

MISSIONARY BAPTIST BOOK

**the
Security
of the
Believer**
and Impossibility of Apostasy

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July 12



E. C. Gillentine



Ezra C. Gillentine

1886-1955

E. C. Gillentine was born February 27, 1886 at Dorsey, Mississippi. Reared in a Christian home, he accepted Christ as his Savior on August 3, 1903 at the age of eighteen. He was baptized into the fellowship of the Hopewell Missionary Baptist Church. He married and was living in Oklahoma when he announced his call to preach. His first sermon was on June 10, 1916, at the Sharon Missionary Baptist Church in Gotebo, Oklahoma. That same fall he enrolled in Jacksonville College, Jacksonville, Texas, where he later graduated.

Gillentine, along with J. A. Scarboro and others, organized a state association in Alabama in 1927. He served as Moderator of this Association from 1928 until 1931. He served the General Association as Assistant-Moderator in 1918 and was Assistant Recording Secretary in 1921. In 1928 he was elected to the Missionary Committee of the American Baptist Association, where he also served as Vice President for ten years and as President in 1938. Dr. Gillentine moderated the stormy session referred to as the "Battle of Knoxville." Ben M. Bogard later wrote that, "No man on earth could have done better under such difficult surroundings."

In 1941 Dr. Gillentine was elected to replace D. N. Jackson, as Editor-in-Chief. Jackson had served in that position for 23 years. Bro. Gillentine served the people of the American Baptist Association as Editor-in-Chief for fourteen years, resigning on June 30, 1955. During his tenure the Adult BTC, Sunday School Help for the Teacher, Children's BTC, BTC Work Book and Sunday School Leaflets for Tots were added to the curriculum.

Dr. Gillentine went to be with the Lord on May 4, 1957, at the age of 71. During his 38 years of ministry, E. C. Gillentine served as pastor, evangelist, missionary, teacher, singer and writer. He preached about 17,000 sermons, wrote fifteen books, some Sunday School literature and many tracts. He served the Lord by faithfully serving people of the American Baptist Association.

SECURITY OF BELIEVER/IMPOSS



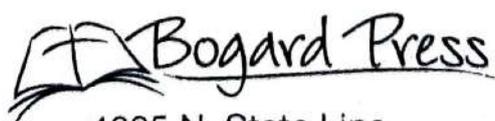
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the Believer
and
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Apostasy**

By
E. C. GILLENTINE

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FOREWORD

(Second Edition)

What is the Bible teaching on the important subject of Security of the Believer? This doctrine has held first place in theological discussions from very early in the Church Age. Even before the New Testament was completed there were some who taught that believers must keep the Law of Moses, observing certain customs and rites if they would be saved to the uttermost. Today there are many religious denominations whose doctrinal teachings deny that personal faith in Jesus Christ saves a person. Such a doctrine makes the salvation of a sinner dependent only in part upon the work of Christ, and in part upon the work of the individual. In the final analysis such teaching makes the individual his own savior, since if he gets to heaven he will do so not by the grace of God, but on the merits of his own works. Every church member owes it to himself to know the truth on this important subject.

The doctrine of Apostasy has caused churches to be torn asunder; it has divided families and wrought much havoc to the work of the churches of Christ. It causes fear and uneasiness on the part of those who believe it, and thus hinders their service to the Savior they claim to be trusting.

The Bible answers this question as it does all others pertaining to salvation from sin and the Christian walk and service. And Bro. E. C. Gillentine, former Editor-in-Chief of publications for the Baptist Sunday School Committee, did a very thorough job of presenting the scriptures supporting the doctrine of Security of the Believer and answering the arguments of the teachers of Apostasy.

Every believer should purchase a copy of this booklet and read it for his own personal comfort, satisfaction and assurance. He would do well to keep a few copies on hand to give to friends who are confused by the teachers of Apostasy.

—O. H. GRIFFITH

Chapter I

THE CHILD OF GOD HAS ETERNAL LIFE

The child of God has eternal life and is preserved in Christ.

By "a child of God" we mean one who has been regenerated by the Holy Spirit of God; one whose heart and affections have been changed by an application of the blood of Christ; one who has a personal experience of grace and knows that he has been saved. A child of God from a Biblical viewpoint is one who has truly repented of his sins, not merely reformed, but he has really experienced a change in heart and mind to such an extent that he hates sin with all its evil tendencies. He is one who has trusted fully in Christ for salvation and does not depend upon any good thing that he himself may do, or any good that any like creature may do for him. A child of God is one who is "Looking unto Jesus the author and finisher of . . . faith," Heb. 12:2.

By "eternal life" we mean that the child of God, such as is defined above, has "eternal, everlasting life." He has life from God through Jesus Christ, and the life which he has is the very same kind of life that God and Christ have in them. Such life is as eternal as the life of God and Christ — it never ends.

By "preserved in Christ" we mean that the child of God is in such relation to Christ and God that he is safe and secure from the very moment that he repents and trusts Christ for salvation. His security is in Christ, through faith in His name, Acts 4:12: "For there is none other name under heaven given among men, whereby we must be saved." By faith in Christ he is kept from injury, destruction and ruin. He is preserved by the power of God, "ready to be revealed in the last time," I Peter 1:5.

The SECURITY OF THE BELIEVER can better be understood, if we believe and understand that man is a dual

being, having a twofold nature. That man has a twofold nature is abundantly proved by the Scripture. In II Cor. 4:16 we read: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." Eph. 3:16, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Rom. 7:22, "For I delight in the law of God after the INWARD MAN." Col. 3:10, "And have put on the new man, which is renewed in knowledge after the image of him that created him." I Peter 3:4, "But let it be the HIDDEN MAN OF THE HEART, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Jesus explained it fully to Nicodemus in John 3:6, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." We partake of the fleshly nature when we are born of our mother. Psalm 51:5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psalm 58:3, "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." Job 14:1-4, "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? Not one." The fleshly nature of man is never changed until at the Resurrection. Rom. 8:23, "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Phil 3:20, 21, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Job 14:14, "If a man die, shall he live again? All the days of my appointed time will

I wait, till my change come. Psalm 17:15, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." This fleshly man will die and be raised in the resurrection, and until then sin will remain in it. The spiritual or inner man is that part of man which is regenerated by the Spirit of God, the part which Jesus referred to when He said: "That which is born of the Spirit is spirit," John 3:6. The spirit or inner man is born of God and partakes of the nature of God when born of the Spirit, John 3:5. II Peter 1:4: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Again that there is a distinction in the inner and outer man may be seen from the following Scriptures: I John 5:18, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." I John 3:9, "Whosoever is born of God doth not commit sin; for his seed (God's seed) remaineth in him, and he cannot sin, because he is born of God." Rom. 7:22, "For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." The above scriptures refer to the inner man, or the spiritual man, while the following refer to the natural, carnal, or outer man. I John 1:8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Verse 10, "If we say that we have not sinned, we make him a liar, and his word is not in us." Eccl. 7:20, "For there is not a just man upon earth, that doeth good, and sinneth not." I Kings 8:46, "If they sin against thee, (for there is no man that sinneth not)."

