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## **MUST MAN SIN?**

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### Chapter 1 THREE KINDS OF TRANSGRESSION

There are four kinds of transgressions mentioned in the Word of God. First-sins of ignorance; second-involuntary transgressions; third- sins of commission; fourth-sins of omission. According to the law of Moses, when a sin of ignorance was committed, the party guilty was obliged to make an atonement for his sin by offering a kid of the goats, or a lamb and his sin was pardoned (Lev. 4:27-35). Under the New Covenant, sins of ignorance are atoned for by the sacrificial offering of Christ on the cross. Sins of ignorance do not bring any condemnation to the soul, nor any moral pollution because such acts are not a matter of willful rebellion against light. Humble souls will confess to God sins of ignorance when discovered and receive pardon for the same. Ignorance in law will not excuse anyone in our civil courts, but God will excuse such because He knows when acts are done ignorantly (See Gen. 20:2-7).

#### Involuntary Transgressions

Involuntary transgressions required a different kind of treatment in the law of Moses. They were provided for in the six cities of refuge (See Numbers 35). If two men were chopping wood together and the ax head of one slipped from the handle, and lighted upon his neighbor and killed him, then he could flee to one of these cities and live: lest the avenger of blood pursue the slayer and take his life, when he was not worthy of death. This was done in order that innocent blood be not shed in the land (Deut. 19:10). But if it could be proven that the slayer hated his neighbor and laid in wait for him in order to smite him mortally that he die, then he was to be delivered over to the man slayer, the avenger of blood. In such a case the city of refuge would not protect the guilty party because of intentional murder. This law for the protection of involuntary transgressors included in its scope all kinds of unintentional accidents that might take place in the life of any of God's people. Even to this day, this law will hold good in any court of any country where justice

has right of way. Involuntary transgressions according to the law of Moses did not require an offering to make an atonement as did sins of ignorance. However, in this dispensation, Christ is our refuge from the avenger who might seek to do the people of God an injury for such transgressions. The Judge of all the earth will vindicate all such in the day of rewards.

#### What is Not Included In Our Question

In answering the question: "Must Man Sin?", we are not including sins of ignorance nor in voluntary transgressions. Salvation of any kind does not make anyone infallible, and consequently all are subject to unintentional transgressions of God's perfect laws. If such transgressions brought guilt and condemnation and moral pollution on the soul, then none could be saved. It seems strange to us that the contenders for a sinning religion do not make any allowance for the two kinds of sins we have mentioned above, but are guilty of mixing all kinds together and have erroneously concluded that because all may and do at times unintentionally transgress God's perfect laws, all are doing so intentionally in word, thought, and deed every day. They make no difference between unintentional transgressions that can have no contaminating effect on the soul, and willful transgressions that pollute the soul and make it unfit to inherit the kingdom of God. So then in answering the question, "Must Man Sin?", we deal only with intentional rebellion against God's laws both negative and positive.

#### Sins Of Commission

By sins of commission we include many things in God's Word that man is forbidden to do. Those who violate God's negative commands in this manner will be separated from their Lord and the effect will be death. The warning signal is thrown across the paths of those who have reached the age of accountability: "The soul that sinneth, it shall die", and also, "The wages of sin is death". Those who are guilty of willful disobedience may go on with a profession of being God's children, they may continue in S. S. work and religious services, and may be looked upon as being ideal Christians by many people, but, nevertheless, they are spiritually dead in God's sight. Unless such humble themselves and make confession of their sins. and have them pardoned and washed away by the blood of Jesus, they will lose their souls and go to hell. The way of all such may seem right, but it is the way of death (Prov. 14:12).

#### Sins Of Omission

Another class of sins is the omitting to do the things that God has commanded to be done. James said: "Therefore to him that knoweth to do good and doeth it not, to him it is sin." Such is the sin of omission. Every sinner is commanded to repent and those who refuse to do so shall perish (Luke 13:1-5). We are also commanded to believe on the Lord Jesus Christ (See Acts 16:31), and to believe the Gospel (Mark 1:15), and those who refuse to believe shall be damned (Mark 16:16). Furthermore, we are commanded to love God with all the heart, soul, mind and strength, and our neighbor as ourselves. In our Lord's sermon on the mount, there are both negative and positive commands and those who refuse to obey these commands will be likened unto the man who built his house on the sand: and when the rain descended and the floods came and the winds blew, it fell and great was the fall of it. In addition to what we have stated, there are many other positive commands that must be kept if we would fulfill all the will of God in our Christian lives.

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## Chapter 2

### QUOTATIONS FROM THE OLD TESTAMENT

In this chapter, we will consider the quotations taken from the Old Testament that the proponents of a sinning religion are using in their endeavor to prove that all men are in the sinning business and consequently no man can be holy and righteous in this life according to their erroneous conclusions. One of these quotations is from Solomon: "For there is no man that sinneth not." Will these advocates dare to tell us that Solomon taught that there is no man, but what steals, lies, fornicates, worships idols, kills, or is guilty of any other of the works of the flesh as stated by Paul in Gal. 5:19-21? If so, then no man can be saved because this apostle positively declared that: "They which do such things shall not inherit the kingdom of God." Furthermore, will they dare to tell us that all men are sinning by refusing to repent, to believe the Gospel and to love God and their neighbor as themselves and to obey many others of God's positive commands? The apostle John said: "He that saith, I know Him, and keepeth not His commandments is a liar, and the truth is not in him" (I John 2:4). It is very evident that Solomon did not intend to tell us that all men are sinning by refusing to repent and believe to the saving of their souls because we know that many have repented and believed and have washed their robes and made them white in the blood of the Lamb (Rev. 7:9-14). Since the above named transgressions must be excluded, then there remains only two kinds of sin to which Solomon referred in his statement under consideration, namely: sins of ignorance and involuntary transgressions.

