks in a group of his patients. Kaposi recognised that the lesions were actually a type of cancer – the purplish colour was from the tumour’s blood vessels leaking into the surrounding tissue. A couple decades later this cancer became known as **Kaposi’s sarcoma**, or KS for short...[In the 1980s] US doctors soon realised that they were witnessing an unprecedented rise in people with KS, but they were flummoxed as to why. **The only clue was that all the young men who were being diagnosed with KS at this stage were homosexual.**

“...Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire...But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost...of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh” Jude 7, 20, 22-23.

6. Re James 1:27, 5:9, 1 John 3:10, 14-15, 4:7-8 with respect to Tribulation saints ungrudgingly helping other such saints, in particular the poor and the bereaved, as part of salvation, see the *Ruckman Reference Bible* pp 1635-1636 and Dr Ruckman’s commentaries *The Books of the General Epistles Volume 1* pp 37-40, *The Books of the General Epistles Volume 2* pp 104-109.

See further for **“a pattern of good works”** Titus 2:7 versus **“being...unto every good work reprobate”** Titus 1:16 Matthew 25:34-46 **“Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and**

ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.”

Note that Matthew 25:34-46 reveal how with respect to Jews helping their own brethren, *the Lord Himself is speaking prophetically through Paul* in Hebrews 10:34 **“For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.”** The addressees of Hebrews 10:34 would certainly be eligible to receive the Lord’s commendation of Matthew 25:34 **“Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”** See Dr Ruckman’s commentary *The Book of Hebrews* pp 229-231.

Note further that Dr Stauffer refers in passing to Matthew 25:46 on pp 549-550 of his book where he comments briefly that **“the righteous”** already have life eternal. He makes no detailed comments on Matthew 25:34-46 which unequivocally set out that during the Tribulation individual destiny is determined by *works* versus *lack of works* with respect to **“life eternal”** versus **“everlasting punishment”** Matthew 25:46. Perhaps it is a case that when confronted by Matthew 25:34-36, 41-43 **“Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me...Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not”** Dr Stauffer became like one of those rebuked by Nehemiah in that **“...Then held they their peace, and found nothing to answer”** Nehemiah 5:8.

7. Re 1 John 2:24, 2:28, 4:15 and being in Him, in the Lord and in God in the Tribulation note this extract from www.timefortruth.co.uk/alan-oreilly/ *Revelation 14* p 6.
3. **Revelation 14:13.** Revelation 14:13 confers a blessing on the faithful End Times saint who in the End Times fulfils Revelation 2:10 **“Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.”**

However Revelation 14:13 exhibits further differences between the End Times saint and the Church Age saint in that the End Times saint is **“in the Lord”** in that he has declared himself to be in *the Lord’s* kingdom as revealed in Revelation 12:10 **“And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.”**

He has thereby exiled himself voluntarily and *practically* from the beast’s kingdom that suffers the judgement of God in Revelation 16:10-11 **“And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.”**

By contrast the Church Age saint undergoes a purely *spiritual* transformation **“...from darkness to light, and from the power of Satan unto God...”** Acts 26:18 which results in **“...newness of life”** Romans 6:4 via the infusion of **“...the life of God...”** Ephesians 4:18 into

him that does *not* apply to the End Times saint as Paul testifies further in 2 Corinthians 5:17, Galatians 3:26 **“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new...For ye are all the children of God by faith in Christ Jesus.”**

That **“...their works do follow them”** Revelation 14:13 for the End Times saint is *not* the same for the Church Age saint for whom Paul testifies and to which today’s believer should carefully take heed **“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad”** 2 Corinthians 5:10.

8. Re 1 John 2:29, 4:7-8, 5:1 and being born of the Lord in the Tribulation context see this extract from www.timefortruth.co.uk/alan-oreilly/ *Dr Douglas Stauffer Wrongly Dividing The Word of Truth* pp 18-20.

Concerning the expressions **“born of God...him also that is begotten of him”** and **“keep his commandments”** 1 John 5:1, 2, 3, the Tribulation saint that **“...preached Christ...that he is the Son of God”** Acts 9:20 appears therefore to undergo a transformation *that could be likened to a new birth* like that of Saul. *However, that transformation was not permanent for Saul after the manner of the Church Age saint according to Romans 6:4-5, 9* **“Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection...Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.”**

See for Saul’s transformation and his subsequent regression 1 Samuel 10:6, 9, 16:14 **“And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man...And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day... But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.”**

The transformation lapsed in Saul’s case through his disobedience to **“the word of the Lord”** 1 Chronicles 10:13 and, instead of repentance on Saul’s part, his appeal to **“a spirit of an unclean devil”** Luke 4:33 no doubt allied to **“...that man of sin...the son of perdition”** 2 Thessalonians 2:3.

“So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it” 1 Chronicles 10:13. Note that God therefore took His mercy from Saul, as the Lord declares to David, speaking of Solomon in 2 Samuel 7:15 **“But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.”**

Note in passing how James expresses that transformation that God bestowed on Saul in the Tribulation context with respect to **“...the keeping of the commandments of God”** 1 Corinthians 7:19 with Revelation 12:17, 14:12 in James 1:18 **“Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures”** which matches, again in the Tribulation context, Revelation 14:4 **“...These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.”** That redemption is *not* **“redemption through his blood”** Ephesians 1:7, Colossians 1:14 as in the Church Age but deliverance in the Tribulation context for Israel as in Psalm 25:22 **“Redeem Israel, O God, out of all his troubles”** answered in the Tribulation according to Jeremiah 30:7 **“Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.”**

The first fruits of James 1:18, Revelation 14:4 are the beginning of the *full fruits* of God’s transformation bestowed on Saul bestowed *permanently* on God’s nation of Israel at the Second Advent according to Isaiah 66:8 **“Who hath heard such a thing? who hath seen such things?**

Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children” and Jeremiah 32:39 *“And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them.”*

With further reference to the doctrinal Tribulation application of 1 John 5:1, *it must be emphasised that sustaining the transformation that God bestowed on Saul will therefore be contingent for the Tribulation saint on his obedience to Malachi 4:4 “Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.”*

That remembrance is in turn fulfilled *doctrinally* by the Tribulation saint in 1 John 5:3 *“For this is the love of God, that we keep his commandments: and his commandments are not grievous”*...because the Lord’s summation of the commandments is *not* grievous to follow for either the Church Age saint or the Tribulation saint but rather a blessing even *“with persecutions”* Mark 10:30.

“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets” Matthew 22:37-40.

9. Re 1 John 4:15, 5:1 and recipients confessing and openly believing that Jesus is the Son of God, by implication not the Beast, see www.timefortruth.co.uk/alan-oreilly/ Dr Douglas Stauffer *Wrongly Dividing The Word of Truth* p 18 and this extract that applies to both 1 John 4:15, 5:1.

Note first with respect to 1 John 5:1 *“Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him”* that an unclean spirit can and does believe that Jesus is the Christ and *professes it* during the First Advent. Dr Stauffer fails to address that salient fact, so it is addressed now. Note these scriptures.

“And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God” Luke 4:33-34.

That spirit’s profession is valid even though prompted by hate and fear instead of love after the manner of John’s declaration *“...every one that loveth him that begat loveth him also that is begotten of him”* as exemplified by the Ethiopian in Acts 8:36-37 *“And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.”*

In addition, that spirit’s profession is valid even though clearly no such spirit as a result of such a profession *“...is born of God.”*

It is therefore realistic to view 1 John 5:1 *“Whosoever believeth that Jesus is the Christ is born of God...”* as referring *doctrinally* not to the Church Age saint but to the Tribulation saint who becomes like Paul in Acts 9:20 *“And straightway he preached Christ in the synagogues, that he is the Son of God”* but thereby in the Tribulation specifically repudiates *“...that man of sin...the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God”* 2 Thessalonians 2:3-4 but *“Who is a liar...that denieth that Jesus is the Christ...He is antichrist, that denieth the Father and the Son”* 1 John 2:22. That repudiation cannot be expressed directly by the Church Age saint because *“...that man of sin...the son of perdition”* has yet to seat himself *“...in the temple of God, shewing himself that he is God”* 2 Thessalonians 2:3-4.

It is of course by comparing scripture with scripture, 1 Corinthians 2:13 **“Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual,”** that yields the above analysis for 1 John 4:15, 5:1 but by applying that procedure, today’s believer is assured of the personal fulfilment of Psalm 119:104 **“Through thy precepts I get understanding: therefore I hate every false way.”**

10. Re Jude 23 see the *Ruckman Reference Bible* p 987 on the Millennial lake of fire **“...their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh”** Isaiah 66:24.
11. Re Revelation 2:7 see also the *Ruckman Reference Bible* pp 1668-1669 and Dr Ruckman’s commentary *The Book of Revelation* pp 552-553, 585-587 with respect to the post-Church Age saints who retain eternal life by eating of **“the tree of life”** Revelation 22:14.
12. Re Revelation 2:7, 11, 17, 26, 28, 3:5, 12, 21 on overcoming the world, the flesh and the devil and the reign for Tribulation saints, which requires martyrdom, see this extract from www.timefortruth.co.uk/alan-oreilly/ *Dr Douglas Stauffer Wrongly Dividing The Word of Truth* pp 6-8.

Response 2

...Revelation 12:11 shows that it is the individual Tribulation saint who must overcome the devil and *if necessary* undergo martyrdom in order to be among the overcomers whom John describes as **“...the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years”** Revelation 20:4...

Concerning the difference between the Church Age saint and the Tribulation saint that Dr Stauffer has overlooked, see www.timefortruth.co.uk/alan-oreilly/ *Satanic Cities and Saints Standing Fast Appendix 2* pp 8-9...

...the Tribulation saint does *not* have [that threefold victory over the world, the flesh and the devil that the Lord has already won for the Church Age saint] pre-Second Advent and [therefore *he, not the Lord*] must overcome *by adding a true testimony and a willingness to be martyred for it* to faith in **“the blood of the Lamb”** [to sustain his salvation insofar as for all saints **“...the blood of Jesus Christ...cleanseth us from all sin”** 1 John 1:7] according to [the full sense of] Revelation 12:11 **“And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”**

Spiritually matching Revelation 12:11 Church Age saints **“...redeemed...with the precious blood of Christ, as of a lamb without blemish and without spot”** 1 Peter 1:18-19 of course:

- Must **“testify the gospel of the grace of God”** Acts 20:24
- Plead **“the blood of Christ”** for daily victory over sin and temptation, *Ruckman Reference Bible* p 1608, insofar as **“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”** Hebrews 9:14
- **“Submit yourselves therefore to God. Resist the devil, and he will flee from you”** James 4:7, even though that resistance incurs an experience for *any* saint like that of Paul in 2 Corinthians 4:8-9 **“We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed.”**

Revelation 12:11 indicates that the Tribulation saint follows those steps *but it must be emphasised that those steps are post-salvation for the Church Age saint*. By contrast, which contrast Dr Stauffer has overlooked, the Tribulation saint in Revelation 12:11 *must* follow the steps listed there in order to sustain his salvation by following Matthew 24:13 **“But he that shall endure**

unto the end, the same shall be saved” - see remarks below with respect to Matthew 24:13 - even to martyrdom and obeying the admonitions of Revelation 14:6-7, 9-11.

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters... And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb” Revelation 14:6-7, 9-10.

Those admonitions do *not* apply to Church Age saints of whom Paul states doctrinally “Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved” Ephesians 1:5-6.

In addition, Dr Stauffer has limited scriptures that clearly cannot be applied to Church Age salvation to physical salvation only. He dogmatically refers in turn in that respect to Matthew 24:12-14, Jeremiah 23:5-6. See *One Book Rightly Divided* p 52.

Inspection of Matthew 24:12-14 shows that the context of Matthew 24:13 is not merely physical, as Dr Stauffer wrongly asserts it to be:

“And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” Matthew 24:12-14.

The immediate context of Matthew 24:13 is therefore *not* physical salvation but evil abounding and in turn increasing rejection of Mark 12:30-31 “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.”

13. See Dr Ruckman’s commentary *The Book of Revelation* pp 327-328, 338-343, 413-414 on particular Tribulation salvation scriptures Revelation 12:11, 17, 14:12 “And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death... And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ... Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.”
14. Re Revelation 2:26, 28 “...the morning star” Revelation 2:28 is “I Jesus... I am the root and the offspring of David, and the bright and morning star” Revelation 22:16.
15. Re Revelation 3:12 note Paul’s reminders to Church Age saints “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?... What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?” 1 Corinthians 3:16, 6:19.

