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ETERNAL SECURITY -- A DANGEROUS FALLACY
By Benjamin Franklin Neely

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Chapter 1

"Eternal Security" is a phrase used as a synonym for the doctrine of "The Final Unconditional Perseverance of the Saints." To those who believe and teach it, "Eternal Security" means when, or if, one is scripturally regenerated and thus becomes a child of God, there is nothing he can do or leave undone that can by any possibility cause him to be finally lost. This is the doctrine that we propose to show up as a dangerous falsehood.

The difference between a falsehood and a point-blank lie is that the latter is a deliberate substitute for the truth, while the former lacks the element of truth, possibly, because of ignorance concerning the facts in the case; and they are often so similar that it requires the keenest discrimination to discover the difference between them. Reasonings based upon either are erroneous alike, and lead only to deception.

A doctrine based upon falsehood is fundamentally wrong: First, because it robs one of whatever value the truth of the matter would afford him; and second, it imposes upon the one who is misled by it whatever evil may result from such deception.

The first falsehood that was ever promoted in connection with human interests was a diabolical effort to destroy man's faith in God; and was in all probability that which gained for Satan the title, "the father of lies" (John 8:44). God had said to Adam, "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" (Gen. 2:17). But the old serpent said, "Ye shall not surely die" (Gen. 3:4). Thus by the promulgation of the most infamous of all lies he contradicted the Word of God, and started the first campaign for the promotion of sin in the human family, which was primarily to separate man from his Maker. His big lie consisted in his denying the effects of sin; for "the wages of sin is death"; and the devil said, "Ye shall not surely die."

Today God's Word says, if after Christ makes you free you turn back to the law, "Ye are fallen from grace" (Gal. 5:1-5). But eternal security says, "You cannot fall from grace, for such is an impossibility." The Bible says, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death" (James 5:19, 20). But eternal security says, "One who is a brother cannot possibly be lost, no matter how far he goes astray, he will come back. Why worry about him? Saint Paul said, "But I keep under my body, and bring it into subjection: lest . . . when I have preached to others, I myself should be a castaway" (I Cor. 9:27). But eternal security says, "If one falls away, he was never really saved (even though it were Paul) "for after real conversion you cannot be lost."

Now in the light of the foregoing comparisons, how does the doctrine of unconditional eternal security look? For the doctrine of eternal security takes the same position with reference to the disobedience of a converted man that the devil did toward the first act of disobedience.

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Chapter 2

The doctrine of eternal security, as taught by its advocates, is dependent entirely for its support upon the perversion of truth. For the writers of the Bible were outspoken teachers of the doctrine of the dangerous possibility of apostasy; and whosoever construes their writings to the contrary makes them to contradict themselves.

One passage which has suffered greatly at the hands of those who champion this doctrine, is in the language of our Master, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28). Taken alone, as an abstract statement, this passage would appear to lend some influence to the doctrine of eternal security. But the science of interpretation, as evolved by the brains of the age, demands at the hands of honest intelligence that no construction be placed upon any passage which makes it to contradict the general teachings of the Scriptures. Therefore if the passage under consideration is taken in connection with the general teachings of the Bible on the subject, we are forced to the conclusion that the Saviour was referring to the safety of His children, based on His own power to keep them; and on the

assumption of the loyalty of the individual in the continuity of his faith and obedience. His effort was to give them the assurance of the impregnability of the fortress of their protection against the depredations of all enemies from without.

But Jesus Christ did not intend to teach the impossibility of mutiny from within. For in His teachings He often warned His disciples against the dangers of apostasy. "He that shall endure unto the end, the same shall be saved" (Mark 13:13). Now in the absence of the implication that if they did not endure to the end they would not be saved, His statement loses its entire force and meaning. Again the Lord said to John, His beloved disciple, "If thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire" (Mark 9:47). Now there was but one deduction for the disciples to make from the statement of their Lord; and that was: it was dangerously possible for them to offend to the extent that they would be lost in hell.

Again in the Parable of the Talents, the Master said, "The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods . . . After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord . . . I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord. . . Then he which had received the one talent came and said . . . I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant . . . Take therefore the talent from him . . . And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 25:14 to 30).