#### Some Sayings in the Book of Job

God said that Job was a perfect man who had not sinned, nor charged God foolishly (See Job 1:1 and 1:22). The doctrine we get from this book must agree with the above statements. Job said in 9:2: "I know it is so of a truth, but how shall a man be just before God?" One sinning advocate has concluded from the above statement that no man can be just before God, but Job did not say so. He only asked the question which cannot be a positive, nor a negative statement. The answer to this question is that Job could be just through the power of his coming Redeemer. In Job 15:14-16, we have another statement that is being used against the possibility of being just before God. "What is man that he should be clean? And he that is born of a woman, that he should be righteous? Behold He putteth no trust in His saints; yea the heavens are not clean in His sight. How much more abominable is man, which drinketh iniquity like water?" But who said this? Not Job, but one of his miserable comforters -- Eliphaz of whom God said: "My wrath is kindled against thee and against thy two friends, for ye have not spoken of me that which is right as my servant Job hath" (Job 42:7). Eliphaz did not speak the truth and therefore his words in the above quotation have no weight whatever. In Job 9:20, we have these words: "If I justify myself, my own mouth shall condemn me: if I say I am perfect, it shall prove me perverse." In whose eyes would he be condemned and be looked upon as being perverse? Surely not in God's eyes because He would not condemn a man who had not sinned, nor charged God foolishly. Neither would He look upon a man as being perverse whom He had already said was a perfect man. Such a confession would have condemned him in the eyes of his blind comforters who were trying to convince Job that his afflictions had come upon him because of his iniquity. The confession our Lord made of His being

the Son of God condemned Him in the eyes of His enemies as a blasphemer; but in His Father's eyes, He was His highly honored Son. This is the same kind of condemnation Job refers to in the above quotation.

Paul said: "Let us as many as be perfect, be thus minded." Here Paul with others claimed Christian perfection. Did his claim, prove, him to be perverse? We think not. Someone may ask-did Job repent? Yes he repented, but not because he had not spoken that which was right since God said that he did (Job 42:8). He repented because he had uttered things he under stood not. When God brought these things to light, he repented. His transgression was a matter of ignorance and not willful disobedience.

### David's Sin and His Confession

In the fifty-first Psalm, king David made a confession of his sin against Uriah and he was pardoned according to the word of Nathan, the prophet (II Sam. 12:13). In the fortieth Psalm David gives his testimony and tells us how the Lord brought him out of an horrible pit, out of the miry clay and set his feet on a rock, and established his goings. In this same Psalm, we find this statement: "For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head." No doubt this last clause is a hyperbole like Psalm 119:136. One sinning advocate draws the conclusion that David confessed that he was a worker of iniquity at the time he made the above statement, but such a conclusion would be against his testimony already given in this Psalm. Could God have delivered David out of an horrible pit, out of the miry clay, placed his feet on a rock, and established his goings, while he worked iniquity? Impossible.

Let us see what David meant by the above scripture. We should bear in mind that when God pardons sin, He has promised to remember them no more (Jer. 31:34). But the devil and his crowd do not do this. They are always ready to reproach God's people with sins of their past lives. By reading the latter part of this Psalm, we will observe that David prayed for deliverance from his enemies who were continually seeking his life to destroy it and from those that said: "Aha, aha," and that such should be put to shame. No doubt his enemies were reproaching him about his past sins which made him to feel that they were quite numerous. We have an example of reproaches in the bad conduct of Shimei who cursed David by saying: "Come out, come out thou bloody man" (II Sam. 16:5-8). So then we may conclude that the king did not pray for deliverance from his personal sins in this Psalm, but from the reproaches of his enemies. In his prayer as recorded in the 51st Psalm, David did pray for deliverance from blood guiltiness and that the joy of salvation might be restored which he had lost. It is certain that his prayer was answered and that he not only was pardoned, but he was also purged with hyssop and made clean; washed and made whiter than snow, and there was created in him a clean heart and a right spirit was renewed within him. After all this took place, we will search in vain to find an unclean spot in his life, and he could truly pray: "Preserve my, soul: for I am holy" (Ps. 86:2). His prayer did not prove him perverse.

### Daniel's Prayer for Forgiveness

In the book of Daniel, this prayer is recorded: "We have sinned and have committed iniquity and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments" (Dan. 9:5). He also stated: "And while I was praying and confessing my sin, and the sin of my people." The advocates of a sinning religion are telling us that Daniel confessed himself to be a sinner at the time he made this prayer. By reading this prayer carefully, it will be observed that Daniel made no confession of any sin he had committed after the captivity took place, but rather those sins that he and his people had committed before they were carried into Babylon which was the cause of their captivity. Now let us suppose that Daniel did sin before the captivity as confessed in his prayer, there is no evidence whatever that he continued to commit iniquity and do wickedly while in captivity. Since sinners could be converted in that age (See Ps. 51:13), then Daniel could have been converted and made a new creature. The effect of the captivity could have produced in him godly sorrow to repentance and salvation that would have made him a man of power in the midst of paganism (See God's promise to captives in I Kings 8:46-53). The God that Daniel and his three companions served was able to keep them unspotted from the world. At the beginning of their school life in Babylon, they purposed in their hearts not to defile themselves with a portion of the king's meat, nor with the wine which he drank. Here is pure and undefiled religion according to James 1:27.

Daniel had one hundred and twenty princes and two presidents watching his life to find fault and they found none. When these wicked men made a plot to cause Daniel to cease praying to his God and worship the king, he proved faithful and went into the lions' den. When the king made a golden image and commanded all nations to bow down and worship, the three Hebrew children ignored the command and went into the fiery furnace. Here we have four Hebrew children facing death rather than violate God's command written on a table of stone: "Thou shalt have no other gods before me." Our conclusion is that these four godly men were not guilty of committing iniquity by not keeping the Lord's precepts and judgments while in captivity, and consequently there is no just reason to conclude that they were wicked sinners as some people would have us think.

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### Chapter 3 NEW TESTAMENT QUOTATIONS

We now call attention to some scriptures taken from the New Testament that the advocates of a sinning religion are using to teach things never intended by the writers of God's Word. In Gal. 5:17, we read: "For the flesh lusteth against the Spirit and the Spirit against the flesh and these are contrary the one to the other, so that ye cannot do the things that ye would." The inference drawn from this is that there is a battle going on in the hearts of God's people between the flesh and the Spirit and consequently Christians cannot do the things that the Spirit wants done and the result is a life of sin. Such a conclusion would put souls in bondage to a life of sin instead of free men and women in Christ Jesus (See John 8:38). These words were spoken to those whom Paul declared had fallen from grace because they were seeking to justify themselves by the law (Gal. 5:4) instead of the hearing of faith (Gal. 3:2). For this reason they cannot be considered as examples of those who walk not after the flesh, but after the Spirit (Rom. 8:1, 2). In their fallen condition, they were dominated by the flesh and not by the Spirit and consequently they had no power to do the things

the Spirit wanted done. But this is no evidence whatever that those who walk after the Spirit cannot do the things that the Spirit wants done.