In sum, **Table Hebrews-Revelation 4:1 Church Age and Tribulation Doctrine**, the accompanying notes and more detailed resources show that the scriptures from Hebrews to Revelation 4:1 are not limited to the Church Age but are transitional in that those scriptures contain numerous passages with specifically Tribulation doctrinal application. Dr Stauffer cannot prove otherwise.

Hebrews 2:3, 3:6, 6:6, 14, 10:38-39 Salvation by Faith Only? One Book Rightly Divided pp 224-229

Having consigned Hebrews-Revelation 4:1 entirely to the Church Age, see above, because historically the first recipients of those scriptures were 1st century *Christian Brethren*, although the Books of Hebrews and James are clearly written primarily for *Jews*, pp 198-202, Dr Stauffer now insists that Hebrews 2:3, 3:6, 14, 6:6, 10:38-39 apply only to the Church Age and do not teach that salvation can be lost in any age, that *works* never feature in salvation outside of the Church Age where salvation is by faith alone and that Tribulation salvation scriptures are limited to physical salvation.

Dr Stauffer's stances in this and following sections are bulleted in **red text**. This writer's responses follow each bullet point.

Dr Stauffer states that he addresses the above scriptures later in his book and those comments will be addressed subsequently but in this section, he insists that:

- **Matthew 24:13 refers only to physical salvation, p 224.**

It does not. See remarks under *Physical Salvation Only? One Book Rightly Divided* p 52.

- **The terms “*slip...neglect...hold fast...departing...stedfast...come short of it...unbelief...hold fast...fall away...draw near...draw back*” Hebrews 2:1, 3, 3:6, 12, 14, 4:1, 11, 14, 6:6, 10:22, 38-39 that Dr Stauffer emphasises, pp 224-225, refer only to distinctions that Paul draws between believers and unbelievers in the Church Age with no indication that salvation, once realised, can ever be lost.**

Dr Stauffer's later, more detailed comments on Hebrews 2:3, 3:6, 14, 6:6, 10:38-39 will be addressed later but note for now that concerning Hebrews 2:3 “**How shall we escape, if we neglect so great salvation...**” Church Age saints are exhorted to “**...work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure**” Philippians 2:12-13. That exhortation is never bestowed on Tribulation saints and nor is their salvation ever said to be “**your own salvation.**” Hebrews 2:3 is therefore aimed doctrinally at Tribulation saints insofar as Church Age saints can *never* neglect their actual salvation i.e. their being in Christ in perpetuity because “**...ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory**” Colossians 3:3-4.

Concerning potential loss of salvation in the Tribulation through failure to do good works, see remarks above on Paul's prophetic warning for the Tribulation of Romans 2:3-11.

- **Hebrews 3:19 “So we see that they could not enter in because of unbelief” shows by way of illustration that Hebrews 2:3, 3:6, 14, 6:6, 10:38-39 refer only to believers versus unbelievers in Church Age, p 225.**

As Paul shows in the Tribulation scriptures in Hebrews, see **Table Hebrews-Revelation 4:1 Church Age and Tribulation Doctrine**, belief versus unbelief in the historical context of Hebrews 3:19 and therefore by illustration prophetically for Tribulation saints was and will be contingent upon *works*. *Works* were necessary, historically, for the Israelites to *receive* and to *retain* the land and will, by illustration with Hebrews 3:19 and context, be necessary for Tribulation saints to *receive* and to *retain* salvation:

“Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out...Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it” Leviticus 20:22, Deuteronomy 11:8.

Note further that a condition for entering the land for the Lord's people was a willingness to obey the Lord's commandments i.e. *works*.

“And he brought forth his people with joy, and his chosen with gladness: And gave them the lands of the heathen: and they inherited the labour of the people; That they might observe his statutes, and keep his laws. Praise ye the LORD” Psalm 105:43-45.

- Hebrews 10:38-39 **“Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul”** refer only to saved i.e. **“the just”** Hebrews 10:38 and lost i.e. **“them who draw back unto perdition”** Hebrews 10:39 in the Church Age and have no bearing on the Tribulation, p 227.

Concerning the Tribulation application of **“Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him”** Hebrews 10:38 see *Physical Salvation Only? One Book Rightly Divided* p 52 and remarks on Psalm 2:12 and **“the faith of Jesus”** Revelation 14:12 with respect to how **the just shall live by faith** in the Tribulation.

Concerning the Tribulation application of **“...if any man draw back, my soul shall have no pleasure in him...of them who draw back unto perdition”** Hebrews 10:38-39 see **Table Hebrews-Revelation 4:1 Church Age and Tribulation Doctrine** Note 13. The Tribulation context of Hebrews 10:38-39 shows that the draw-backers are those who incur the condemnation of failing to **“keep the commandments of God”** Revelation 12:17 of Revelation 14:9-10 **“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.”** Perdition is the final damnation of the lost as revealed in Revelation 17:8, 20:10 **“The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition...into the lake of fire and brimstone...and shall be tormented day and night for ever and ever.”**

It is significant that Dr Stauffer does not refer to 2 Timothy 2:13 in his book, which contrasts the *permanence* of Church Age salvation with the *conditional nature* of Tribulation salvation as expressed distinctly and prophetically in Hebrews 10:39 **“But we are...of them that believe to the saving of the soul”** with respect to maintaining a steadfast belief to realise salvation.

“If we believe not, yet he abideth faithful: he cannot deny himself” 2 Timothy 2:13.

- Hebrews 10:34 **“For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance”** refers only to Paul being ministered to by the recipients of his Letter and proves that Paul wrote the Book of Hebrews late in his ministry, p 227. See also *One Book Rightly Divided* pp 207, 256.

See **Table Hebrews-Revelation 4:1 Church Age and Tribulation Doctrine** Note 6 with respect to the prophetic Tribulation application of Hebrews 10:34. See *Hebrews, God, Author, Patriarch, Israel – What saith the Scripture* pp 2-3 www.timefortruth.co.uk/alan-oreilly/ for the dates of the writing of Hebrews, Paul having written Hebrews 1-12 early in his ministry and Hebrews 13 late in his ministry.

Like Romans 2:3-11 in a prophetic sense, Hebrews 10:34 in a prophetic sense may of course be among those Pauline passages that Peter had in mind when he wrote **“...our beloved brother Paul also according to the wisdom given unto him hath written unto you...in all his epistles, speaking in them of these things; in which are some things hard to be understood”** 2 Peter 3:15-16.

- Old Testament salvation did not consist of faith plus works, p 227 as is shown in that Habakkuk 2:4 **“the just shall live by his faith”** becomes **“the just shall live by faith”** Hebrews 10:38, matching Romans 1:17, exclusively for the Church Age.

See remarks above concerning the Tribulation application of **“Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him”** Hebrews 10:38.

It is significant that Dr Stauffer does not refer to Psalm 15 in his book. Psalm 15 sets out doctrinally the requirements for Old Testament salvation with respect to faith *and* works, faith being operative in *believing* what Psalm 15 says, works being operative in *doing* what Psalm 15 says in order to abide with the Lord in perpetuity. **“Abraham’s bosom”** Luke 16:22 for **“the soul of the righteous”** Psalm 94:21, Proverbs 10:3 **“...in the heart of the earth”** Matthew 12:40 was/is clearly an intermediate state for Old Testament and Tribulation saints.

“LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.”

Abraham is in fact a good example of faith and works operating in concert as in Psalm 15 for the salvation of souls outside of the Church Age and as they must for Tribulation salvation for Jew and Gentile alike, as even Dr Stauffer acknowledges, almost, *One Book Rightly Divided* pp 689-691.

“But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? 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. Ye see then how that by works a man is justified, and not by faith only” James 2:20-24.

See the *Ruckman Reference Bible* pp 780, 1203-1204, 1598, 1611, 1615, 1619-1620 and Dr Ruckman’s commentaries:

Volume I of the Book of Psalms pp 83-85

Minor Prophets Volume II Habakkuk-Malachi pp 51-60

The Book of Hebrews pp xi-xiii, 228-231

The Books of the General Epistles Volume I pp 57-65.

In sum, Dr Stauffer’s insistence that Hebrews 2:3, 3:6, 14, 6:6, 10:38-39 apply only to the Church Age and do not teach that salvation can be lost in any age, that *works* never feature in salvation outside of the Church Age where salvation is by faith alone and that Tribulation salvation scriptures are limited to physical salvation is **“TEKEL...weighed in the balances, and art found wanting”** Daniel 5:27.

Hebrews 6 Professors not Possessors? One Book Rightly Divided pp 231-243

Dr Stauffer insists that:

- Hebrews 6:4-6 ***“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame”*** do not say that an individual having received salvation could irrecoverably lose it because that sense would contradict Hebrews 13:5 ***“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.”*** Hebrews 6:4-6 refer instead to those who never had salvation, pp 231-232.

For the doctrinal Tribulation application of Hebrews 6:4-5 with reference to ***“...those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come”*** see Dr Douglas Stauffer *Wrongly Dividing The Word of Truth* www.timefortruth.co.uk/alan-oreilly/ pp 4-5 and this extract.

5. It should be noted that the Tribulation saints ***which keep the commandments of God, and have the testimony of Jesus Christ...and the faith of Jesus***” Revelation 12:17, 14:12 are those who follow the Lord’s injunction ***“...if thou wilt enter into life, keep the commandments...Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself...If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me”*** Matthew 19:17-19, 21. To ***“follow me”*** for the Tribulation saint is to ***“...have the testimony of Jesus Christ...and the faith of Jesus”*** on exhorting anyone with respect to ***“...if thou wilt enter into life, keep the commandments...”*** Matthew 19:17 and individually declaring with respect to ***“...the Lord’s Christ...the Messiah, which is, being interpreted, the Christ...I know that Messiah cometh, which is called Christ...To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace”*** Luke 1:77-79, 2:26, John 1:41 in chronological order.

The above paragraph is essentially Jewish but it summarises the plan of Tribulation salvation for both Jew and Gentile – and that plan *may* therefore be foreshadowed *before* the Lord’s Millennial reign by Zechariah 8:23 ***“Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you”*** insofar as the Lord declared to a non-Jew ***“...we know what we worship: for salvation is of the Jews”*** John 4:22. ***“...if thou wilt enter into life...”*** Matthew 19:17 in the Tribulation, that plan *must* be steadfastly followed for both Jew and Gentile to avoid *damnation of the soul* according to Paul’s *prophetical* declaration Romans 2:9-11 ***“...Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God.”***

The individual addressed in Matthew 19:18-19, 21 manifested the description of Hebrews 6:4-5 in that as shown in a companion passage ***“...Jesus beholding him loved him...”*** Mark 10:21 but then, though without malice toward the Lord, see below, he reacted as in Hebrews 6:6 in that on receiving the Lord’s exhortation ***“If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me...when the young man heard that saying, he went away sorrowful: for he had great possessions”*** Matthew 19:21-22.

The Lord's exhortation of Matthew 19:21 **"If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me"** was a necessary admonition to the individual to enable him to avoid the censure that would soon follow of James 5:1-3 **"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days,"** doctrinally in a Tribulation context.

See the *Ruckman Reference Bible* p 1617 and Dr Ruckman's commentaries *The Book of Matthew* pp 368-369, 374-380, *The Books of the General Epistles Volume 1* pp 129-134.

The doctrinal Tribulation application of Hebrews 6:6 with reference to fallers-away **"whose end is to be burned"** Hebrews 6:8, not cited in Dr Stauffer's book, is because they **"...crucify to themselves the Son of God afresh, and put him to an open shame"** Hebrews 6:6 in having experienced Hebrews 6:4-5 but now apostatise, maligning the Lord as **"that deceiver"** Matthew 27:63, and fall away to an imposter according to John 5:43 **"...if another shall come in his own name, him ye will receive"** after the manner of the Jews in John 19:15 **"...they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar."**

See **Table Hebrews-Revelation 4:1 Church Age and Tribulation Doctrine** Note 9 and remarks with respect to 1 John 5:1, Acts 9:20, 2 Thessalonians 2:3-4 for *not* falling away in the Tribulation.

The doctrinal Tribulation application of Hebrews 6:4-6 is therefore with reference to the warning of Paul to *any* of his readers, not cited in Dr Stauffer's book, Hebrews 12:14-15 **"Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God..."**

By contrast, though the Church Age saint should **"Follow peace with all men, and holiness..."** Hebrews 12:14 as in Romans 12:18, 1 Corinthians 11:1 **"If it be possible, as much as lieth in you, live peaceably with all men...Be ye followers of me, even as I also am of Christ,"** he will see the Lord *independently* of following that exhortation and *even now* experiences the grace of God as a gift *independently* of being required to be diligent to receive that gift, as Paul shows. Note that the Corinthians were *not* **"...Looking diligently lest any man fail of the grace of God..."**

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" 1 Thessalonians 4:16-17.

