

# Apostle Paul—Man or Mouse

## Part One

### Our Unique Security in Christ Jesus

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(All emphasis are mine)

We have turned our faces from the Holy Ministries and are living in the world, eating and drinking what the world eats and drinks and at the very same time proclaiming that behavior has nothing to do with “being saved”. I have just described the apostate church, and if we survive at the Judgment Seat of Christ, we will have to change our ways and begin a daily walk in the Spirit and not in the flesh (Law). *Some justify their failings by quoting the Apostle Paul in Romans 7.* Let’s look a little closer – was he a man fully committed to Jesus Christ, or was he a mouse?

#### Paul’s Response to Romans 7. . .is found in Galatians 5:16-26:

*”This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law.* (Gal. 5:15-18)

Now the works of the flesh are manifest, which are these; *Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.* (Gal. 5:19-21)

*But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.”* (Galatians 5:22-26—My emphasis’)

#### Apostle Paul’s intent when writing Galatians 5:16-26:

- To refute carnal men’s teachings that Paul found it impossible to continuously walk in Christ’s Spirit.
- To explain Christians should always walk in His Spirit, not in the flesh, which brings forth eternal death.
- Show how the flesh and Spirit are contrary to one another; we cannot do the things we want/need to do.
- Walking in the flesh is “under the law”, and always leads to eternal destruction.
- Because we have an advocate with the Father, all Christians should resist sinning.
- To help Christians realize all the dangers of sinning, and to resist the lusts of the flesh.
- Those who commit lustful sins of the flesh cannot enter into the kingdom of God. (see Gal. 5:22-26)
- The works of the flesh are manifest, which are these: (see Gal. 5:19-21)

1. <b>Adultery</b>	2. <b>Fornication</b>	3. <b>Uncleanness</b>	4. <b>Lascivious</b>	5. <b>Idolatry</b>	6. <b>Witchcraft</b>
7. <b>Hatred</b>	8. <b>Variance</b>	9. <b>Emulations</b>	10. <b>Wrath</b>	11. <b>Strife</b>	12. <b>Seditions</b>
13. <b>Heresies</b>	14. <b>Envyings</b>	15. <b>Murders</b>	16. <b>Drunkenness</b>	17. <b>Revellings</b>	18. <b>&amp; Such Like...</b>

*. . .of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is. . .*

1. <b>Love</b>	2. <b>Joy</b>	3. <b>Peace</b>
4. <b>Longsuffering</b>	5. <b>Gentleness</b>	6. <b>Goodness</b>
7. <b>Faith</b>	8. <b>Meekness</b>	9. <b>Temperance: Against which. . .</b>

*. . .there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.* (Galatians 5: 22-26)

## What Apostle Paul said in Romans 8:

- It is not possible to walk in the Spirit of God, and walk in the flesh at the same time (Rom. 8:1-4; 5-17).
- Those in the flesh will live in the flesh; those walking in His Spirit will live in the Spirit (vs. 5).
- To be carnally minded is enmity, and brings forth death; it is not subject to the law of God. (6-11).
- If we walk in His Spirit, God's Spirit dwells in us; if we walk in the flesh, we are lost unto death. (9-12).
- If we live in the flesh, we are debtors to that flesh, and shall die; but if we, through the Spirit do mortify the deeds of the flesh, we will live to the sons of God; and we will inherit the kingdom of God (12-17).
- The Spirit Himself bears witness with our spirit that we are the children of God, heirs of God and joint heirs with Christ; our sufferings with Him will guarantee we will be glorified with Him. (16-17).
- In Romans 8, Verse 11, Apostle Paul stated:

***“But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. (Romans 8:11)***

## Oops! More in Romans 8:

***“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.”*** (Romans 8:9-13-My Emphasis)

***Need More Data Concerning Apostle Paul's Intent?*** Compare what Paul taught in Romans 8:1-17 and Galatians 5:16-26 to Romans 7:7-25, and you will see that Apostle Paul was consistent in all he taught from the day he was born again till the day he died. He therefore, in Romans 7, referred to himself—***“as previous to”*** his salvation experience in Acts 9.

Let it *not* be said that the Bible does not teach security for a Christian. However, by numerous scriptures, the Bible has shown there is no such doctrine as ***unconditional*** security.

Let us look at the security that ***is*** given to the believer by the Word of God. All too often, many, in an attempt to disprove the "eternal security" fallacy, have failed to emphasize the security that ***is*** taught in the Scriptures. Two extremes have been taken: one teaches UNCONDITIONAL security; the other teaches NO SECURITY. Every true Christian should be able to say with Paul, ***"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."***

## Some passages that teach the security of the believer are:

1. ***"...Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."*** (Romans 4:7, 8; See Psalm 32 and Psalm 51 for David's repentance).
2. ***"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"*** (John 6:39).
3. ***"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand"*** (John 10:27-29).
4. ***"Who shall separate us from the love of Christ? Shall Tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord"*** (Romans 8:35-39). Note the text above, as it simply indicates that we who are willing to die for Jesus will overcome!

5. *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" (Jude 24; Philippians 1:6 1 Peter 1:5).*
6. *"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6).*
7. *"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:5).*

Many have used these Scriptures to support the claim that it is impossible for one who has been saved to be lost. Actually they teach nothing of the sort. These verses do not say, do not teach and do not infer, when the context is studied, that it is **Impossible** for one who has once been converted to be finally lost. It may be well to point out that the expressions, "once saved, always saved," "always saved," "once in grace, always in grace," "eternal security," "unconditional security" and "eternal perseverance of the saints" are found nowhere in the Word of God, but are statements of man which are not founded upon the Bible.

**1. Let's see what the Scriptures say:** (The following are responses to the seven items above)

**ROMANS 4:7, 8 – Paul quoted this Passage directly from Psalm 32** (David also repents in Psalm 51)

Here, Paul proclaims blessings on those 1) whose sins are forgiven; and 2) they whom the Lord will not impute sin. These two verses were direct quotes from Psalm 32. This Psalm explains in detail and clearly the Spirit-led meaning.

