

REPENTANCE FOR SALVATION

"Since all things are seen and heard [by God], let us fear Him and forsake those wicked works that proceed from evil desires. By doing that, through His mercy, we may be protected from the judgments to come." Clement of Rome, the companion of Paul and John, whom the Bible says has eternal life in Philipines 4:3

"Let us therefore repent with the whole heart, so that none of us perish by the way." Second Clement, year 150

"Let us therefore practice righteousness so that we may be saved unto the end." Second Clement, year 150

"Repentance is great wisdom. For he who has sinned understands that he acted wickedly in the sight of the Lord. He remembers the actions he has done, and he repents. He no longer acts wickedly, but he does good generously." Hermas, year 150

That was sound doctrine which you heard; for that is really the case. For he who has received remission of sins should not sin anymore, but should live in purity." Hermas, year 150

"He must believe that salvation belongs to the one who lives according to the commandments." Clement of Alexandria, year 195

"He that repents of what he did, no longer does or says things he did... He, then, who has received the forgiveness of sins should sin no more." Clement of Alexandria, year 195

"But continual and successive repentings of sins does not differ at all from the case of those who have not believed at all." Clement of Alexandria, year 195

"True repentance means to be no longer bound in the same sins for which He denounced death against Himself. Rather, it is to eradicate them completely from the soul." Clement of Alexandria, year 195

"Repentance is the price for which the Lord has determined to award pardon." Tertullian, year 203

"He, then, will receive you - His own son - back, even if you have squandered what you had received from Him... But He does this only if you heartily repent. He does this only if you contrast your own hunger with the plenty of your Father's hired servants. And you must leave behind you the swine - that unclean herd." Tertullian, year 203

"All sins may be forgiven the one who has turned to God with his whole heart... Turn to the Lord and forsake your sins... repentance unto salvation.." Exhortation to repentance, year 255

"To repent is nothing else than to profess and to affirm that one will sin no more... He who sins wilfully has no pardon." Lactantius, year 304-313

"He is appeased by a reform of the morals. He who ceases to sin renders the anger of God extinguishable." Lactantius, 304-313

"A sinner avoids destruction by repentance." Apostolic Constitutions, year 390

"He who wills that no one should perish, desires that sinners should repent, and by repentance, should return again to life." Cyprian, year 250

CONDITIONAL SECURITY

(Remember, in the Hebrew culture, you could be disinherited and removed from the family if you disgrace and dishonor them).

"Those who do not obey Him, but being disinherited by Him, have ceased to be His sons." Irenaeus, year 180

"He who sins after his baptism, unless he repents and forsakes his sins, will be condemned to Gehenna." Apostolic Constitutions, year 390

"For do not many afterwards fall out of [grace]? Is not this gift taken away from many?" Tertullian, year 203

"Certain ones of those [Gnostic's] who hold different opinions misuse these passages. They essentially destroy free will by introducing ruined natures incapable of salvation and by introducing others as being saved in such a way that they cannot be lost." Origen, year 225 (Calvinism comes from Gnosticism)

"Being a believing man, if you seek to live as the Gentiles do, the joys of the world remove you from the grace of Christ." Commodianus, year 240

"Only let not Christ be forsaken, so that the loss of salvation and of an eternal home would be feared." Cyprian, year 250

"For the Lord has sworn by His glory, in regard to His elect, that if any one of them sin after a certain day which has been fixed, he will not be saved." Hermas, year 150

"If you do not guard yourself against [anger] you and your house will lose all hope of salvation." Hermas, year 150

"The apostates and traitors of the church have blasphemed the Lord in their sins. Moreover, they have been ashamed of the name of the Lord by which they were called. These persons, therefore, at the end were lost unto God." Hermas, year 150

"We should fear ourselves, least perchance after [we have come to] the knowledge of Christ, if we do things displeasing to God, we obtain no further forgiveness of sins, but are shut out from His Kingdom. And for that reason, Paul said, 'For if [God] spared not the natural branches, [take heed] lest He also not spare you.'" Irenaeus, year 180

