

"It is finished."

John 19. 30

Is it possible to

LOSE ETERNAL LIFE?

- Booklet VIII -

*"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."* John 10. 27,28

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Order Forms and further literature on this deeply important subject, including “*Can a true believer fall from the Grace of God and be finally lost?*” gladly sent to exercised believers for personal perusal, and passing on to God’s glory, as He enables.

Is It Possible to Lose Eternal Life?

EVERYONE who has received GOD'S priceless gift (Rom. 6. 23) has a wondrous responsibility to walk correspondingly. And He graciously enables, and grants to His own the great privilege of *pleasing Him*. Never would we limit the godliness and faithfulness which those who are in CHRIST JESUS should make manifest, nor would we pry into the secret things of GOD, and coldly discuss or surmise how far a believer *may* wander. It is rather our wish to see how near a believer may walk, as Enoch of old ; and more so, through the wondrous indwelling of the HOLY SPIRIT.

But in view of erroneous teachings, which seem to some to emphasize holiness, but which really disparage grace and weaken the argument for holiness, we would ponder our question-heading,

seeking grace to do so humbly and spiritually, and that the will of the LORD may be known and loved. Let human opinions fall, and let the LORD only be exalted.

In the light of Isa. 53. 11, John 6. 37, 10. 28, Eph. 2. 5, 7 we would anticipatorily, and earnestly, say that Scripture does not countenance the idea of losing eternal life, and that such an idea is derogatory to Him *in Whom* all the people of GOD are viewed. We shall see that it undoes the completeness of the work of CHRIST, although many have been ensnared in this doctrine would sorrowfully disassociate themselves from any such wish, and we *gladly* refrain from imputing motives. But such will surely not resent "great plainness of speech," that error, wherever found, may be judged, for "the righteous LORD loveth righteousness," and "no lie is of the truth." Psalm 141. 5 is a fitting summary of the feeling of those whose simple desire is *the glory of GOD*.

It should be made clear at the outset that—

(a) It is possible to fall from the doctrine of grace:—e.g. the Galatian believer by *circumcision* placed himself under law (Gal. 5. 3, 4).

(b) It is possible to appear to be saved, and yet to "fall away." We call to mind the rocky-ground hearers, and such an one as Judas, whom the LORD expressly contrasted with His own.* Religious profession is very common to-day: let us search *our* hearts before Him.

(c) It is possible for one in CHRIST JESUS to lose heavily, both in the present, and in "that Day," through unspiritual waywardness, even in little things. 1 Cor. 3. 15 speaks of one being saved—there is no doubt as to this—"YET SO AS BY FIRE."†

With this preface we may further search into this deeply solemn subject. The first evidence is direct—The Scriptures themselves declare that GOD saves His people eternally, His love is everlasting (Jer. 30. 3), and, when He makes known that none shall pluck from His hand, He is speaking wondrous truth. The apostle could be confident that GOD having begun a good work would perform it un-

* John xvii. 12: "None of THEM is lost: but the son of perdition, that the Scripture might be fulfilled." This punctuation is required by the earlier part of the verse, and xviii. 9. See vi. 70, 71.

† Some will acknowledge many verses state security, but they add "There are others." But, while it is becoming in disciples to recognize truth is beyond their full grasp, and to be willing to accept God's words even when *apparently* contradictory, we should not *seek* to remain in ignorance. There are NO passages which set forth the loss of eternal life. All difficulties may be explained in connexion with four principles:—

- (i) Our Father keeps us by many means, partly by warnings, in the way of salvation.
- (ii) If we persisted in wilful evil, we should be lost, but He will not suffer His own *so* to persist.
- (iii) Professors are oft spoken of and dealt with according to profession.
- (iv) As 1 Cor. iii. 15 shows, the verse which speak of loss etc: concern reward and the Kingdom of the Lord Jesus, *not* the free gift of eternal life, simply by *His* merits. If we ignore this, we confuse law and gospel, and imply merit in man!

til the day of JESUS CHRIST (Phil. 1. 6). The expression "eternal life" is not meaningless. Our gracious FATHER has promised "I will never leave thee, nor forsake thee" (Heb. 13. 5), and we are sure He will not forsake the work of His own hands. The new creation shall not be uncreated. The promise is unalterable—"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. 37), that is to say, those who "come" are saved for ever. Our GOD is in one mind, and the principle of Rom. 11. 29 applies. The triumphant words of Rom. 8. 30-39 are not in vain. Glorified in the purpose of GOD, how can we be thrust down to hell?