**A Psalm of Penitence:** Probably when David sinned with Bathsheba—covered it up—then repented.

1. Blessed is he ***whose transgression is forgiven***, whose sin is covered.
2. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no *guile* (no deceit; no deception).
3. When I kept silence, my bones waxed old through my roaring all the day long.
4. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.
5. ***I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.***
6. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.
7. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.
8. I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.
9. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.
10. Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about.
11. Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart. (Ps 32:1-11)

### **My commentary on Psalm 32:**

**Verse 1:** David probably wrote this Psalm sometime after his sin with Bathsheba, and his plot to murder her husband, Urias. That's the reason he began the Psalm with the joy of knowing he had been forgiven. David needed to share this experience and made it one of his songs – forever read by those who would follow him. So he cried out, ***Blessed is that man whose sins are forgiven; and who has no guile*** (deceit/deception) in him.

**Verses 2-4:** David's sin with Bathsheba – David was miserable and inwardly tortured by the heavy hand of the Lord. He was guilty of the heaviest sin he could imagine.

**Verse 5:** Repentance finally came. David confessed, and peace came to him.

**Verses 6-11:** David proclaims joy and trust in the Lord. Also includes a comparison to those who do evil. When Paul quoted this Psalm in Romans 4:7-8, he was speaking about those who loved the Lord with all their hearts, and were willing to fall face down in repentance before the Lord—as King David did.

## 2. JOHN 6:39

In John 6:39 Jesus calls attention to the fact that it is *not God's will* for Him to lose anything, but that He should raise it up at the last day. But, is God's will always followed in relation to men? We know that it is not. God is "*not willing that any should perish, but that all should come to repentance,*" yet men are going to hell by the thousands *out of the will of God*. Christ does not attempt to teach *unconditional security* but gives consolation to believers that if they follow God's will they cannot be lost, but will be raised up at the last day. Jesus said, "*Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven*" (Mat. 7:21).

## 3. JOHN 10:27-29

In John 10, who are the ones that Jesus said would *never perish*? Jesus did not say, "I give unto *my sheep* eternal life, and they shall never perish," instead He said, "I give unto *them* eternal life; and they shall never perish." Now who are the ones to whom the words "them" and "they" refer? In verse 27 we find that Jesus makes this reference to them that "**hear**" and not only hear, but "**follow**". **No one** has a Bible right to claim the promise, "shall never perish," unless he is *hearing* the Master's voice and *following Him*. Everyone will admit that the backslider does not "*hear His voice,*" and does not "*follow Him,*" therefore, The backslider *has no right to claim this promise*.

The only "eternal" security the Bible teaches is to the believers who *continually remain* in the Lord Jesus Christ. That a man may be in him *and not remain*, Jesus made clear when he said, "*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.*" (John 15:6). The everlasting life that a Christian possesses is *in The Son*. John said, "*And this is the record, that God hath given to us eternal life and this life is IN his Son.*" ( 1 John 5:11). Therefore, as long as we abide *In The Son* we have *eternal life* and "*shall never perish*". Thank God, this is the security of the Christian.

## 4. ROMANS 8:35-39

In Romans 8, was Paul teaching an unconditional security when he said, "*For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*"

Paul did not say, "*You cannot separate yourself.*" Neither did he say, "*Sin cannot separate you.*" We know from Scripture sin will separate us from God. "*But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear*" (Isa 59:2). Paul was in no sense of the word attempting to teach the Romans it would be impossible for them to be unfaithful and finally be lost, but was merely giving security to the faithful.

The Apostle knew as his day so his strength would be, and he intended to be faithful. Other Christians may have the same assurance; not because they believe it impossible for them to backslide and to perish, but because they know God will never leave nor forsake them while they live as God wills. Paul also said, "*we are not of them who draw back unto perdition;*" but this does not prove that a Christian will not or cannot draw back, but plainly implies that some do so.

The Apostle says that, though we may face tribulation, distress, persecution, famine, nakedness, peril, sword, death, life, angels, principalities, powers, things present, things to come, height, depth, or any other creature, these things in themselves cannot separate us from the love of God. What those who believe Eternal Security have missed in this scripture, is that "*Those who are willing to go through all these things for the sake of their God...are the same ones who have real security in Christ Jesus.*" Yet, *Eternal Security people do not believe in connecting Romans 8:38,39 with Romans 8:34-37.*

**Odd, isn't it?**

## 5-7. How Believers Are Kept (Jude 24; Philippians 1:6, and 1 Peter 1:5)

Believers are kept in the same manner in which they are saved. *While the Bible does not teach justification by works*, yet the Scriptures reveal that there are certain things which sinners must do in order to be saved. Sinners must repent; for, "*Except ye repent ye shall all likewise perish*" (Luke 13:3-5). Sinners must believe, because, "*He that believeth not shall be damned*" (Mark 16:16). Sinners must call upon the Name of the Lord, because, "*Whosoever shall call upon the name of the Lord shall be saved*" (Acts 2:21, Romans 10:13). 1) Jesus taught that whosoever does the will of His Father is saved; and 2) James taught works prove our faith – after we are justified. (Jas. 2:14-26; also Gen. 22 and Josh. 2)

Sinners must confess with their mouth, because, "*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*" (Romans 10:9). Some will say, "*You are preaching justification by works.*" No I am not. Let me ask a question, Why is not ALL the world saved? You will say, "*Well, because the world will not believe.*" There you have it.

Funny how all who quote Ephesians 2:8-9 seem to *omit* the next verse, Ephesians 2:10: "*For we are His workmanship created in Jesus Christ unto good works.*"

Although you may believe in *justification by faith*, (as I do) yet you must admit the reason the world is not saved is because it will not believe. In other words, sinners must meet certain conditions before they can be saved, although they cannot save themselves. Some say, "God has chosen me, and I just say 'Amen' to His choice." Yet, you still do something, even if it is just saying, "Amen."