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ...Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse" 1 Corinthians 1:4, 11:17.

- Hebrews 6:4-6 refer only to those, especially during the First Advent, who having come under the ministry of **"the gospel of the grace of God"** Acts 20:24 **"the gospel of Christ"** Romans 1:16 appreciated its blessings as set out in Hebrews 6:4-6 and professed salvation but never really possessed it and fell away. That is proved by the use of third person personal pronouns in Hebrews 6:4-6 in contrast to the use of first person personal pronouns for saved individuals like Paul in Hebrews 6:1, 9-10 **"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection...and things that accompany salvation...For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister"** pp 232-234.

See remarks above on the doctrinal Tribulation applications of Hebrews 6:4-6. Dr Stauffer's comments do not impinge on those doctrinal Tribulation applications.

- Judas Iscariot *"the son of perdition"* John 17:12 is a prime example of a professor who was never a possessor, like every man to whom the Lord gives light but who prefers darkness according to John 1:9, 3:19 *"That was the true Light, which lighteth every man that cometh into the world...and men loved darkness rather than light, because their deeds were evil"* pp 234-239.

See again remarks above on the doctrinal Tribulation applications of Hebrews 6:4-6. Dr Stauffer's comments do not impinge on those doctrinal Tribulation applications.

- Saul was saved even though *"the Spirit of the LORD departed from Saul"* 1 Samuel 16:14 and never returned to him because Samuel said to Saul *"...the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me"* 1 Samuel 28:19, p 239.

See remarks below.

- Maybe Saul was *not* saved because God said of David's successor Solomon *"...my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee"* 2 Samuel 7:15, the Law states *"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people"* Leviticus 20:6 and 1 Samuel 28:19 does not specify whether Saul and his sons would all actually be with Samuel in death or on opposite sides of the *"great gulf fixed"* Luke 16:26, fast-forwarding in Dr Stauffer's book to pp 495-496.

It was not for Samuel to declare to Saul where he would ultimately be after death. Only the Lord can declare that when speaking directly to an individual as in Luke 23:42-43 *"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise."*

Moreover, when Samuel spoke to Saul in 1 Samuel 28:19, it was not decided where Saul would ultimately be after death. Saul had sinned grievously but while he lived he still had time to repent and receive the Lord's mercy as Manasseh did. Note that Manasseh was like Saul in that *"...he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger"* 2 Chronicles 33:6 but he repented, as shown below.

Note that Manasseh's repentance was proved by what he *did* i.e. *works*, as repentance on Saul's part could have been proved by his nominating David as his successor according to 1 Samuel 13:14 *"But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee"* and exhorting the woman with a familiar spirit after the manner of Joshua 24:23 *"Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the LORD God of Israel."*

See www.timefortruth.co.uk/alan-oreilly/ Hebrews ch12 part 1 pp 7-8 and this extract. Though not literally *"bound in fetters, and...holden in cords of affliction"* Job 36:8, Saul was like those *"...at their wits' end"* Psalm 107:27 in that after being rebuked by Samuel *"Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night"* 1 Samuel 28:20.

“And if they be bound in fetters, and be holden in cords of affliction; Then...He openeth also their ear to discipline, and commandeth that they return from iniquity. If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures. But if they obey not, they shall perish by the sword, and they shall die without knowledge” Job 36:8, 10-12, Job 36:10 being the one and only reference to the word “discipline” in the scripture.

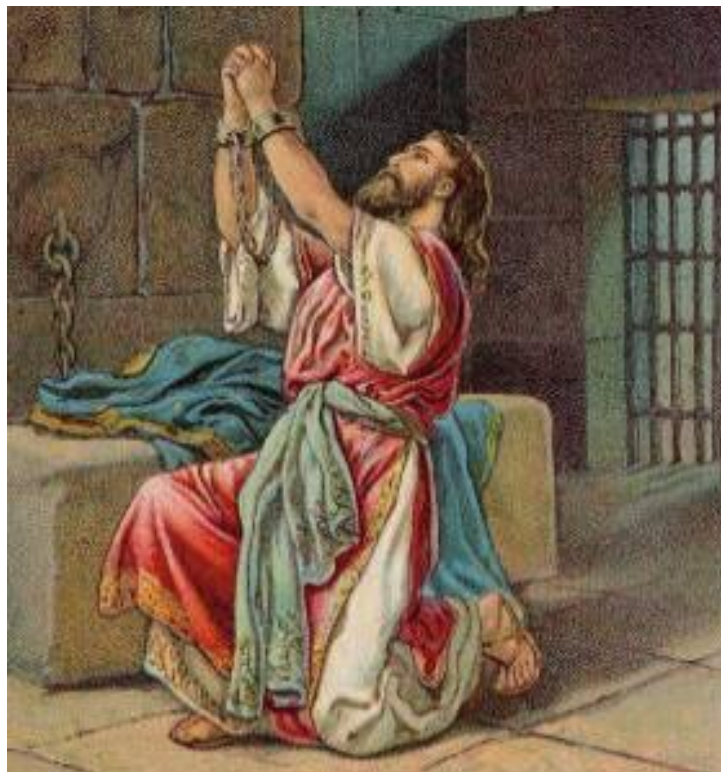
“Discipline” follows from “affliction” in that God gives the afflicted individual an open ear to be disciplined i.e. *disciplined* as in *“Bind up the testimony, seal the law among my disciples”* Isaiah 8:16 to follow God’s commands, beginning with separation from sin. As Job 36:11-12 show, the outcome depends on the individual’s response to God.

Manasseh is a good example. *Note that chastening followed a rejection of the Lord’s words.*

“And the LORD spake to Manasseh, and to his people; but they would not hearken. Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, And prayed unto him; and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God” 2 Chronicles 33:10-13.

Manasseh’s affliction brought him to receive God’s discipline with good *fruitful* outcomes.

“And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city. And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel” 2 Chronicles 33:15-16...



“Then Manasseh knew that the LORD he was God” 2 Chronicles 33:13

biblewalk.wordpress.com/author/biblewalk/page/29/

Saul did not manifest any repentance after the manner of Manasseh **“So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse”** 1 Chronicles 10:13-14. As Elihu solemnly forecast **“But if they obey not, they shall perish by the sword, and they shall die without knowledge”** Job 36:12.

It is hoped that the above analysis will clear up any uncertainty on the part of Dr Stauffer on the ultimate fate of Saul and will serve to illustrate once again how scripture with scripture, 1 Corinthians 2:13 **“Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual,”** can readily resolve what has initially been perceived as an intractable Bible problem.

- The men of Hebrews 6 who were said to have partaken of the Holy Ghost were never indwelt by Him and **“...they crucify to themselves the Son of God afresh, and put him to an open shame”** Hebrews 6:6, being as indicated, professors but not possessors, pp 240-243.

See remarks above on the doctrinal Tribulation applications of Hebrews 6:4-6. Dr Stauffer’s comments do not impinge on those doctrinal Tribulation applications.

See the *Ruckman Reference Bible* pp 1272-1273, 1421, 1603-1604 and Dr Ruckman’s commentaries:

The Book of Matthew pp 368-369, 375-380

The Book of Mark pp 325-333

The Book of Luke pp 569-573

The Book of Hebrews pp 116-126, 128, 307-310, 313-315, 341-342.

In sum, Dr Stauffer’s insistence that Hebrews 6:4-6 refer only to saved versus lost in the Church Age with no doctrinal Tribulation application is **“TEKEL...weighed in the balances, and art found wanting”** Daniel 5:27.

Hebrews 3:6, 14 not on Keeping Salvation? One Book Rightly Divided pp 245-251

Dr Stauffer insists that:

- Hebrews 3:6, 14 ***“But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end...For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end”*** refer not to the *keeping* of salvation but to the *results* of salvation, pp 245, 249.

Dr Stauffer bases the above comment on the following scriptures that contain *if* clauses as in Hebrews 3:6, 14 but apply to believers with permanent salvation pp 245-251.

“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed” John 8:31, p 247

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain” 1 Corinthians 15:1-2, pp 247-248

“And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister” Colossians 1:21-23, p 246

“But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons” Hebrews 12:8, p 250

“And hereby we do know that we know him, if we keep his commandments” 1 John 2:3, p 251.

Dr Stauffer alludes further in this section to Romans 8:9, 1 Corinthians 1:7, 3:16, 6:19, 2 Corinthians 1:13, 6:16, Ephesians 2:19-22, 3:17, Colossians 1:27, Titus 1:16, Hebrews 10:10, 13:3, 5, 1 Peter 2:5, 2 Peter 3:18 but not in the context of *if* clauses relating to salvation so those scriptures are not addressed in this work. Nor are other scriptures that Dr Stauffer cites in his book where he declines to comment explicitly that those scriptures do not teach that *works* feature in salvation outside of the Church Age where salvation is by faith alone.

Contrary to Dr Stauffer’s assertion, Hebrews 3:6, 14 are Tribulation scriptures on keeping salvation, not Church Age scriptures on the results of salvation. See remarks under ***Hebrews 2:3, 3:6, 6:6, 14, 10:38-39 Salvation by Faith Only? One Book Rightly Divided*** pp 224-229 on:

Potential loss of salvation in the Tribulation through failure to do good works as set out in Paul’s prophetic warning for the Tribulation of Romans 2:3-11

Psalm 15 and its Tribulation application with respect to the necessity for good works to abide in the Lord’s tabernacle i.e. be of His house.

Note further that *works* are a condition for partaking of the Lord *outside* of the Church Age, as far as it is feasible, noting that to *love* mercy is to *show* mercy as in Luke 10:33-35, 37 ***“But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And...He...shewed mercy on him”*** Luke 10:33-35, 37.. Dr Stauffer cannot show otherwise.

“He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” Micah 6:8.

By contrast with the Tribulation saint, no Church Age saint must hold fast to anything to be a member of the Lord’s household. Nor must he exercise confidence to partake of the Lord Jesus Christ.

“Now ye are the body of Christ, and members in particular” 1 Corinthians 12:27.

“Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God” Ephesians 2:19.

Concerning John 8:31 the *if* clause is a pre-crucifixion exhortation to discipleship and is not related to membership of either **“the body of Christ”** or **“the household of God.”**

Concerning 1 Corinthians 15:1-2 the *if* clause does distinguish between saved and lost in the Church Age but no-one during the Church Age can be a member of either **“the body of Christ”** or **“the household of God”** by exercising confidence or holding fast to anything according to Titus 3:4-6 **“But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour.”**

Concerning Colossians 1:21-23 the *if* clause refers to a Church Age saint continuing in faith and **“the hope of the gospel”** Colossians 1:23 in order to be **“holy and unblameable and unreprouvable in his sight”** Colossians 1:22 and is not related to becoming a member of either **“the body of Christ”** or **“the household of God”** as shown by Ephesians 5:25-27 **“...Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”**

Concerning Hebrews 12:8 in the doctrinal Tribulation context Paul is administering a sharp rebuke to **“the tares...the children of the wicked one”** Matthew 13:38 who resist the Lord’s chastisement like those whom the Lord rebukes in Jeremiah 35:13 **“Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.”**

In the light of Jeremiah 35:13, Matthew 13:38, Hebrews 12:8, John therefore draws a distinction between two sets of children, those **“of God”** who in the Tribulation evidently fulfil at the Second Advent as **“the children of God...manifest”** 1 John 3:10, Isaiah 8:18 **“Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion”** and those not **“of God”** **“...with covetous practices, cursed children”** 2 Peter 2:14 thereby depicting the Tribulation application of Hebrews 12:8 to those who resist the Lord’s chastisement by contrast with **“the children of God...manifest”**:

“In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother” 1 John 3:10.

Note from the above that the distinction between the two sets of children that John draws in keeping with his Tribulation emphasis is *not* that of the Church Age with respect to those of whom Paul states **“...ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God”** Romans 8:15-16 versus **“the children of disobedience”** Ephesians 2:2, 5:6, Colossians 3:6 **“...them that know not God, and that obey not the gospel of our Lord Jesus Christ”** 2 Thessalonians 1:8.

Note that **“the gospel of our Lord Jesus Christ”** is *not* operative in the Tribulation, having been superseded by **“the gospel of the kingdom”** Matthew 24:14 and **“the everlasting gospel”** Revelation 14:6.

See the *Ruckman Reference Bible* pp 1195, 1261, 1556, 1600-1601, 1636 and Dr Ruckman's commentaries:

Minor Prophets Volume I Hosea-Nahum pp 414-417

The Books of Galatians Ephesians, Philippians Colossians pp 258-259, 502-505

The Books of First and Second Corinthians pp 312-314

The Book of Hebrews pp 64-75, 300-302

The Books of the General Epistles Volume 2 pp 102.

