

BOOK 7

THE SECURITY OF THE BELIEVER



Christian Training Center
INC.



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SPECIALIZED TRAINING IN GIFTS AND MINISTRIES

Book 7: The Security of the Believer
Lesson 1: Election and Calling
Romans 9:11-28
By Dr. Albert Grimes

Before we go into the study of election and calling, there are certain terms that we should understand. We have heard so much teaching in regards to the fact that God foreknows who is going to be saved and who will be lost, and therefore He ordains His whole plan an purpose accordingly.

In other words, God is only allowed to do what man allows Him to do. This is unscriptural, for God has a preordained plan of His own.

These terms are Determinate Counsel, Foreordain, Predestinate.

THE DETERMINATE COUNSEL OF GOD

The determinate counsel of God is a term relating to a determined cause of action that the persons of the Godhead, Father, Son, and Holy Spirit, after deliberation, brought forth, before the existence of the universe. And what came forth, and what was predetermined, was in no way related to what man would, or would not do. It was God's purpose.

In this determined course of action, certain things or events were decreed to take place, one of them being stated in scripture, Genesis 1:26, "And God said, Let us make man..."

There are other determinate events spoken of in scripture, and there are events relating to Israel, Christ, and the Nations and Men.

These events are by the divine decree, that was determined upon Israel, and nothing could put to one side this determined purpose of God, as stated in Daniel 9:24-27, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy..."

This determined period of time started for Israel, after the seventy years of captivity, and it is still in progress, and will end at the beginning of the kingdom, when Israel as a nation accepts Christ.

Events Relating To The Lord And His Death

These events were also determined in the same sense, as stated in Luke 22:22, "And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!"

It is again spoken of in Acts 2:23, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

Again in Acts 4:28, "For to do whatsoever thy hand and thy counsel determined before to be done."

Events Relating To The Nations Of This World

Acts 17:26, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." It is this determination that is called "His purpose". Romans 8:28, "...who are the called according to his purpose."

Ephesians 1:11, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Romans 9:11, "...that the purpose of God according to election might stand, not of works, but of him that calleth."

It is evident that God has a determined plan and purpose, in regards to this universe.

FOREORDINATION

Out of the predetermined plan and purpose of God comes foreordination. The word, “ordain”, means to prepare before, to make ready beforehand.

And this is spoken of in John 15:16, “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.”

Then in Acts 13:48, “And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.”

And in 1 Corinthians 2:7, “But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.”

Then in Ephesians 2:10, “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Those who are foreordained have now special limitations put upon them, provided for in the plan of salvation, which they are to receive. These special limitations relate to predestination.

PREDESTINATION

Predestination is the effective carrying out of God’s will in the case of those who are foreordained to salvation.

It would relate to the fulfilling of the whole completed plan of salvation, as is stated in Romans 8:29-30, “For whom he did foreknow (the word foreknow in this verse means foreordain after the determinate counsel), he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover (working out of what we are predestined to) whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”

Then in Ephesians 1:5, “Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.”

Ephesians 1:11, “In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.”

Predestination is the carrying out of what God has ordained. So we are predestinated to certain things which God in his sovereignty will bring to pass.

Now to go back to the principle of foreordination, the word means to be ordained beforehand, and it also relates to the term, chosen and elect.

The doctrine of divine election has always presented difficulties which the human mind cannot solve. But lets understand that divine election is not just limited to God choosing some out of the many of the human race, for eternal glory.

This principle of election can be seen anywhere in the universe. This is the reason for variety in all of God’s creation.

There are classifications among the angels. Some are angelic princes, or stars. Others are angels. There are cherubims, and seraphims. Who predestined their existence and rank and type? God.

When we look at the heavens, and we find that one star differeth from another in glory or brightness, who made it so? God.

Men are not born of the same race, with the same advantages, nor with the same native abilities.

These variations in the lives of men cannot be accounted for on the basis of man’s free will to produce these kinds of effects. Men do not choose their race, their life conditions, whether it be in a civilization that is Christian, or in a heathen civilization, nor do they choose their natural gifts, or talents, or even ministry.

No one complains of being born in the United States, instead of being born in a nation like India or Africa, where millions starve every year. They do not complain against the principles, whoever they were or are, that elected them to be born in this country. Yet there are systems of so-called Bible Teaching that deny to God any power in regards to the election of his own children.

They require that God be conformed to the notion of the supremacy of man, who by his own will decides his own destiny in regards to salvation.

This kind of doctrine that glorifies man, is fundamentally wrong. It is error. How can man be so helpless in the areas of life that we have spoken about, and yet so supreme in the areas of his own salvation, even to the place where God is only allowed to have a certain foreknowledge relating to what man will or will not do, and God's plan is to formulate around this principle?

But the scripture points out the fact that God does have a predetermined plan, and we are elected according to it.

ELECTION ACCORDING TO THE SCRIPTURES

To be able to understand the term election, and its meaning, we will give this definition: An eternal act of God relating to his predetermination that he chose certain out from the human race to become partakers of a special grace of his Spirit to be made voluntary partakers of Christ's salvation.

God who, because of who and what he is, has a sovereign right to bestow more grace upon one subject, than another, just as he has already bestowed certain privileges upon man which are apart from their salvation, but have to do with the same. This is the reason why men are born in certain areas, and at certain times, in order that they may be called as stated in Romans 8:30, "Moreover whom he did predestinate, them he also called..."

God's sovereign right to bestow more grace upon one subject than another, is referred to in scripture. Romans 9:20,21, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"

Also the scripture points out to us that God has been pleased to exercise this right in times past, in his dealings with men, and nations. Israel was chosen out from among the nations as stated in Psalms 147:19,20, "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. 20 He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord."

As a nation they had committed unto them, the oracles of God as stated in Romans 3:1,2, "What advantage then hath the Jew? or what profit is there of circumcision? 2 Much every way: chiefly, because that unto them were committed the oracles of God."

The same is said of the Apostles. They were chosen by Jesus, out from other disciples, as Jesus said in John 6:70, "Jesus answered them, Have not I chosen you twelve, and one of you is a devil?"

The seventy disciples whom Jesus sent out in Luke 10:1, "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come."

Saul was also chosen in the same sense by the Lord in Acts 9:15, "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."

The same principle that was applied to the twelve could also be applied to us. John 15:16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit..."

Then of us, it stated in Ephesians 1:4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

These scriptures produce evidence, that God does in his sovereignty bestow more grace upon some, and not upon others.

THOSE WHOM THE FATHER SOVEREIGNLY ELECTS BELONG ABSOLUTELY TO HIM

It must be fully understood that in election we first belonged to the Father. He was the person in the Godhead that chose us in past eternity. This is the clear statement of scripture. John 17:6, "...thine they were..." verse 9, "...for they are thine." These words in regards to those elect belonging to the Father were spoken by Christ.

After the Father chose us for himself, he then gave us to Christ, and Christ because of his death and resurrection gives them eternal life, as stated in John 17:2, "As thou hast given him power over all flesh, that he

should give eternal life to as many as thou hast given him.”

Christ manifested the Father’s name, and Word to them also, John 17:6, “I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.”

Christ also prays for them, John 17:9, “I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.” Christ prays, that after he is gone out of the world, that the Father will keep us, John 17:11, “And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.”

While Christ was here on earth, he kept his disciples through the Father’s name, and none of them were lost, but the Son of Perdition, John 17:12, “While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.”

Christ prays that those who were given to him might be with him in the glory, John 17:24, “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.” He also prays for those who will be saved through their word, John 17:20.

This same ownership which comes because of the election, by the Father, relates also to the whole church, as stated in John 10:16, “And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”

The revelation of this one fold, which relates to the church was given to Paul in Ephesians 2:14, “For he is our peace, who hath made both one (that is Jew and Gentile), and hath broken down the middle wall of partition between us.”

This same ownership, which only comes there election, is further revealed to Paul, as he is in Corinth in Acts 18:10, “For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.”

It is also evident according to the scripture that only those whom the Father has elected will hear his voice, and believe when called, as stated in John 10:26-28, “But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.” Verse 29, “My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.”

This same principle is again related to in Acts 13:48, “ And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained (or elected) to eternal life believed.”

GOD’S CHOICE OF THOSE WHO ARE TO BE SAVED IS A MATTER OF MERCY AND GRACE

Some are constantly trying to interject the principle of human merit as being God’s reason for election. In classical Greek the word “grace”, refers to a favour conferred freely with no expectation of return, and finding its only motive in the voluntary and free-heartedness of the giver.

Out from the grace of God, comes mercy, as in Ephesians 2:4, “But God, who is rich in mercy, for his great love wherewith he loved us.” Then in Titus 3:5, “Not by works of righteousness which we have done, but according to his mercy he saved us...”

Then relating again to the grace of God in Ephesians 2:8, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.” It is the salvation that is the gift according to grace.

This same principle is again revealed, as we have learned that election relating even to Israel, is the same principle upon which our own election is determined, as in Romans 9:11, “For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.”

Relating to the same principle, we have this statement in Romans 9:15,16,18, “For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy... 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

Here are the cold, hard facts of God's election methods, in regards to His purposes and none shall annul it, as in Isaiah 14:27, "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

The same principle in 2 Timothy 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."

THOSE WHO ARE ELECTED BY THE FATHER WILL NEVER BE LOST

Jesus makes a statement in regards to this fact in John 6:37-40, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 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."

NO ONE CAN COME TO CHRIST EXCEPT THE FATHER WHO HAS ELECTED THEM, ALSO DRAWS THEM

This principle of God drawing those whom he elects is referred to in John 6:44, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

The word "draw" means "to take for oneself", "to prefer, choose".

The same thought is again brought out in John 6:65, "And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."

This word "given" speaks of a grace of the Spirit which enables a person to come to Christ. This grace is given to all that the Father elects.

This special grace of the Spirit, which enables those elect to come to Christ, is absolutely necessary, because of the condition of the unregenerated, who are totally depraved according to scripture. Romans 3:9, "...they are all under sin." Romans 3:10, "...There is none righteous, no, not one." Romans 3:11, "There is none that understandeth, there is none that seeketh after God." Romans 3:12, "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." With Ephesians 2:1-3 and 2 Corinthians 4:4.