And this precious part of truth, so encouraging to the true and growing believer, is also to be inferred from the *nature* of GOD's grace, and of that atonement which is so graciously provided. The blood of the LORD JESUS was said to be the blood of the new *covenant*, shed for *many*, for the remission of sins. If GOD elects (and the word is His own, and if man has no merit, the salvation of some involves election)—if GOD elects, an eternal security is a necessary deduction. Else the election would not be an election as set forth in Eph. 1. 4. If CHRIST'S death were not in the stead of guilty sinners, it was not efficacious: but if He died FOR us, died for those given to Him, there must be an everlasting safety for such, else would He not see of the travail of His soul, but the atonement would hardly be an atonement, rather an attempt to make men save themselves, or at least finish an unfinished work.

In Luke 14. 23 the italicized word should be omitted: thus the passage makes evident that there shall be no vacant seat ("room" in 22 means "a place") at the Marriage Supper of the Lamb, and Eph. 5. 27 contains a parallel thought.

Again, the *nature* of salvation excludes the theory of losing life. DIVINE quickening is very wonderful. We are born again, totally *apart from* our works, else should we not need so vast a miracle of grace. There is no mere development, but "a new creation." "That which hath been born of the SPIRIT is spirit." And this is an incorruptible seed (1 Pet. 1. 23). Let it be remembered that salvation does not deal with us in *Adam*, but in *CHRIST*. Many seem to think that it places us in the mutable position of our first father before he fell; but union to the LORD JESUS is *quite* distinct, even as righteousness imputed is contrasted with bare innocence. How can *this* be *undone*? We are not simply *individual* creatures, else we might lose our standing; but we are linked with our blessed LORD, and He would lose, if we were lost. Accordingly, the HOLY SPIRIT addresses redeemed ones as those who *have been saved* (Eph. 2. 8), that is to say, there is no allowed thought of uncertainty. "They shall never perish" is an exceeding great and precious promise. Nor will the LORD be less gracious than His Word. May we rejoice therein (Ps. 119. 162, Jer. 15. 16).

And the approved *assurance* of saints bears its co-witness. "I shall be satisfied," said the psalmist "when I awake, with Thy likeness." The words ring out "I am persuaded that neither death, nor

life . . . nor any other creature, shall be able to separate us from the love of GOD, which is in CHRIST JESUS our LORD" (Rom. 8. 38, 39). Was this confidence misplaced? Is it presumptuous now-a-days? It would be, if salvation DEPENDED at all on the believer's continuance, though that continuance is a privilege and a concern!

Furthermore, the way in which those who have professed the Name of the LORD are driven from Him in Matt. 7. 23 is very striking—"I never knew you." Cf. Luke 13. 24-27. There is not the thought "I knew you once as Mine, but you have fallen away." Indeed, no Scripture suggests such an awful idea. We may remember once more the language of the MIGHTY ONE of Jacob through Malachi—"I am the LORD, I change not: therefore ye sons of Jacob are not consumed."

But are there not difficulties? Yes, undoubtedly: we, in our weakness, feel this as to *all* parts of GOD's truth, and would be humble. But two of these problems must be quickly removed. The first is from human "experience," which always suggests dangerous arguments. Some have been acquainted with "preachers," and others, who have apparently "run well," and yet made shipwreck as to the faith. *Our mere opinion* (it cannot be more), that such were *saved*, has no weight against Scripture testimony: the devil has many counterfeits. We recollect a Saul and a Judas. The second problem is in connexion with the possible tendency of a belief in eternal security. But GOD's truth can defend itself. If the ark seems shaken, it is because we have put it on a new cart. Let the doctrine of GOD shine forth, in its own context and proportion, and all will be well. Ah, He will use the very perversion to make manifest who are not His. The tree of knowledge of good and evil was near the tree of life as a test. Those in CHRIST, and loving Him, have new wishes, and are not merely held by a fear of hell.

