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## **MY SHEEP SHALL NEVER PERISH**

**By G. T. Bustin**

Author of:  
Blazing Gospel Trails in the New Guinea Jungles  
My First 50 Years  
This is Life Eternal  
The Great American Tragedy  
The Pearl of Great Price  
God's Heroes

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## **INTRODUCTION**

In spite of the fact that these are days when gullible multitudes, like little blind birds sitting in their nests of complacency, gulp everything given to them without considering its merits or demerits, there are those who want to know the truth and nothing but the truth.

Literally scores of thousands of my tracts -- "Are The Once Saved Always Saved?" -- have found their way around the world. Several different printing establishments are putting them out. I am finding that people are being helped to see the truth concerning this subject. This, together with the fact that I find multitudes who are being deceived and led away from the truth of the Gospel, has encouraged me to write this booklet. I well know that in certain circles I shall not be loved the more for having written it, but God speaks saying, "And thou shalt speak my words unto them, whether they will hear, or whether they will forbear." Ezekiel 2:7 Too, it is my aim to impart blessing to the children of God.

Believing it to be the will of God for us to share the good things which the Father bestows upon us, and that it is our duty to warn men against popular deceptions, I send forth this booklet with a prayer that it may do good.

Let those who receive light and help from its pages give praise to God by putting the same into the hands of others.

G. T. Bustin

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## I WHO ARE THESE SHEEP?

To intelligently deal with the "security of the sheep" we must know something of this select group.

There are many scriptures which speak of the security of God's people, or His sheep, but it is necessary that we know who these people are, and something of the distinguishing marks which single them out from the rest of the world. What is meant by "My Sheep"?

Some would have us believe that all people on the face of the earth are the sheep of God, or the children of God. All men are the creatures of God, but not all the children of God.

Others would have us believe that all sheep referred to in the Bible come under the class of "My Sheep". The Bible speaks of "lost sheep", "scattered sheep", and "wandering sheep". According to the truth of God these do not belong to the "My Sheep" class. How often do we hear Isaiah 53:6 wrested from its setting and applied to the children of God -- "All we like sheep have gone astray: we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all." This is a precious portion of the Word which affords light to the lost and wandering creatures of God, but these words, "gone astray" and "turned everyone to his own way," do not characterize the sheep of God who have been saved from their wanderings and their own way. This is a picture of our past, but not of our present position. (Further proof of our argument here is given in pages to follow.)

"My Sheep" have nothing necessarily to do with church membership. Millions of church members have never been the sheep of God and never will be. Worldly church members have no place in the fold of God even though they go to church every Sunday and say their prayers.

This expression cannot include all so-called believers in Christ. Many profess to believe in Him, but in works they deny Him. Their faith is not sincere, or "unfeigned". "Thou believest that there is one God: thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?" James 2:19, 20

Let us now turn to the positive consideration of these sheep.

Since our booklet title is taken from what is commonly known as the "Good Shepherd" chapter it will be well to read the entire chapter -- John 10. By carefully studying this chapter we get the true setting of the words, "My Sheep ... Shall Never Perish". Let us specifically note verse four: "And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice." It is His own sheep He speaks of in this chapter. Not just any sheep, but His own sheep. Not wandering sheep, or lost sheep, but sheep who follow Him, because they know His voice. The fifth verse confirms the truth of the fourth. "And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." Christ is the Shepherd. Satan is the master stranger. Christ's sheep cannot follow Satan, for to do so would make our Lord's words untrue. "And a stranger will they not follow." Scattered sheep, lost sheep, and wandering sheep do follow strangers, but Christ's sheep do not. We can positively know whose sheep we are by knowing the voice we hear and the one we follow. The way we are going is the distinguishing mark of who we are. Even the wicked world knows this much, and it is not fooled by our profession.

In order to know clearly just who is secure, and to know if we are included in this promised security, let us look into the twenty-seventh verse and carefully examine its three phrases.