The child of nature is made so by birth—so is the child of God. The child of nature can have but one birth—the child of God can have but one birth. I Peter 1:23, "Being born

again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

If you can understand the difference between the inner and outer man, or that man is a dual being, having a carnal and a spiritual nature dwelling in him and that the fleshly or carnal nature is at war with the spiritual nature, you will have no difficulty understanding the subject of "THE SECURITY OF THE BELIEVER." But if you fail to get this distinction you will always be confused about the subject. Read again Romans 7:14-25, and you will get a full description of these two natures.

ONE THING MORE before I take up the arguments on the security of the believer. There is another point that needs to be understood which will give the reader considerable help in understanding this wonderful subject. No person who believes in works for salvation can believe in the security of the believer. So it is needful for us to understand something about how God saves folks. Rom. 3:22-27; Isa. 28:16; Rom. 10:4-11; Phil. 3:9; Rom. 4:1-9, 16-24; Gal. 2:16; Eph. 2:8-10; Titus 3:3-8; I John 5:1; Gal. 3:26, 27; I Peter 1:8, 9; John 1:12; I Cor. 1:21; Acts 16:30, 31; Luke 7:47-50; Acts 10:43; I Cor. 1:30, 31; Rom. 5:1; Acts 13:38, 39; Rom. 6:23. THESE SCRIPTURES PROVE BEYOND ANY SHADOW OF DOUBT THAT SALVATION IS WHOLLY BY GRACE THROUGH FAITH IN JESUS CHRIST, WITHOUT WORKS. THAT IT IS NO MIXTURE OF GRACE AND WORKS IS PROVEN BY THE FOLLOWING: Rom. 11:6 and Rom. 4:4, 5. It seems to me that the above scriptures should be sufficient to convince even the most skeptical that salvation is by grace alone without any acts of obedience on the part of the believer. If we can help God save us, salvation is not wholly of God. If any carnal ordinance is necessary to our salvation, then salvation is part by works and part by grace and therefore not wholly of God, but we become at least in

part our own savior, whereas the Bible says that, "He shall save his people." In order to obtain salvation we must be willing to surrender all to Jesus. To surrender all means that we surrender ourselves. If we surrender ourselves to Him, then we become passive in salvation and not active. We turn ourselves over to Him in repentance, for repentance is a turning away from sin unto God through faith in Jesus Christ, and at this time God saves us in His own way. Acts 3:19, "Be converted." Conversion is God's work. We repent, but God does the converting. In conversion we are changed from nature to grace. We do not save ourselves, but God saves us.

Chapter II

THE BELIEVER'S SINS; WHAT BECOMES OF THEM?

This question arises in the minds of many people: "What becomes of the believer's sins?" They are always asking do not the children of God sin? To this question I answer, Yes, and No. The outer man sins, but the inner man does not. The following passages will tell you what becomes of the believer's sins:

1. They are forgiven. Please notice when you read that John says, "THEY ARE FORGIVEN," not "WILL BE," but "ARE." I John 2:12, "I write unto you, little children, because your sins are forgiven you for his name's sake." Eph. 4:32, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

2. They are blotted out. Isa. 44:22, "I have blotted (HAVE BLOTTED OUT, NOT WILL BLOT OUT, BUT THEY ARE ALREADY BLOTTED OUT) out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee."

3. They are covered, "HAST COVERED," past tense. Psalm 85:2, "Thou hast forgiven the iniquity of thy people, thou hast covered all their sins. Selah." Psalm 32:1, "Blessed is he whose transgression is forgiven, whose sin is covered."

4. They are removed. Psalm 103:12, "As far as the east is from the west, so far hath he removed our transgressions from us."

5. They are cast into the sea. Micah 7:19, "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."

6. They are behind God's back. Isa. 38:17, "Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back."

7. They are forgiven. Isa. 43:25, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Heb. 10:16, 17, "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."

8. They are not even to be mentioned unto them. Ezek. 33:16, "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."

Believer, ponder these precious promises and figures. Aren't they grand?

Chapter III

THE SECURITY OF THE SAINTS

1. My first argument is based on the fact that our lives are hidden with Christ in God. Col. 3:3, "For ye are dead, and your life is hid with Christ in God." If we are dead and our lives are hid with Christ in God, how can the devil get us out? Mind you, this means our spiritual life, for it is the inner man that is saved now and not the outer or fleshly man.

2. My second argument is based on the fact that the devil cannot touch us. I John 5:18, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

3. My third argument is that Jesus will not cast off them that come to Him. John 6:37, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

4. My fourth argument is based on the fact that God has said that He would not cast off His people. Psalm 94:14, "For the Lord will not cast off his people, neither will he forsake his inheritance."

5. The believer himself will not depart from God. Jer. 32:40, "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me."

6. The Spirit of God helpeth the infirmities of His children. When they are unable to hold on to God, and make their pleadings known unto Him, the Spirit does it for them. Rom. 8:26, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

SUMMARY: The children of God are in such relationship with the Trinity: that they are hid in God; that the devil can't touch them; that Christ will not cast them off; that God will not cast them off; that they will not depart; that the Spirit helps their infirmities. If you believe that a child of God can be lost, pray tell me how it is going to happen with such relationship as the above existing?

7. My seventh argument is based on the fact that if one of God's children falls, he shall not be cast down, for God's hand holds him up. Psalm 37:23, 24, "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand." It is not worth much for me to hold on to God, but it is worth it all for God to hold on to me. If I were dependent upon my holding on to God, I know that I am unable to do so, but since I have the promise of God that He is holding on to me, I feel perfectly safe and secure. Thank God!

8. The believer is sealed with the Holy Spirit of Promise; sealed now; sealed unto the day of redemption—resurrection. Not going to be sealed, when we get to where Jesus is, but we have that sealing now, while we live here in this world. Eph. 4:30, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." II Cor. 1:22, "Who hath also sealed us, and given the earnest of the Spirit in our hearts." Eph. 1:13, 14, "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, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

9. The believer has the earnest of the Spirit. Earnest means a payment has been made to secure the contract. Jesus Christ died and paid the price of His own blood for the redemption of the believer. Now that the believer has accepted

the finished work of Christ, God has given unto the believer the earnest of the Spirit to secure that believer from falling, or to make sure God's promise to him. So if a child of God could be lost and cast into hell the pledge of the Holy Spirit would be broken. See Scripture quoted in argument No. 8.