### Sin and Its Remedy

In I John 1:8, we read: "If we say that we have no sin, we deceive ourselves and the truth is not in us." Those who quote this scripture to prove the impossibility of being without sin, never quote the next verse and seek to harmonize the two. The next verse states: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." When the heart is cleansed from all unrighteousness, there can be none remaining. Now we must harmonize these two scriptures because they both contain truth. To do this we must bear in mind that a statement is true when a certain condition exists, and this same statement is not true when this condition is changed. Naaman, the Syrian, could not say before he was cleansed in the Jordan, "I have no leprosy," without deceiving himself; but after he was cleansed, he could not continue to say: "I still have the leprosy," without making a lie the promise that Elisha gave him: "Go wash in the Jordan seven times and thy flesh shall come again to thee, and thou shalt be clean" (II Kings 5:10). The same thing is true in regard to this verse under consideration. No man can say before he has made a confession of his sins and has been cleansed from all unrighteousness: "I have no sin," without deceiving himself. But after the confession has been made and the heart has been cleansed from all unrighteousness, then the soul thus cleansed can say of a truth without deceiving himself: "I have no unrighteousness," because the heart condition has been changed. This brings to mind three different attitudes that people take toward sin and its remedy. There are those who deny the fact of sin and that they have sinned. They are like the Christian Science crowd and the apostle John refers to them in verses eight and ten in this chapter. This crowd having no sin and its disease, they have no need of any remedy, nor a Saviour, and if they die in their delusion, they will land in perdition. Second-there are those who admit the fact of sin and its disease, but deny the power of the remedy to cleanse the heart from all sin. Verses seven and nine of this same chapter refer to them, but they believe them not and because of their unbelief, they enter not their promised land which is the gift of the Holy Ghost. Third - there are those who admit that they have sinned (before their repentance), and they also believe in the efficacious power of the blood of Jesus to cleanse the heart from all sin. This is the correct attitude and they honor the redemptive work of an all-sufficient Saviour who came to cure the plague of the wicked heart and restore to man the divine image that was lost in the fall.

### Forgiving Our Debtors

In the prayer the Lord taught His disciples, we have the statement as given by Matthew: "Forgive us our debts, as we forgive our debtors." In Luke it is worded a little differently, but it has the same meaning: "Forgive us our sins, for we also forgive everyone that is indebted to us." These advocates tell us that since all of God's people are in the sinning business every day, they need to say when they pray (See Luke 11:2): "Forgive us our debts", or "Forgive us our sins." We ask-what are the debts, or the sins for which we need to ask forgiveness? Does a man owe his neighbor a debt by robbing him of his wife, his money, and doing many hateful things against him? None of these things are debts that we owe to each other and consequently no sin of commission is a debt. Therefore we can say of a truth that the Lord's prayer was not intended to ask pardon for sins of commission. Then what are debts for which we need to ask pardon? Very evidently a debt

is something we owe that we have not paid. It may not be money (money debts should be paid), but it could be kind deeds, a word of comfort, helping the needy, visiting the sick and the afflicted, praying one for another, restoring a brother overtaken in a fault, rebuking those who have sinned, and many other duties that we owe each other in the journey of life. Looking at this prayer from this viewpoint, a practical way to repeat it would be: "Lord forgive me the deeds that I have not paid to others, as I forgive the deeds that others have not paid to me."

We do not mean to infer by the foregoing that God's children are indolent and careless about their many Christian duties. For the most part they may be paid. Those who love God with all their hearts and their neighbors as themselves will do many of the things we have mentioned above and will not willfully rebel against any known duty. But there are times in the midst of so many pressing duties, that some things may be overlooked, and left undone. Then too, we must make allowance for a forgetful memory and for bodies encumbered with weakness. With all these afflictions circumscribing man's mental and physical powers, there may be a shortage at times in fulfilling all the will of God in some of the details of the Christian life. If this shortage were caused by willful rebellion in the heart against God and known duty, then it would be as the sin of witchcraft and as stubbornness which would be as iniquity and idolatry (I Sam. 15:23). This shortage can only come from those whose spirits are willing, but the flesh is weak. We have an example of this kind of weakness in the life of Peter, James and John whom the Lord told to watch and pray when they were with Him in the garden, but they went to sleep. The spirit in them was willing (no rebellion), but the flesh was weak (Mat. 26:41). Here was a debt to their Lord that they did not pay. They needed to pray: "Lord forgive us our debt to Thee that we did not pay, as we forgive our debtors." But they did not break fellowship with their Master because their spirits were willing and the flesh was weak. When this is the case in the life of God's people, then love fulfills the law as long as it is the ruling principle in the life.

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#### Chapter 4 PAUL'S EXPERIENCE IN ROMANS SEVEN

In Romans seven, the contenders for sin have pictured Paul as describing his present experience in bondage to a body of sin from which he could not free himself and in this condition, the good that he would do, he did not do, and the evil that he would not do, that he did. He was guilty of the sin of omission and also of the sin of commission. Those who interpret the apostle, as describing his present experience in this chapter are going to have trouble harmonizing their interpretation with his testimony as recorded in chapter eight. Read this testimony: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). For the apostle Paul to have been in bondage to the law of sin and death in chapter seven and at the same time to have been a free man in chapter eight would be a contradiction. That he was a slave to the law of sin and death before his conversion and that he was made a free man through Christ Jesus is the truth without any contradictions. Some may object to this interpretation by saying that Paul used the present tense of verbs in chapter seven which would indicate that he described a present experience. In reply to this objection, we call attention to another expression Paul used in the present tense. He said: "Christ Jesus came into the world to save sinners of whom I am (present tense) chief." The apostle did not describe himself as being the chief of sinners at the time

he made the above statement, but rather that he was as a sinner while killing the children of God. The same thing is true in Romans seven. Paul used the present tense of verbs to make his message more forcible which is sometimes done by good writers. The prophet Isaiah used the present tense of verbs in describing a future event (See Isa. 9:6). If Paul described his present experience in this chapter, then he had no power to do good, nor to refrain from doing evil (See Rom. 7:19). Such a conclusion does not agree with Philippians 4:13 in which he states: "I can do all things through Christ which strengtheneth me." We therefore conclude that Paul did not describe a present experience in Romans seven, but a past experience while trying to serve God without salvation through Christ.