Other difficulties from Scripture should be prayerfully pondered. One from Israel's history is erroneously used, and actually tells "the other way." GOD did not link all individuals in Israel to CHRIST, but chose that people *nationally*, and the nation, *though temporarily put aside, shall be eternally blest*, as Isa. 14. 1 and Rom. 11 alike show.

Passages which speak of the salvation of those who endure unto the end do not state *whence* their endurance comes, hence they *cannot* attack this part of sound doctrine. The GOD of the *end* is the GOD of the *means*; as it is written, "GOD hath from the beginning chosen you to salvation, THROUGH *sanctification of the SPIRIT and belief of the truth*" (2 Thess. 2. 13). Acts 27 affords a well-known parable—"GOD hath given thee all them that sail with thee" (24):—"Except these abide in the ship ye cannot be saved" (31). Thus our GOD preserves on a marked-out path, and thus prevents this portion of His truth turning grace to lasciviousness.

Hebrews 3. 6, 14 cannot be righteously *altered* to say that some in CHRIST will be lost. The primary meaning is "We *are* His house, (not only 'shall be'), if we hold fast." "This is a diamond, if it survives this test:" the test is *not* a preparation to its diamond-

nature, but a proof. So is it here. Hence the verse indirectly says, we are not, at any time, the LORD'S house, unless we hold fast. This *implies* perpetual preservation. Thus seeming arguments are turned round the other way, and we would give thanks unto our Heavenly FATHER.

Hebrews 6 plainly speaks of a falling away (verse 6 is not necessarily hypothetical). But there is not a word to show a falling away from salvation. "Gifts" can be possessed *without* "grace." Judas surely wrought miracles as the eleven, *else* they would not have been ignorant of his character. Nor can we forget Balaam. The article is left out, in the Greek, before "HOLY SPIRIT" in verse 4, to show His supernatural operations and wonders, rather than His person and life-giving work, are before us. "Cursed ground" is before us (8), and verse 9 definitely *contrasts* "things that accompany *salvation*" with those just named. The *persuasion* of the *inspired* writer, and *all* the added verses, indicate that there is *no* thought of losing eternal life.

Hebrews 10. 26 alludes to the presumptuous sinner mentioned under law (Num. 15. 30). The thought is solemn and heart-searching. But, when believers assert that any born from above can thus be characterized by sinning, they deny 1 John 3. 9 (which embraces *all* begotten of GOD), and when they *identify* the knowledge of the truth with eternal life, they are adding to Scripture. Moreover they are forgetting 2 Pet. 2. 20, 21, which goes on to explain that it is speaking of "dogs" who have awhile left their vomit, and of "washed swine," (22), not of the LORD'S sheep (John 10. 28).

1 Cor. 9. 27 is speaking of rejection, in connexion with a *crown*, and "that Day." John 15 especially refers to Judas ("the branch," 6 literally), and by the word "branch" does not imply a natural one, but that which has been *grafted in*. Absence of fruit on *such* a branch would only indicate the absence of an inward union, though the presence of one without. Thus we learn the importance of prayerful attention, in the HOLY SPIRIT, to the *exact* words, and appointed contexts of Scripture. Thereby shall we be graciously enabled to see there are *no contradictions, and fewer difficulties*.

Finally it is *well* to beware. "Let him that *thinketh* he standeth take heed, lest he fall." We would not urge glib assuming of eternal life, and frivolous self-confidence. But it is *ill* to doubt our Heavenly FATHER, and the *fulness* of His love in CHRIST. May it be ours to press toward the mark, for the prize of the high calling, and not like Lot to go on in Sodom and then to be saved yet so as by fire, but rather, like Abraham, to be numbered among those who, *through* faith and patience, inherit the *promises*, and live in the light of them, to the praise of the glory of the grace of our gracious GOD, Who *hath blessed* us with *all* spiritual blessings, in heavenly places, in CHRIST JESUS!

