

THE GIFT OF THE GODS

A Study of
The Historical Development
of
The Doctrine of Eternal Security

By
Henry Shilling



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*I therefore thank the publisher personally for their kindness. All pages are numbered correctly with the exact information on them as appears in my copy of the book. In certain parts of this work I had to reduce the font size in order to get all the content on the same page. This includes the pictures but not the fancy bars. There is no editing of the spelling or grammar. It is as it appears within the book. I did so that any who research this work may confidently quote from this work. The only addition to this work is the “**TABLE OF CONTENTS**” which I added to help expedite research.*

May God bless this information to the reader. May God bless Rev. Shilling to our memory and to the continued work of our Lord and Savior.

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PREFACE

The Gift of the Gods is but a part of the large amount of material available to the one who wishes it. That the basic concepts of the doctrine of Eternal Security are pagan, not Christian is abundantly evident. That the great Heart of God has given to a lost, bewildered race powerful concepts and strong language, concerning His faithfulness and ability to save, is questioned by no one cognizant of the Bible. God's provisions to keep, His ability to keep, His desire to keep us safe for Eternity is not open to debate by sensible people. His *method* to accomplish this is the battle ground. How does He secure the soul from the ravages of eternal and timely forces that would separate us from God? The Securitist answers by philosophical reasonings. All of his contentions being interpreted by a philosophy whose roots lie in paganism.

Anti-Eternal Securitists are usually more spiritually minded, less philosophically interested and more practical in their Biblical approach. They oppose to each other God and Devil, sin and holiness, spiritually and carnality, Scriptures and philosophy of men, right or wrong, supernatural and human, holy life and environment. They are "either-or" in their interpretation and experience of God while the Securitists are "both-and" in these matters. Anti-Securitists are "verticals" while Securitists are "horizontalists."

The title, *The Gift of the Gods* is fitting. Eternal Security anchors deep in the great mud banks under the sea of pagan mythology, religion and philosophy. It sails under the flag of the Captain of the Lord of Host, Jesus, but it carries contraband. Since there is a great scarcity of ships to carry commerce of the skies to the hungry world, God has and does use some boats not very sea worthy for His purpose.

Please bear in mind, reader, there is a world of difference between any particular Eternal Securitist and the Doctrine, or Philosophy of Eternal Security. We are concerned entirely with the latter in this book.

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Chapter I

SOME GREEK MYTHOLOGY, PHILOSOPHY AND HISTORY

Among the many boons humanity has received from the gods most of them are gifts which have to do with physical comforts or advantages which have gone to make life on this terrestrial ball more bearable, pleasant and livable.

When Prometheus spanned the gulf between the celestial world and shivering man returning with that great sacred instrument of the gods, fire, he suffered the fate of being chained by the angry deities to a cliff where the birds of prey picked off his dying flesh, but men have since, according to the story, been able to cook their food.

When night gave birth to the Parcae, or the daughters of necessity, we have the germ of the "unbreakable chain of the Securitists." Their ever running thread is partly spun and wound up, just drawn out and twisted, and partly on the distaff. Clotho, the one daughter, holds the distaff and is ever furnishing the present; the second daughter, Lochesis, is spinning out the thread of life, laying out the future, while Atropos with the fatal scissors cuts it off, severing the past.

The Parcae signify the power that governs as it were, from the dark, whose decrees are passed against which there is no resistance. Notice this beautiful myth: it represents the thread of life, delicately spun, but the thread *never breaks; it is cut off by a superior power* which has irrevocably disposed of what men think they strive to accomplish in their own way! Once a thread always a thread! The gods have spun it so!

Again let us notice the dual aspect of Greek religion. They had two classes or types of gods. The one was the good or holy gods; the other was the evil or earthly gods or demons. Both gods were powerful, but when all went well they worshipped the Chthonian or earthly or evil gods. This duality of good and evil, this idea of good gods and evil gods both having control of man's life is the germ of thinking that later comes down to us as Security Theology.

However we now have two distinct ideas from the Greek gods. One is that life is a thread woven by the gods. Once it is spun into a thread it never breaks but ends only when cut off by the scissors, death. The other idea is that evil and good constantly live side by side and the gods of both are to be placated! In Greek religion absolutely no solution of sin is offered or sought! We live totally subject to the will of both evil *and good!*

These three contributions, the thread of life is woven by the gods and never breaks, we live with good and evil all our lives, and there is no salvation from sin in this life are the contributions of the Greek

mystery religion. Keep them clearly in mind!

Now let us turn to Greek philosophy. The Greek mystery religions long held sway, but about the fifth century B. C. there arose an intellectual movement which produced philosophers. These philosophers could not and did not accept Greek religion. One of the first complaints against it was polytheism. The philosophers in seeking the ultimate cause of all things demanded a single unitary cause. This of course interpreted by theology meant, monotheism - one god, instead of polytheism-many gods.

Another problem arose for the philosophers. Do the gods weave a predetermined pattern into life from a thread spun so that it never breaks after the weaving has started? The Parcae, The Fates, or daughters of night, taught the Greeks that predestined Fate ruled man and that the gods elected each man to his fate, but now the Greek philosophers call this into question.

Still a third enigma presented itself to these men probing into the secrets of man and God. Do the two forces of evil and good live simultaneously, side by side in man, each demanding and getting his share of devotion and attention?

For our present thought suffice it to say that the philosophers decided that man's destiny was not determined by fate or the gods but by free choice. Concerning the first question, all their reasonings pointed to a single cause of all things. As for their third question Plato seems to give the best answer since his answer later is Christianized into Eternal Secur-

ity theology.

Plato rejected the tenets of the mystery religions of his own nation as they were promulgated, but his philosophical mind seized on several propositions of these cults because they advocated through the means of deities metaphysical concepts which he felt needed to be given thorough elucidation. Among these concepts was the problem of good and evil.

Plato's interpretation of will has so impregnated the whole Christian philosophical mind that to speak in non-platonic concepts about will one is marked immediately as heretic. Plato's solution of the problem of good and evil amounts practically to this: God intends to form a perfect world, but he is hindered in doing so because the material he is obliged to use is imperfect. This imperfection is inherently in matter, and *it is this matter of which man and his world are made*. This is a basic error of much Christian philosophy since it is molded on Plato's error. Biblical basis for this concept is wanting. This also has become the fundamental tenet, arch stone, and essential plot for Eternal Security doctrine. The very word "Security" stands in juxtaposition to his concept of evil or imperfection. That is, Plato would argue that once good gets into man that "good" (not man himself) is "eternally" good and can never be anything else than good. He would also argue that man himself (not "the good") is "secure" from being eternally doomed to the imperfection of matter.

Plato also would argue that "eternal good" and man's soul which receives this eternal good are both

now striving to form a perfect world, or in other words, to rise to Plato's World of Ideas, but in rising to this perfect world they are hindered by the fact that in addition to his having a soul, man also has a body.

This body is material, it is refractory, it is imperfect, it is, in theological terms, sinful. Plato would teach that the source of evil is the body and sin is imperfection, that is, imperfection as compared to his World of Ideas. Thus we have in Plato's problem of evil three things to keep in mind and account for. The first is "The Good" comparable to our notion of God. The second is man's soul which has received the good. The third is man's body, which is eternally evil.

Here let us pause to make a comparison with Eternal Security philosophy. The Securitist's "Soul" is Plato's soul which has come into the knowledge of "The Good" by way of "acceptance." (All Securitists accept salvation, just as a philosopher accepts any concept.) The Securitist's body is Plato's refractory, imperfect matter, which now stands as the eternal hindrance to the eternal soul. The eternal soul and "the eternal good" always are striving up to a perfect world. The eternal body always hindering, always hampering, always opposing, always striving to descend and drag the eternal soul down to the baser life. But because the "Eternal Good" is now in the eternal soul, the eternal imperfect material of which the body is made cannot totally draw the soul into the eternal imperfection, or state of lost-

ness.

These three concepts of Plato are well illustrated by his charioteer and the white and black winged horses. He illustrated this idea by a man standing in a chariot drawn by these two horses. One horse always tried to mount upward as it went. This is Plato's "The Good" or (God) ever drawing man heavenward. The black horse ever descended as it went drawing man downward. This is Plato's evil or sin. The man in the chariot is supposed to be him who has "accepted" "The Good" or the white horse and harnessed it along with the black horse to his chariot or soul. To so drive these two steeds in such a manner that the charioteer "wins the race" is Plato's best concept of the result of accepting "The Good."

Securitists have taken Plato's white horse, "The grace of God," and Plato's black horse, sin, imperfection, evil, the body and harnessed these two steeds into the same chariot and started off to heaven. This theology is Platonic but not Christian. They are Platonically "carrying the cross" because they refuse to unharness the black horse. They are Platonically secure because Plato "being dead yet speaketh" to them. They are to be complimented in that they are laboriously striving to get everyone into Plato's heaven but they are awakened to the fact that Jesus Christ operates no livery barn for black stallions.

Yes, verily, Eternal Security is the gift of the gods.

Chapter II

SOME PERSIAN CONTRIBUTIONS

Let us take our leave of the Greek pantheon, pagan philosophers with their livery barns of white and black steeds and take a look at another part of the world where other gods with pestle and mortar are mixing the alchemy of a nectar and ambrosia that was to color the sweet stream of the well of salvation.

In Persia we are to find some of the gods who graciously gave of their time, belief, and attention to this gift, the subject of this thesis.

Here we find Ormuzd, the good spirit, engaged in eternal struggle with Ahriman, the evil spirit, over the control of the world.

In Plato's world "The Good" was not thought of as a personality. Nor was "The Evil" thought of as a personality. To Plato they were philosophical entities and were not hypostatized, or personalized until human beings "accepted" them and enshrined them in human lives.

We are now ready to take one step along our way toward the Gift of the Gods when we enter the Persian religious world and find "The Good" being an actual personality, and "The Evil" being an actual personality.

Philosophically, Eternal Securitists treat the whole economy of grace as a platonic philosophical ideal which has been perfected in the realm of ideas (God's mind), thought out by Diety, executed by divine decree, ushered into the world and presented complete, wrapped up in cellophane, tied with crimson ribbons, and announced to the world as a philosophy of which Jesus Christ is the head philosopher, and all we have to do is "accept" it. The "acceptation" allows this philosophical truth to enter our soul thence and forever, this true philosophy saves us.

But Eternal Security as an impersonal philosophy is nil. Philosophic truth may be ever so true, but until truth is enshrined in a personality it is powerless.

We must turn therefore to Persia to find the personalities that make the wheels go round in the juggernaut of the Gift of the Gods.

Ormuzd is therefore equal to Plato's "The Good," in fact, more than equal to it. Ormuzd is more than philosophic truth; he is philosophic truth and a personality. Ahriman is more than Plato's evil, imperfection, and hindrance; he is evil, but is an evil personality.

Now we have come a long way toward the Gift of the Gods when we add this last step-truth personified, evil personified-truth a good *spirit*, evil an evil spirit.

Let our developing thought be carefully followed -Plato's "Truth" was in a Realm of Ideas. Plato's evil was in matter. Persia's "Good" was in a per-

sonality-Ahriman. Thus we have advanced out of Plato's realm of Ideas into a real world, but, however, a spirit world.

A philosophy is an intellectual entity and is to be accepted or rejected intellectually. The whole scheme of redemption, grace, atonement, sin, etc., is to the Securitist a "truth," a philosophy that must be "accepted" intellectually. In this sense it is Platonic. But the Eternal Security scheme needs a personality to make its philosophy, its "acceptance" livable. Thus Ormuzd becomes Christ, Ahriman becomes the devil.

Now we no longer have philosophic "truth" striving against philosophic "imperfection"; we have two personalities striving against each other. And true to Plato, both these personalities are now harnessed to our chariot, the soul, while we the charioteers, who are trying to follow Ormuzd to heaven painfully discover we are also drawn downward by Ahriman into the sins of the flesh. We discover now that we have not only made the Platonic choice to enter the pure realm of ideas, but we are told that by that choice we have elected two personalities to go with us who are to pull our chariot. The personality, Ahriman, was born with us and was pulling our chariot since birth down to the nether region. The other we "accepted" to pull our chariot to the realm of bliss, but the harness that holds Ahriman to the chariot cannot be loosened so that we can be freed from him. We are also told that this same harness ties Ormuzd to our chariot so that he too can never be loosened. We are eternally

secure to Ahriman, harnessed to him by birth; we are eternally secure to Ormuzd, harnessed to him by choice. So here we go plunging along the road of life rising, sinking, all depending on which one, Ahriman or Ormuzd, drags the charioteer heavenward or hellward. Remember there are now three of us-my soul, Ormuzd and Ahriman. But since I am eternally, securely, harnessed to both and nothing "can separate us" from either a fourth must be called in to help Ormuzd, in his struggle to get me to heaven. The "reward" of having Ahriman hitched to my chariot since birth is "death."

Now, as we plunge down the road this mysterious fourth party, death, joins the chariot. As he does so, I find my body leaving my soul and simultaneously from some unknown source Ormuzd is able to free himself from the harness that ties him to Ahriman. He now flies upward with my soul while Ahriman takes the chariot and my body down to the nether shades. Death has unharnessed a steed that Christ could not unharness!

Eternal Securitists, however, need nothing more than Plato's contribution and Persia's contribution. These two points are necessary, but they only furnish the theological frame or skeleton over which the real flesh and blood of Eternal Security is to be draped. Let us watch as they develop the real flesh and blood on to this pagan bag of bones.

Chapter III

MANICHEAN'S CONTRIBUTION TO THE GIFT OF THE GODS

Manicheism gets its name from Mani. Two accounts of Mani's life are given. One states that at twelve years of age he became subject to divine inspiration. At twenty-four years of age we find him acting as a prophet. Later he appears, after hiding in a cave stating that he had been to heaven where a slate had been given him which had contained a revelation of God. He claimed that he was the one Christ promised to send—the paraclete or Holy Spirit.

Manicheism is a mixture of Parseeism, Christianity, Babylonian Mythology, and Buddhism. It taught that there were two eternal kingdoms. One was the kingdom of light, comparable in a sense to Plato's World of Ideas. The other was the kingdom of darkness, comparable in a sense to Plato's realm of material or imperfection. Mani's kingdom of light was the same idea as Persia's Ormuzd. His kingdom of darkness was the same idea as Persia's Ahriman, except to the Persian religion these were personalities, but to Plato and Mani they were philosophical entities or truths. Mani became the incarnation of this "light," thus became a "savior." He claimed that

those who "accepted" him as their "savior" were "eternally elected" to be delivered from the kingdom of darkness. He taught that every one has two souls or principles in him dwelling side by side, simultaneously and that after Mani becomes his "savior" the good in man will never revert back to the evil. The evil will be held in subjection by the presence of the spirit of Mani and will become less and less until finally it will be completely overcome.

Because Mani incorporated some Christian teachings into his system the term Manichean Christianity has often been referred to intending to imply that it was a branch of the Christian Church. Augustine became first a Manichean, and one historian refers to Augustine as not having an outstanding conversion when he became a pronounced Christian, "since" says this author, "he had for nine years been a Manichean Christian." Augustine renounces Manicheism because it made the body the seat of sin rather than the will.

Now let us sum up the contribution of *The Gift of the Gods* which Manicheism made. First it taught that good and evil, light and darkness, God and Satan dwell side by side in the same heart. *The Gift of the Gods* teaches this also. Once you accept Christ you can never again be lost. Mani taught that after accepting him as "savior" your "standing" before God was perfect since he was God's Paraclete, but your "state" was a mixture of darkness and light, of sin and holiness. *The Gift of the Gods* teaches this also. Once you accept Christ (they

adopted Manicheism, changing the name Mani to Christ) your standing before God is holy, but your "state" is actually sinful. Mani is the paraclete and once he enters ,you, evil can never henceforth finally triumph.