## Giving Offenses

Another scripture in James 3:2 reads "For in many things we offend all." The conclusion drawn from this scripture is that all of God's people are sinning by giving offenses because James himself a holy man, speaking of himself, and the entire church says: "In many things we offend all." The error here is in supposing that all offenses are sins, but this is not true. Christ is called, "Rock of offence" because He rebuked sin which cannot be done by God's children without giving offenses (See Mat. 15:12). Our Lord offended many, and so will we if we rebuke sin. Offenses of this kind are not charged up against God's children as sins. We observe that James also said in this same verse: "If any man offend not in word, the same is a perfect man." James admits that there were some who did not offend in word and who were perfect. Such were not sinning by giving needless offenses. However, there is another sense in which many do offend by wrong words and actions and are guilty. When this is done, then the guilty party needs to confess his fault and ask pardon and be restored to divine favor. The Sin That Besets Us The writer to the Hebrews has exhorted us to lay aside our besetting sin (Heb. 12:1). The thing we are to lay aside is sin in the singular and not sins in the plural. Then the sin we are to lay aside cannot be acts of sin, but a sin nature that is carnal, called by the apostle Paul: "The old man". One writer treating on the subject of the besetting sin tells us that we all have our besetting sin, and no man ever lived without this sin, but Jesus our Lord. If this man's conclusion were true, then the apostle has commanded us to do an impossibility. It is very evident that Paul did not command the Hebrews to put off something that could only be done in the hour of death, or in the resurrection. God never did demand an impossibility of His children and what He has commanded to be done, can be done through Christ our Redeemer who came to destroy the works of Satan. Since the apostle has exhorted us to lay aside our besetting sin, then faith records that it can be done through Christ our all sufficient Saviour. Law and Grace In Romans 6:14, we read: "For ye are not under law, but under grace." This scripture has been misunderstood by many people. They have erroneously concluded that the law we are not under when we are under grace is God's law and consequently no one is under obligation to keep it. This loophole gives them a license to make the laws of God of none effect as did the Pharisees in our Lord's day. These law dodgers tell us that the Mosaic dispensation was that of law and that we are now in the dispensation of grace. This error has given the impression to many that the first Covenant given by Moses was all law and no grace; and that the new Covenant made by Christ on the cross was all grace and no law. Both Jeremiah and Paul tells us that under the new Covenant made by Christ, God would write His laws in their hearts and put them in their minds. (See Jer. 31:33 and Heb. 8:10). So then the new Covenant is not without laws. Now it remains for us to determine as to what law we are not under when we are under grace. We have already called attention of our readers to Paul's testimony in Romans 8:2, but we now desire to



consider this testimony from another angle. The apostle tells us how he was delivered from the law of sin and death through the law of the Spirit of life in Christ Jesus. It is very evident that when Paul was under the law of sin and death, he was not under grace, and he remained under this law until he met Christ on the road to Damascus. So then it is the law of sin and death that we are not under when we are under grace. A man who commits a crime and the sentence of death is passed on him by a judge and jury, is then under the civil law of death, but if the governor of the State pardons him for the sake of his father and mother, or a friend, he would then pass out from under the sentence (or law) of death and pass under the law of pardoning grace. But being put under the law of pardoning grace would not free this man from his obligation to keep and obey the laws of his country. Paul says: "For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22), and so we were all under the sentence of death, but Christ came to liberate us from this law of death and to bring us into the law of life. Being made free from the law of death, and brought into the law of life and put under grace does not free anyone from his (or her) obligation to keep and obey His laws and commands. All sinners are under the law of sin and death in this age and remain so until they are delivered by the law of life in Christ Jesus in conversion.

### Can a Man Born of the Spirit Sin?

There are those who tell us that which is born of the Spirit in us cannot sin. We suppose that they have based their conclusion on I John 3:9, which states: "Whosoever (not whatsoever) is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." It is admitted that while the seed of divine love remains in the heart of a born again soul, such cannot get the consent of the mind to willfully sin against God. A mother who has true love in her heart for her child could not be induced to take its life for the whole world. But suppose that in after years this mother love grows cold and bitterness gets into the heart against her offspring, then she could be induced to sin against such (as is sometimes done by some mothers) by giving him orders to leave home never to show his face again. This same thing is true in regard to our love to God. As long as divine love remains in the heart, the born again soul cannot be induced to willfully sin against God, nor against others. But God's Word tells us that love can wax cold (See Mat. 24:12) and bitterness can get into the soul, and when this is the case divine love leaks out and then the soul could be induced to do many things against God and others. If that which is born of the Spirit never can sin even when love has waxed cold, then we ask -- what is there about a man's moral being that does sin? The entire being is under the control of the same will and so we must conclude that there is no such a thing as one part of man willfully living in sin and the other part of man not living in sin. Such a conclusion is an absurdity.

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## Chapter 5 SOME BIBLE CHARACTERS CONSIDERED

It is admitted that some Bible characters were at fault in some things that took place in their lives. Because Abraham deceived Abimelech about his wife and also because Jacob deceived his blind father, is no evidence whatever that all of God's people are in the deceiving business. The advocates of a sinning religion are guilty of drawing universal conclusions from particular cases. Abraham and Jacob did wrong, but why not take a good look at such noble characters as Joseph,

Samuel, Daniel, the three Hebrew children, the holy prophets, Zacharias, Elizabeth, Mary, the mother of Jesus, John the Baptist, and a large host of others in whose lives not a spot of sin can be found. Why not imitate these in our lives? Furthermore, why not keep our garments undefiled, as did the few souls at Sardis, so that we may be counted worthy to walk with Him in white? Moses is being held up as an example of disobedience when he smote the rock instead of speaking to it as God commanded him. Of course Moses disobeyed God at this time, but he was humble enough to acknowledge his fault and he received with good grace the punishment God gave him for his disobedience. We have never heard, nor read of any of the advocates of a sinning religion humbly acknowledging their particular disobedience as did Moses and in this way identify themselves with their sins and take the consequence of the same. If we were to ask these advocates what devilment they have been into since they and everybody else are in the sinning business, very likely we would not receive a reply of anything bad that they were doing. Such a confession would be humiliating and mortifying and unpopular. They do not possess humility, nor do they want mortification because that would spoil their reputation.