It is impossible to be spiritual, unless we walk with God. Sentiment is a poor counterfeit. It is deeply important to be regular and consistent, that He may be exalted.

ETERNAL SECURITY and JOHN 17. 12.

“ NONE OF THEM IS LOST; BUT THE SON OF PERDITION,—
THAT THE SCRIPTURE MIGHT BE FULFILLED.”

THE prayerful Bible student is willing to trust God even as to difficult verses, knowing that HE cannot contradict Himself; and, moreover, that by difficulties He leads to faith, and prayerful searching, and holy thoughtfulness. This is so with many Scriptures which set forth the eternal security of God's beloved people.

Even as it is with justification (Rom. 3. 28), so with endless salvation, truth is dangerous **WHENEVER THE FLESH GETS HOLD OF IT**. But this is the case with **EVERY** part of truth. The Tridentine objection to justification by grace through **FAITH** assumes that the faith is **NOT** a living one, whereas those who, in mercy, realize the power of Romans 4 humbly acknowledge that “ faith without works is dead,” and that such a faith is **NOT** the faith of God's elect at all (Tit. 1. 1). In like manner, some who question “ eternal security ” seem to ignore that when there is continuing in sin we have no Scripture warrant to assume salvation. The ground in Hebrews 6 is **NOT** said to have given up fruit-bearing: the iniquity of Hebrews 10. 26 is after receiving the **KNOWLEDGE** of the truth, **NOT** after receiving its **LOVE**. The **DOG** and **SOW** are before us in 2 Peter 2. 22, **NOT** the sheep and dove. The branch in John 15 is **NOT** declared to have become gradually fruitless: there is not the slightest suggestion that it **EVER** had fruit. When God saves there is “ a new creation.” The **GOOD** ground in the parable of the Sower **REMAINS** good; though there is need for **MUCH SPIRITUAL CONCERN**, for (a) we cannot see the Lamb's Book of Life, and (b) there is a vast difference between thirty-fold and a hundred-fold. The Judgment Seat of Christ is heart-searching.

This may help us as to John 17. 12. Since there was no punctuation in the original, much prayerful thought is ever needed; but may it not be submitted that our translators should have **TRANSFERRED THE COMMA AND THE SEMICOLON** ?

First, this suits the context, and the stress on “ them ” (mark also verse 8, 9, 10 where we cannot rightly include Judas).*

Secondly, it is in accord with the Holy Spirit's application of the words in chapter 18. 9. If Judas were one of those once “ given ” the language of verse 8, including him, would be out of place, and likewise, the fact that the sentence **ENDS** there with “ **LOST NONE**.”

Thirdly, such verses as John 6. 37, 10. 28, 29, would be invalidated by any other interpretation, and—

Fourthly, the very principle of **SUBSTITUTION** would be overthrown, and the power of God's grace would be nullified.

* Note 13. 30, 31 with “ I am glorified in them.”

Finally, there is nothing in chapter 17 or elsewhere to suggest the authorized version punctuation as appropriate here. (The language of 17. 12 has an EXACT parallel in Luke 4. 26, 27 where the "SAVE unto Sarepta," and "SAVING Naaman the Syrian" refer to ONE OUTSIDE THOSE ALREADY MENTIONED. Thus was it with Judas,[†] and we see how near a man can be to many privileges, and YET go on frowardly in his own way).

These thoughts may be well-known to some of God's dear children, but it is well to record again that which will strengthen grateful faith, and cause those who are pondering truth aright to be humble before their Heavenly Father, lest they dishonour Him by a careless walk. How can saved ones dare to disgrace grace? God's matchless love is a call to holiness in the indwelling power and leading of the Holy Spirit.

[†] The words "lost" and "perdition" are from the same Greek root. This strengthens the thought.