Use whatever phraseology you choose, yet you must come to the conclusion that, although man cannot save himself, he does have a part in his salvation. Now, as we are saved, so are we kept. The Bible says Christ is "able to save" (Hebrews 7:25) and also, "able to keep" (Jude 24; II Timothy 1:12), but the fact that Christ is *able to save* does not mean that ALL sinners will be saved. Neither does the fact that Christ is *able to keep* necessarily mean that ALL believers will be kept.

We cannot save ourselves, nor can we keep ourselves. *We are saved and kept only as we yield ourselves to Christ*. Our salvation was conditional and our being kept is conditional. God has held out the prospect of salvation to all the world (John 3:16; 1 John 2:2; 2 Peter 3:9). Yet that salvation is conditional, not UNconditional, or all the world would be saved.

God has held out the prospect of keeping every believer, yet there are conditions attached to that keeping. If a sinner fails to yield to God for salvation, he can never be saved. If a believer fails to yield to God for keeping, he can never be kept, but will fall away and finally be lost.

To say that one act of faith in Christ at some time in one's life absolutely guarantees him heaven, in spite of his future conduct, means to completely overlook or ignore the following Scriptures which teach Christian responsibility and the fact that.....**We Are Saved "IF"**

"Moreover, brethren, I declare unto you the gospel which, I preached unto you, which also ye have received, *and wherein ye stand*: by which also *ye are saved* IF ye keep in memory what I preached unto you, unless ye have believed in vain" (1 Corinthians 15:1, 2).

"Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, IF thou continue in his goodness: *otherwise thou shalt be cut off*" (Romans 11:22).

"In the body of his flesh through death, to present you holy and blameless and without reproof in his sight: IF ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel" (Colossians 1:22,23).

"But Christ as a son over his own house; whose house are we, IF we hold fast the confidence and the rejoicing of the hope firm *unto the end*" (Hebrews 3:6).

"For we are made partakers of Christ, IF we hold the beginning of our confidence stedfast *unto the end*" (Heb. 3:14).

"Wherefore the rather, brethren give diligence to make your calling and election sure: for IF ye do these things, ye shall never fall" (2 Peter 1:10).

"Let that therefore abide in you which ye have heard from the beginning. IF that which ye have heard from the beginning shall remain in you, ye shall continue in the Son, and in the Father" (1 John 2:24).

"But he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, IF we faint not" (Galatians 6:8,9).

## Part Two

# Apostle Paul's Partial List of the Flesh

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, *and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.* (Galatians 5:16-21)

The "sinful nature" (Gk. sarx) refers to the human nature with its corrupt desires, resistance to God and insistence on continuing in his own way. This has been in effect ever since the first man and woman disobeyed God and allowed sin to enter the world and infect human existence (Gen. 3; Romans 5:12-21); it continues to be man's deadly enemy (Galatians 5:21). Those who continue to yield to the sinful desires of nature cannot be a part of continual spiritual battle that Christians must fight and win by the power of the Holy Spirit. (Rom. 8:4-14) The acts of the sinful nature in Galatians 5:16-21 (the flesh; under law), are described as follows:

**Adultery:** (Gk. pornea) conjugal infidelity. An adulterer was a man who had illicit intercourse with a married or a betrothed woman, and such a woman was called an adulteress.

**Fornication:** (Gk. Pornea) Illicit intimate sex between one man and one woman whereby the offender (the Fornicator) is currently not married. Christianity came into a world where sexuality was not only condoned, but was regarded as essential in a modern way of life.

**Uncleanness/Impurity:** (Gk. akatharsis) Paul uses the word *akatharsia*; and can be used for the pus of an unclean wound. The opposite of *pure*. It is that which makes a man unfit to come before God, the soiling of life with the things which separate us from Him.

**Lasciviousness/Wantonness:** (Gk. aselgeia) (Mark 7:22; 2 Cor. 12:21; Gal. 5:19; Eph. 4:19; 1 Pet. 4:3; Jude 4; Rom. 13:13; and 2 Pet. 2:18). Knows no restraint, but to do whatever wanton insolence may suggest. Josephus attributed it to Jezebel when she built a temple to baal in Jerusalem; and indicates that a man is so far gone in desire that he no longer cares what others say or think.

**Idolatry:** (Gk. Aselgeia) The worship of gods which the hands of men have made. Material things takes the place of God.

**Witchcraft:** (Gk. Eidoloatria) Means "the use of drugs", and can mean poisoning, the use of drugs for sorcery, a common evil.

**Hatred/Enmity:** (Gk. Echthra) A person who is characteristically hostile to his fellow men; the opposite of Christian love.

**Variance/strife:** (Gk. eris) Originally mainly had to do with rivalry for prizes; but now more commonly a rivalry which has become quarrellings and wrangling.

**Emulations/Jealousy:** (zelos; Zeal) Means emulation, the desire to attain to nobility when we see it; but is degenerated. It is the desire to usurp things others have. Not for the Christian.

**Wrath/Uncontrolled Temper:** (Gk. thumos) Bursts of temperament; but anger which flames up, then dies quickly. Rage.

**Strife/Self Seeking:** (Gk. *eritheia*) “Work of a hired laborer. Now means “work done for pay”. Describes those who desire high position/high pay. Now means canvassing for political or public office, but not to be of service to others, but for personal gain.

**Seditious/Dissension:** (Gk. *dicostasia*) *Standing apart*. It is peace/happiness in unitized groups; but dissension describes a society in which the opposite is the case, where members fly apart instead of coming together.

**Heresies/Heretical Division:** (Gk. *Hairesis*) Dissension. Comes from root word *heresy*; or *to choose*. The division within any group or congregation that develop into cliques, for the destruction of His (Jesus’) Church.

**Envy:** (Gk. *phihonos*) A mean word. Euripides called it “the greatest of all diseases among men.” It describes men who do not necessarily want things for themselves; but that *they want what another has*. Stoics believed “grief at others someone else’s good”. It’s the quality, not so much of the jealous, but of an embittered mind.