Note, first, "He called his own servants, and delivered unto them his goods . . . to every man according to his several ability." Second, when he returned he "reckoneth with them." This cannot refer to anything other than the judgment of the Great Day, and this judicial reckoning took into consideration the faithfulness and the unfaithfulness of his own servants in the investment of the resources of their lord with which they had been entrusted. The faithful were commended and promoted. But the unfaithful was condemned and cast into outer darkness -- and that because his wicked sloth had retarded the accumulation of the wealth which his master's resources would have produced if he had been faithful to his known duty. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." This was a principle in the administration of his lord well known to the slothful servant. "Thou knewest . . . thou oughtest therefore to have put my money to the exchangers." His ability was the measure of his responsibility.

Now all these servants had potential eternal security. But it was not unconditional eternal security. For if it had been, the unfaithful servant would have been saved the same as the faithful. But it was the violation of the conditional element in the eternal security of the saints that sent the slothful one into outer darkness weeping and gnashing his teeth. We are "kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Peter 1:5). But the phrase "through faith," in connection with the power of God, marks the difference between the security of the saints as taught by the Bible, and that taught by the advocates of unconditional security. If one is kept by the power of God independent of the faith of the individual, then the phrase, "through

faith," in the passage violates the truth, and could not be legitimately accepted as the word of God, for "Thy word is truth."

Another statement from Christ, which by perversion is interpreted to support the doctrine of eternal security, is, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). But we note that both the possession of everlasting life and the prevention of his coming into condemnation are dependent on his continuing in the faith. For "heareth," "believeth," and "hath" are all in the present tense. Therefore the possession is not promised beyond the continuation of faith. For the Book says, "By faith ye stand" (II Cor. 1:24). Therefore when one ceases to believe, then he ceases to possess that which faith secured unto him. And the fact that one can cease to believe is taught all through the Scriptures.

Paul exhorted Timothy to "war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme" (I Tim. 1:18, 19, 20). Note, four things happened in the experience of these former believers. First, they had put away a good conscience; second, they had wrecked their faith; third, they had become blasphemers; and fourth, they had been turned over to Satan. Now when one makes shipwreck of his faith and goes into infidelity, he cannot be a believer. He is an unbeliever. Then does he have eternal life? Christ said, "He that believeth not shall be damned" (Mark 16:16). And that is where these two apostates were headed for. They were after that the enemies of Christ's cause. "Alexander the coppersmith did me much evil: the Lord reward him according to his works" (II Tim. 4:14). Then he went on to say that the word of Hymenaeus doth eat as a canker (II Tim. 2:17). There had been a time when these men were in the faith and had a good conscience. But with them it was no longer a present reality, but belonged to a period of their lives that was closed so far as they were concerned.

But those who insist that the unconditional element is to be found in the statement of the Master, contend that if one has everlasting life, it can never be otherwise with him; since that which is everlasting cannot cease to be. But the Bible teaches that everlasting life is not inherent in the believer; but on the contrary, eternal life exists separate and apart from, and independent of the human. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:11, 12). Now on well defined conditions a man can come into possession of this eternal life; but the life does not become an inherent part of the man. The man possesses the life. "He that hath the Son hath life." But a deliberate and willful violation of these stipulations will put one out of touch with the source of spiritual life.

In one of His outstanding figures of speech the Great Teacher said, "I am the true vine, and my Father is the husbandman . . . ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: . . . 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 15:1-6). No branch has life in itself independent of the vine, but so long as it is in the vine it has the same life that the vine has. If the vine has eternal life so do the branches, but separated from the vine the branch must wither for lack of life. Christ said, "If a man abide not in me, he [the man] is cast forth as a

branch." Does the man who was in Christ, and who has been cast forth from Christ like a branch clipped from the vine, still have the eternal life that he had before he was thus separated? According to the Book, if he does not have Christ, he does not have the life.

Some who defend the doctrine of eternal security try to dodge the pungency of this logic by saying that these were just water sprouts, adhering to the sap of the vine, and were not really in the vine. But such is an insult to honest intelligence. There is not a single hint made about a spurious profession of religion analogous to a water sprout coming up from the sap of a vine. The facts are, there is no such thing as a water sprout adhering to, and not in the vine. Those who thus argue express their ignorance both of the vine and the gospel of Christ. He said, "Every branch in me that beareth not fruit he taketh away." Paul said, "If any man be in Christ, he is a new creature." So here we have the Teacher of all teachers, saying, "If a new creature in Christ does not bear fruit, he shall be taken away, and shall wither and shall be cast into the fire and be burned." It is a parallel with the slothful servant who was cast into outer darkness for failing to do what the faithful servant was commended for doing.