Concerning 1 John 2:3 it is true that the Church Age saint – and indeed the Tribulation saint – should **“keep his commandments”** after the manner of Romans 13:8-10 **“Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.”**

However, whereas the Tribulation saint, in accordance with the Tribulation application of 1 John 2:3 has but one resource for knowing the Lord as expressed in Isaiah 66:2 **“For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word”** the Church Age saint has a resource for knowing the Lord that the Tribulation saint does not have as noted above:

“...ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God” Romans 8:15-16.

See Dr Ruckman's commentary *The Books of the General Epistles Volume 2* pp 41-45.

- The expression **“unto the end”** Hebrews 3:6 refers to the Rapture as in 1 Corinthians 1:7 – or **“...to depart, and to be with Christ...”** Philippians 1:23 – not to the Second Advent as in Matthew 24:13, p 250.

See remarks above in answer to Dr Stauffer's comments on Hebrews 3:6, 14. **“...the end”** Hebrews 3:6, 14 is **“...the end”** Matthew 24:13 because it is the *prophetical* recipient of Hebrews 3:6, 14 i.e. the Tribulation saint who must hold firm and steadfast **“unto the end”** whereas – and Dr Stauffer has overlooked this fact in his citation of 1 Corinthians 1:7 – it is the Lord Jesus Christ Who holds firm the Church Age saint, from now until the Second Advent.

“...ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ” 1 Corinthians 1:7-8.

See the *Ruckman Reference Bible* p 1601 and Dr Ruckman's commentaries *The Books of First and Second Corinthians* pp 7-8, *The Book of Hebrews* pp 65-69.

- Hebrews 3:12 **“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God”** refers only to unbelieving Jews who were Paul's brethren according to the flesh versus believing Jews, as depicted in Luke 8:4-7, 12 Acts 13:46, p 252.

Once again, see remarks above on Hebrews 3:6, 14, it is the *prophetical* recipient of Hebrews 3:12 i.e. the Tribulation saint who must apply Proverbs 4:23 **“Keep thy heart with all diligence; for out of it are the issues of life”** in order doctrinally to avoid **“...departing from the living God.”**

By contrast, though Paul exhorts Church Age saints via Ephesians 4:32 **“And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you”** the Church Age saint being as Paul states **“For we are members of his body, of his flesh, and of his bones”** Ephesians 5:30 doctrinally can never depart from God according to Romans 8:35, 37-39 **“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?...Nay, in all these things we are more than conquerors through him that 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 creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”**

See the *Ruckman Reference Bible* p 1498 and Dr Ruckman’s commentaries *The Book of Romans* pp 339-346, *The Book of Hebrews* pp 73-75.

Dr Stauffer has a note on p 257 of his book that since Hebrews 13:5-6 **“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me”** refer to eternal security of the Church Age saint, so does the entire Book of Hebrews.

Dr Stauffer has ignored the transitional nature of the Book of Hebrews and its structure, where Hebrews 13 is a later chapter aimed at Church Age saints. See remarks above under:

Hebrews 2:3, 3:6, 6:6, 14, 10:38-39 Salvation by Faith Only? *One Book Rightly Divided* pp 224-229 including reference to *Hebrews, God, Author, Patriarch, Israel – What saith the Scripture* pp 2-3 www.timefortruth.co.uk/alan-oreilly/ for the dates of the writing of Hebrews:

Hebrews 6 Professors not Possessors? *One Book Rightly Divided* pp 231-243

Hebrews 3:6, 14 not on Keeping Salvation? *One Book Rightly Divided* pp 245-251.

See Dr Ruckman’s commentary *The Book of Hebrews* pp 343-345.

In sum, Dr Stauffer’s insistence that Hebrews 3:6, 14 and other transitional passages related to Tribulation doctrine noted above apply only to the Church Age and do not teach that salvation can be lost in any age is **“TEKEL...weighed in the balances, and art found wanting”** Daniel 5:27.

Matthew 19, Luke 10 No Way to Immortality? One Book Rightly Divided pp 349-360

Dr Stauffer insists that:

- Luke 10:25-28 *“And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live”* do not show how an individual could gain eternal life under the law but instead that the enquirer had impure motives, that no-one could keep the whole law, that the Lord’s response was for physical life only and that the law was given to bring an individual to the faith in the Lord Jesus Christ for salvation. Dr Stauffer cites these scriptures to support his comments on Luke 10:25-28; Psalm 119:142, Proverbs 6:23, Ecclesiastes 7:20, Matthew 22:36-39, Luke 10:29-36, John 3:15, 7:19, 10:27, Romans 2:12-15, 3:12, 20, 7:12, 14, 8:3, 13:10, Galatians 2:16, 3:10, 21, 24, 1 Timothy 1:8, James 2:10, 18, pp 349-358.

Concerning the enquirer’s impure motives, the Lord nevertheless answered his question head-on *with respect to inheriting eternal life pre-Calvary* insofar as when the Lord said *“Thou hast answered right: this do, and thou shalt live”* Luke 10:28 His statement matches 2 Samuel 22:22, Psalm 18:21, 16:11, 23:3, 6, 133:3 *“For I have kept the ways of the LORD, and have not wickedly departed from my God...Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore...He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake...Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever...for there the LORD commanded the blessing, even life for evermore.”*

King David’s testimony, alluding to following the Lord in *works*, clearly refers to *inheriting eternal life*, not simply having physical life.

Note that the following scriptures, which are associated with keeping the Lord’s commandments i.e. *works*, appear to refer simply to physical life *but with post-Second Advent application for Old Testament Jewish saints, their need for remission of sins and in turn redemption notwithstanding, are indefinite and open-ended with respect to life without end.*

As the Lord promised Israel with respect to open-end length of days *“...as thy days, so shall thy strength be...There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms...”* Deuteronomy 33:25-27.

See above Psalm 133:3 *“...for there the LORD commanded the blessing, even life for evermore.”* The scriptures that associate keeping the Lord’s commandments with open-ended length of days are these.

“Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever” Deuteronomy 4:40

“But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee” Deuteronomy 25:5

“And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days” 1 Kings 3:14

“What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it” Psalm 34:12-14.

Note that **“many days”** Psalm 34:12, Ezekiel 12:27, Daniel 8:26, 10:14 can apply to time intervals far beyond the typical physical life span set out in Psalm 90:10 **“The days of our years are threescore years and ten; and...by reason of strength they be fourscore years...”**

“My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee” Proverbs 3:1-2

“The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding. For by me thy days shall be multiplied, and the years of thy life shall be increased” Proverbs 9:10-11

“Honour thy father and mother...That it may be well with thee, and thou mayest live long on the earth” Ephesians 6:2-3.

Concerning failure to keep the whole law and therefore according to Dr Stauffer’s comments forfeit the inheriting of eternal life i.e. apart from faith alone, the Lord made provision for that failure pre-Calvary insofar as **“...he knoweth our frame; he remembereth that we are dust”** Psalm 103:14 to preserve the individual’s salvation yet without compromising **“the righteous judgment of God”** Romans 2:5, 2 Thessalonians 1:5 until the advent of Calvary and **“Jesus Christ the righteous...the propitiation for our sins: and not for ours only, but also for the sins of the whole world”** 1 John 2:1-2 as follows:

“And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation” Exodus 34:6-7 – or even the 42nd generation Matthew 1:17 **“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”** 2 Corinthians 5:21, thereby revealing God’s grace and mercy together with His righteousness acknowledged even by Dr Stauffer in his book, pp 513, 518-519

“I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah” Psalm 32:5, revealing that an Old Testament – and Tribulation – saint could – and will- have forgiveness of sin by confession of it. See Dr Ruckman’s commentary *Volume I of The Book of Psalms* pp 192-193

“But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath” Psalm 78:38

“Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions” Psalm 99:8

“Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted” Luke 18:10-14

“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets...through the redemption that is in Christ Jesus: 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” Romans 3:21, 24-25

“And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance” Hebrews 9:15, again revealing God’s grace and mercy together with His righteousness acknowledged even by Dr Stauffer in his book, p 654.

See www.timefortruth.co.uk/alan-oreilly/ Dr Douglas Stauffer *Wrongly Dividing The Word of Truth* pp 28-30, 59 and remarks on **“Abraham’s bosom”** Luke 16:22 and the extract below with respect to the intermediate resting place of Old Testament saints at death insofar as they could not go directly to heaven until the Lord wrought redemption at Calvary so that afterwards He took the Old Testament saints with Him to heaven according to Ephesians 4:8-10 **“Wherefore he saith, When he ascended up on high, he led captivity captive...(Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)”**

In sum, the above scriptures show that, contrary to Dr Stauffer’s assertion, the Lord made provision for the imperfections of pre-Calvary saints by means of **“...the redemption that is in Christ Jesus...for the remission of sins that are past, through the forbearance of God”** Romans 3:24-25 so that they did not forfeit inheriting eternal life for falling short of keeping the whole law.

See the *Ruckman Reference Bible* pp 1432, 1567, 1608 and Dr Ruckman’s commentaries:

The Book of Exodus pp 622-629

Volume I of The Book of Psalms p 145

The Book of Luke pp 354-355, 563-568

The Book of Romans pp 143-145.

- Matthew 19:16-22 **“And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions”** do not show how an individual could gain eternal life under the law but instead that throughout the scriptures trusting in the Lord without any contribution of works e.g. selling possessions and giving proceeds to the poor is how to inherit eternal life. Dr Stauffer cites these scriptures to support his comments on Matthew 19:16-22; 2 Kings 18:5-6, Psalm 22:4-5, 28:6-7, 68:19-20, 78:22, Jeremiah 48:7, 49:4, Daniel 3:28, Mark 10:24-27, Ephesians 1:13, 1 Peter 3:5, pp 358-362.

See remarks immediately above with respect to Luke 10:25-28 where the Lord answered the enquirer’s question head-on *with respect to inheriting eternal life pre-Calvary and He does on this occasion in Matthew 19:21 “...if thou wilt enter into life, keep the commandments.”*

See also remarks under *Hebrews 6 Professors not Possessors? One Book Rightly Divided* pp 231-243 on Matthew 19:17-19, 21, James 5:1-3. It is true that trust is essential for salvation from the First Advent and beyond by differentiating between **“the Lord’s Christ”** Luke 2:26 and **“another Jesus”** 2 Corinthians 11:4 but transitional pre-Calvary scriptures on salvation such as Matthew 19:16-22, Luke 10:25-28 *doctrinally as they stand in context* are like post-Rapture scriptures Matthew 24:13, Revelation 12:17, 14:12 on salvation in that salvation is realised by *trust* and *obey*:

See **Table Hebrews-Revelation 4:1 Church Age and Tribulation Doctrine** Note 6 on Matthew 25:34-46 and this summary statement on salvation outside of the Church Age, either *before* it as in Matthew 19:16-22, Luke 10:25-28 or *after* it as in Matthew 24:13, Revelation 12:17, 14:12:

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” Matthew 7:21.

In sum, Dr Stauffer’s attempt to force Matthew 19:16-22, Luke 10:25-28 into Church Age salvation as with his attempt to do the same with Matthew 24:13, Revelation 12:17, 14:12 is **“TEKEL...weighed in the balances, and art found wanting”** Daniel 5:27.

Ezekiel 3, 18, 33 Dying in Sin versus Living Right Physical Only? One Book Rightly Divided pp 468-499

Dr Stauffer insists that:

- The phrases ***“die in his iniquity...die in his sin...the soul that sinneth, it shall die”*** Ezekiel 3:18-19, 18:18, 33:8-9, 3:20, 18:4, 20 refer only to physical death, not spiritual death because the recipients of the scriptures physically lived or died on the basis of obedience or disobedience to what God said. Dr Stauffer cites these scriptures to support his comments on Ezekiel 3:18-19, 18:18, 33:8-9, 3:20; Genesis 12:5, 13, 19:20, Leviticus 5:2, 4, 15, 17, Numbers 19:22, Joshua 10:28, 1 Samuel 24:11, Proverbs 25:25, 27:7, Jeremiah 6:16, 31:29, 38:16, Ezekiel 6:16, 13:18, 18:2-4, pp 468-472.

Concerning Ezekiel 3:18-19, 18:18, 33:8-9, 3:20, 18:4, 20 ***“die in his iniquity...die in his sin...the soul that sinneth, it shall die”*** those references do refer to spiritual death as well as physical death as this extract shows from www.timefortruth.co.uk/alan-oreilly/ *The 1611 Holy Bible versus rabid no-heller Robert Saxena* pp 14, 61. Note that Dr Stauffer has unwittingly fallen into the error of the Jehovah’s Witnesses concerning body and soul.