**Murders:** The intentional destruction of one’s normal lifespan for any faulty reason, including the spirit of hate.

**Drunkenness:** (Gk. *metha*) The Bible gives ample proof that excessive drinking of intoxicants was a common vice among God’s people, and was judged by the Lord Himself.

**Revellings/Carousings:** (Gk. *komos*) refer to a group of activities that usually involve a number of individuals who assemble for sexual exchange or involvement as a part of pagan festivals or pagan religious practices.

**And Such Like:** Apostle Paul’s list is not complete, covering all sins unto death, and includes *everything which will not allow any man to inherit the kingdom of God*.

Paul’s final comment on acts of the sinful nature are firm and forceful: *anyone*, who claims to be a believer and participates in these things, is confessing a lie. Those who engage in these types of activities have shut themselves off from God and do not have any part in God’s kingdom. That is to say, they will not experience *any* eternal relationship with God.

**Everyone should remember this:**

Note that at the end of his list, Apostle Paul made one very short statement of which we all should take note. That statement went like this:

**“ . . .and such like.”**

Those three words by Apostle Paul small simply meant this:

**“Apostle Paul’s list was not complete.”**

*Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, (1 Cor. 6:9)*

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

***"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law" (Gal. 5:22-23).***

In Corinth, some were deceived into thinking that if they broke fellowship with Christ, denied Him, and lived in immorality and injustice to others, *their salvation and inheritance in the kingdom of God were still secure.* But *Paul declares that spiritual death is the inevitable consequence of habitual sinning, even for the Christian.* Paul said, in Romans 8:15, 16:

***<sup>13</sup>"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."***

***No one*** can live for immoral gratification and inherit the kingdom of God (Rom. 6:16). Then James says, "*Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*" (1:15)

John said this, "*He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.*" (2:4).

He was arguing against misunderstanding of grace and salvation, and opposed teachers who taught that forsaking a sinful life was optional for the believer because they believed they could "know God" in a permanent relationship and at the same time be inconsistent in their thoughts and actions, violating God's will for their lives. Everyone should develop a growing knowledge and relationship with Christ.

The apostles are consistent in their teachings concerning our walk in the Spirit of God. For instance, Paul was not the wimp of Romans 7 when he boldly preached against corruption of all kinds among God's people:

***<sup>1</sup>Be ye therefore followers of God, as dear children; <sup>2</sup>And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. <sup>3</sup>But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; <sup>4</sup>Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. <sup>5</sup>For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. <sup>6</sup>Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. <sup>7</sup>Be not ye therefore partakers with them. <sup>8</sup>For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: <sup>9</sup>(For the fruit of the Spirit is in all goodness and righteousness and truth;) <sup>10</sup>Proving what is acceptable unto the Lord. <sup>11</sup>And have no fellowship with the unfruitful works of darkness, but rather reprove them. <sup>12</sup>For it is a shame even to speak of those things which are done of them in secret. <sup>13</sup>But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light <sup>14</sup>Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. <sup>15</sup>See then that ye walk circumspectly, not as fools, but as wise, <sup>16</sup>Redeeming the time, because the days are evil. <sup>17</sup>Wherefore be ye not unwise, but understanding what the will of the Lord is. <sup>18</sup>And be not drunk with wine, wherein is excess; but be filled with the Spirit: <sup>19</sup>Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; <sup>20</sup>Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; <sup>21</sup>Submitting yourselves one to another in the fear of God. (Eph. 5:1-21).***

If you passed over Ephesians 5:1-21, I encourage you to go back and read every line. It is to the great benefit to the believer to realize that Jesus is very serious concerning "lusts of the flesh" versus "walking in His Spirit".

**THE FRUIT OF THE SPIRIT:** Contrasted to the works of the flesh is a single-minded lifestyle called "the fruit of the Spirit." This is produced in God's children as they allow the Spirit to so direct and influence their lives that they destroy the power of sin, especially the works of the flesh, and walk in fellowship with God (see Rom. 8:5-14, note; 8:14, note; cf. 2 Cor. 6:6; Eph. 4:2-3; 5:9; Col. 3:12-15; 2 Pet. 1:4-9). The fruits of the Spirit include:

**Love:** (Gk. agape ), i.e., a caring and seeking for the highest good of another person without motive for personal gain (Rom. 5:5; 1 Cor. 13; Eph. 5:2; Col. 3:14);

**Joy:** (Gk. chara), i.e., the feeling of gladness based on the love, grace, blessings, promises, and nearness of God that belong to those who believe in Christ (Ps. 119:16; 2 Cor. 6:10; 12:9; 1 Pet. 1:8; see Phil. 1:14, note);

**Peace:** (Gk. eirene), i.e., the quietness of heart and mind based on the knowledge that all is well between the believer and his or her heavenly Father (Rom. 15:33; Phil. 4:7; 1 Thes. 5:23; Heb. 13:20);

**Longsuffering:** (Gk. makrothumia), i.e., endurance, patience, being slow to anger or despair (Eph. 4:2; 2 Tim. 3:10; Heb. 12:1);

**Gentleness:** (Gk. chrestotés), i.e., not wanting to hurt someone or give him or her pain (Eph. 4:32; Col. 3:12);

**Goodness:** (Gk. agathosune), i.e., zeal for truth and righteousness and a hatred for evil; it can be expressed in acts of kindness (Luke 7:37-50) or in rebuking and correcting evil (Mat. 21:12-13);

**Faith:** (Gk. pistis), i.e., faithfulness, firm and unswerving loyalty and adherence to a person to whom one is united by promise, commitment, trustworthiness, and honesty (Mat. 23:23; Rom. 3:3; 1 Tim. 6:12; 2 Tim. 2:2; 4:7; Tit. 2:10);

**Meekness:** (Gk. prautes), i.e., restraint coupled with strength and courage; it describes a person who can be angry when anger is needed and humbly submissive when submission is needed (2 Tim. 2:25; 1 Pet. 3:15; for meekness in Jesus, compare Mat. 11:29 with Mat. 23; Mark 3:5; in Paul, compare 2 Cor. 10:1 with 10:4-6; Gal. 1:9; in Moses, compare Num. 12:3 with Ex. 32:19-20);

**Temperance:** (Gk. egkrateia), i.e., having control or mastery over one's own desires and passions, including faithfulness to one's marriage vows; also purity, chastity (1 Cor. 9:25; Tit. 1:8; 2:5).