"Will you please explain Rev. 3. 5?" — "I will not blot out his name out of the book of life."

A PRECIOUS declaration, and promise. The Lord meant what He said. Strangely many have been more occupied with what He did NOT say, and have said, "This means He will blot out other names." The Holy Spirit does not say so, and we should beware of adding, unintentionally, to His Words. NEGATIVES do NOT always, by any means, imply the contrast, "I will never leave thee" does not suggest, "I will leave OTHERS." "I will not feed you" in Zechariah 11. 9 does not convey the thought "I will feed OTHERS." If God wishes the TWOFOLD thought, He can say it, as in Jeremiah 30. 11. "Ye will NOT come to Me that ye might have life" has been interpreted to imply, "Some have a natural will to come." Should we not rather have reverence for what the Lord has said, beloved friends?

Further, "thou hast a few NAMES even in Sardis" seems to suggest that these were not in harmony with the one who had a name to live but was dead. Were not such in need of their Lord's comfort? Might not their NAMES be cast out as evil (Luke 6. 22)? And have not such words as these been a refreshment to dear children of God when their names have been expunged from human rolls for Christ's sake?

Concerning other passages, note the margin of Rev. 20. 19; and Psalm 69. 28 has not the added words of Rev. 13. 8 concerning the Lamb.* Israel were a TYPICALLY saved people (Jude 5), but they are not all Israel which are of Israel (Rom. 9. 6). There are two Jerusalems, and often two aspects. Daniel 12. 1 shows the security of those written WITH THE RIGHTEOUS (to quote Psalm 69. 28 itself), and righteousness is by the blood of the Lamb.

* Nor does the Greek render by the same word.

“They Are Preserved For Ever.”

Ps. 37. 28.

IT is delightful to have a fixed heart as to fixed truth. Listen to the precious words “I am the LORD, I change not.” *Then* take courage, dear troubled believer. The words of GOD are not merely for the brain, they are for the heart, and it is a joy to rest on infinite and unalterable love, when we feel our neediness. Those who know not the holiness of GOD, and who see not their shortcomings, will *misuse* the fact of election and preservation, but those who have tasted that the LORD is gracious, and who, in some measure, are humbled before their Heavenly FATHER, will find therein a guard against pride and despondency alike. Truth may always be perverted when one is self-confident, and Satan seeks so to act, but GOD’S own unveiling of His will, when appreciated in the power of the HOLY SPIRIT will be a “hedge,” as it were, to keep us in the appointed path of pleasing Him.

The words of Psalm 37, set forth above, came to me suggestively, and unexpectedly. I believe they are very definitely GOD’S message to others just now. “Preserved for ever”: oh how wonderful is the security of the redeemed. CHRIST’S enemies will be His *footstool*, but none shall pluck His people from His equally loving and mighty *hand* (John 10. 28, 29). “Preserved,” even before called by grace, that they might be called, they will not be lost *now*: they will not be lost *in the future* (John 5. 24, Eph. 2. 7). GOD will not forsake the work of His own hands (Ps. 138. 8). He has loved with an everlasting love, and CHRIST *shall* see of the travail of His soul (Isa. 53. 11). How precious is the testimony of Jude 1—“*Preserved in* (or ‘by’ and ‘for’) JESUS CHRIST.”

The expression “final *perseverance*” has been commonly used, and it is helpful, for the righteous shall hold on his way, and “he that shall endure unto the end shall be saved” (Matt. 24. 13). In other words, those who are “preserved” as a result “*persevere*”: salvation is not only a Divine work in us, and GOD’S gold has characteristics which show it *is* gold. “Holding fast” proves we are held fast. Hebrews 6 is wondrously helpful as to this: we have a consolation which is strong, i.e. which holds us. The *anchor* keeps the ship amid the storms of this age, and as the anchor is “within the veil,” our security is assured. GOD’S love is not fickle. He would be dishonoured if His purpose were broken. He “worketh all things after the counsel of His own will” (Eph. 1. 11).