...when Jesus said **“the fire is not quenched”** Mark 9:44, 46, 48, He obviously did NOT mean Hinnom. What He DID mean was HELL, which has a literal, physical opening on this earth, after the Lord’s Return. A transgressor, Isaiah 66:24, will be forced to “go jump in the lake” of fire, literally, in Edom.

The **“body”** will die the instant it hits the flame and become one of the **“carcasses”** to which Isaiah referred in [Isaiah] 66:24. The soul, however, **“shall NOT die”** [Isaiah 66:24]. It **“dieth not”** as the body dies but it will be on FIRE and become part of **“the fire”** Mark 9:44, 46, 48 which is the **“burning pitch”** of Edom and therefore it is proper, Isaiah 66:24, to speak of **“their fire”** with respect to the burning souls in the lake of fire in Edom, which are degenerating to **“the form”** Isaiah 52:14, of their **“father the devil”** John 8:44. It was therefore also entirely proper for the Lord to warn in Matthew 10:28 of being afraid of God **“which is able to destroy both body and soul in hell.”** The **“body”** is destroyed because it becomes a blazing **“carcass”** and the soul is destroyed because it deteriorates as described above. This is the **“everlasting destruction”** of 2 Thessalonians 1:8, the meaning of **“perish”** in John 3:16 - even a catholic priest might occasionally get the scripture right - **“the vengeance of everlasting fire”** of Jude 7, which is **“suffering”** and **“the second death”** of Revelation 21:8 when the lake in Edom becomes the eternal lake of Revelation 20-22, **“which burneth with fire and brimstone”**...

“Being born again...by the word of God” 1 Peter 1:23, results in **“the dividing asunder of soul and spirit, and of the joints and marrow”** Hebrews 4:12 **“with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ...through the faith of the operation of God”** Colossians 2:11, 12.

Until **“the operation of God”** takes place, one is in a state of **“being dead in your sins and the uncircumcision of your flesh”** Colossians 2:13. That is, the soul remains attached to the body of flesh, on the INSIDE of the body. Until the establishment of the Body of Christ, Acts 2, this was the condition of any individual after Genesis 3, whether in receipt of **“the sure mercies of David”** Acts 13:34 or whether, tragically, like Saul **“the Lord is departed from thee, and is become thine enemy”** 1 Samuel 28:16. Therefore, the terms **“soul and body”** may be used interchangeably with respect to individuals in the Old Testament. One such example is 1 Peter 3:20 [***“Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water”***], which Mr. Saxena cited without realising its significance in this respect. Other references include Genesis 17:14, 19:20, Leviticus 22:6, 22:11, 23:30, Numbers 31:28, Joshua 10:35 and Ezekiel 18:4. In his Commentary on Genesis Chapter 1, p 39 Dr. Ruckman states with respect to the above verses:

“The Soul or “I am” corresponds to God the Father in type, and it constitutes that part of the image which “No man hath seen, nor can see” (John 1:18, 1 Tim. 6:16). After the Fall of Man, this Soul is stuck to a “body of death”...and consequently, the Old Testament writers use the word “Soul” as synonymous with the Body...This led Judge Rutherford and the Russellites to assume that the Soul went (at death) to the same place the body went, i.e. the Grave. This gross error in private interpretation has undoubtedly increased the population of Hell by a “goodly number.” *The Soul leaves the Body at death, and departs long before any dirt is shoveled over anyone* (see Gen 50:3, 49:33, 35:18).”

At death, therefore, both soul and body die, as in the Old Testament and after the Church Age. However, they go to different destinations, the body to disposal physically, the soul lodging “...in the heart of the earth” Matthew 12:40 in “Abraham’s bosom” Luke 16:22 for “the soul of the righteous” Psalm 94:21, Proverbs 10:3, “the soul of the wicked” Proverbs 21:10 “...to the land of darkness and the shadow of death; A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness” Job 10:21-22.

See www.timefortruth.co.uk/alan-oreilly/ Dr Douglas Stauffer *Wrongly Dividing The Word of Truth* pp 28-30, 59 and this extract, p 30.

6. ... Revelation 6:9-11 show that *the soul of man had a bodily shape*. It can be seen, it can cry and it can wear garments. As their earned reward in the Lord’s recognition “for the word of God, and for the testimony which they held...white robes were given unto every one of them...fine linen, clean and white: for the fine linen is the righteousness of saints” Revelation 6:9, 11, 19:8, a whole lot better than “all our righteousnesses...as filthy rags” Isaiah 64:6.

John sees *these* souls “under the altar” because they are each a “man...under the earth” Revelation 5:3 like Lazarus was and where these souls will be in the End Times as the Lord revealed through Luke, showing that the unsaved soul can feel torment.

“And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame” Luke 16:22-24.

See the *Ruckman Reference Bible* pp 39, 1072, 1090 and Dr Ruckman’s commentaries *The Book of Matthew* pp 179-181, *The Book of Luke* pp 529-539.

- Ezekiel 18:5, 9 “But if a man be just, and do that which is lawful and right...Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD” refers only to living right for physical life, not eternal life and does not teach works-based salvation because it is a just man that does those lawful and right things but doing those things does not justify him. Dr Stauffer cites these scriptures to support his comments on Ezekiel 18:5, 9; Deuteronomy 4:40*, Judges 16:28**, 2 Samuel 4:9, 1 Kings 1:29, Psalm 34:11-14*, 22, 71:23, Proverbs 3:1-2*, 9:10-11*, Lamentations 3:58, Ezekiel 18:14, 20-32, Jonah 3:4, Romans 8:13, 1 Corinthians 3:17, 11:27, Ephesians 6:1-3*, pp 472-480.

The remarks above showing that in the Old Testament and indeed before Acts 2 and “the circumcision of Christ” Colossians 2:11 the soul is stuck to the body for “the just and unjust” alike and therefore shares its fate, whether for life or death, separating only at death, as Dr Stauffer points out, p 502, in Genesis 35:18 “And it came to pass, as her soul was in departing, (for she died)...,” confirm that Ezekiel 18:4, 20, 5, 9 “...the soul that sinneth, it shall die...But if a man be just, and do that which is lawful and right...he is just, he shall surely live, saith the Lord GOD” do refer to spiritual death or life, provided with respect to sustaining spiritual life the doing of “that which is lawful and right” is consistent or stems from genuine repentance from wrong-doing and is then consistent.

See remarks concerning Saul and Manasseh and their different fates according to lack of repentance versus genuine repentance under *Hebrews 6 Professors not Possessors? One Book Rightly Divided* pp 231-243.

See remarks under *Matthew 19, Luke 10 No Way to Immortality? One Book Rightly Divided* pp 349-360 on Matthew 19:16-22 where the enquirer was a just man whose question on having eternal life the Lord answered head-on *with respect to works* in Matthew 19:21 “...**if thou wilt enter into life, keep the commandments.**”

*See notes above on Deuteronomy 4:40, Psalm 34:12-14, Proverbs 3:1-2, 9:10, Ephesians 6:2-3 showing that Dr Stauffer has limited God with respect to those scriptures.

Contrary to Dr Stauffer’s comment that Samson did no works when he died – even though Dr Stauffer refers to Samson’s *act* of vengeance – note Judges 13:5, 16:30 “For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines...** And Samson said, **Let me die with the Philistines.** And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.” Note that the Lord Himself undertook for Samson to fulfil his vows according to “**the law of the Nazarite**” Numbers 6:13, 21 *including works* and thereby not forfeit his salvation, with respect to the shaving of his head and the provision of the necessary sacrifices, Numbers 6:9, 10, 12, 14. See the *Ruckman Reference Bible* pp 403-405 and Dr Ruckman’s commentary *The Books of Judges and Ruth* pp 229, 238-239, 244, 250-252 with respect to Numbers 6:9, 10, 12, 14, Judges 15:6, 16:19.

With respect to doing right pre-Calvary with respect to realising *eternal* life not just extended physical life – which is not always the case and the reverse may happen according to Ecclesiastes 7:15, Isaiah 57:1 “...**there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness...**The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come” - note Proverbs 4:4, 15:24 “**He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live...**The way of life is above to the wise, that he may depart from hell beneath.”

Moreover, according to Dr Stauffer’s analysis of Ezekiel 18:5, 9 this just man should not have “**perished between the altar and the temple**” Luke 11:51 but should have been delivered so that his physical life could be prolonged. The apparent contradiction vanishes when the Lord is taken at His word in Matthew 19:21 in answer to the just man’s pre-Calvary question on having eternal life.

Note that this just man’s imprecatory prayer at death was answered in spades. Doing right no doubt enabled him to enter into eternal life even though his physical life was violently cut short and, it would appear, those of his brothers.

“**And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it. And it came to pass at the end of the year, that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus. For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash. And when they were departed**

from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings” 2 Chronicles 24:20-25.

- Ezekiel 33:12-16 *“Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live”* refer to physical life or death only and have no bearing on faith plus works salvation, as for Ezekiel 18:4-5, 9, 18, 20. Dr Stauffer cites these scriptures to support his comments on Ezekiel 33:12-16; Leviticus 18:5, 30, Deuteronomy 6:24-25, 2 Samuel 12:6, Luke 19:8-9, Romans 13:1-5, 15:4, 1 Corinthians 10:6, 11, 1 Thessalonians 2:13, pp 481-485.

See again these remarks on Ezekiel 18:5, 9. Dr Stauffer is merely repeating himself.

The remarks above showing that in the Old Testament and indeed before Acts 2 and *“the circumcision of Christ”* Colossians 2:11 the soul is stuck to the body for *“the just and unjust”* alike and therefore shares its fate, whether for life or death, as Dr Stauffer points out, p 502, in Genesis 35:18 *“And it came to pass, as her soul was in departing, (for she died)....”* separating only at death, confirm that Ezekiel 18:4, 20, 5, 9 *“...the soul that sinneth, it shall die ...But if a man be just, and do that which is lawful and right...he is just, he shall surely live, saith the Lord GOD”* do refer to spiritual death or life, provided with respect to sustaining spiritual life the doing of *“that which is lawful and right”* is consistent or stems from genuine repentance from wrong-doing and is then consistent.

See remarks concerning Saul and Manasseh and their different fates according to lack of repentance versus genuine repentance under *Hebrews 6 Professors not Possessors? One Book Rightly Divided* pp 231-243.

- Ezekiel 33:2-11, 18-19 *“Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked*

turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?...When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby” refer only to physical deliverance and have no bearing on works-based salvation or restoration of salvation by works. Dr Stauffer cites these scriptures to support his comments on Ezekiel 33:2-11; Jeremiah 17:7, Romans 3:24, Ephesians 2:8, 2 Timothy 3:15, 1 Peter 1:3, Revelation 22:14, pp 485-488.

Dr Stauffer’s comments on Ezekiel 33:2-11, 18-19 are more of the same. See again these remarks on Ezekiel 18:5, 9. Regrettably, this writer has to repeat himself.

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Concerning Jeremiah 17:7, Ephesians 2:8, 2 Timothy 3:15, Revelation 22:14 that Dr Stauffer cites to prove that salvation is by faith alone or trust throughout all ages, with no works-based component in the Old Testament, note the following:

Jeremiah 17:7-10 “*Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings*” show that the genuineness of Old Testament trust is gauged according to works.

See *Hebrews 2:3, 3:6, 6:6, 14, 10:38-39 Salvation by Faith Only? One Book Rightly Divided* pp 224-229 and this extract concerning Psalm 15.

It is significant that Dr Stauffer does not refer to Psalm 15 in his book. Psalm 15 sets out doctrinally the requirements for Old Testament salvation with respect to faith *and* works, faith being operative in *believing* what Psalm 15 says, works being operative in *doing* what Psalm 15 says in order to abide with the Lord in perpetuity. “*Abraham’s bosom*” Luke 16:22 for “*the soul of the righteous*” Psalm 94:21, Proverbs 10:3 “*...in the heart of the earth*” Matthew 12:40 was/is clearly an intermediate state for Old Testament and Tribulation saints.

“*LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.*”

Abraham is in fact a good example of faith and works operating in concert as in Psalm 15 for the salvation of souls outside of the Church Age and as they must for Tribulation salvation for Jew and Gentile alike, as even Dr Stauffer acknowledges, almost, *One Book Rightly Divided* pp 689-691.

“But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? 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. Ye see then how that by works a man is justified, and not by faith only” James 2:20-24.