Paul's final comment on the fruit of the Spirit indicates that there are no restrictions to the lifestyle indicated here. Christians can—in fact, ought—to practice these virtues over and over again; they will never discover a law prohibiting them from living according to these principles.

## **Part Three**

# **Who Was the Real Apostle Paul?**

Saul of Tarsus, who became Paul the Apostle, will forever stand as one of the most commanding figures in all history—both sacred and secular. Even today, this giant of the faith lives on—through those whom he influenced in life, through the books of the New Testament which he left to us under the dictation of the Holy Spirit through his interpretation of the Christian faith, and through the magnificent victories he won for Christ.

But when he met the Lord Jesus Christ on the road to Damascus, his zeal turned just as ardently to the preaching of Christ—the Son of God, the Messiah who came, was crucified, buried, and was risen anew "according to the Scriptures."

*From that day forward, he never wavered in his proclamation of the Gospel of Grace.*

He endured more suffering and persecution than the scripture ever recorded about any other man (2 Corinthians 11:24-28); but with his face steadfastly set toward Heaven and his affections set on things above, he pressed forward—ever onward and upward—toward the prize of the high calling of God in Christ Jesus. The date of his death is not recorded, but is thought to be sometime in the years A.D. 65 to 67. Because Paul was a Roman citizen he was granted death by beheading, rather than by crucifixion or

other more torturous means. We have no other details of his execution, but we can be sure that, having lived as he lived, he died the same way—as a good soldier of the cross, a loyal ambassador for Christ.

This mighty man, though thought to have been small of stature and unprepossessing in appearance, blazed a pathfinders trail across the frontiers of Christianity, leaving an imprint that will remain as long as the world stands.

There is no doubt that the Apostle Paul was keenly aware God had given him a special and a unique message, to be proclaimed by him and penned down for you and me. As we study Paul's epistles it is evident he was deeply conscious of the wonder of the Gospel, as well as being alert to the fact he was Divinely appointed to proclaim this glorious message.

The Gospel of the crucified, buried, risen Christ was supernaturally revealed to Paul—first, as he traveled to Damascus to persecute the Christians there (Acts 9:1-6); then, as he waited through three days and nights of total blindness until the Lord sent Ananias to him, where he (Ananias) being obedient to the Lord, prayed for Saul, causing the scales to fall from his eyes. *Note here that 1)* Saul's eyes were fully healed, *and 2)* scales fell from his eyes—demonstrating the fact that not only could Saul now *see* clearly—he was able to *supernaturally* receive revelations from the Lord Jesus Christ concerning the Gospel and the doctrines of the Church; hence "scales fell from his eyes! Remember when Jesus breathed on His disciples after His Resurrection? In this, He gave them His own *peace* they would need—and they would be able to understand His Word, supernaturally! (see Acts 9: 10-18)

That same day Saul (Paul) testified in court he could see. (Acts 9:8-19); and finally, during the three years he spent in the desert in Arabia (Gal. 1:11-18). During these three experiences, God revealed to Paul this glorious Gospel, and made known to him *all truth*:

<sup>11</sup>But I certify you, brethren, that of the gospel which was preached of me is not after man. <sup>12</sup>For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. <sup>13</sup>For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: <sup>14</sup>And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. <sup>15</sup>But when it pleased God, who separated me from my mother's womb, and called me by his grace, <sup>16</sup>To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: <sup>17</sup>Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. <sup>18</sup>Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. (Galatians 1:11-18—my italics/underscore)

Paul assured the believers in Rome that he was "*called to be an apostle, separated unto the Gospel of God*" (Rom. 1:1).

In Galatians 1:11,12 he testified that the message was not his own, nor was it the message of man: "*...I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*"

To Timothy, his son in the ministry, he speaks of "*the glorious Gospel of the blessed God, which was committed to my trust*" (I Tim. 1:11).

In 1 Thessalonians 1:5 he speaks of the *Gospel which "came not unto you in word only, but also in power, and in the Holy Ghost, in much assurance."*

In II Corinthians 4:3 and II Thessalonians 2:14 *he refers to the Gospel as "OUR Gospel."*

In Romans 2:16 he speaks of "*the day when God shall judge the secrets of men by Jesus Christ according to MY Gospel,*"

and in II Timothy 2:8 he says, "*Remember that Jesus Christ of the seed of David was raised from the dead according to MY Gospel.*"

In I Corinthians 15:1 and in Galatians 2:2 Paul refers to "*the Gospel which I preach.*"

In Acts 20:24 he speaks of "*the Gospel of the grace of God.*"

In Romans 1: 1 he speaks of "*the Gospel of God,*"

and in Romans 1:9 he refers to "*the Gospel of His Son.*"

In Romans 1:16 he speaks of "*the Gospel of Christ.*"

**Speaking of various *experiences* in the Gospel, Paul mentions:**

"*the fellowship* of the Gospel (Phil. 1:5),

"*the defense and confirmation* of the Gospel" (Phil, 1: 7),

"*the faith* of the Gospel" (Phil. 1:27),

"*the truth* of the Gospel" (Col. 1:5),

"*the hope* of the Gospel" (Col. 1:23),

"*the afflictions* of the Gospel" (I Thess. 1:6), and

"*the light* of the Gospel" (II Tim. 1:10).

In Philemon 13 he speaks of himself as being "*in the bonds* of the Gospel."

**In his epistles, Paul speaks of the Gospel as relating to various classes of people:**

He mentions those who are "*called* by the Gospel" (II Thess. 2:14),

those who are "*begotten* by the Gospel" (I Cor. 4:15),

those who are "*stablished* by the Gospel" (Rom. 16:25);

and those who "*obey not* the Gospel" (II Thess. 1:8,).

