



The Possibility of Apostasy

C. R. NICHOL



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FACTS CONCERNING THE AUTHOR

C. R. Nichol, Minister, Teacher, Author, Scholar, Lecturer, Orator, Philosopher, and world traveler is one of the most outstanding men of the Church of Christ. The son of Captain and Mary Holmes Nichol. Captain Nichol was a well-to-do merchant of Murfreesboro, Tenn.

He received a thorough education through the grades of scholarship in his native state. He continued through study and research, and travel to acquire information, attending Southwestern Kentucky College and Central Texas College, receiving his B.S. Degree. Honorary Degree, LL.D., was conferred by Abilene Christian College. He served as President of Thorp Spring Christian College for two years, and an instructor in Abilene and Pepperdine colleges.

Early in youth he obeyed the gospel. At the age of twenty he began preaching, ever believing and teaching the infallibility of God's word. Completely giving himself he became an humble servant. Self-denial and service gives him the confident assurance, which he so boldly declares with Christian pride and superiority, in being one of an elect race; a royal priesthood, enjoying heir-ship with God and Christ.

He has baptized more than 15,000 people. The largest number in any one series of meetings was 102.

Scholarly faithfulness is sustained throughout his writings. With picturesqueness his image making power is felt. He writes authoritatively and in a style peculiar to himself; distinctly apart from any other writer. He has written extensively in religious journals, covering the entire field of religious thought of the day. He has engaged in more public oral religious debates than any man in the Church of Christ; more than 300.

His most loved books are: Nichol's Pocket Bible Encyclopedia, Bible Notes on the Holy Land, God's Woman, Sound Doctrine, Vols. 1, 2, 3, and 4, and Nichol-Bradley debate.

His lectures on the Holy Land are the outgrowth of much study and research, and deals with biblical subjects and church history. They are accurate, instructive and inspirational, and in the range of Christian Evidence as supported by the Bible. Early in life he made intensive studies in the field of Christian Evidences, and when yet a young man he was called to debate with infidels. He was master of the field; being thoroughly familiar with infidel arguments, logical, quick and withering in repartee, he was never caught offguard.

Nichol's Pocket Bible Encyclopedia has been popular, and continues to be called for. Nearly a million copies have been printed.

Sound Doctrine Vol. 1 has been translated into the Chinese language.

In public oratory he has long been prominently identified, distinguishing himself as a genius and scholar. His vocabulary is unrivaled, his reputation as a wit is solid. A great jester and a remarkable thinker, changing momentarily from the deepest seriousness into the most striking irony. When addressing an audience his forcefulness and sincerity carries conviction which enhances the interest of the audience; he more than makes good, crowding incident upon incident, leaving his audience within a few moments with food for thought for days ahead.

A prominent member of our National Congress sought an interview with him, having been deeply impressed by his poise and power as a public speaker.

A keen knowledge of nature, animal life, birds, flowers, trees gives him a value above the best of logic. For years he has been a member of The American Rose Society and judges many exhibits of flowers; has landscaped many public buildings and private homes. He is often called to lecture to flower clubs.

In Christian character and personality he has no superior.

Through his school life was an adept in all sports; but when he fully entered into his work of life he was too much engaged in his studies, he thought, to spend time in games. His library is of the finest to be found, covering nearly every phase of thought. He is found ready to converse with any one who may contact him on any subject that may be raised. His power of perception is wonderful, and his memory a great asset, he says: "I do not forget."

Through generations to come those to whom the church is sym-bolical of Christ the name of C. R. Nichol is, and will remain a citadel of strength.

— M. J. U.

INTRODUCTION

To all who may read, children of God, impartial critics, scholars, and the literate population, this book is written for your study and edification.

My ultimate goal is to present Bible truths; that you may be completely, thoroughly furnished unto works discussed.

In reading you will share with me the results of years of fruitful study, with a rich background of experience and observation.

The general plan of the book is simple. All subjects are from the Bible. The comments and explanations are accurate and adequate; and are in entire independence of any who before may have written. I think no one who reads carefully can fail to grasp the full meaning of all comments.

Finally, you who are spiritually impoverished, the ill-informed, and all with an honest purpose, may you give heed to the things written. May the darkness be shaken from your eye-lids, your hearts opened and your zeal for truth quickened; and in the eternity may you be drawn into the light of God's eternal love. This is the prayer of your humble servant, who is unconscious of any desire other than assisting my fellows, and serving Jehovah.

THE AUTHOR

October 1, 1951

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SECTION I

In the world today there are many religious people who profess to believe the Bible, but zealously teach that it is impossible for a child of God to conduct himself in such a way that he will be eternally lost. Some who teach this fallacious doctrine are the Primitive Baptist, the Missionary Baptist, the Association Baptist, and Presbyterians.

Though these good people teach that it is impossible for a child of God to fall from grace and be eternally lost, they also teach that it is not necessary for one to believe what they teach on this point; that Methodists and many others who *disbelieve* the doctrine of the "impossibility of apostasy" will be saved regardless of their disbelief of the doctrine.

Is it consistent for one to hold that the doctrine of the "impossibility of apostasy" is a cardinal point of the doctrine of Christ, and then affirm that one can be saved and *disbelieve* the doctrine.

Is the doctrine that it is "impossible for a child of God to fall from grace" and be lost the gospel, or any part of the gospel? Can one be saved who *disbelieves* any part of the gospel? The gospel is "the power of God unto salvation to every one that believeth." (Ro. 1:16.)

Did Christ or the Holy Spirit teach the "impossibility of apostasy"? If "yes," can one be saved who *disbelieves* what was taught? Can one believe in Christ and *disbelieve* what he taught? Is it possible for one to *disbelieve* anything Jesus taught, without tacitly declaring he was a false teacher?

THE DOCTRINE OF THE DEVIL

Adam was God's son. (Lk. 3:38.) He was good; yes, very good. He was created with the very nature Jehovah wished him to have; he was the very man God wished him to be. (Gen. 1.) In the garden where he was placed he was surrounded by everything necessary to his happiness in the field of righteousness. He had free access to all that was in the Garden, with one exception:

And Jehovah commanded the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. (Gen. 2:16, 17.)

We do not know how long Adam and Eve were in the garden, obedient unto Jehovah, before Satan appeared.

Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree in the garden? And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat: but

of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil. (Gen. 3:1-5.)

Jehovah said: "Thou shalt surely die." Satan said: "Ye shall not surely die." This was the beginning of the doctrine that one can flagrantly disobey God and suffer no evil consequences. Jehovah said, "The soul that sinneth, it shall die." (Ezk. 18:4.) Today there are false teachers declaring: The soul will not die, even though it willfully sins. Dr. Ben M. Bogard, a Missionary Baptist minister says:

If a child of God sins willfully, and we all do—everybody sins willfully—every child of God does. (Hardeman-Bogard debate, p. 275.) Since this was written Dr. Bogard has died.)

Though the gentleman declares that God's children sin willfully, he declares it is impossible for a child of God to apostatize, and be lost; that the child of God cannot die spiritually. It is the same doctrine taught by Satan in the Garden of Eden. (See discussion of "Willful Sin" in this book, page 31.)

MAN IS A CREATURE OF VOLITION

I would be foolish to argue against a demonstration. Too, it would be an affront to an intelligent man, to say to him: "There does not reside within you the ability to do right, nor to do wrong; to speak the truth, nor to tell a falsehood." To some Jesus said: "Ye will not come to me, that ye may have life." (Jno. 5:40.) From this passage it is learned that the ones to whom Jesus spoke did not have the "life" to which he referred; and too, it is seen that they could have come, but refused. There was no irresistible force making it impossible for them to "come." The man in sin has the power to accept Christ and have "life"; too, he can refuse the invitation of the Master, and continue in sin. Christ "gave himself as a ransom for all" (1 Tim. 2:6). "He that will, let him take the water of life freely" (Rev. 22:17). "Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16.)

TOTAL DEPRAVITY A FALSE ASSUMPTION

Those who teach that a child of God cannot apostatize and be finally lost; also teach that since the "fall" of Adam, all are born with corrupted natures; that it is natural for man to sin; and more, that all men are born under condemnation of heaven—born "positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse." (J. M. Pendleton, Art. 3, in Church Manual designed for Baptist Churches.) Those who teach

the doctrine of hereditary total depravity, and they are the one who teach that it is impossible for a child of God to so live that he will be lost, contend that the fact that man sins today is evidence that he has a *corrupt nature*, inherited from Adam. If such be true, if one who sins today show that he has a corrupt nature, does it follow that Adam had a corrupt nature? Did Adam inherit a corrupt nature from his father? God was his father; Adam was a "son of God." So far as the record reveals, Adam sinned at the first temptation to which he was subjected by Satan. Adam was tempted in the very same way men are tempted today. The appeal was to the "lust of the flesh and the lust of the eyes and the vainglory of life." "Eat," said Satan, "then your eyes will be opened." No, not the physical eyes, but the intellectual eyes, "and you will be as gods, and know good from evil." Lust of the flesh: The fruit of the tree is "good for food." Pride of life: "It will make you wise." Being deceived, distrusting Jehovah, accepting the lead of Satan Adam and Eve sinned.

During the Civil War, my father, Captain J. W. Nichol, was wounded, the bullet entered his body. It was a foreign element, yet it changed his nature not one whit. Likewise sin is foreign to the nature of man; it is not something existing as a part of man's nature. Adam sinned, but sin did not change his nature one iota. Sin was something Adam acquired. *Acquired traits are neither transmitted, nor inherited.* This is well-known in the scientific world, as well as the world of religion. Was it a depraved nature, inherited, that caused Adam and Eve to sin? From whom did they inherit such a nature? Were they created with a corrupt nature? Did they inherit a corrupt nature from God, their father? In what way is man's nature today any different from the nature possessed by Adam, when he was created?

Adam was a creature of volition, so are we. Sin was acquired by Adam, not inherited. His nature was exactly that which he was given by Jehovah when created. God forbade them eating the fruit of the tree in the midst of the garden. They could eat, they could refuse to eat. Sin was something acquired by Adam, not something inherited, not something transmitted from his father. The teachers of *inherited total depravity* assume that Adam's nature was corrupted by having sinned, and that a corrupt nature is inherited by his descendants. They assume that which they cannot prove—that which is not true! (1) That Adam's nature was corrupted by sin. (2) That all men inherit a corrupted nature from Adam. The law of procreation, the law of birth, is that which Jehovah gave. Is the law Jehovah gave for the perpetuity of the human family a law which brings one into the world with a corrupted nature, a nature which leads men to sin, and then God condemns you because you do the very thing the nature he gave leads you to do? That the infant at birth is under "just

condemnation" by reason of the corrupt nature it has.

It is my wish that you know exactly what the advocates of the doctrine teach, from their own statements. The doctrine of the impossibility of apostasy stems from the doctrine of hereditary total depravity, as does the doctrine of the necessity of the Holy Spirit coming in direct contact with the spirit of the alien sinner giving it "enabling power," before one can become a child of God.

The *West Minister Confession of Faith*, referring to Adam and Eve says:

By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.

The *Philadelphia Confession of Faith*, the first creed adopted by Baptists in the United States, reads:

Our first parents by this sin, fell from their original righteousness and communion with God, and we in them, whereby death came upon all: all becoming dead in sin, and wholly defiled, in all the faculties, and parts, of soul, and body.

They being the root, and by God's appointment, standing in the room, and stead of all mankind, the guilt of their sin was imputed, and corrupted nature conveyed, to all their posterity, descending from them by ordinary generation, being now conceived in sin, and by nature children of wrath, the servants of sin, the subjects of death and all other miseries, spiritual, temporal and eternal, unless the Lord Jesus sets them free.

From this original corruption, whereby all are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

This corruption of nature, during this life, doth remain in those that are regenerated: and though it be through Christ pardoned, and mortified, yet both itself, and the first motions thereof, are truly and properly sin.

A later *Confession of Faith*, which was written by J. M. Pendleton, is possibly, the most popular in Missionary Baptist Churches, reads:

We believe that man was created in holiness under the law of his maker; but by voluntary transgression fell from the holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse. (Art. III.)

It will not be overlooked, that though Baptists have changed the first *Confession of Faith* adopted by Baptists in the United States, they retain the doctrine that man is:

Positively inclined to evil; without defense or excuse.

You did not choose your nature. According to the teaching of

Missionary Baptists, you are at birth "positively inclined to evil," and the nature you have is yours by the law of Jehovah, and it is, they affirm, natural for you to sin! Not only so, but from your sinful deeds you cannot turn until God gives you "enabling power." (Bogard-Borden Debate P. 162.)

Some additional quotations from Missionary Baptist will be interesting, as well as informative:

That man is totally depraved is evident from his being a child of the devil — fathered by the devil, of the same moral nature, without salvation, destined to the same hell to which the devil is destined. (Dr. W. A. Jarrell, in Gospel in Water. pp. 251, 252.)

All men, at birth, declare the Missionary Baptist, are children "of the devil," they have the same "moral nature" as the devil. Does the devil have a *moral nature*? Is the devil himself more than "totally depraved"? At birth you were "destined to the same hell to which the devil is destined." That's Missionary Baptist doctrine.

Inasmuch as children partake of the nature of their parents, and Satan is totally depraved, it is very certain that every one of his children inherits his totally depraved nature. (Ibid. p. 260.)

God says: "All souls are mine." (Ezk. 18:4.) Missionary Baptist declares all souls at birth are children of the devil, with the same moral nature of Satan.

At least one devil dwells within every unregenerated person. (Ibid. p. 452.)

No amount of discipline and education can make his morally good. (Ibid. p. 226.)

Infants, dying before the age of accountability are, doubtless, washed in the blood of Jesus, so they will not become sinners in glory. (Ibid. p. 248.)

(Dr. W. A. Jarrell was an outstanding minister, author, and debater in the Missionary Baptist Churches.)

Dr. Ben M. Bogard, editor, minister, author, debater in Missionary Baptist Churches said:

CHRIST DIED FOR BABIES AND INSANE PEOPLE, WHO ARE NOT responsible for their sins. (Total Depravity, p. 8.)

Baptist preachers talk of the sins of the baby, declaring them to be under just condemnation, and heirs of hell. Poor infants. They are condemned by Jehovah for that in which they had no part, something which took place thousands of years before they were born.

You may think your "unconverted daughter" is morally good; that your "unconverted" wife is morally good, and moral as the converted woman across the street, but in that you are mistaken, says Baptist doctrine, which reads:

The best thing you ever do before you are saved is sin. If you pay your debts, it is sin. If you do not pay your debts, it is a worse sin. If

you provide for your family, it is sin, if you do not provide for your family, it is a worse sin. If you eat it is a sin. If you walk, eat, sleep, or whatsoever you do without faith in God is a sin, for "whosoever is not of faith is sin." (Total Depravity, p. 4.)

The quotation the gentleman makes: "Whatsoever if not of faith is sin." (Rom. 14:23.), is from a passage in which the apostle is speaking of the act of worship, as every Bible scholar knows. Our every act of worship must be an act of *faith*. It is not the province of man to determine what to do in worship, one must worship as the truth directs. (Jno. 4:24.)

Have a look at the foregoing quotation from Dr. Bogard, Missionary Baptist. "If you walk, eat, sleep" it is a sin. You teach your baby of "walk" but to do so, says the Baptist minister, you teach it to sin. Dr. and Mrs. Bogard taught their children to walk before they were saved; and in doing so, they taught their children to sin — so he affirms. Baptist mothers, as well as other mothers sing to their babies: "Go to sleep, baby, go to sleep." If Dr. Bogard, an outstanding Missionary Baptist minister is correct in the foregoing quotation (and he is not) in singing to the baby, "Go to sleep, baby, go to sleep" you are saying to it: sin, baby, sin. Can there be found a man in all the land who believes such doctrine, save those who are blinded by false teaching. If an unconverted man goes to hear a Missionary Baptist minister deliver a sermon, *he sins* by so doing. If they take up a collection and the unconverted man contributes, he sins; if he does not contribute — does he commit a *worse sin*? Ask a Baptist preacher! But why be excused about a "*worse sin*"? The doctrine of the Missionary Baptist is that all men are born children of the devil, and under "just condemnation."

THE "TOTALLY DEPRAVED" SINNER IS HELPLESS

Missionary Baptists teach that the infant is born "totally depraved" and is helpless; that it can do not one thing as an infant, nor when grown to rid itself of the "depravity," till Jehovah gives it "*enabling power*." It is no fault of the man that he is "totally depraved," his condition is inherited from Adam, by the law of Jehovah — he is "positively inclined to evil."

In an effort to prove that man is born with a corrupt nature — totally depraved; that man is by nature "positively inclined to evil," hence that it is natural for him to sin, an appeal is made to the following:

And you did he make alive, when ye were dead through your trespasses and sins, wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and mind, and were by nature children of wrath, even as the rest. (Eph. 2:1-3.)

The people addressed had been "dead." What is meant by the word "dead" in this passage? It is very certain that they were not born "dead," for it is declared positively that they were *dead* "through your trespasses and sins" — not "dead" by having inherited the sins of Adam, but "dead" through having inherited corruption of nature from Adam, but "dead" — "through your trespasses and sins." Not only so, but they "walked according to the course of this world."