I would emphasize *this standpoint* as to the continuance of grace. Merely verbal argument may take our minds off CHRIST, but if we are occupied with Him, and the immutability of the Divine counsel, we shall realize that GOD has interposed with an oath, showing

that the *loss* of one believer would be *HIS* loss. If an oath is broken, the maker thereof must be broken! But judgment *cannot* fall upon GOD Himself. Our security is as real as that of CHRIST, our SURETY. He would bear the blame for ever if we were lost (Gen. 44. 32). Yea, our deliverance from wrath is as clearly marked out as GOD'S own immunity from wrath! He did not NEED to take this oath, but He took it to SHOW to the heirs of the promise the immutability of His counsel! Such was His condescending love, and *now* we are encouraged to see that all the pillars of heaven would tremble, and all the glories of GOD would be broken, if *one* poor, trembling sinner who has fled for refuge to CHRIST could be lost! Assuredly He will not break the bruised reed, nor quench the smoking flax. Eternal life shall not be *killed*: a member of CHRIST cannot be eternally lost.

It is noteworthy that the whole plan of salvation *coincides* with this thought, and *no* Scriptures oppose it. Some of the most difficult verses are in Hebrews 6; and the passage on assurance which we have considered comes immediately afterwards, to prevent a misunderstanding. And Hebrews 6. 9 indicates that the previously mentioned powers are *not* necessarily accompanying salvation. We remember Balaam, and, in another way, the five foolish virgins. Many apparent "fallings" entirely away from CHRIST are of those who have never been His. The branches of John 15 are *all* grafted-in branches*: thus the fruitless one had *never* been joined within. If any are the LORD'S people, they shall be holden up (Rom. 14. 4), CHRIST died for us, that whether we watch or sleep, we should live together with Him" (1 Thess. 5. 10): any suggestion of His loss is derogatory to Him. But failure in godly living and working will involve a suffering of loss: howbeit mark the added words, "but he himself shall be saved; yet so as by fire" (1 Cor. 3. 15). Gratitude keeps a grace-humbled one from misusing grace, though we would all acknowledge falling short even in this. But when truth is perverted to excuse carelessness, there is grave reason to doubt any acquaintance with the LORD, though we must beware of the opposite extreme, even occupation with our mistakes so that we forget GOD'S mightier love, and the cleansing power of the precious blood. Confessed sin should not be carried as a burden: despondency dishonours GOD, and suggests a distrust of His promise. Is this right toward Him?

If any believer has any heart-difficulty on this subject it will be a privilege to help (correspondence welcome), and all that GOD may be glorified. But merely mental argument is vain. Any theory which denies that salvation is absolutely by grace, which attributes some initiative to the sinner will be inclined to imagine a loss of such a salvation, and this is logical, from its wrong foundation. But absolute grace means absolute security, and we bow our heads and worship, with heart-felt and praiseful gratitude, and with praiseful confidence in the GOD of all grace Himself.

ETERNAL SALVATION, AND THE DANGER OF DENYING IT.

THE GRACE of God can be turned to LASCIVIOUSNESS (Jude 4), even as sin takes occasion by the LAW, which is holy and just and good (Rom. 7. 11-13). The misuse of truth is no argument against truth. The contention of the Council of Trent against RIGHTEOUSNESS BY FAITH illustrates the standpoint of the carnal man. He puts GRACE in a FLESHLY context, and then declares it to be dangerous. Many to-day will tell us that salvation by grace means a man can live as he likes afterwards. But they forget he is a new creation, and has put on the new man. Grace never excuses sin, but teaches us to live soberly, righteously, and godly (Tit. 2. 12). This is fundamental. But although the misuse of truth is no argument against the truth, it is an argument against the BOLD statement of truth, WITHOUT a right context. The flesh has a fleshly idea of salvation,— it desires freedom from punishment: the flesh has a fleshly conception of heaven,— a self-indulgent theory: the flesh has a fleshly theory of prayer,— even an attempt to obtain blessings cheaply. But the flesh is NOT the NEW man, and the flesh has been judged, and not justified, and is to be treated as judged in our daily experience. GRACE is not given to the flesh.