### The Apostolic Days

In the Acts of the apostles, we learn that the apostle Peter on one occasion dissembled and Barnabas and others were carried away with the same (Gal. 2:11-14). Peter was at fault in this matter, but no doubt he received Paul's rebuke with good grace and was profited by the same. There is no evidence that Peter dissembled again and so there is no proof that he sinned in word, thought, and deed every day as the advocates of a sinning religion declare that all of God's people are doing. It is said that Paul and Barnabas got into a contention one time and consequently they sinned. We deny the charge. It is admitted that they disagreed as to the best plan to carry on God's work, and no doubt both men had good intentions and motives and God seeing their hearts blessed them accordingly. If their separation had been caused by some doctrinal issue such as the deity of Jesus Christ, or some other vital doctrine, then it would have been sin, but such was not the case. Good men at times may differ as to plans and methods and at the same time not break fellowship in the Spirit. In Paul's second epistle to Timothy, we learn that his attitude must have changed toward John Mark since he requested that he be brought to him because he was profitable to him in the work of the ministry. This changed attitude on the part of Paul makes it very evident that he was convinced that Barnabas had a right opinion of his nephew -- John Mark. This contention between Paul and Barnabas was a matter of finite limitations and it did not separate them in spirit as a sinful contention would have done

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### Chapter 6 ETERNAL SECURITY

We will now take into consideration what is known as "Eternal Security." We admit that there is a security that will be eternal providing it is based on faith and obedience. We also believe in the final perseverance of the saints if they never cease to persevere, but we do not believe that there is such a thing as perseverance that has ceased to persevere. The "Eternal Security" people do not teach this kind of security, nor this kind of perseverance. They teach that once saved, souls may sin against God and still retain their salvation. They base their doctrine on

the relationship of a son to his parents. A son is always a son although he may live in rebellion against his parents. The error consists in supposing that this same relationship is sustained in the realm of grace and that a person who has once been made one of God's sons through the birth of the Spirit, can never lose this relationship through sin. If this holds good in our relationship to God, then why does it not also hold good in our relationship to the devil? We were all by nature the children of wrath (Eph. 2:3) and he that committeth sin is of the devil (I John 3:8). Since we were the children of the devil by nature and by practice: how then are we to cease being the children of the devil and become the children of God? According to this teaching, we would all be eternally doomed, because once a child of the devil, always a child of the devil. The advocates of "Eternal Security" have proven too much by their false conclusion and consequently have proved nothing.

### Heirship Must Also Include Sonship

The apostle Paul said: "And if children then heirs; heirs of God and joint-heirs with Christ" (Rom. 8:17). Then all of God's children have an inheritance based on sonship. This same apostle also said: "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 of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (I Cor. 6:9, 10). So then what Paul said above makes it very evident that if a person once saved, falls from grace and becomes guilty of practicing any of the above named sins, he will not inherit the kingdom of God and having lost his inheritance, he has also lost his relationship as a son.

Some will sidestep here and say, "Those who are guilty of the above-named sins were never saved." This statement begs the question. If the committing of the above named sins would be positive evidence that those guilty were never converted, then why not conclude that willful sin of any kind would be evidence that such were never saved? Why teach that once saved souls can sin and still retain salvation? To be consistent why not teach that all who do sin in any manner whatever were never saved and that once saved souls will never sin again and will live sinless lives to the end of their days? Evidently the advocates of "Eternal Security" are not teaching this kind of life, but rather a sinning life without forfeiting salvation. We have the testimony of King Saul's conversion as recorded in I Samuel the tenth chapter. Here it is stated that the Spirit of the Lord came upon Saul and he was turned (converted) into another man and also that God was with him. Furthermore, he prophesied and was numbered among the prophets. Now if the above testimony is not a clear evidence that Saul was a converted and a saved man, there is no way under the sun by which we may know who are saved and who are not. Jesus said: "Wherefore by their fruits ye shall know them" (Mat. 7:20). Since we can know a good tree from a bad one by the fruit each one is bearing, then we can know when a soul is saved by the fruit of repentance and a godly life that follows. We may also know when a once-saved soul has let sin into the life and is bearing bad fruit as did king Saul when he eyed David and tried to kill him. We have seen cases of this kind who made a good start in the Spirit, like the Galatians (See Gal. 3:3), but afterwards fell from grace (Gal. 5:4). By the foregoing we draw the conclusion that many souls have made a good beginning in godly lives and have run well for a time, but afterwards have failed to make good and have gone the way of the flesh which leads to destruction.

### The Two Men Who Prayed

Jesus tells us how two men went up into the temple to pray; the one a Pharisee and the other a publican. The Pharisee tried to justify himself by his works, but the publican confessed himself to be a sinner and asked God to be merciful to him as such and he went to his house justified rather than the other. Sinning advocates are telling us that the prayer of this publican should be our attitude when we pray in all our Christian lives. We should always pray: "God be merciful to me a sinner", every time we pray because we are always sinning. This is a far fetched conclusion and if we will study the entire context carefully, it will be observed that Jesus taught nothing of the kind. Jesus tells us that this publican confessed himself to be a sinner, but He did not tell us that he made this confession every day. Again we will observe that this man asked God to be merciful to him a sinner. Now since he went down to his house justified, we must then conclude that God answered his prayer and was merciful to him and pardoned his sins and was justified by faith and obtained peace with God. Paul said: "There fore being justified by faith, we have peace with God" (Rom. 5:1). This peace is what this man received in his heart and being justified, he had no further need of praying "God be merciful to me a sinner," so long as he walked in the light of justification. Jesus tells us of the ninety and nine just persons that need no repentance. Those who pray every day, "God be merciful to me a sinner," are going around in a circle and getting nowhere. They never go down to their houses justified, pardoned and with peace in their souls.

### The Wages Of Sin

Jesus said: "He that committeth sin is a servant of sin" (John. 8:34). Then he cannot be God's servant because he cannot serve two masters. Paul also said: "Shall we sin because we are not under the law, but under grace? God forbid. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16). It is very evident that Paul asked the above question because there were those in his day that were deluded with the idea that since they were under grace, they were at liberty to sin and remain under grace. In his answer, he refutes this wrong conception of grace. If a man has salvation and eternal life that he cannot lose by sinning, then he can sin and not die. If this were true, then the wages of sin would not be death, but such a conclusion would contradict Romans 6:23, and God would be made a liar.

### God's Conception of Salvation

The advocates of "Eternal Security" destroy a proper conception of what constitutes salvation. The Word of God says: "And thou shalt call His name Jesus for He shall save His people from their sins" (Mat. 1:21). This is salvation from acts of sinning against God. According to this conception, a thief is saved from his acts of robbing others; a drunkard is saved from his drinking habit; a profane man is saved from his profanity; a fornicator is saved from his fornication; etc., etc. If salvation does not mean all this - then who will tell us what is salvation? If a person can commit one willful sin and remain saved, then for the same reason he could commit ten sins, a hundred sins, a thousand sins and still remain saved. The "Eternal Security" advocates cannot evade this conclusion according to their teaching. Furthermore, he may return to his old vices and live in sin as he did before his conversion. From what then is he saved, if he still retains his salvation? Our conclusion is, that if he falls from grace and goes back to his former life of sinning, it cannot be truthfully said that he is still saved. Of course he can repent again and be

restored to divine favor and to a righteous life, providing his backsliding is not of such a nature as to make his restoration an impossibility as in the case of some Jews who on being restored to Judaism were obliged to blaspheme the name of Jesus and thus they crucified Him afresh Acts 26:11, Heb. 6:6).