Though they had been "dead" it was not physical death, nor was the *walking* they had done physical. They had been "dead" spiritually, which was the result of their "trespasses and sins." Though they had been "dead," while "dead" they had the power to "come to Christ," accept him, saying: "Ye will not come to me, that ye may have life." (Jno. 5:40.) They did not have the "life" that Jesus gave, and refused "to come to Christ." Was it spiritual life Christ was to give? Certainly, "to come to Christ." Was it spiritual life Christ was to give? Certainly, and they refused, though "dead" to "come to Christ." What is the meaning of the term "dead" in the passage. It cannot mean that they "were dead" physically, nor can the "walking" they had done, physical walking. The term "dead" cannot mean in the passage what it meant when we say the animal is "dead" and ready for the place of refuse, or the body of man when prepared for burial. Rather the term has reference to relationship, not to state. The people addressed were "dead" through their trespasses and sins, they were separated from Jehovah by sin, which resulted in their "death." Sin separates one from Jehovah; it did in Old Testament times, and so also, sin separates one from Jehovah today. (Isa. 59:2.)

The law given through Moses was "holy, and the commandment right holy, and righteous, and good." (Rom. 7:12.) Some things are right within themselves. Had God never written: "Thou shalt not steal," it would have been wrong to steal! Cain was conscious of having done wrong when he killed his brother, even though there was not at the time, so far as is recorded, the command forbidding murder.

It is said that the

Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts. (Rom. 2:14, 15.)

The law (written by Moses) was "holy, and the commandment holy, and righteous, and good"; and the Gentiles which had not the law (written through Moses) did by *nature* the things contained in the law. How, in the name of reason can one declare that man is by nature "positively inclined to evil"?

The term in the passage under review, "nature" cannot mean innate nature, for by "nature" man does that which is right — the things contained in the law! Since man is a creature of volition, he

separates himself from Jehovah, just as Adam did, (Ezek. 14:6, 7), when he follows the lead of Satan, and "death" comes as a result.

The passage under review is positively against the doctrine of inherited total depravity.

In an effort to prove hereditary total depravity, the advocates of the doctrine often appeal to the following:

Behold, I was brought forth in iniquity; And in sin did my mother conceive me. (Ps. 51:5.)

From this passage it is argued that David was born in sin. Those who read the passage with a view to learn what it teaches, rather than trying to find something to prove their doctrine, will not overlook the fact that David speaks of the condition of his mother. He says "in sin did my mother conceive me." Clearly a statement about his mother. He affirms of himself: "I was brought forth in iniquity." To say that such a statement means that David was brought forth with a corrupt nature, or sinning, is more than anyone can find in the passage. It is said people are *born in a language*. "How hear we, every man in our own language wherein we were born?" (Acts 2:8.) Such a statement does not mean that they were born *talking*; but can mean nothing more than that they heard in language spoken in the country where they were born. David makes the statement that he was brought forth "in iniquity" — born in the world where sin (iniquity) was prevalent.

"THE GRACE OF REGENERATION"

We believe that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life." (Church Manual, by J. M. Pendleton, Article 7.)

Regeneration is the spiritual process by which we become new creatures in Christ — are born again — born of the Spirit, born of God. (Ibid. p. 11.)

Dr. Jarrell says:

The necessity of repentance and faith after *re-generation*, is very obvious. (Gospel in Water, p. 509.)

The depraved sinner cannot act except by *Enabling Grace* of God through the Spirit. (Dr. Bogard in Total Depravity, p. 13.)

The foregoing quotations are sufficient to bring to your attention the teaching of Missionary Baptist on the subject of "Inherent Total Depravity." They teach that one is born with a corrupt nature, inherited, through no fault of the individual; and he can do not one thing to change his state; that Jehovah must give him "*enabling*

power," and that *after* he is "*re-generated*," born again, made a "new creature in Christ," "*saved*" he must repent and have faith! It sums up: Man can do not one thing to become a child of God, and when he becomes a child of God it is impossible for him to do one thing, or a multiplicity of things which will result in his damnation. Believe it, who can?

The doctrine of "hereditary total depravity" is unknown to the New Testament. It was more than three hundred years after the death of Christ before the doctrine was taught by any sect or party. It is a post-apostolic doctrine wholly unknown to the word of God!

SECTION II

It is my purpose to examine some of the passages of Scripture on which Baptists rely in an effort to prove the doctrine of the "Impossibility of Apostasy"; that it is impossible for a child of God to do anything which will result in its damnation.

"CANNOT SIN"

Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. (1 Jno. 5:9.)

In the days of the apostles there were no chapters and verses in the Bible as we now have them. As we begin to read First John, chapter 1, we find the following:

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. (1 Jno. 1:8, 9.)

Would it be possible for one to read the foregoing statements from the first chapter of First John, and conclude that John was telling them that it was impossible for them to sin? Plainly John says: "If we say we have no sin, we deceive ourselves." And more: "If we confess our sins," one could not "confess our sins" if they did not sin; nor could he "forgive us our sins" if we did not sin! In chapter two:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous. (1 Jno. 2:1.)

If it is impossible for a child of God to sin, why the assurance: "If any man sin, we have an Advocate with the Father"?

Let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father. (1 Jno. 2:24.)

Why the assurance that the children of God will "abide" in the Son and the Father, "IF" that which they had heard from the beginning "abide" in them, were it impossible for them to cease to "abide" in Christ? (Read John 15:1-6 taking notice of "abide" as you read.)

Having read the foregoing passage in First John, they then came to chapter 3, and read:

Whosoever is begotten of God doeth no sin, because his seed remaineth in him: and he cannot sin, because he is begotten of God.

Would it have been possible for them to have concluded that it was impossible for them to sin. Can you read the passages and reach such a conclusion?

Believing as they did, all they read in this letter, just as you do, was it possible for them to have reached the conclusion that it was impossible for them to sin, or that they could cease to "abide in the Son and Father"?

Was it possible for the disciples to have entertained the thought that John was saying it was impossible for them to sin, when he wrote "cannot sin," and was at the same time saying, "if we confess our sins" he will forgive us. It must be evident that the term "cannot sin" does not mean that it was impossible for them to sin. From the emphasis I have heard Baptists give to the word "cannot" I am of the persuasion a short study of the use of this word may be profitable.

The apostle Paul in making reference to the tabernacle and its furnishings, said:

Of which things we cannot now speak severally. (Heb. 9:5.)

Surely no one thinks Paul meant that it was physically impossible for him to have given full details of the tabernacle and things therein at the time; but other matters were under discussion, and calling for his attention, and the term "cannot" was used in an accommodated sense.

You are asked to engage in some sinful practice, and make answer: I "cannot." You do not intend to convey the idea that it is physically impossible for you to do the thing proposed; but you "cannot" and maintain your character as an upright citizen. You are invited to join a party of friends on a journey of pleasure, and you make reply: "Friends, I cannot go." You do not intend to convey the thought to them that it is impossible for you to go; nor do they think you meant it was physically impossible, but that you had obligations to discharge which demanded you remain home and discharge. How often you say, "I cannot" do something, when you had no thought of conveying the idea that it was physically impossible, but conditions and responsibilities on you resting were such that you were honor bound to attend to them at the time.

BENJAMIN "CANNOT" COME DOWN

Joseph was sold to strangers, and afterwards became a slave in Egypt, where he fell on hard lines, and was cast into prison. After a time he found favor with the King of Egypt and was made Prime Food Administrator of all Egypt. During some prosperous years he had many granaries built, and great quantities of food stored. After seven years of abundant harvests there spread throughout all that part of the earth a drouth which continued until many people were suffering for lack of corn. In Palestine the necessity for food was pressing, and the brothers of Joseph were sent to Egypt to buy

food. Reaching Egypt, the men were recognized by Joseph, and he inquired of them about his father, and inquired if they had a younger brother. Learning that his father was yet living, and that they had a young brother, he demanded that they bring him with them to Egypt. Judah, one brother said:

The lad cannot leave his father: for if he should leave his father, his father would die. (Gen. 44:22.)

Did Judah intend to convey the idea that it was impossible for Benjamin to make the trip to Egypt—physically impossible? Did Joseph understand Judah to mean that it was impossible for Benjamin to come down to Egypt?

When Jacob proposed to again send his sons to Egypt for corn, the statement was made:

We cannot go down: if our youngest brother be with us, then will we go down. (Gen. 44:26.)

Was it impossible for them to go to Egypt without Benjamin? Joseph had understood that which the brothers had intended, not that it was impossible for Benjamin to come to Egypt, but that through love of their father whose "soul was knit" to that of Benjamin, and that their father would grieve for the son, were he separated from him till he died, they said, "Benjamin cannot come down." (Gen. 44:18-22.) Every reader knows that in this narrative the word "cannot" is not used with the thought of conveying the idea of "impossible." The facts are that later Benjamin did go to Egypt.

In numbers of passages in the New Testament the word "cannot" is used when the thought of impossibility is not intended, but is used in an accommodated sense. Your attention to a few passages.

Whosoever is begotten of God doeth no sin, because his seed remaineth in him: and he cannot sin, because he is begotten of God. (1 Jno. 3:9.)

And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them as long as they have the bridegroom with them, they cannot fast. (Mk. 2:19.)

"Cannot fast" as long as the bridegroom is with them. Was it impossible for them to abstain from food during the presence of the bridegroom? Does anyone so think?

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not; the door is now shut and my children are with me in bed; I cannot rise and give thee? (Lk. 11:5-7.)

Did the man mean that it was impossible for him to rise from the bed, when he said, "I cannot rise and give thee."

Reading from Luke 14:16-20 we learn from Jesus that a certain man made a great feast, and invited numbers to come. The invited began one by one to make excuses why they could not attend. One said:

I have married a wife, therefore I cannot come.

Did the man mean that it was *impossible* for him to attend the supper? Did Jesus intend to convey the idea that it was *impossible* for the man to be a guest at the banquet, when he said: "I have married a wife, therefore I cannot come"? Can any free-thinking man fail to see the fallacy of such teaching?

For the Christian the ideal life is revealed for him to exhibit. A child of God cannot practice sin and retain his character as a follower of Christ. "Thy word have I laid up in my heart, that I might not sin against thee." (Ps. 119:11.) "Do not let Satan steal the word out of heart." (Luke 8:12.) So long as the word of God *abides* in your heart, and you follow its lead, you do not practice sin. The word of God is the seed of the kingdom. It is the ideal life contemplated. Sin is lawlessness. To practice sin is to rebel against Jehovah. It is a reproach to any nation. When the word God *abides* in the heart, and one follows its lead he does not practice sin. "If ye abide in me, and my word abide in you, ask whatsoever ye will, and it shall be done unto you." (Jno. 15:7.) To abide in Christ means more than to be "in Christ." (See the discussion of the Vine and the Branches in this book, page 60.)

SECTION III

For I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.
2 Tim. 1:12.)

It is not a question of God's ability to "keep" that committed unto him. But the question arises: Will God keep (guard) one who refuses to abide in his teaching? If one rebels against Jehovah, will he continued to "guard" (keep) him? Do not close your eyes to the exhortation: "Keep yourself in the love of God." (Jude 21.)

Jude wrote during the time when there were false teachers: apostates were arising teaching untruths. To the saints was delivered the command: "Contend earnestly for the faith which was once for all delivered unto the saints." (Jude 3.)

But ye, beloved, remember ye the words which have been spoken, before by the apostles of our Lord Jesus Christ; that they said to you, in the last time there shall be mockers, walking after their own ungodly lusts. These are they who make separations, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. (Jude 17-20.)

It is not "the love of God" for men; but *you* remain in love with God. Make your love for God the controlling passion of your life, thrilling and impelling. How is this done? Of necessity there must be growth - "Go on unto perfection" - become daily more determined to *abide in his love*, never becoming blinded to the fact that if you forsake him, he will forsake you.

And they cried unto Jehovah, and said, We have sinned, because we have forsaken Jehovah, and have sinned the Baalim and the Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee. (1 Sam. 12:10.)

The destruction of the transgressors and the sinners shall be together, and they that forsake Jehovah shall be consumed. (Isa. 1:28.)

And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off forever. (1 Chr. 28:9.)

Hear ye me, Asa, and all Judah and Benjamin: Jehovah is with you, while ye are with him; if ye seek him he will be found of you; but if ye forsake him, he will forsake you. (2 Chr. 15:2.)

And the Spirit of Jehovah came upon Zechariah the son of Jehoiada the priest; and he stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of Jehovah, so that ye cannot prosper? because ye have forsaken Jehovah, he hath also forsaken you. (2 Chr. 24:20.)

To the church at Ephesus it was said:

But I have this against thee, that thou didst leave thy first love. Remember therefore whence thou art fallen, and repent and do the first works; or else I will come to thee, and will move thy candlestick out of its place except thou repent. (Rev. 2:4, 5.)

Christ is presented as the bridegroom and the church as the bride. The Lord said the church at Ephesus had left its first love. They were not filled with love for God, or man, as they were in the first days of their discipleship. They had fallen. Remember the exhortation, "Keep yourselves in the love of God."

WENT OUT FROM US

Before Baptists administer baptism, or grant fellowship in one of their churches, they vote the applicant a saved person; but if later the person goes bad morally, they declare they made a mistake when they voted the man saved. If one has fellowship in a Missionary Baptist church, and for some time is a zealous worker, and later severs his connection with the Baptist and unites with some other religious body, the Baptist then quote:

They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that they all are not of us. (1 Jno. 2:19.)

The principle laid down in this passage is of broad application. It is true of anyone, anybody, political, social, fraternal or religious. So long as one is heart and soul with the Democratic party he will remain with that party. A man may be associated with the Democratic party, in full accord with them, but at a later date may "go out" from that party and unite with the Republican party, because he has changed his views. One cannot quit the church, so long as he is heart and soul in accord with the church. He goes out "because he is not of us."

How many Baptists, men who have been devoted, heart and soul with them; in time learned that the Missionary Baptist Church is not the church described in the New Testament, and having ceased to be in accord with the Baptists, severed their relationship with them. They learned better, and went out "because they were not" with the Baptists in their views. So long as one is heart and soul with the Lord, he continues faithful; but if the love of the world becomes paramount in his heart, he leaves the Lord, he "goes out" because he is no longer heart and soul with Christ.

SAVE A SOUL FROM DEATH

My brethren, if any among you err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins. (Jas. 5:19, 20.)

"Save a soul from death." To convert one from the error of his way does not save one from physical death. The faithful in Christ die physically, as do the unfaithful. From what death is one saved by being converted from the error of his way? It is true that some of God's children have been led astray, embraced error; departing from *the faith*, teaching false doctrines, giving heed to seducing spirits, the doctrines of demons. To convert one from such things is to "save a soul from death." *God hates false doctrine.* (Rev. 2:6.) Of course our Baptist friends are wrong when they teach that a child of God cannot fall from grace, and die spiritually.

SECTION IV

GOD'S WAYS ARE EQUAL

Israel complained because God looked on sin with no degree of allowance. He demanded obedience at the hands of his people as he did of other nations. Sin is sin, no matter by whom committed. Israel complained, saying God's ways were not equal. Jehovah replied:

The soul that sinneth, it shall die; the son shall not bear the iniquity of the father neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. None of his transgressions that he hath committed shall be remembered against him: in his righteousness that he hath done he shall live. Have I any pleasure in the death of the wicked? saith the Lord Jehovah; and not rather that he should return from his way, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered: in his trespass that he hath transgressed, and in his sin that he hath sinned, in them shall he die.

Yet ye say, the way of the Lord is not equal. Hear now, O house of Israel: Is not my way equal? Are not your ways unequal? When the righteous man turneth away from his righteousness, and committeth iniquity, and dieth therein; in his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith, the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal: are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord Jehovah. Return ye, and turn yourselves from all your transgressions so iniquity shall not be your ruin; cast away from you all your transgressions wherein ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? (Ezk. 18:20-30.)

One of my opponents in debate, said that the death here mentioned is nothing more than physical death, death at the hands of the executors of the civil law of the land, death of the body and nothing more. That the eternal destiny is not referred to in the narrative, nor is it involved. It sums up thus: When a man becomes so wicked, such a menace to society that the civil law decides he is too mean to live, they kill him, and the Lord takes him on to glory! Believe it; who can?

ACCORDING TO THE BAPTIST DOCTRINE
ONE CANNOT OBEY GOD

Baptist doctrine is that at birth all men are totally depraved, corrupt in body, soul and spirit; that when one is regenerated his soul is made pure, and can never commit another sin; but his body remains corrupt and sins throughout life.

Through him let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. But to do good and communicate forget not: for with such sacrifices God is well pleased. (Heb. 13:15, 16.)

Know ye not that your body is a temple of the Holy Spirit which is in you, which we have from God? and ye are not your own; for ye were bought with a price: Glorify God therefore in your body. (1 Cor. 6: 19, 20.)

The Christian should not entertain the view that his spirit has been born again, and that his body is the child of, and belongs to the devil. If Baptist doctrine is true, if the body is totally depraved and will remain so till the resurrection, how is it possible to obey the command:

I beseech you therefore, brethren, by the mercies of God to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. (Rom. 12:1.)

Present your *bodies* "holy." How is it possible to obey the command — present your "body" HOLY, if the body is totally depraved and is to remain in that condition so long as we live on earth? How will it be possible to present the totally depraved, corrupt body, "holy"?