We find no Scripture that relationship to Christ can be undone, or that "my" eternal life can be killed. For life is not only a general fact, it is a personal blessing. "I" am born again, "I" have life now (John 3. 36, 5. 24). Myriads who have never been born again assume this, and say "Lord, Lord," but they as rocky ground hearers shall perish. The engrafted branch that was never united* must be cut off.

And the assurance and joy of salvation are NOT unconditional. The rewards and losses at the Judgment Seat of Christ are far more SERIOUS to a believer than most realize. "To a believer," for his Lord's joy is intrinsically more to him than his own (Matt. 25. 21, 23). Salvation is not a comfortable escape from wrath, it is far more, even a God-glorifying deliverance from SIN. The professor abhors wrath but loves some sin: the believer abhors sin, and HONOURS THE WRATH OF GOD. This is a heart-searching distinction.

Some have earnestly urged that a believer can be lost after he has been quickened from above. Quite apart from those who hold this as part of the sad doctrine that salvation is by man's effort and working, there are some who have grieved over the MISUSE of grace, but their swing of the pendulum surely dishonours our Heavenly Father in ANOTHER way. MANY Scriptures warn as to loss at the Judgment Seat of Christ, MANY Scriptures show that many are only "believers" in name, MANY Scriptures urge godly concern and make clear that continuance in sin involves doom, but can a Scripture be found that one born again will THUS be left to continue in sin? I do not know one. The grace that plucks a brand from the burning

* A leaflet, showing this alone fits the Holy Spirit's words, gladly sent.

is continued, and God will not suffer His faithfulness to fail, but will bring many sons unto glory (John 10. 28, Phil. 1. 6).

And we would earnestly commend to dear and humble children of God, who, pained at the low standard of godliness to-day, have adopted this interpretation, a solemn Scriptural thought which seems to show that in seeking to avoid one error they have fallen into another. This is always the tempter's aim, is it not, beloved friend? He lays a trap for us on **THE LINE OF OUR WISH** to please God. And it is deeply important to learn the danger of opposing any error with **OUR OWN WEAPONS AND IN OUR OWN WAY**. This is a common mistake. We try to protect God's truth instead of letting **HIM** be the Protector. We all bring in our reason rather than our reverence. Suffer the word of exhortation: it is in love.

The simple thought on my heart now is that the law of the Spirit of Life in Christ Jesus hath made me free from the **LAW OF SIN AND DEATH**'' (Rom. 8. 2). Blessed be God, I am in a law to Christ (1 Cor. 9. 21), and long to keep His commandments (Rom. 14. 15), but I am not under law (Rom. 6. 15), so that the wrath of God cannot be against one in Christ Jesus. Now some dear believers have suggested that **MY CONTINUANCE IN THIS DEPENDS ON MYSELF**. If then by my actions I can bring myself under **LEGAL WRATH**, must it not be that my present obedience is **LEGALLY ACCEPTABLE AND MERITORIOUS**? IF the **ABSENCE** of my doing would mean penal judgment, it is my doing that prevents this: in other words my actions have a standing before God's holy law. Does that law admit **LESS THAN PERFECTION**? My obedience holds back wrath, my obedience is therefore my justification!—O beloved reader, do we not shrink with horror, from such a deadly mis-statement? Christ alone is our Righteousness if we are His, and we reject any other thought or claim.

One further word, in affectionate concern. If my disobedience brings into **PENAL** judgment, **EACH** sin would bring me into that overwhelming doom. **ONE** sin is enough to condemn, one omission is sufficient to ensure wrath. Do you not see the danger of such teaching? The believer holding it **LOWERS GOD'S HOLY LAW**. Earnestly would we plead with God's beloved children to accept the Scriptural standpoint that shows **EACH DISOBEDIENCE IS SERIOUS, AND BRINGS CHASTISEMENT FROM OUR FATHER**. Holiness is thus truly emphasized, without invalidating the precious and permanent work of our beloved and adorable Lord Jesus Christ.