

# Bible Exceptions

Usually the way Exceptions work, a general rule is given, and then an exception is given to that general rule.

A baseball runner that is caught off base when a fly ball is caught is declared out, **except** he tags up.

Let's look at some Bible examples of exceptions and see what we learn.

# John 6:39 / John 17:12

John 6:39 **And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing ...**

John 6:39 is used by the Once Saved Always Save advocates, and on the surface I could see how one might get that idea from the verse. But we also have ...

John 17:12 **While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition ...**

So whatever John 6:39 means, it can't mean it is impossible for a Christian to lose his salvation, because John 17:12 provides us with a clear exception. If John 6:39 is saying it was impossible for the any of the apostles to be lost, then John 17:12 is stating a clear exception to that. Judas would be a case of someone losing their salvation.

Really this OSAS argument from John 6:39 ignores the difference (that even Calvinists recognize) in God's predestined will and God prescribed will. "God's predestined will is unconditional and therefore, unstoppable." That is mentioned in passages like Acts 2:23. God's prescribed will is what God wants, but does not necessarily force to happen. A good example of God's prescribed will is found in I Thess 4:3 ("**For this is the will of God ... that ye should abstain from fornication**"). This verse doesn't mean it is impossible for Christians to commit fornication; instead it means God desires that Christians not commit fornication. It should be obvious then that John 6:39 is talking about God's prescribed will since Judas is offered as an exception to the rule stated.

# Jesus' Authority

Matt 28:19 And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. – NKJV

If all we had were this verse, we might think there is no exception to this “all authority.” But we have ...

I Cor 15:27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is **excepted**, which did put all things under him.

The Father remained head over the Son – I Cor 11:3.

# Believing In Jesus

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, **but** by me.

John 8:24 I said therefore unto you, that ye shall die in your sins: for **except** ye believe that I am *he*, ye shall die in your sins. (ASV)

The general rule is implicit here. All will be lost because all sin – “**For the wages of sin is death**” (Rom 6:23).

The exception to that general rule given by John 14:6 and John 8:24 is that if you believe in Jesus, you won't be lost.

# Repenting Of Sin

Luke 13:3 I tell you, Nay: but, **except** ye repent, ye shall all likewise perish.

The general rule is implicit here. All will perish because all sin – “**For the wages of sin is death**” (Rom 6:23).

The exception to that general rule given by Luke 13:3 is that if you repent, you won't perish.

# Born Of Water

John 3:5 Jesus answered, Verily, verily, I say unto thee, **Except** a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

The general rule is implicit here. All will miss the kingdom of God (heaven) because all sin – “**For the wages of sin is death**” (Rom 6:23).

The exception to that general rule given by John 3:5 is that if you born of water and the spirit, you won't miss heaven.

Two strong reasons to conclude “born of water” here refers to water baptism:

- Water baptism is the only thing of spiritual significance in the NT that involves water
- Rom 6:3-4,6 teaches the new birth is completed at baptism – “**Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 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. ... Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.**”

Forgiveness and the new walk/person begins at baptism.

# Forgiveness Of Sin

I John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Matt 12:31-32 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Do you see how the first part of Matt 12:31 (“All manner of sin and blasphemy shall be forgiven unto men”) is stating the exact same general rule as we find in I John 1:9?

We see from other passages one must repent to be forgiven. So Matt 12:31a is really saying (“All manner of sin and blasphemy shall be forgiven unto men” if they repent. Repentance is understood. And so repentance would be understood in the ‘b’ part also - the ‘b’ part is giving the one exception to that “forgiveness if repent” general rule.

# Submission To Government

I Pet 2:13 Submit yourselves to every ordinance of man for the Lord's sake ...

That is the general rule, but there is a class of exceptions ...

Acts 5:29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.

# Divorce And Remarriage

Luke 16:18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

That is stating the general rule, and Matt 19:9 states the same general rule with one exception ...

Matt 19:9 And I say unto you, Whosoever shall put away his wife, **except** it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

# How Does This Exception Work?

John 3:3 **except** a man be born again, he cannot see the kingdom of God → no other way to enter the kingdom

Luke 13:3 **except** ye repent, ye shall all likewise perish → rules out all other ways to avoid perishing

John 8:24 **except** ye believe that I am he, ye shall die in your sins (ASV) → no other way to avoid dying in sin

**Matt 19:9a Whosoever shall put away his wife, EXCEPT it be for fornication, and shall marry another, committeth adultery → rules out all other scriptural causes to divorce and remarry**

## Other Verses That State This Same General Rule

Mark 10:11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

Mark 10:12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

Rom 7:2-3 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

# Another Verse That States This One Exception

Matt 5:32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Matt 5:32 is different than Matt 19:9 in that it is stating divorce by itself is wrong (the divorcer's remarriage is not mentioned), and then it gives the one exception to that "no divorce" general rule.

The general rule for no departing (divorce/separation) is stated elsewhere:

- I Cor 7:10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:
- Matt 19:6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder
- I Pet 3:7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel ...

Conclusion: Divorce / Marital Separation is wrong, except for fornication, even if no remarriage follows.

# An MDR Related General Rule And Exception

I Cor 7:3-5 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, **except** it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

The only reason for a married couple to suspend sexual relations is:

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- for fasting and prayer
- mutual agreement
- temporary

# No Man Can Come To Jesus, Except God Draw Him

John 6:44 No man can come to me, **except** the Father which hath sent me draw him: and I will raise him up at the last day.

The Calvinists are right that God must draw us to Christ, but the question is - **How** does the Father draw sinners to Jesus?:

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- Verse 45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.
- Acts 26:17-18 ... from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins ... - nobody thinks Paul opened the Gentiles' eyes by miraculous force; even the Calvinist understands it was thru Paul's preaching of God's word (divine persuasion)
- II Cor 5:10-11a 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. Knowing therefore the terror of the Lord, we persuade men ...
- I Pet 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.
- Rom 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
- Rom 10:17 So then faith cometh by hearing, and hearing by the word of God.
- Eph 6:17 And take ... the sword of the Spirit, which is the word of God
- II Thess 2:14a Whereunto he called you by our gospel ...