"It is not to those who are on the outside that he said these things, but to us - lest we should be cast forth from the kingdom of God, by doing any such thing." Irenaeus, year 180

"Knowing that what preserves his life, namely, obedience to God, is good, he may diligently keep it with all earnestness." Irenaeus, year 180

"He who hopes for everlasting rest knows also that the entrance to it is toilsome and narrow. So let him who has once received the Gospel not turn back, like Lot's wife, as is said - even in the very hour in which he has come to the knowledge of salvation. And let him not go back to his former life..." Clement of Alexandria, year 195

"The world returned to sin... and so it is destined to fire. So is the man who after baptism renews his sins." Tertullian, year 198

"We ought indeed to walk so holily, and with so entire substantially of faith, as to be confident and secure in regard of our own conscience, desiring that it may abide in us to the end. Yet, we should not presume [that it will]. For he who presumes, feels less apprehension. He who feels less apprehension, takes less precaution. He who takes less precaution, runs more risk. Fear is the foundation of salvation. Presumption is the impediment to fear... More useful, then, is it to apprehend that we may possibly fail, than to presume that we cannot. For apprehending will lead us to fear, fear to caution, and caution to salvation. On the other hand, if we presume, there will be neither fear nor caution to save us." Tertullian, year 198

"He saw that most persons - after obtaining salvation - would be lost again, by soiling the wedding dress, by failing to provide oil for their torches." Tertullian, years 213

A Gnostic teacher, "He taught them that they were prone, no doubt, to sin. However, he said that they were beyond the reach of danger because they belonged to the perfect Power." Hippolytus, year 225

"Faith itself and the saving birth do not make alive by merely being received. Rather, they must be preserved... The Lord taught this in His instruction when He said..."Sin no more, lest a worst thing come upon you".... Solomon, Saul, and many others were able to keep the grace given to them so long as they walked in the Lord's ways. However, when the disciple of the Lord was forsaken by them, grace also forsook them." Cyprian, year 250

"Whoever that confessor is, he is not greater, better, or dearer to God than Solomon.

Solomon retained the grace that he had received from the Lord, as long as he walked in God's ways. However, after he forsook the Lord's way, he also lost the Lord's grace. For that reason it is written, 'Hold fast that which you have, lest another take your crown.'... 'He that endureth to the end, the same shall be saved.'" Cyprian, year 250

"A person cannot be with Christ if he had rather be an imitator of Judas than of Christ." Cyprian, year 250

"Let us press onward and labor, watching with our whole heart. Let us be steadfast with all endurance; let us keep the Lord's commandments. Thereby, when that day of anger and vengeance comes, we may not be punished with the ungodly and the sinners. Rather, we may be honored with the righteous and with those who fear God." Cyprian, year 250

"Even a baptized person loses the grace that he has attained, unless he remains innocent." Cyprian, year 250

"A son... who deserts his father in order not to pay him obedience is considered deserving of being disinherited and of having his name removed forever from his family. How much more so does a person [deserve to be disinherited] who forsakes God - in whom the two names meet that are entitled to equal reverence: Lord and Father?... Of what punishments, therefore, is he deserving who forsakes Him who is both the true Master and Father?" Lactantius, year 304-313

"We believe that our children have been corrected when we see that they repent of their errors. And though we may have disinherited them and cast them off, we again receive, cherish, and embrace them. Why, then, should we despair as if the mercy of God our Father might not be appeased by repentance? He who is both the Lord and a most indulgent Parent promises that He will remit the sins of the penitent. He promises that He will blot out all the iniquities of the one who begins afresh to practice righteousness." Lactantius, year 304-313

"How do you know, O man, when you sin, whether you will live a sufficient number of days in this present state in order that you will have time to repent? For the time of your departure out of this world is uncertain. And if you die in sin, there will remain no repentance for you." Apostolic Constitutions, year 390