(1) "My sheep hear my voice." The possessive pronoun "My" denotes ownership. The Shepherd has purchased us with His own precious blood and has a right to call us His own. We who are the sheep of Christ are not simply His own by purchase, but by a personal surrender and acknowledgment of His Lordship. So-called believers who have not accepted Christ as Lord of their lives know nothing of Him as Saviour. To hear the voice of Christ is to give attention to His words as recorded in the Bible. Those who truly belong to Christ take delight in hearing what He has to say. This is why they love the Word of God. In the words of the psalmist: "His delight is in the law of the Lord, and in His law doth he meditate day and night." Ps. 1:2. "I will delight myself in Thy statutes: I will not forget Thy word." Ps. 119:16.

To the sheep of Christ "His commandments are not grievous." I Jno. 5:3. God's children take delight in preaching which is "Thus saith the Lord." They have no time for mushy-mouthed preaching, or soft-peddling. People who become angry when the preacher bears down on sin and worldliness are not the sheep of Christ, for they all love the truth even when it cuts deep. They delight to know the Master's will. Pussy-pawed preaching will never satisfy the children of God. They have no time for a compromising pulpiter who preaches to please his carnal parishioners, for such a one is a hireling and careth not for the sheep of God. This is why the sheep of Christ are often accused of being "disloyal". They cannot accept everything, nor will they go along with everything. When they hear a voice which is contrary to that of their Master they cannot give attention to it.

"My sheep hear my voice." The sheep of Christ are not interested in hearing the latest in fads and fashions, for they know that such things do not have the sanction of their Master. He says, "Be not conformed to this world." They do not listen to hear what the latest show is like, for their Shepherd says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." The sheep of Christ are never interested in "riding the goat," for He says, "Be ye not

unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness." II Cor. 6:14.

Card-playing, beer-drinking, pleasure-loving, cigarette-sucking, and world-courting religionists have no appeal to the sheep of Christ, for He says, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." II Cor. 6:17 Christ's sheep are not interested in listening to, or looking at the world series, for He says, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4:4 Do we bear the marks of His sheep?

"And I know them." We may fool men part of the time, but we cannot fool our Lord any of the time. He knows His own. John said, "The world knoweth us not, because it knew Him not." If our Lord knows us the world does not know us. The word "know" as used in this place and in many other parts of the New Testament implies intimacy. The Lord is intimate with His own, but He is never intimate with sinners. He loves sinners and knows them afar off, but He is never intimate with them.

This word implies "fellowship". The Shepherd is always in fellowship with His sheep. How nonsensical and unBiblical is that teaching which tells us that we can be in Christ but out of fellowship with Him. Let us demand one verse of scripture which teaches such a thing. Thank God for this blessed fellowship which is ours with the Master. How sweet is the intimacy with Christ in the Spirit! Blessed communion is our privilege even while walking with our Shepherd through the deep dark valley. The shadows may hide His face, but only sin could destroy our fellowship. What others say about us never affects the blessed fellowship we have in Him. "And truly our fellowship is with the Father, and with His Son Jesus Christ ... If we say that we have fellowship with Him, and walk in darkness (darkness of sin), we lie, and do not the truth." I Jno. 1:3, 6

"And they follow Me." This is another true mark of the Lord's own sheep. They hear His voice, and they heed His voice. They follow Him. They delight in following Him. They can say with the psalmist, "I delight to do thy will, O God." Ps. 40:8 He did not say "They try to follow Me." The Lord never asks us to try to follow Him. He asks us to follow, and that we can do by the grace which He always affords to those who will to follow. He did not say "They want to follow Me." Many can say this, but to follow is another thing.

Where is the argument of that man who would tell us that we can be saved, the sheep of God, and secure, and yet not be a disciple? Jesus says, "They follow Me." Are men following Christ in sin and worldliness? Do they follow Christ to the drinking parlor? Do women follow Christ to the beauty parlor or barber shop where they have their God-given long hair cut off? God says, "But if a woman have long hair, it is a glory to her for her hair is given her for a covering." I Cor. 11:15. Lady, are you following Christ when you put on men's apparel and smear up your face or lips with heathen paint? God says, "The woman shall not wear that which pertaineth unto a man ..." Deut. 22:5 The wicked heathen queen Jezebel painted her face and died in that condition. Each time paint is mentioned in the Bible it is connected with heathenism, whoredom, or both.