Therefore the eternity of our security depends upon our keeping in touch with the source of eternal life by maintaining our faith and the faithful discharge of our known duty. For "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 Timothy 4:1).

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Chapter 3

Unconditional eternal security further perverts the Scriptures in its defense of the "big falsehood" by a detailed application of one of the figures used in the Bible to illustrate a sinner's conversion. But the facts in the case prove positively that no single figure can be found that perfectly represents the experience of regeneration. For that reason it was found necessary to employ the use of different illustrations to enable the students of Christ's religion to comprehend the full significance of that glorious work of grace which makes one a child of God. The following are some of the figures used. (1) Translation (Col. 1:13); (2) Adoption (Gal. 4:4-6); (3) Grafted into the tame olive tree (Rom. 11:17); (4) Washing of regeneration (Titus 3:5); (5) Born again, born of God (John 3:3; I John 5:1). Now all the aspects of the new birth are represented by one or more of the different aspects of the several figures used. But to use any one of these figures as a perfect pattern of the new birth, and make them to correspond in every detail, will involve one in difficulties from which there is no deliverance. For if the new birth were perfectly analogous to any one of these figures, naturally all the others would be excluded; for no two of them are exactly alike.

Eternal security makes its big display on the figure of birth. They say, "If one is born of certain parents he is unconditionally their child. For him to become otherwise, he must be unborn; and since it is impossible for him to be unborn, nothing can affect his relationship to his parents. Therefore, if one is born of God, he is unconditionally God's child and that forever, whether he turns out good or bad. So far as his conduct is concerned, no act that he can possibly perform

between the shining gates of heaven and the deepest mudsills of iniquity and shame can affect his sonship, or endanger his prospects for eternal bliss."

Now their fatal error is in the fact that they make the physical birth a perfect pattern of the spiritual birth. But all the facts in the case contradict and condemn their method of interpretation, and consequently their conclusions reached by it, for at no point is there to be found perfect similarity between the physical and spiritual births; and the only approximate similarity between the two is that in each case the one born partakes of the nature of his father and therefore the relation expressed by father and son. But, on the other hand, the points of dissimilarity are many and wide. Some of them are as follows:

In the physical birth: (1) There is the aspect of motherhood; (2) the child has no existence at all before it partakes of its father's nature; (3) the child can have no choice as to who shall be its father; (4) there are no conditions for it to meet in order to be born into the family; (5) when it is born it can assume no responsibility in the selection of its food. Even the taking of its food is not an act of intelligence on its part, but rather instinctive; (6) because it has no knowledge a new-born babe is not held responsible for its conduct.

How different the aspects of the spiritual birth! There is absolutely nothing connected with spiritual birth that corresponds to motherhood. Therefore the loss of spiritual life by one to whom it has been imparted could not, from the very nature of the case, be similar to that impossible proposition of a child being "unborn" by its earthly parents; since motherhood is not known in spiritual birth. Then again, one must have an independent existence before he can be born of the Spirit, or be made a partaker of the divine nature. Also he must have an independent will, by the exercise of which he chooses who shall be his spiritual father. Further, his intelligence must be sufficient to involve moral responsibility in making his choices. And his employing the means of grace by which he is to grow and develop in spiritual life, is also an act of intelligence, and a matter of his own choosing; and he is most certainly responsible for his own conduct.

Therefore since the only point in the spiritual birth that is in any way analogous to the physical birth, is in the fact that in each case the child partakes of the nature of its father. It is plainly erroneous to apply the figure any further in support of a doctrinal position.

The answer to the following question will solve the problem: Does the divine nature, of which one becomes a partaker when he is made a child of God, become an inherent part of that man, like his own physical life? And is it coexistent with his very being, and thus unconditionally retained? Here is the answer: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God . . . For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Heb. 3:12-14). Now if the inspired Paul can be taken as authority, the divine element does not become an inseparable part of one when he becomes a partaker of the divine nature. But, on the contrary, it is both received and retained by faith and obedience.

That the love of God is the essence of spiritual life, no lover of truth would attempt to deny. For, "love is of God; and every one that loveth is born of God, and knoweth God" (1 John 4:7); and "the love of God is shed abroad in our hearts by the Holy Ghost." Now when the love of

God is shed abroad in one's heart, is he not made a partaker of the divine nature? This is the same experience that is referred to as being "born of God." For, "He that loveth is born of God." But that one can forsake this love is proved by the fact that Christ exhorted His disciples to "Continue ye in my love. If ye keep my commandments, ye shall abide in my love" (John 15:9, 10). Therefore retaining the love of Christ depended on their faithful obedience; and that was altogether optional with them.