10. My tenth argument is based on the fact that Paul tells us there is nothing which can separate us from the love of God. Rom. 8:35-39, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 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." Let us study this passage just a little. First, Paul asked a question, "Who shall separate us from the love of God?" and named seven things which might be calculated to cause one to be led astray from God, and then answered the question by saying: "Nay, we are more than conquerors in all things, through him that loved us." He then tells us that he is persuaded we cannot be separated from the love of Christ by death, life, angels, nor six other things which might be considered able to separate. Then, lest perhaps there might be someone who would say: "O yes, I know that none of these things mentioned can separate us, but we can separate ourselves," he said, "Nor any other creature." Now if you consider yourself a creature, Paul said that you could not separate yourself. I have already given you a scripture which told you that God's people would not depart from Him, Jer. 32:40. Read it in Argument No. 5. Paul said he was persuaded that none of these things could separate us. Now I am persuaded that Paul was persuaded by the revelation of Jesus Christ. See Gal. 1:1-24. So to dispute what

Paul says about this matter is to call in question the revelation of God.

11. There is no condemnation to them which are in Christ Jesus. Rom. 8:1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Every one who has believed in Christ Jesus, walks not after the flesh, but after the Spirit. Everyone who has believed in Christ is in Christ, and Paul says, "There is no condemnation to him." No condemnation "NOW." See Gal. 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." John 5:24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Here we have the words of Jesus confirming the truthfulness of the statement of the Apostle Paul, or rather making the statement of Paul stronger. The believer in Christ has everlasting life now while he lives, and if he has everlasting life now, certainly he cannot be condemned. To be condemned means to be lost. The believer cannot be lost, for he has Christ dwelling in him. Christ is our life, and if Christ is our life, and dwells in us, how can we be condemned? Col. 3:4, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

12. My twelfth argument is based on the fact that the believer has eternal life now while he liveth. John 10:27-29, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." John 17:3, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Do

you know God and Jesus Christ? If so you have eternal life, now. John 5:24, "He that heareth my word, and believeth on him that sent me, HATH (verb in the present tense) everlasting life, and shall not come into condemnation, but is PASSED (already passed), from death (out of death) unto life." John 11:25, 26, "Jesus said unto her, 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. Believeth thou this?"

We know that the life we get from God by believing in Jesus is eternal, because God is eternal, and the life which we have is just like the life which He has in Him. Christ is our life. Col. 3:4, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." We get our life from Christ. John 10:28, "And I give unto them eternal life; and they shall never perish." Christ gets His life from God. John 5:26, "For as the Father hath life in himself; so hath he given to the Son to have life in himself." As the life which we receive from our mothers, when we are born of them, is natural life and subject to death, so is the life which we receive from God, spiritual life, and not subject to death. God is a Spirit. When we are born of God we partake of the Spirit and this life is eternal. There is a law that like begets like. Natural parents beget natural life. A Spirit parent begets spirit life. God our Father is an eternal Father. Jesus our Savior is an eternal Savior. The Holy Spirit of which we are born is an eternal Spirit. Therefore, the life given by this eternal Triune God is eternal life. The life that we receive from earthly parents will one day cease, or die, because its giver died. The life that we receive from God through Jesus Christ will never die, because its giver can never die. We are made to partake of the nature of God, and His nature is eternal. II Peter 1:4, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." Rom. 6:23,

“For the wages of sin is death, but the gift of God is eternal life.” (“ETERNAL LIFE.”)

13. My thirteenth argument is based on the fact that God has promised to give security to the believer. Isa. 43:2, “When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.” Isa. 54:17, “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.” He has promised never to forsake them. John 6:37, “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” Heb. 13:5, “I will never leave thee, nor forsake thee.” Matt. 28:20, “Lo, I am with you always, even unto the end.” He has promised to preserve them from all evil. Psalm 121:7, “The Lord shall preserve thee from all evil: he shall preserve thy soul.” Psalm 32:7, “Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.” “Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called,” Jude 1. He has promised to save to the uttermost. Heb. 7:25, “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” II Sam. 22:2, 3, “And he said, The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.”

He has promised to keep by His power. I Peter 1:5, “Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” Jude 24, “Now unto

him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." We are not kept by our own power but kept by the power of God. "Who is able to keep us from falling." The most beautiful thought about it is we are kept "READY TO BE REVEALED IN THE LAST TIME." If we were dependent upon our own power or might we might be caught off duty but since we are kept by the power of God we are always ready, for God keeps us ready. He has promised that they should not perish. John 3:15, 16, "That whosoever believeth in him should not perish, but should have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He has promised that they shall not come into condemnation. John 5:24, "And shall not come into condemnation; but is passed from death unto life." Rom. 8:1, "There is therefore now no condemnation to them which are in Christ Jesus."

14. The believer is preserved. Psalm 121:7, 8, "The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." Psalm 97:10, "He preserveth the souls of his saints; he delivereth them out of the hand of the wicked." Compare I Peter 1:4, we are begotten to an inheritance incorruptible, and undefiled and that fadeth not away, "RESERVED in heaven for you." In Psalm 121:7 we read that we are preserved, and in I Peter 1:4 we are told that there is a reservation made for us. If the believer is preserved by God and the reservation is made by God, the preserved thing certainly will keep for that that is reserved for it. Isn't this wonderful to think about: that God is preserving His children for a reservation made for them by Him in that place where Jesus has gone to prepare for all those that will come unto God by Him. Believer, ponder these wonderful things. No wonder Paul said: "Eye hath not seen, nor ear heard, neither have entered into the

heart of man, the things which God hath prepared for them that love him," I Cor. 2:9. We cannot tell of all the good things that God will have in this reserved place for His saints. No one else will get our place there, for God is reserving a mansion for each one of those who are prepared for it. Thank God!