WISE AS JEHOVAH

For one to claim that he never sins, is to tacitly make claim that he is as wise as Jehovah. To affirm that you never sin, is to declare that you are as *wise as Jehovah*, knowing all evil — sinful things, never doing that which is sinful; that you know ALL that is right and never fail to do that which God commands. It will not avail to say you may sin ignorantly. The fact is not changed. If you do wrong it is sin, whether you know it is sin or otherwise. The people who killed Christ were ignorant of the fact that he was the Lord, nevertheless they sinned. (Read: Matt. 27:33-56; Mark 15:22-41; Luke 23:32-39; Jno. 19:17-30.)

SECTION V

"WHIP HELL OUT OF YOU"

Dr. Ben M. Bogard delivered himself as follows:

If a child of God sins wilfully, and we all do — everybody sins wilfully — every child of God does. What happens? Christ is not going to die any more for you; he died once for all. He will never die again. What will happen to you then? There will be a certain fearful looking for of a judgment such as comes to the child of God, the fire of indignation that shall devour the adversary — not devour you — but devour the adversary. Who is the adversary? The devil. So, *instead of God sending you to hell, he'll whip hell out of you.* (Hardeman-Bogard Debate, p. 278.)

There is more than one inaccurate statement in the foregoing from Dr. Bogard. The Holy Spirit says "adversaries," (Heb. 10:27.) Mr. Bogard says "adversary." Why change "adversaries" to "adversary"? "Adversaries," plural, is not "the devil" as Dr. Bogard declares. The fact is, reference is not to the "devil" as such, but to those who opposed, and rejected Christ, those who became apostates, and to the Jews in their opposition to the truth.

"HE WILL WHIP HELL OUT OF YOU"

Does the gentleman mean that God will "whip hell out of," the soul? How can that be, if Baptists are right in teaching that the soul never sins after being born again? If it is the body of that child of God that sins, and God whips the soul for the sins of the body, does he whip the right thing? Is the soul responsible for the acts of the body? If, "yes" then does the soul sin when it does not control the body?

"AS PERFECT AS GOD." — DR. BEN M. BOGARD

Dr. Bogard says of himself:

My soul sin? No. Has Brother Bogard ever sinned? In my soul I do not. I am as perfect as God himself as far as my soul is concerned. Then what about my body? It does sin. (Hardeman-Bogard Debate, pp. 309, 310.)

Dr. Bogard does not affirm that the apostle Peter was "as perfect as God himself," as pertains to his soul; but that he, Dr. Ben M. Bogard, is himself, "as perfect as God himself as far as my soul is concerned." Such assertions do not sound like utterances of the lips of a man who has been reading the Bible, and believes it. Read:

Surely there is not a righteous man upon earth, That doeth good and sinneth not. (Eccl. 7:20.)

For there is no man that sinneth not. (1 Kgs. 8:46.)

If they sin against thee (for there is no man that sinneth not. (2 Chr. 6:36.)

Does someone say the foregoing quotations are from the Old Testament? They are, but are the statements untrue?

Read then some statements found in the New Testament:

If we say that we have no sin we deceive ourselves, and the truth is not in us. (1 Jno. 1:8.)

Is it not strange that a man will become so deceived that he will deny the scriptures? "If we say we have no sin," well, what? "We deceive ourselves." Is that all? No! The Holy Spirit says, "if we say we have no sin, the truth is not in us." All men should be truthful, should love the truth, keep the truth in their hearts.

But more:

If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. (1 Jno. 1:9.)

"If we confess our sins." Mr. Bogard, the Baptist, declares that his soul is "as perfect as God himself," and that the soul of the regenerated man cannot sin, hence cannot fall from grace. Believe it! Who can?

Baptists believe that the body sins. But the body is not the man. The body is only the house in which the real man resides temporarily. Peter said he was soon to put off his tabernacle, which he did. (2 Peter 1:14.) Paul said he was willing to be "absent from the body, and to be at home with the Lord." (2 Cor. 5:1-8.) The body is only the temporary house in which the real man, the spirit, abides.

SECTION VI

"MAKE YOUR CALLING AND ELECTION SURE"

Can there be a normal man who does not know that he CAN do right, and CAN do wrong; and that he is responsible for his conduct?

Having escaped from the corruption that is in the world by lust. Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ. (2 Pet. 1:4-11.)

"Make you calling and election sure." If there is no possibility of one failing to enter into the eternal kingdom, why the admonition to "make your calling and election sure"? Those who teach that it is not possible for one who has been cleansed, "from his old sins," to fail to enter the eternal kingdom, can find no appropriate application of the exhortation in the foregoing admonition. The Holy Spirit says that those who do not make the additions named are "blind, seeing only things that are near, having forgotten the cleansing from his old sins."

Add:

7. Love
6. Brotherly kindness
5. Godliness
4. Patience
3. Self-control
2. Knowledge
1. Virtue

If you do these things you will never fall. An abundant entrance into eternal kingdom.
Failing to add, you are:

7. Hatred
6. Harsh, brutal.
5. Impious
4. Irritable
3. Dissipated. Gluttonous
2. Ignorant
1. Immoral

He who lacks the things commanded has forgotten he was cleansed from old sins. Falls. Surely.

CAST OFF FIRST FAITH

During the days of the apostles there were a number of widows in the church. Among the number were some well reported of for good-works, diligent in rearing children, hospitable to strangers, hum-

ble in washing saints feet and relieving the afflicted. They diligently followed every good work. There were also other widows who were to be refused. They had waxed wanton against Christ, desired to marry and brought condemnation to themselves because they rejected their first pledge (faith), became idle, tattlers, busy-bodies, and engaged in speaking things they should not. (Read I Tim. 5:9-14.)

Some of the widows were not to become the charge of the church for support, for they waxed:

Wanton against Christ, they desire to marry having condemnation, (damnation) because they have rejected (cast off) their first pledge (faith). (1 Tim. 5:11-12.)

Need there be comment? They "waxed wanton against Christ." What is it to "wax wanton" against Christ? It was treating his word with contempt, not heeding his commands, drifting into sin heedlessly. But more; they "cast off their first pledge" (faith). What does it mean to "cast off" faith? To "cast off" faith is to reject it, despise it, turn from it. These widows were obsessed with the determination to marry, regardless of what the Lord said, and because of their attitude towards the Lord, they were condemned: they had turned from the Lord, "cast off their first faith."

SIN WILFULLY

"Sin is lawlessness." (I John 3:4.) "Sin is the transgression of the law." (Authorized version.) "All unrighteousness is sin." (I Jno. 5:17.)

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins. (Heb. 10:26.)

Any sin may be "wilful sin." Jehovah commands that you abstain from certain things; but you disregard the commandment and treat with contempt the known commandment of the Lord, and by so doing, you commit a "wilful sin." You may also commit a wilful sin by refusing to do something the Lord has commanded. Yes, Christians are under law. (See next subject in this book: "Are Christians Under Law.")

In the Jewish Dispensation, under the law of Moses, there were annual animal sacrifices:

For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered? because the worshippers, having been once cleansed, would have had no more consciousness of sins. But in those sacrifices there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins. (Heb. 10:1-4.)

The offering of the blood of bulls and goats did not take away sins. Such things were only types pointing to the coming, final sacrifice,

which was Christ. Now that Christ has come, he who benefits by accepting Christ, is cleansed by his blood, enjoys complete forgiveness, and no additional sacrifice is made. The sins which are forgiven require no other sacrifice.

It must be kept in mind however, that one may sin in the future days, in which event he will be guilty. You have not lived on the morrow, nor next year; you have not sinned until you actually transgress the law, and when one transgresses the law, he is of course, sinful and guilty. To speak of God forgiving sins not committed is sheer nonsense.

The law operating in the Jewish Dispensation did not have the final sacrifice; but now that the final sacrifice has been made, "there remaineth no more a sacrifice for sins." The child of God who sins will now have to repent, humble himself, as did Simon. (Acts 8:18-24.) Otherwise he will be cast into the lake of fire. (Read also: 1 Jno. 1:9.) Refusing to repent, and seek forgiveness, his apostasy is complete, and he will suffer eternal punishment, a punishment "sorer" than that suffered under the law of Moses. (Heb. 10:29.)

Baptists declare that a child of God *can* sin "wilfully." Dr. Bogard himself said:

If a child of God sins wilfully, and we all do — everybody sins wilfully — every child of God does. (Hardeman-Bogard Debate, p. 278.)

Those who sin "wilfully" after they have received the knowledge of the truth; unless they seek and obtain forgiveness under the law of Christ, will receive a "sorer" punishment than that under the law of Moses. A "sorer" punishment — a worse punishment awaits them. But under the law of Moses physical death was suffered, those who sin wilfully, counting the blood of the covenant an unholy thing; will suffer unending punishment! Punishment where the fire is not quenched!

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SECTION VII

ARE CHRISTIANS UNDER LAW?

How often do partisans of a theory force an interpretation on a passage of Scripture in an effort to prove the theory to which they have subscribed.

I was astonished when first I heard the statement: "Christians are not under law." The speaker then read: "Ye are not under law, but under grace." (Rom. 6:14.) He then added: "Not being under law we cannot sin." The gentleman made a false application of the passage of Scripture quoted. Reference by Paul was made to the law of Moses; and Christians *are not under that law*. (Rom. 7:1-5; 2 Cor. 3; Gal. 3; Eph. 2:14-16; Col. 2:14-15.)

Though Christians are not under the law of Moses, nevertheless they are under law. Can you conceive of Christ the ruling king not having a law? You are, if you have been born again, in the kingdom of God, "the kingdom of Christ and God." (Eph. 5-5.) Can any sane man think of being a citizen of the "kingdom of Christ and God," and there being no law observed?

Paul declared he was "under law to Christ." (1 Cor. 9:21.) And again: "Bear ye one another's burdens, and so fulfill the law of Christ." (Gal. 6:2.)

Read the words of Dr. Ben M. Bogard, Baptist minister and editor:

Paul was not under law at all, and so far as the law is concerned, it was lawful for him to do anything. But with the love of God in his heart, it was not expedient. We are not saved by keeping law. We are not saved by obedience to law. All things are lawful to me. Why? Because I am out from under it. (Hardeman-Bogard Debate, p. 312.)

The apostle Paul was under law to Christ; but men today persuade themselves that they are answerable to no one. There are men in the world today who refuse to recognize civil law; too, there are those who declare they are not amenable to Jehovah and his law. What more need be said?

THE LAW OF FAITH

"Sirs, what must I do to be saved?" (Acts 16:31.) This man surely thought that he had to do something to be saved. And, to him a commandment of the Lord was delivered; he was required to believe and be baptized — it was necessary for him to obey the gospel, which is God's power to save.

Christians must "walk by faith," they must "walk in the light." Every act of a Christian in worship must be an act of faith. The Christians in Philippi were exhorted: "Work out your own salvation with fear and trembling: for it is God who worketh in you both to will and to work for his good pleasure." (Phil. 2:12, 13.)

SECTION VIII

SAUL, FIRST KING OF ISRAEL

When Israel became obsessed with the desire to be like the nations around them, they demanded a king. Saul the son of Kish, was named by Jehovah to be their first king.

Your attention to some facts about Saul:

1. Saul of the tribe of Benjamin.
2. Jehovah named him as the first king of Israel. (1 Sam. 10:24.)
3. Was anointed to be king by Jehovah. (1 Sam. 10:1.)
4. The Spirit of Jehovah promised Saul. (1 Sam. 10:6.)
5. Saul prophesied with the other prophets. (1 Sam. 10:6.)
6. Saul became another man. (1 Sam. 10:6.)
7. God was with Saul — "God is with thee." (1 Sam. 10:7.)
8. God came down to Saul. (1 Sam. 10:8.)
9. God showed Saul what to do. (1 Sam. 10:8.)
10. God gave Saul another heart. (1 Sam. 10:9.)
11. The Spirit of Jehovah came upon Saul. (1 Sam. 10:10.)
12. The Spirit of Jehovah came mightily upon Saul. (1 Sam. 11:6.)
13. Saul sinned in disobeying Jehovah. (1 Sam. 13:10-15.)
14. Saul turned back from following Jehovah. (1 Sam. 15:11-19.)
15. Saul rejected God's word. (1 Sam. 15:23.)
16. Jehovah rejected Saul. (1 Sam. 15:23.)
17. The Spirit of Jehovah departed from Saul. (1 Sam. 16:14.)
18. An evil spirit troubled Saul. (1 Sam. 16:14.)
19. An evil spirit came upon Saul. (1 Sam. 16:23.)
20. Jehovah became the enemy of Saul. (1 Sam. 28:16.)
21. Jehovah departed from Saul. (1 Sam. 28:15, 16.)
22. Saul committed suicide. (1 Sam. 31:4-6.)
23. Saul died for the trespasses he had committed against Jehovah, because of the words of Jehovah which he kept not. (1 Chr. 10:14.)

Those who teach that a child of God cannot conduct himself in such a way as to be lost, insist that Saul was never a child of God; that he was only a pretender; that the Holy Spirit was never in Saul, that it was only *on* him — it came "upon" him! but was never "in" him. That throughout his life he played the hypocrite!

It may prove interesting to note some others of whom it is said the Spirit came "upon" them.

And Jehovah said, Arise and anoint him; (David) for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of Jehovah came mightily upon David from that day forward. (1 Sam. 16:12, 13.)

The Spirit of Jehovah came mightily "upon" Saul. Saul God's first choice to be king of Israel; too, the Spirit came mightily "upon"

David: but that is no proof declares Dr. Bogard, Baptist, that they were God's children. David was a man after God's own heart. (Acts 13:22.)

Read further:

And the Spirit of Jehovah shall rest upon him (Jesus). (Isa. 11:2.)

The Spirit came "upon" Jesus; (Jno. 1:32-34; Matt. 12:18.) but that does not signify that he was God's chisen; declare those who have to deal with the case of King Saul.

When it was seen that the effort to prove that Saul was not a child of God, but contending that the Spirit only came "upon" him, was not registering with the audience, Mr. Bogard said:

Even if my friend could prove that King Saul was a child of God . . . I can prove that King Saul *went as crazy as a bat*. Why? Because no man in his right mind will commit suicide. (Dr. Bogard, in Harde-man-Bogard Debate, p. 253.)

Not infrequently is the plea made by attorneys today, for their client, when it is shown by the evidence that for weeks he had planned to commit murder, that he should not be punished, for he insists that his client was "crazy." Now comes the Baptist, Dr. Bogard, insisting that Saul did not fall from grace, and was not lost, for he was "crazy" when he committed suicide!

Regardless of what Baptists say, God says: all murders shall have their part in the lake of fire. (Rev. 21:8.)

CAN YOU CALL YOUR BROTHER A FOOL?

Whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. (Matt. 5:22.)

Every man in the land who is not "*as crazy as a bat*," knows that he can call his brother a "fool." And all such are in danger of the "hell of fire." If it is not possible for a child of God to be lost, how can one of them be in danger of the "hell of fire"?

A CHILD OF GOD LOST

In a discussion with a friend he challenged me to show one single child of God that was lost, eternally lost. I submit that such is not my obligation; for I am affirming that it is possible for a child of God to conduct himself in such a way that he will never enter heaven. I am glad though to furnish a friend such information as he may need, especially when he is a preacher, blinded by the falsehood of Satan.

Abraham was a child of God, and through him all nations of earth were to be blessed. Abraham had the distinction of being called

"the friend of God." Not only was he the father of the Hebrew race, he is the "father of us all." (Rom. 4:16.) The descendants of Abraham were "the children of God." They were "holiness unto Jehovah." (Deu. 7:6; 14:2; Jer. 2:3.) A chosen people for his own possession above all the people that are upon the face of the earth.

There was a certain rich man, (Luke 16:19-31,) who was an Israelite, who died and was cast into Hades, where he, being tormented, cried for water, which being denied him; he pleaded with "Father Abraham," that one be sent to warn his brethren lest they come to the place where he was suffering. He was told that his brethren had Moses and the prophets, and that if they refused to hear them, they would also ignore the warning if one should be sent from the dead. The law by Moses was given to the Israelites. (Exd. 20:1-18; Deut. 5:1-21.) In the person of the rich man, we have a person who was an Israelite, appealing to "Father Abraham," and Abraham addressing him as "son." After his death he was in a place of torment, he had died in his sins, and Jesus said those who die in their sins cannot be with him. (Jno. 8:21.) In the person of the rich man we find one of God's children, an Israelite, after death, being in Hades, punished, tormented, one whom the Lord says cannot be with him!

SECTION IX

"GRACE AND TRUTH CAME BY JESUS CHRIST"

I was unprepared when a man claiming to be a preacher of the gospel made that statement, and then insisted that there was no "grace" or "truth" in the Old Testament times. In his effort to prove the statement he read:

For the law was given through Moses: grace and truth came through Jesus Christ. (Jno. 1:17.)

To argue that there was neither "grace" nor "truth" in Old Testament times, is to reveal ignorance not to be excused in anyone. Surely only blindness by a theory, (which seems to be more precious to some than the teaching of Jesus and the Holy Spirit), leads them to make such statements.

Thou art a gracious and merciful God. (Neh. 9:31.)

Noah found grace in the eyes of the Lord. (Gen. 6:8, Authorized Version.)

Noah found favor in the eyes of Jehovah. (Gen. 6:8, American Standard Version.)

Jehovah is gracious and merciful. (Ps. 103:8.)

(Read: Exd. 34:4; Num. 23:19; Ps. 19:9; 85:10; 100:5; Isa. 25:1.)

To say there was "no truth" in Old Testament times, sounds like the ranting of an impious infidel!