Speaking of himself and of his own divinely appointed ministry, Paul testifies, "Woe is unto me, if I *preach not* the Gospel!" (I Cor. 9:16); and finally, he thunders out a solemn warning to any and all who may pervert the Gospel and preach any other message than that which contains "all truth":

*"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. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed"* (Gal. 1:8, 9).

Today as never before in the history of man, the Gospel dictated to the Apostle Paul by the Holy Ghost is discredited by liberals, modernists, and founders of various cults. Today emphasis is placed on the *ethics* of Jesus, upon His *philosophy of life* as spelled out in the four Gospels. The liberals and modernists cry out, "Return to the Sermon on the Mount!" but my dear reader, if you will search the Sermon on the Mount from the first word to the last, you will not discover one drop of blood—and without the shedding of blood there is no remission of sin!

Ministers today spend long hours preparing sermonettes. They talk about the goodness of God, and of the sinless example of Jesus. But it is not the sinless life of the Saviour nor the supernatural miracles He performed that save the sinner - *it is His death, burial, and resurrection.* The Gospels proclaim a wonderful message, but they point us on to the *epistles* for the deeper, fuller unfolding of "all truth".

It is extremely interesting to discover that the Lord Jesus Christ clearly stated how the New Testament would come to be written and given to the Church. Of the Gospels He said, " ... The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

Of the epistles He said, "Howbeit when He, the Spirit of truth, is come, *He will guide you into all truth ...*" (John 16:13a).

Pointing forward to the glorious book of the Revelation, He said, " ... He [the Holy Spirit] shall not speak of Himself; but whatsoever He shall hear, that shall He speak: *and He will shew you things to come*" (John 16:13 b). (And on the lonely Isle of Patmos, the Holy Spirit DID show John the Beloved those "things to come.")

To the Apostle Paul the Holy Spirit dictated these solemn words: "STUDY to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). And as we study the writings of this remarkable, Divinely-appointed apostle, we will see that his message contains a perfect balance between the doctrinal and the practical, and also a perfect balance between theology and ethics.

### **Paul's Sufferings:**

In Acts 9:11-16, The Lord stated to Ananias in a vision, concerning Saul:

<sup>11</sup>And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, <sup>12</sup>And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. <sup>13</sup>Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: <sup>14</sup>And here he hath authority from the chief priests to bind all that call on thy name. <sup>15</sup>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: <sup>16</sup>*For I will shew him how great things he must suffer for my name's sake.* (Acts 9:11-16—my italics/underscore).

It's amazing that many consider Paul at this time, a weak, sickly, almost blind individual—and consider this his *thorn in the flesh* as mentioned in 2 Corinthians 12:7. I believe the very thought Paul's *thorn* was his weaknesses is strongly misguided; for the scripture says different:

<sup>7</sup>And lest I should be exalted above measure *through the abundance of the revelations*, there was given me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." (2 Corinthians 12:7).

The scripture obviously states Paul's *thorn in the flesh* was given for this reason only: "*through the abundance of the revelations*"—and not because of his weaknesses. The alternative answer to Paul's thorn is stated in 2 Cor. 12:7, where the Word of God reveals Paul's tremendous sufferings and His supernatural revelations.

### **Paul's Doctrine Concerning Law And Grace:**

Paul taught we should *Stop Sinning!* The Holy Spirit is God's gift to the repenting, believing sinner who accepts Christ as his substitute, dying on the cross, and rising from the grave (Romans 10:9,10; Acts 2:14-38). The full work of the Holy Spirit in the life of the believer is contingent upon the following actions of the believer.

<sup>A</sup>**The Clean breach from sin:** Holiness must be sought by the believer in the appointed way of cleansing by His precious blood. This cleansing is available when one confesses his sin. There is now use to cover sin, for then God will judge it. It's best to get it out in the open, face it, and remove it by confession to Christ Jesus with the heart. Sin *must* be rejected; a clean break from sin is necessary. In order to live an overcoming life, one must resist temptations that previously had him bound, including any restitution. A compliment to our strengths would be to make sinful mistakes prior to salvation—right. Though humiliating and costly, there will be a great deterrent to repeating the same errors.

<sup>B</sup>**The Crucifixion of Self:** If there is anything which hinders our being filled with His Holy Spirit—it is being filled with self. We pamper, pet, are proud of, pity, provide for, and place self in a place rightly belonging to Christ Jesus. In order to be filled with the gift of God, it is essential for us to forsake all sin for our own sakes—and Christ's sake. Crucifixion involves denying ourselves (Matthew 16:24). The corrupted, perverted, warped self must be no longer lord of our life. Christ alone must have that place with us. This means taking up our cross and fully following Christ—just as Apostle Paul fully and

completely considered his life to be owned by Christ Jesus. (Romans 6:6-8). Paul said, "*I die to sin every day.*" (1 Corinthians 15:31). We are to reckon ourselves as to be dead through crucifixion of the flesh (Law)—and to the world.

<sup>c)</sup>**Complete Obedience To God:** The destruction of the *flesh* (Law) in our bodies is essential to our peace, our faith and our righteousness in the Lord. When we are disobedient, we grieve the Holy Spirit, and when the Holy Spirit is grieved, He cannot accomplish the works in His people that He desires to do.

### **The Purpose of The Holy Spirit In Our Lives:**

We are born of the Spirit—"*Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*" (John 3:5,6).

We are assured by the Spirit—"*The Spirit (Himself) beareth witness with our spirit; that we are the children of God*" (Romans 8:16).

We are sealed by the Spirit—"*And grieve not the Spirit of God, whereby ye are sealed unto the day of redemption*" (Ephesians 4:30).

But the Spirit does more than this. The divine purpose of His indwelling the life of the believer is, above all else, to conform him into the image of Christ, Himself the image of the invisible God. "*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.*" (Rom. 8:29).

"*Giving thanks unto the Father. . .who hath translated us into the kingdom of His dear Son. . .who is the image of the invisible God, the firstborn of every creature.*" (Colossians 1:12-15—in part).