15. My fifteenth argument is based on the fact that God is able to keep that committed unto Him. II Tim. 1:12, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Professed Christian, listen to Paul! Can you say with him that you are persuaded "that he is able to keep that which you have committed unto him?" If not, why not? There is only one reason that I can see for it. If you are afraid to trust the keeping of your soul to God, I am afraid that you have failed to trust the saving of it to Him, and if you have failed to trust the saving of your soul to Him, you are yet in your sins. You had better settle this question now, while you have time. It will not do to depend upon an unreliable savior. If you are trusting in something you have done to save your soul and then trusting in something that you may do to keep yourself saved I fear that you are in a dangerous condition. In Jude 24, 25 we read: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

16. The blood of Jesus cleanses from all sins. I John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." I John 2:1, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the Righteous." Eph. 1:7, "In whom we have redemption through his blood, the forgiveness of sins." In

these passages we have the glorious facts given unto us that we are cleansed from all our sins by the blood of Jesus Christ. This does not mean our past sins and that we will be lost if we sin in the future, but it says: "AND THE BLOOD OF JESUS HIS SON CLEANSETH US FROM ALL SIN." ALL SIN means "ALL SIN," not just our past sin, but past, present and future. But some say: "What about our sins that we commit along through life, they are not forgiven, are they?" "THE BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN." "AND IF ANY MAN SIN, WE HAVE AN ADVOCATE WITH THE FATHER, JESUS CHRIST, THE RIGHTEOUS." If God's people sin, Jesus Christ our Advocate is with the Father to plead for them. But hear Paul again in Romans 4:5-8, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Psalm 32:1, 2, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." The sins committed by the child of God are committed by the natural man and not the spiritual man. The spiritual man has been made a partaker of Divine nature and that nature is sinless, because it is just like the nature of God, which is sinless. Rom. 7:23-25 (Modern Speech New Testament), "In my inmost self all my sympathy is with the law of God; but I discover in my faculties a different law, at war with the law of my understanding, and leading me captive to law which is in my faculties—the law of sin. Unhappy man that I am! Who will rescue me from this body of death? God! to whom be thanks through Jesus Christ our Lord! So then I myself serve with my understanding the law of God, but with my lower nature the

law of sin." That "lower nature" that Paul is talking about is the part of man with which sin is committed after we have become children of God. For which sin the Lord chastises His people. Heb. 12:6, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

17. Christ is the bread of life. John 6:35, "And Jesus saith unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." If Christ is the bread of life and we eat of Him (i.e., believe on Him), we shall never hunger, then God's children who have eaten of Christ will always be full of Christ, for He is in them and shall abide in them forever. It is not like eating of the food for the natural body, having to eat it three times a day to keep from getting hungry, but when we have eaten of it once it will last through eternity, for we shall never hunger.

18. Christ is the water of life, and they that drink of Him shall never thirst. John 4:14, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." When we drink of the natural water we soon thirst again, but from the very moment we drink of this water that Jesus has for us, we shall never thirst again. To teach that one will thirst again is to contradict the teaching of Jesus, for He says: "You will never thirst again."

19. My nineteenth argument is based on the prayer of Jesus in John 17:11, 12, "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 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; that the scripture might be fulfilled." If God heard and answered the prayer of Jesus, every one that God has given to Him will be saved. Jesus said that God always

heard Him. John 11:41, 42, “. . . And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.” It is wonderful to have the prayers of the church going up to God for us but much more wonderful that even Jesus Himself prayed for us just before He was ready to be crucified. Jesus prayed for every believer in every age. John 17:20, “Neither pray I for these alone, but for them also which shall believe on me through their word.” Jesus prayed while hanging on the cross and asked the Father to forgive His crucifiers. God heard and answered this prayer on the day of Pentecost, Acts second chapter. He will also answer the one in John 17.

20. My twentieth argument is based on the fact that God has said He would save the believer. God cannot lie, therefore, the believer is eternally saved. Heb. 6:16-20, “For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his council, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.”

21. If Jesus Christ appears in glory the believer will appear also. Col. 3:4, “When Christ, who is our life, shall appear, then shall ye also appear with him in glory.” I suppose there is no doubt about Jesus appearing, for He has told us in many places that He was coming back to earth again. Every book and every writer of the New Testament mentions His second appearing except the books of Galatians

and Philemon. Every chapter in I Thessalonians ends with His second coming. Paul refers to it fifty times and to baptism fifteen times. The theme of Thessalonians and Revelation is the second coming of Christ. The importance of the doctrine of the second coming of Christ is emphasized by the large amount of space given to it in the New Testament, in which there are about 7959 verses, and 318 of them refer to the coming of the Lord, which means about one to every 25 verses. The subject of the atonement is mentioned 57 times, and the second coming of Christ 67 times in the same space. It held an important place in the mind of Jesus. It was among His last words to His twelve apostles. It was the words of the angels as He ascended. It was His last message in the close of the canon of Scriptures. "Surely I come quickly." In Matt. 25:31, we read: "When the Son of man shall come in his glory, and all the holy angels with him." Zechariah said in chapter 14, verse 5, "And the Lord my God shall come, and all the saints with thee." So we conclude from the foregoing facts and scriptures that as surely as Jesus comes back to this earth again all the saints will come with Him. Glory to God in the highest and peace on earth. Lord Jesus, come quickly!

If God begins a good work in us, He will keep it up. Phil. 1:6, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Heb. 7:25, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

22. The security of the believer is perfectly consistent with every attribute of God.

(1) God is holy and therefore cannot go back on His Word.

(2) God is just and therefore could not afford to fail to save after He had made His promise.

(3) God is ALL-POWERFUL and therefore no one can overpower Him and take one of His children away from Him.

(4) God is Omnipresent and therefore can protect His children everywhere and in every condition.

(5) God is ALL-WISE and therefore knows how to save from the power of Satan.

(6) God is full of love and therefore would not let one of His little ones suffer.

(7) God is full of mercy and therefore will always come to the relief of His dear children.

Chapter IV

OBJECTIONS TO APOSTASY

After having given the foregoing logical and Scriptural arguments on the Security of the Saints, I wish to give a few of my objections to the unscriptural, anti-scriptural, unreasonable, dangerous doctrine of apostasy.

To me there is no greater thing taught in God's Word than the glorious, sublime, sweet, full-of-comfort doctrine of the Security of the Saints. It is the heart of the Gospel.

I object to Apostasy for the following reasons:

1. It makes us depend on works for salvation, when the Bible teaches that salvation is by grace, Eph. 2:8-10; 3:20; Gal. 2:16; Rom. 11:6.

2. It denies salvation by grace and teaches that men may become in part or in whole their own savior, which is contrary to Scripture, Titus 3:5; John 3:5.

3. It gives the devil more power than God, for it teaches that after God saves a soul He does not have power to keep it, which is contrary to plain Bible teaching, Rom. 8:25-39; I Cor. 10:13; John 10:27-29.

4. It makes us depend upon the mercy of the devil for salvation, for if the devil can get us and doesn't, it is through his mercy that we get to heaven and not the mercy of God, I Peter 5:8.