In short form, this special grace of the Holy Spirit does a work of conversion, which is a pre-regeneration work in the life of the unregenerated, Hebrews 6:4, "For it is impossible for those who were once enlightened (or illuminated)..." This illumination opens the mind of the sinner to his lost condition, Acts 16:14, "...whose heart the Lord opened..." This also is a work of the Spirit.

Acts 11:18, "...Then hath God also to the Gentiles granted repentance unto life." This also is a work of the Spirit, Ephesians 2:8, through faith. Salvation is the gift spoken of but faith is also given by the Holy Spirit, which enables the person to accept Christ.

It is only after these works, which are performed sovereignly by the Holy Spirit, that the next step of receiving Christ can take place, as in John 1:12, "But as many as received him..."

These workings of the Holy Spirit bring the person to the position where he can use his own free will in the acceptance of Christ. Then the act of regeneration takes place as in John 1:13, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." All these principles are in the terms, John 6:44, "draw", John 6:65, "given".

This special sovereign working of God is to be seen in the lives of those who he elects, as stated in Romans 8:28-30, "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..."

The calling here is the working in men of the everlasting purpose of God, whereby before the foundation of the world was laid, He hath decreed by His counsel, secret to us, to deliver from the curse and damnation,

those whom he hath chosen in Christ, out of mankind, and bring them by his Holy Spirit to everlasting salvation through Christ.

Romans 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. 30 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.”

This special working of God in our lives is further described in Romans 9:23,24, “And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, 24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?”

This special call of God is absolutely of God’s sovereignty and is never revoked, according to Romans 11:29, “For the gifts and calling of God are without repentance.”

The term “without repentance” means to repent oneself, or to regret. The idea is that the gifts and the calling of God, are not subject to a change of mind on His part. That he will not change His mind regarding His chosen people the Jews, and their God ordained mission and destiny. This same principle relates to those who are elected, to us.

This special working of God, is to be seen in the type of people he calls, as in 1 Corinthians 1:24-29, “But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. 26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: 27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; 28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: 29 That no flesh should glory in his presence.”

This special sovereign working of God in regards to our being called is seen in the lives of individuals such as Paul, in Galatians 1:15,16, “But when it pleased God, who separated me from my mother’s womb, and called me by his grace, 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood.”

It is evident according to scripture, that this special sovereign working of God, after we are elected by Him, which had its beginnings in past eternity, follows us through our lives into glorification and into eternity, into the future.

REGENERATION BY THE WILL OF GOD

The regeneration that we are called to is brought to pass not by man’s will (we have proved this), but by God’s, as in John 1:13. This statement relates to the actual act of regeneration. It is entirely of God. “Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

So this experience of the New Birth is not brought about by descent, by desire, or by human power, but by God’s power.

Relating to the same principle, we read in James 1:18, “Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.”

God then sovereignly calls, and sovereignly regenerates those whom he calls.

REPENTANCE, FAITH, HOLINESS AND GOOD WORKS ARE THE GIFTS OF GOD

It is stated regarding repentance, that it is given by God, and granted by God, as in Acts 11:18, “When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.”

Then again in 2 Timothy 2:25, “In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.”

That which makes it possible for a man to come to Christ is then given him from the Father, as stated in John 6:65, “And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.”

This statement is also related to what Christ himself, said in John 17:2, “As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”

In the same sense, the Baptism of the Holy Spirit is also given by the Father, as stated in Acts 15:8,9, “And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; 9 And put no difference between us and them, purifying their hearts by faith.”

The fruit of the Spirit, which comes forth from our lives, is of the Holy Spirit, Galatians 5:22,23. And the power to overcome the old nature which will allow this fruit to come forth is already ours, through the cross of Christ, as stated in Romans 6:6, “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”

God through the Holy Spirit gives the gifts of the Spirit, as he wills, as stated in 1 Corinthians 12:7-11, “But the manifestation of the Spirit is given to every man to profit withal... 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.”

It is God the Holy Spirit who moves the believers, when he becomes submissive, a willing vessel, making him not only willing, but desirous of doing God’s will, as pointed out in Philippians 2:12,13, “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...”

The words “work out” mean to carry out to the goal, to carry to its ultimate conclusion. The Philippians are exhorted to carry their salvation to its ultimate conclusion, mainly Christ-likeness. They are to see to it, that they make progress in their Christian lives. They are to do it with fear and trembling.

This is not a slavish fear, but a wholesome caution. It is a caution and circumspection which timidly shrinks from whatever would offend and dishonor God. When we begin to work out our salvation in this way we discover another principle at work in us. Philippians 2:13, “For it is God which worketh in you (the Holy Spirit) both to will and to do of his good pleasure.”

When we find God’s plan for our lives, and become submissive to it, then his Spirit will work in us, to perform the will of God in our lives. These works that God wants us to perform are works which he has ordained for us to do, as pointed out in Ephesians 2:10, “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

Peace and love and faith are also from God, as in Ephesians 6:23, “Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.”

To submit to the principles of election, and the sovereign will of God, will free us from legalistic bondage into the rest of security.

WHAT ARE WE TO UNDERSTAND WHEN SCRIPTURE SPEAKS OF CHRIST DYING FOR ALL MEN AND HIS DEATH AS SAVING THE WORLD?

First we must understand that the Bible does not in any sense contradict itself. The scriptures relating to this principle are stated in John 1:29, “...Behold the Lamb of God, which taketh away the sin of the world.” And John 3:16, “For God so loved the world, that he gave his only begotten Son...”, and many more.

Then the word “all” as in Romans 5:18, “...the free gift came upon all men unto justification of life.” Then in 2 Peter 3:9, “...but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”

Then there are passages that relate to his salvation for a particular people, as in Matthew 1:21, “...for he shall save his people from their sins.” Then in Matthew 20:28, “...to give his life a ransom for many.” And in John 10:11, “...the good shepherd giveth his life for the sheep.” Also in Acts 20:28, “...to feed the church of God, which he hath purchased with his own blood.” Then again in Ephesians 5:25-27, “Husbands, love your wives, even as Christ also loved the church, and gave himself for it...”

The reason why the terms “world” and “all” and “whosoever” were used, was to correct the false teaching that salvation was for the Jews alone. The New Testament writers used these terms then to prove that

the Gentiles were also to be saved.

After these terms were used then the principles of election were brought forth in the other terms used, “many”, “his people”, “the church”.

The reason relating to the fact, why all are not saved is clearly stated in scriptures such as John 10:26,27, “But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me.”

Acts 2:47, “...And the Lord added to the church daily such as should be saved.” Then in Acts 13:48, “...and as many as were ordained to eternal life believed.”

WHAT ARE WE TO UNDERSTAND IN REGARDS TO MAN BEING A FREEWILL MORAL AGENT

There are many who teach, that though man is fallen, and sadly depraved, so that there is in his nature a strong tendency towards sin, yet he does retain the God-like attribute of freedom of will. In every effort that God would make towards getting the sinner saved, the sinner even in his sinful state, still retains the power of choice, and he can refuse to accept God’s offer.

If this teaching is true, which of course it is not, because the sinner is a helpless slave of Satan and his destiny is already decided for him. But those who teach the principles we are discussing do not believe this. They believe men in their sinful state can decide their own destiny. And all that God can do is through his ministers, and his Spirit offers them salvation, and man himself will decide whether he wants it or not.

This is the reason for the long drawn out alter calls in their meetings, as they try to persuade men to accept Christ. They believe that men have the final word.

Like the statement, “God has predestinated men to be saved, the devil has predestinated men to be lost, but man casts the deciding vote”.

From this kind of error, has come forth a type of legalism that blinds and torments thousands of God’s children.

We will give forth the points of this doctrine:

1. Man in his sinful state has the power of freewill and can accept or reject the gospel.
2. After he has accepted the salvation, provided for him, he can of his own freewill lose what he has accepted.
3. In order to maintain his salvation, which he freely accepted himself, he must then by his own freewill perform certain works, and he must maintain certain standards of spiritual perfection. These legalistic human efforts will keep his saved.
4. The doctrine in some groups is different. Some maintain the principles of freewill, but teach that a second work of grace is necessary. This experience will eliminate the old nature, and a man will no longer sin. If however he does sin, he is then in a lost stated, and must be again saved. Others do not believe in the second work, but believe that if a believer sins, and dies in that state, he is lost. Others believe that if a believer continues in sin, and dies in that condition he is lost. Others believe that if a believer does not live up to certain standards he is lost. And others believe that if a believer once receives an evil spirit into his life he is lost. All these teachings come forth because two principle doctrines are not taught, The High Priestly Ministry of Christ, and How God deals with Believers’ Sins.
5. Because of the fact that man has freewill to this degree, and God in his foreknowledge, and they only relate the word to the dictionary meaning, not to the Greek, they believe He can only see down through the ages, and see who is going to accept or reject the gospel. On the basis of this kind of knowledge, God has to formulate his whole plan of redemption.
6. In this doctrine God elects no one. Man elects himself. He alone decides himself who will be saved.
7. God has no power to keep man, for man keeps himself by his own works and self-effort.
8. God as the creator of the universe, stands by unable to use his sovereignty on man’s behalf, and God will finally bring together at the end of the age all who have been able to finally make it.
9. This whole doctrine deifies man, and makes him the one who decides his own destiny.

10. As it deifies man, yet it brings that same man which has so much power in himself into a helpless legalistic bondage, that will continually bring him under bondage, condemnation, and fear.

HOW MUCH FREEWILL DOES THE BELIEVER HAVE?

After his will has been made free from Satan's power the believer does not, as a purchased, bought, redeemed, child of God, have power to change his destiny, for he is not his own, 1 Corinthians 6:19,20.

As Satan's property, he could not change his destiny. Now that he is God's property, he is in the same position. But it is also evident, according to scripture, that he has freewill in regards to his Christian experience.

The fact that he is exhorted in the Word, to pray, study, be not conformed but be ye transformed, put off, put on, be renewed in the spirit of your mind. These terms all relate to the freewill of the believer.