Ephesians 2:8-9 **“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast”** do not contradict the works-based component of Old Testament salvation, which is **“not of yourselves”** Ephesians 2:8. See this extract from www.timefortruth.co.uk/alan-oreilly/ Dr Douglas Stauffer *Wrongly Dividing The Word of Truth* p 53.

Dr Stauffer’s attempts to deny the Biblical plan of Tribulation salvation by veiled [now open] reference to the Church Age passage Ephesians 2:8-9 **“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast”** in his comments ...Salvation is by grace through faith otherwise an individual could boast for the part he plays in his soul’s redemption...God gets the glory no matter what happens but certainly not if man plays a part in the salvation of his soul are countered by these scriptures having Tribulation salvation application:

Extract from *Response 8* to **VIII HOW ARE THE SAVED SAVED?** revealing that obedience to the Lord stems from humility, not boasting except in the sense of Psalm 34:2 **“My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad.”**

Response 8

... Concerning Joel 2:32, Acts 2:21 neither scripture *doctrinally* proves that Tribulation salvation = Jesus, Jesus, Jesus! It is the blood. The Tribulation saint is saved by the blood, protected by the blood and delivered by the blood... = Church Age salvation.

Doctrinally – and with respect to Tribulation salvation – Joel 2:32, Acts 2:21 are *Second Advent* scriptures in fulfilment as stated in part in *Response 1* to **I ONLY THE DECEIVED TAKE THE MARK** under point 5 on the Biblical outline of the plan of Tribulation salvation *from the enemy* - as Jeremiah prophesies of them in Lamentations 4:19 **“Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness”** - of Luke 1:74, 78-79 **“That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear...Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.”**

The calling upon the Lord of Joel 2:32, Acts 2:11 will then be the fulfilment at the Second Advent of Deuteronomy 6:25, Isaiah 25:9, 64.5, noting again that the salvation of them that **“...shall call on the name of the LORD...”** Joel 2:32 is their deliverance by the Lord at His Return from the enemy described by Lamentations 4:19 – *and that works are part of their salvation.*

“And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us...And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation...Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways...in those is continuance, and we shall be saved” Deuteronomy 6:25, Isaiah 25:9, 64.5.

2 Timothy 3:15 **“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus”** does not contradict the works-based component of Old Testament salvation, which is a separate consideration as shown by this writer’s response to Dr Stauffer throughout this work.

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Insofar as **“...the law was our schoolmaster to bring us unto Christ, that we might be justified by faith”** Galatians 3:24, 2 Timothy 3:15 refers to those prophetic scriptures that *point to* the Lord Jesus Christ and His suffering and death from which will stem **“salvation through faith which is in Christ Jesus,”** notably Psalm 22, Isaiah 53, Daniel 9 as Peter declares.

“Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that

should follow. **Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into**” 1 Peter 1:9-12.

See Dr Ruckman’s commentary *The Books of the General Epistles Volume 1* pp 202-212.

Revelation 22:14 **“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city”** does show that non-Church Age saints do need to obey the Lord’s commandments in order to sustain their eternal life by means of **“the tree of life.”** See the *Ruckman Reference Bible* pp 1668-1669.

See www.timefortruth.co.uk/alan-oreilly/ Revelation 22 pp 2-3 and this extract.

1. Revelation 22:1, 14, 17. **“...a pure river of the water of life...”** is made available for ever according to the open invitation of Revelation 22:17 **“...the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely”** extended in particular to:

End Times saints said to **“...keep the commandments of God, and have the testimony of Jesus Christ...that keep the commandments of God, and the faith of Jesus”** Revelation 12:17, 14:12

Any and other non-Church Age saints meeting the conditions of Psalm 15:1-2 **“LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart”** and context and where for Old Testament saints or End Times saints Revelation 12:17, 14:12 would apply James 2:18 **“...I will shew thee my faith by my works”** must be followed and whose works in continuance passed the works-based judgement of the **“...great white throne, and him that sat on it...”** Revelation 20:11.

All those sets of saints will need both **“...the water of life...”** and **“...the tree of life...”** Revelation 22:2, 14 to sustain **“...the blessing, even life for evermore”** Psalm 133:3 and to come into **“...the presence of the LORD God...”** Genesis 3:8 and thereby at that time follow Psalm 100:4 **“Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name”** according to Revelation 22:14 **“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”**

See www.timefortruth.co.uk/alan-oreilly/ Revelation 21 p 3 about **“...the water of life...”**

Today’s believer has the promise of those blessings even now and in perpetuity by inspection according to 2 Corinthians 1:20-22 **“For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts.”** See further *Revelation 2 Part 1* pp 4-5 www.timefortruth.co.uk/alan-oreilly/ and this extract with respect to **“...the tree of life...”** Revelation 22:2, 14.

Revelation 2:7 [**“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God”** – a fitting description of **“...the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband”** Revelation 21:2]. The exhortation **“He that hath an ear, let him hear what the Spirit saith unto the churches”** applies in context as Paul states in 1 Timothy 4:1 **“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils”** the context of Revelation 2:7 indicating that **“doctrines of devils”** include **“the deeds of the Nicolaitans, which I also hate.”** See remarks under Revelation 2:6.

The exhortation *in principle* applies according to John 16:13 “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.”

The Lord’s promise “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God” would have historical and indeed devotional application for today’s believer according to 1 John 5:4-5 “For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” in the sense of trusting in John 6:57 “As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.”

Doctrinally and prophetically the Lord’s promise applies to End Times saints of whom John states “And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held” Revelation 6:9 and “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city” Revelation 22:14.

By contrast the Church Age saint is never under any altar because as Paul states “...God, who is rich in mercy, for his great love wherewith he loved us...hath raised us up together, and made us sit together in heavenly places in Christ Jesus” Ephesians 2:4, 6.

Moreover the Church Age saint has no need of “the tree of life” as such because as Paul states “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” Romans 5:1-2 so that the Church Age saint can rejoice *now* that he is of those “...with Clement also, and with other my fellowlabourers, whose names are in the book of life” Philippians 4:3.

Therefore “Rejoice in the Lord always: and again I say, Rejoice” Philippians 4:4.

All saints of course should always remember that open access to “...the blessing, even life for evermore” Psalm 133:3, “...the Spirit of life in Christ Jesus...” Romans 8:2, “...the word of life...” Philippians 2:16, “...the Word of life” 1 John 1:1, “...the water of life...” Revelation 22:1, 17 and “...the tree of life...” Revelation 22:2, 14 is granted exclusively by Him of Whom Peter testified “But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses” Acts 3:14-15.

- Ezekiel 3:18-21 “When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand” refer only to physical life or death and have no bearing on any works-based component of Old Testament salvation. Dr Stauffer cites these scriptures to support his comments on Ezekiel 3:18-20; Deuteronomy 30:17-20, Ezekiel 2:5, 3:4, 9, 17, 1 Corinthians 4:2, Luke 13:1-5, John 8:24, pp 489-493.

Dr Stauffer has not come up with anything new in his comments on Ezekiel 3:18-21. Therefore see yet again these remarks on Ezekiel 18:5, 9 and from **Hebrews 2:3, 3:6, 6:6, 14, 10:38-39** *Salvation by Faith Only? One Book Rightly Divided* pp 224-229 on Psalm 15.

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- Judges 16:28, 31 **“And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes...Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years”** show that though Samson’s life was cut short because he lived an ungodly life, he was saved by faith alone with no works-based component in his salvation. Dr Stauffer cites these scriptures to support his comments on Judges 16:28, 31; Ezekiel 18:4, 20, Hebrews 11:32, pp 493-495.

See remarks above on Ezekiel 18:5, 9, Samson and Judges 16:28 as follows.

Contrary to Dr Stauffer’s comment that Samson did no works when he died – even though Dr Stauffer refers to Samson’s *act* of vengeance – note Judges 13:5, 16:30 **“For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines...And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.” Note that the Lord Himself undertook for Samson to fulfil his vows according to **“the law of the Nazarite”**

Numbers 6:13, 21 *including works* and thereby not forfeit his salvation, with respect to the shaving of his head and the provision of the necessary sacrifices, Numbers 6:9, 10, 12, 14. See the *Ruckman Reference Bible* pp 403-405 and Dr Ruckman's commentary *The Books of Judges and Ruth* pp 229, 238-239, 244, 250-252 with respect to Numbers 6:9, 10, 12, 14, Judges 15:6, 16:19.

- 1 Samuel 28:19 ***“Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines”*** shows that Saul may or may not have been saved. Dr Stauffer cites these scriptures to support his comments on 1 Samuel 28:19; Leviticus 20:6, 1 Samuel 16:14, 2 Samuel 7:15, pp 495-496.

See remarks under ***Hebrews 6 Professors not Possessors? One Book Rightly Divided*** pp 231-243 with respect to Saul as follows.

It was not for Samuel to declare to Saul where he would ultimately be after death. Only the Lord can declare that when speaking directly to an individual as in Luke 23:42-43 ***“And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”***

Moreover, when Samuel spoke to Saul in 1 Samuel 28:19, it was not decided where Saul would ultimately be after death. Saul had sinned grievously but while he lived he still had time to repent and receive the Lord's mercy as Manasseh did. Note that Manasseh was like Saul in that ***“...he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger”*** 2 Chronicles 33:6 but he repented, as shown below.

Note that Manasseh's repentance was proved by what he *did* i.e. *works*, as repentance on Saul's part could have been proved by his nominating David as his successor according to 1 Samuel 13:14 ***“But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee”*** and exhorting the woman with a familiar spirit after the manner of Joshua 24:23 ***“Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the LORD God of Israel”***...

Manasseh is a good example. *Note that chastening followed a rejection of the Lord's words.*

“And the LORD spake to Manasseh, and to his people; but they would not hearken. Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God” 2 Chronicles 33:10-13.

Manasseh's affliction brought him to receive God's discipline with good *fruitful* outcomes.

“And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city. And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel” 2 Chronicles 33:15-16...

Saul did not manifest any repentance after the manner of Manasseh ***“So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the***

son of Jesse” 1 Chronicles 10:13-14. As Elihu solemnly forecast **“But if they obey not, they shall perish by the sword, and they shall die without knowledge”** Job 36:12.

- Numbers 20:12, 24 **“And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them...Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah”** show that dying for iniquity had no bearing on eternal destiny, which depends solely on faith, throughout all ages, although in the Old Testament, dying in faith had nothing to do with going to paradise. However, faith was solely the means of salvation in the Old Testament because no-one could keep the Law perfectly. Dr Stauffer cites these scriptures to support his comments on Numbers 20:12, 24; Numbers 12:3, 27:13, Ecclesiastes 7:20, Hebrews 11:6, 13, 24, James 2:10, 17-20, pp 496-498.

It should first be noted that dying in faith did get the repentant thief into paradise.

“And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise” Luke 23:42-43.

See the *Ruckman Reference Bible* p 1377 and Dr Ruckman’s commentary *The Book of Luke* pp 717-719.

Concerning Old Testament salvation see again See **Hebrews 2:3, 3:6, 6:6, 14, 10:38-39 Salvation by Faith Only? One Book Rightly Divided** pp 224-229 and this extract concerning Psalm 15.

It is significant that Dr Stauffer does not refer to Psalm 15 in his book. Psalm 15 sets out doctrinally the requirements for Old Testament salvation with respect to faith *and* works, faith being operative in *believing* what Psalm 15 says, works being operative in *doing* what Psalm 15 says in order to abide with the Lord in perpetuity. **“Abraham’s bosom”** Luke 16:22 for **“the soul of the righteous”** Psalm 94:21, Proverbs 10:3 **“...in the heart of the earth”** Matthew 12:40 was/is clearly an intermediate state for Old Testament and Tribulation saints.

“LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.”

Abraham is in fact a good example of faith and works operating in concert as in Psalm 15 for the salvation of souls outside of the Church Age and as they must for Tribulation salvation for Jew and Gentile alike, as even Dr Stauffer acknowledges, almost, *One Book Rightly Divided* pp 689-691.

“But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? 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. Ye see then how that by works a man is justified, and not by faith only” James 2:20-24.

Concerning Moses and Aaron and other Old Testament saints who did not keep the whole law, see remarks under **Matthew 19, Luke 10 No Way to Immortality? One Book Rightly Divided** pp 349-360 as follows.