His truth is a shield and buckler. (Ps. 91:4.)

Thou art nigh, O Jehovah; and all thy commandments are truth. (Ps. 119:151.)

That "grace and truth came through Jesus Christ," is certainly true. The only question that can be raised by a righteous soul is: What form of "grace," and what specific "truth," is considered.

The sunshine and the rain and the harvest are forms of God's grace. When he said: Every seed bringeth forth after its kind he spoke the truth. Law is inflexible, and must be respected. The law which came through Moses could not "give life." (Gal. 3:21.) The law which came by Christ is called, the "law of the Spirit of life in Christ Jesus." (Rom. 8:2.) The Law which came through Moses death, "death."

The superiority of Christ over Moses is seen. Moses the servant; Christ the Son. (Heb. 3:3-6.) Take Moses away and the law given through him remains; but remove Christ from the gospel and it is powerless. Jesus is the very embodiment of the truth. "I am the way, the truth and the life." (Jno. 14:6.) The "grace" which came through Jesus Christ brings salvation, remission of sins through his blood.

To me it appears that the statement, by a preacher, that there was no "grace" in the Old Testament Dispensation, arose in his heart in making an effort to escape the record of men "forsaking" God in Old Testament times.

SAVED BY GRACE

By grace have ye been saved through faith. (Eph. 2:5-8.)

God's grace to man extended, was not because of good works man had done. But grew out of the character of Jehovah, and man's relationship to him. As you know, man is the offspring of Jehovah.

For in him we live, and move, and have our being; as certain even of your own poets have said, For we are his offspring. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. (Acts 17:28, 29.)

He says:

All souls are mine; as the soul of the father, so also the soul of the son is mine." (Ezk. 18:4.)

Jehovah loved all men, all souls because of their relationship to himself; and Christ died for all men, he "gave himself a ransom for all." (1 Tim. 2:6.) He is a "propitiation for our sins; and not for ours only, but also for the whole world." (1 Jno. 2:2.)

Satan does not own one single thing in his own right. He is the prince of all usurpers. "The earth is the Lord's and the fullness thereof." (1 Cor. 10:26.) One becomes the servant of another by obeying his demands. There is no irresistible force within man, nor overpowering strength without, compelling him to serve Satan. Man is a responsible creature. Adam and Eve became the servants of Satan, by following his suggestions. In the same way one becomes a sinner today.

There was no way for man to escape the penalty for sins he committed, till the grace of God was extended to man. This grace was for all men. Let no one make the mistake, however, of concluding, that since grace is for all men, that all men will be saved. If one dies a rebel against Jehovah, dies in his sins, he cannot be with the Master in the world to come. (Jno. 8:21.)

Some will suffer eternal punishment. (Matt. 25:46.) Hence we know that all men will not be saved. Also we know that the grace of God does not bring salvation unconditionally. God does not thrust salvation on man.

Cornelius was directed to send men to Joppa and call for Peter who would tell him words whereby he and his house could be saved. (Acts 11:14.) When the people on Pentecost asked what to do, they were commanded: "Repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2:38.) At the Beautiful gate of the temple, people were told to: "Repent ye there-

fore, and turn again, that your sins may be blotted out." (Acts 3:19.) Though one must do what the Lord commands to be saved, doing so does not change the fact that one is saved by "grace."

You do not merit salvation by the good deeds you have done. If your head were waters, and your eyes perpetual fountains, you could not wash away one sin. If you had the cattle of a thousand hills they would not atone for one sin.

For the grace of God has appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world. (Tit. 2:11.)

One can refuse to turn from his sins, even though the command is, "repent ye, and turn again," one can refuse to obey the command; so also, though saved "by grace," one can refuse to live "soberly and righteously and godly." Man has the power of choice before being saved, "by grace," and after being saved, "by grace," he can refuse to live as God commands.

Be careful, brother, lest you receive the grace of God in vain. "Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away (departing. Authorized Version) from the living God." (Heb. 3:12.)

SECTION X

DEFILEMENTS OF FLESH AND THE SPIRIT

Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. (2 Cor. 7:1.)

Paul was the pioneer preacher in many fields. It was he who first preached the gospel in Corinth, one of the most wicked cities of his day. His efforts in that city were not unfruitful, for, "Many of the Corinthians hearing believed and were baptized." (Acts 18:8.)

Some years later he wrote a letter to the "church of God which is at Corinth, even them that are sanctified in Christ Jesus," (1 Cor. 1:1-2.) In this letter he mentioned a number of sins committed by members of that congregation. Among the number enumerated was the sin of fornication. One member was guilty of fornication, such as even the Gentiles did not countenance; that is, that a man should take his father's wife. That the man was a member of the church at Corinth is certain from the fact that after they had withdrawn from him, they were instructed, following the man's repentance, to restore him to their fellowship. (2 Cor. 2:5-9.)

This man was a child of God, but had wandered far off in sin, even though he had been saved "by grace": he was guilty of fornication. If the teaching of those who hold that a child of God cannot so conduct himself that he will be lost eternally were true; this man would have been received into heaven even if he continued in his fornication until his death. The man certainly needed to make his life conform to the teachings of the Bible. "Fornicators?" What of them? "Their part shall be in the lake of fire." (Rev. 21:8.)

Surely, then, you can understand why the exhortation to that congregation to withdraw from him, (1 Cor. 5) and then when he repented they were admonished to restore him to their fellowship.

DEFILEMENTS OF FLESH AND SPIRIT

What is the meaning of the word defile?

Defile; to make foul, dirty or unclean, either physically or morally; polute; taint; violate; desecrate or profane; make ceremonially unclean. (The New Century Dictionary.)

Keep in your heart, please, the claims made by those who teach that a child of God cannot apostatize and be finally lost; and further the claim they make, that the soul cannot sin after regeneration.

What can be the meaning of the foregoing exhortation — that there be a cleansing of flesh and spirit? (2 Cor. 7:1.) The members of the church at Corinth had been born again, baptized into the body of Christ. (1 Cor. 12:13.) They were "new creatures" in Christ. (2 Cor. 5:17.) Yet, in their number was the one who had lapsed, gone off in sin, was guilty of fornication.

Fornication comes from the heart. "For out of the heart come forth evil thoughts, murders, adulteries, fornications," said Jesus. (Matt. 15:19.) Can you seriously entertain in your heart, the thought that a child of God can live a fornicator, and his entrance into heaven not be questioned? Can you think of Jesus teaching such a doctrine? *He did not so teach!*

"YE ARE FALLEN FROM GRACE"

It is not surely known who first preached the gospel in Galatia; possibly it was the apostle Paul. The Christians there had a very high regard for him. (Gal. 4:12-16.) He did visit the place, and after leaving he wrote a letter to the Christians of Galatia. In it he referred to false teachers who had been teaching that it was necessary for Christians to be circumcised and keep the law of Moses to be saved. Some of the false teachers insisted that Paul was not one of the original twelve apostles, and for that reason had no authority. In his letter to the Christians of Galatia he tells them from whom he received his authority. (Gal. 1:11-17.)

In the letter Paul expresses surprise that some of them had so soon been removed from the truth; giving heed to false teachers. He expressed himself as follows:

I marvel that you are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel: only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, if any man preacheth unto you any gospel other than that which ye received, let him be anathema. (Gal. 1:6-9.)

Following the doctrine of false teachers has to do with the eternal destiny of men. There were those in Galatia who were turning from the Lord to Moses. Paul said to them:

Behold, I Paul say unto you, that if ye receive circumcision, Christ shall profit you nothing. (Gal. 5:2.)

Luke refers to the Judaizing teachers who were insisting that it was necessary to be circumcised and to keep the rites and ceremonies of the law of Moses, else they could not be saved. (Acts 15:1.)

The law was the "schoolmaster" to bring the Jews to Christ, hence to make claim that one must keep the law of Moses was to declare that Christ had not come! It was to turn from Christ and oblige

themselves to keep a law which could not give life. (Gal. 3:21.)

Paul said to those who were insisting that it was necessary to keep the law of Moses:

Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace. (Gal. 5:4.)

The translation made by Baptist scholars reads:

Ye are separated from Christ, whoever of you are justified by the law; ye are fallen away from grace.

The Syriac translation (Murdock) reads:

Ye have renounced the Messiah, ye who seek justification by the law; ye have apostatized from grace.

Macknight renders the verse:

Ye are loosed from Christ, who are justified by the law; ye are fallen from grace.

The Authorized Version reads:

Christ is become of no effect unto you whosoever of you are justified by the law: ye are fallen from grace.

"Ye are severed from Christ." What does the word, "severed," mean? It means "cut off"; separated. By the works of the law no flesh could be justified. (Rom. 3:20.) The law was added till the seed should come. (Gal. 3:19.) The law was the tutor (schoolmaster) to bring to Christ; one today is not under the tutor, or law of Moses. To seek justification by the law was to turn from Christ; to fall from grace. It is not strange that among those who profess to believe the Bible there are those who declare that it is impossible for a child of God to fall from grace and be lost? The Scriptures make plain: Those who seek justification by the law are not profited by Christ; they are fallen from grace.

SECTION XI

TAKE HEED BRETHREN

The book of Hebrews was written to Hebrews who had become Christians. With them there was a tendency to return to the old religion in which they were reared — the law of Moses, and to observe the ceremonies therein contained. Strong was the example of their ancestors for centuries, as well as their early training to cause them to lapse into the old views and practices.

To them Paul wrote:

Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God: but exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin: for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end: while it is said, To-day if you shall hear his voice, Harden not your hearts, as in the provocation. For who, when they heard did provoke? nay, did not all they that came out of Egypt by Moses? And with whom was he displeased forty years? was it not with them that sinned, whose bodies fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that were disobedient? And we see that they were not able to enter in because of unbelief. (Heb. 3:12-19.)

The children of God are guarded through faith, their lives are lives of faith. We walk by faith in all our religious activities. Let there be none of you with an, "evil heart of unbelief in departing from the living God." It would be nonsense to exhort one not to "depart from the living God," if it were impossible for one to do so!

Behold then the goodness and severity of God: towards them that fell, severity; but toward thee: God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. (Rom. 11:22.)

Read again the admonition:

Take heed, brethren, let haply there shall be in any one of you an evil heart of unbelief in falling away from the living God. (Heb. 3:12.)

Why the admonition if it is impossible for one to fall and be lost?

PRESERVED FOREVER

How often have you heard:

For Jehovah loveth justice and forsaketh not his saints; they are preserved forever. (Ps. 37:28.)

Again and again it has been contended that "God preserves his

saints," hence there is no possibility of one of them being lost; they cannot fall from grace, for they are preserved forever.

It is my wish to consider every man as honest. But there are times when my credulity is strained to the breaking point. Read with me the passage from which the foregoing quotation is taken:

Depart from evil and do good; And dwell for evermore. For Jehovah loveth justice, and forsaketh not his saints; They are preserved forever: But the seed of the wicked shall be cut off. (Ps. 37, 27, 28.)

Where is the person who does not know that the "saints" are preserved forever. The question may well be raised: *Can one cease to be a saint?* You will not overlook the exhortation: "Depart from evil."

Let integrity and uprightness preserve me. (Ps. 25:21.)

Jehovah preserveth the faithful. (Ps. 81:23.)

Jehovah preserveth all them that love him. (Ps. 145:20.)

"GRACE OF SATAN"

When first I heard of man claiming to be a preacher of the gospel make the following statement I was shocked:

"If it is possible for a child of God to fall from grace and be lost; then every individual who gets to heaven will be saved by the grace of the devil." He then added: "If Satan can get one of God's children, he can get all; and those who go to heaven will be only those that Satan does not want. They will be saved by the grace of the devil." Among other things, the statement of the man reveals what he thinks "grace" is.

It is true that Cain became a servant of Satan. The question arises: On what terms, or grounds did Cain become the servant of Satan? And another question: Satan did not "get" Abel, and why? Was it because he did not want Abel? Satan can never succeed in "getting" a child of God, unless that child of God is willing to follow the lead of Satan. "Resist the devil and he will flee from you." (Jas. 4:7.)

SHALL APPEAR WITH CHRIST

Those teaching that a child of God cannot be lost quote the following in an effort to prove their doctrine:

When Christ who is our life shall be manifested then shall ye also with him be manifested in glory. (Col. 3:4.)

It is insisted that since Christ is to be manifested in glory, and there is no doubt that he will be; since Paul says we shall with him, "also be manifested in glory," there can be no doubt about it. That so certain as Christ is manifested, that certain it is that we will also be manifested with him.

It is too bad that some people are so blinded by a false theory

that they seek to find something in the Scriptures to confirm them in their adopted views. The above quoted statement from Col. 3, was proceeded by the following:

And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death to present you holy and without blemish and unreprouvable before him; if so be that ye continue in the faith, grounded and steadfast, and not moved away from the hope of the gospel. (Col. 1:21-23.)

They are to be presented "without blemish and unreprouvable": if, "if" what? "If so be that ye continue in the faith, grounded and steadfast, and moved not away from the hope of the gospel." To "continue in the faith" is the opposite of "departing from the faith." Is it possible to depart from the faith?

"SOME SHALL DEPART FROM THE FAITH"

But the Spirit saith expressly, that in later times some shall fall away (depart from, Authorized Version) from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies. (1 Tim. 4:1, 2.)

(For a study in the word "Shall" see page 76, this book.)

It is argued by some that the "departing" mentioned in the passage is from "the faith" and not that one becomes an unbeliever. I did not overlook the fact that the passage speaks of some "departing" from "the faith." Surely all must know that that "the faith" of the passage means the gospel of Christ, the teachings of Christ as a whole. It is added then, by one that teaches that a child of God cannot fall away and be lost; that all that is contemplated by the passage is that some will entertain some errors and have an incorrect view of some subject.

Need there be space given to English speaking people in defining the word "depart"? In the quotation from the American Standard Version we have, "fall away": in the Authorized Version we have, "depart." They fell away from "the faith"; the gospel, and in addition it is said they would be guilty of "giving heed to seducing spirits and doctrines of demons." But in the face of such statements, blinded by false doctrine, it is insisted that they will be saved. That they will enter heaven, and be associated with those who have "contended earnestly for the faith"; though they departed from "the faith."

Can you visualize the faithful servant of God, contending earnestly for "the faith," opposing the doctrine of demons; and, on the other hand, some departing (falling away) from "the faith," giving heed to "seducing spirits and doctrines of demons," and one being just as certain of heaven as the other?

Remember the doctrine of our Baptist friends is; that it is impossible for a child of God to fall from grace and be lost; even though he shall "fall away from the faith, giving heed to seducing spirits and

doctrines of demons"; yet shall he be saved. Is that the doctrine of the Lord? Is such a doctrine safe to teach? Does it make man better? Does it increase reverence for Jehovah? Does it exalt the name of Christ?

"DENIED THE FAITH — WORSE THAN AN INFIDEL"

One may "deny the faith" by actions; by turning away from "the faith" in his life or work; or may by word of mouth deny the truth of the gospel.

But if any provideth not for his own, and specially those of his own household, he hath denied the faith, and is worse than an unbeliever (infidel). (1 Tim. 5:8.)

So far as I know infidels provide the material things of life for their households. The Holy Spirit said there would be some who would "deny the faith" and become worse than infidels. It is possible to "deny the faith" by actions. The Spirit says that one who does not provide for those of his household sinks to a level below that of an infidel. The contrast is between the believer and the unbeliever. Jesus in the last hour of his life among men made provision for his mother; commending her to the care of John:

Wherefore my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord. (1 Cor. 15:58.)

SECTION XII

"HATH ETERNAL LIFE"

Verily, verily, I say unto you, he that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. (Jno. 5:24.)

Those teaching that a child of God cannot fall from grace and be lost eternally, make this passage their fortress. They make of it a bulwark from which they cannot be dislodged. Shall we now look at this passage which they regard as their fort, with the desire only to know what the Master here teaches?

It is held by Baptists and those in accord with them on the doctrine of the impossibility of apostasy; that the child of God is now in possession of eternal life; and that they cannot possibly be dispossessed of that life.

At the time I do not stop to discuss the meaning of the term, "eternal life." The Holy Spirit says:

He that hath the Son hath the life. (1 Jno. 5:12.)

The believer has the Son, and in the same sense that he has the Son he has "the life." What is meant when it is said that the believer has, "the Son"? It means that the Son dwells in the Christian, surely. But is it meant that Christ dwells in the Christian literally, personally? Surely that is not what is meant when it is said that "the Son" dwells in the Christian. Literally, the Son is at the right hand of the Father, in heaven; (Eph. 1:20) on the throne promised him, the throne of David; and is now ruling in the "kingdom of Christ and God." (Eph. 5:5.) He is to remain at the right hand of the Father till the last "enemy is destroyed." Till the "new heaven and new earth" appear. (Isa. 65:17; 1 Cor. 15:24; Acts 3:19-21.)

Though Christ is at the right hand of the Father in heaven, yet he dwells in the hearts of Christians. "That Christ may dwell in your hearts through (by) faith." (Eph. 3:17.) Not only does Christ dwell in the heart of the Christian "by faith," he is also "in you, the hope of glory." (Col. 1:27.) How is Christ in the Christian today? Exactly as the Bible says: "That Christ may dwell in your hearts by faith." So it is settled! Christ dwells in the heart of the Christian "by faith."

But he that hath "the Son," hath "the life." In the same sense that the Christian has "the Son," he has "the life." He has eternal life, "by faith."