5. It denies that the believer has eternal life. Question: If the believer does not have eternal life now while he lives, pray tell me what does he fall from if he falls? He certainly could not fall from grace, for if he does not have eternal life, he does not have grace. If he does not have eternal life, he cannot lose it. So in falling, what does he lose? See John 3:14-16, 18, 36; 5:24, and 6:44.

6. It demands a perfect moral life in the flesh, which is contrary to the teaching of the Bible and our every Christian experience, I John 1:8-10; Eccl. 7:20; Job 14:1-4; and many others. Question: How many sins does a child of God have to commit before he falls? Will just one sin damn him? If not, please tell how many? If just one sin will damn the soul of a child of God, would not it be a fine idea for those who believe in apostasy to live on their knees in prayer all the time lest they die immediately after committing a sin without an opportunity to ask for forgiveness? In fact, is it not a fact that those who believe in apostasy live just as careless lives and even many of them more careless than those who believe in the security of the believer?

7. It admits that it is good for a child of God to fall away and be lost in hell, for the Bible teaches that all things work together for good to those that love the Lord, so if one who loves the Lord falls away and is lost, it is good!

8. It makes God a liar, for He has plainly said a number of times in the Bible that the believer has eternal life. But if the unscriptural doctrine of apostasy is true, and the believer should lose that eternal life or the life that he has ceases to be eternal and he falls when God said he would not fall, then what else are you going to make of it but to make God a liar. In Heb. 6:16-20 we read that God cannot lie.

9. It teaches that the devil can be saved, for in Col. 3:3 we read: "Ye are dead and your life is hid with Christ in God." John 14:6, "I am the way, the truth, and the life: no man cometh unto the father but by me." I Cor. 1:30, "Of him (God) are ye in Christ Jesus." So if the child of God is in Christ and Christ in God and there is no other way to get into Christ only by God, and no way to get into God only by Christ, then if the devil gets one of God's children he will have to go into Christ and God to get him, and to get into Christ and God is salvation. So the devil would have to be saved before he could get into where the child of God

is, hence, the salvation of the devil. Such a doctrine! God pity!

10. It teaches that the Holy Spirit can go to hell, for Jesus told His disciples in John 14:16 that He would give them another Comforter, which should abide with them forever. If the Holy Spirit, the Comforter, is to abide with the child of God forever, and the child of God goes to hell, the Holy Spirit certainly will have to go there, too.

11. I object to the doctrine of apostasy because it teaches that Jesus may also go to hell, for Jesus said to His church, Matt. 28:20, "I am with you always, even unto the end of the world." If Jesus is to be with His people unto the end of the world and one of them goes to hell, Jesus will certainly go there, too, for He cannot leave them.

12. The doctrine of apostasy denies the power of God to keep His children from falling when the Bible plainly says that He is able. Jude 24, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." II Tim. 1:12, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

13. It teaches that Christ may be crucified again. It admits that one can be lost after he has been saved, and saved again after he has been lost, which is contrary to the teaching of God's Word, for to do thus, Christ would have to come into the world, suffer and die again, which He will never do. In Heb. 6:4-6 we read: "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." Let us study this verse a little

to see what it does really teach. Listen to what it says: "For it is impossible." What is impossible? "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost." Who is it that is made a partaker of the Holy Ghost? Jesus said to His disciples that the world could not receive Him. John 14:17, "Even the Spirit of truth; whom the world cannot receive." If the world, unsaved folks, cannot receive the Holy Spirit, then no one can be a partaker of Him except a child of God. So those in the passage under consideration that had been made partakers of the Holy Spirit were saved folks. Now what about these saved folks? "For it is impossible . . . to renew them again unto repentance." Why? Because to do so would mean the crucifying of Jesus afresh, or again, and thus put His first crucifixion to an open shame, or say it was a failure. So the passage really teaches the security of the child of God and the impossibility of apostasy, and does not even indicate that one of the redeemed of God might be lost. That Christ never will die again is proven by the following passage: Heb. 9:28, "So Christ was once offered to bear the sins of many." Not twice or thrice, but "ONCE." Rom. 6:10, "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God." Here it is again. "HE DIED UNTO SIN ONCE." He will die no more.

14. It teaches that which is contrary to nature, that a child may be unborn.

15. It teaches that, or, at least, the one who believes it must admit that he himself is not a creature, for Paul said: "No other creature could separate himself from the love of God," Rom. 8:35-39. So if you claim that you can separate yourself from the love of God, that very claim, if it could be proven to be true, would prove that you were not a child of God, for God only saves creatures. After Paul has named all the things that could be thought of, which could be

thought to have power over God's children, he then said, "Nor any other creature."

16. The doctrine of apostasy denies that the Blood of Christ is sufficient to cleanse from all sins, and wants to make the child of God do a lot of good works to keep himself saved, when the Book plainly says, "The blood of Jesus Christ his Son cleanseth us from ALL sin." Not just our past sin, but "ALL SIN." That means "ALL SIN," past, present and future. If it does not, it does not cleanse from all sins, and if it does not cleanse from all sins then Christ is not a complete Savior.

17. I object to this damnable doctrine because it is taught by a people who are not at peace with God. If they were at peace with God they would not be afraid they were going to fall and be lost by doing something wrong. If they had perfect love they would not have such fear of being lost. I John 4:17, 18, "Perfect love casteth out fear." And, "He that feareth is not made perfect in love." So, professed child of God, if you have fears that you are not going to hold out to the end, I warn you that there is something wrong with your salvation. You are depending upon the wrong thing for salvation. You had better get rid of those fears, for "Fear has torment." "Salvation is of the Lord," Jonah 2:9.

18. The doctrine of apostasy offers no inducement to a lost sinner to become a child of God. They say they are afraid they will not hold out. Why should we bother about a thing we cannot keep? If God cannot save to the uttermost, He is not the kind of a Savior that sinners want to hear about.

19. The advocates of apostasy do not have the knowledge of salvation. You positively cannot know a thing that is not true. If you were to say that you know you are saved and then after that fall away, you see you would be knowing something that was not true. To be saved means to be

SAVED, and TO BE SAVED means **TO BE SAVED . . .**
TO BE IN A SAFE STATE. OH! THAT I MIGHT
EMPHASIZE THIS UNTIL EVERY ONE OF THE AD-
VOCATES OF THE DOCTRINE WOULD BE CON-
VERTED FROM THE ERROR OF THEIR WAY. God
help me!

