

**SIN—
SALVATION—
SECURITY**

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I. Sin

Sin is a fearful subject; sin is the most destructive thing in all the universe. It destroys that which is of the greatest value and the most precious in man. Sin destroys the soul. As we look about we see the marks of sin everywhere. Even the material earth upon which we live bears the mark of sin. Every grave, every sick bed, every sorrow that comes to the hearts of men, every disappointment, every trouble of whatsoever kind that men are called upon to suffer is the result of sin.

Sin entered the world of mankind through one man. In Romans 5:12 we read these words: **"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."** Here are seen some of the awful results of sin. In the first place, sin entered into the world of mankind by the sin of just one man—Adam. From this we learn that all men inherited the sinful nature of Adam. Men are born into the world possessed of a sinful nature. Paul tells us that we **"were all by nature the children of wrath."** See Ephesians 2:3. When Adam sinned his very nature became polluted by his sin, and that polluted, sinful nature was passed on to his posterity. In the second place, we see from this statement of Paul's that death is the result of sin. Death is the awful penalty of man's sin. **"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord,"** Romans 6:23. Death, then, is the final and awful result of sin. Even physical death is a consequence of sin, but the saddest result of sin is that eternal death whereby the sinner

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is forever destroyed from the presence of the Lord, and the glory of His power. Adam and Eve did not die the physical death the day they ate the forbidden fruit in the garden of Eden, but they died a spiritual death, that is, they became separated from God by their sin. Death means separation, not annihilation. And if man does not accept God's provision for the salvation of his soul he must die the eternal death, or be separated forever from God. In the third place, we learn from Romans 5:12 that death passed upon all men, because all have sinned. None escapes the awful ravages of sin and none escapes the awful penalty—death. All men must die because all men have sinned. **"For all have sinned, and come short of the glory of God,"** Romans 3:23.

Let us go back to the third chapter of Genesis and note the fall of man with its awful consequences. Though sin entered into the world of mankind by one man—Adam—there was sin in the universe before this, because there was a tempter to tempt man and cause him to sin. God did not create man a sinner. Man was created with a holy nature, and had he maintained his state in which he was created he would have established himself in a holy character. God, however, created man a free moral agent. God, as it were, set life and death before man, and allowed man to take his choice, and by choosing to transgress God's law he chose death.

In Genesis, chapter 3, we learn that the serpent was the most subtil of any beast of the field which God had created. The serpent, in his original state, was, evidently, a beautiful and also a very subtil being. The serpent submitted himself to Satan to be used by Satan as an agent in tempting man to sin. As a

test for man, God had placed in the garden of Eden the tree called the tree of the knowledge of good and evil, and man was forbidden to eat of the fruit of this tree, and the penalty for eating of this fruit was death. **"In the day that thou eatest thereof thou shalt surely die."** See Genesis 2:17. The tree of the knowledge of good and evil became the occasion for man's sin. Satan beguiled Eve by his subtlety and she partook of the fruit of this tree, then she persuaded her husband—Adam—to eat, and when they had eaten of the fruit of this tree death was the result, spiritual death, first of all, then physical death later came to them as to all men because of their sin. The sin of the man and the woman resulted in several curses which we here note briefly. (1) The curse of condemnation. The very moment man had eaten of the fruit of the tree of the knowledge of good and evil his eyes were opened, and he could discern good from evil. They realized immediately that they were guilty before God of sin, and they began to try to hide from God. Sin loves the darkness; it cannot stand before God. When man heard the voice of God calling unto him, **"Adam, where art thou?"** they were hiding among the trees of the garden; they had also made themselves aprons of fig leaves to try to hide their shame from God, but they could not hide from Him. It is the feeling of condemnation, or the realization of guilt, that makes men afraid to die, and afraid to meet God in judgment. But men must come to judgment and answer, just as Adam and Eve did, for their sins. Sinner friend, how do you think you will feel when you are called before the awful judgment bar of God to answer for your sins? You, just like Adam and Eve, will have no excuse for your sins. No one can find

a real excuse for sinning. (2) A second result of man's sin was that Adam and Eve were expelled from the beautiful garden of Eden wherein God had placed them. This was a very beautiful place; there is no place in all the earth today so beautiful as was Eden before man's sin. But they had to leave it because of their sin. Just so will men in sin be forever banished from heaven, the beautiful city of God, and turned into an awful place of torment to suffer forever.