The principle taught in scripture is this, that what freewill we do have, we should submit it to the will of God. Jesus gives us the principle in John 6:38, "For I came down from heaven, not to do mine own will, but the will of him that sent me." This then is the principle for the child of God, that his will be conformed to the principles laid down in His Word.

Then there must be a submitting of my will to God's plan and purposes for my life. Then I will find the principles beginning to work in my life, that are spoken of in Philippians 2:13, "For it is God which worketh in you both to will and to do of his good pleasure."

Most believers do not understand that God has a determined purpose for their life. And being submissive to that plan and purpose, will fulfill the purpose for which I was born into this world.

These principles can only be accepted when I believe in God's election and calling.

WHAT IS THE PURPOSE OF OUR BEING BORN AGAIN?

In the dispensation of grace, God is calling out a people for His name, as stated in Acts 15:14, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name."

Those who are called out are added to the church, Acts 2:47, "...And the Lord added to the church daily such as should be saved."

WHAT IS THE PURPOSE OF OUR BEING ADDED TO THE CHURCH?

That we might take our place in the church, and work for God, and bring this church to completeness, we are set in this church as in 1 Corinthians 12:18, "But now hath God set the members every one of them in the body, as it hath pleased him." He has given gifted men and women to this church and men who will bring it to maturity, 1 Corinthians 12:7-11, Ephesians 4:11-16, that it may become the Bride of Christ, Ephesians 5:23-32, and be finally married to him, Revelation 19:9.

THE BORN AGAIN EXPERIENCE MAKES US GOD'S PROPERTY

We are a redeemed people. Christ became our redeemer by becoming related to us, Hebrews 2:14,15, and redeemed us through his blood, 1 Peter 1:18,19. Being redeemed we are bought with a price. We are no longer our own, 1 Corinthians 6:19,20.

BECAUSE WE ARE GOD'S PROPERTY GOD KEEPS US BY HIS POWER WE DO NOT KEEP OURSELVES

1 Peter 1:5, "...kept by the power of..." Jude 24, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." 1 Thessalonians 5:23, "...and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

BECAUSE WE ARE GOD'S PROPERTY WE ARE BORN AGAIN TO PERFORM GOOD WORKS

Some have laid out many types of works that must be performed in order to keep ourselves saved. Our salvation is as we have studied by grace and mercy, Ephesians 2:8, Titus 3:5.

WHAT IS THE PURPOSE OF GOOD WORKS?

The works we do are related to our ministry and gifts, in order that the Body of Christ may be completed. This is also the reason why we have to maintain our fellowship by the confession of sin, as in 1 John 1:9, and the producing of the fruit of the Spirit in Galatians 5:22,23.

These are not necessary to keep ourselves saved. We are not saved by what we do, but by what we are.

The confession of sin, and walking in the Spirit and producing fruit, enables me to do more work for God and perfect my ministry. And will enable me to bring forth fruit unto eternal life, as God ordained me to do in John 15:16. I am known by the fruit which I produce as Matthew 7:16-20 says, fruit unto eternal life, John 4:36, John 15:2-4,8-16.

It's this fruit that we are rewarded for, when we bring it forth, as stated in 1 Corinthians 3:10-15.

Most people spend all their lifetime keeping themselves saved through works. God's purpose is Matthew 16:18, "...I will build my church", and in John 10:16, "And other sheep I have, which are not of this fold: them also I must bring..." This is God's purpose in this dispensation, and if our lives as believers, does not conform to this purpose we are wasting our lives.

SECURITY OF THE BELIEVER
Book 7
QUESTIONS ON LESSON 1

1. Explain “Determinate Counsel of God” in a short paragraph.
2. What does the word “Foreordain” mean? Give a scripture to illustrate.
3. What is predestination? Give a scripture.
4. Why is the supremacy of man wrong, that is, that man decides his own destiny in regards to salvation?
5. Explain “election”. Give a scripture.
6. To whom did we first belong? To whom were we given and what did He do for us?
7. Who will hear the Father’s voice? Give scripture.
8. What is God’s reason for election as far as we are concerned?
9. Explain the meaning of “grace” and how far does it go in the Bible sense?
10. God has elected and purposed and who will change it? Give scripture.
11. Only upon what conditions can a person come to Christ?
12. Is God’s sovereign call ever revoked? Explain and give scripture.
13. Explain Philippians 2:12,13.
14. Explain why the words “world”, “all”, and “whosoever” were used in regards to salvation and what is meant by them.
15. In a sentence, what is the outcome of the error taught that man has the deciding vote in regards to accepting salvation.
16. In what area does the believer have free will? Explain.
17. What is the purpose of being born again?
18. Give an advantage of being God’s property.
19. What is the purpose of Good works?
20. For what are we rewarded?

Book 7: The Security of the Believer
Lesson 2: Objections to the Doctrine of Election and Calling
By Dr. Albert Grimes

Those who teach against the doctrine, say that it is unjust to those who are not included in this purpose of salvation. Those who teach this do not understand, that unregenerated man has no rights, or claims on God. God is not just dealing with men, but he is dealing with sinful, guilty, and condemned men, as stated in Romans 3:10, "As it is written, There is none righteous, no, not one." Romans 3:12, "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Romans 3:23, "For all have sinned, and come short of the glory of God." Then in verse 11, "...there is none that seeketh after God."

What claims has man in this condition? God could, if He wanted to, leave the whole human race to their fate, and he would not in any way be doing them an injustice.

The human race wronged God. They have no claims on Him at all. That any should be saved is a matter of pure grace, and those who are not included in this purpose of salvation suffer only the due reward of their deeds.

There is therefore no injustice in God's election. We should praise God that he saves some, rather than charge Him with injustice because He does not save them all.

Some also suggest that it represents God as arbitrary, choosing people because of some whim or preference. It represents God, not as arbitrary, but as exercising the free choice of a wise and sovereign will in ways, and for reasons which we finite creatures do not understand.

To deny the possibility of such a choice is to deny God's personality. To deny that God has reasons for His choice is to deny His wisdom. The doctrine of election finds its reasons not in man but in God.

Others object to the doctrine, by suggesting that it tends to immorality, and disobedience, because it teaches that man's salvation is independent of his own obedience. But we must understand that the God who elects us, also provides for our sanctification. The scriptures are filled with illustrations, of what happens to disobedient believers. God is the brave man's hope, not the coward's excuse.

Then others suggest that all this doctrine does is to inspire pride in those who think themselves God's elect. Its proper influence is to humble men. Those who exalt themselves as being God's special favorites have been led away by Satan's lies, and in most cases this type of believer has something more wrong with them, than just what is suggested.

Then others suggest that it discourages efforts for the salvation of the lost. It should be the ground for encouragement for missionary effort, for without election it is certain that all would be lost.

It encouraged Paul in his missionary work, as in Acts 18:10, "For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."

It was this fact of God's election that made Paul the great missionary that he was, as stated in 2 Timothy 2:10, "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

It is also quite evident that these same elect are brought because of missionary effort, guided by the Lord, into the church of God, as stated in John 10:16, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

Then also in Acts 18:9-11, "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: 10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. 11 And he continued there a year and six months, teaching the word of God among them."

Then others suggest that the scriptures teach a world wide redemption, and this disproves the teaching of election, as is stated in 1 Timothy 2:4, "Who will have all men to be saved, and to come unto the knowledge of the truth."

Then also in 2 Peter 3:9, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

The fact that all men are not saved, this is proven generation after generation.

There are other scriptures that are used in the same sense, as the word “all”. The word “world” is also used in John 3:16, “For God so loved the world...”.

The reason why these terms, “all” and “world”, were used, was to correct the false teachings that salvation was only for the Jew. They are over emphasized statements proving that the Gentiles could also be saved.

After these statements were used to prove that both Jews and Gentiles could be saved, then other terms were used relating to the fact of election, and why all are not saved: the term “many”, “His people”, “the church”. Then we have the clear statement of Jesus, regarding why all are not saved in John 10:26, 27, “But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me.” It is very evident that all are not saved because all are not His sheep.

PERSONALITIES USED IN ORDER TO TEACH THE FALL AWAY DOCTRINE

There are two personalities which are always used in defense of the Fall Away Doctrine, Saul, and Judas. But a close study of the lives of both of these men, prove how misapplied this teaching is.

THE DEATH OF SAUL AS TAUGHT IN SCRIPTURE

Saul is an Old Testament example of a New Testament sin unto death spoken of in 1 John 5:16,17, “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. 17 All unrighteousness is sin: and there is a sin not unto death.”

Saul committed this sin when he sought counsel of one with a familiar spirit in 1 Samuel 28:7, “Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor.”

Some teach that after this event when God rejected him, that he committed suicide. It is evident that Saul did try to kill himself, as in 1 Samuel 31:4, “...Therefore Saul took a sword, and fell upon it.” But he did not kill himself, but an Amalekite slew him in 2 Samuel 1:9, “He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me.” And at this request he killed Saul, 2 Samuel 1:10, “So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen...”

But the conclusion of Saul’s death is revealed in this sense, that the Lord actually slew him, because he had committed the sin unto death. This sin relates to physical death, as in 1 Chronicles 10:13,14, “So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; 14 And enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse.”

Then in 2 Samuel 7:15, “But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.”

What happened to Saul after his death, is clearly evident, as in 1 Samuel 28:19, “Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines.” Samuel was allowed of God, to come up from the underworld from Paradise. Saul went to the same place, according to Samuel’s own statement.

AN EXPLANATION CONCERNING JUDAS

The Lord Himself made a statement concerning Judas in John 6:70, “Jesus answered them, Have not I chosen you twelve, and one of you is a devil?”

Jesus knew all about Judas, and his purpose for being amongst the twelve, and according to the scriptures this personage no doubt is to be the Antichrist which is to come upon the earth. John the Apostle in

the Revelation, spoke concerning him in Revelation 17:8, “The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition...the beast that was, and is not, and yet is.”