Again in His protest against the Ephesian church, Christ said, "I have somewhat against thee." Then He charged, "Thou hast left thy first love . . . thou hast fallen!" He had complimented their outward lives, "I know thy works . . . thou . . . hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted." But He was grieved because they had "fallen" from their first love; the very thing eternal security says cannot be done. Then He exhorted them to "repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:5). The candlestick represented the church itself (Rev. 1:20). Now, if "every one that loveth is born of God, and knoweth God" and "He that loveth not knoweth not God" (I John 4:7, 8), and the Ephesians had fallen from their first love and had forsaken it, they were "unborn." While they possessed it they were born of God and knew God. But they had "left their first love," and had "fallen" and were called upon to repent, under pain of having their church moved out of its place.

In other words, the Ephesians had not completely apostatized; but they were in great danger of it. They had lost their vital connection with God. They were under condemnation, but not at that time past redemption. John said, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it" (I John 5:16). The one who commits this first mentioned sin thereby sacrifices life, and it may be restored in answer to prayer. But the second sin mentioned, "the sin unto death," evidently puts him beyond redemption, and there is no authority for praying for those who sin unto death. They have gone beyond the reach of repentance, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6). Persons of this kind have no inclination to repent; and, since they will not repent, they cannot be restored.

Saul, the first king of Israel, is an outstanding example of final apostasy. He was converted under the teaching of the Word of God, "Stand thou still a while, that I may shew thee the word of God" (I Sam. 9:27). "And the Spirit of the Lord will come upon thee, and thou . . . shalt be turned into another man" (I Sam. 10:6). "And it was so, that when he had turned his back to go from Samuel, God gave him another heart" (I Sam. 10:9). No better example of genuine conversion can be found in the sacred precincts of revealed truth than that which Saul experienced. But Saul was not true to God very long. He soon fell into sin and "the Spirit of the Lord departed from Saul" (I Sam. 16:14). Instead of repenting, he went from bad to worse. He confessed to his son-in-law, "Behold, I have played the fool, and have erred exceedingly" (I Sam. 26:21). And a few days later he made his last and most doleful of all confessions, "God is departed from me, and answereth me no more" (I Sam. 28:15). And the spirit of Samuel said unto him, "The Lord is departed from thee,

and is become thine enemy." Then the next day Saul was wounded in the battle and committed suicide, falling upon his own sword, after his armor bearer had refused to kill him.

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Chapter 4

If man's unbelief in God's warning, and his consequent disobedience to His all-important commandment resulted in the curse of spiritual death; and if, for the promulgation of his master lie, to the effect that sin would not result fatally to men, the serpent must bear the curse of going on his belly, eating dust and carrying a bruised head; then what is to become of the teachers of eternal security? For they teach persistently that after conversion there is no sin possible to the straying backslider for which he would be finally condemned at the judgment. The answer to such a momentous question should be derived from the most authoritative source; and here it is: "Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul" (Ezekiel 3:20, 21).

Herein are presented potentially, both damnation and salvation, for both the preacher and his people; and in each case the results are determined by individual conduct. First, the preacher's salvation or damnation is determined by his faithfulness or unfaithfulness in warning his people against the fatal results of sin. "Because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand." Second, if the righteous are warned, "That the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."

Could language be used to more strongly emphasize ministerial responsibility, and could there be a greater appeal for ministerial efficiency made than is herein called for in behalf of those whose very soul's eternal interest depends upon the preacher's warning? And if the preacher will be damned for not preaching that "the wages of sin is death" to the righteous and the wicked alike, how much added condemnation on those who teach that there is no possibility of one's being lost, as the result of sinning, after he has once been saved? Well, we know what happened to the first promoter of this lie. But eternal security says, "That passage is from the Old Testament, and we are living in the New Testament dispensation, and not under the law." But we reply that Paul was referring to the Old Testament when he said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

Turning to the New Testament for the apostle's warning words to Timothy, we have teaching equally as pronounced on the subject as can be found in the other scriptures: "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; speaking lies in hypocrisy" (I Tim. 4:1, 2). Now the first doctrine the devil ever promoted among men included the lie that sin would not result in death; and

in believing the devil's lie Adam departed from faith in God. And St. Paul informs Timothy that this untruthful doctrine will be alive in the last times with the same baleful results.