Are people following Christ when they are given to evil speaking, backbiting, tale-bearing, and creating division and strife? Are they following Christ while possessing bitterness or hatred in

their hearts toward their fellow creatures? Jesus said, "My sheep ... follow Me." These words are not to be taken lightly. Like all the words of our Master they are serious and weighty. Are we following Christ when we labor and strive to lay up for ourselves treasures on earth? Jesus said, "Lay not up for yourselves treasures on earth ... But lay up for yourselves treasures in heaven." Did Jesus lay up treasures for Himself, and can we do so and follow Him? Multiplied millions are dying in darkness, hunger and nakedness, and have never heard the Gospel one time. Can we leave these multitudes to die in their darkness and yet follow Christ? Can we be indifferent to the cry of the perishing heathen for whom Christ died, and yet be His followers? God help us and awaken us to our true condition. "My sheep ... follow Me."

To follow Christ is infinitely more than to live a good negative life. Christ went about doing good -- pouring out His precious life for others. What am I doing for others? There are sins of omission as well as sins of commission. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." The man who commits the sin of omission is just as guilty before the Lord as the man who steals.

One, Mr. Strombeck, a Calvinist of the old school, has written a book on eternal security in which he stresses the fact that these verses with which we are dealing are the main foundation of the unconditional eternal security theory. He contends that the promise of Christ in this case is in no sense conditional. He bases his argument on the fact that the conditional "if" is not found in this connection. A shallow argument indeed! "If" is not the only conditional word used in the English language. In all honesty who would dare say that the promise of Christ here in the 28th and 29th verses of John 10th chapter is not conditional. If such is not conditional, then these words are for everybody in the whole world regardless of how wicked or righteous they might be. The promise is specifically made to Christ's sheep, and He Himself tells us that His sheep hear His voice, and they follow Him. By this we can know who are the sheep of God, or the children of God. "He that doeth not righteousness is not of God, neither he that loveth not his brother." I Jno. 3:10. It is to this special group, and to no other group, that this promise is made. "Lost sheep," "straying sheep," and "wandering sheep," are thieves in addition when they try to lay claim to this precious promise which our Master made specifically to all who hear His voice, live in fellowship with Him, and follow in His steps.

This is not good news to the "goats" and to the "wandering sheep," but it is good news to all of God's dear people. Yes, for them there is guaranteed protection -- blessed security. They possess eternal life and no wild wolf can snatch them from the Shepherd's hands and destroy their life. The Greek word translated "pluck" is the same as that found in verse twelve of this chapter and should be translated "snatch". We who are following Christ and living in fellowship with Him shall never be overtaken by the enemy and "snatched" from our Shepherd's hands.

Here is double security. Jesus said, "My Father which gave them Me, is greater than all; and no man is able to pluck (snatch) them out of My Father's hand." Satan and wicked men must defeat both the Son of God, our Master Shepherd, and our heavenly Father before he can destroy us. Praise God for such security! Praise Him for His protective care. Those who follow Christ can truly say, "The Lord is my Shepherd; I shall not want." "O fear the Lord, ye His saints: for there is no want to them that fear Him." Ps. 34:9

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident ... For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock." Ps. 27:1, 2, 3, 5

"Nay, in all these things, we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:37-39 We can say with the poet,

"That soul that on Jesus doth lean for repose,  
He will never, no never, desert to his foes."

Again Paul says, "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." II Tim. 1:12

These are only a portion of the precious promises which proclaim the security of saints -- faithful followers of the Lord Jesus Christ. Let us remember this: There is no such thing as unconditional security taught in the Word of God. Christ "became the author of eternal salvation unto all them that obey Him." Heb. 6:9 This is absolutely the only security taught in the Bible. Security for saints, but no security for sinners -- religious sinners or otherwise. To the disobedient there is no promise but that of endless destruction.

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## II WHAT IS MEANT BY SECURITY?