Jesus in the flesh revealed the Father, and from within the believer the Holy Spirit manifests and forms the adopted child into the image of Christ. Paul wrote to the Galatian Christians, "*My little children, of whom I travail in birth again until Christ be formed in you*" (Galatians 4:19).

The burden of Paul's heart was that his *children* in the faith become full grown in the faith. He wanted them to be everything they were supposed to be for Christ, IN Christ, through the power of the Spirit. Of himself he said, "*For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death.*" (Romans 8:2).

"*I can do all things through Christ Jesus which strengtheneth me.*" (Philippians 4:13).

"*For sin shall not have dominion over you: for ye are not under the Law, but under grace.*" (Rom. 6:14).

Every believer should be able to give this testimony: "*We are more than conquerors through Him that loved us.*" (Romans 8:37).

We are "a peculiar people, ZEALOUS OF GOOD WORKS." (Ephesians 2:10).

In closing, Paul said this in 2 Corinthians 5:10: "*For we all must appear before the judgment seat of Christ, that everyone may receive the things done in his body, according to what he hath done, whether it be good or bad*" (2 Corinthians 3:11-15, and 5:10).

Those who continually look for Jesus' return for His church will be spiritually clean, consecrated, dedicated: "Every man that has this hope in Him purifieth himself, even as he is pure." (1 John, 3:3).

When the fact of His coming gets hold of us, heart and soul, we will cease to compromise with sin and with the enemies of Jesus. There is no truth in all the Word of God which will cause the Christians to be so spiritually minded as the truth of the imminent return of Jesus for His Church.

Knowing His coming is soon, at any moment, actually, seeing friends and loved ones who are lost and bound for hell, the fact of His imminent return should lay on us a deep burden to rescue them. The fields are truly white and ready for harvest, and we should be reapers, not stargazers.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Corinthians 15:58).

Paul made this statement near the end of his ministry on earth:

*<sup>7</sup>I have fought a good fight, I have finished my course, I have kept the faith: <sup>8</sup>Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. (2 Timothy 4:7, 8).*

#### Part Four

## Doctrinal Questions and Answers

### Often-asked Questions:

#### 1. Don't you have several Scriptures to "explain away" when you teach that it is possible for a believer to lose his salvation?

We do not form Bible doctrines by considering only a few Scriptures. (The devil himself quotes scripture) but by shining the whole light of God's Word upon a subject. There are a few verses which of necessity must be explained (not explained away) in the light of their contexts, but lay an open Bible before you – and the "eternal security" people will have far more explaining to do than we who believe in conditional security. This truth in itself should discourage any belief in "once saved, always saved."

#### 2. If a man is really saved, would he not lose all desire to go back in sin?

A man came to me not long ago with this question. Knowing his denominational affiliation, I asked, "Do you ever call for backsliders to come and renew their fellowship with Christ in your church?" "Yes, of course," he replied,

"But, wait," I said, "you just finished telling me that, if a man was really saved, he would lose all desire to go back into sin, but now you say that you call for backsliders, people who have been saved and have gone back into sin, to come and renew their fellowship with Christ. Please explain this."

The man had nothing else to say on that particular subject. *Temptation is temptation*, especially to the people of God, and, as *it is possible for a "dog to turn to his own vomit again: and the sow that was washed to her wallowing in the mire,"* (2 Peter 2:22)

### *So it is possible for Christians to turn away from the way of righteousness and again become servants of sin.*

#### 3. If a man has truly been born again, will he not come back to God before he dies?

Not necessarily. Ezekiel tells of a righteous man turning from his righteousness AND DYING IN SIN (Ezekiel 18:26). Certainly God will speak to the backslider and beckon him back to the fold, (Jeremiah 3:22) but this does not mean the backslider will listen. The argument that, if a man is once actually converted, though he backslides, he will come back to God before he dies, and if he does not come back to God prior to his death, it is a sure proof that he was never saved, *is not based on scripture, nor on logic.*

If the backslider knew the exact hour of his death, perhaps he might turn to God, but the exact hour of death is not known. We might also say that, if the ordinary sinner who has never known Christ should know the exact time he was to die, perhaps he also would make preparation for eternity. But, as sinners die unexpectedly, so also do backsliders.

#### 4. Does not a believer have an Advocate with the Father?

Yes, and so does all the world have a Savior. "And he is the propitiation for our sins: and not for ours only, but also for the sins of THE WHOLE WORLD." (1 John 2:2). But, unless we as believers go to our Advocate in confession (1 John 1:9), his advocacy will benefit us nothing, just as Christ's death will not benefit a sinner who does not come to Him for salvation.

The fact that we have an Advocate with the Father is not our license for laxity, but an encouragement that if, when we sin, we will go to the Father in Christ's Name, we can be forgiven of our transgressions.

#### 5. Will God charge sin up to a Christian?

The folks who say God will not charge sin up to a Christian do not believe this statement themselves. Many of these same people say that it does not pay for a believer to sin, and call attention to the woes of backsliding, and even tell us that all backsliders will lose their reward. How could all these things be, if God does not charge sin up to a Christian?

The Scripture which many use to support the claim that a believer is not charged with sin, is Romans 4:7,8 (also Psalm 32, which speaks of David's repentance), which reads: "*Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.*" From the context we see that the only sin that is not imputed to a Christian is "forgiven" sin and "covered" sin. In other words, God will not charge a believer with sins which he has confessed and are under the blood of Christ. But even this must be taken in a spiritual sense, because we know that many Saints are TODAY suffering for sins which they committed while they were sinners, although those sins are now forgiven. Take note that this subject was earlier discussed.

It is unscriptural to say God will not charge unconfessed sin up to a Christian. Paul told the **Christians** at Galatia:

*"Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."* (Gal. 6:7,8).

#### 6. Will not a backslider still be saved and suffer only loss of reward?

It's true that sin will cause a believer to *lose his reward*, but is secondary to the fact that sin will also cause a believer to *lose his soul*. This is illustrated in Matthew 25:28-30 which says,

*"Take therefore the talent from him, and give it unto him which hath ten talents."*

This is loss of that servant's reward.