(3) The woman was cursed with multiplied sorrow and conception, and in sorrow she would bring her children into the world. Her desire should be to her husband, and he would rule over her. This is God's fiat, and these judgments, or curses will and must remain till God, through Jesus Christ, removes all these judgments, or curses. Many women do not like to admit the lordship of the man; and many are seeking to escape childbearing, and are doing so, but to their own condemnation and hurt. There are, of course, many godly women who are seeking to live and act in their own God-given sphere, but there is a tendency among a large number of women in the world today to usurp man's place. Nothing in a moral and spiritual way has been gained by it. (4) Man's judgment for his part in the transgression was the curse of toil and sorrow. See Genesis 3:19. Man had had a very pleasant work in Eden, but now he is banished, or expelled from the garden to combat a cruel world. He would, henceforth, eat his bread by the sweat of his brow. All of us know today that it is, oftentimes, quite a burden to earn one's subsistence in this life. All our financial problems are the result of man's sin. Man must toil and under go great and cruel burdens, and endure the hardest of struggles to maintain himself in this

life. (5) The ground, or earth, was cursed for man's sake. Because of man's sin, God put a curse even upon the earth. Man has had to eat his bread earned from the soil in sorrow and bitterness. The earth would bring forth thorns and thistles; all these things offer great obstacles to man's peace, tranquility, and happiness here upon the earth. (6) The serpent cursed. God cursed the serpent for yielding himself to Satan to be used as a tool, so to speak, in the hands of Satan to tempt the man. Genesis 3:14-15 tells us of the curse that was placed upon the serpent; he would have to go upon his belly and lick the dust all the days of his life. It is here implied that the serpent walked upright before sin entered into the world, and before he suffered himself to be used as an agent of Satan in tempting man. Satan, evidently, empowered the serpent to speak to Eve in intelligible language, because he talked with, and to Eve in tempting her. So we see the serpent received a very bitter curse also for his part in man's transgression. (7) The curse of enmity, Genesis 3:15. God put enmity between the serpent and the woman, and between the serpent's seed and the seed of the woman. Here was the beginning of that long strife between the good and the evil. It is sometimes referred to as "The Conflict of the Ages." It is still going on, and will continue till Christ ultimately puts all His enemies under His feet and He Himself shall reign. Christ, through His churches on the earth, is waging a continual battle against Satan and his hosts. They are powerful, but they shall be put down by Christ.

Thus it is seen what great havoc sin wrought with our first parents in the garden of Eden. Satan is very persistent in his efforts to oppose the ways and pur-

poses of God. Sin has not let up in its efforts to destroy men since it accomplished the ruin of man in the garden of Eden. It has continually and constantly kept up its ravaging work of destruction. Sin caused Cain to murder his brother, Abel. Satan filled Cain's heart with envy because God accepted Abel's offering, but rejected that of Cain. Sin caused the descendants of Seth to sin by marrying the descendants of Cain. This brought upon the world the awful judgments of the flood. But this was not enough. Satan was not yet satisfied. He put it into the hearts of men to try to build a tower into heaven. They did not have faith in God to believe His promise that there would be no more floods which would destroy the whole world, so they were going to make themselves a name by building a tower that would reach heaven. This brought the judgment of the confusion of tongues; the language of men was confused, and the world was divided into different dialects and languages, and nations began to spring up which would, therefore, be in opposition toward each other, and so national strife and contention had its birth there at Babel. Ever since that time nations have been at each other's throats, and there have been wars, and this will continue till the great Prince of Peace comes and puts an end to all strife and confusion. We could go on and on telling the awful effects sin has had upon the world. But we wish to note briefly more specifically the cause of all this, so we shall make a little closer investigation into what sin has accomplished in the very hearts of men.

We shall notice, first of all, what sin did to the imaginations of men. We shall soon determine that sin corrupted the imaginations of men. In Genesis 6:5,

we read: **"And God saw that the wickedness of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually."**

Here it is seen that sin corrupted man's imaginations; the imagination is a wonderful faculty, and man could have used this faculty to the honor and glory of God and to the good of his fellowmen, but sin so corrupted the imagination of men till it is used by many men to the deification of self, and to serve man's own selfish purposes and ends. Man, by means of his imagination, contrives many evil and wicked things. While there are many useful things which we have as a result of the imaginations of men, yet many destructive devices are also the result of that imagination.

In the second place, we find that sin has deceived and deceived. The prophet Jeremiah tells us of the deceptions in their hearts. The heart is, therefore, called deceptive of the heart in Jeremiah 17:9: **"The heart is deceitful above all things, and desperately wicked: who can know it?"** We learn from these words of the prophet that the heart is not only deceptive in its nature, but that it is also desperately wicked. Who can know the depths of sin to which the human heart will go when it is unrestrained? Think of all the awful things that have been perpetrated by evil and wicked men, simply because their hearts were deceived by sin, and thus made desperately wicked! It is heart-rending; it is appalling, and alarming to think of how deep into sin some have gone under the leadings of a deceitful heart. A heart deceived by sin will lead one to think that things which are right are wrong, and things that are wrong are right. There is just one limit to the depths of sin into which a deceitful heart will lead one. One in sin need not say he will

not do some of the awful things we hear of being done in the world, because he has a heart that is deceptive and will lead him to the depths of sin if he follows the evil inclinations of his own heart.