In the foregoing pages we have seen something of what the Lord means by His promise of security, but in order to expose the falsity of the claims of many who glibly talk about their security it is essential that we know what these generally mean by "eternal security". It is not the writer's aim to shake the faith of any of God's dear children, but it is my sincere wish to shake many deceived souls aloof from their unscriptural presumption. Some of God's own dear people have been caught in this security snare. In this matter many of God's own children are far better than their doctrine. By the grace of God they will remain true and make it to heaven in spite of the falsity of this doctrine, but by their teachings, unless delivered from error, they might be the means of damning other souls, for I am frank to say that the "unconditional security" theory is a soul-damning doctrine. Many are sleeping the sleep of death because some deceived teacher has told them there is nothing to do in order to retain their standing in grace.

Beloved reader, if you hold to this teaching, and yet you are a true lover of the Lord, cast not away your confidence in Him, but with an open heart follow me through these pages. If I speak not according to the law of God, then lay aside what I have written. Your writer was also deep-dyed in the doctrine of unconditional security, but by means of prayerfully searching the

Word of God, and that with fasting, I saw the truth as it is in Christ. Thanks be unto God, I have no doubt about my standing in Christ. I am assured of safety in Him, and yet the Word of God admonishes me to take heed lest I fall. There is no security outside of Christ, for outside of Christ we are in sin, and in sin there is not security. If we are in Christ we are out of sin, and if we are in sin we are out of Christ. This is truth which cannot be refuted.

With reference to eternal security of the unconditional type, there are at least three classes. The first class teaches that there is no such thing as backsliding at all. That all who are truly converted will remain faithful to God unto the end and if anyone who claims to be a Christian falls into sin it is because he had nothing to begin with. The second class advocates that all who have been truly saved will finally persevere, even though he may fall into sin and drift far from God. Such a one, they say, will always return to the fold before death. The third class teaches that when a person is justified he is forgiven of all the sins he ever has committed and of all that he may ever commit, and even if he falls into the blackest of sins and dies in that condition he will go straight to heaven.

It is easy to be seen that all the eternal security groups do not agree on the subject of their pet theory. They even contradict one another on important points.

The first group is not so common among the security crowd at large, and among them are found many of God's dear children who believe in a completely separated life. These do not usually make excuses for sin of any type. Since they love God and have found that the grace of God is sufficient to keep them from falling, they have accepted the theory that they cannot fall away. Many such folk have later had to throw away their theory, accept another view of security, or else abandon the whole idea as contrary to practice as well as Scripture.

Your writer has had some of these folk say to him, "Why, Brother Bustin, I love the Lord and delight in His ways, and would not think of sinning against Him. I can't understand these folk who say they are converted, giving glowing testimonies of their love for the Lord, then after a time are found back in the world." I can say the same thing, and yet I know that some who did run well have fallen away and no more walk with the Lord. Why will the security groups object to our citing such examples if they believe the Bible, for we have examples there as well as today.

During Paul's imprisonment in Rome he writes both to Philemon and to the Colossians, and in each letter makes mention of Demas, his fellow-laborer, who sends his salutation along with Paul's letters. He was then saved or unsaved. Is it at all probable that the great apostle would have chosen an unsaved man as co-laborer with him in the Gospel? He later wrote to Timothy saying that "Demas hath forsaken me, having loved this present world." God says, "If any man love the world, the love of the Father is not in him."

I am thinking just now of a one-time mighty man of God. He had been saved from a shameful course of sin, became a great man of prayer, and a powerful preacher of the Word. I know some who are yet living for God who were gloriously converted under this man's labors. After having walked with God for some years he neglected his prayer life, began reading worldly magazines, his love grew cold (See Mt. 24:12), then came a sad fall. This poor man is now far from God. His oldest son also became a preacher of the Gospel, but later followed in the wayward

steps of his father, took to drink, and died a wretched death. "Let him that thinketh he standeth take heed lest he fall." I Cor. 10:12; 2 Peter 3:17

The best of men may fall. We can only stand by the grace which we will have vouchsafed to us abundantly if we will accept it. There is truly no excuse for any man going back into sin, but many do so. We are well aware of the fact that many so-called backsliders "never slid front ways" as Amanda Smith aptly put it, and yet the facts are indisputable that multitudes who gave all evidence of having walked with the Lord in reality have turned back to the beggarly ways of the wicked world.