Yes, verily, Eternal Security *is The Gift of the Gods*. Mani made his contribution also.

Chapter IV

THE GIFT OF THE GODS

We now enter one of the most elaborate abodes of the gods. That you might see the gods at work, at play and at devotions we give in the following pages as complete a picture of Gnosticism as is practical for his present purpose. *The Gift of the Gods*, to a large extent, was manufactured here in their intellectual work-shop. Its patterns were drawn here. Its moulds were shaped here. Here the spiritual drosses of paganism were alloyed with Christian metals. Here under the keen supervision of the church's greatest spiritual chemist, Augustine, philosophies of night and the revelations of day were fused and cast into a golden calf, before which a large portion of the Christian Church has danced in soul nudity to the somnambulistic tunes of Morpheus until soul sleep lay them down in Eternal Security.

Gnosis is simply the Greek word for "knowledge." Gnosticism is the word applied to a pagan philosophical cult originating about the time of Christ. There is Gnostic pagan philosophy and there is Gnostic Christian philosophy. Gnostic pagan philosophy existed before Christianity. In fact it came into being as a reformatory movement seeking to change

Greek and Roman religions and philosophical thinking.

It is my purpose first to try to state in the language of the layman what Gnosticism is. Then I trust that in the same simplicity I can point out the features that have gone into *The Gift of the Gods*.

First. What is Gnosticism? Let us begin by a homely, simple definition: It is pagan, unenlightened effort of Oriental thinkers to explain the relation of finite man to infinite God. Here are some of the questions Gnosticism tried to answer: Why do we have an imperfect world when we think we have a perfect God? How can a spirit be related to matter? What is evil? Where did evil come from? How did evil get into the world?

Here is, in simple language, how all branches of Gnosticism answered those questions. This is very important for Gnosticism's answer to all these questions concerning evil is the answer *The Gift of the Gods* gives to the same question. They answered the question by stating

1. There are two worlds in sharp contrast to each other.
 - a. The world of good, of light, of the spiritual.
 - b. The world of evil, of darkness, of material.
2. All material is evil.
3. There is a supreme God; next there is God (the one we recognize in the Bible); next there is a third god whom they named "Aeon."
4. They divided mankind into three classes
 - a. Spiritual men - those elected to gnosis

(knowledge).

b. Mental men -those elected to faith(belief).

c. Carnal men - those doomed hopelessly to lostness.

Now, notice the preceding outline is of pagan gnosticism. Let us therefore, now translate this pre-Christian, pagan philosophy into the Christianity that Augustine assembled from parts of Gnosticism and parts of Christianity.

1. The two worlds of Gnosticism became the two places mentioned in the Bible-heaven and earth.
2. All material things in earth about us and our own bodies are evil-the source of sin.
3. The Supreme God is dropped out of the picture.
 - a. The God of the O. T. became the Supreme God.
 - b. The "Aeon" became Jesus who fulfills all the O. T. God's demands, or laws.
4. The three classes of mankind.
 - a. The spiritual man-" accepting" Christ is substituted for gnosis and as the pagan Gnostic received gnosis (knowledge) and therefore became eternally elect, so accepting Christ one becomes eternally elect (secure). Nothing eternally could harm one.
 - b. The mental man, or those elected to faith, is dropped or modified to mean Christians not born again who are now in our churches.
 - c. The carnal-or those hopelessly doomed

(Calvin's predestination) has been modified to mean those who go through life without accepting Christ.

In the above paragraphs we have the germ of Calvin's theology, and the seed of *The Gift of the Gods*. Having presented Eternal Security in outline form showing that before Jesus ever entered the world, the Gnostics taught Eternal Security and that Gnosticism and its child, Manicheism, are the sources of our present day Eternal Security, we now wish to leave the previous outline and show step by step how this pagan *Gift of the Gods* got into our present day Christianity.

First: Gnosticism, that is pre-Christian or pagan Gnosticism, came from the East, i. e. Syria, Persia, Assyria, Babylon.

Second: It had, as pagan philosophy, platonic roots; as religion, it had Zoroastrian roots.

Third: It brought its Greek philosophy, its Persian religion and fastened them on Simon Magus of Acts 8:10 and from there we can trace it straight through to this present year. Let us stop and look at Simon Magus of Acts 8:10: Remember he is the Bible's first reference to a man believing in Eternal Security.

Simon Magus lived in Samaria (Acts 8:9). He first became interested in astrology, then magic, then he adopted pagan Gnosticism, and notice how easily he adopted Christianity. He, in modern Eternal Security language "accepted it" and "believed," thus he fooled Philip who baptized him. Notice,

please, Simon Magus "accepted," "believed" and was "baptized," by the young evangelist, Philip. Acts 8:10 says, "To whom they all gave heed, from the least to the greatest saying, This man is the great power of God, " i.e. the chief emanation from God and as such is worthy of worship. Now let us go to church history for this story.

Fortunately we have a witness who lived in Samaria, a native, Justin Martyr. In his apologies 1:26, 56; Dial 120 Martyr asserts that all Samaria honored Simon as the highest god and his female companion as the mother of all things, through whom Simon had originated angels and archangels, Haer. 1:23. Irenaeus further points out that this sect of Simon had no regard for moral law which they said came from angels, not from the *highest god* (Gnostic expression). Now notice, Irenaeus says that Simon taught that those who put their trust in him and Helena, no longer needed the precepts of the prophets, but being free *from the law* could live as they pleased, for men were saved through his (Simon's) grace, and not on account *of their own righteousness*.

Further, Simon's successor, Meander, also a Samaritan took his doctrine to Antioch, where he taught that "his disciples being baptized into him *they remain forever in the possession of immortal youth.*" (Eternal Security).

Let us now go back to the Bible account of this Eternal Securitist mentioned in the Scripture. Remember he was a pagan Eternal Securitist before he was baptized; he remained with Philip.

But now there appears on the scene (Acts 8:14) Peter and John. Remember this is their first introduction to the doctrine of Eternal Security, and John later wrote I John 4:1, "Beloved, believe not every spirit, but try the spirits whether they are of God because many false prophets are gone out into the world." Peter, later, II Peter 3:17, "...Beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, *fall from your own steadfastness.*" (Peter's warning against Eternal Security.)

Peter and John pointed no one out but accepted this young evangelist's converts as a whole and prayed for them" that they might receive the Holy Spirit. They received the Holy Ghost, but Simon *did not*. Acts 8:18, "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money." Discovering he was an exception he offered to buy it. Peter discerns the trouble and analyzes him thus: "...Thou bast thought that the gift of God may be purchased..." "Thou bast neither part nor lot in this matter" (the New Birth precedes the gift of the Holy Spirit and Peter said it is a part of Salvation.) Peter said he did not have this (necessary) part. "...Thy heart is not right..." Having analyzed his condition he recommends "Repent," "Pray," "Forgiveness." Having recommended the foregoing, Peter calls Simon's attention to his (Simon's) consciousness of his own condition. "I perceive that thou art in the gall of bitterness..." Peter recognizes Si-

coon's "gnosis" by the words, "the thought of thy heart." "Gnosis," means knowledge. Peter says it is to be forgiven. Notice Simon is satisfied to ask Peter to pray, not to be forgiven for his false "gnosis," but pray that God won't punish him. (Acts 8:18-24).

A further note: Had Simon been converted here his follower Meander would also have seen his mistake and not carried the error to Antioch where later the great Christian school was located and Meander's descendants planted the error in the Antiochian Christian School! ("Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans. And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.")

Having introduced *The Gift of the Gods* to you in the book of Acts let us hurriedly sweep through the New Testament spotting here and there references to this pagan intrusion. Tracing the doctrine geographically, we know that the churches of Asia Minor felt the blow of this false doctrine. Let us look at the Epistles related to these churches. It is not our purpose to point out all the verses in these books which combat Gnostic views but some of the ones that deal with *The Gift of the Gods*.

Col. 1:21-23, "And you ...hath he reconciled... to present you holy and unblameable and unreproueable in his sight: if *ye continue in the faith* grounded and settled, and *be not moved front the hope* of the gospel..."

Notice the anti-Gnostic, or anti-Eternal Security points of this reference. 1. Gnostics taught that there was no such a thing as falling away from "gnosis." Eternal Security teaches no such a thing as failure to get to heaven. Notice Paul's words, "He reconciled you ... to present you... if ye continue."

Col. 2:4 "...Lest any man should beguile you..." Don't follow the Gnostics! You leave Christ when you accept their gnosis

Col. 2:8, "Beware lest any man spoil you." The Greek for spoil means seduce, to lead away as a booty, to rob, (rob through Gnostic philosophy). "No man can pluck them out of my hand," quote the Eternal Securitists. Paul says, "Beware, or some man will pluck (or rob) you out of Christ." Contradiction? No, complete harmony between Paul and Jesus.

Col. 2:18, "Let no man beguile (Greek-defraud) you of your reward..." How were these tempted to lose their reward? By accepting the doctrine of the Gnostic Securitists.

Col. 2:20, "...If ye be dead with Christ," why do ye follow Gnostic Securitists? Verses 2:20-23, "Wherefore if ye be dead with Christ from the rudlments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not;

taste not; handle not; which are all to perish with the using) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh."

Col. 3:1, "If ye then be risen with Christ, seek those things which are above." Why do you live a sinning religion as the Gnostic Securitists live?

Col. 3:5, "Mortify therefore your members." The Gnostics and the Securitists teach evil resides in the flesh. Gnostics taught asceticism, to overcome the evil of the flesh. Because these Colossians had gotten mixed up in Gnostic teaching the wives, ("Wives, submit yourselves unto your own husbands, as it is fit in the Lord," verse 18) were attempting to avoid their husbands in the sex act so that they themselves would not be committing evil and that they would not be making their husbands commit evil. What was this doing to the family life? Husband and wife were at swords points; verse 8, "But now ye also put off these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." Neighbor was suspicious of neighbor; verse 13, "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." Children felt the tension; verse 20, "Children, obey your parents in all things: for this is well pleasing unto the Lord." Hired help disrespected their master; verse 22, "Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart,

fearing God."

What does Paul recommend? Here I am going to list Paul's cure for Gnostic troubles as given to the Colossians; notice how every one of them is opposed to modern Eternal Security theology.

Col. 3:1, "Seek those things which are above." Col. 3:2, "Set your affections on things above."

Col. 3:5, "Mortify therefore your members."

Col. 3:5, "Fornication (sexual intercourse with a relative, who probably lives in the home, by a wife or husband whose mate was practicing Gnostic asceticism to overcome evil in the flesh), uncleanness, inordinate affection (Greek-passion), evil concupiscence (sexual passion purposely aroused by one not rightfully entitled to do so and possibly some wife or husband whose own mate had Gnostic ascetic practices of refraining from the sex act)."

Col. 3:8, "Put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth."

Col. 3:12, 13, "Put on ... bowels of mercies, kindness, humbleness of mind (a phrase opposing to the superior knowledge or gnosis of the Gnostics), meekness, longsuffering, forbearing one another, forgiving one another, if any man have a quarrel against any." Notice these are all family and neighbor, and brotherhood troubles. Nearly all these troubles are the result of the Colosse church becoming involved in false teaching. Let us look at Paul's cure for Gnostic troubles as given in Ephesians. In this Book we have the same list of sins as is contained in Colossians. Eternal Security having been introduced into Acts,

let us merely state here that Colossians, Ephesians, the Pastoral Epistles, II Peter, Jude and Revelation all have *The Gift of the Gods* to deal with; in Colossians 2:21-23, "The neglecting of the body" indicates some were trying to starve sin out of the flesh by ascetic practices; in I Tim. 4:3, "Forbidding to marry and commanding to abstain from meats"; and Titus 1:15, "Unto them that are defiled and unbelieving is nothing pure." We have here again references of Gnostics who, believing sin was in the flesh, were resorting to methods which would put sin under.

However, other Gnostics handled the sin problem by holding that, having received the truth, they were eternally secure and that the best way to handle sin was to satisfy its demands completely. I Tim. 6:4,5, "...Evil surmising, perverse disputings of men of corrupt minds." In Titus 1:10-16 we have a reference to Jewish Gnostics. These were "evil beasts," "mind and conscience defiled," "abominable," "disobedient," "unto every good work reprobate." Again in II Pet. 2:1-4, they were "false prophets," "false teachers" who "shall privily bring in damnable heresies," "many will follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." Also Jude 4. "Certain men crept in unawares ... ungodly men, turning the grace of our God into lasciviousness." This last phrase is typically Gnostic Security. It taught that having been born again (receiving the grace of God) they could be "lascivious" (i. e. brutal as beasts in sea relations) yet not fail of the grace of God. The state-

meat in the Bible is paralleled by a recent well-known Eternal Securitists who said he could "die on the lap of a harlot and still go safe to heaven." In Revelation 2:6, 15, "Thou hast that thou hatest, the deeds of the Nicolaitanes, which I also hate."

Nicolaitanes were a branch of Gnostics. Let us remember that Gnosticism is misled on two things that we are concerned about. One was that its religion came as "knowledge"-gnosis. The other was, once you received this knowledge you never lost it. Thus: once you know a thing you cannot unknow it. Once you know God you never again unknow Him. Once you are born again you can't be unborn. Once saved, always saved. Once a son, always a son.

Now the Nicolaitanes were Gnostics. Simon Magus of Acts 8:10 handed his mantle to Menander. Menander carried Eternal Security to Antioch. In Acts 6:5 we have Nicolas a *proselyte of Antioch* mentioned as one of the "seven men of honest report and full of the Holy Ghost and wisdom." Remember Nicolas was in Jerusalem when he was a born-again, full-of-the-Holy-Ghost Christian. He goes back to Antioch where he meets Menander, the Gnostic Securitist who taught him that sin was in the body. He backslid into Gnosticism and the encyclopedia records that he had a very beautiful wife whom he left and became a strict ascetic, practicing celibacy. He later returned to his wife because he could not maintain his practice of celibacy, and he justified his conduct by licentious principles.

He founded the sect known as Nicolaitanes which

taught that having received the "gnosis" or knowledge of Christ, fornication was no longer a damning sin, nor was the eating of meats offered to idols a sin. He was a Gnostic, Nicolaitane, Eternal Securitist. Ensebius states that the Nicolaitanes became extinct soon after the apostolic age. However, Tertullian states they continued under another name. Also that their beliefs of sin losing its damning effects on born again Christians, passed into a sect known as Cainites.

Jesus says in Revelation 2:15, "The doctrine of the Nicolaitanes which thing I hate." The church today loves it. It loves it because sin loses none of its thrill, none of its seductive sweetness, only its damning effect! Paraphrase the teaching and you have, "Let all get born-again so we can commit sin and not be damned, we will be secure."

Thus far we have traced Eternal Security from Pagan Philosophy to Simon Magus, to Antioch, to the Nicolaitanes of Revelation. It is our hope to return to the Bible later, but now let us close the sacred Book and open church history and trace Eternal Security down to the church that stands on the corner in your town, or to the popular evangelist who is preaching. "When Jesus comes brothels, bars, gambling dens, theaters and homes will lose their roofs as *sinning Christians* leave the brothel bed and go up through the roof to met the Lord." He of course is a Gnostic, Nicolaitane, Eternal Securitist who believes sin loses its damning effect after one is born again. He preaches that you are not born again to stop sinning. You are born again so your sinning won't damn you

in hell. No Gnostic, no Securitist, no Nicolaitane now or historically ever preached that the new birth or the blood of Christ saves from sin. You are secure from hell! So they teach!