Then again, we learn that sin darkens the understanding. In Ephesians 4:18, we read: **"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."** Sin is like a thick dark cloud between the understanding of men and God and divine things. Are there problems in your life that you do not understand? I'm sure there is. Why is it that you cannot understand these problems? It is because sin has darkened your understanding. If there were no sin there would be no problems which we could not quickly comprehend, but sin has so beclouded man's understanding that he is often befuddled in his mind, and doesn't know what to do.

We learn furthermore, that the natural man, the unregenerated man, the man in sin, cannot know the things of God. This is taught by Paul in I Corinthians 2:14: **"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."** Who is the "natural man"? He is the man who has never been born from above: the man, the person, who is lost, and on the road to eternal doom. Sin has so beclouded his mind that he cannot understand the things of the Spirit of God without spiritual illumination. This person who is described by the great apostle cannot understand the Word of God; it sounds foolish unto him, but when the Spirit of God touches his heart and he is made to see himself as God sees him, he becomes terribly alarmed,

and like the jailor at Philippi, he will cry out, **"What must I do to be saved?"** See Acts 16:30.

In Psalm 51:5, we learn that we were shapen in iniquity and conceived in sin. Read it: **"Behold, I was shapen in iniquity; and in sin did my mother conceive me."** This can mean nothing except that we were born into this world with a sinful nature. All, without exception, have this sinful nature when born into the world. This is the reason, and the only reason that all must be "born again" in order to be saved. No one is accountable for sin until he reaches the age of reason, or, as we usually call it, the age of accountability, but we come into the world possessed of a sinful nature, and this nature leads us into sin so soon as we come to know good from evil.

Then we learn also that the wicked are estranged from the womb. In Psalm 58:3, we read these solemn words: **"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies."** All of us know that small children have to be continually restrained; this would not be true if they did not have a sinful nature. If they were pure, as some teach, they would always do that which is right and good and pure; but they do not do so. They must be restrained in order to keep them from doing the evil things which they should not do. If it were not for the fact they are possessed of a sinful nature they would do, by nature, that which is right.

We are all unclean. Isaiah 64:6 tells us that **"We are all an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."** What is it that causes us to be unclean? It is sin; sin in the heart. Many think that sin is only something

which is committed as an outward act, but the fact of the matter is that sin is in the heart before it can ever be committed as an act. Let us read Mark 7:21-23 and see if this is not so. **"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man."** Sin exists in the heart before it is manifested in an outward act. It is the heart wherein sin first exists, and the heart must be cleansed before one is or can be saved.

Are there any good? No. **"As it is written, There is none righteous, no, not one,"** Rom. 3:10. **"There is none that understandeth, there is none that seeketh after God,"** Romans 3:11. **"There is none that doeth good, no, not one,"** Romans 3:12b.

Surely, enough has been said in the above to convince any that may read these lines that no one is, in and of himself, fitted to live in heaven with God who is absolutely holy and pure, and with those who have been purified by Him. We shall, for a little while now, seek to find out how men may be saved and fitted to live with God and His redeemed ones.

II. Salvation

We now turn our attention from the dark and dismal picture of sin to a subject which is far more pleasant to dwell upon. Sin is a very sad and awful reality, and we must deal with it; but salvation from sin affords a more glorious theme for man's contemplation. Salvation from sin is the most glorious theme

that the mind of man can contemplate and dwell, or meditate upon. Let us now think, for a little while, upon this, the most glorious of themes.

The word **salvation** in itself means deliverance. There may be many kinds of salvation. One may be delivered from drowning, or from a storm, or from an awful pit; all of these would be salvation; all of these things would be physical deliverances, but we want to think of a salvation preeminently greater than any physical salvation may possibly be—the salvation of a human being from the awful thralldom of sin and its terrible consequences. We have seen in the preceding pages that the awful consequences of sin is eternal death, or eternal separation from the Lord, and the glory of His power, and from all the redeemed of God. Those who spend their life in sin must die the eternal death, that is, they must spend eternity in an awful burning hell, **"where the fire is not quenched, and the worm dieth not."** This is awful to contemplate. But, thank the Lord, there is salvation, or deliverance from sin and death, and we shall seek now to find out something of this great salvation.

HOW ARE MEN SAVED?