This person then who has already been on the earth before, and who evidently is now in the bottomless pit, shall come forth and be revealed as the Antichrist. Who could this person be who has already been upon the earth, “the beast that was, and is not”, not on the earth when John wrote, “and yet is”, or is to come again upon the earth in the future? It is possible that the person referred to is Judas, the disciple of the Lord. For it is to be noticed that the Antichrist is called by two names in 2 Thessalonians 2:3, “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.”

He is called “the man of sin”, and “the son of perdition”. Judas is also called a “son of perdition” in John 17:12, “...and none of them is lost, but the son of perdition...” By all the laws of English grammar, or the Greek, the use of the definite article here points to one “son of perdition”.

Also Judas is spoken of as going to his own place in Acts 1:25, “...Judas by transgression fell, that he might go to his own place.” The Greek word translated “own” is “idios”, referring to one’s own private, unique possession. Since Judas was “the son of perdition” and he went to his own place, which is doubtless the bottomless pit, Judas will be the future Antichrist who is to come from the bottomless pit as pointed out in Revelation 17:8, “The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit...”

This is the reason for Jesus’ word in John 17:12, “...and none of them is lost, but the son of perdition...” Judas could not be saved, because he was a son of perdition. There could only be one Judas. To make him an example of one who believed, then lost his salvation, is absolutely unscriptural.

SCRIPTURES USED AS OBJECTIONS AGAINST THE ELECTION OF GOD

Ezekiel 3:20 and Ezekiel 33:12,13

These two passages are similar, and from them many teach the possibility of losing one’s salvation.

Ezekiel 3:20, “Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.”

It is taught that Christ is the believer’s righteousness, and the moment one turns from Him to commit iniquity, the fact of having received Christ will not be remembered. That one will die in his sin.

For a clear understanding of this passage one must realize that the “righteousness” in both passages does not refer to Christ. According to the Hebrew, “righteousness” in Ezekiel 3:20 is in the plural, “righteousnesses”. This is evident from Ezekiel 33:13, “...all his righteousnesses shall not be remembered...” Ezekiel 3:20, “...and his righteousness which he hath done shall not be remembered...” Also in Isaiah 5:23, “Which justify the wicked for reward, and take away the righteousness of the righteous from him!”

There is a righteousness which is under the law, as Deuteronomy 6:25 states, “And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.”

If the smallest detail for the shortest time is not observed, the full sentence of the law is invoked, as James 2:10, records, “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” This is what the passage of scripture in Ezekiel 3:20 and Ezekiel 33:12,13 is dealing with. One under the law is obligated to fulfill the whole law. Should it be transgressed in any point all the righteousnesses which have been done will not be remembered, and such a one will die in his sin.

In this Dispensation of Grace, Christ perfectly fulfilled the entire law by His life, and absolutely satisfied its claims by His death, so that by faith (not by doing) we are made the righteousness of God in Him. In 1 Corinthians 1:30 we read, “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”

Matthew 12:43-45, Luke 11:24-26

It is taught by some that this incident of the exit of the evil spirit conclusively proves the doctrine of the falling from grace.

In order to get the background of this section of scripture, we must understand that Jesus is talking to the Pharisees in Matthew 12:38, and that Jesus is relating this incident to the nation of Israel, who were sent into captivity because of their worship of devils. They were like the man described in Matthew 12:43-45. In captivity they had gotten rid of their devils, just the same as the man had been delivered from his spirits.

Now as a nation delivered from demon power, Jesus was presenting Himself to the nation as the Son of David their king, but as a nation they would not listen to Him. The Queen of the South came to hear Solomon (Matthew 12:42), and Jesus as a greater than Solomon was in their midst, but as a nation they would not listen to Him.

And Israel as a nation, because they rejected Christ, will go back into a greater bondage than they were in before their captivity, just like the man who was delivered of his devils and did nothing about it. This is made clear by the statement of Matthew 12:45, "...Even so shall it be also unto this wicked generation." To use this section of scripture to try to prove the fall away doctrine is an absolute misinterpretation of the whole passage of Matthew 12:34-45.

Matthew 24:45-51

It is suggested by some that the servant here spoken of, who was appointed his portion with the hypocrites is one who has lost his salvation. This is another sense in which the scripture is misinterpreted. The whole of Matthew 24 relates to the Revelation of Christ. This is plain by the statement of Matthew 24:29,30, "Immediately after the tribulation of those days..." This relates to the tribulation, the Great Tribulation, after which Christ comes down to the earth. The period of time spoken of in the rest of the chapter does not relate to the saints before the Rapture of 1 Thessalonians 4:13-18, but to those who will be upon the earth when Christ comes in His Revelation.

The word servant is not used exclusively of believers. In fact the Greek word here is the same as in Romans 13:4, "minister", which relates to rulers. The word is used also to designate servants of an earthly king, as in Matthew 22:3, "And sent forth his servants to call them that were bidden to the wedding: and they would not come." The whole passage relates to servants of an earthly kingdom, and not to believers in a New Testament sense.

Matthew 25:1-13

In order to understand this parable it must be understood that the same things are being taught. It is referring to the Kingdom after the Revelation of Christ, for in the same chapter, Matthew 25:31-46, the judgment of the nations is spoken of. This parable does not relate to the Church or the New Testament believers. According to custom the marriage ceremony consisted of the removal of the bride from her father's house to that of the bridegroom. When the fixed hour arrived, which was generally late in the evening, the bridegroom set forth from his house attended by his groomsmen. Matthew 9:15, "...Can the children of the bridechamber mourn, as long as the bridegroom is with them?..." These children of the bridechamber, preceded by a band of musicians or singers, including the virgins of Matthew 25:7, then took the bride with his friends to his own house. At the house a feast was prepared to which all the friends and neighbors were invited, Matthew 22:1-10. The guests were provided with robes, Matthew 22:11.

The ten virgins were not the bride, for the bride was in her father's house. The virgins were just a part of the invited guests. The whole teaching relates to the King coming to set up his earthly kingdom, and those who are to go into it.

From this misapplied parable has come more false teaching. Not only do they teach the fact of falling from grace, but some use it to teach that if we do not have the Baptism we will not go in the Rapture.

When we understand that in the Gospel the Church was not in existence, and the Gospels refer to a period between law and grace, and that the Kingdom is being presented to Israel as a nation, and that the

Coming of the King refers to the Revelation of Christ not the Rapture of the Church, we will be careful of our interpretation of scriptures from the Gospels, and much false teaching would be done away with.

If it is necessary for us to teach from this parable, let us be careful to teach the fact that the parable may refer to true and false professors. The five foolish virgins had the outward form, the lamp, but lacked the inward reality, the oil. As the oil is the emblem of the Spirit of God, this can only teach that those represented by the five foolish virgins were not born of the Spirit. They were mere religionists, false professors. The parable, if it teaches anything relating to the New Testament saints, shows that religious profession will not bring us a reception in heaven. The Lord knows His children. 2 Timothy 2:19, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his..." John 10:14, "I am the good shepherd, and know my sheep, and am known of mine." Christ will never say to His children, Matthew 7:23, "...I never knew you..."

John 15:1-16

The mistake made in the interpretation of this parable is the misapplying of fruit bearing as a basis of salvation. We are not saved by abiding, but by believing. John 5:24, "Verily, verily, I say unto you, He that heareth 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." To enjoy that life which we receive through believing, and be fruitful in experience, the believer must abide. The conditions of abiding are the word of God, John 15:7, prayer, John 15:7, love, John 15:9, and obedience, John 15:10. The results of abiding are determined by its extent. The production may be "fruit", John 15:2, or "more fruit", John 15:2, or "much fruit", John 15:8.

Unlike our salvation, our abiding fluctuates. This is because it depends on our faithfulness to observe the conditions imposed for the abiding life. At one moment we may be abiding. At another we may not. The result of not abiding is brought out in John 15:6, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." The teaching here suggests the fact that the one who does not abide does not mature, but will dry up, wither, and will become useless in the service of God. He will become a castaway, as stated in 1 Corinthians 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," worthless, as far as fruit is concerned.

We must understand that there are two illustrations given in John 15:6, What men do with worthless branches, they burn them, and what God does, He puts them away as worthless. But in no way is this related to salvation.

After salvation is received there are two kinds of fruit that are to be produced. The fruit of the Spirit, Galatians 5:22-23, which has to do with character, and the fruit unto eternal life, or the fruit that our ministry produces. It is this kind of fruit that is under discussion in John 15. Not to bring forth this kind of fruit means no rewards, as also stated in 1 Corinthians 3:15, "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

Galatians 5:4

Galatians 5:4, "ye are fallen from grace." This scripture is mistakenly used to prove the fall away doctrine. The Galatians had not fallen from the state of grace, but from the system of grace. That is vastly different. They had fallen from the belief in the sole sufficiency of grace to impart eternal life, and had come to believe in the necessity of observing the law in order to have or keep eternal life. Anyone, even in our day, who adds anything above what Christ has accomplished in order to keep his salvation, has committed the same kind of sin as these Galatians. It is hard for some to understand. It is not what we do that keeps us saved. It is what is done. And if we accept and appropriate what has been done, it will take care of what we do.

Hebrews 6:1-9 And Hebrews 10:26-28

This is without a doubt the most misinterpreted section of scripture, often used to defend the two

principle beliefs, that of Armenianism, and that of Calvinism. They both interpret these passages according to their own doctrine.

THE CALVANISTIC INTERPRETATION

These teach that, those spoken of in Hebrews 6:1-9, are only professors who have gone along with the Holy Spirit in His work of conversion, or His pre-regeneration work, that of illumination or the opening of the mind, enlightened, then opening of the heart, then the granting of faith.

All these works, according to their doctrine, relate to the person only “tasting”. They had fallen short of accepting Christ. Therefore, they were only professors.

And in rejecting the pre-conversion work of the Holy Spirit they fell away and crucified to themselves the Son of God. And it is impossible to renew them again unto repentance.

The error of such teaching can be seen in the fact that the Holy Spirit only calls the elect of God. And when they are called, they receive. John 6:44, “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.” John 6:65, “And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.”