And this is the promise which he promised us, even the life eternal. (1 Jno. 2:25.)

Not only is eternal life to the Christian a promise; they also "hope" for eternal life.

Being justified by his grace, we might be made heirs according to the hope of eternal life. (Tit. 3:7.) See also: 1 Tim. 6:11-19.

"HATH" ETERNAL LIFE

It is insisted by some that inasmuch as it is said the believer "hath" eternal life, (the present tense being used), it must be a present possession.

Any interpretation placed on a passage of Scripture which is not in harmony with the teaching of the Bible as a whole, cannot be true; regardless of the "tense" used. There are passages in which the present tense is used, when it is well known reference is made to the future.

Jehovah said to Abraham:

A father of many nations have I made thee. (Gen. 17:5.)

At the time the statement was made to Abraham he was not, in fact, the "father of many nations." Though the past tense (I have made thee), was used; it was later that he actually became the father of nations. It was in God's plan that nations were to come from the loins of Abraham, and it was so certain to be fulfilled, that it was spoken of as already having been accomplished. The following may assist you to appreciate the statement:

(As it is written, A father of many nations have I made thee) * * *
and calleth the things that are not, as though they were, (Rom. 4:17.)
Isa. 9:1, 2 it says:

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Some seven hundred years after this prophesy was uttered (in which the past tense was used) Jesus said it was fulfilled. (See Matt. 4:13-16.)

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (Isa. 9:6.)

That the reference is to Jesus Christ, there is not a doubt among Bible students. More than seven hundred years before his birth it was said of him. "A child, is born." It was centuries before he was actually born.

When Jesus instituted the "Last Supper" he said:

This is my blood of the covenant, which is poured out. (Mt. 26:28.)

At the time of the statement his blood had not been poured out, but there was not a doubt that it would be, and he said, even before

it was poured out it "is poured out." The certainty that the blood would be "poured out" admitted of no question.

Jesus said,

He that believeth "hath eternal life."

John said,

"This is the promise he hath promised us, even the life eternal."
(1 Jno. 2:25.)

Paul said Christians live

In hope of eternal life, which God, who cannot lie, promised before times eternal. (Tit. 1:2; 3:7.)

Jesus said that when he comes again and before him all nations are gathered, the wicked will be separated from the righteous, and then the wicked will go away into eternal punishment, and at that time the righteous will go away into "eternal life." That will be the time when eternal life will no longer be a promise, but an actual possession. (Matt. 25:31-46.) It will be the reward "rendered" those who continue "patiently in well-doing." (Rom. 2:5-9.)

If that which ye heard from the beginning abide in you, ye shall abide in the Son, and in the Father. And this is the promise which he promised us, even the life eternal. (1 Jno. 2:24, 25.)

Clearly it is seen that it is the last day when the nations appear before the Lord, and the great separation comes, and to each one is "rendered" his reward. It is then the wicked go away into "everlasting punishment" and too, it is the very time, the Master says that the righteous go away into life eternal. It is the promise we now have, and we hope for it, and receiving it depends on "continuing patiently in well-doing."

Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.

Christians have the promise of, and *hope for* eternal life. That eternal life is something to be received in the world to come must be evident; that the reader may appreciate this statement, we study a few passages making that fact clear under the thought:

REWARDS

For the son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. (Matt. 16:27.)

But when the son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all the nations: and he shall separate them one from

another * * * and these (the wicked) shall go away into eternal punishment: but the righteous into eternal life. (Matt. 25:31-46.)

When will the wicked go away into "eternal punishment"? When will the righteous receive their eternal reward—"eternal life"? It will be at the final day of rewarding, when "all nations" are before the throne. It will be the "last day."

God will render to the righteous, "eternal life." The word "render" means to bestow; recompense; (either in a good or a bad sense).

You will notice in the following passage that God will "render" something to the wicked, as well as to the righteous.

God, who will render to every man according to his works, to them that by patience in well doing seek for glory and honor and incorruption, eternal life. (Rom. 2:6-7.)

What does he render to the righteous, the ones who continue patiently in well doing—to them he renders "eternal life." What will God render to the wicked? We continue:

But unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish upon every soul of man that worketh evil. (Rom. 2:8-9; read 2:5-11.)

When will the wicked be "rendered" their punishment? It will be at the "last day." The wicked will go away into "eternal punishment," and the righteous into "eternal life." That will be at the time of the general resurrection and judgment of the last day. (Jno. 5:28, 29; 6:39, 40.)

The question arises:

WHAT IS ETERNAL LIFE?

What is "eternal punishment"? It will be the opposite of "eternal life" which the righteous will receive. The punishment of the wicked will be "eternal"—unending. For there to be punishment, there must be consciousness. One cannot punish a rock. It may be cast into the fire, but it is not punished, for it is not conscious. The wicked will be conscious, and if conscious they will be alive; necessarily so. But that will not be "eternal life." Though eternally alive, they will not have "eternal life."

The wicked will be cast ALIVE into the place of punishment, but they do not have "eternal life."

And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image; they two were cast alive into the lake of fire that burneth with brimstone. (Rev. 19:20.)

You will not overlook the statement that they were cast "alive" into the place of punishment.

And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. (Rev. 20:14.)

The place is called the "second death." "Cast alive into the lake of fire." This is the second death "even the lake of fire." No, no one dies there, cast "alive" into the lake of fire; "this is the second death, even the lake of fire." They are alive there, for they are punished in that place—eternally punished, hence *alive eternally*. But that is not eternal life.

Man is immortal by creation. He will never cease to exist as a being. All men will spend eternity with Jehovah in glory, or with Satan in the place of punishment. (For a discussion of the nature of men, see: *Nichol-Bradley Debate*, which can be had from The Nichol Publishing Company, Clifton, Texas. \$3.00 per copy.)

The nature of the punishment of the wicked will be: "Wrath and indignation, tribulation and anguish. (Rom. 2:8-9.) To the righteous will be "rendered" life eternal, *eternal life*. (Rom. 2:5-7.) They will be happy. The life of the righteous while on earth is filled with varied experiences. Sunshine and shadows, joys and sorrows. One hour you meet your friend, his face wreathed in smiles, his whole body is radiant with buoyant life; but in a few moments you meet him again; his body sags, his face is clouded, and sorrow grips his heart. Happiness is that for which the whole world longs; and it is that which cannot be had, continually, in this life. It will be the Christians' in the great over-world. The wicked will be completely miserable; the righteous will be wholly happy.

SOWING AND REAPING

Be not deceived: God is not mocked: For whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. (Gal. 6:7-8.)

Of necessity there must come the sowing time, before the reaping. Surely no one thinks the sinner, the rebel against Jehovah, rejecting the positive command of God, while doing only that which in his own judgment is right; that follows the lead of Satan, is doing other than "sowing to his own flesh," or can reap "eternal life," as the fruitage of such sowing. It is the Christian who sows to the Spirit; who is to reap "eternal life."

You are well advised that some business is carried on by demanding: "Cash in advance." That is, you pay the cash before the goods are delivered. Some preachers insist that God pays a man before he sows to the Spirit. God "renders to every man" according to his works, according to that which he sows: to them that by "patience in well-doing seek for glory, and honor and incorruption," he renders "eternal life."

Let no man confuse "eternal life," with *immortality*. In all the Bible Jehovah, nor any inspired man, inspired by God, ever said one word about a "mortal man," never! It is true that old Eliphaz said: "Shall mortal man be more just than God?" (Job 4:17.) Eliphaz was not even a friend of God; nor were his pronouncements true. Job says of Eliphaz: "Ye are forgers of lies, ye are physicians of no value." (Job 13:4.) Inspiration makes reference to the "mortal body," but never to the spirit as being mortal.

SECTION XIII

"MY LOVING KINDNESS WILL I NOT UTTERLY TAKE FROM HIM"

I doubt there is another passage in all the Bible as often misquoted and misapplied as Ps. 89:33. In the *Cogdill-Jackson Debate* one may find that which is usually said by Baptist preachers. The passage is by them applied to Christians, whereas reference is to Christ! Mr. Jackson read correctly:

If his children forsake my law, and walk not in mine judgments; If they break my statutes, And keep not my commandments; then will I visit their transgressions with the rod, and their iniquities with stripes. Nevertheless my loving kindness will I not utterly take from him. (D. N. Jackson in, *Cogdill-Jackson Debate*, p. 184.)

Commenting, Mr. Jackson says: "There is the eternal promise that God Almighty has given unto us." (Ibid. p. 184.) On page 201, same debate, Mr. Jackson says: "I read, 'I'll chastize them, but my loving kindness will I not take from them.'" Mr. Jackson substituted "them" for "him." The Bible: "My loving kindness will I not take from *'him'*," not "*them*." It appears to me that it is an inordinate desire to find something which they think can be construed into teaching that a child of God, cannot fall from grace; which causes some to substitute "them" for "him." The passage has reference to Christ. Ps. 89 is referring to the covenant with David, and the certain fulfillment thereof; that of the loins of David, Christ should come. Is there excuse for one who changes "him" into "them" in the passage? Shame on those doing such things.

THE BLOOD OF CHRIST CLEANSETH US FROM ALL SIN

One may do the Scriptures a grave injustice by quoting only a portion of a sentence. How often have you heard quoted:

The blood of Jesus Christ his Son cleanses us from all sin.

Note the passage from which the foregoing is taken:

If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. (1 Jno. 1:6, 7.)

Conditionality is expressed by the term: "If we walk in the light," then: Then what? We have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin. One must

"walk in the light," for the blood to cleanse. Christ shed his blood for all men, (1 Jno. 2:2; 1 Tim. 2:5, 6; Heb. 2:9) but all will not be saved, unless they walk in the light." The blood cleanses only those who follow the Lord. "Already some have turned aside after Satan." (1 Tim. 5:15.)

THE VINE AND THE BRANCHES

In speaking of the "Vine" and the "Branches," Dr. D. N. Jackson, Baptist, said:

There are people who are in Christ professionally, but not actually so. (Cogdill-Jackson Debate, p. 182.)

Dr. Ben M. Bogard, Baptist, said:

Now let me call your attention to this: "every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15:1.) Now notice. There is the vine and branch. There are two sorts of professed Christians — the real and the nominal. The *professors*, and *possessors* — you can't tell the difference by looking at them, for some of them camouflage so completely they seem to be in the Lord. (Hardeman-Bogard Debate, p. 257.)

Mr. Bogard and myself are so short sighted that we are unable to tell if one who professes to be a child of God, is in fact one. I am not ready to declare, though, that Christ was limited as we are in matters of knowledge. "The Lord knoweth them that are his." (2 Tim. 2:19.) May we read the words of Christ about the *vine* and the *branches*, and see if Christ was talking of "camouflaged" branches; did he know who were "in" him, and who only "professed" to be in him? Was he speaking of those who were in him "professionally," and not really?

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: so neither can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. (Jno. 15:1-6.)

Vines are not planted in the vineyard as ornaments. They are worse than useless unless they bear fruit. Christians must be fruit-bearers, else they are a menace, else they reflect on the church, and on Christ. In the vineyard there are some branches that are fruitless, and others that bear fruit. Jesus said every branch "in me," that beareth fruit, he taketh away. Every branch, where, Lord? "Every in me." Where, Master? "In me." No, he did not say, every branch in

me "professionally" that beareth not fruit, he taketh away: Nor did he say, every branch not in me, but is so camouflaged that people cannot tell but that they are in me, but they seem to be in me, that beareth not fruit he taketh away.

Do you think that some men regret that they could not have been with the Lord and have told him what to say; rather than to read what he *did* say? How prone some preachers are to make people misunderstand the Bible.

The Master exhorted, "Abide in me." Of course he was speaking to only those who were actually "in" him. He was not exhorting those who were only "professionally" in him, to "abide in me." What is it to "abide in" Christ? Could one "abide in" Christ if he were not "in" him? If he abides not "in" the vine: What? "He is cast forth as a branch and is withered." If the branch had no real connection with the vine, why did casting it forth, cause it to *wither*? The unfruitful branches were cast into the fire and burned.

LIVE AFTER THE FLESH, DIE

So then brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. (Rom. 8:12, 13.)

Regardless of how one lives he will die physically, hence reference could not be to physical death. Clearly it is spiritual death, and spiritual life that is referred to in the passage. Every child of God, as well as the sinner, knows that he can do right, or can do wrong. Paul was writing to children of God, he tells them that if they live after the flesh they will die. In the face of such statements there are those who declare that a child of God cannot live after the flesh, hence cannot die, spiritually. Why, then, the admonition not to live after the flesh?

LET NOT SIN REIGN

Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof. (Rom. 6:12.)

Who is the "ye" commanded not to let sin "reign in your mortal body"? Can the "ye" prevent the sin from reigning? Exactly how? Baptists declare the body is totally depraved and "positively inclined to evil." If the spirit of man can prevent the reign of sin in the body, and does not, will the spirit sin?

LEST I BE REJECTED

I buffet my body, and bring it into bondage; lest by means, after that I have preached to others, I myself should be rejected. (1 Cor. 9:27.)

What does the word *rejected* mean? Dr. Thayer says the Greek

word from which "rejected" is translated in the passage means: "Not standing the test, not approved." The same word appears in the following passages. I underscore the word in each passage:

And even as they refused to have God in their knowledge, God gave them up to a *reprobate* mind, to do those things which are not fitting: being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit — (Rom. 1:28, 29; read to 1:32.)

Christ is in you unless indeed ye be *reprobate*. (2 Cor. 13:5.)

And even as James and Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, *reprobate* concerning the faith. (2 Tim. 3:8.)

They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work *reprobate*. (Tit. 1:16.)

Paul said:

I buffet (keep under, Authorized Version) my body, and bring it into bondage; lest by any means, after that I have preached to others I myself should be *rejected*.

Study the foregoing passages, making note of the words underscored, remembering that they are all from the same word.

I was astounded when an opponent in debate attempted to convince the audience that Paul, "feared that he might do something which would cause his brethren to reject him, and not allow him to preach to them; that they would cast him aside as a preacher." He who makes such a statement does not know the history of Paul, or else he is trying to deceive. Paul said:

For am I now seeking the favor of men, or of God? or am I striving to please men? If I were still pleasing men I would not be a servant of Christ. (Gal. 1:10.)

Paul knew that only the successful contestants in the Christian race would be crowned. (1 Cor. 9:24, 25.) His fear was that the Lord would *reject* him at the end of the course, the day of judgment.

SECTION XIV

OVERTHROW FAITH

But shun profane babblings: for they will proceed further in ungodliness, and their word will eat as doth a gangrene: of whom is Hymenaeus and Philetus; men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some. (2 Tim. 2:16-18.)

"Overthrow": "To overturn; upset; down and demolish." Webster. "To overturn; turn upside down; to defeat; destroy, ruin." Winston. "To throw over; upset; down and demolish." New Century Dictionary.

Imagine the man trying to escape the force of the Scripture, when he said: "The ship was overthrown, but it was not destroyed; and to overthrow the faith of one is not to destroy that person's faith."

What had Hymenaeus been preaching? "The resurrection is past already." That is, there is no future resurrection. To disbelieve the promise of the Lord that there would be no universal resurrection, (Jno. 5:28, 29) is to disbelieve the words of Jesus. Can such people be saved? We live, we walk and we are justified by faith. We pray to Jehovah, because we have faith in him; but if faith is overthrown, we cannot pray aright, for we must ask "in faith."

The Lord promised a resurrection of all; and to disbelieve the words of the Master, is to declare that you do not believe in him. Justified, living and walking by faith, we pray to Jehovah in the name of Christ; but if faith is destroyed, it is not possible to even approach Jehovah, for; "Without faith," you cannot "please God." (Heb. 11:6.)

SOME TURNED ASIDE AFTER SATAN

Christ said to his disciples:

If any man would come after me, let him deny himself, and take up his cross, and follow me. (Matt. 16:24.)

Can one be found who does not understand what it is to follow Christ? During his personal ministry, "many of his disciples went back, and walked no more with him." (Jno. 6:66.) After the death of the Lord, Paul said:

For already some are turned aside after Satan. (1 Tim. 5:15.)

Reference cannot be made, in this passage, to some one who had not become a child of God. Sinners are not following Christ, and cannot be referred to as having "turned aside after Satan," for they

are not followers of Christ! Not only did they "turn aside," but they "turned aside after Satan." In the face of such statements there are those who insist that a child of God cannot act in such way as to be lost.

ALL THINGS WORK TOGETHER FOR GOOD

And we know that to them that love God all things work together for good. (Rom. 8:28.)

Does the term, "all things," have any limitations in the passage above quoted? Does the "all things" of the passage contemplate and include "all things" regardless of what comes into your life? Does it include "all things" that a child of God may do? Or does "all things" have reference only to the things which were under discussion? (Rom. 8:16-28.) Is the term, "all things" to be interpreted to mean anything and everything that comes into your life. If so, it must follow that it includes *sin*. If *sin* is included, and is one of the "all things" which work for the good of the child of God, how do you interpret the following:

Awake to soberness righteously, and sin not. (1 Cor. 15:34.)

Be ye angry, and sin not. (Eph. 4:26.)

My little children, these things write I unto you that ye may sin not.

(1 Jno. 2:1.)

If *sin* is one of the "all things" that work for the good of the child of God, why warn again *sin*?

Shall we look at some of the passages in the Bible in which the word "all things" are found? With this question in your hearts; do the words, "all things" have any limitations?