When Constantine came to power he sought for political reasons to end the persecutions of the Christians. He, therefore, 311 A. D. passed the Edict of Toleration which gave all religions tolerance. He then became the head of the church and nation, thus for the first time joining church and state. The Catholic Pope to this day claims to be Constantine's successor in the sense that, he is head of church and state.

Not only did church and state marry each other in unholy wedlock with Constantine as officiating minister, but we have another unholy marriage of the church with pagan philosophy when Augustine united this pair in a matrimony that has not ceased to produce illegitimates to this day.

Augustine was born 354 A. D. at Tagaste, N. Africa He entered the university of Carthage at sixteen years of age, and descended to the depths of sin. At eighteen years of age he met a young woman who was his constant, but unmarried companion for fourteen years. At twenty years of age he found himself "desiring with an incredible ardor, the immortality of wisdom." He immediately turned to the Scripture, but found this disappointing when compared to Cicero's works. In awful mental confusion he met and adopted Manicheism, studying it for the next nine years.

Manicheism was a branch of Gnosticism. It denied the freedom of the human will; it taught that

Mani was the Savior and that accepting Mani, one became the elect of God; it taught the elect's soul received power to disannul the effect of sin and therefore, could never again fail, or it taught Eternal Security identically as it is taught by the modern Eternal Securitists. This doctrine of Eternal Security was never within the gates of the church as a Christian tenet until the pagan doctrine of Manicheism brought it there.

Odd as it seems to be, the fact is that Augustine was converted to Christianity and he renounced Manicheism as a sect, but he never renounced it intellectually and when driven, later in debate against Pelagius, he readily drew the Manichean doctrines out of their hiding and advanced them as proof for his theories.

Not only was Augustine a Manichean, he was a thorough Gnostic and never changed his philosophy upon becoming a Christian. He did use other words, but his ideas were always Gnostic or Manichean. Let us see how Augustine's philosophy shaped up in order to show how he, who, more than any other man to this day laid the foundation of Roman Catholic theology and pagan Eternal Security, *The Gift of the Gods*.

Augustine's pagan, Gnostic, Manichean "gnosis" became converted when he did. He held to a doctrine of "illuminism" after becoming a Christian. This is what fits his pre-conversion Gnosticism perfectly. Just as Gnostics contended that their "gnosis" gave a secret inner understanding, so Augustine takes the

same theory and argues for an ontological illumination to understand the structure of things. He argued that truth, to be understood, must be received by a mind which has had its "gnosis." This gnosis must also "illuminate" the will or man cannot will to be saved. Again Augustine argued that theology was a gift of this gnosis.

Just as Mani was the savior or paraclete of God, and Mani gave his followers an inner gnosis or illumination, so now Mani is exchanged for Jesus and instead of Augustine following Christ, intellectually he followed Mani. He took the terminology of the Bible and the philosophy of the Gnostics; he took the personality of Palestine and the system of Persia; he took the Holy Ghost of the New Testament Church and the gnosis of the cult of the pagan; he married them in unholy wedlock. Instead of empowering paganism with Christianity he deformed, deleted, denuded Christianity with paganism. He saw in Christ how to make Mani real. He saw in Christianity how to make the gnosis of the Gnostics dynamic. He took Mani's Eternal Security, the Gnostics' doctrine of Election, and gave us the doctrine of election. He took the Gnostics' predestination and gave us predestination. Every single tenet now taught by Eternal Securitists was taught by paganism, and prior to Augustine's time in order to become a Christian, one had to give up this "vain philosophy" of Gnosticism.

Augustine was born in 354 A. D. He arrived when the church had dropped to an unheard of decadence of spirituality. Simultaneously there was arising

from the murky shadows of the setting sun of Apostolic spirituality the long tentacle of the Roman octopus which already in 354 A. D. was becoming the nerve center of the church.

Augustine, bringing *The Gift of the Gods* from Persia to Rome via Christian Theology and Philosophy placed in the hands of the Roman bishops the mighty leverage needed to move heaven and earth into her lap. Augustine's Christianized Gnosticism taught that without a special gnosis the individual was helpless and hopeless.

As the years pass the slowly forming Catholic Church took Augustine's gnosis one step farther. Gnosticism said this gnosis or illumination came to the elected upon initiation into the order. Manicheans said this gnosis came to the elected upon accepting Mani as the paraclete and once Mani was accepted, henceforth, forever the soul was safe; sin could not down it. Augustine took Manicheism and substituted the name Christ. He said some are elected and some are not, but once you accepted Christ, those elected could never again be lost for sin was not in the soul but in the mind and the soul having Christ could not perish.

Now as the years passed the Roman bishops found a windfall. They took Augustine's Christianized Manicheism and said all could receive this gnosis which Jesus gives but he must receive it through the church. He who comes to the church will never again be lost, for did not Jesus give Peter, Rome's first Pope, the keys and whatsoever he loosed would be

loosed, and what he bound would be bound?

Now, we have the germ of Manicheism in the Catholic Church. Remember we are referring to Mani's Eternal Security. Let us see what happens when this pagan concept fastens onto the developing Roman Church. Note the following which she holds

1. No other can give salvation, therefore, nothing can take it from you but the church. (Eternally secure in the Roman Catholic Church).

2. The gates of hell shall not prevail against the Roman Catholic Church. (Eternally Secure).

3. All communicants after baptism are God's children. The church administers baptism and no one can unbaptise, therefore, once baptised, always baptised. (Eternally Secure.)

4. Transubstantiation. They next applied Mani's Eternal Security to the communion table.

After the priest blesses the elements Christ's actual presence crosses over into (Gnosticism's gnosis) the bread and wine. Once it crosses over into the bread and wine it becomes His flesh and blood. It is eternally secure as Christ's actual body! The priests must brush it from the table, from the floor if dropped, and eat it, for it is Christ's body and what would happen if Christ's body (a crumb) would be picked up by a church mouse?

5. Out of the Gnostic gnosis came the "ex cathedra" of the Pope. Just as Mani spoke for God as His paraclete and once he spoke that was truth, that was God, so the Pope is now Mani speaking for God, and when he speaks "ex cathedra," it is verily

God speaking. It is infallible, correct, true, right and divine.

6. The Catholic Church took Augustine's Christianized Gnosticism and developed their system of penance. Catholics do not confess sin and do penance to *stop sinning*. They are eternally secure, made so by baptism, which gives them new birth and once they are born again they are sons of the church and no amount of sinning in the catalogue ever makes any Catholic not a Catholic. He simply confesses his sins, not to stop sinning, but to show he is maintaining his relations to the church willingly. No Eternal Securitist is taught to confess sin in order to quit sinning. They are taught they must sin, but they are to confess their sins to show to Jesus their humility.

The oftener the Catholic goes to the confessional the more devout he is. So the oftener the Securitist admits he sins and is a sinner the more Christ-like he is! Paul, you know, according to the Eternal Securitists started out by being "the least of the apostles." Mid way along he "confessed" he was "less than the least of all saints" and just before his death "confessed" after following Jesus all those years, "Christ came into the world to save sinners of whom I am chief." "Early in his Christian life he looked out over the company of the Apostles, compared himself with them, and wrote to the Corinthians: I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God' (I Cor. xv. 9). Several years later

he writes to the Ephesian Church, saying: 'Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ' (Eph. iii. 8). What progress is this? He puts himself as number thirteen in comparison with the apostles; then he takes the position of number one hundred thousand, shall we say, in the number of all the saints. What is happening? St. Paul is now in prison in Rome. The Spirit is revealing to him that his days are numbered. He is soon to know that the time of his departure is at hand. Yet, writing to young Timothy, he no longer compares himself with apostles or saints, but declares boldly: 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief (I Tim. i. 15). Here we have one phase of the pilgrim's progress which is not often realised: least of apostles, less than the least of all the saints, chief of sinners. And how was St. Paul coming to this growing realization of the sinfulness of sin in his own life? The answer is that he was coming nearer and nearer to the Lord Jesus Christ..." (*Life by the Son* - Barnhouse, page 77).

According to this Gnostic, Manichean logic, the way to become the best of saints is but to become the chief of sinners! The way to become the "chief of sinners" is to follow Jesus!

7. Why does the Catholic Church not stress the Bible as man's personal guidance? Because early in her history she followed Augustine's implied teach-

in- that one needed a gnosis to understand God. Gnosticism taught that upon accepting the Gnostic teaching one must go through an initiatory process. At the end of this period one was initiated with Gnosticism, and when this initiation took place Piety gave the individual an inward gnosis or "illumination," which made him understand all things of God. So the Catholic Church seized this and teaches that her bishops and priests have been initiated into the Church, received this inward illumination or gnosis and they only are able to interpret the Bible. Did you ever hear any, Eternal Security preacher give a Gnostic sermon on the new birth, then, say "once a son, always a son," and end by saying "If any one preach any other gospel than this let. him be accursed"? Don't let him scare you, he was more Roman Catholic than he realized, and far more antichrist than Christian.

8. The Catholic doctrine of penance is founded on Mani's theory that all punishment for sin is merely correctional. Why does the Catholic Church sell indulgences? Because she believed in a sinning religion and the more one sinned, the more one ought to pay into the church to support the organization that guaranteed one could sin and be eternally secure, under the wing of the church.

What does Eternal Security teach? It teaches that we can't help sinning, but God uses it to chastise us. Chastise us for what? So we will stop sinning? No! We can't. We sin, He punishes. His punishments are for chastising. What is chastising for? The Securitists answer, "To make us sensitive to our sin-

fulness." So we will be so sensitive to sinning that we will forsake sin? No! They answer, "We can't forsake sin as long as we have the body" (Mani's own theory of sin in the body.) Then why are we being made sensitive to our sinning? So we will not be lost in hell? "No," say the Securitists, "you can't go to hell; you are a son." Then why be so sensitive about sinning? "So you will see how terrible sin is and appreciate your salvation more," say the Securitists. Now that you are a son you are to go on sinning but be sensitive of it. Confess it. "God chastiseth whom he loveth." Why does he chastise us? "Because we have sinned," say the modern Manicheans. If we are not chastised then we are bastards. "If ye be without chastisement then are ye bastards." And since we are chastised because we sin, and since "He that sinneth is of the devil," then to live in sin we are chastised by God, -this shows he loves us, but we are of the devil. If we are not living in sin, we are not chastened, therefore are "bastards." So, it seems that, according to Securitists, we ought to become a "son." Being a "son" we are secure. Being secure we need not worry about sin only as a sign that chastising is due us, to prove that we were wrong when we tried to live without sin, for this showed we were "bastards." Oh, wretched Manicheans! Who shall deliver the Eternal Securitist from his false gnosis? I thank God through Jesus Christ, that he chastiseth us "for our profit that we might be partakers of his holiness."

9. Is it not strange that hardly a Securitist will

accept the Catholic's infant baptism? They should! Infant baptism is merely making the child secure through the act of the Eternal Church founded in the Eternal City advocating the Eternal Security of those who being sons are eternally sons. Infant baptism is just "securing" the young!

We have traced *The Gift of the Gods* from Persia to Rome, from Mani to Augustine, from Augustine through the Catholic Church to Luther. The Eternal Church planted Eternal Security into every crevice, phase, angle, and latitude of medieval Catholicism.

Rome preached and advocated, once a Catholic always a Catholic. Once baptized and in the fold of Rome, then like the Eternal Securitist implies, the big aim of the Christian life is to imitate Paul and die the "chief of sinners," provided you pay well for it. It was "paying well for it" that sent the Pope's emissaries stumbling in Germany selling indulgences (they could sin; they were secure). Everywhere these emissaries publicly advertised-adultery, so much; lying, so much; thieving, so much, etc. A thousand evidences were shown that these indulgence brokers encouraged people to commit adultery and then collected on the act committed, removing, of course, their own commission!

Little did this Eternally Secure Church, with their eternally secure gospel realize that there was a man whose soul loved God and who had purity enough to defy the crowd that preached "If man preach any other gospel than this let him be accursed." Accursed he was willing to be, but this was no gospel.

The history is familiar. Luther smote the devil secure behind his security! And down into the dust went nearly 2,000 years of Manicheism. As far as the Lutheran Church is concerned Manicheism is still in the dust. No crowd of people on the earth has fussed more about Modernism and conservatism than the Eternal Security branch of the church and no church has done less about it than they. On the other hand no branch of Christendom has done more for the Christological, theological, Biblical doctrines of Christendom than the Lutherans!

The Eternal Securitist branch of Christendom howls lowly against the modernist denial of Christ's deity, the Bible's inspiration, the church's socialization and fails to see that which the modernist is throwing out of the Christian economy is no worse than the Securitist's branch bringing in a pagan philosophy which it purposes to have accepted.

We need a new Luther! I submit here part of Luther's 95 theses which he nailed to the door of the church in Wittenburg. Remember the Lutheran Reformation was God's stigma on the monopolized, organized Eternal Security, of the Eternal Church, founded in the Eternal City. Since this time, however, Eternal Security, not having a monopoly of the church, has sought to monopolize individuals. We need a new Luther!

The theses quoted below are selected from the 95 to show the subtle philosophy of Catholic, Manichean Eternal Security.

Thesis 21 : "The commissaries of indulgences are in

error when they say that by papal indulgence a man is delivered from every punishment and is saved." Comment: Modern Eternal Securitists teach that once a man is saved all past, present, and future sin is automatically forgiven. The Pope sold indulgences (permits to sin) and supported a church thereby. Modern Securitists give them away free!

Thesis 27: "They preach mere human follies maintaining that as soon as money rattles in the strong box, the soul flies out of purgatory."

Comment: Note the Eternal Security teaching of Catholicism that the soul in purgatory is still secure to the power of the church.

Medieval Catholic Securitism was naive. It conceded that a sinner went to hell. Modern Eternal Security is more powerful and better taught. It does not permit a sinner to go to hell if they have ever been born again!

Thesis 28: "This is certain, that as soon as their money tinkles, avarice and love of gain arrive, increase, and multiply. But the support and prayers of the church depend absolutely on God's will and pleasure. "

Comment: Note Luther's thrust to break the stronghold of the church's grip on the minds of men. The church thought she was God's voice and mediation for man. Modern Eternal Security bases its stronghold on the souls of men by quoting the Bible.

Thesis 32: "Those who fancy themselves sure of salvation by indulgence (free to sin) will go to perdition along with those who teach them so."

Comment: Is comment needed? Those who are so secure they can sin and not be lost will go to hell along with those that teach men so! We need a Luther.

Thesis 35: "They are teachers of antichristian doctrines who pretend that to deliver a soul from purgatory, or buy an indulgence, there is no need of either sorrow nor repentance."

Comment: Let Lewis Sperry Chaefer, the Eternal Securitist, the one who can, meet the answer. He and Pope Leo will be occupying seats side by side at the great assize. Chaefer is trying to show that sin in a Jew is treated differently than sin in a Gentile. Jews must repent. Gentiles need not!

Jews who once knew God and have sinned need to repent to get back to God. Gentiles who are sinners and never knew God don't need to repent of their sins! Chaefer and Jesus disagree. Jesus said, "I am not come to call the righteous, but sinners to repentance." (Matt. 9:13.) He spoke this to a Jew about the publicans and sinners. Dare we say the Gentiles were the righteous? Securitists seem to think thus. Chaefer says Jesus came to call the Jews to repentance not publicans and sinners. Therefore they don't repent; they just "accept" Christ. Why does he say this? Because it does not fit his Manichean, Gnostic philosophy of the *plan of salvation*. Here are Chaefer's words and, by the way, they are true to all Security teachers.