Paul said to the Galatians: "Ye did run well; who did hinder you that you should not obey the truth?" Gal. 5:7 In the 4th verse of this same chapter he speaks of those who "are fallen from grace." In Ch. 4:11 he says: "I am afraid of you, lest I have bestowed upon you labor in vain."

Backsliding is a sad, practical problem in all truly evangelical circles today when the words of Christ are being fulfilled: "Because iniquity shall abound, the love of many shall wax cold." Whether men believe in backsliding or not they are everywhere practicing it on a wholesale scale.

The following is a quote from B. L. Omstead's little booklet on "Three Types of Eternal Security." This quotation is taken from The Baptist Training Union Magazine for April, 1940, by a Baptist minister, J. W. Storer. He said, "There is an unhappy, but too truthful expression which says that others preach backsliding and Baptists practice it. Candor compels the admission that there are multiplied thousands of our people who, like Demas, have forsaken their Master, and for the same reason; namely, because they have loved the present world. And of that John says that if any man loves the world, the love of the Father is not in him. Why is there so much of this sorrowful and tragical thing called backsliding?"

We might argue that the most of these, together with most others who are branded as backsliders, never knew the Lord in truth. This may be true, and yet if there is only one case of backsliding from the grace of God, then the fact of backsliding must be reckoned with. This is exactly what we find the Word of God repeatedly doing -- warning men against defection from the faith, and to repent and turn back to God. Why will men theorize and try to show themselves more wise than that which is written?

The second class of securitiests may admit that believers may fall away into sin of every description, but that since they are elected to salvation from all eternity -- predestined to everlasting glory -- they can never finally be lost. They will always return to the fold of God. This type of theorists have much to say about "once a son, always a son," "once in grace, always in grace." (Bud Robinson's comment was, "Yes, they are always in grace -- God's grace, or in disgrace.")

Of all the unconditional security adherents this class is the most philosophical. They reason that we have nothing whatsoever to do with the matter of our becoming children of God, and therefore have nothing whatsoever to do with ceasing to become His children. They believe that from all eternity we were all chosen, or elected, to be eternally saved, or to be eternally damned.

Your writer once held tenaciously to this theory of sovereign election to salvation or damnation. This, they say, "magnifies the grace of God." They would call this, "All of Grace." Since men like Saul and Judas died in their sins, this theory argues, "these men were never among the elect of God." I am frank to say that this predestination idea is more reasonable than the other theory which advocates that we do have something to do in the matter of getting into the fold of God, but that we cannot get out when once we are in. This is both unreasonable and unscriptural.

The third class invites men to come, believe on the Lord, accept Him as our personal Saviour, (very little is said by these about sincere repentance) and promises them that when once they get in they are forever and unconditionally in the fold of God regardless of how they live thereafter. Some of them are too wise to make such claims publicly and openly, but others speak positively and dogmatically to the effect that upon believing in the Lord Jesus Christ all sins in the past, present, and for all future time are completely and forever forgiven. Many of these false teachers will say that it is wrong to sin, that believers should not sin, and that they will lose much of their rewards by thus living in sin, but the souls of such "saved sinners" are safe forever.

Some of our readers may argue that many good eternal security people do not go to this extreme in teaching. This is certainly true, but this is the logical conclusion which the eternal security theory leads to. Barnhouse, a prominent Keswick Convention speaker says, "Put very simply, this (the fact of justification), means that the moment a person is born again, forgiveness has been provided for all the sins he ever has committed or for all the sins he ever shall commit in the course of his life." Again he said, "that God has offered pardon in advance for any sins which might be committed by the believer." He says that he has no doubt about the salvation of Ananias and Sapphira even though they died with lies upon their lips. This brand of eternal security teaches that Judas went straight to heaven -- that he fell from his high office, but not from grace. They say this in spite of the fact that Jesus spoke of Judas as being "lost", the "son of perdition", and "it had been good for that man if he had not been born."