Those who are called, do not fall away, because Christ only bring to Him those whom the Father elects, as stated in John 10:14-16, “I am the good shepherd, and know my sheep, and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”

It is only those whom He elects as sheep who believe. They do not fall away. John 10:26-29, “But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.”

Then also in Acts 13:48, “And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.”

This evidence rules out the teaching that some can go along with the pre-conversion work of the Holy Spirit and then reject it. When God begins the work, He brings it to completion, as stated in Romans 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. 30 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.”

There are only two kinds of people in the world, sheep and those who are not sheep. And it is only the sheep, that believe.

ARMINIANISTIC INTERPRETATION

This teaching relates to the fact that those spoken of in Hebrews 6:1-9, were children of God who became apostate, and lost their salvation. But the clear teaching of scripture is that once a person accepts Christ, he is never lost. John 10:28, “ And I give unto them eternal life; and they shall never perish...”

With Ephesians 4:30, “And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.” Then also in John 6:37-40, “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 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.”

Even in extreme conditions the believer can lose all his rewards at the judgment seat of Christ, yet still be saved, as in 1 Corinthians 3:15. And a believer can fall into sin, which we do not advocate, but even in this extreme condition, he could be turned over to Satan for the destruction of his flesh, but his spirit will be saved

as in 1 Corinthians 5:5.

Then there is mentioned the sin unto death, 1 John 5:16, relating to physical death, being cut off by God. An Old Testament illustration is to be found in 1 Samuel 16:14, in the life of Saul. We have dealt with this in this same study.

So we must understand that the scriptures in Hebrews 6:1-9 do not relate to professors, or those who were saved and became apostates.

What is the scriptural interpretation of this passage, Hebrews 6:1-9 and Hebrews 10:26? That this passage is speaking of believers, is without doubt.

For the same believers are being described in Hebrews 5:12-14, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat..."

These same believers are being dealt with in Hebrews 6:1, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God." That is, let us go on, not laying again the foundation, or not going again through the first principles of doctrine which they had already been taught.

These six doctrines were the Doctrine of Christ, Repentance, Faith, Baptisms, Laying on of Hands, Resurrection of the Dead, and Eternal Judgment. Verse 3, "And this will we do, if God permit."

From Hebrews 6:4-8, Paul is speaking of an existing danger, and while they continued as babes, they could be snared by this same danger. But Paul, while he warned them, he also was sure that they would never fall into it as stated in Hebrews 6:9, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak."

What was this existing danger? That while still babes, they might give way to the pressure put upon them by Jews who were not saved, to go back into the temple, and begin again to offer sacrifices for sins.

In this act they would be denying the only sacrifice, which was Christ, crucifying to themselves afresh the Son of God, and putting Him to shame.

This act is again related to in Hebrews 10:26, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

After committing such a sin they would come under the judgment of God, as in verses 27-30, "...The Lord shall judge his people." As under the law, people were judged, so under grace.

That these were believers, is further confirmed by Hebrews 6:4,5, "...once enlightened...", which means "illuminated" or "made to see", used of believers also in Ephesians 1:18, "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

This enlightening causes us to be able to see and understand these things. Hebrews 6:4, "...and have tasted..." means "to experience", "to taste", "to eat". The same word is used in 1 Peter 2:3, "If so be ye have tasted that the Lord is gracious," a full experience.

These Hebrews had fully experienced the heavenly gift and in the same sense had experienced the good word of God, and the powers of the world to come. Hebrews 6:4, "...and were made partakers of the Holy Ghost...", or "participants", "sharer", or "associate", "fellow partaker", or "partner". The same word is used in Hebrews 3:1, "Wherefore, holy brethren, partakers of the heavenly calling..." Hebrews 3:14, "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."

Then Hebrews 12:8, "But if ye be without chastisement, whereof all are partakers...", relating to a full participation. In the same sense described, these spoken of in Hebrews 6:1-9 had been partakers of the Holy Spirit. The evidence proves that they were saved, filled, but still babes.

Paul then was warning them of a danger that existed, but of which they had never as yet entered into, but Paul was sure that they would not. In other words, "I know you will not do it, but I warn you".

The possibility of this danger only existed as long as the temple was in Jerusalem, or the system of offerings remained. After 70 A.D., after the temple was destroyed, this danger no longer existed. The worst thing that could happen to Jewish believers, was to be brought back under the law, as pointed out in Galatians 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?"

Being in bondage again to the law did not entail the losing of their salvation. If this were so, many present day legalists would be lost.

James 5:19,20

Many confuse the difference between an erring brother and a lost sinner. This passage relates to the backslider who is restored. This is pointed out in the fact that brethren are being spoken about. And it is to be noticed that the particular sin is erring from the truth. The word, “convert”, means to put back on the pathway. And after the backslider is put back on the pathway, James 5:20, “Let him know...” We are to further instruct him in the necessity of winning sinners himself to Christ. If he does this he will save souls from death and hide a multitude of sins.

The whole truth of this passage is brought out in David’s own life, in Psalm 51:12, “Restore unto me the joy of thy salvation...” and Psalm 51:13, “Then will I teach transgressors thy ways; and sinners shall be converted unto thee.” After David was restored back to God, he had one desire, and that was the winning of souls. This then is how we are to instruct those who are restored back to God.

2 Peter 1:10,11

Here again is a misapplied scripture. To any unprejudiced mind it is clear that this passage is dealing with stability, 2 Peter 1:10, “...ye shall never fall,” and not with salvation. It is speaking of rewards, 2 Peter 1:11, “For so an entrance shall be ministered unto you abundantly...”

Three things are assured a believer by diligently applying himself to the virtues mentioned in the first part of the chapter, 2 Peter 1:5-7. It assures him of his own election. As far as God is concerned, the election of the believer is of His sovereign eternal purpose, which never changes. But the graces of the Spirit within him confirm the reality of the work of grace within, and assure him that he is one of God’s elect. 2 Peter 1:10, “...make your calling and election sure...” It also assures him of the real stability in his experience. If he would never fall, he must apply himself to the well being of his soul. 2 Peter 1:10, “...if ye do these things, ye shall never fall.” Lastly, it assures him of great reward. He shall have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ, 2 Peter 1:11. Throughout this passage salvation is not so much as mentioned, or even hinted at. For what reason? The passage is not dealing with the believer’s salvation, but his rewards.

2 Peter 2:19-22

The extreme folly of isolating portions of scripture to use them in supporting a certain position could never be so clearly demonstrated as in the passage before us. The whole section deals with false teachers, as in 2 Peter 2:1, and that these same teachers are being spoken of all through the chapter is also evident as indicated by the word “they” in verses 10,12,13,14,18,19,20,21. The whole teaching is that these false teachers who were not saved, but walked entirely in the flesh, came into the church and came under the influence of the truth, while they themselves were trying to teach error. Coming under the truth brought about a reform, but not a real experience of salvation. Then they went out of the church, just the same was as they came in. Although the profession had some outward effect, “the sow that was washed”, there was not change of nature. It was still “the dog” and “the sow”.

1 John 5:16

1 John 5:16, “...sin unto death...”. This passage is also applied, but misused. The passage refers to a “brother”. A sin unto death is a sin committed by the believer for which God removes him from the earth. He suffers physical death, not spiritual or eternal. Two definite instances where such judgment was pronounced upon believers are recorded in scripture. In 1 Corinthians 5:1-5, we have a believer falling into sin which was not so much as named among the Gentiles, concerning whom Paul stated that he had delivered “such an one

unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus". 1 Corinthians 5:5. He was to be removed by physical death, but that did not mean his salvation was lost. His spirit was to be "saved in the day of the Lord Jesus". The other is found in 1 Corinthians 11:30, where we learn that the judgment of God had fallen upon believers because of their actions at the Lord's table. Some were chastened by sickness and others were even taken by death, 1 Corinthians 11:30-32, "For this cause many are weak and sickly among you, and many sleep..." This did not imply that they had lost their salvation. They were chastened of the Lord, that they should not be condemned with the world, 1 Corinthians 11:32, "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

Revelation 3:5

By using the slender thread of inference it is affirmed that Christ's statement, "...I will not blot out his name out of the book of life..." implies the possibility of one losing his salvation. It is maintained that only the "overcomers" are secure. What is the scriptural meaning of one who is an overcomer? Is it a gradation of experience, or an actuality in every believer? The scripture clears this up for us in 1 John 5:4,5, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" In God's estimation every believer is an overcomer. The new nature within, and his faith in Jesus Christ, distinguishes him as an overcomer. That there are degrees in overcoming is undisputed, but that is not the subject dealt with here.

The "white raiment" is a symbol of the imputed righteousness that the believer has by faith. The condition of being confessed before the Father and His angels is given in Matthew 10:32, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

What must I do to obtain salvation? Romans 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." To be an overcomer, one who is born of God by faith in the Son of God, Christ unqualifyingly says, "I will not blot his name out of the book of life". What could speak more plainly of the believer's security?

The truth of the believer's security is not based upon inference, but as you can clearly see, definite declarations of scripture affirm that the true believer can never be lost.

With this tremendous question answered, we can learn to find the rest of a perfect finished redemption, and commit our lives to the service of the Lord. There will be no more wasted effort, that effort by which we were taught kept us saved. Only saints who are secure, free from doubts or fears regarding their own salvation, can truly walk in the Spirit.

SECURITY OF THE BELIEVER
Book 7
QUESTIONS ON LESSON 2

1. In a short paragraph how would you answer a person who says God is unjust in His choosing for salvation?
2. A person who says this doctrine tends to license to sin does not understand what?
3. How did this doctrine influence Paul in regards to missionary work?
4. How was Saul's death really caused and why?
5. Why could Judas not be saved? Give a scripture.
6. What is one obligated to under the Law? What about the good they have done under law?
7. Who were the "virgins" and what does this teaching relate to?
8. Explain what the gospels refer to in regards to the kingdom and Israel.
9. John 15:6, what is the correct meaning of this scripture?
10. What happens when God begins a work? Give a scripture.
11. Give the correct interpretation of Hebrews 6:1-9 in a paragraph.
12. Name the three things assured the believer in 2 Peter 1:1-11.
13. Explain 1 John 5:16.