(Love) beareth all things, believeth all things, hopeth all things, endureth all things. (1 Cor. 13:7.)

Certainly "love" is not a person, but the teaching is of a person who loves. "Believeth all things." Are there no limitations to what one believes?

For all things are yours. (1 Cor. 3:21.)

Does the "all things" of this passage include all the money of the earth? You "love" the Lord. Do you find that "all things" in your experience have been for your good? You are conscious that you have sinned, too, you know that you are commanded not to sin. If *sin* is for your good, will it not follow that the more you sin, the greater will be your accumulation of good?

All things are of God, who reconciled us unto himself through Christ.

(2 Cor. 5:18.)

Does the term "all things" have any limitation in *this* passage? Does it include and contemplate everything; *sin*, disbelief, and

impenitence? Is there a reader of this book who does not know that the term, "all things," contemplates the things under consideration and discussion?

I can do all things in him that strengtheneth me. (Phil. 4:13.)

Every reader knows that "all things" here means only the things which the Lord has commanded, and are pleasing to him.

If you wish additional passages where the term "all things" may be found look to:

2 Cor. 4:15; 5:18; Eph. 1:10; 1 Tim. 6:17; Heb. 13:18; 1 Cor. 9:22; 11:12; 14:26; and 14:40.

Turn to Romans, eighth chapter and read Paul's discussion in connection with which he used the words, "All things work together for good to them that love the Lord. * * * For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed to us-ward." "All things," Christians suffered through God's intervention, all such things will be for your good. The discussion is not what takes place *within you*, nor what follows your sinful actions.

SECTION XV

ISRAEL'S ABOMINATIONS

Of Israel God said:

Ye are the children of Jehovah your God; ye shall not cut yourselves, nor make any baldness between your eyes for the dead. For thou art a holy people unto Jehovah thy God, and Jehovah hath chosen thee to be a people for his own possession, above all peoples that are upon the face of the earth. (Deut. 14:1, 2.)

Israel became abominable:

I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig tree at its first season; but they came to Ba-al-peor, and consecrated themselves unto the shameful thing, and became abominable like that which they loved. (Hos. 9:10.)

ISRAEL BECAME ABOMINABLE

Well, what of it? Read what God says:

But the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death. (Rev. 21:8.)

OVERTHROWN IN THE WILDERNESS

For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual food; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ. Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, the people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us make trial of the Lord, as some of them made trial, and perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer. Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall. (1 Cor. 10:1-12.)

NOTE

1. By faith they crossed the Red sea. (Heb. 11:29.)
2. They all ate the spiritual food. (1 Cor. 10:3.)
3. They also drank spiritual drink. (V. 4.)
4. The spiritual drink was Christ. (V. 4.)
5. They lusted after evil things. (V. 6.)

6. They worshipped idols. (V. 7.)
 7. Some committed fornication. (V. 8.)
 8. Some made trial of the Lord. (V. 9.)
 9. Some of them murmured. (V. 10.)
 10. These things were written for our example. (V. 6; Read V. 11.)
- eth he standeth take heed lest he fall. (1 Cor. 10:1-12.)

The food (manna) they had in the wilderness was not a product of the field; but was from heaven. The water from the rock was not fruit of the stone, but its source was the unseen guest—the Lord of glory; and it came from the spiritual source. They ate and drank of Christ and then rose up to play. Some today, never lift their hearts to the source of all spiritual blessings—from whom come all good things, and from whom alone come the perfect blessings. (Jas. 1:17.) Thousands of them committed fornication. One of their number flaunted his wickedness and disregard of God's law and common decency. He was killed in the act of fornication. (Num. 25:1-9.)

Israel's rebellion against Jehovah, by the things in which they indulged: and the penalty inflicted by the righteous God of heaven, Paul says: "were our examples." He declared that they serve as types for God's people today. (The Greek word *typos* from which "example" is translated, means "type.") The example (type), their conduct and God's dealing with them, is a complete refutation of the doctrine that a child of God cannot fall from grace and be lost! I insist that you review the entire narrative, that you be sure to get the lesson.

The foregoing quotation from the letter to the church at Corinth contains far from all that one should learn from the narrative. Paul tells the church at Corinth that the dealings with Israel was a *type*, and they should learn therefrom.

In the church at Corinth, and they had been "baptized into one body," (1 Cor. 12:13) they were sanctified; but numbers of them were living in sin. Among the number in that church there was a man guilty of a sin not countenanced by Gentiles—they would not even discuss the sin—a man living with his father's wife. Some in their number became intoxicated by strong drink, and some denied the resurrection. Paul presents to them the type in Israel and God's dealing with her. Surely they were admonished. There awaits those who do not take warning a "sorer" punishment than that meted out to Israel; it will be everlasting punishment. Be admonished!

SECTION XVI

THE BOOK OF LIFE

Through Moses God led Israel from the bondage they had endured in Egypt. They were saved from the Egyptians when their enemies were destroyed in the waters of the Red Sea. Some miles from the sea the Israelites were halted, and Moses called to Mount Horeb, where he spent forty days and was given the Ten Commandments. On his return to the camp of Israel he was greatly disturbed, for during his absence they had made a golden calf, and were worshipping it, in their sins.

Moses cried unto Jehovah:

Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—and if not, blot me, I pray thee, out of thy book which thou hast written. And Jehovah said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. (Exd. 32:31-34.)

A very pertinent question: Whose names are in God's book? Is it true that your name is written there? If so, is that assurance that you will be among those who will be with the Father in the world to come.

Jehovah said he would "blot out" the ones who rebelled against him. What does "blot out" mean? It is defined: "To obliterate, erase, wipe out, blot out." Jesus bade his disciples rejoice, "that your names are written in heaven." (Luke 10:20.) Paul was solicitous that assistance be given some women who had been his helpers, "Whose names are written in the book of life." (Phil. 4:3.)

To the church at Sardis, the Lord said:

Be thou watchful, and establish the things that remain, which were ready to die: for I have found no works of thine perfected before my God. Remember therefore how thou hast received and didst hear; and keep it, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few names in Sardis that did not defile their garments: and they shall walk with me in white: for they are worthy. He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my father, and before his angels. (Rev. 3:2-5.)

"He that overcometh shall be arrayed in white garments; and I will in no wise blot his name out of the book of life." What will be the result if one does not "overcome"? Will his name remain in the "book of life"?

The apostle John:

Saw the dead, the great and the small, standing before the throne; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were every man judged according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire. (Rev. 20:12-15.)

It is not enough to have your name in the "book of life." Give ear to what the Master said: "He that overcometh shall be arrayed in white garments; and I will in no wise blot his name out of the book of life." Whose names will not be "blotted out" of the "book of life"? Those who "overcome." Then what of those who do not "overcome"? Their names will be "blotted out" of the "book of life." Their names will no longer be found in the "book of life," when the Lord "blots them out." What of those whose names are NOT in the "book of life"? "And if any was not found written in the book of life, he was cast into the lake of fire."

Who can read what the Lord said, and believe him, and then hold that a child of God cannot so conduct himself, that he will be lost. It is yours, reader, to "overcome," else your name will be blotted out of the book of life—erased, wiped out.

OWN SERVANT CAST OUT

For it is as when a man, going into another country called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; And he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged into the earth, and hid his lord's money. Now after a long time the lord of these servants cometh, and maketh a reckoning with them.

The unprofitable servant, said:

Lord I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But the lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter: thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it to him that hath ten talents. . . . And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth. (Matt. 25:14-30.)

Only those born again are in the kingdom:

Except one be born of water and the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

Each man was "his own servant." But one of them proved to be an "unprofitable" servant, and he was cast into outer darkness; where there is weeping and gnashing of teeth.

How can one read this narrative, and then teach a child of God, one who has been born again, cannot fall from grace and be lost. Seemingly, some people close their eyes and stop their ears to the truth!

SECTION XVII

LAST STATE WORSE THAN THE FIRST

The apostle Peter; guided by the Holy Spirit wrote:

For if after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. It has happened unto them according to the true proverb. The dog turning to his own vomit again and the sow that had washed to wallowing in the mire. (2 Pet. 2:20-22.)

Reread the foregoing quotation and note:

1. They escaped the defilements of the world.
2. They *escaped* through the knowledge of Christ.
3. After "escaping" they became "again entangled therein, and overcome."
4. Their last state is worse than the first.
5. Better not to have known the way of righteousness, than
6. After knowing it, to turn from the holy commandment.

The Holy Spirit was not speaking to those who pretended to have reformed; but to those who through the knowledge of the "Lord" had "escaped" the "defilements of the world"; and had become "again entangled therein, and overcome! It would have been better for them not to have *known the way of righteousness*, than knowing it, to turn from the holy commandment. They *knew* the right, then turned from the holy commandment. They *escaped* the defilements of the world, then *turned* from the "holy commandment." Knowingly, they turned from the Lord!

"SHE WAS A SOW ALL THE TIME"

Have you heard the teachers of the impossibility of apostasy, in an effort to escape the force of the foregoing passage saying: "The dog was a dog all the time; and the sow was a sow all the time"? That is true. Are you a saved man today? Were you not a man before you were saved? It will not be overlooked by those who seek to know what the Holy Spirit teaches in the passage now under review, that the sow, was a "*washed*" sow, before she *returned to wallowing in the mire*; so also the man had "escaped the defilements of the world" through knowledge of Christ; and "*after*" they had escaped they were "again entangled therein and overcome."

It is said of them, the *last* state is worse than the first. *They turned back* from the holy commandment. "Let no man deceive you."

WHAT WE DO AND OUR REWARDS

For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad. (2 Cor. 5:10.)

For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. (Matt. 16:27.)

Behold, I come quickly; and my reward is with me, to render to each man according as his work it. (Rev. 22:12.)

The foregoing words are from the word of God, words inspired of the Holy Spirit. Now have a look at the words of a man who teaches that a child of God cannot possibly be lost.

"DO A CHRISTIAN'S SINS DAM HIS SOUL?"

• • •

A DISCUSSION WHICH INVOLVES A SUBJECT PERTINENT TO ALL MEN

BY REV. SAM MORRIS

Pastor First Baptist Church, Stamford, Texas

We take the position that a Christian's sins do not damn his soul! The way a Christian lives, what he says, his character, his conduct, or his attitude toward other people have nothing whatever to do with the salvation of his soul. • • • All the prayers a man may pray, all the Bibles he may read, all the churches he may belong to, all the services he may attend, all the sermons he may practice, all the debts he may pay, all the ordinances he may observe, all the laws he may keep, all the benevolent acts he may perform will not make his soul one whit safer; and all the sins he may commit from idolatry to murder will not make his soul in any more danger. • • • The way a man lives has nothing whatever to do with the salvation of his soul." (pp. 1, 2.)

I think comment is not needed. You have read what Christ said, and what the Baptist minister said.

SECTION XVIII

THE KINGDOM AND THE TEN VIRGINS

Some few have tried to make a distinction between the "Kingdom of heaven," and the "Kingdom of God." The Kingdom is the "Kingdom of Christ and God." (Eph. 5:5.)

Who is in the kingdom? How is citizenship obtained in the kingdom? One might succeed in having his name enrolled on the church register, and not be born again. But it is not possible for one to be a citizen in the kingdom of God without having been born of water and the Spirit. (Jno. 3:5.)

Watch therefore: for ye know not on what day your Lord cometh.
• • • Therefore be ye also ready; for in an hour that ye think not the Son of man cometh. (Matt. 24:42-44.)

Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them: But the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour. (Matt. 25:1-13.)

None are in the kingdom except those *born again*. From the foregoing scriptures we learn:

1. When the Lord comes again the kingdom of heaven will be likened unto the ten virgins. (Matt. 25:1.)
2. The ten virgins went out to meet the bridegroom. (V. 1.)
3. Five of the virgins were foolish. (V. 2.)
4. Five of the virgins were wise. (V. 2.)
5. The foolish virgins did not take oil with them. (V. 3.)
6. The wise virgins did take oil with them. (V. 4.)
7. The bridegroom tarried. The TEN virgins slept. (V. 5.)
8. The cry: The bridegroom cometh! (V. 6.)
9. The ten virgins arose, trimmed their lamps. (V. 7.)
10. The foolish virgins asked the wise virgins for oil. (V. 8.)
11. The wise advise the foolish virgins to buy oil. (V. 9.)
12. The wise virgins went in with the bridegroom to the marriage feast. (V. 10.)

13. Later came the foolish virgins saying, "Lord open to us." (V. 11.)
 14. The Lord answered, "I know you not." (V. 12.)

There are *none* in the kingdom but the ones who have been "born again." When the Lord comes again there will be "foolish ones" in the kingdom; and they will not be permitted to enter into the great marriage feast. The door will be closed against them. The foolish virgins though they were in the kingdom, were shut out.

What determines whether one is "wise" or "foolish"? The "wise" one is he who hears, and *does* the Lord's commandments; the "foolish" one hears the sayings of the Lord, and does them *not*. (Matt. 7:24-2.)

How is it possible for one to read the account of the ten virgins and still contend that a child of God cannot apostatize and be lost?

SHALL NOT; AND SHALL NOT

Again: The advocates of the impossibility of apostasy, insist that the following passage teaches their doctrine:

Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. (Jno. 5:24.)

The Authorized Version reads: "Shall not come into condemnation." The advocates of the doctrine of the impossibility of apostasy, give emphasis to "shall not come into condemnation." It is insisted that if the believer, "shall not" come into condemnation, he cannot possibly be lost.

Reading another verse of scripture may throw some light on the use of the words, "shall not," as well as to the relationship on sustains to the Father:

He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life. (Jno. 3:36.) (Instead of, "obeyeth not," the Authorized Version and the margin of the American Standard Version have, "believeth not.")

It will be observed that "shall not" is found in each of the passages.

Shall not come into condemnation. (Jno. 5:24.)

Shall not see life. (Jno. 3:36.)

Which "shall not" is more positive? Is "shall not" unconditional in either, or both passages?

Believer . . . *Shall not* . . . see condemnation. (Jno. 5:24.)

Unbeliever . . . *Shall not* . . . see life. (Jno. 3:36.)

What is the force of "shall not" in the passages? Is it possible for persons contemplated to change their relationship, and the "shall not" be applicable; as before the person's condition was changed?

"He that believeth not SHALL NOT see life." It is possible for the one who "believeth not" (obeyeth not) to become a believer and

"see life"? It is a fact that the jailor of Philippi *did not believe* (Acts 16:19-31.) It is also a fact that the time came when he *did believe* on the Lord, and did "see life." What about the "shall not"? Clearly it is shown that so long as he *believed not*, he did not and could not "see life." It is also true that he *became* a believer and *did see life*.

The contention of those who teach the impossibility of apostasy is: "The one who is a believer in Christ cannot cease to be a believer. You believe in a man; but unless he goes to the dogs, unless he does wrong, does things which cause you to lose confidence in him, your belief remains. But Christ never does wrong; hence one's faith in Christ cannot come to an end."

It is foolish to argue against a demonstration. You may have faith in a person, and that person may conduct himself in such a way that your faith in him is destroyed. I trust you never have, will never, have such a bitter experience. It is possible for some one by false and seemingly incontrovertible evidence to deceive you, or cause you to lose confidence in some one whom you trusted implicitly. Sometimes one is self deceived. "If we say that we have no sin, we deceive ourselves." (1 Jno. 1:8.) There are many false teachers now, as there were in the days of the apostles, deceiving many. (See: "Faith Overthrown," page 63, this book.)

Jesus prayed that Peter's faith not fail:

Simon, Simon, behold Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren. (Luke 22:31, 32, American Standard Version.)

Simon, Simon, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. (Luke 22:31, 32, Authorized Version.)

"I have prayed for thee, that they faith fail not." If it was impossible for Peter's faith to "fail," why did the Lord pray that it fail not? The fact that Christ prayed that Peter's faith "fail not" is proof within itself that it is *possible* for one's faith to "fail." What does the word "fail" mean in this passage? The Greek word used by the Master means: "To fail; that is leave off, cease, stop; (Heb. 1:12; Luke 22:32; Luke 16:9) expire, die."

The exhortation was that Peter, when "converted" from the sins committed in connection with the trial and crucifixion of Christ; strengthen his brethren. (See Matt. 26:69-75; Mark 14:55-72; Jno. 18:15-27.)

It is possible for one to lose faith and be lost, you may be deceived, and turn from Christ.

Of Israel it is said:

1. They *believed* his word. (Ps. 106:12.)

2. They sang his praises. (Ps. 106:12.)
3. They soon forgot his works. (Ps. 106:13.)
4. They believed not his word. (Ps. 106:24.)

At one time they did "believe his word"; but later they became corrupt, making a golden calf and worshipping it; and they *ceased to believe*.

NINEVEH SHALL BE OVERTHROWN

Jonah was sent to Nineveh to preach, "Yet forty days, and Nineveh shall be overthrown." (Jonah 3:4.) But Nineveh WAS NOT overthrown in forty days. Why? What can be said of the threat, "Nineveh shall be overthrown," in forty days? When the people heard the preaching of Jonah they became much exercised, even the king became alarmed, and issued a decree demanding that all abstain from food; "Crying mightily unto God: yea, let them turn every one from his evil ways, and that violence that is in his hand." And: "God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them, and he did it not." (Jonah 3.) The reason why Nineveh was not overthrown is revealed in Jer. 18:7-11. They turned from their evil ways, and God repented of the evil he had thought to do unto them.