Concerning failure to keep the whole law and therefore according to Dr Stauffer's comments forfeit the inheriting of eternal life i.e. apart from faith alone, the Lord made provision for that failure pre-Calvary insofar as "...*he knoweth our frame; he remembereth that we are dust*" Psalm 103:14 to preserve the individual's salvation yet without compromising "*the righteous judgment of God*" Romans 2:5, 2 Thessalonians 1:5 until the advent of Calvary and "*Jesus Christ the righteous...the propitiation for our sins: and not for ours only, but also for the sins of the whole world*" 1 John 2:1-2 as follows:

"*And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation*" Exodus 34:6-7 – or even the 42nd generation Matthew 1:17 "*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*" 2 Corinthians 5:21, thereby revealing God's grace and mercy together with His righteousness acknowledged even by Dr Stauffer in his book, pp 513, 518-519

"*I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah*" Psalm 32:5, revealing that an Old Testament – and Tribulation – saint could – and will- have forgiveness of sin by confession of it. See Dr Ruckman's commentary *Volume I of The Book of Psalms* pp 192-193

"*But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath*" Psalm 78:38

"*Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions*" Psalm 99:8

"*Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted*" Luke 18:10-14

"*But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets...through the redemption that is in Christ Jesus: 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*" Romans 3:21, 24-25

"*And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance*" Hebrews 9:15, again revealing God's grace and mercy together with His righteousness acknowledged even by Dr Stauffer in his book, p 654.

- Ephesians 2:8 "*For by grace are ye saved through faith; and that not of yourselves*" precludes any Old Testament saint from entering paradise on the basis of faith and works because it would encourage boasting. Dr Stauffer cites Romans 4:4 in support of his comments on Ephesians 2:8. In addition, citing 1 Peter 3:19 "*By which also he went and preached unto the spirits in prison*" in support, he denies that Old Testament saints in paradise or "*Abraham's bosom*" Luke 16:22 had "*the gospel of the grace of God*" Acts 20:24 preached to them, pp 498-499.

Concerning Ephesians 2:8 with respect Old Testament saints and boasting, see again these remarks above extracted from the response to Dr Stauffer's comments on Ezekiel 33:2-11, 18-19. The testimony of scripture with respect to Old Testament saints' perception of their salvation is not one of boasting but of rejoicing. See Deuteronomy 6:25, Isaiah 25:9, 64.5 below.

Ephesians 2:8-9 **"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast"** do not contradict the works-based component of Old Testament salvation, which is **"not of yourselves"** Ephesians 2:8. See this extract from www.timefortruth.co.uk/alan-oreilly/ *Dr Douglas Stauffer Wrongly Dividing The Word of Truth* p 53.

Dr Stauffer's attempts to deny the Biblical plan of Tribulation salvation by veiled [now open] reference to the Church Age passage Ephesians 2:8-9 **"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast"** in his comments ...Salvation is by grace through faith otherwise an individual could boast for the part he plays in his soul's redemption...God gets the glory no matter what happens but certainly not if man plays a part in the salvation of his soul are countered by these scriptures having Tribulation salvation application:

Extract from *Response 8* to **VIII HOW ARE THE SAVED SAVED?** revealing that obedience to the Lord stems from humility, not boasting except in the sense of Psalm 34:2 **"My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad."**

Response 8

... Concerning Joel 2:32, Acts 2:21 neither scripture *doctrinally* proves that Tribulation salvation = Jesus, Jesus, Jesus! It is the blood. The Tribulation saint is saved by the blood, protected by the blood and delivered by the blood... = Church Age salvation.

Doctrinally – and with respect to Tribulation salvation – Joel 2:32, Acts 2:21 are *Second Advent* scriptures in fulfilment as stated in part in *Response 1* to **I ONLY THE DECEIVED TAKE THE MARK** under point 5 on the Biblical outline of the plan of Tribulation salvation *from the enemy* - as Jeremiah prophesies of them in Lamentations 4:19 **"Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness"** - of Luke 1:74, 78-79 **"That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear...Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."**

The calling upon the Lord of Joel 2:32, Acts 2:11 will then be the fulfilment at the Second Advent of Deuteronomy 6:25, Isaiah 25:9, 64.5, noting again that the salvation of them that **"...shall call on the name of the LORD..."** Joel 2:32 is their deliverance by the Lord at His Return from the enemy described by Lamentations 4:19 – *and that works are part of their salvation.*

"And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us...And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation...Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways...in those is continuance, and we shall be saved" Deuteronomy 6:25, Isaiah 25:9, 64.5.

Dr Stauffer's comments on 1 Peter 3:19 are correct. However, the scripture that relates to the Lord's preaching to Old Testament saints in paradise is 1 Peter 4:6 **"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit"** which illustrates the Lord's declaration in Luke 4:18 **"to preach deliverance to the captives."** The central feature of the gospel and context of 1 Peter 4:6 was release for the Old Testament saints in paradise from that intermediate state of

salvation that was not heaven itself, according to Hebrews 9:15 **“And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance”** Hebrews 9:15, again revealing God’s grace and mercy together with His righteousness acknowledged even by Dr Stauffer in his book, p 654.

The Lord afterwards took the Old Testament saints with Him to heaven according to Ephesians 4:8-10 **“Wherefore he saith, When he ascended up on high, he led captivity captive...(Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)”**

See the *Ruckman Reference Bible* pp 1556-1557, 1608 and Dr Ruckman’s commentaries *The Books of Galatians Ephesians, Philippians Colossians* p 273, *The Books of the General Epistles Volume 1* pp 338-339.

In sum, Dr Stauffer’s insistence that Ezekiel 3:18-21, 18:4, 5, 9, 18, 20, 33:2-11, 12-16, 18-19 and the additional scriptures that Dr Stauffer cites in support of his comments on the scriptures that he has selected from Ezekiel refer only to physical life, death and salvation, have no bearing on either any works-based component of Old Testament salvation or Old Testament saints entering paradise is **“TEKEL...weighed in the balances, and art found wanting”** Daniel 5:27.

Overcoming and the Tree of Life the Same for Church Age Saints and Tribulation Saints? One Book Rightly Divided pp 552-558

- Revelation 12:11 **“And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death”** should be understood to mean that overcoming the enemy is the same for both the Church Age saint and the Tribulation saint i.e. solely by **“by the blood of the Lamb.”** Dr Stauffer cites these scriptures to support his comments on Revelation 12:11 and overcoming; Romans 8:37, 2 Timothy 2:12, 1 John 2:13-14, 4:4, 5:4-5, Revelation 1:2, 9, 2:7, 11, 17, 26, 3:5, 12, 21, 12:6-9, 13-17, 21:7, 22:14, pp 552-556.

See **Table Hebrews-Revelation 4:1 Church Age and Tribulation Doctrine** Note 12 with respect to Revelation 2:7, 11, 17, 26, 28, 3:5, 12, 21 on overcoming the world, the flesh and the devil and the reign for Tribulation saints, which requires martyrdom and remarks on Revelation 12:11.

- Revelation 2:7, 22:14 **“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God...Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city”** should be understood to mean that the tree of life is not for saints acquiring eternal life who are not Church Age saints and is given as a particular blessing for all saints without distinction. Dr Stauffer cites these scriptures to support his comments on Revelation 2:7, 22:14; Genesis 2:9, John 8:51, 14:15, 21, 23-24, 1 Corinthians 1:6, 15:51, 2 Corinthians 12:4, Philippians 3:20-21, 1 John 2:3-5, 5:3, Revelation 1:2, 9, 6:9, 12:11, 17, 19:10, pp 552, 556-558.

See **Table Hebrews-Revelation 4:1 Church Age and Tribulation Doctrine** Note 11 and remarks under *Ezekiel 3, 18, 33 Dying in Sin versus Living Right Physical Only? One Book Rightly Divided* pp 468-499, Ezekiel 33:2-11, 18-19 for Revelation 2:7, 22:14 showing that the Church Age saint has no need of **“the tree of life”** for either life or blessing.

Note further in that respect for the Church Age saint Ephesians 1:3-8 **“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence.”**

See remarks under *Hebrews-Revelation 4:1 Church Age Only? One Book Rightly Divided* pp 198-202 showing the distinction between Church Age saints and Tribulation saints or indeed any saints who are not Church Age saints. Those distinctions show that for any saint other than a Church Age saint, for whom the Lord Jesus Christ made specific promises that **“he shall live for ever”** John 6:51, 58, that non-Church Age saint can only realise eternal life by the means that the Lord sets out in Genesis 3:22 **“...he put forth his hand, and take...of the tree of life, and eat, and live for ever.”**

The individual who thereby fulfils Genesis 3:22 must first fulfil Revelation 22:14 **“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”** Eternal life for that individual is therefore entered into *as of right*, not as a gift as the Lord promises for the Church Age saint in John 10:28, 11:25-26 **“And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand...I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die....”** See the *Ruckman Reference Bible* pp 1405-1406.

Revelation 22:14 shows that **“right to the tree of life”** for the non-Church Age saint is predicated on *works*. See again under ***Hebrews-Revelation 4:1 Church Age Only? One Book Rightly Divided*** pp 198-202 remarks on Romans 2:3-11 and under ***Hebrews 2:3, 3:6, 6:6, 14, 10:38-39 Salvation by Faith Only? One Book Rightly Divided*** pp 224-229 remarks on Psalm 15.

In sum, Dr Stauffer’s insistence that overcoming the enemy is the same for Church Age and Tribulation saints i.e. solely by **“by the blood of the Lamb”** Revelation 12:11 and that the tree of life is not for acquiring eternal life but given simply as a particular blessing for all saints without distinction is **“TEKEL...weighed in the balances, and art found wanting”** Daniel 5:27.

Names In or Out of The Book of Life One Book Rightly Divided pp 597-598

- Revelation 13:8, 17:8 **“And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world...The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is”** do not preclude anyone’s name from being written initially in **“the book of life.”** Dr Stauffer cites these scriptures to support his comments on Revelation 13:8; Exodus 32:32, Romans 9:5, pp 596-598.

See this writer’s attached study **Names Forfeited from the Book of Life** for a Biblical analysis of Revelation 13:8, 17:8 and associated scriptures. This writer has reached a different conclusion from that of Dr Stauffer. It remains for the reader to decide prayerfully which analysis is correct.

No Hope for Israelites’ Salvation via The Law? One Book Rightly Divided pp 702-703

- Various reasons exist to prove that Israelites could not have realised salvation by obedience to the Law; expulsion from their places of worship for the necessary sacrifices, subjection to Gentile rule both inside and outside the land of Israel, destruction of the temple with a considerable lapse of time before it could be rebuilt. Dr Stauffer cites these scriptures to support his comments on the impossibility of Israelites realising salvation by obedience to the Law; Exodus 24:1-8, Leviticus 1:1-4, 4:27-35, 18:5, Deuteronomy 27:26, Psalm 51:16, Ecclesiastes 7:20, Isaiah 1:11, Hosea 6:6, Romans 3:12-14, 19-20, 8:3, Galatians 2:16, 3:10-12, 21-22, Hebrews 7:18-19, 9:8-10, 10:11, 14, pp 702-703.

See remarks under *Matthew 19, Luke 10 No Way to Immortality? One Book Rightly Divided* pp 349-360 with respect to failure to keep the whole law and therefore according to Dr Stauffer’s comments forfeit the inheriting of eternal life i.e. apart from faith alone, for which God made provision for that failure by means of **“...the remission of sins that are past, through the forbearance of God”** Romans 3:25.

If Dr Stauffer is right, then Ezra wasted both his time and God’s time.

“This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given; and the king granted him all his request, according to the hand of the LORD his God upon him...For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments” Ezra 7:6, 10.

Once again, this writer has reached a different conclusion from that of Dr Stauffer and it remains for the reader to decide prayerfully which analysis is correct.