The how of salvation is very important. There are many ways preached and taught by men, but we cannot, must not, concern ourselves with the ways taught and preached by men; we must be concerned only with God's way of salvation. The wise man, Solomon, inspired of God wrote: **"There is a way that seemeth right unto a man, but the end thereof are the ways of death."** See Proverbs 14:12. If you begin to ask men how men are saved you will be given about as many ways of salvation as you ask men. Isaiah 53:6 tells us

that "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." The truth we would have you to get now from this statement is, that just as sheep astray each has its own way, so with men astray in sin each has his own way, that is, he has his own way in which he thinks he can be rescued, or saved from his sins. But we must remember that God is our Creator and He is sovereign; He has the right to say how men may be reconciled to him. Sin has put man at enmity to God, and God only has the right to say how man shall come back to Him. Man, of his own deliberate will and choice, went away from God, but he cannot come back to God in his own chosen way; he must accept God's way. He must come to God in the way that God has provided for man to come back to Him. Perhaps it will help us in understanding the way to be saved to first notice how we are not saved, or how we cannot be saved. Let us note—

1. One cannot be saved by his goodness. This is perfectly obvious from the simple fact that men have no goodness of their own. We notice under the subject of sin that, "There is none that doeth good, no, not one." The reason there is none that doeth good is perfectly plain, for Isaiah has told us that "We are all as an unclean thing . . ." In Job 14:4, we have a profound question asked and answered: "Who can bring a clean thing out of an unclean? Not one." We learned from Mark 7:21-23 that all these evil things come from within, out of the hearts of men, and this teaches us very conclusively that men are not good at heart, hence they cannot be good, nor do good. A man cannot bring a clean work or good work out of an unclean heart. Contrary to the opinions of many, no one is born with

a clean heart; the heart is corrupt by nature, hence it cannot be a good heart, and a corrupt heart cannot prompt a man to be a good man.

2. One cannot be saved by good works. This fact very naturally grows out of the one just mentioned. Since a man is not good at heart, but his heart is corrupt by nature, then he cannot do any good work whatsoever that will merit salvation. Isaiah said, "All our righteousnesses are as filthy rags . . ." Then we have plain, positive, and emphatic statements in the Word of God which teach us that we cannot be saved by any amount of good works. Let us read now, Titus 3:5: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." We learn from the statements given above that all our works of righteousnesses are as filthy rags, hence they can be of no merit in the salvation of men. Then we are told in a simple, clear, emphatic statement by the apostle Paul that we are not saved by our works of righteousness. We are saved by the grace and mercy of God in the work of the Spirit performed in our hearts which we call regeneration. This gives life to the soul of the sinner who trusts in Christ, and the same Holy Spirit who creates this life in the hearts of men renews this life by a continual renewing.

Then in Ephesians 2:8-10, we have these words: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." If salvation is of grace, or by grace, then it cannot possibly be by works of any sort, or kind. If

salvation is a gift then no work is required to obtain it. And we are told that salvation is a gift, but if one has to do anything to obtain it, then it is not a gift. Eternal life, or salvation is a gift. The sinner works under the galling yoke of sin, and is paid the full wages—death. The sinner is dead in trespasses and sin, hence there is nothing he can do to save himself. He must rely solely upon God's grace and mercy. Some might argue that the dead can hear nothing, but do not forget that **"The hour is coming in the which all that are in the grave shall hear his voice . . ."** See John 5:28. God can speak loud enough to awaken the physically dead, and certainly He can speak loud enough to awaken those who are dead in sin. In John 5:25, Jesus speaks of this very thing. **"The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."** When the dead in sin hear the voice of the Son of God, they begin to live. His words are Spirit, and they are life, and they give life to the dead in sin. **"Hear, and your soul shall live."** **"Faith cometh by hearing, and hearing by the Word of God."** Paul tells us that faith is the gift of God, and Romans 10:17 tells us how He gives us faith; it is by hearing the Word of God. In John 3:16, we are told in the words of Jesus Himself that, **"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."** Grace is God's love in action. Grace means something that is unmerited. Man is wholly unworthy of the least favor of God, but God, in His grace and mercy, bestows upon man the greatest gift of His love, salvation through Jesus Christ. The important fact that we wish to get before the mind of the reader here is that salvation is not pro-

cured by works which the sinner does. If salvation were by works then one could boast, but grace excludes boasting. The law of salvation by grace through faith excludes all boasting. See Romans 3:27.