He that believeth *shall not* see condemnation, yet the believer can become an *unbeliever*, and see condemnation.

The unbeliever *shall not* see life, yet the unbeliever can become a *believer*, and see life.

FAITH IS THE ASSURANCE OF THINGS HOPED FOR

Faith is the assurance of things hoped for. (Heb. 11:1.)

What is the meaning of the word "assurance" as used in the passage? The Greek work from which "assurance" is translated is found in Heb. 3:14. It reads:

For we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end.

We are what? "Partakers of Christ"—"if." "If" what? "If we hold fast—our confidence (assurance) firm unto the end."

"Faith is the assurance (confidence) of things hoped for." The man who tried to make "assurance" in the passage mean "guarantee," was ignorant of the meaning of the word, or sought to deceive! One may have faith, confidence, and as has been shown, may cease to believe. His confidence (assurance) may not continue in the person by reason of the man becoming unreliable, or the believer may be deceived, and his faith "fail."

SECTION XX

IMPOSSIBLE TO RENEW THEM TO REPENTANCE

For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. (Heb. 6:4-6.)

There was a tendency on the part of the Hebrews who had become Christian to lapse. They had been reared in the religion of the Old Dispensation, that of their ancestors for fifteen centuries, with its bloody altars and smoking sacrifices. The entire Hebrew letter is devoted to showing the excellencies of Christianity over Judaism. The warning in the above passage is against apostasy.

Note the statements:

- (1) *Those who were once enlightened.* The word of God illuminates. (Ps. 119:130.) They had been taught the truth—the gospel.
- (2) *Tasted the heavenly gift.* Not only had they learned the truth, been enlightened; but by experience knew the joys of salvation from heaven—brought by Christ from heaven.
- (3) *Made partakers of the Holy Spirit.* Not only had they been convicted by the Holy Spirit of sin, (Jno. 16:8) through the word, (Jas. 1:21) they were sharers of the Spirit with other Christians. (Acts 5:32; Gal. 4:6.)
- (4) *Tasted the good word of God.* The consolation, promises, and joys enjoyed by having whole-heartedly received it.
- (5) *Powers of the age to come.* With the Hebrew term "age to come," was familiar, for they had been looking for the Messiah, and the power that was to be manifested when he came. The reference must be to the miraculous powers of the Christian age, rather than to some power to be enjoyed after the second coming of Christ.

Those who possessed and experienced the aforementioned blessings, if they apostatized, there was no place for repentance with them. That reference is not to all Christians is evident from the fact that Simon (Acts 8) became a Christian, and received what all other Christians receive, save that to him was not given the *miraculous powers* that some possessed, and when he sinned, has was commanded to repent and pray for forgiveness, which of course would not have been commanded him, if he could not have repented. But those with miraculous powers, KNEW they possessed power not their own, and to repudiate it by becoming apostates, was to reject the power of heaven. The apostasy was complete.

SECTION XXI

WHOM DOES THE LORD CHASTIZE?

In the foregoing pages it has been brought to your attention that those who teach that a child of God cannot fall from grace, and be lost, contend that after conversion the soul of the converted man cannot sin.

Give attention to the following scripture:

My son, regard not lightly the chastening of the Lord, Nor faint when thou art reproved of him; For whom the Lord loveth he chasteneth, And scourgeth every son whom he receiveth. It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not? But if ye be without chastening, whereof all have been made partakers, then are ye bastards, and not sons. (Heb. 12:5-8.)

Please note:

1. Whom the Lord loveth he chasteneth, and scourgeth every son he receiveth.

2. If ye are without chastening, then are ye bastards, and not sons.

If the soul of the child of God does not sin, cannot sin, does God chasten it? If it is the body that sins, does God whip the soul for what the body does? Is the soul responsible for the acts of the body? If "Yes," does the soul sin for not controlling the body? If the soul is without "chastening — then what? "If ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons."

How absurd is false doctrine. God's way are equal. The soul that sinneth, it shall die.

CHILD OF GOD IN HELL

One of the teachers of the doctrine that a child of God cannot be lost said: "If a man becomes a child of God, and then goes to hell, that will be a child of God in hell."

The gentleman had overlooked the doctrine he and his brethren were teaching.

That man is totally depraved is evident from his being a child of the devil — fathered by the devil of the same moral nature," (Dr. W. A. Jarrell, in Gospel In Water, pp. 251, 252.)

Will it be true that if a "child of the devil" is saved, he will be a child of the devil in heaven? Is it replied: "the child of the devil becomes a child of God." I can understand that, for "know ye not,

that to whom ye present yourselves unto obedience, his servants ye are whom ye obey." (Rom. 6:16.)

Jehovah said: "All souls are mine." (Ezek. 18:4.) If one of the "souls" that belongs to Jehovah lands in hell, will that be one of God's souls in hell? The soul of the wicked man is Jehovah's, as is the soul of the righteous—"all souls are mine." Where you spend eternity depends on how you live here; on whom you have served.

WILL NOT CAST OUT

Jesus said:

Him that cometh to me I will in no wise cast out. (John 6:37.)

When Jesus sent the apostles under limited commission, to them he said:

Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel. (Matt. 10:5, 6.)

"Lost sheep." Though they were "sheep" they were designated "lost sheep." How did they become lost sheep? They had forsaken Jehovah and wandered far off in sin.

Jehovah is with you, while ye are with him; and if ye seek him he will be found of thee; but if ye forsake him, he will forsake you. (2 Chr. 15:2.)

Those teaching that a child of God cannot possibly be lost, use the passage: "Him that cometh to me I will in no wise cast out."

Who comes to Jesus? None other than those who have "learned of him." (Jno. 6:44-46.) Jesus invites the "weary and heavy laden," to come. (Matt. 11:28.) None others would come, no other could come!

Regardless of how far off in sin you have wandered, when you come to Christ, conscious of your sins, longing for ease of conscience, and tired of the weight of sin which harasses you by day and disturbs you by night, when you come to Christ with faith in him, filled with sorrow of a godly nature which brings you to repentance, desiring to be baptized into Christ, into his leadership, he will not say to you, "No." The door will not be closed in your face. On earth saints will rejoice, and there will be joy in heaven. Be it the king on his throne, or the pauper in his hovel, the Jew, the Gentile; there is no distinction made; the invitation is to all the "weary and heavy laden." Let no one overlook the call of the Master for "laborers" in his vineyard. (Luke 10:1, 2.) And do not forget the "unprofitable servant" was "cast out." (Matt. 25:30.)

When one comes to Christ, and there is only one way to come, he will not be rejected—entrance will not be denied him; but if he proves to be an "unprofitable servant," he will be "cast out."

WORKS BURNED—SOUL SAVED

According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he buildeth thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as through fire. (1 Cor. 3:10-15.)

Paul was the first preacher of the gospel to visit Corinth; and as was his custom, he preached the gospel, declaring, of course, that Jesus is the Christ:

For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures. (1 Cor. 15:3, 4.)

Luke in writing of Paul's visit to Corinth and some of the results, says:

Many of the Corinthians hearing believed, and were baptized. (Acts 18:8.)

Later Paul wrote to the group in Corinth and addressed them as the "church of God." (1 Cor. 1:2.)

Paul says he laid a foundation as a wise masterbuilder:

Other foundation can no man lay than that which is laid, which is Jesus Christ. (1 Cor. 3:10.)

Christ is the foundation, the one, the only foundation of the church. In building a house the wise masterbuilder prepares an adequate foundation, or builds only on such a foundation; too, he is careful of the material which goes into the building on the foundation.

The church is the house—"house of God, which is the church of the living God." (1 Tim. 3:15.) The house, the church, is composed of men and women, children of God. Though Paul laid the foundation of the church in Corinth, some others built on the foundation. He declares that in the building (house—church) there was material comparable to gold, silver, costly stones, there was also wood, hay, stubble.

He warned that the builders should be careful how they built on the foundation, into the house. That the wood, hay, stubble would not stand the test; rather would be burned; and the builders would suffer loss, those who did not build into the house the proper material, though he (the builder) himself would be saved, yet so as by fire.

How wide of the mark is the statement of Mr. Baptist, who says: The wood, hay, stubble is "our imperfections; the wrongs and evils we have done, will be destroyed by the Lord, yet we are saved." (*Hardeman-Bogard Debate*, p. 312.)

Thoughtful people know that "our imperfections, the wrongs and evils we have done" are not built on the *foundation* — Christ. Clearly the discussion is of *building* on the "foundation." The material will be tested.

I fear there is a tendency these days on the part of some preachers to make a show of large gatherings, and that often material is baptized into Christ, the church on the foundation, which is not properly prepared. The life you live, the things you do enter into the building of your Christian *character*; but such things are not material built on the foundation, and into the church. How gracious the admonition, in the words of H. R. Trickett, in the song, "What Are You Building?"

On what are you building my brother,
Your hopes of a heavenly home?
Is it loose, shifting sand, or the firm, solid rock,
You are trusting for ages to come?

On one or the other, my brother,
You are building your hopes day by day;
You are risking your soul on the works that you do,
Will the dark waters sweep you away?

Your Saviour has warned you, my brother
Oh I pray you give heed to His voice;
There is life on the rock, but there's death on the sand,
Heed His words, brother, make them your choice.

Hearing and doing, we build on the rock,
Hearing alone, we build on the sand,
Both will be tried by the storm and the flood,
Only the rock, the trial will stand.

— (Taken from *Christian Hymns*, Copyright, 1935, by Gospel Advocate Company.)

SECTION XXII

"NO ONE IS ABLE TO SNATCH THEM OUT OF MY
FATHER'S HAND." — Jno. 10:29

Some act as though they think Jehovah is millions of miles from his people. That in the beginning he created the earth, pitched it out into space, and has left it to run its course. Too, that Jehovah is not mindful of his people, their strength and weakness; and leaves them with their own strength to cope with Satan as best they can. The whole theory of the impossibility of apostasy views man as entirely helpless *before* and *after* conversion. He can do not one thing to become a child of God, till God gives him enabling power, that he cannot accept Christ without the Holy Spirit coming into his heart and regenerating him; and that after he is regenerated it is *impossible for him to sin*.

Jehovah knows our strength and our weakness. He is not oblivious to our surroundings. Our temptations; he knows of them also.

Remember, Brother:

He that would love life,
And see good days,
Let him refrain his tongue from evil.
And his lips that they speak no guile:
And let him turn away from evil, and do good;
Let him seek peace and pursue it.
For the eyes of the Lord are upon the righteous,
And his ears are open to their supplications:
But the face of the Lord is upon them that do evil. (1 Pet. 3:10-12.)

There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able (to bear); but with the temptation make also the way of escape, that ye may be able to endure it. (1 Cor. 10:13.)

Resist the devil, and he will flee from you. (Jas. 4:7.)

Satan cannot as a wolf, sneak up and snatch you from God's care, tuck you under his arm and trot off to destruction with you. Glory be! Do not YOU follow the lure of Satan. You had the power before becoming a Christian to do right, as well as to do wrong; and as a Christian you have not been bereft of that power. No one can force you to serve Satan. Do not forsake the Lord. Do not, "Turn Aside after Satan."

DO NOT FORGET GOD

Can a virgin forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number. (Jer. 2:32.)

The wicked shall be turned back unto Sheol,
Even all the nations that Forget God. (Ps. 9:17.)

Baptists declare that the regenerated man *CANNOT SIN*, that it is impossible for him to sin. They claim the body of the regenerated man sins; but that the soul, the spirit, the ego, the real man cannot sin.

An appropriate question, though it may prove vexing to the opposition: Was Jehovah experimenting when he made man, "very good"?

The "very good" man, Adam, had the power to sin; and he *did sin*. Did Jehovah see that he made a mistaking in making Adam with ability to sin; and seeing that he had erred, now he *regenerates* man, and takes from him the power to sin?

SECTION XXIII

SIMON THE SORCERER

Your attention is again directed to the following passage:

My little children, these things write I unto you that ye may not sin.
And if any man sin, we have an Advocate with the Father, Jesus Christ
the righteous. (1 Jno. 2:1.)

Simon the sorcerer lived in the city of Samaria. He was regarded as a great man by the people of that city. When he heard the gospel preached by Philip he, "also himself believed, and being baptized he continued with Philip." (Acts 8:13.)

He who says that Simon was not a saved man takes issue with the Master, for the Lord said: "He that believeth and is baptized shall be saved." (Mark 16:15, 16.) The record declares that Simon *did* believe and *was* baptized, he was therefore a saved man, a child of God.

When it was known in Jerusalem that Samaria had accepted the gospel, Peter and John were sent to them. Having reached the city when Simon saw that through the imposition of their hands the Holy Spirit was given to the believers, he proposed to give the apostles money if they would give him power to confer the Holy Spirit on the people upon whom he laid his hands.

Peter rebuked Simon, because he was proposing to purchase the gift of God with money. He had a wrong thought in his heart, and was told to repent and pray God, "if perhaps the thought of thy heart shall be forgiven thee." Simon did not flare up at the rebuke, but implored Peter to pray for him. Though a child of God, Simon not only could, but did sin, and stood in need of forgiveness. As an alien sinner Simon had obeyed the law of Christ in order that he might be saved, might become a child of God. Now as a child of God, having sinned, he stands condemned and in need of forgiveness. He is commanded to "repent and pray God." This he must do to be forgiven. Without forgiveness he could not enter heaven.

How gracious is the Father. Though his children rebel against him and sin, he will forgive them, if they will confess their sins, repent and pray the Father. Not only so but Christ our Advocate maketh intercession for us:

Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.

Neither for these only do I pray, but for them also that believe on me through their word. (Jno. 17:17-20.)

Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them. (Heb. 7:25.)

"ONCE A CHILD OF GOD — ALWAYS A CHILD OF GOD"

In an effort to sustain the false doctrine of impossibility of apostasy, it is insisted that if any one who becomes a child of God is ever lost, that it will be a case of a child of God in hell. (See: "Child of God in Hades, page 81, this book.)

This argument is based on the human relationship; it being argued: "If there is born to Mr. and Mrs. John Doe, a child, it matters not how deep in sin that child may go; how great may be his disgrace, nor how he may reflect on his parents and the other member of the family, he will continue to be the child of Mr. and Mrs. John Doe."

Those who rely upon such an argument, do not think clearly, nor are they willing that an analogy be applied in all details. One becomes a child of God *himself*, complying with certain conditions; while the child of Mr. and Mrs. John Doe did not *himself* have to comply with any conditions! Further, it must not be overlooked, in the effort to make a valid argument, that Mr. and Mrs. John Doe have the right to (and many times do) "disinherit" their child; yet, declare the advocates of the doctrine of the impossibility of apostasy, God cannot "disinherit" one who becomes his child.

Israel was at the border of the land of Palestine, when the spies returned and made their report. The vast majority of those Israelites, children of God, rebelled against Jehovah. To Moses God said, "I will smite them with the pestilence, and 'disinherit' them (Num. 14:12.) Had they not been heirs of God, they could not have been disinherited.

The man in sin belongs to Jehovah. Though he may follow Satan the fact remains: "All souls are mine." (Ezek. 18:4.) He belongs to Jehovah.

By his own choice man becomes a follower of Satan. "Know ye not, that to whom ye present yourselves as servants unto obedience his servants ye are whom ye obey?" (Rom. 6:16.)

When a servant of Satan rebels against him, turns to the Lord—returns to the Lord, becoming his servant, he begins a new life: his ideals have changed, his life also is changed. He is called a "new creature" but his personality, his identity is unchanged, his individuality remains the same!

The child of God has complied with certain laws by which he became a citizen of the kingdom, a "child of God." So live, brother, that you will not be "disinherited."

PETER'S DISSIMULATION

To "dissimulate" is to act a *hypocrite*.

For centuries before the birth of Christ the Jews refused to associate with the Gentiles. Peter, while in Joppa, was convinced by the vision and the voice from heaven, that he should go with the men who, sent by Cornelius, were seeking him. (Acts 10.) He was convinced that the Gentiles as well as the Jews were to have the gospel.

The meeting in Jerusalem (Acts 15), put an end to the long cherished idea that the Jews were an exclusive people. Peter made his defense for having gone to the Gentile, Cornelius, and was given a clean slate, the matter of clanishness among Christians was settled.

When Peter came to Antioch, the center of Christianity among the Gentiles, he associated himself with the Gentiles. Afterward when some Jews came down from Jerusalem, where the apostle James lived at the time, Peter withdrew himself, refusing to eat with the Gentiles, fearing the Jews from Jerusalem. By his example and influence others were carried away with his dissimulation (hypocrisy). Paul who visited Antioch, gives us the record of these things and of the rebuke he by the Holy Spirit gave to Peter:

But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he ate with the Gentiles; but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before them all, If thou being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews? (Gal. 2:11-14.)

Paul withstood Peter to his face and reproved him before all, declaring he had not walked uprightly according to the gospel, and was blameworthy.

Yes, Peter did wrong, he sinned! To act the hypocrite is to sin. Not only did Peter "dissimulate" but he could have continued to do so. He stood "condemned." He did not "walk uprightly according to the truth of the gospel." He was to be blamed, and *he was* blamed. Had he not turned from his course he would have been lost, as will all others who act the hypocrite, unless they repent.

Let it be remembered that the apostles were men, just as men are men today. The words of the Holy Spirit spoke through the apostles were inspired, infallible, inerrant. The apostles were *mes-*

sengers from God with a *message* which was at all times the truth, never a mistake in the Spirit's word delivered through them.