Book 7: The Security of the Believer
Lesson 3: Standing and State
1 John 3:1,2, 1 John 2:12,13
By Dr. Albert Grimes

Our standing has to do with what God through Christ has done for us. It speaks of our position, our place in Christ. It is a finished work, that must be entered into by faith alone. Our state has to do with our every day experience, as we walk in this world. Circumstances, conditions, affect my state, and my state changes, according to what happens to me. Therefore my state cannot be depended upon. But when I live in the realm of standing by faith, I am not affected by my state. Things may go wrong, but if I am living in the realm of standing, they will have no effect upon my Christian experience.

Our standing is that of Sons. After accepting Christ as my Saviour I become a Son of God. This is pointed out to us in John 1:12, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." So after regeneration we now are born into the kingdom of God, into the family of God. We are now the Sons of God. 1 John 3:1,2, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not..."

Just as the Lord Jesus was not accepted as the Son of God in this world, neither will we be accepted as such. But that in no way affects our Sonship. We are still the Sons of God. 1 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."

Now this Sonship is the doorway by which we enter into the full blessing of God. I am a Son of God, and because I am a Son, I am an heir of God.

OUR SONSHIP MAKES US HEIRS

Our Sonship makes us heirs of God, who is our Father, and joint heirs with Jesus Christ, as stated in Romans 8:16,17, "The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Now because of Sonship, I am an heir of God, and a joint heir with Christ. All that Christ is heir to, I am to share it with him. And because I am an heir with Christ, He has promised to preserve me until I can receive what is mine in Christ. So I am kept, protected by the power of God, as pointed out in 1 Peter 1:4,5, "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

So it is the Father's will that all should be kept, in order to inherit what He has reserved for them. John 6:39, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." We are safe in the Father's hands, as stated in John 10:28,29, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." And because of this statement, we have eternal redemption.

OUR REDEMPTION IS ETERNAL

Our redemption is eternal. Redemption, it speaks of God's buying us back. The price of this redemption was the blood of Christ. We are then eternally bought. This is the meaning of Hebrews 9:12, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." And because it is an eternal redemption, it is perfect forever.

IT IS A ONCE FOR ALL REDEMPTION THAT IS PERFECT FOREVER

Through the offering of the body of Christ and his shed blood, we are sanctified or separated unto God, and those who are thus sanctified, he perfects them forever, as stated in Hebrews 10:10, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Hebrews 10:14, "For by one offering he hath perfected for ever them that are sanctified." And thus being sanctified and perfected, we are sealed by God.

WE ARE SEALED UNTO THE DAY OF REDEMPTION

The sealing of the Spirit refers to the Baptism of the Holy Spirit. This sealing of the Spirit is also the first installment of our inheritance, until we are fully redeemed at the resurrection. This fact is made plain in Ephesians 1:13,14, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Having been sealed unto the day of redemption, we are made doubly secure in Christ and in the Father, as stated in Colossians 3:3, "For ye are dead, and your life is hid with Christ in God." Being thus secure in the Son and the Father, nothing can separate us from Him.

NOTHING CAN SEPARATE THE BELIEVER FROM GOD

The greatest factor in the keeping of the believer is the intercession of Christ. He ever liveth to make intercession for us, as stated in Romans 8:34, "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." Some insight into this intercession was given to us while Jesus was still upon this earth, as he prayed to God in John 17:9, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." This statement of Christ in regard to our belonging to the Father is an outstanding statement.

In what sense do we belong to the Father? First, in past election we always belonged to God as in John 10:16, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Second, we are His by right of redemption. He bought us. We are not our own. 1 Corinthians 6:19,20, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price..." And because we belong to God, Christ prays that through His name they may be kept. John 17:11, "...and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."

He further prays that we should be kept from evil. John 17:15, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Then he prays that they all may be with him that they may behold his glory. John 17:24, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

THE POWER OF SUCH INTERCESSION

It will bring us through times of trial even if we fall. There are times in temptation when we even fail. But even in those times we are kept by the intercession of Christ as pointed out in Luke 22:31,32, "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 But I have prayed for thee, that thy faith fail not: and when thou art converted (put back on the path), strengthen thy brethren." Peter failed in the temptation, but he was brought back to repentance, because of Christ's intercession, because of which he is able to keep us from falling, as stated in Jude 24, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." And because, through his intercession we are kept from falling, he is able to save us to the uttermost. Hebrews 7:25, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

THE EXISTENCE AND HAPPENINGS OF THREE WORLDS CANNOT SEVER US FROM GOD'S LOVE IN CHRIST

The Material World

Seven things are mentioned, and not one of them can separate us from God. Romans 8:35, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" No circumstance whatsoever can separate us from God's love. No matter what may happen, we may rest assured we are in his love.

The Natural World

In one great sweep the apostle includes the natural world. Romans 8:38, "For I am persuaded, that neither death, nor life..." Death may separate us from everything else, but it cannot sever us from God's love. Even life, with all its sorrows and joys, with all its failures and triumphs, with everything it includes, the doings of life, the sayings of life, the sins of life, cannot separate us from God's love.

The Spirit World

This spiritual world cannot separate us from God. Romans 8:38, "...nor angels, nor principalities, nor powers..." Angels, whether good or bad, whether the prince, or the meanest of them, Principalities and powers, with all their strength and wonder working power cannot break the tie which binds us to the Father's great heart of love. The principalities, powers and the events of three worlds, the spiritual, the natural, and the material, or the two realms, visible and invisible with all they comprehend, persons or things, have not effect upon the indissoluble union existing between the believer and God.

Three Periods of Time

Romans 8:38, "...nor things present, nor things to come." Nothing that may, or has happened in the past, nor nothing that may happen in the present, and nothing that might possibly happen in the future, can separate us. Nothing in heaven, nor in the underworld (Two unseen worlds), Romans 8:39, "Nor height, nor depth..." Nothing in heaven above, nor in earth beneath, nor under the earth, can separate us.

No Created Thing

Romans 8:39, "...nor any other creature (or created thing)..." There is no power, or person on earth, or under the earth, that can separate us from God's love in Christ Jesus. No one in the whole universe can bring any charge against God's own elect. It is God that justifieth. God, because of what Christ has done for me, has declared me just, before Him. It is a change from guilt and condemnation to acquittal and acceptance. I have a new standing with God, which can never be changed. To accept by faith what God has done for me, is to live in standing. In this experience, nothing can separate me from God.

Our State in This Life

Our state changes according to conditions, circumstances, and feeling, and as we are affected by these things our state changes. Some people live in this state. They go much by feelings, conditions and circumstances. If they feel saved they are in victory. But if they are not feeling too good in themselves, they doubt their salvation. They live in the realm of do this, do not do that, if you don't do this, or this. They have an external experience that depends entirely upon feelings, circumstances, and what they do, or do not do. In this condition they can never fully enter into the rest of a completed salvation. They are still laboring to keep

themselves saved. We will find the rest of salvation when we live in the experience of standing, and not in state. Matthew 11:28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

OUR STATE IN REGARDS TO OUR GROWTH IN THE CHRISTIAN EXPERIENCE

The Apostle John speaks of our state in regards to our spiritual growth. 1 John 2:12, "I write unto you, little children, because your sins are forgiven you for his name's sake." This is describing a state in Christian experience, the child state, when we are just saved. And as little children they are rejoicing in the fact that their sins are forgiven. Their experience has not gone beyond that fact of experience. They are little children, and act and do things that little children do, but they are just as much saved, as those who are further on called Fathers.

In standing, all that we have discussed is theirs also. The only difference is their stage of experience. 1 John 2:13, "...I write unto you, young men, because ye have overcome the wicked one..." Here we have others who have developed beyond the stage of being children, and only rejoicing in sins forgiven. They have advanced to the stage where they have learned to overcome the wicked one. He, so to speak, stands in the full strength of a young man, as John calls him. 1 John 2:14, "...I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." Now these young, strong men are in a different stage of experience, but they are no more saved than the child first spoken of. Both of them have the same standing before God.

1 John 2:13,14, "I write unto you, fathers, because ye have known him that is from the beginning..."

Here we have other Christians in a different stage of experience. They have become spiritual fathers because of experience. But being spiritual fathers does not in any way make them any more saved than the others spoken of. And the standing of all three is exactly the same, as far as God is concerned. So the different standards of experience do not affect my standing with God.

OUR STATE IN REGARDS TO THE TWO NATURES IN US

Some Christians are in different stages of state because of the conflict with the flesh, the world, and the devil. So as believers we may be in any one of three places. We may be in Egypt, a type of the world. Not having overcome the flesh, we may be in bondage to the things of the world. Romans 12:2, "And be not conformed to this world..." And instead we become transformed, as the Word of God suggests in Romans 12:2, "...but be ye transformed by the renewing of your mind". He loves the things of this world, like Lot in the Old Testament. Although his soul may be vexed by what he sees and hears in the world, yet he stays there as Lot did. 2 Peter 2:7,8, "And delivered just Lot, vexed with the filthy conversation of the wicked: 8 For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds."

He may be out of Egypt, a type of the world, but dwelling in the wilderness. This kind of Christian has never entered into his inheritance, never learned to live by faith. He lives in the realm of sight and feelings. God must always be having to do visible things for him. He is much like Israel in the wilderness. He must see signs and wonders, the pillar of cloud by day and the fire by night. If these things do not take place, he becomes restless, complaining, murmuring against God, and against those to whom he has given leadership.

He may be in Canaan, a type of the rest of the inheritance. He has come out of Egypt, a type of the world. He has been through the water baptism of the Red Sea, overcome the wilderness, crossed over the Jordan, a type of the Baptism of the Holy Spirit, and is in Canaan fighting the forces of darkness, claiming by faith the inheritance that is scripturally his.

He may be in Canaan, having overcome the forces of darkness, having claimed his inheritance, and lives in the blessing of God. This is the spiritual state that all of us as Sons of God should reach. But this state can only be reached as we learn to overcome Satan, then appropriate an inheritance promised us in the Word of God. Having obtained this inheritance, meaning the Power and Blessing that we can have in this Christian life, we are able to live in the blessing of God.