3. One cannot be saved by obeying rites and ceremonies. Salvation is not procured by one's obedience to any rite or ceremony. There are many who claim that baptism is essential to salvation. Baptism is not a procurative rite, but a declarative rite: baptism does not procure one's salvation; it only declares it. When the sinner trusts Christ he dies to sin, then, figuratively, the old man of sin is buried, then the believer is to walk in newness of life. Baptism is a burial; we do not bury people in order that they may die, but we bury them after they die. Many make much of Acts 2:38 in which it is stated, **"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."** We are baptized for, or because of, the remission of sins, not in order to the remission of sins. The criminal goes to prison for murder, that is, because he has murdered some one, not in order that he may murder some one. Some talk much of obeying the gospel, and they mean by obeying the gospel, to be baptized. But being baptized is not obeying the gospel. In Romans 10:16, it is made very clear what obeying the gospel is. **"But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?"** Now, if it had said, They have not all obeyed the gospel, for Esaias saith, Lord, who hath been baptized? it might well be argued that baptism is obedience to the gospel. Paul tells us in Galatians 3:26 that **"Ye are all the children of God by faith in Christ Jesus."** It is perfectly unreasonable to think

that the waters of baptism could cleanse one's sins, for sin is not something external, as dirt upon the body, but it is something internal, of the heart, hence the blood of Jesus only can cleanse one's sins.

4. One cannot procure salvation by uniting with the church. There are those who make one's relation, or membership in the church of the Lord Jesus Christ synonymous with salvation; they claim all saved people are members of Christ's church. But the Scriptures teach that salvation, or being saved, is a prerequisite to church membership. They talk about the Lord adding people to the church, and the Lord does add people to the church, but it is the saved He adds; He does not add them to the church to save them. A faulty rendering of Acts 2:47 lends some support to their claim, but a correct rendering absolutely destroys any such claims. The Greek word for church is not in the statement, but, we grant, it may be implied, and the correct sense of the passage is "**The Lord added daily the saved to the church.**" The exponents of the view that the saved are added to the church in the process of being saved claim there is no Scripture for one uniting with the church, but they are again mistaken, for we read in Matthew 5:14-15: "**Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.**" By reading the last verse of Revelation, chapter 1, we learn that the "candlestick" is the church. Then when men are saved they are to unite themselves to the church. One must be saved before he is qualified, or fit to unite with a church.

Let us now notice the positive side of our question,

How are men Saved?

The Scriptures teach that men are saved by grace through faith. Salvation is not merited by works but it is the gift of God without any works whatsoever. We have learned from our study of sin that the sinner is wholly impotent, or helpless, and cannot do anything good in order to be saved. We are unclean; there is none that doeth good, no, not one. Then how can one be saved by good works? The sinner is wholly dependent upon God for salvation, and God has graciously provided for the salvation of poor lost and helpless man. This salvation is provided in Christ Jesus who freely offered Himself to God as the offering for the sins of men. Jesus Christ Himself has done all that is necessary to be done in order that men can be saved from sin.

There are two, and only two conditions to be met by man in order to be saved. These are repentance toward God, and faith toward our Lord Jesus Christ. The Scriptures always put repentance first; many of those who teach works for salvation put it after faith, but we must remember that God puts repentance before faith. The word in the Greek that is rendered in English **repent** means to have another mind; in other words, repentance means a change of mind. It is obvious the mind of the sinner who does not trust Christ must have a change before he will do so. Then, too, it is to be always noted that repentance is toward God, and faith is toward, or in Christ. The mind of the sinner must be changed with reference to God. His mind also must be changed with reference to himself. The sinner must come to see the absolute holiness and perfection of God, and the absolute sinfulness of himself. He must come to realize his utter help-

lessness to save himself, or to even help, in any way, to save himself. Then he must trust in Jesus Christ as the only One who can save him from the guilt of sin. Now, to show that this is the order presented in the Scriptures we note that John the Baptist began his ministry by preaching repentance. **"Repent ye, for the kingdom of heaven is at hand."** John the Baptist also preached faith, for we read in Acts 19:4: **". . . . John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus Christ."** Repentance and faith are, as we usually say, inseparable graces; one cannot repent without exercising faith, nor can one exercise faith until he has first repented. Repentance is turning away from sin, from self, from the world, and faith is turning to and accepting Jesus Christ as one's all-sufficient and only Saviour. The true order of repentance is plainly set forth in two passages of Scripture, as follows: Acts 20:21: **"Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."** This was Paul's statement to the Ephesian elders in showing them how he had faithfully proclaimed the gospel of Christ; he had preserved and proclaimed the true order of these commandments. Then we read again in Matthew 21:32: **"For John came unto you in the way of righteousness, and ye believed him not: but the publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe."** Here it is shown conclusively that faith follows repentance. But we give one more statement, and this is from the Lord Himself, Mark 1:15: **"And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."** Thus it is

seen that the Scripture order of these commandments is repentance, then faith. And, now remembering that faith always presupposes repentance, that is, that one cannot exercise faith in Christ until he has first repented toward God, let us note some plain positive statements that we are saved by faith. Repentance is the first in order of the commandments, and without it one must perish. Jesus said, as recorded in Luke 13:3, **"Except ye repent, ye shall all likewise perish."**