### Eternal Life May Be Forfeited

The advocates of "Eternal Security" are telling us that Jesus has promised to give eternal life and since it is called "eternal", it cannot be lost because if it were lost, then it would not be eternal. One writer in a small pamphlet on the subject of "Eternal Security" has this to say: "He hath eternal life,' that is, the present reception is assured of a life that will endure forever. A life that can be lost and a life that lasts eternally, represent two mutually contradictory ideas." Then he proceeds to give an illustration: "Suppose a person were to present me with a 'perpetual' freehold of a house, but to tell me the deed was so drawn up that I might at any time lose my property. I should hesitate to move in on those terms, and if I did take possession, I would avoid doing more to the house than I was absolutely obliged to do. Nothing dampens a spirit of initiative in the improvement of a property like the, uncertainty of possession. Similarly a person who lives in continual uncertainty as to his salvation, is not likely to enjoy the liberty of sonship, nor have much heart for the true work of the Lord. Now since this writer follows about the same beaten path as do all the advocates of "Eternal security" as to the matter of "eternal life," and some other misunderstood scriptures, we will answer him with a like illustration. Suppose I present this writer a farm as a "perpetual" possession with a clear title and an abstract showing the property to be free from any encumbrances clear back to the government and in my presentation, I say to him: "This property is to be yours and your posterity forever as a perpetual possession. But I also state that there are two ways by which you may lose this property. One is by not paying the taxes in which case the government will take it away from you. The other is by putting a mortgage on the property and failing to pay the same." Suppose this man fails to pay the taxes and the government takes it, or suppose he puts a mortgage on it and the mortgagee takes it, -- would this prove that the property was not given as a "perpetual" possession and would it prove that he and his coming posterity could not have been owners of the same forever? It would prove nothing of the kind because the property was not given without conditions that the owner must meet in order to retain possession of the same. In like manner the fact that spiritual life may be lost by disobedience is no proof whatever that it was not given as a "perpetual" possession, nor does it prove that we could not have lived in full enjoyment of the same forever, if we had fulfilled every condition by which it is retained in life. So then "eternal life" is given and retained not unconditionally, but on the condition of faith and obedience. This writer did not take into consideration the possibility of losing a possession from all viewpoints and consequently his illustration does not prove anything. Another matter this Calvinistic man has overlooked is that the certainty of our salvation is not based on a false presumption that a man can sin and still remain saved, but it is based on the witness of the Spirit to our sonship in our Father's family (See Rom. 8:16) and a daily witness of the Spirit that we are pleasing God something like Enoch had in his day (Heb. 11:5). It is faith and obedience that gives certainty, but sin will destroy this certainty.

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## GOD'S SHEEP IN THE FATHER'S HAND

In the tenth chapter of John, we find these words: "I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand." The "Eternal Security" people have used this scripture to prove not only that no power outside is able to pluck God's sheep out of His hand, but also that saved souls by their own sin cannot do so. By so doing they prove too much. The prophet Isaiah said: "But your iniquities have separated between you and your God." The apostle Paul makes it very clear that we being a wild olive tree have been grafted into Christ. Then he warns us not to boast against the natural branches (the Jews) which were cut off, and we grafted in. He further states: "Thou wilt say then, 'The branches were broken off, that I might be grafted in.' Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest He also spare not thee. 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" (Rom. 11:17-22).

Paul did not teach an unconditional "Eternal Security", but a conditional security based on a continuance in His goodness, and if this is not done, we too will be cut off. The advocates of an unconditional "Eternal Security" will sidestep here and say: "We will be cut off as fruit bearers and lose our reward, but not our salvation." Will these advocates dare to tell us that the Jews (the natural branches) who blasphemed and crucified Christ were a saved people although not fruit-bearers and that the entire bunch went to heaven? If so why did Jesus say to them (the scribes and Pharisees): "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" According to our Lord's statement above that wicked and hypocritical generation of His day made their bed in hell and all succeeding generations that follow in the same paths will make the same landing. Our conclusion is that since a man's sins will separate him from God, they will also pluck him out of the Father's hands.

### Adam and Eve Once Possessed Eternal Life

The "Eternal Security" people tell us that once saved souls may fall into sin, but they insist that salvation is not forfeited thereby since eternal life once received must be a perpetual possession. In Luke 3:38, we learn that Adam was called a son of God and: since he was created in the image of God, he had possession of eternal life which he would have retained eternally if he had not disobeyed his maker. God said to him and his wife: "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." This was not physical death since they lived many years after the fall, but it was spiritual death and a separation from God took place the same day they ate of the forbidden fruit. Now we ask was Adam after his fall still a son of God and was he still in possession of eternal life? Did not the devil tell Eve that she could eat of the forbidden fruit and not die? Are not the advocates of "Eternal Security" telling us the same lie? Will they tell us that dead souls have salvation? Again we ask -- can dead men be in possession of eternal life? We think not.

### Was Judas Once A Saved Man?

This is what the "Eternal Security" advocates deny. But we ask -- did Christ commission an unsaved man to go out and preach His Gospel and heal the sick and cast out devils? Such a thing is unthinkable and unreasonable. We know that Judas was among those who received this commission and took part in the same. The thing that these advocates overlook is that Judas was once one of the Lord's trusty friends during the early part of His ministry. The prophecy concerning Judas does not say: "He that was mine enemy," but rather, "Yea mine own familiar friend hath lifted up his heel against me" (Ps. 41:9). Again this, same writer states in another Psalm: "For it was not an enemy that reproached me; then could I have borne it: neither was it he that hated me that did magnify himself against me: then I could have hid myself from him: But it was thou, a man mine equal (officially so), my guide, and mine acquaintance. We took sweet counsel together, and walked into the house of God in company." (Ps. 55:12-14). Here we have a beautiful picture of a most amiable friend such as was Judas before his fall. No doubt the fall of Judas dates back to the time when Christ gave His message about his body being the bread of life as recorded in the sixth chapter of John's Gospel. Others of His disciples rejected the same message and followed Him no more. At this same time, Jesus said of Judas: "One of you is a devil." But this statement is no proof that Judas always was a devil, and that he always was a "son of perdition" any more than a sick man today would prove that he never was a strong healthy man. So then what a man may be today in his character is no evidence whatever that he has been the same kind of a character in all of his yesterdays. The "Eternal Security" advocates are guilty of drawing conclusions that they cannot prove.