Your writer has sometimes admired messages by John R. Rice, but upon reading the following in the so-called Sword of The Lord, I confess that my confidence in the man was shaken to the very foundations. The following words appeared as an editorial August 10, 1951 under the caption of Tears in Heaven. We quote his own words:

"When we die or when Jesus comes, then we will be saved completely from sin. Then the body will be changed in a moment, in the twinkling of an eye (when Jesus comes again for us) according to God's Word (I Cor. 15:51, 52). Then we will be done forever with sin in ourselves; but we will not yet be done with the results of sin. Those results will cause us sorrow in heaven." (Comment -- Part of this doesn't sound so terrible, but listen to what follows.)

"How ashamed and heartsick will many a child of God be when Jesus comes, unexpectedly, and the Christian is found in sin. Some may be in theaters, some in taverns, and some engaged in business that will horribly embarrass them before Christ. Do not say no Christian ever goes where he should not. Many a Lot, vexing his righteous soul, will be in the midst of some wicked Sodom when Jesus comes. Many a David after God's own heart, in other matters, may be with some Bathsheba when Jesus comes. Many a Peter will be warming by the devil's fire and

denying his Lord. So we may expect the roofs of picture houses to need repair, broken by raptured but shamed Christians at the rapture, when Jesus comes for His own."

If this is not one of the "doctrines of devils" I know not what it could be. Think of the Bride of Christ, also referred to as a Virgin, living in a state of wretched sinfulness -- patronizing the damnable movies which are sponsored by the adulterous Hollywood outfit, drinking in taverns with the moral debauchees, committing adultery with another man's wife, warming by the devil's fire, and denying the Lord of glory. Such teaching it is not only disgraceful but borders on blasphemy. There are some precious saints of God who believe in eternal security, but how under heaven could any man teach such damnable doctrines as these which come from the pen of Rice and at the same time be right with God?

This is the gang of securitiests who speak much about the imputed righteousness of Christ. Their idea of our being righteous is, We are not truly righteous, but we simply have the righteousness of Christ spread over all our filth so that God cannot see any of our sin through the righteousness of Christ. (Such do not believe the words of John who said, "Little children, let no man deceive you; he that doeth righteousness is righteous, even as He is righteous." I Jno. 3:7) How could such teachers accept the words of Peter: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature having escaped the corruption that is in the world through lust." This portion of the Word teaches that we are partakers of Christ's nature -- His righteousness is imparted to us. With the Christ nature we can live the Christ life.

The imputed idea as taught by security theorists is like that of cleansing away a manure pile by spreading a white sheet over it. This is hypocrisy, and our Lord is not in the business of hypocrisy. That which the Lord calls clean is clean.

For just a moment let us try to compare John R. Rice's words with those of the inspired apostle Paul. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers with themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." I Cor. 6:9, 10 If Paul believed in this unconditional security idea, why didn't he qualify his words by saying, "None of these shall enter the kingdom of God except 'sinning saints'"? This is exactly what the extreme securitiests teach.

In brief we have seen what the various unconditional security crowds teach concerning security of the believers. In reality it is not security from sin, as is taught by the Word of God, but it is security in sin. Of course the first class we have considered would deny this, but even their doctrine logically leads to this conclusion.

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## HARD NUTS FOR THE UNCONDITIONAL SECURITY CROWD TO CRACK

If all true believers are unconditionally secure what did Jesus mean when He said:

"And because iniquity shall abound, the love of many shall wax cold. But he that shall endure (keep the fires of love burning) unto the end, the same shall be saved."? Mt. 24:12, 13 Read Rev. 2:1-5

"Every branch in me (no one is in Christ except one who is a true believer) that beareth not fruit He taketh away ... Abide in Me, and I in you ... If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15:1, 4, 6

Again, if this salvation is unconditional why did Jesus say, "If ye keep my commandments, ye shall abide in My love; even as I have kept my Father's commandments, and abide in His love."?