In John 3:14-16, we read: **"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."** Turn to Numbers 21:5-9 and you will see the type which was here fulfilled in the crucifixion of Christ. Just as the children of Israel looked at the serpent of brass which Moses erected on a pole in the midst of the camp of Israel, and they were healed, so those who look to Jesus Christ on Calvary shall be saved from their sins; this look is a look of faith, that is, we trust in the crucified Christ for salvation. Christ took the curse of our sins upon Himself, and died that we might be redeemed from under that awful curse of sin. God's judgment fell upon His only begotten Son, and He died under our sins to save us from our sins. Then in John 3:18, we learn that it is man's belief whereby he is justified and it is by men's unbelief they stand condemned. **"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."** Putting with this the statement of Paul in

Galatians 3:26: "Ye are all the children of God by faith in Christ Jesus," we see very clearly that we are saved by trusting Christ, or by exercising faith in Him. Now read John 3:36, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Thus it is seen that those who trust in Christ as their Saviour have everlasting, or eternal life. Now, note these facts, and turn and read the Scriptures cited. The believer is not condemned, John 3:18. The believer has everlasting life, John 3:26. The believer is justified, Romans 5:1; Acts 13:38-39. The believer shall not perish, John 3:14-16. The believer is born of God, therefore, a child of God, I John 5:1. "Let God be true, and every man a liar," says the Word of God. How much more could we say and how much more could God say: "Believe on the Lord Jesus Christ, and thou shalt be saved."

III. Security

We have, thus far, noted something of what the Scriptures have to say about sin, and how to be saved from sin; now we shall conclude this little treatise by considering the fact of the certainty of salvation, or the security of those who are saved by the grace of God. Is it possible for one to know for a certainty that he is saved while we live here in this life? Is it reasonable to think that our loving heavenly Father would let His children grope their way in darkness, so to speak, of whether or not they are really and surely saved? I'm glad that God, in His Word of truth, tells us for certain that we are saved, and that we may know we are saved.

The advocates of the God-dishonoring doctrine of apostacy do not even claim to be saved in this life. If you will note in the closing of their prayers they usually say something like the following: "Finally, save us in heaven." Or, "When we come down to the hour of death, if we have been found faithful save us in heaven." Our being saved in heaven does not depend upon our faithfulness, but it depends upon the faithfulness of Him who has saved us—Christ. Will He be unfaithful to His promise? Is He not able to finish that which He has begun in us? The fact of the matter is, God does not save folks in heaven; the saved will be in heaven, but they are saved while they live here upon the earth.

The first proposition I wish to submit to my readers is this: Those who, from their hearts, believe the damnable doctrine of apostacy, that is, that one who is saved may so far apostatize, or fall away and be eternally lost, are not saved, and cannot be saved as long as they entertain such a belief. Do the Scriptures uphold me in making such a statement? Let us see. Turn now to I John 5:10-12: "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. 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." Here we see that we either have eternal life, or we do not have it. We are in possession of eternal life when we have the Son of God, and we have the Son of God by trusting, or believing in Him. Then the record of God is that when we believe in Christ we get eternal life. The record is that God hath given, not

will give, unto us eternal life. We have eternal life as a present possession; if we do not believe this record, then we make God a liar, and certainly one who does not believe this record is not saved, and does not have eternal life. This life is not in us, but it is in the Son. This is manifest from the statement of Paul in Colossians 3:4: **"When Christ who is our life shall appear, then shall we also appear with him in glory."** Christ Himself is the believer's life. We live in Him, and He lives in us.

It is shameful to believe the doctrine of apostasy because it gives to the devil more power to destroy than it gives to God to save. We are told by the apostle Peter, in I Peter 1:5, that we are kept by the power of God through faith unto salvation ready to be revealed in the last time. Turn and read this passage and the passages in connection with it. It just simply adds up to the fact that if we are kept by God's power, then the devil gets us, the devil has more power to destroy than God has to save. Reader, do you believe such a thing? Surely not. We must dismiss every semblance of the thought that we are saved by anything that we do or can do, but we are saved wholly by the power of God, and that the same power who saves us can certainly keep us.