Now when a believer departs from the faith where does he go? He is no longer a believer, he cannot be when he has departed from the faith. Then he must be an unbeliever; and as an unbeliever what is his spiritual state? "He that believeth not shall be damned" (Mark 16:16). For we "are kept by the power of God through faith unto salvation" (I Peter 1:5). But if one has departed from the faith, keeping power is no longer available to him, his unbelief prevents his contact with the keeping power of God, and has opened for him the gateway to disobedience and destruction.

But the apostle continues his warning in the same chapter, and further reminds Timothy of his ministerial responsibility in connection with that of his personal obligation. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16). Now if a preacher saves himself and them that hear him by preaching the truth about the possibility of departing from the faith, and also by living a good life, what will become of him if he fails at these points? To ask this question is to answer it. This is a New Testament parallel with Ezekiel 3:20, 21, "Their blood will I require at thine hand." "And if the blind lead the blind, both shall fall into the ditch" (Matthew 15:14).

The Apostle Peter is outspoken in his opposition to the doctrine of eternal security. "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).

Note the phrase, "The latter end is worse with them than the beginning." Does this refer to their relation to God's kingdom, or does it refer to their spiritual state, or both? If it refers to their relation to the Kingdom, then they must be lost; and not only that, but in a relation that makes them less likely to be saved than they were before.

But if it refers to their spiritual state, and they are still in the Kingdom, and therefore saved and on their way to heaven, and yet more wicked than they were before they were converted -- well, there are going to be some strange conditions in heaven. For if such is true, and Christ can save the lowest of the low; and after one of these very lowest of the low gets saved, he becomes a renegade and is, therefore, worse than he was before, and yet he cannot be lost but goes to heaven, then there will be people in heaven who are more wicked than any in hell. For this man was as bad as any in hell before he was saved, and after he was saved he got in a condition in which he was worse than he was before he was saved, and now there is no way to keep him out of heaven.

Really, does eternal security want us to believe that anyone can be in a saved state and at the same time be worse than he was before he was saved? Or do they just beg to differ with the Apostle Peter?

Speaking of the Israelites, Paul said, "And were all baptized . . . and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness . . . Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand . . . Now all these things . . . are written for our admonition . . . Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:2-12).

Now note, they had all partaken of Christ and had been baptized, but many of them fell through various sins, among whom three and twenty thousand fell in one day through fornication. Eternal security's only possible reply is, "If they fell they just thought they had it, for if you really have it, you cannot lose it; and if you lose it, you never had it."

Again, speaking to both the righteous and the wicked, the Bible says, "The soul that sinneth, it shall die" (Ezek. 18:20). Eternal security replies, "The soul of a righteous man cannot sin; therefore cannot die. While all men must sin in word, thought and deed; but when a Christian sins, it is only his mortal body that sins." However the Book says, "Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body" (I Cor. 6:18). God says, "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die" (Ezek. 18:26). Note, he first dies in his iniquity, then he dies for his iniquity. The last death would correspond to the second death spoken of in Revelation 20:14. No difference what kind of an explanation eternal security undertakes to make of the foregoing passage the final and ultimate reply must be, "Ye shall not surely die." And when that final reply is made it amounts to a flat contradiction of the Word of God. But that was the devil's first reply to God's warning words.

From the foregoing comparisons the following conclusions are inevitable: (1) The doctrine of eternal security and the Bible are positively contradictory to each other. (2) They cannot be reconciled. (3) The doctrine of eternal security and the Bible did not come from the same source. (4) Therefore, if the Bible is the Word of God, whose word is the doctrine of eternal security? Let the echo answer.

Anyone who believes in unconditional eternal security and can get out of this dilemma intelligently, can explain how a serpent can swallow its tail and thereby effect its own annihilation; and if such were possible, we could but wish the first one which became the spokesman for the devil had demonstrated the proposition before he spoke to Mother Eve.

Now Mr. Eternal Security Advocate, you have chosen for yourself an unenviable position, and you have assumed a responsibility that in no sense reflects credit on your judgment.

Finally, if your doctrine were true, it could not, from the very nature of the case, add anything to one's safety if he believes it; neither can it subtract anything from his safety if he disbelieves or even opposes it. But on the other hand, if it is not true, it is possible that one can be lost as a result of believing it. For if one is induced to believe there is no possibility of falling, and as a result falls through carelessness, then believing your doctrine has damned him. But such a

disaster could not possibly result from believing in the dangerous possibility of apostasy, whether it is true or untrue.

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THE END