Verse 30 reads,

*"And cast ye the unprofitable servant into outer darkness: There shall be weeping and gnashing of teeth"*

This is loss of that servant's soul.

Many "unconditional security" people have perverted the real meaning of "the Judgment seat of Christ," and have taken the "wood, hay, and stubble" of 1 Corinthians 3:9 -15 to mean *unconfessed* sins of believers which will result in the believer's losing his reward only.

This teaching makes "The Judgment Seat of Christ" virtually the same as Roman Catholicism's "Purgatory." The "wood, hay, and stubble" of 1 Corinthians 3 do not refer to actual sins but to the *time spent in committing those sins. No sins will be confessed at the Judgment Seat of Christ.* All sins must be confessed on earth—*before death.* At the Judgment seat of Christ, every moment, from the time a Christian's spiritual life began until the time he died, (physically) will appear. Then the fire of God's judgment will be placed under that time. All done in behalf of God's glory will remain, and for that the believer will receive a reward. All done in behalf of self or not for the glory of God will be the "wood, hay, and stubble" which must be burned. Sin can only be dealt with by the blood of Christ. Remember this: "Jesus is the same, yesterday, today and forever." He never changes.

"Wood, hay, and stubble" cannot refer to *unconfessed sin*, because Judgment fire does not burn out sin. *Only the blood of Jesus can cleanse from sin*. Furthermore, the theory that *unconfessed sin* in Christians will result in loss of reward only, meets a weakness when we realize that even if a Christian confesses those sins prior to death, God could not reward that believer for the time spent in sinning!

"Wood, hay, and stubble," could also refer to time spent in teaching doctrine which was *not* rightly based on the Bible. Though those who taught such doctrine were good, honest, and sincere, God could not reward them for what they did, because their doctrine was not the truth. This is really what Paul had in mind when writing to the Corinthians.

When Paul says, "If any man's work shall be burned he shall suffer loss: but he himself shall be saved; yet so as by fire (1 Corinthians 3:15), he simply means that though many works of believers must be burned, the believer himself will be saved, provided, of course, he remains on the one foundation, Jesus Christ" (1 Corinthians 3:11).

#### **7. How could the "eternal life" which a believer possesses be "eternal" if he could lose it?**

Christians have not received "eternal life" in its *finished* aspect. The Scriptures reveal that "everlasting life" is not only a present possession, but also a future possession (Mark 10:30; Romans 2:7; Romans 6:22; Galations 6:8,9; Revelation 2:10; Jude 21; 1 Peter 1:5; 1 John 1:6). Therefore, we are not to think that because we have "eternal" life that life cannot be forfeited, because we have not received everlasting life in its finality. Sinners are under the condemnation of eternal death, but they can lose that eternal death by coming to Christ. Likewise believers can lose their "eternal" life by not remaining in Jesus. Eternal life is a *possession*. We are not eternal, only the life which we *possess* is eternal. It can be seen, therefore, that this *possession* can be lost.

When a person genuinely comes to Jesus Christ through the Cross, he has passed through a supernatural process called salvation, or the new birth. Paul meant his old heart had been taken out by spiritual surgery, and a new heart of flesh inserted. "...*behold, all things have become new!*"

***And, after Salvation is gifted, all things should continue becoming new every day!***

My reasoning is that if any man profess to be born again, then continues in sin, loving the things of the world more than living a holy life pleasing to God, that man seriously needs to reassess his situation, fall on his face in real repentance from the heart; for that man will face harsh judgment if he neglects.

***Why would any person want to take that risk since God's Word is prevalent?***

#### **The Good Test for Knowing Jesus**

*"and hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he (Christ) walked."* (1 John 2:3-6)

#### **And also:**

*"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."* (2 Corinthians 6:17)

God said, "*I change not.*" (Malachi 3:6); and, "*Jesus, the same, yesterday, and forever.*" (Hebrews 13:8)

**Why take a risk?** If you are not fully serving Jesus Christ, why not come to Him and repent of your sins, accepting Him to reside in you forever. Don't allow the enemy of your soul to dictate what you believe without first counting the cost. Satan wants your soul! ***Therefore, is a wayward backslider still a child of God?***

People tell us when a child is born into a family, he remains a child of his father, even though he disobeys him and forsakes the household. The question is then asked, "***Is this not also true in the family of God?***"

This illustration is not legitimate, and is unfair, unjust, and inappropriate for several reasons: For the first place, in natural childbirth, the child has *absolutely no choice* as far as his entering the family is concerned, but we have a choice as to whether or not we will be born into the family of God. Furthermore, people who use this natural illustration of childbirth forget it is possible the child could die. “Eternal Security” folks must lose their memory completely when they say, “Once a child of God, *always* a child of God,” because when we ask, “Whose child were you before coming to the Lord,” they reply, “Well, I was a child of the devil.”

*Now, using their same argument, we can say, “Once a child of the devil, always a child of the devil.”*

**We must not lose sight of the truth that 2 Peter 2:14 states:**

<sup>13</sup>And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; <sup>14</sup>Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: <sup>15</sup>Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; (2 Peter 2:13-15)

The Bible speaks of “cursed” children (2 Peter 2:14), and if backsliders are in any sense of the word are still “children” of God, they will fall under the category, in 2 Peter 2:13-15.

**And again, in 1 Corinthians 11:23-30:**

<sup>23</sup>For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: <sup>24</sup>And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. <sup>25</sup>After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. <sup>26</sup>For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. <sup>27</sup>Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. <sup>28</sup>But let a man examine himself, and so let him eat of that bread, and drink of that cup. <sup>29</sup>For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. <sup>30</sup>For this cause many are weak and sickly among you, and many sleep.

***“Satan cannot force you to do anything you do not want to do.”***

**It's That Simple.**

(All Scriptures Were Taken From The King James Version of the Bible; All emphasis' are mine.)

Blessings from the Stephens'

[www.christsbondservants.org](http://www.christsbondservants.org)

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