Now, let us take another statement from the Word of God, and this statement is from God manifested in the flesh, that is, Jesus Christ Himself. John 5:24: **"Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life."** This is the text according to the Revised Version. It forever explodes the theory of being saved, then lost again. To question these words

is to question the truthfulness of Jesus Christ, for He used the words, **"Verily, verily"** in succession to emphasize the fact that they were His own words, therefore, words of authority, then the words, **"I say,"** make us know that these are the very words of God incarnate. To hear His words and to believe is to have, as a present possession, eternal life. Then we are further assured by the fact that such a one **"cometh not into judgment."** The believer will never be judged again for sin, for Christ took his place in judgment, and died under the sinner's curse for the sinner, hence the sinner cannot be brought into judgment for sin. The believer will be judged for rewards, but not for, or because of sin. Then again, to strengthen our faith in His words, the Lord said, **"but hath passed out of death into life."** The sinner was in the state, or condition, of sin, but he doesn't live in that state any more. He has passed out of that sinful state, and he has passed into the state of life in Christ. In Romans 6:1-2 (R. V.), we read: **"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein?"** When one dies the physical death, and is buried in the grave, we know we shall not see him living as before; even so with those who die to sin; they are free from sin, and sin hath no more dominion over them. See Romans 6:14. Here then is seen again our security in Christ; we do not die in sin but once, and since we are risen with Christ out of the state of death in sin, then we can no more live in that state of sin, but we live in Christ the new life from above. When we believe in Christ we are begotten, or born of God, hence we become the children of God. I John 5:1, **"Whosoever believeth that Jesus is the Christ**

is born of God . . ." When one is born there is no such thing as becoming unborn; when we are born into the family of God we are forever the children of God. Then if a believer in Christ, a child of God, should go to hell there would be a child of God in hell. This would prove God unfaithful to His promise, or else it would prove Him not as great in power as Satan, and we know this cannot be.

In II Peter 1:4, we are told that we are partakers of His, that is, God's divine nature. Let us read the statement: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." If a child of God should apostatize so as to be lost then he has not escaped the corruption that is in the world through lust. He again becomes corrupted by the corruption of the world. But Jesus said we are not of the world, and He prayed that we should be kept from the evil of the world; if we are again corrupted with the world, then we have not escaped this corruption, and the Lord's prayer is not answered. Read John 17. The Lord said the Father heareth Him always. See John 11:42. Then again, if one of God's children so apostatizes as to be finally lost in hell, a part of God's divine nature will be in hell. Can you believe such rot? Surely not.

Now, let us take a statement by the great apostle Paul in Romans 8:1-2: "There is therefore now no condemnation (judgment) to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death." R. V. It is easy to reason here that if one so apostatized as to be finally lost in hell, then he was not free from

the law of sin and death. The apostle here affirms the teaching of Jesus that there will be no judgment for sin to those who are in Christ, and we are in Christ by faith.

We often meet with this objection to the doctrine of security: "If I believed that a child of God could not be lost I would sin all I wanted to." Well, if one wants to sin it simply shows that he is not a child of God, for the children of God do not want to sin. They receive the divine nature when they are born again, hence they do not want to sin. If one wants to sin it proves he is not a partaker of God's nature, hence not a child of God.

Those who believe the abominable doctrine of apostasy do not take into consideration the dual, or two-fold nature of the believer. The believer has a fleshly nature and he also has the divine nature imparted by the new birth. When a believer sins, it is his flesh that does it. Paul said, "I know that in me, that is, in my flesh, dwelleth no good thing." If a believer suffers his flesh to sin, then he must suffer in his flesh for the sin of the flesh. He will not be disowned and cast into hell, but he will be chastened in the flesh for the sins of the flesh. Paul told the church at Corinth to deliver the incestuous man to Satan for the destruction of the flesh, that the spirit may be saved in the day of judgment. See I Corinthians 5:5.

That in man that is born of God does not commit sin. The flesh is not born of God. In the new birth a new life is born out of God, and the one thus receiving this life is said to be born of God, literally, born out of God. See John 1:11-13. Paul tells us in II Corinthians 5:17 that, "If any man be in Christ he is a new creature (creation): old things are passed away; be-

hold, all things are become new." The flesh is not created in Christ; it is the new life from above. And this life does not sin; it cannot sin, because it is born of God. Now let us read I John 3:14-15: "**Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.**" We note the following thoughts here. (1) He that is born of God does not commit sin. (2) The divine seed remaineth in him. (3) He cannot sin, because he is born of God. Then we can very logically conclude that if it is impossible for him that is born of God to sin, it is also impossible for him to so apostatize as to be lost in hell. Then we learn, (4) that God's children are manifest, and the children of the devil. (6) The children of God are manifest by their righteous works, and (7) the children of the devil are manifest by the spirit of hatred and disobedience. In verse 8 of this same chapter, John wrote: "**He that committeth sin is of the devil . . .**" The word **committeth** is a progressive term, and it denotes the habitual commission of sin. A child of God may commit a sin after the flesh, but he will not habitually sin; if he sin habitually, John says he is of the devil. When one of God's children sins he is chastened of the Lord, and he repents and is forgiven. See Hebrews 12:3-15.