If, in the parable of the virgins, "oil" represents the Holy Spirit (as all Bible teachers say it does), is it not a fact that these foolish virgins had possessed the Spirit according to their testimony, "our lamps are gone out."? Some say this should read, "our lamps are going out." Whether "gone", or "going", they had had oil. In view of this fact, how could the Lord say, "I know you not"? He did not say, "I never knew you."

If the security idea is correct, evidently the apostle Paul believed that way. If he believed like the unconditional security groups, why did he make the blunder of exhorting disciples "to continue in the faith"? If this theory is correct then all shall continue whether they are exhorted or not. Why did he write this to the Romans? "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee goodness, if thou continue in His goodness: otherwise thou also shalt be cut off." Look at I Cor. 9:27: "But I keep under my body, and bring it under subjection: lest that by any means, when I have preached to others, I myself should be a castaway." "Let him that thinketh he standeth (sure of his security) take heed lest he fall." I Cor. 10:12 "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless you have believed in vain." I Cor. 15:1, 2 "If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel ..." Col. 1:23

Poor Paul seems to have been mixed up in his doctrine -- if he believed in eternal security. In I Tim. 1:19 Paul speaks of some who had made "shipwreck" of faith. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." I Tim. 4:1 How could men "depart from the faith" if they had never been attached to it? Herein is depicted not only backsliding, but the appalling apostasy which is now in evidence all about us. In the same book and in chapter 5, verse 12, Paul writes: "Having damnation, because they have cast off their first faith." In II Tim. 2:12 Paul says, "If we suffer, we shall also reign with Him; if we deny Him, He also will deny us." Honestly, Paul, some of us cannot possibly harmonize the eternal security theory with things you write.

We now turn to Hebrews. Whether Paul wrote this letter, or whether it was written by another, we cannot say positively. This we know, it was written to Hebrew believers. Repeatedly the writer addresses himself to "brethren," and "holy brethren." In chapter two and verses one to

three we find a solemn warning being given to believers against drifting away from the faith. The climax of this warning is: "How shall we escape, if we neglect so great salvation ...?"

Preachers use this text in warning sinners, but God used it in warning believers. Let us look into chapter three. "But Christ as a Son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Verse 6. Some of the strongest language possible is found in verses 12, 13, 14. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ (eternally) if we hold the beginning of our confidence steadfast unto the end."

Will our security brethren please give us the meaning of these exhortations and warnings. "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4:11. Chapter six, verses 4 to 8 gives solemn warning concerning the sad state of apostates. This is some of the strongest language found in the Bible describing the heights from which men may fall, and yet some security theorists absolutely deny that these people herein described had anything to begin with in the way of true faith. He speaks of those who were "once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come."

What could possibly be stronger than the expression "made partakers of the Holy Ghost"? What language could be employed to more properly describe the blessed state of a true believer in our Lord? The word partake is defined as, to receive, to participate in, take, or have a share in. The writer warns that even those who are found in this blessed state may fall away to the extent that it shall be impossible to renew them again to repentance. (The context here makes it clear that something more than common backsliding is inferred. The writer makes it clear that a complete apostasy is referred to.)

The same truth is referred to in the 10th chapter and the 23rd through the 31st verses. An additional warning is given to us in the 12th chapter and the 25th verse: "See that ye refuse not Him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven."

Is it not rather difficult to believe that Peter believed whole-heartedly in the security theory? "But he that lacketh these things (things described in verses 5-8 is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure (Really, does this sound like the idea of nothing to do?): for if ye do these things, ye shall never fall." I Peter 1:9, 10 What if they failed to do these things? "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." II Peter 2:20, 21.

How can advocates of the unconditional security theory have the audacity to tell us that these folk described by Peter never had anything to begin with? How could Peter say, "entangled

again" if they were never untangled the first time? How could he say, "again overcome" if they had nothing in the first place? Why will these theorists deny the fact of deliverance proclaimed in Peter's words, "they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ"? What language could be used to make it clearer that these had escaped from the pollutions of the world?

Here is a final word of warning from Peter: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." II Peter 3:17. Peter, like Brother Paul, leaves us in the muddle of misunderstanding if he believed in unconditional security.

