

Grace Q&A

with

Ken Legg

1) What does this mean?

'If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained'
(John 20:23)

1) Only God can forgive sins

2) All our sins were paid for at the cross

3) Only when we receive Jesus do we receive the forgiveness of our sins

4) As the Father sent the Son so He sends the disciples to proclaim the good news. They must say to those who receive it their sins are forgiven; and those who reject it their sins are retained

5) The apostles offered forgiveness to those who believed in Jesus

'To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins'

(Acts 10:43)

'Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins; and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses'

(Acts 13:38-39)

6) Until a person believes in Christ they remain in Adam and are still in their sins

'... if you do not believe that I am He, you will die in your sins'

(John 8:24)

Sharing the gospel includes telling those who reject Christ their sins are retained

'He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him'

(John 3:36)

2) If the wrath of God fell on Christ at the cross, why was His wrath revealed in the Old Testament?

Is Romans 1:26 the wrath of God, if so how can it be to the people if Christ paid it all?

- ✓ **The wrath of God revealed in the Old Testament is a testimony to the holiness of God and His determination to punish sin**

- ✓ **There is a difference between God *revealing* His wrath and *pouring out* His wrath. Rom.1:26 is an example of God revealing His wrath so that people will see it for what it is, hate it, and turn to Him for salvation in this day of grace**
- ✓ **Both the wrath of God and the love of God are seen in the Cross. *'In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sin'* (1 Jn.4:10)**

3) In the 'once saved always saved' statement, can we say that a man is saved forever even if he denies Christ after he was saved?

How can we relate the above question with Hebrews 3:12-13?

'Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily, while it is called "Today," lest any of you be hardened through the deceitfulness of sin'

Another person asked a similar question:

Can you please explain to me what Hebrews 2:3 teaches on regards to salvation? Some people believe that if salvation can be neglected is because there is a possibility it can be lost

'...how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him'

- ✓ **Hebrews was written to Jews in transition**
- ✓ **Difference between professors and possessors. *'They profess to know God, but in works they deny Him'* (Tit.1:16)**
- ✓ **Parables of sower. The seed on stony ground died because it had no root. We are rooted in Christ**
- ✓ **Parable of tares. 'False brethren'**
- ✓ **Some will have a 'form of godliness' but deny its power**

4) It's my understanding that our past, present and future sins are forgiven, Why is it that in Mathew 6:12. Jesus commands us to forgive our debts, as we forgive our debtors if they have been already forgiven?

Jesus was speaking before the cross. Everything changed at the cross. Now Paul teaches us, 'And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you' (Eph.4:32)

5) Once saved, always saved. The Bible teaches there is an unpardonable sin - the blasphemy against the Holy Spirit, Would that person be saved anyway?

There is only one sin which cannot be forgiven, i.e. to reject Christ as Saviour

Jesus referred to this as the blasphemy against the Holy Spirit because the Jews rejected Him, even when the Holy Spirit bore clear testimony to Him

6) Ken preaches once saved, always saved. At the same time, I understand he is not a Calvinist. Hence, there must be a point at which one receives salvation. And that entails more than a sinner's prayer, I reckon?! Is it a full putting one's life in the Lord's hands/commitment/repentance we are talking about?

To understand the starting point of our salvation we must see it from two angles – God's and ours

From God's side:

'For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified'
(Rom.8:29-30)

From our side:

***'For "whoever calls on the name of the LORD shall be saved. "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?'
(Rom.10:13-15)***

**7) Where does Ken place himself
theologically? E.g. Calvinist?**

***'For when one says, "I am of Paul,"
and another, "I am of Apollos," are you
not carnal?'***

(1 Cor.3:4)

***'Therefore let no one boast in men.
For all things are yours: whether Paul
or Apollos or Cephas'***

(1 Cor.3:21-22)

Can Ken explain his experience with us about the Covenant and Dispensation views?

Comparison of Theological Tenets

Covenant

- God has one people: OT and NT compose the body of Christ
- God has one plan: throughout all the OT and NT ages
- Salvation: one plan of grace throughout history since the fall
- Eternity: all who make up the body of Christ will be together in one place in His presence
- The Church: includes all redeemed people since the fall
- Christ: offered a spiritual kingdom and not an earthly one

Dispensational

- God has two people: Israel in OT and the Church in NT
- God has two separate plans: one for Israel; another for the Church
- Salvation: early view had two plans & modern view is by faith in Christ
- Eternity: Church rules w/ Christ in the New Jerusalem; while Israel is head of the nations
- The Church: born day of Pentecost; OT saints not in the body of Christ
- Christ: offered real kingdom to Jews; kingdom postponed until Millennium

8) How can we differentiate between reward in the kingdom and entering the kingdom? Galatians 5:21. Though these are believers what does it mean they shall not inherit the kingdom of God?

Kingdom is *basileia* = the rule or reign of God upon earth for 1000 years under the Kingship of Jesus

Enter = to come into. We do this as sons of God, those who are born again. Matthew 18:3. We enter by faith

Inherit = to receive or possess. These will take part in the rule of Christ. We inherit by faithfulness. 1 Cor.9:24-27; Rev.3:11

9) Can a believer be delivered from evil spirits, as we often see in Christian channels like 'Deliverance program'?

- ✓ **A demon would not want to live in the same home as Christ**
- ✓ **Remember, 'the two-test rule':**
 - a) **Was this practised by the Apostles in the book of Acts?**
 - b) **Are we instructed to practice this anywhere in the New Testament epistles?**

10) In Matthew 25 were the 10 virgins all believers? The bridegroom answered to the 5 that He didn't know them.

What does it mean that they didn't have oil for their lamps?

- **Virgins are never represented in the Bible as anything other than believers. The Church collective is the Bride. *'I have betrothed you to one husband, that I may present you as a chaste virgin to Christ'* (2 Cor.11:2)**

- **Oil is a symbol of the Holy Spirit**
- **The 5 were called 'foolish' because they didn't live in a state of fellowship with Him or dependence upon the Holy Spirit. Paul also called such living as 'foolish'. *'Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?'* (Gal.3:3)**

**11) In 1 John 5:6 what does it mean
'the water and blood'?**

***'This is He who came by water and
blood—Jesus Christ; not only by water,
but by water and blood. And it is the
Spirit who bears witness, because the
Spirit is truth'***

- ✓ **Always keep in mind the context. John is refuting the teaching of the Gnostics who taught that the Holy Spirit came upon Jesus at baptism but left Him before the Cross**
- ✓ **John responds to this by saying that the same Spirit Who bore witness at Jesus' baptism also bears witness to the work of propitiation through His blood**