20. From a logical, sensible and Scriptural viewpoint I am objecting to the doctrine of apostasy because its advocates are serving the Lord because they are afraid they are going to hell and not because they love God. In other words, the advocates of apostasy are hell scared. The Bible teaches that we should fear God and not the devil. Luke 12:4, 5, and Heb. 10:31. We should fear God because we love Him, and not because we are afraid that He is going to cast us into hell.

21. It makes God's children wait until they get to heaven to see whether they are going to be saved or not, when the Bible teaches that they are saved now. Rom. 8:1, "There is therefore **NOW NO CONDEMNATION** to them which are in Christ Jesus." Rom. 5:1, "Therefore being justified by faith, **WE HAVE** peace with God." John 5:24, "Shall not come into condemnation; but **IS PASSED FROM DEATH UNTO LIFE.**" Here are three verbs and every one of them is in the present tense. "ARE," Rom. 8:1; "HAVE," Rom. 5:1; and "IS," John 5:24. Believers "ARE" in Christ, believers "HAVE" peace, the believer "IS" passed from death. I Peter 2:24, "By whose stripes ye **WERE** healed." Not going to be healed if you hold out faithful to the end but **WERE HEALED**. Healed by the Precious Blood of Christ when ye believed in Him.

22. It teaches justification by the keeping of the law; salvation is by grace, Eph. 2:8-10; Titus 3:5; Gal. 2:16.

23. If the doctrine of apostasy is true and the devil has power to get one of God's children, he certainly has power

to get two, and if he has power to get two, he has power to get three, and if he has power to get three, he can get one hundred. If he can get one hundred, he can get them all. So if this doctrine is true and anyone gets to heaven, he should thank the devil for not getting him. If I believed in the doctrine of apostasy, I would pray like the man on the sinking ship who prayed: "Good Lord, Good Devil." Someone who heard him said to him: "Don't you know that God will not hear such a prayer as that?" He replied, "I am one of those apostasy believing Armenians and do not know that I will hold out faithful to the end, and I pray that way so as to stand in with both, the Lord and the Devil, for I don't know into whose hands I am going to fall when I die."

If the devil can get any of God's children and does not get them all, it will be just because he does not want them.

24. It teaches that part of God's nature may go to hell. In II Peter 1:4 we read that God's children are partakers of Divine nature. If we are partakers of Divine nature and we go to hell, we certainly will carry that nature with us.

25. It makes God erase the names of His children from the Book of Life. But God has said that He would not blot their names out. Rev. 3:5, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

26. It leaves a helpless world without hope. If apostasy is true, God is too weak to save. Jesus is too weak to save, the Holy Spirit is too weak to save, man is too weak to save himself, so the world is left in wickedness without a sufficient redeemer. But Job said: "I know that my redeemer liveth."

Someone, no doubt, has said since you have been reading these lines, that if the Security of the Saints is true and God's children cannot fall, that "I will just take my fill of sin for I will be saved anyway." If you have said that or even thought

it, pray listen to me just one more moment, and then I will let you go. If that is the way you feel about the matter, and you are going to sin because you can, then I am persuaded that you are already lost and have never been saved, for no child of God's wants to sin, and each sin that he does commit is just one more than he really wants to commit, so if you want to sin, your "want to" needs fixing.

Chapter V

CASES AND PASSAGES THAT ARE SOMETIMES USED TO PROVE APOSTASY

There are a few people in the world who are so prone to have their way about things and because God would not, or did not consult them about how to fix the way of life and salvation, and since they do not like the way He did fix it, they have been busy all their lives trying to tear it up. They are not willing to go to the Bible and study it to learn what it really teaches, but they have formed some little ideas of their own; they go to the Bible with a biased mind and try to bend the Bible to suit what they believe. Not all the advocates of apostasy are of that kind, but the leaders and promoters of this doctrine are undoubtedly of that kind. In this article I am not hoping to convince the leaders and promoters of this damnable doctrine, but I do hope by the grace of God to be able to set some poor one right who has been led astray by their pernicious teaching. Many souls have been hindered in their growth as children of God by false teachers leading them astray! "Lord God, help me in this little tract that I may be able to lead some of thy children who have been deceived by the false teachers of this land and country into the true light of the Gospel on this subject. I know, O God, that thy Dear Son's Blood was sufficient to save souls of all those who will come to Thee through Him, but false teachers have gone out and seduced many of thy little ones and led them astray: and now, O Holy Father, help me to lead some of them back to the right way."

JUDAS FELL

Yes, that is the very first case I wish to notice. I want to give old Judas' case a good sifting and get all there is in it. If it can be proven that Judas fell, it certainly can be proven that others may fall also.

THE RECORD CONCERNING HIM

1. He was one of the twelve, Matt 10:4.
2. He companied a long time with Jesus, John 14:9.
3. He obtained part of the ministry, Acts 1:17; Psalm 41:9.
4. He saw Jesus raise the widow's son in Nain, Luke 7:11-15.
5. He knew that He raised Jairus' daughter, Luke 8:41, 49, 56.
6. He was a devil, John 6:70. Devil here means Diabolos,
7. He was baptized by John the Baptist, Acts 1:5, 22.

I have given the above to show that Judas was very closely associated with Jesus, and if he would have accepted Him and been saved he certainly had an opportunity to do so. He knew the power of Jesus. He knew His wonderful love. He knew His great passion for the lost. He knew how He, even when he himself rebuked Him, bestowed great blessings upon others. He knew how merciful and tender Jesus was. Judas certainly had an opportunity to know all about Jesus that anyone could learn without believing in Him. Let's see more about him.

1. He was unclean, John 13:11.
2. He was a thief, John 12:6.
3. He was an unbeliever, John 6:64.
4. He was a traitor, Luke 6:16.
5. He was the son of perdition, John 17:12. The word perdition means total destruction; utter loss of the soul or of hopes of heaven; ruin.

6. He was a devil, John 6:70. Devil here means Diabolos, Adversary of God and man.
7. He was a hypocrite. He tried to deceive, Matt. 24:51; II Peter 2:20-22.

Here are six things that Jesus said about Judas, whom some want to claim was a saved man and fell from grace, and not one single one of them has the least hint that he was a child of God, but every one of them to the contrary. There is no doubt in my mind about the teaching of the Scripture on this man's case but that he was the devil himself incarnated to do the work he did. One passage more is enough to prove that he was never saved, for he was an unbeliever, and all unbelievers are lost. John 3:18, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

He fell. Yes, he fell, but from what? "This ministry and apostleship," Acts 1:25. Why did he fall? "That he might go to his own place," Acts 1:25. Where was his own place? Jesus said "he was a devil" and the devil's place is in hell, Matt. 25:41. Therefore, Judas fell from the ministry and apostleship that he might go to hell, to his own place.