#### Christ Our Advocate

They tell us that it is necessary to sin occasionally in order to have Christ as our Advocate. Their conclusion is that it would be a calamity not to have our Lord as an Advocate. This makes the committing of sin a necessity. The apostle John tells us that if we sin, then Christ will be our Advocate (I John 2:1). But the word "if" In this verse makes it a case of emergency and not a necessity. It does not give us a license to continue in sin in order to have Christ as our Advocate. On one occasion Christ delivered a woman taken in sin from her accusers and then told her to "go and sin no more." Christ became her Advocate, but was it necessary that this woman continue in sin in order to have Christ as her Advocate? Of course not. Christ told this woman to "go and sin no more." As long as she obeyed this command, she no longer needed Christ as an Advocate to deliver her from a life of fornication. Thus it is with every kind of sin. Christ is our Advocate to deliver us from sin and when once delivered, we then must "go and sin no more" (See I John 2:1). When this command is obeyed then we no longer need our Lord as an Advocate to deliver us from sins, but we do need Him continually to preserve us from all evil. (I Thes. 5:22).

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#### Chapter 8 DO ALL WHO FALL REPENT?

One writer on "Eternal Security" tells us that God has power to restore all who fall. This we admit providing they repent and do their first works (Rev. 2:5), but we deny the conclusion of this writer that all who do fall are restored. God is not forcing people to repent who fall from

grace. If He did, why does He not force everybody to repent since He is not willing that any should perish, but that all should come to repentance. (II Pet. 3:9).

In the sixth chapter of Hebrews, the apostle Paul tells of the impossibility of renewing again (the second time) to repentance a certain class of apostates. Since Paul was writing to the Hebrews, it is very evident that he had in mind a custom among the Jews to compel converts to Christ to blaspheme His name (as Paul did before his conversion Acts 26:11) in order to receive them back into Judaism. In so doing, they crucified the Son of God afresh and put Him to open shame (Heb. 6:6). Paul declares that those who were guilty of such an act had placed themselves beyond the possibility of being renewed again to repentance. This makes it very evident that not all who fall away are restored. Not all who fall into sin commit this sin of blasphemy and if they will they can be renewed to repentance and salvation.

### Making Shipwreck of Faith

This same writer makes another statement as follows: "Those who make a shipwreck concerning faith were never true believers, but hypocrites". We ask -- what kind of a faith do hypocrites have that they can make a shipwreck of? The only kind of faith they have is a dead faith. Can they make a shipwreck of a dead faith? How absurd. Paul tells us the kind of faith that men make a shipwreck of. He says: "Holding faith and a good conscience, which some having put away, concerning faith have made shipwreck" (I Tim. 1: 19). Those who have made shipwreck concerning faith have put away two things: First -- "faith", and second, "a good conscience". Do hypocrites have a good conscience? Certainly not. The only people having a good conscience are those who have had their conscience purged from dead works to serve the living God (Heb. 9:14), and whose hearts have been sprinkled (by the blood of Jesus) from an evil conscience (Heb. 10:22). So then saving faith and a good conscience must go together, and since both faith and good conscience are put away when faith is made a shipwreck of, then it must be saving faith only (See Heb. 10:39) that can be made a shipwreck of and not a dead faith of hypocrites

### God-given Talents

In Matthew chapter 25, our Lord gave us a parable of the likeness of the kingdom of heaven. It is compared to a man traveling into a far country, who called his servants and delivered unto them his goods (talents). To one he gave five talents; to another two talents; and to another one talent. In the interpretation of this parable, we should bear in mind that the man traveling into a far country represents our Lord, the servants are His people, and the talents are the Lord's goods, or His money. The man who received five talents, gained other five talents, and the man who received two talents gained other two. The Lord said to these two men: "Well done". The servant who received one talent hid his Lord's money and was condemned for doing so. This servant could have gained one talent at least because his Lord said to him: "Thou oughtest to have put my money to the exchangers, and at my coming I should have received mine own with usury". This servant had no excuse for his negligence and he became a "wicked and slothful" servant, not because of what he was before he received his Lord's talent, but because of what he did after he received the one talent. To this man in the day of reckoning, his Lord said: "But from him that hath not (the talent he should have gained) shall be taken away even that which he hath (the one talent that was given to him). And cast the unprofitable servant into outer darkness: there shall be weeping and gnashing



of teeth" (Mat. 25:29, 30). This man lost both his reward and his soul. This refutes the error being taught by some, that those who fall from grace may lose their reward, but not their salvation.

### Danger Of Being Castaways

The apostle Paul said: "But I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27). One Bible commentator tells us: "This was not a loss of salvation, but a loss of the privilege to serve as a child of God." He did not tell us who he would have been serving, but one thing is certain if he lost the privilege to serve God, then he would be serving the devil, or mammon. According to Matthew 6:24, he would be a God despiser. Could he despise God and serve the devil and still retain salvation? Absolutely impossible. If this commentator had carried his comments through to logical and scriptural conclusions on Paul's statement above he might have seen what a bad mess he got himself into. It is easy to make an assertion, but it is quite another thing to harmonize it with the entire Word of God.

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### Chapter 9

#### SOME BAD EFFECTS OF FALSE TEACHING

Touch sin from whatever angle, -- it will have a contaminating effect on the soul. Erroneous teaching will have the same effect on the soul, or spirit that poisonous foods have on the body. The first bad effect of unsound doctrine is that it will defeat the work of true godly repentance. Tell sinners that no man can live without sinning, and they will conclude that if God's people can make it through to heaven on the sinning line, then they can make it through on the same line. Why not, if God is no respecter of persons? In this way the work of repentance is defeated and a guilty conscience set at ease. Sinners who know better will call such professors hypocrites and rightly so especially if they practice what they teach. When sinners see God's people living godly lives free from sin, then the Holy Ghost has a channel through which He can work and bring conviction to bear on the unsaved that will lead them to repentance and salvation.

