

# The King's Highway

## An Advocate of Scriptural Holiness

"And an highway shall be there and a way, and it shall be called The way of holiness."

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### CONDITIONAL SECURITY

Rev. Ralph Hobson

For a number of years I was a believer of the eternal security doctrine as taught by the Calvinistic school of thought. Although I held to this teaching, I never made it a point to enter into controversy over the matter feeling that nothing was gained by it. During the years that I adhered to the Calvinistic view on eternal security, I never regarded it as a license to sin. I believed that a child of God was to walk in complete separation from the world and to obey the injunction of Romans 12:2: "And be not conformed to this world."

A few months ago, I saw the truth of conditional security for the believer. I received several tracts in the mail one day. Among them was one entitled, "Final Perseverance of the Saints, True or False?" This tract was thought-provoking and led me to a study of the Arminian viewpoint of the security of the believer. The phraseology, "Final Perseverance of the Saints" is the old Presbyterian formula and places the emphasis upon the believer's responsibility and co-operation with Divine Agency. Actually this is conditional security. Eternal security as is commonly known today places no responsibility upon the believer whatsoever. According to this view, a believer by wilful disobedience may go back to a life of sin, and in spite of his manner of conduct, still be a child of God. I was loaned a little booklet entitled "Conditional Security." By the means of this booklet I saw the truth and the reasonableness of the conditional security teaching.

A Christian is as much a free will agent as he was before he was saved. By choice a person receives Christ as personal Saviour. By choice that same person may follow on with Christ or they may fail to go all the way and go back to the beggarly elements of the world. Our co-operation is necessary if we are to retain the gift of eternal life. In the first place eternal life was received by meeting the condition of God. What was that condition? Faith in the Lord Jesus Christ as personal Saviour. (John 3:16; 1:12; 5:24). This faith is manifested by a forsaking of a life of sin, which we term repentance, and a turning to God. Salvation is maintained by that same personal faith and trust, manifested outwardly by a life bringing forth fruit meet for repentance.

I present some Scripture portions for my readers which emphasizes a Christian's co-operation with God in his salvation.

"Ye are saved IF ye keep in memory (hold

fast) what I preached unto you." (I. Cor. 15:2). The preposition "if" implies that we are saved if we meet a certain condition. This word is given by the apostle Paul to the Corinthian saints. The condition set forth here is keeping in memory or holding fast the word preached unto them.

"And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of His flesh through death to present you holy and unblameable and unreprouable in His sight IF YE CONTINUE IN THE FAITH, GROUNDED AND SETTLED, AND BE NOT MOVED AWAY FROM THE HOPE OF THE GOSPEL." (Col. 1:21-23). "If ye continue in the faith," making the security of the believer conditional. It is quite evident from this portion of Scripture that one may drift away from the hope of the gospel."

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for IF YE DO THESE THINGS YE SHALL NEVER FALL." (2 Peter 1:10). Again we see the necessity of man's co-operation with God. The verse just quoted implies the possibility of falling.

"Then said Jesus to those Jews which believed on him: "If ye continue in my word, then are ye my disciples indeed." Discipleship in this case is conditioned upon continuing in the Word of Jesus.

The Word of God clearly teaches that one must renounce sin in order to obtain the favour of God. The Bible also teaches that our relationship to God is sustained by our continued renunciation of sin. This by no means nullifies the grace of God, but rather respects and honours the grace of God. Can we do less than this when God in infinite love and mercy has bestowed His saving grace upon us?

I desire to quote two references from the Word of God which are used by the supporters of the eternal security teaching: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:38-39). "My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10:29). The passages of Scripture previously quoted in support of the conditional security teaching bring out the responsibility of the believer to maintain his standing with God by meeting the conditions set forth. In the last two passages there is no responsibility of the believer suggested but the elements referred to are

exterior to the believer. These Scriptures do not detract from the idea that a man or woman as free will agents can by failing to meet the conditions of God fall short of eternal life. No other creature, etc., can separate us from the love of God, but a believer by choice can forsake God and resort to his former conversation and life in the lusts of the flesh and the carnal pleasures of the world. No man can pluck the believer out of the Father's hand, but a believer, still retaining his power of choice, can pluck himself out of God's hand. God never forces any one to be saved; neither does He keep us in His family by coercion.

When we walk with the Lord  
In the Light of His Word  
What a glory He sheds on our way!  
While we do His good will,  
He abides with us still,  
And with all who will trust and obey.

Chorus:

Trust and obey, For there's no other way  
To be happy in Jesus, But to trust and obey.

### NEGATIVE HOLINESS

Rev. N. E. Trafton

Formalism is the absence of spiritual life. Usually this word is applied to the condition of the modern church, but there are indications that the Holiness Movement is suffering from this dread malady. Our particular emphasis is the work of the Holy Spirit in the life of the believer, a truth very precious and vital to every truly regenerated soul. Our danger may be in the presentation of that message, stressing what we are delivered from, namely, the bondage of sin, to the exclusion of what we receive, the fulness of the Spirit.

The Pauline Epistles give us the clear doctrinal teachings on sanctification, but the book of Acts is that experience in action, the pulsating life that flows out of the fulness of the Holy Ghost. It doesn't cost very much to subscribe to a doctrine, but to have the positive outflow of the experience is a vastly different matter. We need to hold out to seeking hearts that there is a fulness, a power, a passion, a freedom in the Holy Ghost as well as deliverance from the carnal nature. When we are satisfied to have our people claim an experience that is negative in quality, then formalism will be the result. Too much we are tempted to make loyal Reformed Baptists, or doctrinal adherents, or a group professing the experience, rather than a seeking and receiving, that will leave no room for doubt, and produce

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