Many words could be given from the apostle John, but we will pass on only one verse at this time. "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." I Jno. 2:24 Is this not rather strange doctrine coming from the one, who, above all others, has furnished the eternal security crowd (according to their interpretation) their strongest proofs for their pet theory. John, we are compelled to confess that some of your statements are rather confusing if you believe in unconditional security. We will have a final word from you later.

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If this [so-called] "comforting" doctrine [of eternal security] is such a necessity for the believer, why did not our Lord have this theory stated in terms which are unmistakably clear?

\* \* \* \* \*

If Paul and the other apostles believed in such a doctrine, why did they not clarify their many statements made to the contrary?

\* \* \* \* \*

If it be true that all one-time true believers in Christ are eternally saved, whether they believe in the theory or not, then what great advantage has the believer in this type of security over the non-believer in such? What will be the grand difference one hundred years hence?

\* \* \* \* \*

If the "securitiest" who believes he can flirt with the world, and even live in a state of shameful sin, and still retain his place of sonship with God, should some day discover himself to be a lost soul in the clutches of death and consigned to the regions of the damned, what profit shall his pet theory afford him then? What joy shall such an one bring to the preacher who taught this heresy to the now lost soul? (Don't amuse yourself by saying that such a thing can never be, for millions of God's people believe that this shall be the sad state of many such false believers.)

\* \* \* \* \*

It is possible to have everlasting life and not be God-forgiven? It is possible to be eternally saved and at the same time have an unforgiving spirit? What did Jesus mean when he said, "If ye will not forgive men their trespasses, neither will your Father forgive your trespasses"?

\* \* \* \* \*

Is it possible for a child of God to so far err from the truth that he arrives at the place where he hates his brother? If so, what becomes of his "eternal life" while he hates his brother? John said "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." I Jno. 3:15 Again, what did John mean when he said, "He that loveth not his brother abideth in death"? What kind of death?

\* \* \* \* \*

Is it possible to have "eternal life" without the love of the Father in us? If not so, what about the "worldly-minded Christian" you speak of? John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." I Jno. 2:15 Who shall we believe? John the Spirit-inspired writer, or the teacher of unconditional security? It is obvious that we cannot believe both.

\* \* \* \* \*

You who hold the unconditional security theory, and think you believe the Bible, will you kindly tell us just where in the Bible you find such expressions as "once saved always saved," "once a child always a child," "sonship, but out of fellowship," "sinning saints," "sinning believers," "sinning Christians," "saved sinners," and such like expressions? Let us be one hundred percent honest. Is it not just as sensible to talk about "truthful liars," "honest thieves," "sincere hypocrites," "saintly murderers," and "holy devils"?

\* \* \* \* \*

If Christians can commit sin and yet retain eternal life, just how much sin can they commit, and just what sins? Can they commit the following list of sins: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like"? If the answer is "Yes," then what shall we do with the words of the apostle Paul who said, concerning this very list, "Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."? Gal. 4:19-21 Who would have the brass to say that this means all except "saved sinners"?

\* \* \* \* \*

Is there not some danger of the eternal security advocate becoming guilty of adding to and taking from the words of God's book? Let us hear what the Lord says concerning such: "If any man shall add unto these things, God shall add unto him the plagues that are written in this Book: and if any man shall take away from the words of the Book of this prophecy, God shall take away his part

out of the Book of Life (whether the security advocate believes it or not), and out of the holy city, and from the things which are written in this Book."

The sainted John Fletcher pointedly remarked, "The infallible perseverance of obedient believers is a most sweet and evangelical doctrine. The infallible perseverance of disobedient believers is a most dangerous and unscriptural doctrine."

The saint of God, whom Christ chooses to term, "My Sheep" -- those who hear and give heed to the Master's voice, and those with whom He lives in sweet fellowship -- intimate relationship -- while following Him -- "shall never perish," for they have life eternal, and no man is able to snatch them from the Master's and the Father's hands. While dwelling in their mighty hands the security of the sheep is perfect, absolute, and eternal.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

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THE END