"It is an error to require repentance as a preliminary act preceding and separate from believing. Such

insistence is too often based on Scripture which is addressed to the covenant people, Israel." (Salvation, page 48). Chaefer says, "Jews, repent for your sins. Gentiles you need not repent. Just believe." Jesus said, "I came to call sinners to repentance." Yea, verily we need a new Luther!

Thesis 40: "True repentance and sorrow seek and love the punishment but the mildness of indulgence absolves from punishment and begets hatred for it."

Continent: Eternal Securitists never preach a negative gospel. They negate sin; speak much of "believe," "accept," "trust," "covenant," "standing," "son." They have dropped sin from their economy of psychology because it militates against their theory -Security. Psychologically it works like the often divorcee going much to church, but never to church when adultery is preached against. She is *married*, she is *secure*, but, however, there is something about it that makes her not like such preaching. So is the Securitist. He is *secure*, but well, too much preaching against sin makes him feel uncomfortable.

Thesis 44: "The indulgence does not make him better, but only renders him more self-confident and *more secure* from punishment."

Comment: Don't you see that under this system sin has nothing whatever to do with soul salvation? They were taught they were secure because they were in the church. Eternal Security teaches this, also, under the implication of "Once saved, always saved."

Thesis 47: "The purchase of indulgence (permit to sin) is the matter of free choice and not of com-

mandment."

Comment: The act to sin is a matter of free choice and not taught in the Bible as a necessity.

Thesis 49: "We should teach the Christians that the Pope's indulgence (who said that it is safe to sin, you are secure) is good, if we put no confidence in it.)

Comment: Ah, Luther, would to God you would rise from the dead; the modern Securitists need this message!

Thesis 52: "To hope to be saved by indulgence (or to say "once a son, always a son") is a lying and an empty hope; although even the commissary of indulgence, yea, farther, even the Pope himself, should pledge their souls to guarantee it."

Comment: Reader, are you sure you understand the meaning of indulgence? It meant that the church the Pope, the constituted authority, the teacher of religion of that day, taught that there was no danger of being lost if you were in the church. They were "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." (Rom. 8:38, 39). Therefore holiness of life was not necessary; sin could only make them "sinning saints," but since they were saved, well, "once saved, always saved; sin has nothing to do with salvation."

Thesis 95: "For it is better to enter into the kingdom of heaven through much tribulation, than to ac-

quire a carnal security by the consolation of a false penance."

Comment: Hear it! Hear it! You false teachers of Modern Eternal Security. God give us a Luther!

The above quotations from Luther's theses are from D'Aubignes History of Reformation, Vol. I, Page 269.

Reader, we have shown the state of the Roman Church on the matter of Eternal Security. We have shown that Luther broke the bands asunder. We have shown how this hell-inspired doctrine of Eternal Security came from Persia. And we have traced it to Luther and the Reformation. It is now our purpose to carry it a step farther and show that while there was a Reformation there were some "reformers" who did not reform. That was Luther's world. He was a lone monk fighting an intrenched octopus having political, economic, philosophical, religious, pagan tenacles. Just as the Eternal Security of the middle ages thwarted, shriveled, deadened, nullified, abrogated, destroyed, the great evangel of the New Testament, so today we are being served a warped, twisted, shriveled, inadequate gospel that has blighted the hopes of the church, emaciated the blood of its efficacy, tied Jesus to a Manichean gnosis, weakened the dynamic of the atonement, impersonalized the Holy Spirit, provided indulgence in sin, implanted a false security, benumbed the conscience of sin, excused the lusts of the flesh, and cancered the moral love of the Christian. When the shout at the resurrection to new life, from the death to sin, should have been heard, the dirge of a funeral was played; where the

church should have been travailing with birth pangs of child birth she is permanent-waving the intellect with a gnosis; when she ought to be producing legitimates she is erecting sanitariums for spiritual bastards who are ashamed to name their father-Mani. We need a Reformation!

Chapter V

CALVIN'S CONTRIBUTION TO THE GIFT OF THE GODS

No account of *The Gift of the Gods* would be complete without Calvin. Thus it is our purpose to briefly state the facts of his life and emphasize only those that further the history of *The Gift of the Gods*.

He was born at Noyon, France, in 1509; died in Geneva, 1564. His father was a notary in the employ of the Catholics. His mother was a strict church woman. Already at the age of 12 he was on his way to the priesthood. He was strict in his morals, in fact, so strict that he readily remonstrated with the other youth around him for their laxness, earning from them as a reward of his continual suspicions and accusations the title, "The Accusative." This is a valuable psychological fact to bear in mind when one learns that his "Institutes" were written in his early twenties (begun probably 1533-34), and at this early age Calvin's God is the exact reproduction of Calvin himself in relation to his youthful associates. God is to the human race exactly what Calvin was to his associates. Calvin's associates were to him exactly what the human race is to God. Calvin never vacillated in his character from the stern, irreproach-

able pattern of moral perfection. He never saw anyone about him who was anything but sinful, careless, wretched, debauched, proud, arrogant, God rejectors; Calvin could see no good in anyone and, reasoning to a further step, drew the conclusion that they were so far gone that only an unmerited miracle from God could save them. And further, they, the human race, were so bad that their salvation could not be accomplished until death; and further again, they were so bad that even God could not devise a salvation that would save them from sin in their lives, but only save their souls from hell.

Calvin continued his education in Paris at the College de la Marche and the College de Montaign. At eighteen years of age he was preaching at Pont l'Eveque. However at this time his father changed his procedure and had his son study law.

His relative, Robert Olivetan, who translated the Bible into French, and Melchoir Wolmar, his Greek teacher, led him into doubts about his (Catholic) religion.

Let us now stop long enough to gather up the picture of Calvin up to this point. At twelve years old he was already noted for his memory, studious habits, diligence, and acumen in the realm of learning. At eighteen he was preaching and pursuing his studies "with greatest assiduity." Simultaneously with his law study he was introduced to the Bible by a relative. From his Greek teacher he got the first steps of heresy, that is, the teacher injected doubts about the Catholic Church.

We now come to a fact in Calvin's life that must be noted. Between 1532 and 1533 Calvin experienced "a sudden conversion." Of its circumstances nothing is certainly known, but its central experience was "God's will must be obeyed." (Walker's "A History of the Christian Church," Page 391.)

In 1531 Calvin resigns his benefices from the Roman Church. In 1536, Calvin published his first "Institutes" as defense against the slanderous accusation of Francis I that Protestants were antichrists and seeking to overthrow the French government. Note, these "Institutes" were published to defend "his slandered fellow believers." He therefore rapidly completed a work begun in Angouleme and published it in March, 1536, as his "Institutes" prefacing it with a letter to the French king. (Walker, page 393).

These "Institutes" consisted of four books. Book I: "Treats of the Knowledge of God as the Creator and Sovereign of the World." Reader, keep clearly in mind Calvin is writing to a nation and especially to a king, attempting to show the king and the nation what his, the king's, place is in relation to God.

Book II "The Knowledge of God as Redeemer in Christ." Remember, reader, Calvin is addressing here a Roman Catholic nation. He attempts to correct the corrupted Catholic theology with more Augustinian theology. But remember also, Augustinian theology was the root, both of Catholic theology and of Calvin's theology. The Catholic Church degenerated into "salvation by works" because Augustine

himself offered in his theology no salvation from sin. The church continued to grow worse and worse in sin and worse and worse in salvation by works. Now Calvin tries to correct the disease with more germs from the same disease-Augustinian theology. Calvin's knowledge of God as Redeemer in Christ was nothing more or less than his Augustinian Gnostic Manicheism which he himself had learned from his Catholic professors in Catholic schools which taught Augustine's religion of non-freedom from sin.

Book III: "The Participation of the Grace of Christ and the Fruits Thereof." Once again Calvin is addressing Catholics. Calvin is apparently too blind to see that Augustine's theology which Catholics followed, offered no deliverance from sin, and it is this enslavement to inward sin that created the elaborate Catholic system of penance, sin and more penance, more sin and more penance. Calvin offers these people just more of the same thing but instead of its being institutional (Catholic Church) he makes it a matter of personal responsibility. That is, he is writing to show that it is not necessary to belong to the Catholic organization to have Christ's benefits. Calvin was merely offering individual religion over against institutional religion. Calvin was arguing against Catholicism, using Christ and Christianity as the tools for his purpose. He was not writing to lead men away from slavery of sin, but away from bondage of the Catholic Church.

Book IV: "The External Media by which God Unites Us into and Retains Us in, the Fellowship of

Christ." Dare we exhort you again to remember that Calvin is writing to Catholics? What did the church teach? That the Roman Church was the eternal church. How did Calvin answer this? By offering his Augustinian Gnostic's conception of eternal life which transcended any church and was received by faith in Christ, not faith in the church. Note again that he is trying hard to give a knock-out blow to Catholic salvation-by-works.

What else did the Catholic Church teach? It taught that only those baptised and sanctioned by the church were saved. How did Calvin answer this? By teaching that the decrees of God were such that he would save whomsoever he desired to save whether the Catholic Church sanctioned them or not. Here Calvin put the sovereignty of God and predestination over against the arbitrary system of the hierarchy.

What else did the church teach? It taught that the elements of the communion, bread and wine, became Christ's flesh and blood upon consecration. And once consecrated always consecrated, once Christ's body always Christ's body. How did Calvin answer this? By out-Manicheing this Manichean doctrine. He taught that instead of the elements becoming transubstantiated we, who by faith accept Christ, become transubstantiated. Once Christ enters us, He always is there. Once consecrated always consecrated, once saved always saved, once born again always born again. Just as the bread and wine must not be lost and swept out after communion so we cannot be lost and sent to hell after blest of God. The elements

were eternally secure, as Christ's body.

The church also taught excommunication. That is, the church negates your chance for heaven if you failed to be faithful. How did Calvin treat this? No one can fail to get to heaven whether the church sanctions it or not, if one has been born again. God cannot excommunicate a son! That son may be a vile sinner, but the power of excommunication cannot undo what God's grace has done. God's grace has transubstantiated Christ in our hearts and he always will be there! Therefore, Calvin would argue "The Pope can't excommunicate a son."

Basically then, what did Calvin do? He answered the Augustinian Catholic philosophical system with Augustinian Gnostic philosophical theology! All of the claims of the Catholic Church over the souls of men Calvin negated by merely transferring these claims to God's sovereignty, predestination, eternal security. He simply *took a theology that was executed by an organization and broke it down so that it could be exercised by the individual*. He told Francis I, king of France, and the Catholic people that God did not need the Catholic Church to get people saved and through to heaven. It was wonderful reformation philosophy, but poor Biblical teaching! John Calvin took the theology he had been taught in the Catholic schools, which was pagan philosophy to the core, and redefined it.

Calvin's emphasis on faith alone was his method of contraverting Catholicism's "works." But Calvin's "faith" was not the Biblical faith; Calvin's

“faith” was philosophic Gnostic faith. It was a "gnosis" identical in every respect with Gnosticism's faith. Just as his predestination was Gnostic philosophical predestination. Souls were certain to enter heaven because they were a part of Gnostic pleroma with its god, demiurge, and emanations, or sons. Calvin's eternal security was Gnostic Eternal Security. This is, Christ is an emanation of the demiurge. He came from the pleroma and he can but return back into the pleroma. So they who believe in Christ become part of the Gnostic system of eons and cannot be anything else but a part of it and as such can never be lost. The whole scheme is Gnostic.

Let it be said to the credit of Presbyterianism that early in of the century it rescinded its hyper-Calvinistic position. Sad to say, however it did this due to philosophical rather than Scriptural reasons. Let it also be said the Lutheranism was not and is not tainted with Gnostic philosophy under the guise of Christianity. Luther and Calvin are miles apart, both historically and at present. Lutheranism comes nearer being Scriptural than Calvin ever was. The devil through Gnostic philosophy has long misinterpreted the Bible, blinding the church to its privileges. Shall we after these several hundreds of years of Calvinism, see Lutheranism lead the church into the truer light? If so, we shall see an international rejuvenation of the whole Christian economy.

Chapter VI

A CHAPTER OF COMPARISONS

I. a. Gnosticism holds that there was a hopeless antagonism between the Old and the New Testaments.

b. Eternal Securitists hold that both John the Baptist and Christ are Old Testament characters. That the New Testament age of grace does not begin until the death of Christ on the cross.

They hold that the Baptist's and Christ's preaching of repentance was to the Old Testament Jews. The Gentiles simply believe since they did not receive the gospel until after the Jews rejected it.

They teach that Christ fulfilled all the Old Testament requirements and that there is a hopeless gulf between Old Testament law and New Testament grace.

II. a. Gnosticism teaches that an irreconcilable antagonism existed between the law and the Gospel.

b. Eternal Securitists hold that the law condemns sin; the Gospel liberates, not from sin but in sin. The law demands confession and repentance; the Gospel demands nothing but "believe."

The law was for the Jews. They didn't keep the law, therefore they must repent; the Gentiles didn't have the law so no repentance is required.

III. a. The Gnostics hold that good and evil are two

irreconcilable forces, but that both are in man simultaneously, and that man cannot be free from evil while in this life.

Securitists hold that sin and righteousness exist side by side in the same life until death. Righteousness is the white horse and sin is the black horse (Plato's concept). Both of which are harnessed to the same chariot-the soul. It takes sin and holiness to make a Christian!

IV. a. The Gnostics reject all esoteric or emotional aspects of religion.

b. Securitists do so also. Securitists avoid all reference to "blessings" by camouflaging with "the thousands of blessings" they profess to have, thus drawing attention from any one blessing.

Securitists have no "witness of the Spirit." They substitute the word "assurance" which is intellectual in content. Securitists know nothing of "praying through" They intellectualize their way through by "accepting" the Gospel.

V.a. Gnostics claimed they had a higher religious knowledge than any other.

b. Securist preachers have a favorite outline eternal God, eternal Word, eternal Gospel, eternal life, eternal security. Then they love to misapply Paul's verse "and if any man preach any other Gospel let him be accursed."

The implication is, "Don't say anything against Eternal Security or God will curse you." Securitists honestly believe they have a higher religious knowledge than others have.

VI. a. Gnostics were fond of the use of intellectual concepts to express their religious views.

b. Let us look at the stock-in-trade of the Securitists intellectual terms.

a) They "accept" Christ. This is wholly an intellectual term.

b) They "decide" for Jesus. This is another wholly intellectual term.

c) They "choose" Jesus: another intellectual term.

d) They "believe" on the Lord Jesus Christ; another term expressing intellectual action.

e) They have "assurance" of salvation. This is called rationalization in psychology. They pick certain verses from the Bible in logical sequence, and "assure" themselves that they are right with God. The whole is purely a mental process.

f) They make great use of "knowledge." One Securitist writer in a 127 page book utilized 23 pages to paint in glowing terms the matter of "knowledge." Two-thirds of these lines were illustrations of his experiences at "Great Bible Conferences." The other one-third were lines reasserting over and over that salvation is eternally secure.

g) Securitists teach that the baptism of the Holy Spirit is a baptism of "knowledge." It must be borne in mind that the Gnostics taught that Christ's baptism of the Holy Spirit was the imparting of the "gnosis" or special knowledge of God to Christ. So they teach that the Holy Spirit is a gnosis of God to the believer giving him special knowledge

and this special knowledge is that his salvation is eternally secure. "I am quite convinced," says one of these modern Gnostics, "that no one can ever know Biblical holiness until they know that salvation is secure; that salvation can never be lost, that it is eternal life,-something that can never be withdrawn by God, or touched in the slightest by the enemy." Notice this subtile Gnosticism. You cannot know Biblical holiness until five propositions are foreknown, and each of these is a proposition concerning the security of the believers. Holiness rests on security No! on the "*knowledge*" of security. This is the tragedy and subtile psychology of the Securitist. Knowledge of security is the password to heaven not holiness, not even security, but "*knowledge*." Are Securitists Gnostics? Yes, of the deepest dye. And Gnosticism in the early church was considered heresy!

h) The novice after certain initiatory rites was accepted into the Gnostic cult. Upon his acceptance he received a "gnosis" or revelation which, being received, makes him henceforth forever immortal. Once a Gnostic always a Gnostic. Once the gods gave you a revelation they could not take it back. You were always immortal from there on.