These experiences have to do with our state before God. Yet in our standing before God, one son does

not have any better standing than the other. We all have the same standing before God. Regardless of where we are in our state, our standing is always the same. This is where we make mistakes in the judging of the brethren. When we judge, we judge according to a man's state, but when God judges us, according to our standing. That's why God, through Balaam the Prophet, regardless of Israel's state in the wilderness, could bless them by saying, Numbers 23:21, "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them."

And when we as Christians realize our standing in Christ, and accept it by faith, our state will change and we will live a more victorious Christian life.

Where are you living, in Standing or in State? It makes a difference!

SECURITY OF THE BELIEVER
Book 7
QUESTIONS ON LESSON 3

1. Explain standing and state and how they are affected.
2. What is our standing now we have accepted Christ? Give scripture.
3. How did this doctrine influence Paul in regards to missionary work?
4. What does an heir include?
5. Explain what it means to be “sealed”.
6. Explain each of the three worlds briefly.
7. When do we find the rest of our salvation?
8. Explain the stages of experience in growth.
9. Explain the different stages of state.
10. How does God judge us and why could He bless Israel through Balaam?
11. How can we live a more victorious Christian life?

Book 7: The Security of the Believer
Lesson 4: The Four Rests of the Believer
Matthew 11:28,29 1 Corinthians 13:10
By Dr. Albert Grimes

The Christian experience is an experience of growth, a growth into rest. Some picture the Christian experience as a continuous battle, an experience in which we never find rest until we meet Christ. It is true that there will always be opposition and conflict, but it is also true that the child of God can find rest and security. Rest and blessing is God's inheritance for the child of God.

THE BIBLE SPEAKS OF DIFFERENT RESTS, WHICH GOD HAS FOR US

There is the rest of salvation. There is the rest of service. There is the rest of the inheritance. There is the rest of perfection. These rests are experiences which the believer can come into as he goes on with God. There are also plains of experience which the believer will go through. There are also stages of development which he will pass through.

Then, where we are in respect to these experiences will point out where we are in our Christian experience in regards to growth. In regards to our going on with God, we can be in either one of these rests, or we could have found two of these rests, or we could have found all three, and be living in the blessing of God.

THE REST OF SALVATION

Matthew 11:28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The Word of God points out the fact that people labour in order to save themselves. They go through all kinds of ritual, observing days, and different religious rites. They do penance, and punish themselves. They are laboring to obtain salvation. They are heavy laden with sin. They find not rest. But the scripture points out the fact that salvation is not to be labored for. Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us..." Ephesians 2:8,9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast." So the first sovereign move towards the sinner is made by God, and the sinner comes to Christ by faith alone, without any works on his part. Romans 4:16, "Therefore it is of faith, that it might be by grace..." Faith is an absolute trust in another. There is no merit in faith. Grace is the unmerited favor of God. Romans 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

My standing before God is changed because of what Christ has done for me. So after the sinner puts to onside his laboring for salvation, and completely surrenders, and by faith comes to Christ, he finds the rest of salvation. Matthew 11:28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Rest in this sense is repose, take ease, refresh, pause, to stop, come to an end. This is the meaning of the word. After one has accepted Christ, this rest becomes a rest of experience. It cannot be maintained by just having the experience alone. The Word of God must be applied in order to bring the assurance. It's the assurance of what Christ has done that will bring a continued rest in regards to our salvation.

LEGALISM AND ITS DANGERS

There is a danger because of legalistic teaching, of the believer losing the rest of salvation and coming again under bondage, the same kind of bondage that he was in before he was saved. The only difference is that before he was trying to find salvation through works. Now he is trying to keep it through works. This is brought about by legalistic teaching. He is taught that he must do certain things in order to keep his salvation. He finds himself laboring to keep that which he received absolutely on the grounds of faith. Paul speaks of this state in Galatians 4:9,10, "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? 10 Ye observe days, and months, and

times, and years.” Their salvation was wrought through the Spirit, and they were trying to keep it through the flesh, or by works. Galatians 3:3, “Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?” Our salvation was brought about by faith in Christ, without works. And it is a finished, completed work, according to Romans 8:29,30, that cannot be maintained by works.

It is not, as many do today, kept by wearing long hair, or long skirts. It’s not because we do not wear makeup. It’s not because we do not go to shows. It’s not because we eat meat, or what we eat or drink. It’s not because we keep Saturday, or Sunday, or any day. It’s not because we watch television, or we do not watch television. What we do, or what we don’t do, does not keep us saved. We are saved by faith in the finished work of Christ, and when we rest in that finished work, we will then and only then, find the rest of salvation.

And when I find that rest through faith, God through the Word, the Spirit, and the blood, takes care of all the other things in my life that are not His will for me. Some Christians have been saved, but have never found the rest of salvation. They are still laboring and are heavy laden, laboring to keep themselves saved, heavy laden by condemnation of their failures to do the things by which they feel they are kept saved. This is a perverted gospel, and Paul puts a curse upon all who teach it. Galatians 1:7,8, “Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”

Preachers by the thousands, are of this type. They bring God’s people under bondage and they are never able to enter into the rest of salvation. They are like Israel in Egypt. No wonder the burden of the Spirit in these days is “let my people go”.

THE REST OF SERVICE

Now, it is well understood that if a Christian has not found the rest of salvation, he will never be able to enter into the rest of service, for he is in confusion, and all his efforts are toward keeping himself saved. So all his energy is wasted in his efforts to keep himself saved. He has no time to do any service for God. He is out of Egypt, and its bondage, but he is now under a different kind of bondage, which keeps him from any kind of service.

In order for us to find the rest of service, there must be a complete surrender in regards to becoming yoked together with Christ. Romans 12:1,2, “...present your bodies...” Matthew 11:29, “Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” The soul is the seat of our emotions, our intellect, our self-conscious life, and when we have found the rest of service, there will be rest in our soul life, our emotional life.

The Illustration in Matthew 11:29

In order to break in a young oxen to work, they yoke him with an older oxen, one who is well broken, and submission to the one who is plowing the field. The younger oxen in this way is gradually broken, to become a good worker for the one who owned him.

In regard to service, the same principle of self effort is to be found in the child of God. He, in most cases, has his own ideas and plans in regards to what he thinks is service for the Lord. We are much like Moses. He knew he was a deliverer in Israel, but he was entirely wrong about the way it should be done. Acts 7:25-30, “For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not...” Moses tried to deliver Israel in his own way, and in his own strength. He killed an Egyptian, but had to flee from Egypt and learn of the next forty years what is meant by submissiveness.

GOD’S ORDAINED SERVICE

As God has ordained a complete finished salvation for us, so He has ordained a complete service for us. The secret of finding this rest of service is to find out what he wants me to do, my place in the plan of God, Ephesians 1:11, “In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.” We are predestinated for a purpose, and if we

surrender ourselves to that purpose, and to God, He will work it out for he has ordained those works for us to do. Ephesians 2:10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Now these works are not performed by self effort, but by the Holy Spirit that dwells in us. Philippians 2:13, "For it is God which worketh in you both to will and to do of his good pleasure." There must be a complete committing of our ways to God in order that God may guide us into these ordained works. It is hard sometimes to give up altogether our own planning and commit our ways entirely to God so that He might guide us, but we are expected to do so. Proverbs 3:5,6, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. 6 In all thy ways acknowledge him, and he shall direct thy paths."

The same principle of surrender, which brought salvation, must become the principle in regards to service. Colossians 2:6, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." I receive him by faith, and I walk with him in faith. I am yoked together with him. He is the one who leads me. He is the one who has ordained what I am to do. He is the one through the Holy Spirit in me, that will perform the works. When I learn these facts, I will enter into the rest of service. Some children of God are still trying to do the things of God in their own strength. They are still trying to plan their own paths. Their service is one of self effort, self planning and the blessing of God is not upon it. They are confused in regards to service. When we have found the rest of service, we then will be able to enter into the rest of inheritance.

THE REST OF THE INHERITANCE

In order to fully understand what is meant here, it would be wise to go back to Israel in this regard. The inheritance for Israel was a section of property in the land of Canaan, Joshua 1:1,6,15. It was theirs by right, given them by God. But they had to fight a foe, who contested all their rights and privileges. But Israel under God claimed the inheritance, fought and overcame the enemy, and each man personally shared his inheritance and they lived in the blessing of God, as God's chosen people. And while in this condition, they became witnesses to the surrounding nations of the one God who had so blessed them. They had entered into rest, the rest of the inheritance.

Now even some of Israel did not enter into that rest. Hebrews 3:18,19, "And to whom sware he that they should not enter into his rest, but to them that believed not? 19 So we see that they could not enter in because of unbelief." Now as Israel in the past entered into rest, so the children of God can also. This is spoken of in Hebrews 4:9,10, "There remaineth therefore a rest to the people of God. 10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Being an heir of God, and joint heir with Christ, entitles me to certain rights and an inheritance. Romans 8:17, "And if children, then heirs; heirs of God, and joint-heirs with Christ..."

There are many things that I have become an heir to in this life, which when fully entered into will bring me into the rest of the inheritance. There is Sonship, belonging to the family of God, and all it implies. I have the right of access into God's presence, freedom from the power of sin, an advocate in heaven, divine health through the indwelling Spirit of God, who preserves me and sanctifies me through the Word and by the blood. I have overcome the world. I have power over Satan. I can, through the Spirit, perform the ordained works of God. Christ is being produced in me by the fruit of the Spirit. I can witness and influence others to Christ, all these things and the blessing of God in spiritual Canaan. As I live in the blessing of God and live in the rest of my inheritance, others will be attracted. Others will want to know why I am able to live in such a state of blessing and rest.

It's after I have entered into this rest that I can really become a true witness for the Lord. Having entered into the rest of salvation, and the rest of service, then the rest of the inheritance, I will have found that abundant life in Christ. John 10:10, "...I am come that they might have life, and that they might have it more abundantly."