#### Sin Hinders Faith

Sin and faith cannot go together. Faith will kill sin, or sin will kill faith. Paul said: "But we are not of those who draw back to perdition, but of those who believe to the saving of the soul" (Heb. 10:39) Again he said: "For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation" (Rom. 10:10). Millions of people have a historical head belief in God and in His Son, that are dead. Devils have the same kind of belief, but heart saving belief can only be exercised by those who have repented with godly sorrow to salvation (II Cor. 7:10), and who have departed from iniquity (II Tim. 2:19). Souls that have not made an humble confession of sin to God with godly sorrow and who have not departed from iniquity cannot receive, nor maintain in the heart life this saving faith. Sin will land all who practice the same into a life of presumption and a dead faith that will dishonor God.

#### Sin Leads to a False Profession

We read the testimony of a religious teacher who said: "I am a sinner saved by grace." This man no doubt had the impression that this kind of a testimony was humility, but it was a lie on the face of it. If a man is a sinner, he is not saved by grace; if he is saved by grace, he is not a sinner and God does not look upon him as such. How would it sound to say: "I am a liar saved by grace; I am a thief saved by grace; I am a fornicator saved by grace; I am a hypocrite saved by grace." Such a testimony would sound ridiculous and if such professors continued practicing sins of this kind in their lives, they would have a hard time making their neighbors believe that they were saved by grace. Such testimonies do not have a grain of humility in them and they dishonor grace. Those who are truly humble and contrite will confess their sins if guilty, but a counterfeit humility will not do this because it is a two-faced thing in that it seeks to identify itself with the people of God, and at the same time it classes itself with sinners.

### The Blinding Effect of Sin

Erroneous teaching will have a blinding effect on those who teach and practice the same in their lives. We call attention to the Sadducees who rejected the resurrection of the dead and the future life of the soul. They brought a case to Jesus of a woman who had been the wife of seven husbands and they asked Him: "Therefore in the resurrection whose wife shall she be of the seven?" Jesus answered: "Ye do err, not knowing the scriptures, nor the power of God." We suppose that these Sadducees concluded in their blindness that these seven husbands would get into a fight over this woman and they would spoil the resurrection and the future life. Their error had two bad effects on them. First -- it made them ignorant of the scriptures. Second -- it caused them to limit the power of God who was able to give His resurrected children, bodies free from the sexual life and make them as the angels of God. The Pharisees believed in the resurrection and the future life, nevertheless, they had some erroneous teaching that made them blind in reading the scriptures. They were blinded by an erroneous belief in some kind of prenatal sin. They asked Jesus about a certain blind man: "Who did sin, this man, or his parents that he should be born blind?" How ridiculous and stupid it is to suppose that a man could sin before he was born and thus cause blindness. It is probable that these parents had to suffer reproaches of the blind Pharisees for something of which they were entirely innocent. One error leads to another and to confusion. The spirit of satanic error led both the Sadducees and Pharisees to reject the Son of God on the charge of blasphemy and they did so because of a wrong understanding of a law given by Moses as recorded in Leviticus 24:16. What was true of blind readers of God's Word in our Lord's day, has also been true in every age of the church down to the present time. Peter gave us a timely warning when he said: "But there were false prophets also among the people, even as there shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction" (II Pet. 2:1). This will be the fate of all who take a wrong attitude toward sin and its remedy.

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### Chapter 10

### THE HARMFUL EFFECTS OF "ETERNAL SECURITY"

The Advocates of "Eternal Security" have fallen into two very grievous errors. First-like all their tribe is doing, they limit the power of God where it is most needed. By wresting the scriptures out of their proper setting, they undertake to prove that the blood of Jesus Christ cannot cleanse the heart from all sin and that no one can be made perfectly just in this life. Like the priests in Ezekiel's day, they make no difference between the clean and the unclean, and between the holy and profane. They have overlooked, or ignored the promise of God, that He would grant unto us, that we being delivered out of the hands of our enemies might serve Him without fear, in holiness and righteousness before Him all the days of our life" (Luke 1:73-75). Second-they have God all powerful to fulfill promises along the line of final perseverance even after some souls have fallen from grace and have ceased to persevere. The kind of perseverance taught in the Word of God is based on two things: First-endurance, and second-faithfulness. Our Lord said: "But he that shall endure unto the end shall be saved" (Mat. 24:13). In Revelation we read: "Be thou faithful unto death and I will give thee a crown of life" (Rev. 2:10). There is a final salvation promised to those who endure unto the end and a crown of life is promised to those who are faithful unto death. Our Lord would profane his holy name if He fulfilled these promises to those who ceased to endure and to those who were not faithful unto death.

### Erroneous Teaching Leads to Confusion

Hell, the final abode of the wicked, will be a place of confusion where no melodious songs will ever be heard to bring rays of cheer to those who are lost in eternity's night. Shame and remorse will be depicted on every face and nothing but wailing and gnashing of teeth will be heard through the dark regions of the damned. This is a sad picture, but such will be the doom of false teachers and of those who have followed their erroneous doctrines.

### The Harmonies of Sound Doctrine

There is a different picture for the redeemed saints who have washed their robes and made them white in the blood of the Lamb. When these have received their glorious bodies, then they will be able to sing the song of Moses and the Lamb without a discordant note. Their beautiful melodious voices tuned to their harps of gold will sound forth with such sweet melody as to cause the angels to listen in wonder and amazement. These redeemed souls while in their mortal bodies not only endured sound doctrine, they would not receive any other kind. These heaven-bound pilgrims valued their souls too much to take any chances in having anything to do with sin and false doctrines. They never ceased to watch and pray lest they enter into temptation and fall away.

Dear reader of these pages are you among this number of blood-washed souls who hate sin and all appearances of evil and who love righteousness and holiness? Are you ready to meet your Lord when He comes in the clouds of glory to catch His bride away? If not, then repent with godly sorrow for sin and seek God with your whole heart till your soul is cleansed from all unrighteousness and you are made a new creature in Christ Jesus (I John 1:9). After this work of grace has taken place, then you are to go on to perfection (Heb. 6:1) in order to receive your inheritance among them that are sanctified by faith (Acts 20:32 and 26:18). This inheritance is the gift of the Holy Ghost whereby the heart is purified (See Acts 15:8, 9), and the divine image restored to the soul. With these two works of grace as a foundation for your Christian life, you will be able to live victoriously in Christ Jesus. When you are nearing your journey's end, you then can

say like Paul of old: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me in that day, and not to me only, but unto all them also that love His appearing" (II Tim. 4:7, 8).

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THE END