Thus the Securitists have taken this Gnostic teaching of immortality lock, stock, and barrel and applied it to Christianity. Where Gnostics received a revelation that they were henceforth immortal, the Securitists teach this same immortality. The Gnostics entered their cult by initiation. The Securitists sub-

stituted the Biblical words "new birth." Where the Gnostics taught one became immortal, the Securitists teach one is eternally secure.

i) Gnostics taught the intrinsic and incorrigible depravity of matter. So Securitists teach the "experimental" holiness instead of "experiential" holiness. They teach sin is necessary in this life. Gnosticism taught that there was an impassible gulf between God and man. The logos impresses on man God's ideas like wax takes the impression of a seal. So the Securitist teaches our state is unchanged after conversion. We are awful sinners still. But we have received the "gnosis," the direct imprint of Christ's righteousness on us. We are still dirty wax, however.

Pagan Gnostics taught that all punishment for sin is merely corrective.

This is the identical teaching of Securitists. After you are born again sin has nothing whatever to do with one's salvation. You can't be lost no matter how much you sin, but God punishes you for your sin merely to correct you. You are immortal, sin can't affect your destiny, but you do need correction!

Irenaeus, the early church father, states that Gnostics have no necessity to attain to spirituality since having the "gnosis" they possess inherently the necessary spirituality. This comment of the early church leader is as true today of the modern Gnosticism Eternal Security, as in his day. Spirituality in fact is impossible. Securitists hold your state is sinful, in fact, the more sinful in proportion to the time you

have been a Christian. Paul as illustrated previously when converted was "the least of the apostles." After he served Christ a while he was "less than the least of all saints," and after he was, years on the way and ready to die he said, "I am chief of sinners." Securitists quote these passages in this order to try to prove that Paul as he matured in the Christian life also matured in his own consciousness of sinfulness. But he was secure, for sin has nothing to do with the final end of a soul.

All branches of pagan Gnosticism taught predestination. Since *The Gift of the Gods* is a modern revival of Gnosticism, it too teaches predestination. Adam had one choice to make while in the garden. He made a choice to sin. Now all his descendants have one choice. As Adam made one choice, and predestinated the race to sin, so man can make one choice, accept Christ and predestinate his soul to heaven. After man has made his choice, that of accepting Jesus he can never make any other choice which will damn him.

Pagan Gnosticism taught that Christ did not come to deliver from sin but to free the captive spiritual elements from matter by imparting knowledge.

Eternal Security teaches Christ did not come to free one from sins but to liberate his soul from bondage of the body, by allowing that soul to make a choice to be saved. This "salvation" is not a salvation from sin but a salvation of the body at death, and away from hell at the judgment. The soul is just as full of sin after it is saved

as before it is saved. Salvation has nothing to do with sin.

Early Gnosticism always looked upon Christ's work as an act of power, never as an act of love. A study of Eternal Security shows how carefully it follows the Gnostic system in stressing the "keeping power." It is so powerful that in the most terrible sin it is still powerful enough "to keep" (from hell, but not from sin itself).

The Gnostics held that there was a supreme God. Under Him was a lesser god, the demiurge, who created the universe. Christ was assigned a place under the demiurge by mere philosophical speculation, not by Biblical revelation.

So when Eternal Securitists took over the Gnostic philosophy, they were at a loss to assign the proper place to Christ's redemption, since they dare not have that redemption free men actually from sin.

Man must be redeemed but he must simultaneously be a sinner. He must be "saved" yet he must not be freed from the thing that "lost" him-his sin.

Man must be holy, but he must also be sinful. He must "grow in grace" but he must not grow so much that he will become proud. Sin will keep him humble, and when he sins God will then have a chance to chastise him. Sin thus, that served to damn his soul, now serves to make him more holy. The more he sins the more God will chastise him. The more God chastises him the more holy he will be, but also the more sinful he will be!

Thus the Seuritists launch into speculation to

solve their Gnostic problems as they relate to Christ's redemption and man.

Early heretical, pagan Gnosticism never or at least rarely ever founded any churches. The doctrine of Gnosticism lacks creative ability. The Living Evangel never manifested Itself among Gnostics. Gnosticism was a parasite. It lived on the blood of the early church. So today its modern descendant, Eternal Security, is a parasite. Name a denomination it has founded. Name a missionary movement it has instituted. Not one! The doctrine is a parasite that fastens on to the living organism of the church of Christ and while fanning the church to sleep in its air-conditioned atmosphere of Biblical sounding phraseologies, sucks enough of the vital blood from its veins that the church interprets its lack of power as "assurance of security."

Chapter VII

ETERNAL SECURITY-ETERNAL SPECULATION

Why is it hard to prove Eternal Security untrue? Because it offers to secure an intangible object, the soul, with an intangible security that cannot be tested, since the evidence of the truth of its claims are not vindicated until after death. Since no one ever returns from death there is no way of offering bonifide evidence of the falsity of its claims.

In other words, the preacher who said he could die on the lap of a harlot and go straight to heaven could readily prove the first part of his doctrine, but the proof that he landed in heaven is still wanting.

Every person who accepts Eternal Security begins a long trek on speculation in which his security is wholly hypothetical. To offset this hypothetical struggle Securitists keep three rabbits in their magician's hat. These are the three problems they must face. Good, holy-living people have lost out and died in an awful sinful state. The rabbit that jumped out of the hat for this one is, "Such a person was not truly converted." The second problem is: No tangible proof or witness has ever returned from death to prove the truthfulness of Security. The rabbit

in the hat for this one is, "Believe the Bible. It teaches Eternal Security." The third problem is: The Bible also has verses-plenty of them-teaching the opposite of Eternal Security. The rabbit in the hat for this one is "misinterpretation of the Bible."

Look at the first problem of Eternal Security. If anyone doubts that Eternal Security is a hypothesis lacking tangible proofs, let him produce one witness. Since no witnesses are, in the nature of the case, possible, Eternal Security must remain on that basis a hypothesis. A hypothesis is a supposition, not proved, but assumed for sake of argument. Eternal Security cannot be scientifically proved. The evidence is in the nature of the case, impossible. The soul which it purposes to secure passes beyond the reach of the realm of those holding the hypothesis. This leaves the Securitist only one leg to stand on, which is the Bible. But this leg on which they stand does not give undivided evidence that their doctrine is Biblical. They themselves admit there are "hard" verses to explain. Since Eternal Security must be proved by "explanations" of the Bible, the "explanations" are made with a given hypothesis in mind for which proof is sought, the verses are interpreted with a priori conclusion in mind.

It is bad enough to force on people a hypothesis; it is worse to force an hypothesis which, in the nature of the case, never in time can be proved, and it's worse to offer "explanations" in absence of proof and it's supremely bad to inherit a heresy from pagan philosophy, then rather than forsake the heresy, twist

the "explanations" to fit the philosophy.

Let us look at another problem of Eternal Security. Terrible sinners have been converted and lived exceptionally holy lives only to return into awful sin and die in such a state. Securitists have two ways out. One is that such a person is eternally secure and therefore saved. Since no one ever returned to prove their contentions it cannot be proved. Such a conclusion is a hypothetical guess and always until the judgment will remain such.

The other way out is that such a person was never converted. But the Authority from which the Securitists get this "security" is the same Authority that said to a terrible sinner, "Go thy way, thy sins be forgiven thee." This Authority is the Bible. More than this. The security of the Securitists never had nor never can have a living witness testify that this security is true. All who have this *Gift of the Gods* die with sealed lips relative to the gift! But not so with those who have been saved. They got saved by following Bible instructions. They received the promise of the Bible, the witness of the Spirit, and to use Securitist terms, were "assured" that they were born again. Further they are able to testify that their assurance and witness left them when they re-entered a life of sin. Thus there are plenty of witnesses that Eternal Security is not true, but never in all history has a witness been produced that proved Eternal Security is true.

We now come to the third problem: The Bible Can the Bible be made to give an unquestionable voice

concerning Eternal Security? The answer is, "No, it cannot." The Securitists are aware of this. And to overcome this problem an elaborate system of procedure in Biblical interpretation must be worked out.

First, a clear, distinct difference must be made between Old and New Testaments. Next, two economies must be set up. The Old Testament economy and the New Testament economy. Don't confuse this. The Old Testament economy does not end with the Old Testament. It extends on over into the New Testament until the death of Christ. This is very important. In other words both John the Baptist and Jesus are in the Old Testament economy, but their stories are of course, told in the New Testament.

The Old Testament economy must be carried over into the New Testament in order to provide for their "finished work" theory, or "only believe" theory. Since Securitists cannot admit of repentance and confession of sins in seeking the new birth, they must somehow do away with the Baptist's sermons and Christ's teachings. It is done in this manner.

Then besides the two economies they set up two sets of salvation. One set is for the Jews. The other set of salvation is for the Gentiles.

For instance, the Jews have the law and the promises of God. They broke these, so in order for Jews to be born again they must repent, i. e., see the Baptist's and Jesus' sermons. But for a Gentile to be born again, since they had no laws or promises from God, they "only believe." Jesus died and arranged a "finished work" in these Gentiles-so all they do

is "only believe."

If a Jew murdered someone he broke the law, so to have Christ's atonement for his sin he had to repent. If a Gentile murdered someone and he wanted to be born again he "only believed." Jesus anticipated the Gentile's murder, so he fixed up a "finished work" for him to believe. God, apparently, could not anticipate the Jew's murder so he must repent. This is very important to Securitists but ridiculous to others!

Sin, you see, is evaluated, not on the basis of eternal values, but on the basis of the dispensation in which it is committed. Securitists cannot make the wheel of their "only believe" juggernaut turn with any other setup.

Again, Securitists are Gnostics, and as such must avoid all references to terms that are not strictly intellectual in content. Therefore, "assurance" which is mental logistics must be substituted for the "witness of the Spirit." "Assurance" is accomplished by seeking those Bible verses that build up a rationalizing process to the point where one is "assured" he is a Christian and right with God. This is an old trick. Southern slave holders and their ministers prior to the Civil War were "assured" from the Bible that slavery was right and many a "wonderful" sermon was preached proving slavery was right with the Bible. In psychology this process is known as rationalization. Great criminals use the same process to justify their crimes.

Again there is a whole list of verses that "do not

mean what they say." They just can't mean actually what they say, therefore, true to Gnostic procedure, they proceed, since they have a special "gnosis" from God for the purpose, to quote Greek, recreate the setting, place the verse in its proper "dispensation," or "economy" or otherwise handle it so that when all is said and done "the wayfaring man though a fool" would err terribly if he read the Bible without the proper "explanation" of these priests of pagan Gnosticism.

Or again, terms like "holiness" do not refer to moral attainment in man, but a divine attribute in God which we do not experience, but "experiment with." Thus we are introduced to "experimental holiness."

The term salvation is reinterpreted to mean not deliverance from sin through the blood of Christ but deliverance from hell at death. Man is not delivered from the thing that blights, shrivels, defeats him in this life-sin. Man's soul is delivered from the result of the deeds his body committed. Man is a sinner before he is saved; he is a saved sinning sinner after he is saved. In fact, more truly he is a sinning sinner before he is saved; he is a "sinning saint" after he is saved. The sin that would send him to hell before he "believed," now, since he "believes" can only merit chastisement.

It is said that Polycarp met on the street one day one of the Gnostic leaders who was a good living man in every sense of the word, yet because of this very thing a dangerous man because he was a Gnostic,

and thus a heretic. "You don't recognize me, do you?" asked the heretic Gnostic of the holy successor of the Apostle John. Polycarp, stooped beneath the weight of years, yet quick to discern the enemy of Christianity said, "Certainly, I know the first son of Satan."

Chapter VIII

THE GIFT OF THE GODS

It is now my purpose to point out the distinguishing features of Eternal Security. Having shown that it is, historically, a pagan concept coming of the eastern philosophical systems of Greece, Persia, and kindred geographical localities, we hope to show that it is a mere hypothesis which can be readily fastened onto the Bible, just as pre-Civil War preachers proved by the Bible that slavery was Christian, and as a host of other cultisms and heresies have been advocated as Biblical, so Eternal Security barnacles the Bible, but actually it is the gift of the pagan gods, not the gift of God.

Notice some of the salient points of Eternal Security.

1. Eternal Security has solely to do with soul *destiny*. Its chief concern is to get the soul to heaven, and has nothing whatever to do with soul or heart *condition*. Eternal Security proposes to do for the soul of the Christian what "fixation" in psychology does to the mind; what "fate" does to pagans; what "determinism" does in philosophy; what "predestination" does in theology; what "becoming" is to metaphysics. Eternal Security is pagan Gnosticism's at-

tempt to force the pagan notion of "fate" into the Christian economy by way of the Bible.

2. Eternal Security has nothing whatever to do with sin in this life. The Securitists have been compelled by sheer force of circumstance to deal with "guilt" of sin and "penalty" of sin.

They have an arrangement of Biblical sounding content whereby guilt of sin and penalty of sin are like dross on the surface of molten metal. They are continually skimmed off, but Eternal Securitists never have, nor can they accept the Bible teaching concerning sin itself.

3. Eternal Security proposes to eternally save the soul by "grace." This grace is received solely by "accepting Christ." But Securitists are careful to explain by the subtile introduction of pagan philosophical dualism that "Christ and evil" live simultaneously in the same heart. The more evil present the more grace is present. Jesus thus becomes the "gnosis" or knowledge that teaches the soul what is good and evil. The soul in Christ may choose either, but is in no case lost. "Grace" to the Securitist is the divine dipper that skims off the penalty and power of sin as fast as sin is committed. To understand Eternal Security one must constantly keep in mind "guilt of sin" and "penalty of sin" as separate and distinct entities from sin itself, which no Securitist has any remedy for.

An illustration: The dry forces in this nation advocated the prohibition of the manufacture and sale of liquor. The "wets" advocated the control of man-

ufacture and sale of liquor. Here is the difference between Securitist teaching concerning sin and the Bible's teaching. Securitists advocate proper control of sin; the "saved" soul simultaneously advocating that all "guilt" and "penalty" for the sin which has been committed, now being committed, or will be committed, has been dismissed by the Christ.

4. Eternal Security has no "witness of the Spirit." Instead they advocate "assurance." Notice the difference: The witness of the Spirit is God's Holy Spirit witnessing to the soul. It is God talking directly to the heart or soul. "Assurance" on the other hand is an intellectual gathering together of Bible verses which, when read in prepared sequence permits rationalization that one is right with God. "Assurance" is an intellectual process. The witness of the Spirit is a divine witness that God approves your life. Securitists choose "assurance" to "witness" because their "gnosis" has room for intellectual terms and process but no room for a divine witness in the soul.

5. Eternal Security is not a contemporaneous experience. It is an historical accomplishment. You don't "experience" salvation, you are assured that you are saved. Salvation to a Securitist is not something that happens in your soul freeing you from sin. It's just something that happened in the mind of God in eternity. You don't experience salvation nor for that matter do you experience "security." You are (Pagan Gnosticism) "assured" of both these. It is an intellectual knowledge (gnosis) not an heart

experience.

