

SCRIPTURAL SECURITY
(Continued)

THE DOCTRINE OF "ETERNAL
SECURITY" REFUTED

There are many scriptures in the Bible that contradict the "once in grace, always in grace" theory.

In Matt. 5:13 these words of Jesus are recorded: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Surely the grace of God in the soul is the quality which makes us the "salt of the earth." This scripture plainly implies (1) that the salt, or grace, can be lost, and (2) after its loss we are "good for nothing" and shall be "cast out."

Again our Lord speaks in John 15:1-6. "I am the vine and my Father is the husbandman. Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine ye are the branches. He that abideth in me, the same bringeth forth much fruit: for without me ye can do nothing. 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." The language of this scripture, accepted as it reads, explodes the eternal security theory. Vainly have the Calvinists sought to explain away the threatening implications of this parable. Some waive it altogether as pertaining to the Jews and having no application to the Christian. Others, realizing that such an interpretation is obviously weak since Jesus repeatedly refers to the branches as being "in me" and "abiding" in Him attempt to reconcile the plain implications of the Scripture with their doctrinal position. One explanation given this passage by the defenders of Calvinism is: "He taketh away" the fruitless branch, "that is, He taketh it away to heaven." What strange and unreasonable wresting of the truth! Another door is opened into heaven, another way is provided as a short-cut to glory, viz., by sinning your way in! I read an interpretation of this passage by the pastor of a large Tabernacle in the U. S. A., and he said "If you Christians don't stop sinning the Lord will put you (your body) in the graveyard." He went on to declare that the soul of course would go to heaven since, in spite of their wilful and obstinate sinfulness, they were children of God still!

In 1 Cor. 8:9-11 Paul exhorts the believers to "take heed lest by any means this liberty of yours becomes a stumblingblock to them that are weak. . . ." and there perish a "weak brother for whom Christ died." Here the mature Christian is warned against spiritual laxity which may result in the destruction of a weak brother in Christ. The "brother" may "perish."

Again in 1 Cor. 9:27 the same apostle declares: "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." The associations of this verse give the suggestion of one beginning to run well in the Christian race, but, failing in diligence and temperance, falls by the way and fails to win the prize. And how many tragic examples of such failure are to be found in the history of the church past and present! Men who once preached the gospel with the Holy Ghost anointing upon them, who warned sinners

to turn from their evil ways and seek the Lord, but failing to watch and pray, fell prey to the subtle power of the tempter, and are left beaten and broken by the way into which they were lured, moral castaways.

In Hebrews 3:7-10, a scripture too lengthy to reproduce here in full, which the reader may review in the Word, the "brethren" are warned against the danger of "an evil heart of unbelief, in departing from the living God", which might lead to their being "hardened through the deceitfulness of sin", and hinder them from continuing in the enjoyment of salvation's blessings "because of unbelief." Here the writer places the New Testament Christian in a place of responsibility in respect to the revealed will of God, compared to that which Israel occupied at Kadesh, and plainly warns that, if we draw back, as they, judgment unto death may result. And the only safeguard against this danger is presented in verse 14, "we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Let the sincere reader also examine Hebrews 6:1-8, where we are exhorted to "leave" the principles of the doctrine of Christ" and "go on unto perfection. . ." and plainly warned of fearful consequences if we fail to heed the exhortation. Those who "were once enlightened, and have tasted of the heavenly gift, made partakers of the Holy Ghost, tasted the good word of God, and the powers of the world to come" may, through disobedience, "fall away, (become apostate) crucify the Son of God afresh," and in the end "be burned."

Again, in Hebrews 10:26-29, a solemn warning is issued to the believers to whom the epistle is written. Wilful sin, after "we have received the knowledge of the truth", takes us out from beneath the shelter of the atonement, and exposes us to the danger of "judgment and fiery indignation." And, the apostle argues with scripture support, if the Israelites, enlightened through the law, died without mercy when they despised that revelation of God's will, "of how much sorer punishment. . . shall he be thought worthy" who, under the glory light of the gospel, "hath trodden

under foot the Son of God. . . counted the blood . . . an unholy thing. . . and done despite unto the Spirit of grace?"

Can any sincere seeker after truth mistake the meaning of these passages? Is there any harmony between this line of teaching and the false theory that "God does no longer stand displeased though we sin often. . ."? No, the New Testament does not grant a believer license to sin, with the sure promise of divine protection while he walks in the way of unrighteousness, and an abundant entrance into heaven itself (which may be the more speedily gained by persistent indulgence in iniquity) though the course of his life at the time of death or the appearing of the Lord lead to the theater, dance hall, or house of prostitution.

The modern Calvinists have accomplished (they think) a miracle which was beyond the imagination of the Spirit-illuminated apostle to the Gentiles. They have found a yoke which fits both believer and unbeliever; have brought righteousness and unrighteousness into fellowship; light and darkness into communion; Christ and Belial into concord; the believer and the infidel onto common ground; and the temple of God and idols of the world into agreement. But to the unprejudiced, Spirit-filled believer, these conclusions are as repulsive and unreasonable as they appeared to Paul when he wrote to the church at Corinth.

ESSENTIALS OF EVANGELISM

1. Enthusiasm (Mark 214).
2. Prevailing Prayer (Mark 7:25-29).
3. Moral Courage (Acts 4:4-13).
4. The Personal Appeal (John 1:46).
5. Ready Sympathy (I. Cor. 9:19-23).
6. Discernment of Divine Truth (1 Cor. 2:12-15).
7. Power of Witnessing (Acts 1:8).
8. Reliance on Christ (Phil. 4:13).

—J. R. Birtle

CELEBRATES 102nd BIRTHDAY

On March 16, 1946, Mrs. Diadama McLeod, of Long Beach, California, enjoyed the unique privilege of celebrating her 102nd birthday. Sister McLeod is well known to the older folks of our denomination, having lived at Woodstock for many years, being a resident of that place at the time the Reformed Baptist Church was organized. When a group of ministers and members of the laity were disfellowshipped from the churches with which they held membership, because of their testimony to entire sanctification, and, true to their convictions, "went out not knowing whither they went," Sister McLeod and her husband, the late Simon McLeod, were among the number. Thus they became charter members of our church and dedicated their lives to the task of spreading scriptural holiness.

Mrs. McLeod was elected the first president of our Foreign Missionary Society, an office she capably filled for a number of years. Her interest in our Missionary work has been maintained



throughout the long period of time in which she has been separated from us, as she has made her home in California for many years.

The King's Highway extends the congratulations and best wishes of its large family of readers to this saint of God whom the Lord has spared these many years. May her last days on earth be blessed and her entrance into the heavenly habitations be glorious!