We are told that all things work together for good to them that love God. Romans 8:28: "**And we know that all things work together for good to them that love God, to them who are the called according to his purpose.**" Note, the apostle said, "**All things**", not just some things, work together for good, hence if a

child of God should go to hell it would be for his good, and we know that it could not be for the good of any one to be lost in hell. It would be the most unreasonable thing to do to argue that it would be good for any to be lost, hence we cannot argue that a child of God will go to hell without being very unreasonable, for if he did so it would be for his good.

The Psalmist David wrote, in very beautiful words, of the believer's security and the certainty of his salvation, in Psalm 37:23-24: "**The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.**" Yes, a child of God may stumble, or fall, like a little child learning to walk, but he will not be utterly, or forever cast down, because God will uphold him with His omnipotent hand. His hands are beneath us to uphold us when we fall. It is good for a child of God when he falls, for he learns that he must look to God, not himself. We must depend upon God, not ourselves. When we think we stand (of ourselves) we are liable to fall. But we shall not be utterly cast down.

The Psalmist, in this same psalm, tells us how long the saints of God are preserved. Verse 28: "**For the Lord loveth judgment, and forsaketh not his saints: they are preserved forever . . .**" If God preserves His saints forever, then none of them will be lost. If one single saint should go to hell, then God would not be true to His promise. But not one of His promises has ever failed, and shall never fail. "Jesus never fails." If man's salvation depended upon his own faithfulness none would be saved. God knew this; He knew the weakness of flesh, hence He made a complete way of deliverance for man.

Some take the case of the false teachers the apostle Peter tells us of in II Peter, chapter 2, and try to make out a case for apostacy, but they utterly fail. Note, the whole chapter concerns the false teachers. In the very first of the chapter we are told who they are. They are false teachers who come in the last days to deceive men. They bring in damnable heresies, and even deny the Lord who bought them. We have that very class of teachers in the world today. Follow them on through the chapter, and in verse 15 we learn that they have gone in the way of Balaam, having forsaken the right way; they are hireling teachers as Balaam was an hireling prophet; they are after the wages of filthy lucre. Then we are told that they are wells without water (life); they are clouds that are carried by the tempests; the mist of darkness is reserved for them forever. In verse 19 we learn that they promise liberty while they themselves are the servants of corruption. They have learned (theoretically) of the true way, but it would have been better for them not to have known the way, than to know it and not walk in it. It is better for any one not to know the way of righteousness than to know it, then turn away from it. So it happened unto them according to the true proverb, the sow that was washed returned to her wallowing in the mire. Washing a sow does not give her the nature of a sheep; if it did so, she certainly would not go to a mudhole to wallow in the mire. The dog returns to his vomit because he is a dog. The person who reforms himself, or pretends to be good, yet his heart is not changed, certainly he will return, sooner or later, to his old sinful ways, and the last state will be worse than the first.

Others go to Revelation 22:19 which reads: "**If any**

man shall take away from the words of the book of this prophecy (Revelation), God shall take his part out of the book of life, and out of the holy city, and from the things which are written in this book (Revelation)." Now, pray tell me, who, of God's children, would want to take away one word from the wonderful prophecy of the book of Revelation; that is the book under consideration here. None but an enemy of God would desire to do such a thing. And if one should do so, he would forever seal his doom; he would not even have the opportunity to have his name written in the Lamb's book of life by accepting Christ, for he would reject the very words of the Spirit, and the Spirit would no more seek to convict or convince him of sin. He would thus commit an unpardonable sin.

Let John tell us who it is that goes back after making profession: I John 2:19: "**They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us.**"

It is true that some make professions of faith, and seem to run well for a time, then lapse back into the world; the world gains the victory over them. But they went out that it might be manifest that they were not of us.

Now, let us see who it is that overcometh the world. I John 5:4: "**Whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.**" Christ told His disciples to "**Be of good cheer; I have overcome the world.**" By faith in Christ we overcome the world, and the world, the flesh, nor the devil cannot overcome us. Read now, Romans 8:35-39 and see if there is

anything that can separate us from the love of God in Christ. Jeremiah 32:40 tells us that God will make an everlasting covenant with them, that He will not depart from them to do them good; He will put his **fear in their hearts, that they shall not depart from Him.** Blessed assurance!

Is this assurance yours? Are you certain you are saved? You can be; you must be, if you are saved.