6. Everybody is a sinner in the eyes of the Securitists.

Saved sinners: Saved sinners are people just as full of sin as anyone can be full of sin, but they are people who have "accepted" Christ. Not that Christ, being accepted, stops the sin business! Oh, no! Before you accepted you were lost in sin. Now that you have accepted you are *saved* in sin.

Lost sinners: Lost sinners are sinners who are no different from saved sinners except that they have not accepted Christ. A saved sinner sins in thought, word and deed. A lost sinner goes to hell. The saved sinner goes to heaven.

Backslidden sinners: Backslidden sinners are saved sinners who are committing no more or less sin than they ever committed, but they have lost their zeal to attend church, pray, support the cause of God. The difference between backslidden sinners and lost sinners is that they too go to heaven along with saved sinners, except that they get there with less expense, and church work. Even the Apostle Paul at no time was anything but a terrible sinner. When he started out on the Damascus road he was not such a bad sinner, for he was only murdering people, but according to the Securitists, after following Jesus all those years he learned to master this art until just before he died, he testified he was the chief of sinners-saved sinners

There are "unbelieving sinners" and "believing sinners." The unbelieving sinner is one who does

not believe Jesus' blood atoned for his sins, his sinning and his future sins. A believing sinner is one who "believes" that all his past sins, the sins he is committing now and the sins he plans to commit have nothing whatever to do with the eternal destiny of his soul after he "accepts" Christ.

Again let us caution you! Eternal Security is a hypothesis which came from pagan philosophy in which it proposes to seal the fate of the soul by an intellectual or mental assent to a scheme of salvation which does not save from sin. It uses the Biblical terminology to cloke a pagan concept. It is false!

7. Eternal Security is a dualistic philosophy not a Biblical doctrine. Its dualism is based on:

a. Plato's theory illustrated by the white and black horses. The white horse had wings and was the type of good. It ever tried to fly heavenward. The black horse ever tried to descend.

b. Gnosticism-theory of good spirits and evil spirits.

c. Manicheism-light and darkness concepts.

d. Augustine's-sin and holiness theories which he got from Manicheans.

e. Calvin's-sin and holiness theories which he got from Augustine.

f. Roman Church-which teaches the constant indulgence of sin.

g. Eternal Security-has taken these pagan philosophies and coupled them to Paul's Romans and built a Christo-Pagan-Catholic hodge-podge that purports to be Biblical.

8. Eternal Security teaches that man has only one free act as far as salvation is concerned-he may choose or refuse the Savior. If he refuses the Savior he will be eternally damned. If he chooses the Savior he will be eternally saved, but in either case man is then, therefore, predestined (Persian Gnosticism) to his fate. Sin nor its absence neither saves nor damns.

9. The new birth of the Security doctrine is not the new birth of the Bible. Barnhouse, on page 56, shows that the Eternal Security new birth permits fornication! (*Life by the Son.*) Eph. 5 "One of the 'saints' had actually been living in fornication."

10. The new creation of Eternal Security is not the Biblical new creation. Barnhouse says, "The presence of saving faith" makes the difference between a "saved sinner" sinning and an unsaved sinner sinning. This is not the Biblical new creature. He further says, "The poison nature of the corruption (sin) is put to the account of Christ." (*Life by the Son*, page 65.)

11. The holiness taught by Securitists is laboratory holiness. As the chemist takes a little of this and a little of that, places them in a tube to watch the reaction, so the Securitist takes a little holiness and a little sin and experiments with them to see what happens. Just as the chemist actually does not eat and taste personally the chemicals so the Securitist does not personally experience holiness. No Securitist denies we have personal sin but all deny that we have personal holiness. The joke of this is that Se-

curitists deny that holiness is actually available to man in his heart, but he can have some for experimental purposes.

12. Not the witness of the Spirit that we are born again but knowledge (gnosis) is the key to holiness. "Knowledge of our position in Christ is the practical road that leads to experimental holiness." Barnhouse, *Life by the Son*, page 36.

Chapter IX

A COMPARISON OF SCRIPTURE VERSES.

It is now my purpose to present parallel columns of Scripture showing thus side by side the verses which Securitists claim are Eternal Security verses and the verses that show that Eternal Security is not the true status of the believer.

It will be noted that no Old Testament verses are used. The reason being that Securitists themselves object to the introduction of Old Testament references. Let it be remembered, the Securitists' age of grace does not begin until the Crucifixion. All back of this event is "under the law," and we are "not under law but under grace," is their own battle cry against Old Testament references. Should we introduce the Old Testament references, this would be far more devastating than to omit them.

Note that the following phrases or ideas are nowhere expressed in the New Testament. "Once a son always a son," "Eternally Secure," "sinning saints," "standing and state," (These words are in the Bible but in every case connected with verses opposite in meaning to Eternal Security.) "once in grace, always in grace. "

Any denomination or sect has the right to invent any "extrabiblical" term to express its ideas. The Eternal Securitist surely ought to have this right along with any other group. The above terms are the result of this inventive genius on their part. We merely point them out so that they are recognized as man-made not God-made.

In presenting these Bible verses we have avoided the use of the Greek. Having taught this subject for years, we felt it better to have our amusement at our fireside over some of the Securitists' Greek renditions and over some they have thoughtfully avoided explaining. Apparently when some of these men reach the scholastic altitude required of Greek translating, they have also reached the age and fixidity psychologically, where they are not open to being taught much from the Bible in either Greek or English. Their doctrines are static, rigid, and unchangeable. They are therefore not seekers after light, they are basically fighters, defenders of the ideas they have crystalized over the years. A Securitist, therefore, does not translate Greek to discover his error. He translates it to fortify his position. Both Securitists and non-securitists fall back on the King James version when not on the battle fronts of pet doctrines and beliefs. There is not one Greek verb, noun or sentence that will give the Securitists one bit of comfort. The pinch he feels in the King James version will pinch him as hard in Greek, and harder.

It has been our purpose in using all the following pages to quote anti-securitized Scripture, to show the preposterous position of the Securitists, by showing to the reader that the Scripture does have much to say contrary to their doctrine. Further, even a very hurried glance will show that the Scriptures they use are not Scriptures that would lead an honest soul to believe in Eternal Security but rather lead the soul to holiness of heart and life.

The heart that has been cleansed, sanctified and made meet for the Master's use lies down at night and sleeps the sleep of the just. The heart that is carnal, sinful and unsanctified is conscious of a foreign, disturbing element. This foreign, disturbing element creates psychic, neurotic and spiritual fear, hostilities and anxieties. Securitists are almost universally battlers of these disturbing

elements within their religious consciousness. Their doctrine of "assurance" is what helps give the lie that betrays them. In that very word and doctrine the very mark of lack of security is betrayed. Their militant battle for Eternal Security is the expression of their insecurity.

The nation that is secure is not bankrupting its sources to fight for its security. The fact that the enemy is within and at the door makes the fight for security feverish.

The boy and girl that brought to each other purity, sincerity and love at their marriage live in a world secure from all flirts and home breakers. This may continue through life. They need never "fight for" each other's love. But let the "foreigner" intrude. Security then becomes predominate. Marriage licenses, vows, property, money, children, all-all become weapons in the fight to be secure. They hire lawyers and "prove" this and "prove" that, and quote law and after a while they "settle it." They may live together, but if pure love does not return their very "evidences" of security is the proof of their insecurity. Pure love is the only security there is. The presence of the "foreigner," the "other lover" prohibits pure, true love.

That pure, sweet, sanctified love that produces the only security the Bible teaches, is just not there. He is secure logically; he is secure doctrinally; but up from the depths of his soul rises a hunger for pure love. He proves that pure love can not exist in him because he knows "another lover" is present. After all he is insecure in his security.

So in the heart. He who is secure is the pure, true lover of Jesus. Sin, carnality, is the foreigner in the heart. When this is present, insecurity is present in the psychic and spiritual foundations of the soul. This insecurity is the creator of the hunger for security. The psychic nature of man reaches for logic, doc-

trine, Scripture,-anything to give the sense and confidence of security. When this is done it is like a court settlement of a marriage problem. "It is settled and fixed," that nothing more can be done about it-but that pure, sweet, innocent love that produces real security is not there.

So the Securitist. "He settles it"-he is secure! But the presence of another element always reminds him he is not secure.

<p style="text-align: center;">Verses AGAINST ETERNAL SECURITY</p> <hr/>	<p style="text-align: center;">ETERNAL SECURITY Verses</p> <hr/>
<p>Matt. 1:21. "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." "</p> <p>Matt. 3:1. "In those days came John the Baptist, preaching in the wilderness of Judaea."</p> <p>Matt. 3:3. "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."</p> <p>Matt. 3:6. "And were baptized of him in Jordan, confessing their sins."</p> <p>Matt. 3:8. "Bring forth</p>	<p>John 3:16. "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." "</p> <p>John 3:14, 15. "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. "</p> <p>John 5:24. " Verily, verily, I say unto you, He that beareth 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."</p>

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therefore fruits meet for repentance."

Matt. 3:10. "And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

Matt. 3:12. "Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Matt. 4:4. "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Matt. 4:17. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."

Matt. 5:6. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Matt. 5:8. "Blessed are the pure in heart: for they shall see God."

Matt. 5:13. "Ye are the salt

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John 10:27-29. "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

John 6:37. "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out."

John 6:39, 40. "And this is the Father's will which hath sent me, that of all which he hath given me I should not lose one, but should raise it up again at the last day. And this is the will of him that sent me that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

John 14:16. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

Rom. 8:1, 38, 39. "There is therefore now no condemnation

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of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is hence-forth good for nothing, but to be cast out, and to be trodden under foot of men."

Matt. 5:15. "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."

Matt. 5:20. "For I say unto you That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Matt. 5:22. "But I say unto you, That whosoever is angry w th his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

Matt. 5:45. "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth

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to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 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 sepal rate us from the love of God, which is in Christ Jesus our Lord. "

Rom. 9:29. "And as Esaias said before; Except the Lord of Sabaoth had left us seed, we had been as Sodoma and been made lake unto Gomorrhah."

Rom. 5:8, 9. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us..

Much more then, being now justified by his blood, we shall be saved from wrath through him."

Rom. 8:11. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

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rain on the just and on the unjust. "

Matt. 6:15. "But if ye forgive not men their trespasses, neither will you Father forgive your trespasses."

Matt. 6:28, 29, 30. "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"
Matt. 7:19. "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire."

Matt. 7:21, 22. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord,

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Rom. 8:29, 30 "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

Romans 8:33, 34. "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Rom. 4:16. "Therefore it is of faith, that it might be by grace ; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of- the faith of Abraham; who is the - father of us all."

Rom. 5:19. "For as by one man's disobedience many were made sinners, so by the obedi

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have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Matt. 7:26. "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand."

Matt. 10:33. "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

Matt. 12:31, 32, 33. "Wherefore I say unto you. All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against t h e Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is

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ence of one shall many be made righteous."

Rom. 5:17. "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. "

Rom. 8:38, 39. "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. "

Rom. 8:31, 32. "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

I Cor. 1:8,9. "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God

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known by his fruit."

Matt. 12:37. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Matt. 12:43, 44, 45. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return, into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

Matt. 13:5, 6. "Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth And when the sun was up, they were scorched; and because they had no root, they withered a-

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is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."

I Cor. 15:49. "And as we have borne the image of the earthly, we shall also bear the image of the heavenly."

Gal. 3:1-3. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish having begun in the Spirit, are ye now made perfect by the flesh?"

Gal. 2:20. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Eph. 1:14. "Which is the earnest of our inheritance until

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way. "

Matt. 13:19-22. "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh 'unfruitful.'"

Matt. 13:24-30. "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man, which sowed good seed in his field But while men slept, his enemy came and sowed tares among the wheat, and went his way.

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possession, unto the praise of his glory."

Eph. 2:8, 9. "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."

Eph. 3:10, 11. "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord."

Eph. 4:30. "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."

Phil. 1:6. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

Col. 3:3, 4. "For ye are dead, and your life is hid with Christ

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But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him. Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Matt. 13:41, 42. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

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in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. "

Col. 1 :13. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

II Tim.1:9. " Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

II Tim. 4:18. "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen."

Heb. 5:9. "And being made perfect, he became the author of eternal salvation unto all them that obey him."

Heb. 9:12. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having

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Matt. 18:8, 9. "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

Matt. 18:13. "And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray."

Matt. 18:35. "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Matt. 21:28-32. "But what think ye? A certain man had two sons; and he came to the first, and said, Son go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the sec-

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obtained eternal redemption for us."

Heb. 9:15. "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

I John 5:13. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

I Pet. 1:5. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

I John 3:2. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

I Pet. 5:10. "But the God of all grace, who hath called us

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ond, and said likewise. And he answered and said, I go sir: and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."

Matt. 22:10-13. "So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants,

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unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

Dear Reader of this book: This brings us to the end of the Eternal Security verses in the New Testament. If any verses which Securitists claim to be their proof have been omitted, it is purely an oversight and we regret it. Our purpose was to include all. Some of the verses quoted were quoted because they claim them. Some of those used must have a hidden meaning for the Securitists which only the Securitists can find. Other nonbiased persons can see no hint of Eternal Security in them.

Verses in both columns from this point on will be those of the non-securitized.



All the verses on this page against Eternal Security.

Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."

Matt. 24:42-51. "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his

coming; And shall begin to smite his fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Matt. 25:1-13. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the fool-

All the verses on this page against Eternal Security.

ish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour wherein the Son of man cometh."

Mk. 3:29. "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

Mark 8:35. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

Mark 8:38. "Whosoever therefore shall be ashamed of me

and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

Mark 14:18. "And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me."

Mark 16:7. "But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you."

Luke 3:9. "And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire."

Luke 6:33. "And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same."

Luke 7:43-45. "Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he

All the verses on this page against Eternal Security.

turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet."

Luke 8 :13. "They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away."

Luke 9:23. "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Luke 10:25-27. "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy

heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Luke 11:24. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out."

Luke 11:28. "But he said, Yea rather, blessed are they that hear the word of God, and keep it."

Luke 12:45-46. "But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers."

Luke 13:6-10. "He spake also this parable; A certain man had a fig tree planted in his, vineyard; and he came and

sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down. And he was teaching in one of the synagogues on the sabbath."

Luke 13:24. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

Luke 14:25-35. "And there went great multitudes with him and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me, cannot be my disciple. For which of you, intending to

build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear."

Luke 15:24. "For this my son was dead, and is alive again;

he was lost, and is found. And they began to be merry." Luke 16:13. "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ire cannot serve God and mammon. "

Luke 16:25. "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."

Luke 17:3. "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him."

Luke 19:11-27. "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem and because they thought that the kingdom of God would immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and

delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him and sent a message after him saying, we will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down., and

reapest that thou didst not sow. and he saith unto him, out of shine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he bath ten pounds.) For I say unto you, That unto every one which bath shall be given; and from him that hath not, even that he bath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

Luke 21:36. "Watch y e therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Luke 22:31, 32. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for tree, that thy faith fail not and when thou art converted, strengthen thy brethren."

John 3:14-16. "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."

John 3:18-21. "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. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light neith-

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er cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

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."

John 5:35. "He was a burning and a shining light: and ye were willing for a season to rejoice in his light."

John 8:30, 31. "As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed."

John 8:51. "Verily, verily, I say unto you, If a man keep my saying, he shall never see death. "

John 8:52. "Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep

my saying, he shall never taste of death."

John 12:46. "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

John 13:35. "By this shall all men know that ye are my disciples, if ye have love one to another."

John 14:23. "Jesus answered and said unto him, If a man love me, he will keep my words and my Father will love him, and we will come unto him, and make our abode with him."

John 15:2. "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

John 15:4. "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."