Who has a blacker record than Judas? That is not all; if you are not satisfied yet about him and still think he fell from grace and was once a pretty good fellow, you turn to Psalm 109:4-19 and surely you will be convinced. How do you apostasy believing Armenians like this fellow's record? You, who have been trying to prove that he was a child of God and fell from grace, what do you think of him now? This is the kind of fellows that fall, but not from grace, for they never had any grace to fall from. God pity you if you still believe in apostasy.

Second. The second passage used to prove apostasy that I wish to notice is found in I Cor. 10:1-10. Our apostasy believing friends bring this up and tell us that these children

of Israel fell and therefore that proves apostasy. Let us notice this passage and the context with it and see if these Israelites really fell from grace and lost salvation. Remember, before one can apostatize from grace and lose salvation, he must first have salvation, and be saved by grace. Remember you said that Judas fell, but I have shown you what he fell from and that he did not have salvation, but was lost all the time. So in the case with these apostatizing Israelites. Yes, they fell in the wilderness, twenty-three thousand (23,000) of them in one day, but were they saved spiritually? I Cor. 10:5, "With many of them God was not well pleased." Verse 6, "They lusted after evil things." Verse 7, "They were idolaters." Verse 8, "They were fornicators." Verse 9, "They were tempters of God." Verse 10, "They were murmurers." Heb. 3:10, "They do alway err in their heart; and they have not known my ways." Heb. 3:18, "They believe not." Heb. 4:6, "They entered not because of unbelief." Heb. 4:11, "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4:2, "They had no faith." "But the word preached did not profit them, not being mixed with faith in them that heard it." In Jude 5 we learn that the Lord destroyed them that believed not. Let us sum it all up. **THE ISRAELITES FELL IN THE WILDERNESS, BUT THOSE ISRAELITES WHO FELL WERE:**

1. Displeasers of God, I Cor. 10:5.
2. Lusting after evil things, I Cor. 10:6.
3. Idolaters, I Cor. 10:7.
4. Fornicators, I Cor. 10:8.
5. Tempters of God, I Cor. 10:9 and Heb. 3:9.
6. Murmurers, I Cor. 3:10.
7. Always in error in their heart. Notice this was an error

of the heart and not of the head. It was the heart that was wrong, Heb. 3:10.

8. Strangers to God,—did not know Him, Heb. 3:10.

9. Unbelievers, Heb. 3:17, 4:6, 11.

10. Without faith, Heb. 4:2.

Now what do you think? Are you still going to claim these folks to be children of God who had been saved by grace through faith? You had never seen all these things before, had you?

Third. The third thing I wish to notice is a charge that apostasy believing Armenians make that angels fell from grace and therefore we can fall.

Yes, angels fell, but from what? Before we study the fall of angels, let us first study the nature of angels. What is an angel? An angel is God's created messenger.—A. R. Faucet. "A spirit or a spiritual being, employed by God to communicate His will to man, a ministering spirit."—Webster. These ministering spirits are generally invisible, but sometimes visible. Every believer in Christ has his own guardian angel, Psalm 34:7; Matt. 18:10. This angel is appointed by God to look after him. These guardian angels are near us, and also behold the face of God at the same time, Gen. 19:11-16. An angel protected Lot, Gen. 19:16, Daniel, Dan. 6:22, 23, strengthened Christ, Luke 22:43, and broke the governor's seal, Matt. 27:66 and 28:1, 2.

For these created things there is no promised redemption. Heb. 2:16, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." The Centenary Translation of the New Testament reads: "For assuredly it is not angels, nay, it is the offspring of Abraham, whom he is ever taking by the hand." The New Modern Speech New Testament reads: "For assuredly it is not to angels that he reaches a helping hand, but it is to the de-

scendants of Abraham." The New Twentieth Century Translation reads: "It was not, surely, to the help of the angels that Jesus came, but to the help of the descendants of Abraham." The American Bible Union version reads: "For surely he does not succor angels; but he succors the seed of Abraham." I have read this passage in all these versions to give abundance of proof that Jesus did not die for angels. In John 1:17 we read: "Grace and truth came by Jesus Christ." If grace and truth came by Jesus Christ and Christ did not take hold of angels, then there was no promise of redemption for angels. If angels had no promise of redemption, how could they fall from grace? We cannot think of an angel falling from a thing he never was in possession of, nor had the promise of.

Fourth. The fourth passage I shall notice that is used to prove apostasy is I Tim. 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 advocates of apostasy say this means that one shall fall away and be forever lost in hell. I shall prove that it has no such meaning. The word faith here does not mean faith in Christ as our Savior, but has reference to the system of teaching. In Jude 3 we read: "Earnestly contend for the faith . . . once delivered unto the saints." This word faith means the same as in I Tim. 4:1; in both places it means the gospel or the system of teaching. It might be read, "That in the last times some shall depart from the system of teaching, giving heed to seducing spirits." Or in Jude, "Contend earnestly for the gospel or the doctrine of Christ and his apostles," Acts 2:41, 42. Many people get false ideas about the doctrine of Christ, and often those who were right at first get, to studying some false idea and imbibe it, leave the true way and turn aside with false teachers. Alexander Campbell once believed that the Baptist church was the only true church in the world, but after that he ceased to believe that and started a church of his own, hence departed from the faith, system of teaching.

Convention Baptists once believed in many doctrines that they do not now believe in,—they have departed from the faith in many respects.

Fifth. The next passage noticed is I Tim. 1:19, "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." This has no reference to one falling from grace but to one making shipwreck of his faith; that is, he has fallen into error, done wrong, sinned, transgressed against God, lost his influence as a child of God, become a wreck and loses his reward, I Cor. 3:15. In Psalm 37:23, 24, we read that if we fall God will uphold us with His hand. He did not say if we fall from grace, but if we make shipwreck, or if we fall into error, or if we do wrong, He upholds us with His hand. We all, occasionally, do wrong. We are oftentimes down and need to be held up by the hand of the Lord.

Sixth. Sometimes Jer. 23:39 is used to prove apostasy. "I will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence." This passage has no reference to personal salvation, but to national Israel, and we can see the fulfillment of it by studying the history and movement of the Jews.

Seventh. Some say King Saul fell from grace, but no one yet has ever been able to prove that he was a child of God.

Eighth. They say Adam and Eve fell from grace, but without any ground for such a conclusion, for Adam and Eve fell before there was any promise of grace given. There was no need of grace until after the fall of Adam and Eve. Grace is God's love put into action and there was no need for God's love to act before the fall, for there was no one to receive the benefits of it. Certainly no one could fall from grace before grace had even been promised.