In this narrative Paul reproved Peter, withstood him. Away with the doctrine that Peter was "head of the apostles," or that he was superior to them in any sense. Paul was not one whit behind Peter in any way, hear him:

For I reckon that I am not a whit behind the very chiefest apostles.
(2 Cor. 11:5.)

On more than one occasion Peter failed to act the rock-man.

Be careful, brother! Do not make the mistake of concluding that because you are a child of God you cannot so live as to be lost eternally. Peter did not walk uprightly on this occasion, though he was a child of God. So can you. Be faithful!

SEALED UNTO THE DAY OF REDEMPTION

Grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. (Eph. 4:30.)

The above text is another used, by those who teach that a child of God cannot be lost, in support of their false theory. They declare: "No one can break God's seal!"

Ye were sealed with the Holy Spirit of promise. (Eph. 1:13.)

God's children were promised the Holy Spirit as follows:

And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him. (Acts 5:32.)

And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. (Gal. 4:6.)

Certainly God's word, or promise is as enduring as any "seal," hence his promises are as enduring as any "seal" of a promise. Jehovah says:

At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if they do that which is evil in my sight, that they obey not my voice, then I will repent of the good, wherewith I said I would benefit them. (Jer. 18:7-10.)

Though God selected Saul, the son of Kish, as first king of Israel and gave him the spirit, by which he prophesied among the prophets, (1 Sam. 10:10), Saul disobeyed God and the Spirit of Jehovah "departed" from him. (1 Sam. 28:15, 16.)

And again: Jehovah made a perpetual covenant with all the people. (Exod. 31:16, 34:27, 28.) They broke that covenant:

The earth also is polluted under the inhabitants thereof; because they

have transgressed the laws, violated the statutes, broken the everlasting covenant. (Isa. 24:5.)

Jehovah said:

And I took my staff Beauty, and cut it asunder, that I might break my covenant which I made with all the peoples. (Zech. 11:10.)

The people broke the covenant, and though they could not break the "seal," Jehovah declared that when they broke the covenant, he also broke it. That ended that covenant with all the good things it contained. So with children of God today:

And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprouable before him: if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel. (Col. 1:21-23.)

SECTION XXIV

SOME OBSERVATIONS

Every change in man's conduct, man's behavior, comes as a direct result of one or more causes. From daily observations we learn that the forms and character of man's actions are manifold, and that every normal act of man operates with the aid and interference of other men. These contributing factors working together shape one's daily conduct and finally, one's eternal destiny. For it is by one's daily actions, his deeds, his life, that his state in eternity is determined.

Many of God's children forsake him; turn aside, lose interest, and forsake their first-love. Why? An interference, some contributing factor, led them to turn from the Lord. We hope by the following reminders to prevent you allowing the causes suggested to lead you astray, to lead you to apostatize. That they will prove informative and profitable in keeping you alert and doing all that Jehovah would have you do.

THE DESIRE TO BE LIKE OTHERS

For a long time the children of Israel had no earthly head. The twelve tribes were a rather loosely federated body of people. Jehovah was their king. It was not his will that they be numbered with the nations. (Num. 23:9.) But finally the people wished it otherwise. They went to the faithful Judge, Samuel, and said:

Make us a king to judge us like all the nations. (1 Sam. 8:4, 5.)

They were tired of God's way, they wished a king, they wished to be numbered with the nations. Their request was granted; Jehovah said to them:

They have rejected me, that I should not be king over them. (1 Sam. 8:7.)

In their rejection of Jehovah's plan they refused him as their ruler and lawgiver; their reason? They wished to be like other nations.

Why should God's people wish to make something their model which God has not authorized, that which he has not made? As with Israel, so now, some of God's people wish to imitate the denominations. Many innovations are creeping into Christ's church, through man's desire to emulate others. Christians are to be like Christ and to be governed by his law. What others do should not influence our purpose one way or the other.

Be not fashioned according to this world. (Ro. 12:2.) One must be continually on guard, else he drifts unconsciously into the language, habits and ways of others.

It is easy to adopt the language of others, especially, if you admire them. Expressions are now often heard among those professing to be Christians only, that were not heard some years ago.

When I was a mere lad there often visited in my home a man who lived near. He was known as the champion story-teller of the community. One day we were squirrel hunting, and while resting he told me a most interesting story of an incident of the Civil War. Having completed the narrative, which was wholly imaginary, after a few moments silence, he said:

Charlie, I have told that story so many times, that I half believe it myself, but it is not true.

It is so common today to hear some one who should be well informed refer to the minister's sermon as a "great message." Such language is borrowed from the denominations. It sounds big, but no one will refer to the sermon of the minister as a "message" if he knows the significance of the term and wishes to speak scripturally. Inspired men brought messages from Jehovah. Could one be so ill informed today as to think that he is inspired?

PASTOR

Applied to a preacher of the gospel, the title "pastor" is a misnomer, yet it is not infrequently that one hears in these days some member of the church of Christ refer to the preacher as "our pastor."

Scripturally speaking, the elders, the bishops, are the "pastors" of the congregation. The minister is a servant, and under the oversight of the bishops, as are other members, and in the same sense.

INACTION

When Christian or a church begins to lose a desire for sound doctrine, and becomes less active than formerly, death begins.

Ye were running well; who hindered you that ye should not obey the truth? (Gal. 5:7.)
Some one said:

Living the Christian life is like riding a bicycle, in that one has to keep going or get off.

No one can maintain interest in Christianity unless he works at it. One can drift so far away that his early efforts in the Christian life seem unimpressive to him. He may go so far wrong that he may question ever having been a Christian. In such a person is fulfilled the language of Peter:

Having forgotten the cleansing from his old sins. (2 Pet. 1:9.)

ITCHING EARS

Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long suffering and teaching. For the time will come when they will not endure the sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts. (2 Tim. 4:2, 3.)

But the Spirit saith expressly that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron. (1 Tim. 4:1, 2.)

This language refers to those who were members of the church. When Christians begin to lose a desire for sound doctrine and to long for doctrine that gratifies and pleases the carnal nature they are definitely on the down-grade. Unless checked in their course they will become apostates and be severed from Christ.

It will not be overlooked that the people would have "itching ears," and heap to themselves teachers after their own lusts. And additionally, the sad thing is that they will find men who commercialize their work, and meet the demands of the people. There are those who are attracted by the "price paid," rather than work needed. Simony did not pass into oblivion with the offer to buy from Peter and John the gift of God with money. It exists in many forms today. Many preachers seek temporal benefits; have a price, and will meet the demands of the people and sell their souls for a mess of pottage, regardless of the command to "preach the word."

In olden times God's people said to the prophets:

Prophesy not unto us right things, speak unto us smooth things, prophesy deceits. (Isa. 30:10.)

In the preceding verse it is said of them:

For it is a rebellious people, lying children, children that will not hear the law of Jehovah.

This disposition of heart led to the great apostasy of Judah and the children of God were carried away into captivity in Babylon. A short time before the captivity it was said:

The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so. (Jer. 5:31.)

Jehovah in his infinite wisdom foresaw the error of man. Hear him years later speaking through Paul, in his final admonition to Timothy:

O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith. (1 Tim. 6:20.)

Surely this warning is as timely today as when directed to Timothy, since thousands are now "missing the mark" concerning the faith.

In a large measure the people are the creators of their teachers (preachers), that is, they secure such as they want. When there is the demand for a certain kind of preacher, someone will supply the demand. Numbers of places do not want strong gospel preaching today. Too many now wish to hear nice little speeches, dealing with generalities, well seasoned with flattery, rather than gospel sermons.

Having "itching ears" the people clamor for preachers who will speak "smooth things." (Recently I visited a congregation and about half the time the minister was scheduled to preach was spent in calling the names of visitors in the audience, telling from whence they came, expressing his gratitude that they were present, some from the town, some from distant cities.) "Preach the word" is a forgotten commandment in many places.

The gospel is God's power to save sinners. When we begin to depend on something else, we are departing from the faith, treading the road to complete apostasy.

Some weeks ago an upstanding business man, a member of the church and an active worker in the congregation, said to me:

I am doubtful that some of the things we are doing are scriptural, but what a great work we are doing, spending more money than ever in the history of the congregation.

He then told me the amount of money the congregation was spending in missionary work at home and abroad; work of charity was also mentioned. Is it not wise often to take an inventory, with the Bible well read, that we may be certain that our activities are in keeping with the Lord's plan for work?

SOCIAL ENTANGLEMENTS

People generally are not religious, and fewer still are Christians. The social atmosphere, veneered with artificial culture, is not Christian. By nature man is a social creature, he longs for the association of his fellowman. In this he cannot but feel the pressure of the habits and influence of his associates. If they are not favorable to his religion, and often-times they are not, it is hard not to be influenced by them:

Be not deceived: Evil companionships corrupt good morals. (1 Cor. 15:33.)

Often if one stands for the plain teaching of the gospel, he stands alone. He is regarded as an oddity, an old fossil, out of touch with the "progressive age." He is exhibit "A"—a back number. Many who become Christians cannot stand such treatment and drift with the current.

It requires deep conviction, great moral courage, for anyone to

stand firmly for a principle that is regarded by his associates as a sign of ignorance. The scoffers put on an air that is positively crushing to some believers in the Lord. It is not good for Christian character to fill the desire for social life by making such characters constant companions. Daily we are challenged by an onrush of new ideas, rapid changes, which are flooding churches, homes and schools. To meet the issue it is vital that we gain power over inner self, and through the eye of our souls learn, accept, and do His commandments, as written, lest these conflicting theories destroy our civilization and damn our souls.

BUSINESS CONNECTIONS

Children of God sometimes form business connections that are hurtful to their Christian characters. To form such connections with the idea of making money, when it is clearly evident that the business will necessitate one absenting himself from association with the saints, in God's appointments, is sinful.

To be associated with someone who does not deal justly with his customers, to be aware of and profit by such dealings, will in time dull one's conscience until finally he, too, will deal in such a manner, lose self respect; and complete apostasy will follow—he will die spiritually.

MARRIAGE RELATIONSHIPS

Marriage was instituted by Jehovah (Gen. 2:18-25). In Christian communities the marriage relationship is considered the most solemn of contracts. In marriage the twain become one flesh, with the husband as the head. It is the duty of every husband and every wife to adhere to the marriage contract. Marriage with unsuitable companions causes many to stumble. Even when they are both members of the church, they are often so constituted as to be a source of constant annoyance, each to the other. Far too many fail to make an effort to adjust themselves to the other. Not many things are more harmful to Christian character than constant turmoil in the home.

No relationship is closer than the marriage relationship. When a Christian marries an "outsider" he is assuming a relationship that may prove ruinous to his religion. Inter-marriages were forbidden by Jehovah (Ex. 34:16; Deut. 7:3; Neh. 13:23-30.)

Some recorded examples of marriage of the religious with the irreligious are: (Sons of God, Gen. 6:2-5; Esau, Gen. 26:34; Israelites, Jud. 3:6-8; Samson, Jud. 14:1-16; Solomon, 1 Ki. 3:1; 11:1-4; Ahab, 1 Ki. 16:31; Jews, Ezra 9:1-12; Mal. 2:11-13.) For a fuller discussion of the marriage relationship see *Sound Doctrine*, Vol. 1, pp. 57-63.

And the harp and the lute, the tabret and the pipe, and wine, are in their feasts; but they regard not the work of Jehovah, neither have they considered the operation of his hands. Therefore my people are gone into captivity for lack of knowledge; and their honorable men are famished, and their multitude are parched with thirst. (Isa. 5:12, 13.)

My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law thy God, I also will forget they children. (Hos. 4:6.)

Israel in Paul's day had a zeal for God, but not according to knowledge:

For being ignorant of God's righteousness, and seeking to establish their own, they did not submit themselves to the righteousness of God. (Rom. 10:3.)

Some wrest the scriptures to their own destruction. (2 Pet. 3:16.) We are commanded to "learn" — "Learn of me." (Matt. 11:29.) Within a reasonable time after one becomes a Christian, the Lord expects him to be able to teach others:

For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. (Heb. 5:12.)

How is it possible for one to avoid error, and keep the right path, unless he knows what is right?

Churches and individuals, having a zeal but lacking knowledge, do many hurtful things. Ignorance of the Bible among those professing to be Christians is appalling; yea, shameful. Some seem to think that ignorance is no disadvantage. "Take heed lest ye fall."

(The following pages were written by Brother and Sister O. L. Winborn after they read the MS of the book. With their permission I publish as a part of the book. — C. R. Nichol.)

CONTRARY TO THE NATURE OF THE DOCTRINE OF CHRIST

O. L. WINBORN

Throughout this book the author has shown that the Scriptures abundantly support his affirmation: "The Scriptures teach that a child of God can so conduct himself as to be eternally lost."

Those who teach the "impossibility of apostasy" deny this, deny that the Scriptures so teach. Affirmatively, their position may be stated thus: "The Scriptures teach that a child of God *cannot* so conduct himself as to be eternally lost."

All truth is consistent within itself. The doctrine of Christ is truth (Jno. 17:17; 1:17), it is therefore consistent in all its parts and cannot contain that which is contrary to all its teaching or contrary to its nature.

That the doctrine of the impossibility of apostasy is contrary to the plain teaching of the doctrine of Christ has been incontrovertibly established. That the doctrine is contrary to the nature of the doctrine of Christ is equally susceptible of proof.

God, Christ, the Holy Spirit, are divine personages. The church, the Scriptures, the doctrine of Christ are of divine origin. That which lowers, debases or degrades things divine, cannot be true as it would be inconsistent with their nature.

In the Bible God is presented in language accommodated to the understanding of man. The Scriptures clearly teach that God is an entity, a personality, a being. He is not simply an influence, an abstraction, the laws of nature in operation. Yet, any effort to ascribe to God a physical body, with corporal limitations, cannot be true, for such theory would restrict the person of God. You cannot limit that which is limitless, that which is infinite. (Acts 17: 24-29.)

The church of Christ has for its founder and its head, Christ himself. (Matt. 16:18; Eph. 1:22, 23.) No man can in the very nature of the church, be either its founder or its head. All doctrines which so teach are false.

Christ is today king, ruling over a spiritual kingdom, the "kingdom of God and Christ." Any theory which would debase the kingdom over which he rules, or demote him as ruler cannot be true. Premillennialism, which would have Christ a thousand years ruling from an earthly throne, over an earthly kingdom, is contrary to the nature of the kingdom of heaven, and cannot be true.

The doctrine of Christ recognizes the existence of slavery, yet the very essence of Christianity is freedom, spiritual and physical. Any

effort to support slavery by the doctrine of Christ is false as it is contrary to the nature of Christianity.

The doctrine of Christ recognizes the subordination of man to Christ and of woman to man. Nevertheless, an effort to use the doctrine of Christ to reduce woman to a mere chattel, would be false as contrary to the nature of Christianity which elevates woman.

The doctrine of Christ recognizes community interest. Yet, it is the very antithesis of Communism. Communism lowers the dignity of man, debases the individual. The Doctrine of Christ exalts the rights of individual man and cannot be used in support of Communism.

The whole tenor of the doctrine of Christ is to exalt, to lift up, to lead to a higher plane, those who follow its precepts:

We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. (Rom. 6:4.)

If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on things that are upon the earth. (Col. 1, 2.)

The doctrine of the impossibility of apostasy, carried to its logical conclusion, in its final effects lowers and debases, and is therefore contrary to the doctrine of Christ, contrary to the very nature thereof, and cannot be true.

Those who hold the doctrine do not teach or advocate sin on the part of a child of God. Yet, their doctrine inevitably encourages sin. Take from the civil law the penalty and you encourage civil law violation. Take from the law of God the penalty for sin (spiritual death) and you encourage violation of the law of God.

According to the theory of the impossibility of apostasy, the alien sinner dying in his sins may expect an eternity in hell, but the child of God, once saved, may with the body commit every sin known to man from adultery to murder without fear of punishment in the hereafter.

Though denying that the soul of a child of God can sin, it is affirmed that the child of God is subjected to temptation and that the body can and does sin, yet without penalty.

Comes now the tempter to the child of God, in his moment of weakness he assails him with the temptation to sin, be it murder in anger, be it fornication or other sin, the child of God seeking to resist temptation, if a believer in the doctrine that a child of God cannot fall away and be punished eternally, may be, by that false doctrine, undermined and weakened just enough that he yields to the temptation. He is by the very doctrine itself, led to sin, to degrade himself, to do that which is evil in the sight of man and God. Yes, the idea that the real man, the inner man, the "ego," can never in eternity suffer pun-

ishment in hell, encourages the child of God who believes it, to sin. Such doctrine cannot be part of the doctrine of Christ.

The doctrine of the impossibility of apostasy is insidious, misleading, degrading and deadly. It is in plain contradiction to the teaching of the Bible, is contrary to the nature of man and to the nature of the doctrine of Christ. It cannot be true — it is not true!

Hear the apostle Paul:

Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain. (1 Cor. 9:24.)

Heed the admonition of David, by the Holy Spirit to his son:

And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and a willing mind; for Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. (1 Chr. 28:9.)

Again note:

Hear ye me, Asa and all Judah and Benjamin: Jehovah is with you, while ye are with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. (2 Chr. 15:2.)

Do not forget:

My brethren, if any among you err from the truth, and one convert him; let him know that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins. (Jas. 5:19, 20.)

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