John 15:6. "If a man abide not in me, he is cast forth as a branch, and is withered; and

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men gather them, and cast them into the fire, and they are burned."

John 15:7. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

John 15:10. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

John 15:14. "Ye are my friends, if ye do whatsoever I command you."

John 15:18. "If the world hate you, ye know that it hated me before it hated you."

John 17:4. "I have glorified thee on the earth: I have finished the work which thou gavest me to do."

Acts 4:32-5:11. "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles wit-

ness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Doses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, Having land, sold it, and brought the money, and laid it at the apostles' feet. But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back part. of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was

it not thine own? and after it was sold, was it not in thine own power? v h y hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her hus-

band. And great fear came upon all the church, and upon as many as heard these things."

Acts 20:30. "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

Romans 1: 18-28. "For the wrath of God is revealed from heaven against all u n g o d l i n e s s a n d unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath chewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, A nd changed the glory of the

uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them lip to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God (in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." Romans 2:3-5. "And think-

est thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."

Romans 2:6-8. "Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath."

Romans 2:9-10. "Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that work-

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eth good, to the Jew first, and also to the Gentile."

Romans 2:11. "For there is no respect of persons with God. "

Romans 8:6. "For to be carnally minded is death; but to be spiritually minded is life and peace."

Romans 8:13. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

Romans 8:14. "For as many as are led by the Spirit of God, they are the sons of God."

Romans 8:16. "The Spirit itself beareth witness with our spirit, that we are the children of 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."

Romans 8:11. "But if the Spirit of him, that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken

your mortal bodies by his Spirit that dwelleth in you."

Romans 1.1:20. "Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear. "

Romans 13:1. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."

Romans 13:4. "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath -upon him that doeth evil."

Romans 13:14. "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

Romans 14:15. "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died."

Romans 14:23. "And he that

doubteth is damned if he eat, because he eateth not of faith for whatsoever is not of faith is sin. "

I Cor. 3:16, 17. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. "

I Cor. 9:27. "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. "

I Cor. 10:1-12. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; 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. I Cor. 10:13. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Gal. 5:7. "Ye did run well; who did hinder you that ye should not obey the truth?"

I Cor. 12:29. "Are all apostles? are all prophets? are all teachers! are all workers of miracles? "

I Cor. 15:2. "By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."

I Cor. 15:58. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." "

I Cor. 15:24. "Then cometh the end, when he shall have de-

livered up the kingdom to God, even the Father; when he shall have put down all rule and all, authority and power."

II Cor. 11:3. "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

II Cor. 13:5. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

Gal. 1:6. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel."

Gal. 3:23-26. "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by

faith in Christ Jesus."

Gal. 4:9. "But now, after that ye have known God, or rather are known, of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

Gal. 4:19. "My little children, of whom I travail in birth again until Christ be formed in you.)

Gal. 4:20. "I desire to be present with you now, and to change my voice, for I stand in doubt of you."

Gal. 5:4. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

Gal. 5:19-21. "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like of the which I tell you before, as I have also told you in time past, that they which do such

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things shall not inherit the kingdom of God."

Gal. 6:7. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Gal. 6:8. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Gal. 6:9. "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

Eph. 2:8. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

Eph. 5:6. "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience."

Eph. 5:14. "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

ph. 6:11. "Put on the whole armour of God, that ye may be able to stand against the wiles

of the devil."

Eph. 6:13. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Phil. 2:1-30. "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became

obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither

laboured in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me. But I trust the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

Phil. 3:8. "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. "

Phil. 4:1. "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved."

Col. 1:23. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister."

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Col. 2:8. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

I Thess. 3:8. "For now we live, if ye stand fast in the Lord."

I Tim. 4:1. "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."

I Tim. 4:16. "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. 5:11, 12. "But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith."

I Tim. 6:9, 10. "But they that will be rich fall into temptation and a snare, and into

many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

I Tim 6:21. "Which some professing have erred concerning the faith. Grace be with thee. Amen."

II Tim. 1:12. "For the which cause I also suffer these things: nevertheless I am not ashamed for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

II Tim. 1:15. "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes."

II Tim. 2:12, 13. "If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself."

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II Tim. 2:18. "Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."

II Tim. 2:25, 26. "In meekness instructing those that oppose themselves; if God peradventure will give them r e p e n t a n c e t o t h e acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

II Tim. 4:10. "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia."

Heb. 2:1-3. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which

at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

Heb. 3:12. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. "

Heb.4:11. "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

Heb. 6:4-6. "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. 10:26. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

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Heb. 10:29. "Of how much I sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Heb. 10:38. "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him."

Heb. 10:36. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

Heb. 12:13. "And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."

Heb. 12:16-17. "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place

of repentance, though he sought it carefully with tears."

Heb. 12:25. "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven."

James 1:12-1.5. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

James 1 :14. "But every man is tempted, when he is drawn away of his own lust, and enticed."

1 Peter 1:5. "Who are kept by the power of God through

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faith unto salvation ready to be revealed in the last time."

II Pet. 2:15-17. "Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; But was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever."

II Pet. 2:20-22. "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. But it is happened unto them according to the true proverb, The dog is turned to his own

vomit again; and the sow that was washed, to her wallowing in the mire."

I John 3:2. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

I John 2:5. "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."

I John 2:24. "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father."

I John 2:29. "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."

I John 3:20, 21. "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God."

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I John 5:16. "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."

II John 9. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

Jude 5-8. "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh,

are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities."

Jude 20, 21. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. "

Rev. 2:5. "Remember therefore from whence thou art fallen, and 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. 2:16. "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth."

Rev. 2:22. "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds."

Rev. 3:11. "Behold, I come

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quickly: hold that fast which thou hast, that no man take thy crown."

Rev. 3:16. "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Rev. 20:12, 13. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them. and they were judged every man according to their works."

Rev. 21:7, 8. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brim-

stone: which is the second death."

Rev. 21:27. "And there shall in no wise enter into, it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

Rev. 22:11. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

Rev. 22:14. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

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Anyone taking time to read the above Scriptures will note that to Securitists the following is true

1. "Eternal Life" in Scripture they make to equal Eternal Security, that is, eternal life cannot end; Eternal Security cannot end. However, their analogy of these terms is purely artificial, and Eternal Security is an invented term.

2. All requirements demanded in Scripture relative to salvation-repent, forsake sin, "make straight paths for your feet," "cleansing yourselves from all filthiness of the flesh," regeneration, obedience, etc., are listed as "works of the flesh." "Believe" is their only spiritual requirement. After one "believes" nothing else counts-you are eternally secure.

3. Securitists err in the above, failing to note that when Jesus was offered to the world as Savior there had been and still were many gods and saviors. The "believe on the Lord Jesus Christ" is a selective act, a distinguishing act, a contrasting act -believe on the Lord Jesus Christ only, separately, absolutely, distinctly from any other god or savior "then thou shalt be saved." Salvation thus in Scripture is post-believing, chronologically. Reject all other gods, accept Jesus, and you will then find salvation in Jesus is the Scriptural teaching. They err in making Jesus the *means* of salvation equal to salvation. The Scripture is: "There is none other name under heaven given among men, whereby we must be saved." All o' her gods represented sin of every kind. Jesus represented God's true way. To go back to any other god forfeited Jesus. This was a daily possibility then and now. No other god can get us to Heaven. If we choose another god-Satan, or sin, we are lost. We are therefore not eternally sure of Heaven.

4. Basically, the real argument for Eternal Security seems to be an attempt to honor God by proving to people He cannot

fail to save a soul if lie selects to do so. This argument is worth as much, and honors God as much, as if we were to "prove" to people our will is so strong that we can stay sober if we want to, even though we are drunk every day. The Securitists here are an excellent example trying to help "save God's face" by "their works. "

5. Note again: The verses are listed under column headings, "Against Eternal Security" and "For Eternal Security." This is correct. If Eternal Security be true, then the Bible is contradictory in itself.

6. Once more remember: There never was or ever can be "a born Securitist." You reader, or any other truly born again Christian, cannot read the Eternal Security verses and get Eternal Security "out of" them. The only way that Eternal Security can be attached to these verses is to "read it into" them. This proves that Eternal Security is an extra-Biblical, external philosophy, seeking Biblical sanction. People are "educated into" Eternal Security, just as truly as atheists are "educated into" atheism. God so arranged man's advent into life that all normal babies are born with a God-capacity, and an intuitive hunger for Him. All truly born again Christians came into their new spiritual world with a God-capacity, and a spiritual intuition that they "must watch and pray" lest they lose God from their lives. It is not until they are educated otherwise that they learn that they "can die on the lap of a harlot and get through to Heaven." Sin is repugnant to a new born soul. Eternal Security stifles this repugnance.

7. The Holy Spirit never teaches one to read Eternal Security "out of" the Bible. To be Spirit filled and Spirit led, one never becomes a Securitist. However the converse of the above statement may also be true, namely; One who holds to the Eternal Securitist 's philosophy may be Spirit led and Spirit filled. Just

as history shows that the Catholic Church has produced some really holy characters. When led by the Spirit, one leads a holy life. Any soul living a holy life and daily walking with God in the Spirit is as Eternally Secure as God is secure. This security comes from God who *canna*" fall and is provided to those who *can* fall, should they accept any other god but Jesus in this life. Jesus revealed in *the Bible* is our revelation that "a way" has been opened in to the holy of holier-Heaven. Jesus in *our hearts* is a revelation to God that we *are now on that way*. Take Christ out of the Bible, or add another god of any kind to Christ in the Bible, and there is no "way." He no longer is God our Savior. Take Christ out of our hearts, or add any other personality,-the devil, sin-and we are no longer on "the way."

If as the Securitists argue and capitalize upon so much, "all our past, present, and future sins" are completely atoned for in a "finished work" so that they have been eliminated from the mind of God and the presence of Heaven, why can't they be sensible and carry their argument through to a Scriptural conclusion? Namely: If the presence of Jesus on the cross can eliminate all sins from God's mind it can also eliminate all sin from the human heart. Neither requires a greater miracle than the other. The reason we are secure in Heaven is, there is no sin there. The reason we are secure on earth is, there is no sin in our hearts.

Therefore, if one has been educated to believe in Eternal Security with its "sinning saint" theory, but in spite of this theory, learned to walk in the Spirit so that the life is holy, he will be saved; but "his works" which are "hay, wood, and stubble" his Security Theory-will be burned up. He will be saved in spite of his theory not because of it. He will get to Heaven because he met the conditions of the blood atonement for sin just like any other person meets these conditions. Every Christian is

secure, if he is pure. This purity is God-wrought, but self-retained. "We are kept by the power of God,"-now-when in that "now" we are "ready to be revealed at the last time." Readiness for that "last time" revelation certainly requires holiness of heart and life. People in such a state of readiness for the judgment are not sinful people. "Blessed and holy are they that have part in the first resurrection." "Blessed are the pure in heart." Who shall see God? "Blessed are the sinning saints," translate the Securitists, "they shall see God." They do not blush when they notice their philosophy contradicts Scripture.



DOES ETERNAL SECURITY SECURE?

Does the theory of Eternal Security produce in the hearts and minds of the Securitists a Biblical, Godly, psychological sense of security? The answer to this question is both negative and positive. My experience with people under actual test shows that where the question of security involves another person, then the doctrine of security seems to furnish, in some cases, a great deal of comfort and a sense of security.

Let me illustrate: The son has gone to war, let us say. He has been a good Christian, but Mother and Dad and the church people readily admit a tremendous change has come into his life. He without doubt on anyone's part is now living in sin. This the Securitists readily admit can happen. The pastor, church, and parents are praying for him, but then the awful news comes "Killed in action." No word from the boy or anyone else reveals any change that took place in his life prior to his death.

Now in cases like the above, and in many cases where the safety of another soul is in question, or in those cases where the theory of Eternal Security can be applied through objective reasoning, that is, the father and mother, say "Well, our son was saved once"; then real security might appear in the minds

and consciousnesses of the loved ones concerning the eternal fate of the son.

Also in cases where it falls the lot of ministers to comfort the bereaved concerning the soul safety of the departed, the minister can project the theory of security on to the minds of the bereaved by preaching their favorite Bible verses, until the strong affirmations of the preacher are accepted and a sense of Eternal Security concerning the loved one is imparted.

However, in almost every case where the security of the soul is a case of subjective thinking, that is, where the individual Securitist is consciously approaching death. He nears this event searching his heart, pleading the shed blood of Christ, and if he has sin in his life he confesses it, seeks forgiveness, and continues to pray and seek God until the witness of the Spirit comes and brings him the consciousness that "all is well with his soul."

Others approach the bed and remind him of "his security." He assents and agrees, but while doing this he readily admits to himself that it is not "security" he longs for; it is the consciousness of the presence of God that he wants. He intuitively knows that if God is actually in his life he is secure.

Thus a philosophy which in health and vigor of life he would give his life to defend suddenly drops to the level of many other ideas he has held. But now, at this moment of departure from life, he readily recognizes that theory, philosophy, security, doctrine are secondary; and the presence of God and

the blood atonement are primary; and whatever is required of him to obtain these he willingly gives. The Securitist himself thus dies as anyone dies, not trusting in his doctrine but the blood.

From our own personal observation and experience we can state that any Securitist dying trusting his security has no security at all, since by such an action the believer drops to the level of "salvation by works" which is the most abhorrent thought a Securitist can have. Or the above may be stated thus: He who thus trusts his security "has never been saved in the first place" as Securitists themselves might state the case.

Those of us who are not in the Security camp have often been given the impression that "Security" is a panacea of all ills. If any one is convinced he is secure then there is such a trust, peace, confidence, assurance, quietness of soul that all the energies of the believer can be expended in Christian service. But reality punctures this ethereal bubble.

In counseling with people, we have learned that in one compartment of the mind is the consciousness of "security," but simultaneously in another compartment of the mind is the consciousness of guilt so strong that all present peace and comfort from the doctrine of security is lost, and in actuality the question of security must be projected to some distant future point. Psychologically then the Securitist believer at any given moment guilty of some sin practice, mentally admits to himself, "I must quit this sin." From a doctrinal standpoint he should be secure, but practically and factually, his con-

science and the Bible tell him he is not secure unless he cleans up his life.

An illustration-the number of which is unlimited: A young man has divorced his wife. He has been a Christian for years, active, recommended, and looked up to as a fine Christian. Now he deviates and enters a life of unquestionably low morals. He states he is a born again Christian as he counsels with us, but he is "worried." He is not worried over his "security" since he is secure, having been born again. He is worried over the "mix-up" he is in and what would happen if he should be brought face to face with God in such a condition.

Thus, here we have Eternal Security considered subjectively and in hundreds of such cases the end result seldom varies. "The doctrine says I am secure. The fact is I am deep in sin. What if I should face God thus?" As the doctrine is thus considered subjectively no sense of "security" is attained and the individual is left with the same struggle any sinner has-"I am lost in this condition."

Now, the Doctors of Security immediately "solve" these cases. "The Bible stands regardless of how we feel," or "These are doubts of the devil," "God remaineth faithful, He cannot deny Himself"; or "God won't let anyone die until he is again in a right relation," which is admitting that conscious, present sin does cancel "security." If security is thus conditioned on a right relation with God, then we are not eternally secure unless we are in such a right

relation, which negates the doctrine of Eternal Security.

But, let us go back. In all cases where; Eternal Security is an objective consideration, those that believe it are dead sure of the truthfulness of its claims; but in hundreds of cases where the individual himself is face to face with it as a "life or death" issue they forsake its claim and for "safety sake" fall instinctively back on the same means to make it through as any other person who has come face to face with sin in his life and death just around the corner.