Ninth. There are several things in the second chapter of II Peter that are sometimes used by the advocates of apostasy

to prove their doctrine by, but a careful study of it will show you that none of them teach the doctrine, for the entire chapter is written about false teachers. If you will notice the first verse which reads: "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." False teachers is the subject under consideration and does not change throughout the entire chapter. So all that is said, is said of false teachers and what they'll do for those who follow them. The last verse reads: "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." "But it is happened unto them." Unto whom? The false teachers mentioned in the first verse. What did they do? They came out and washed themselves (whitewashed, if you please, not washed white), taught falsely for awhile and then in the end returned to their wallowing in the mire, and to his own vomit again. Did you notice that it said, "To his own vomit again" and "To her wallowing?" It was the vomit of the false teachers when they left it; it was theirs when they returned. It was her wallowing when she left it, and it was her's when she returned. No one else wanted it, so she returned to that which belonged to her.

There are, doubtless, other passages that are used to prove this false doctrine by, but I think enough has been said to prove to the honest seeker for truth that no such doctrine as apostasy or falling from grace is taught in God's Word.

Chapter VI

HOW MAY I KNOW THAT I AM SAVED?

The object of the writing of the Gospel of John was two-fold: (1) "That ye might believe that Jesus is the Christ, the Son of God"; (2) "And that believing ye might have life through his name," John 20:31. John's first epistle was written, "That ye may know that ye have eternal life," I John 5:13. The word "know" occurs thirty-eight times in I John in chapters 2, 3, 4, and 5.

There are two reasons why people do not have assurance of salvation:

1. They are not saved; they have not been born again. They do not know the Lord in the pardon and forgiveness of sins. Some have been induced to say they know they are saved when they do not know it, because they are not saved.

2. They do not trust the written Word of God. They do not know the truth as revealed in the Scriptures. Many of them have had no instruction on the subject. You cannot know a thing until it has become a fact. Then, if you are not saved you cannot really know that you are saved, because it is not a real fact. Some who are saved do not seem to realize that you can really and definitely know that you have eternal life. This class needs instruction in the Word of God. They need to know that we are to depend on faith and not on feelings.

The first general epistle of John is the great regeneration and assurance epistle. The Holy Spirit is the active agent in regeneration, John 3:5, and Titus 3:5. He is also the one who gives assurance — He knows who the born-again ones are. He bears witness with our spirits that we are the children of God, Rom. 8:16. "It is the Spirit that beareth witness," I John 5:6. He bears witness in three ways: (1) By the

written Word of God. (2) By the inner consciousness, or by "feeling." (3) By the life of the individual.

1. The first, surest, safest, and most important evidence is the Word of God, which is the witness of God. The Spirit is the Author of the Word, therefore, the work of the Spirit must be in perfect harmony with the Word. I give my own experience with the Word in John 5:24: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." I analyzed this verse as follows: "Verily, verily," means "truly, truly," or "this is the truth, this is the truth." "I say unto you," means that He is speaking to me, you, or anyone else who may read His Word. I fully realized He was speaking directly to me—I believed it to be so. "He that heareth my word." I asked myself the question, "Have I heard the Word?" I answered it affirmatively. I remembered very distinctly that I had heard the Word. I remembered when and where I heard it; when and where it made me to realize that I was lost. I could name the very spot. Professed child of God, can you? "And believeth on him that sent me." I again questioned myself: "Have I believed on the Lord?" I answered it affirmatively. I had fully trusted the Lord for salvation. I realized I could not save myself. I knew I was lost; the Word of God had condemned me, and God's Spirit was brooding over me, bidding me to trust Jesus for salvation; that I did. Salvation came to me as a result. These first four things were mine to exercise—now that I have done all that they said, what was the result? The results are three: (1) He that heareth and believeth, "hath everlasting life." (2) "And shall not come into condemnation." (3) "But is passed ("IS PASSED" —ALREADY PASSED) from death unto life." Wonderful assurance, isn't it?

2. The second is the inner consciousness, or feeling. This is the testimony of the Spirit, Rom. 8:14-16: "For as many

as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself (Himself) beareth witness with our spirit, that we are the children of God." In Gal. 4:6 we read: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." This is the testimony of the Spirit, but it is based upon faith in the Word. If one will not honor the Spirit by believing what He has written, how can he expect the Spirit to honor him with feeling? Real faith will always result in feeling of joy and satisfaction.

3. The third is the evidence that comes from the new life. Old things have passed away; all things have become new. II Cor. 5:17, "Therefore if any man be in Christ, he is a new creature (creation): old things are passed away; behold, all things are become new."

Below is given a sermon outline on the "Evidences of Salvation."

Text, I John 2:3: "And hereby we do know that we know him, if we keep his commandments."

1. WE HAVE A DESIRE FOR GOD, Psalm 73:25.
2. WE HAVE A DESIRE FOR GOD'S WORD, Psalm 1:1, 2; 119:97-104.
3. WE HAVE A LOVE FOR GOD'S COMMANDMENTS, I John 2:3-6; John 14:21-23.
4. WE HAVE A LOVE FOR GOD'S PEOPLE, I John 3:14.
5. WE LOSE THE TASTE FOR THE OLD LIFE, II Cor. 5:17.
6. WE HAVE THE WITNESS OF THE SPIRIT, Rom. 8:14-16.

7. WE HAVE A PERSONAL ACQUAINTANCE WITH GOD, THE FATHER, AND JESUS CHRIST, THE SON, John 17:3; II Tim. 1:12; II Cor. 5:1.

8. THERE IS A WARFARE BETWEEN THE INNER-MAN AND THE OUTER-MAN, Gal. 5:17.

If a person claims to be saved and has no desire to quit his sinning, but rather continues on in his sinful practices, he has very little evidence that he is saved. The text above (I John 2:3) reads: "If we keep his commandments." One of the best evidences that one can have that he is saved is a desire to keep the commandments of the Lord. When he is saved, he wants to be baptized; he wants to unite with the church; he wants to engage in religious services; he wants to read the Bible and do other things that he had no desire for before. I have seen people go without baptism for years and years, knowing something was wrong in their Christian experience, but not being properly taught did not know just what it was. I have, with my own hands, baptized old people, who would say, "I have been wanting something for years and just now found out what it was." The real child of God desires to obey the Lord in all His commandments. He cannot be happy living in disobedience to the Lord's commandments. The happiest person to be found is the one who is trying hardest to live as the Lord would have him live. He is doing his best to keep the commandments of the Lord to the very best of his ability.

May the Lord bless this little book to the good of all who may read it. — The Author.