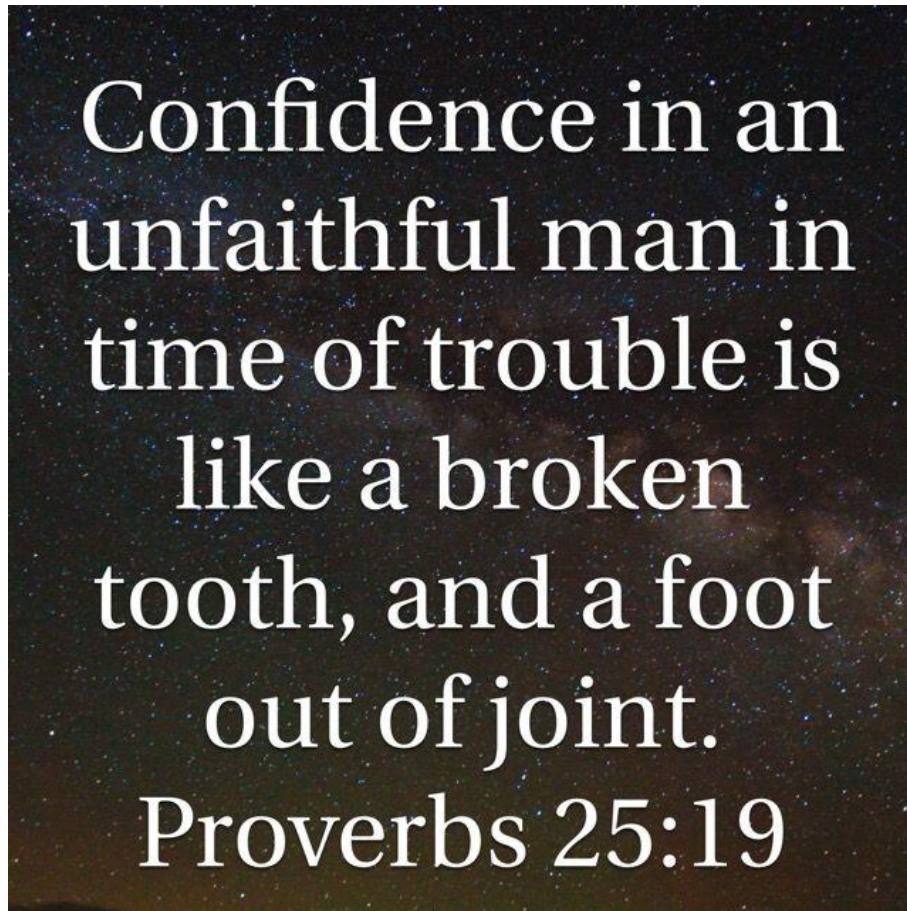
Full Circle – Back to Physical Salvation Only? One Book Rightly Divided pp 52, 743-744, 748-749

- Matthew 24:13 **“But he that shall endure unto the end, the same shall be saved”** refers only to physical salvation. Dr Stauffer cites these scriptures to support his comments on Matthew 24:13; Genesis 12:3, Matthew 6:25-34, 24:22, 25:31-46, Mark 13:20, Luke 17:21*, 21:18, Acts 4:12, Romans 8:23, 13:11, 2 Timothy 4:18, Hebrews 4:2, Revelation 12:17, 14:12, pp 743-744, 748-749.

*Luke 17:21 **“Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you”** merits further study. See the attached study **Luke 17:21, Addendum** from ‘O Bibles’ – *The Book* pp 266-267 www.timefortruth.co.uk/why-av-only/.

See remarks under *Physical Salvation Only? One Book Rightly Divided* p 52 with respect to Matthew 24:13 and the associated scriptures. Dr Stauffer has added nothing of substance to his earlier comments on Matthew 24:13 and its context.

“The scripture of truth” Daniel 10:21 evaluates as follows Dr Stauffer’s specious teaching that salvation is by faith alone and can never be lost *“...throughout all ages”* Ephesians 3:20, that *works* never feature in salvation outside of the Church Age where salvation is by faith alone and that Tribulation salvation scriptures are limited to physical salvation.



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Conclusion



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Names Forfeited from the Book of Life

Introduction

The Lord has written a book of names of individuals where sin on the part of an individual causes the Lord to blot that individual's name out of His book.

“And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book” Exodus 32:31-33. It appears that God blots out an individual's name from His book as Paul explains. See the *Ruckman Reference Bible* p 1494.

“For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death” Romans 7:9-10 and the immediate context.

However, where God has blotted an individual's name out of His book for sin, *the Lord re-enters that name permanently in His book when that individual becomes “...in Christ...a new creature...”* 2 Corinthians 5:17 **“...by the faith of the Son of God...”** Galatians 2:20 **“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise”** Ephesians 1:13. See also www.timefortruth.co.uk/alan-oreilly/ *Satanic Cities and Saints Standing Fast, Appendix 2 – Eternal Security and Revelation 3:5, 16.* (Pre-Calvary and post-rapture God re-enters a man's name who repents and obeys **“...thy judgments, (which if a man do, he shall live in them;)”** Nehemiah 9:29.)

Paul therefore affirms that the spiritual standing of *all* Church Age saints is *fixed* with respect to the *permanence* of their names in God's book by means of the following *designations* that apply to *all* Church Age saints, not only those who directly co-laboured with Paul. That is a great comfort.

“For we are labourers together with God: ye are God's husbandry, ye are God's building” 1 Corinthians 3:9.

“And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life” Philippians 4:3.

Today's believer should of course seek to fulfil those designations *by his obedience* after the manner of Matthew 21:6 **“And the disciples went, and did as Jesus commanded them.”** However, the *permanence* of today's believer's name **“in the book of life”** is *independent of and separate from his obedience – or disobedience - as Paul reveals when rebuking “...them that are sanctified in Christ Jesus, called to be saints...” 1 Corinthians 1:2 in 1 Corinthians 15:34 **“Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.”***

Today's believer is therefore *a limiting case* with respect to **“...names...in the book of life”** Philippians 4:3 but the scripture reveals *another limiting case* where names are *not* blotted out of **“the book of life”** because God never entered those names in His book. Note these key scriptures.

Key Scriptures

“And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world” Revelation 13:8.

“The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is” Revelation 17:8.

“And whosoever was not found written in the book of life was cast into the lake of fire” Revelation 20:15.

“...names...not written”

It has been shown above that God can enter names **“in the book of life,”** blot them out *and re-enter them, in a limiting case on a permanent basis for today’s believer.* However, via the King James translators’ precise use of present and past tenses and commas, Revelation 13:8, 17:8 reveal a *second limiting case where some names are not “in the book of life” because they never were “in the book of life.”* God never entered those names because *He saw and was pleased to act upon the owners’ mindset ahead of time as in Isaiah 46:9-10 “...I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.”*

Intransigent Idolaters

Who then were these intransigent individuals who forfeited **“...names...in the book of life”** Philipians 4:3 and what can today’s believer learn from their ultimate fate in Revelation 20:15?

Note first that Revelation 13:8, 17:8 indicate that they who forfeited **“...names...in the book of life”** are those in the devil’s church who idolatrously persist in worshipping the beast after **“...he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven”** Revelation 13:6 and after he is full of and blatantly manifesting **“...a great red dragon...that old serpent, called the Devil, and Satan”** Revelation 12:3, 9. Note what follows.

Revelation 17:3, 5-6 **“...a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns...And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration”** show the beast to be the devil incarnate upholding the devil’s church that was, is and will be murdering the saints while pretending to be godly. That is why John **“...wondered with great admiration”** in a sense of bewilderment, not reverential wonderment like the intransigent beast-worshippers of Revelation 13:8, 17:8.

Those worshippers never had their names **“in the book of life”** because the Lord knew that they would never repent, in that although **“All unrighteousness is sin...”** 1 John 5:17, those worshippers are guilty of **“...a sin unto death”** 1 John 5:16. *Though the Lord paid for their sin, they persist in “...denying the Lord that bought them, and bring upon themselves swift destruction”* 2 Peter 2:1, each like Benhadad **“a man whom I appointed to utter destruction”** 1 Kings 20:42, 2 Kings 8:9-15:

“And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds...and...shall have their part in the lake which burneth with fire and brimstone: which is the second death” Revelation 16:10-11, 21:8.

As Solomon states **“...shall not he render to every man according to his works?”** Proverbs 24:12.

Our Part

What today’s believer can learn from the intransigent idolaters’ fate is *the need for urgency concerning others who may yet be “...granted repentance unto life”* Acts 11:18, *though they are yet in the devil’s church.* See www.chick.com/products/item?stk=153&ue=d Smokescreens:

Our fight is not with the Roman Catholic people who have been betrayed by their church. Our job is to rip the mask off her face, and let the poor Roman Catholics see what they’re really tied to. They have to find Christ as the answer and it’s our job to try to win them to Christ.

“Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy...And of some have compassion, making a difference: And others save with fear, pulling them out of the fire...” Psalm 107:2, Jude 22-23.

14.6 Luke 17:21 [2019 Update: *Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you*], Addendum

Following the initial study in response to the criticisms discussed above, part of the wording found in Luke 17:21 has been drawn to the author's attention for consideration. The words in question are quoted as follows from the various versions.

"within you" AV1611 ("among you" marg.), Tyndale, Geneva, DR, RV, Ne, NIV ("among you" marg.), NKJV "among you" JB, NJB, "in your midst" or similar, NWT, Berry, i.e. Stephanus' TR, RSV, NASV - New American Standard Version. The latter two sources have been listed in order to show that the reading cited had support among some of the earlier popular versions.

The Greek construction is identical in both Nestle's and Berry's texts; "εντος υμων" or "entos hu-mon" although translated differently in their respective interlinear English texts. (One notes in passing that where Luke uses the phrase **"in their midst"** Luke 24:36, the Greek construction in both Berry and Nestle is "εν μεσω αυτων" or "en mesos hautou," approximately. This seems to be Luke's rendering of the phrase throughout his Gospel.)

The basic issue therefore is one of translation, as in the cases of Acts 3:13, 26, 4:27, 30 – see Section 10.8 - rather than textual variation. The issue may be set out as follows.

The reading of the AV1611 is sometimes objected to on the grounds that **"the kingdom of God"** could not be **"within"** the tradition-bound Pharisees who were antagonistic to the Lord Jesus Christ, especially insofar as the Apostle Paul describes this kingdom as **"righteousness, and peace, and joy in the Holy Ghost"** Romans 14:17. Moreover, how could the Lord legitimately exhort His disciples in Matthew 6:33 to **"seek ye first the kingdom of God and his righteousness"** if such a kingdom was already **"within"** them?

It has on occasion been proposed therefore that the reading "in your midst" as found in the NWT etc., or even "among you" as in the JB, NJB, should be preferred as a means of resolving this apparent dilemma. Such a reading is said to draw attention to the Lord Himself, as Heir Apparent to the throne of this kingdom, because He was literally in the midst of His hearers at the moment of speaking. This alternative rendering would then point to a fulfilment of the prophecies of Luke 1:32, 33, which Gabriel had delivered to Mary and deflect any possibility that **"the kingdom"** could pertain to a Pharisaic religious system, which has its obvious modern counterpart in the form of Roman Catholicism.

The scripture readily acknowledges the Kingship of the Lord Jesus Christ, Zechariah 9:9, Matthew 21:5, John 18:36, 37 and the prophecies of Luke 1:32, 33 will have their literal fulfilment in Him. However, Luke 17:20 indicates that **"the kingdom of God cometh not with observation"** which in turn shows that the reference in Luke 17:21 is not primarily to the Lord Himself as a contemporary visible ruler – although He will be such, Revelation 11:17, 18.

Any kingdom, by definition, must of course have a ruler, whose duty it is to **"reign"** Luke 19:12, 14 and a ruler who abides by scripture **"must be just, ruling in the fear of God"** 2 Samuel 23:3 but as Matthew 6:33 and Romans 14:17 indicate, **"the kingdom of God"** is associated with *inner* righteousness and therefore **"the fear of God"** must also be *inward*. Even in the Old Testament, before the advent of the new birth, it was recognised that God's rule should be internal and that the fear of Him was the means of resisting evil:

"So did not I, because of the fear of God" Nehemiah 5:15b.

"Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding" Job 28:28b.

"And by the fear of the Lord men depart from evil" Proverbs 16:6b.

David therefore prays **"Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting"** Psalm 139:23,

24. Proverbs 20:27 reveals that the spirit of man is the means by which the Lord carries out this search:

“The spirit of man is the candle of the Lord, searching all the inward parts of the belly”. Thus the Lord **“lighteth every man that cometh into the world”** John 1:9b.

God’s internal ‘register’ of His fear and of the legitimacy of His righteous rule within the individual, upon which His **“candle”** throws light, includes the conscience and an innate sense of right and wrong, whether or not this sense is heeded, as Paul explains, with reference to an Old Testament setting:

“For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another” Romans 2:14, 15.

Both Jew and Gentile possess this internal ‘register’ as shown in the incident of the woman caught in adultery:

“And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst” John 8:9. (The Greek construction of the phrase **“in the midst”** is similar to that of Luke 24:36.)

One may therefore associate the conscience with an innate sense of God’s standard of right and wrong, that He illuminates by means of the spirit of man, even in an unsaved person, thus bearing witness to His intrinsic right of ruler-ship over that individual, a right established originally by the act of creation, Genesis 2:7.

In that sense, **“the kingdom of God is within you”** Luke 17:21 and this kingdom is totally foreign to any system of ritualistic religious observances, such as either Roman Catholicism or 1st century Pharisaism. Whether or not the individual submits to the rule of the kingdom or in effect is prepared to **“seek...first the kingdom of God and his righteousness”** Matthew 6:33 is a matter of the will.

“For whosoever shall call upon the name shall be saved” Romans 10:13.

“Whosoever will, let him take the water of life freely” Revelation 22:17b.