Once again a thought. Eternal Security is a doctrine, a philosophy and in the very nature of the case cannot be a conscious experience. No human can experience being eternally secure. Anyone arguing this point would not be mentally worthy of a hearing. Since even Securitists deny "experience" relative to holiness in this life, they could hardly be expected to be so irrational to argue that one can experience Eternal Security when one of the qualities of eternal life is holiness. If holiness is not obtained until after death then "security" cannot precede one of its own qualities. If holiness is obtained prior to death then the quality of security holiness-becomes its guarantee; thus while holy we are "secure" and since Securitists deny holiness they deny their own doctrine

CHAPTER XI

SECURITISTS-NON-SFCURITISTS

To the best of my knowledge no one opposes the security doctrine, except those teaching holiness of life and heart. The only real ire stirred in the minds of Securitists is never, or at least seldom, over opposition to security. They do wince however over the teaching of holiness of life and heart. The basic reason holiness people oppose the secur tist doctrine is not because it teaches eternal security, but because the only foundation upon which eternal security can be built is the doctrine of a sinning religion

The only reason Securitists oppose holiness of heart and life is not because it teaches we are to live holy lives, but because sanctified hearts are poor soil to plant a superfluous doctrine of eternal security.

In other words the two doctrines automatically cancel each other out. If we are secure in our sin we need not be holy in heart. If we are holy in heart we need not fret about being secure, since God is holy. The Securitists want security in sin. The holy heart knows no insecurity since God is holy and to feel insecurity in the presence of a holy God is totally foreign to the pure in heart. The sanctified heart never seeks security. He doesn't need it emotionally, psychically, or cosmically. He lives with the Father in his Father's world. He is at home.

The Securitist sees this world of the Father, but he is conscious of a "gulf fixed." He knows God loves and where God is there ought to be total confidence. His picture of God demands all the bliss of a perfect love, but like the tender bride instead of yielding in utter abandonment, she recalls children born crippled, deficient, and abnormal. So the Securitist, instead of surrendering heart and life that the Holy Ghost might sanctify him, he recalls his or another's abnormalities. He blames the abnormal on the cleansing. He insists sinfulness is the sign of normality and instead of entering the bed chamber and abandoning himself to the bliss of pure love, he sits in the hall under the gas light reading the marriage license, glad that he is secure from the vampire. He rejoices that those that God has joined together, no vampire can put asunder. All the while he sees the darkened house across the street whose occupants had as good a marriage with as good a license, issued by the same state, married by the same minister and used the same vows and heard, "Those whom God joined together, let no man put asunder." But they are separated, married to another, to these years. His logic? His answer? "They were originally never married!"

The Securitist says, "I'll go to the dance with another woman if I want to, and my wife can't leave me, we are married! If I kiss my dancing partner, my wife must forgive me, we are married. If I have an affair with my dancing partner my wife must take me back, we are married. In fact I never left

her. I just lost temporary interest. My wife can discipline me by chastisement. In fact she can chastize me until I'm too old to have dancing partners, but before I die she must take me in and forgive me, we are married."

Now in fact, wives have done this many times, but in fact wives have not done this also. But it is this liberty relative to sin and God the Securitists want. He wants a marriage license for shelter and protection, he wants liberty to cavort with the other lover the devil-sin.

"But," says the Securitist, "whether she forgives him or not they are still married are they not?" The answer is, "What? Know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh." I Cor. 6:16. Apparently they are no longer married license or no license, according to this Scripture.

"But he that is joined unto the Lord is one spirit." I Cor. 6:17. If therefore another spirit is present which is not the Lord, he is not the Lord's. Thus a man who went to the harlot may say, "I have a marriage license. I belong to another woman, my wife." The Bible says in spite of your marriage license, "He that is joined to an harlot is one body,-he shall be one flesh." The woman may go on till death as "your wife." You may tell others about "your wife." You may show your license that you are married to "your wife." But the conditions that got the license, that made her your wife no longer exist. You are one body with a harlot.

"Yes," says the Securitist, "But the wife, if like God, would still love me and I could go back to her."

Fine, but you made the choice to go, if you went and the Bible teaching is we choose to be saved or lost, therefore we are not eternally secure. And we could add, you went back to your wife after you chose to go if the harlot didn't bat you over the head.

The strangest thing about Securitists and nonsecuritists, often is their mental attitudes toward each other.

Consider: A radical Securitist is irretrievably convinced that the highest stage of purity is the "sinning saint." Since, to the Securitist this is true, then all persons claiming to have been cleansed of all sin by sanctification are, ipso facto, hypocrites, or liars, or grossly deceived. The Securitists will send such a one to hell for such hypocrisy, forgetting that, or even admitting, that he might be a born again Christian. Thus to prove the holiness man wrong the Securitist will prove his doctrine of security wrong. In other words, the only born again Christians ever to be lost are holiness people who are such liars or hypocrites as to claim that after being born again they were sanctified holy.

Now consider again: A radical holiness man will never accept the teaching of the "sinning saint." To him this is bald hypocrisy. Any one who holds a doctrine that teaches men can sin and be right with God is lost. The holiness man thus forgets that being born again does not *per se*, provide the believers with a perfect understanding of Christian, Biblical

doctrine, as an act of faith. The holiness man replies that "anybody truly born again" will have a longing and hunger for holiness. This is true. So is it true that Securitists have provided themselves a doctrine of holiness intended to satisfy this hunger.

But here again, if a child born in a beer guzzling family, cries of thirst, the mother will quench the thirst by giving a sip of beer. The child stops crying. The thirst left. As far as the family is concerned the need was met, and all rejoice at how the baby likes the drink, and they interpret the whole scene as very gratifying.

Other families and mothers are horrified. They have never been so taught concerning children. The child grows and matures to manhood, and whether it is a social asset, or whether it could have matured more robust, more valuable, intellectually, spiritually or socially is beside the point with Securitists. The point with Securitists is how the adult man though a drunken sot, is the child of his father and nothing can separate him from that relationship-not even beer, debauchery or poison. It is therefore the goal of the Securitists to keep the son "once a son always a son." While it is not the goal of holiness folk to cleave sonship, but cleanse sonship.

There is not a holiness man in the country who doubts he is secure if he lives pleasing to God. There is not a Securitist in the country who doubts that holiness is required of men if they ever see God. The basic struggle of holiness teachers is to get people to see that God can and does cleanse the heart here

and now. The basic struggle of the Securitist is to preach the unchangeable laws of God. To prove that God does not change, Securitists seek to show that the devil at his worst can't change God's laws, and thus a soul once born a son is always a son.



CHAPTER XII

OIL ON TROUBLED WATERS

My first experience with Securitists came when I was a new convert, at the beginning of my teens. In company with a friend, a non-Christian lad, I attended a revival in a local church. A well known preacher, advertised as a "nationally known evangelist and Bible expositor," was the evangelist. (I have learned since to smile a little at these ads.) An altar call was given and my friend went forward. He was weeping as he sought to kneel. The evangelist siezed his arm saying, "Stand up, young man." The evangelist turned to shake hands with others "taking their stand for Jesus" and my friend wilted to the altar, praying and sobbing much. The evangelist returned and roughly upbraided him for such an attitude about God. "Do you believe Jesus is your Savior?" he asked. "Yes," was the response. "Then you're saved," was the dictum of this vicar of Christ on earth. "Stop your crying and praying, and turn to the audience and publicly declare your stand for Christ."

My friend knew more practical theology than theoretical theology, so turning, in obedience to command, he said, "I'm an awful sinner." ("Amen," said the

evangelist.) "I came up here to get saved." ("Amen," said the evangelist.) "I know Jesus is my Savior," said the "new convert" ("Amen"), but I also know I am not saved, or born again, and if I can't pray through here my friend and I will go out and pray until Jesus does save me." (No "Amen" from the evangelist.)

Now, I left that church that night, too young to know the difference between denominational bands, too ignorant to classify the "disease" the evangelist had, too immature to oppose the "nationally known" great one, but as sure as I drew my breath God was not honored by that evangelist. Yes, my friend did pray through to a wonderful experience of the New Birth.

My second rude awakening came when as a pastor I was asked to assist another pastor as his evangelist. The second week of a hard-as-flint meeting had reached Friday. Anyone who has preached through one of those meetings where every sermon is real labor, every song dead and the whole atmosphere teeming with an ominous tenseness that can be felt, and with not a soul responding to the gospel, knows what I mean when I say, it was a hard meeting.

Friday morning the parsonage phone rang. "Preacher, I heard you are in a meeting and our group will be going through your town this afternoon. Can we stop and help in the meeting-singing, speaking, witnessing, etc.? It will be a boost." Well, they came. The pastor was inveigled into dispensing with the regular program and the group

had charge completely

Testimonies read off papers or memorized were given; sermonettes were read; songs were sung; then a sermon by the head of the group, an official in a school. Now the altar call. No response. Then more altar songs. No response. Then exhortation and more songs. No response. Then came psychology-"Who wants to snuggle up to the warm heart of Jesus? Raise your hand. Ah, I thought so. Come stand beside me." "Now who came out here tonight to hear about Jesus?" Several hands. "You too come, and join us up here. Now every one in this building that believes Jesus died for the sins of the world and for your sins, raise your hand. Ah, what a beautiful sight. Now you join us up front also."

By this time every person in the building but the pastor, his wife, another woman with a fussy baby, and myself were up front.

Now came the great missionary call, the final call, the call that would make Heaven dance with glee. "Oh," said this great evangelist, "Hell looks on with glee, Heaven sobs, what a sight! How the angels would rejoice if somehow we could make this 100 per cent unanimous tonight. Let us sing. While we sing let others pray that those remaining in the back of the church will accept Christ and come up front and join us."

The puzzled preacher looked at me, and I looked at him, while his wife looked at us and the other woman. Finally the last four desperately hard char-

acters wended their confused way to the front while the psychological climax was poured on thick by the speaker: "What a sight this must be to Heaven to see this great host accepting Christ here tonight! Angels slinging! Jesus is rejoicing! Heaven is one glorious rioting scene of happiness over this great host-let's see how many"... (he counts every one but his own group)" that have come, accepted Christ and taken this stand for Christ."

That demonstration opened my eyes wide for the first time. I saw that a doctrine that could "snuggle up to the heart of Jesus" at least two women and two men in that church that by their scandalous lives had tied that meeting up for almost two weeks, and could salve them into such a profession over top of their rottenness, was from Hell not from Heaven .

Now for some oil on the troubled waters. When the awful facts and implications of the doctrine of Eternal Security dawned on me, I rose with holy horror at the sight of this damnable, hellish monster that it is. My whole heart and soul and intellect became nauseated at the insidious subtilty of its soul destroying power. The first few years following my awakening I listed everybody with this doctrine as willful deceptionists. During this time, I attended their schools, read their literature, delved into history, lived in the Greek New Testament, studied Calvin, Hodge, Augustine, poured over volumes of philosophy, heard or read the "nationally known" (a phrase that shriveled in meaning with the years)

Bible teachers, read the sermons of the great preachers of the past. The deeper I delved into it, the more anti-God, anti-Biblical, anti-Christian, Anti-Christ it revealed itself; but the more tender, the more pitying I became with those holding this awful pagan philosophy.

I believe it to be untrue to facts to hold that just because a person is a believer in Eternal Security he is an awful sinner. Counseling and other contacts have convinced me that there are holy people among Securitists who hate sin with a holy hatred and live not at all gloating over the freedom to sin, but ever seeking a walk within the Spirit. Yes, if I mistake not, some have entered wholly into a sanctified life by way of faith. The "handles" by which they hold this experience are rather off the color of conventional terms, but this is due to head training and not lack of heart experience.

Where antagonism has not been blatantly preached, Securitists are found in great numbers in holiness meetings. Psychologically this is significant. First, because it indicates they have been born again and are "hungry." This is scriptural. Secondly, it is irrefutable testimony that "security" is not fattening to the soul, any more than a large bank account guarantees health. Thirdly, psychologically it is unwitting evidence that they are "subconsciously" admitting insecurity which arises out of their struggles with the uncleansed heart. Fourthly these people seldom or never "give up" Eternal Security and "seek holiness." In those many cases coming within

my own observation the pattern almost is, "a search for a deeper walk with God." When this "deeper walk" is realized in some "crisis experience," like leaves falling from a tree, less and less of "security" is heard, and greater and greater becomes the realization of God's daily presence in the life.

This is psychologically as it should be. Insecure people socially, nationally, economically, racially, or religiously are always the most "secure-conscious" in the midst of the insecurity. Those without these struggles are not conscious of the argument about security.

And now another thought. There is a "security" among us as holiness people that is dastardly and Pharisaical. It is the inferred or implied security of groups and denominations who have so purified the church that "a wayfaring man" who has misstepped is forever excommunicated from the holy sanctum sanctorum of the group. My contacts with people over the years have opened my eyes to a whole "world within a world" of people young and old, who are forever beyond the pale of fellowship of holiness people.

Who are these people? The unwed mother; the unfortunate preacher, hundreds of them; the divorced person; the errant husband or wife; and a host of others. We holiness people have nothing for these characters. They are beyond the pale of our jurisdiction. We have, accepted their fate as wandering stars, waves of the sea, derelicts of fortune. We have nothing to offer them, but shame, censure, and a

silent sting that says, "Thank God, I'm not like you."

These poor unfortunates for whom Christ died, drift out and on, dropping into a smelly sea of memory, while we live "secure" behind our wall of "Purity," gloating over the fact we are "small but clean." This great drifting mass of lonely humanity, drops in to hear the Eternal Securitists say, "When Jesus comes back to earth, the bars, and brothels, the dives and theaters, the halls and taverns will all lose their roofs as "sinning saints" go up to meet Him." This is the first "ray of hope" this crowd ever heard. They seize it as a straw and are told "Once you were saved, were you not? Then you are safe."

These Securitist preachers chalk up their converts by the thousands while we wave our broadened phylacteries before our holy eyes and lie down in complacency, only to rise and damn the Eternal Security crowd.

The Eternal Securitists are secure in their "sinning religion." We holiness people are secure in our purity, and between us there is a great gulf fixed into which multiplied millions rejected by the "inspectors" of the holiness groups, and unregenerated by the diluted gospel of the Securitists, plunge. As time moves on we raise our walls, doubly secure our entrance doors, and the other crowd weakens, waters, and dilutes until a sedative rather than a redemptive is offered. Oh, wretched churches that we are, who shall deliver us from this body of confusion?

Would God that some great alchemist could arise

and mix the ambrosia of Augustinianism and the nectar of Arminianism in a synthesis of spiritual chemistry whereby the Securitist's appeal to the sinner could be fused with the holiness churches' passion for purity of the saint; whereby the boast of "liberty to sin" could be tempered with the smug "We've never fallen"; whereby the cloak of fellowship and forgiveness could be dropped around the excommunicated, and the mantle of charity hung on the shoulders of the fallen; whereby "security" for the hopeless can be announced from the housetops and "purity for the secure" accepted by the "sinning saints.'

The Gift of the Gods? Yes, when the sons of God appeared to accomplish the work of the Kingdom, the daughters of men came also. When Christianity appeared as salvation from sin by faith, pagan philosophy came also.

When the Gospel was first proclaimed, the pagan gnostic was told to forsake his philosophy and accept Christ and Christianity. This he did clearly understanding he could not be both at the same time.

Eternal Security, whence? It is the *Gift of the Gods* of heathendom offered to the beautiful bride of Christ, whereby her chastity is made secondary to the Deity's keeping power; whereby the father finds himself, not host to a repentant, weary, hungry, emaciated boy who learned his lesson in the swine pen, but finds himself the galley slave of a crew of free-booters who constantly call for more wine that their low rioting may have the semblance of a royal banquet.