THE REST OF PERFECTION

This is the final rest of the child of God, when he shall enter in that glorified state. 1 Corinthians 13:10, “But when that which is perfect is come, then that which is in part shall be done away.” All of earth’s experiences will pass away, and all will become new. We will have entered into that eternal rest. Revelation 21:5, “And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.”

We can, in this life, enter into the rest of salvation, the rest of service, the rest of the inheritance, then the rest of perfection in the life to come. Thus, we see that the Sons of God can have security in his Service, security in his Inheritance, and security in the rest of Perfection.

The Child of God is secure.

SECURITY OF THE BELIEVER

Book 7

QUESTIONS ON LESSON 4

1. What are the four rests of the believer?
2. What is it that brings a continued rest in regards to our salvation? Explain.
3. Explain “Legalism” versus “The rest of Salvation”.
4. Why does a person have to enter in to the rest of Salvation, before he can enter the rest of service?
5. Explain what is the secret of the rest of service?
6. Describe what the rest of inheritance includes.
7. What is the rest of perfection?

Book 7: The Security of the Believer
Lesson 5: How God Deals with Disobedient Sons
1 Corinthians 11:31-32

The Word of God points out the fact that God has different ways of dealing with those who are disobedient. And as we study these methods that God uses, we will understand that the security of the believer is not affected, but our rewards and position in the kingdom will be.

CORRECTION BY WALKING IN THE LIGHT

Because of the fact that we still have the Adamic nature, the possibility of sin is there. To deny the fact of sins in our lives is only to deceive ourselves, as stated by scripture. Now these scriptures are not relating to the sinner, but to the saint. 1 John 2:1, "My little children, these things write I unto you, that ye sin not..." This is the theme of the whole book.

The scriptures relating to sin in the saint's experience then are 1 John 1:8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us (referring to Adamic nature)." Then it also states in 1 John 1:10, "If we say that we have not sinned, we make him a liar, and his word is not in us." The reason why Christ is our advocate before the Father for the Sons of God is because they sin. This is the plain statement of scripture, 1 John 2:1, "...And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

The teaching that we can receive an experience whereby we become sinless, is not scriptural. The Bible does not teach complete eradication of the old nature, but it does teach a progressive putting to death of the same.

HOW THESE SINS ARE DEALT WITH IN THE BELIEVER'S EXPERIENCE

Provision for sins in the believer's experience is not overlooked. God has provided "light" and "cleansing". 1 John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." The "light" spoken of refers to the presence of God, and it's that presence, through the Word, and by the Spirit, that convicts, convinces, makes manifest the sin in our lives. Whether in vision or otherwise, it is still true. The Prophet Isaiah found that to be true in his experience. Isaiah 6:5, "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." So this light makes manifest sin. Ephesians 5:13, "But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light."

To have the light reveal things, and not allow the blood to cleanse disrupts our fellowship with one another and with God. It is necessary for me to be continually cleansed in this sense. It must be understood that this is not just to condemn us, but it must be accepted as a means whereby we are being sanctified. It is a progressive sanctification.

Now this experience of the light revealing sin does not in any sense affect my Sonship, or regeneration, justification, or adoption. The extreme Armenianism teaches that if we sin, we again become a sinner and we need rebirth. The plain teaching of scripture is that the new birth only takes place once, after which we are exhorted to keep our walk clean. Jesus refers to this in John 13:10, "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit..." The word "washed" is related to Titus 3:5, "...the washing of regeneration..." Jesus here is not just talking about washing feet. He is talking about cleansing of our daily walk as Sons. It is not necessary if I sin to be "washed" or regenerated again, washed all over, as Peter wanted him to do. Peter is a type of a lot of poor, mistaught saints who think that every time they sin, they must be saved all over again. John 13:9, "Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head."

So all their experience consists of is keeping saved. They have no time to work for the Lord. When the light reveals sin, an acceptance of the fact, and confession, keeps me in continuous fellowship with one another,

and with God. 1 John 1:9, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” In order to understand this one must understand the reason why Christ is our Advocate.

CHRIST AS OUR ADVOCATE

We have an accuser before the throne of God, and if sin comes into our lives, Satan, who is our accuser, accuses us before God. And it’s because of what Satan does that God deals with us. Revelation 12:10, “...for the accuser of our brethren is cast down, which accused them before our God day and night.” This is the reason why Christ is our Advocate before the Father, to plead our case, as a lawyer does in court. 1 John 2:1, “...we have an advocate with the Father, Jesus Christ the righteous.”

God will continue to deal with us, as long as we remain in the state of sin, using the different methods we will study, until we are brought back into fellowship or cut off by the mercy of God in order that we may be saved.

CORRECTION THROUGH CHASTISEMENT

If we fail to be brought to a place of confession by what the light reveals, it must be understood that the purpose of this revealing of sin through the light is not to bring condemnation upon us, but rather to show us the things in us which are not pleasing to God, which things we confess, and put under the blood. This then is God’s method of sanctification. But as we have said, if we will not accept this first principle of allowing light to reveal, and then the putting away of those things revealed, God will turn to sterner methods, the method of chastisement.

The word “chastisement” relates to training, to education, but it also relates to a certain type of training. It’s training by discipline, or punishment. This kind of training, or education, may take on many forms, and is spoken of in Hebrews 12:5-11, “And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: 6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”

The purpose of this kind of correction is pointed out. It is that we might become (Hebrews 11:9) “subject to the father”. It’s “for our profit” (Hebrews 11:10). And it’s also for the purpose that we “might be partakers of his holiness” (Hebrews 11:10). When we accept it, it “yieldeth the peaceable fruit of righteousness” (Hebrews 11:11).

CORRECTION THROUGH ELDER OR CHRISTIAN BROTHER

We should have a concern for one another, a concern to help one another in love. It is the Pastor’s duty, as an Elder, to rebuke those who need it. 2 Timothy 4:2, “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.” Titus 2:15, “These things speak, and exhort, and rebuke with all authority. Let no man despise thee.”

People, or brethren, who are dealt with in love, can be brought back to confession and cleansing. It is possible for any Christian to seek to restore those who are overtaken, but let’s be sure we do it as the Bible suggests. Galatians 6:1, “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” We must submit to this kind of correction for it is another method that God uses to bring us into fellowship.

CORRECTION THROUGH APOSTOLIC AUTHORITY

The word of God seems to indicate the fact that the Apostle has the power to turn some over to Satan for correction. This is pointed out in 1 Timothy 1:19,20, "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme."

What these brethren were doing is brought out in 2 Timothy 2:17,18, "And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." It's possible that when turned over in this sense, the same things could happen to them as happened to Job, Chapters 1 and 2. This is another method used to restore us back to fellowship.

CORRECTION BY THE LOCAL CHURCH

This was a case of deliberate sin in the church. 1 Corinthians 5:1, "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife." The church as a body was to administer the correction to the one who sinned. In one accord they, as empowered by the Lord, were to turn him over to Satan. 1 Corinthians 5:4,5, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

The same things that happened to Job, Chapters 1 and 2, would happen to anyone turned over to Satan, but in this instance Satan was given power to destroy the body by death, but was unable to destroy the soul and spirit which were God's. 1 Corinthians 6:19,20, "...and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

If a child of God turns his body over to Satan or the lusts of the flesh, the same can be destroyed by Satan, that the spirit that belongs to God may be saved. It is to be noticed that in both cases when children of God were turned over to Satan, the possibility of the person repenting would lift the judgment from him, and Satan's power would be broken over him only if he were restored back into fellowship with the saints. So he must be restored as soon as possible. This is the warning in scripture. 2 Corinthians 2:10,11, "To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ; 11 Lest Satan should get an advantage of us: for we are not ignorant of his devices."

The thought here is that if they did not quickly get that repenting brother into fellowship under the protection of the church, Satan might take advantage of it and destroy him anyway. When one is turned over to Satan in this sense, he has no help from God, or angels, but is left at the mercy of Satan who will destroy his body, but cannot touch his spirit, as stated in scripture. Realizing their danger, some Christians turn back to God in repentance as this man did.

CORRECTION BY BEING CUT OFF BY THE SIN UNTO DEATH

In this case the child of God has persisted in his own self will. Every method that God can apply has been used, but in self will, he goes on until he commits the sin unto death. This sin can be committed in different ways. Not too much scripture in the New Testament relates to this sin. Only in the Old Testament have we illustration of this sin. The sin spoken of in scripture, 1 John 5:16,17, "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. 17 All unrighteousness is sin: and there is a sin not unto death."

The Old Testament illustration is found in the life of Saul in 1 Samuel 28:7, "Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor." This, in this instance, was the sin unto death. The result of this sin is pointed out in scripture. 1 Samuel 28:19, "Moreover the Lord will also

deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines.” Saul and his sons were to be cut off by God and were to go into the underworld and be with Samuel. It would appear that once this kind of sin has been committed, repentance is not possible, but in mercy, God cuts off by physical death those who commit this sin, in order that their spirit be saved. 1 Chronicles 10:13,14, “So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; 14 And enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse.” See also 2 Samuel 7:15, “But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.”

Thus, the child of God is secure, but God expects us to walk with Him in obedience, building upon the foundation of our salvation, gold, silver, and precious stones which will stand the fire, and for which we shall be rewarded, 1 Corinthians 3:14, “If any man's work abide which he hath built thereupon, he shall receive a reward.” But those who live a life of disobedience will suffer loss, yet be saved, yet so as by fire. 1 Corinthians 3:15, “If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.”

Let us walk in the light, for a life lived in disobedience will leave us without rewards or position in the Kingdom of God, for what we do in this life determines what we shall be for all eternity.

SECURITY OF THE BELIEVER
Book 7
QUESTIONS ON LESSON 5

1. What are God's methods of correction?
2. How are sins dealt with in the Believer's experience?
3. How does progressive sanctification work?
4. What does Armenianism teach?
5. Why is Christ our Advocate?
6. When do we receive chastisement?
7. What is the purpose of Chastisement?
8. Explain 1 Corinthians 5:4,5.
9. Why must a person who has been turned over to Satan be restored quickly if they honestly repent?
10. Explain what is the sin unto death.
11. How does God expect us to walk?
12. What will be the result of a life lived in disobedience?