A Once-for-All Answer

to

"Once for All"

by

E. L. Whitaker

Being a Discussion of the Apostasy Question
by E. L. Whitaker (Christian) and
G. E. Jones (Baptist).

Does Christ's "Once for All" Offering Include All Men? Then Why Are Not All Men Eternally Saved? If the Matter is Conditional Before Salvation, Why is it Not After Salvation?

INTRODUCTION

The following pages have been written by Brother E. L. Whitaker in review of the arguments put forth by a Baptist preacher to sustain his doctrine of "The Final Perseverance of the Saints" or, as it is more commonly called today, "The Impossibility of Apostasy". Brother Whitaker is a fellow laborer with me and a neighbor in the City of Memphis. He has been preaching the gospel for some forty years and I have been personally acquainted with him during most of these years. He is a humble man and a diligent worker and always conservative, safe and sound in his views. There has never been any question about either his character or his faith in all these many years. He has had his problems and has probably been mistreated and misrepresented by men who should have been his friends and supporters; but even these men have not charged him with misconduct or with unsoundness.

His reasoning in this booklet and his knowledge of the Scriptures will easily be seen and properly evaluated by any candid reader. He shows a thorough familiarity with the word of God and he sets forth its plain teaching on every point.

The book that Brother Whitaker is reviewing is entitled "Once For All." It was written and published by G. E. Jones of the Bethel Baptist Church, Morrilton, Arkansas. Brother Jones contends valiantly for the Baptist position on the question that is under discussion. He uses the same Scriptures that all Calvinists use on this point and he draws the same conclusions that they draw. He is never careful to see whether or not his conclusion contradicts his doctrine of man's inability to believe and be saved.

The title of the book illustrates the fallacy upon which the whole argument is based. "Once For All" is taken, of course, from the language of Heb. 10:11-18. There it is repeatedly stated that Christ made an offering that completely atones for sins and that this offering needs never to be repeated. He was offered once for all in contrast with the sacrifices of the Mosaic Law which had to be offered again and again as the years rolled by.

Mr. Jones reasons that, since Christ's sacrifice is adequate to take away our sins, the efficacy of this sacrifice will continue to be applied to our hearts without regard for our beliefs or unbeliefs, our dependence upon the sacrifice

or our rejection of the sacrifice. In fact, the whole Baptist contention is based on the doctrine of the inability of man to do anything for himself in the matter of salvation. Before he is converted, he is dead and cannot think, see, hear, believe, understand, repent, confess—in fact, he is totally dead and is wholly passive in the matter of salvation. God must perform a miracle of grace in his heart and save him. Then, after he is saved, he is still wholly helpless, completely passive, unable to disbelieve, decide, or to do anything that would damn his soul. When he was in the service of the Devil, he could not get out if he wanted to, and he was so completely dead that he could not even want to. God took him out by miracle, and now he is so completely under God's control that he cannot get out if he wants to. If he decides that he loves the Devil better than he loves the Lord; he loves sin better than he loves righteousness; he practices evil more than he practices good, he still cannot be lost, for God will not permit him to be lost; God will not allow the Devil to take him. At first, he could not quit serving the Devil without the aid of God, and now he cannot quit serving God, even with all the aid the Devil can give him, because the Lord will just not permit it. Man's volition is completely ignored and even denied by this doctrine.

The point may be illustrated by the old story of the Negro who was standing in the streets of Nashville, Tennessee, during the Civil War, when a company of Federal soldiers came marching down the street. An officer addressed the old colored man after this manner:

"Say, you black rascal, why don't you get a gun and help us fight? Don't you know that we are fighting for your freedom? Why aren't you fighting with us?"

The old Negro replied in the characteristic Negro manner:

"Boss, is you evah seed two dogs fightin' ovah a bone? Well, you know the bone don't fight. You and the Rebels is fightin' ovah the Nigger. The Nigger the bone; he don't fight."

This is exactly the logic of the Baptist position. They make God and the Devil the dogs and man the bone. They assume correctly that God is the stronger and, therefore, they assume that he will have the bone when the fight is over. The Devil will be unable to get the bone from his possession.

The reader can surely see that the issue in dispute is not the adequacy of Christ's atonement; it is not the love or the ability of God; it is not the relative strength of God and the Devil. None of us dispute that Christ's sacrifice is sufficient; that God's love is compelling; that God's strength is infinite; but we know that the Bible teaches that man is a

free moral agent and God allows him to choose whom he will serve before his conversion or after that conversion. If man is allowed to choose, then certainly he may turn from the Lord to Satan just as Adam did and as millions of others have done.

That the Bible teaches that some people who have been converted—born again—but who afterward do iniquity, will be cast out of the kingdom and into a furnace of fire, is so plainly stated that it seems that no one could be confused. Here is the statement of the matter in logical form:

1. All who are in the Kingdom have been converted (Matt. 18:3).

2. But some who are in the Kingdom will be cast out into a furnace of fire (Matt 13:40-42).

Therefore, some who have been converted will be cast into a furnace of fire.

1. All who are in the Kingdom have been born again (John 3:3-5).

2. But some who are in the Kingdom will be cast out into a furnace of fire (Matt. 13:40-42).

Therefore, some who have been born again will be cast into a furnace of fire.

If the truth stated in the above paragraphs cannot be answered, then any argument that is used to prove that a Christian cannot apostatize and be lost is a fallacious argument; and any statement that is used to contradict the plain principles set forth here must be misused or perverted. That Brother Jones, Baptist, has misused many Scriptures in his book will be plainly evident to those who read Brother Whitaker's review of his efforts.

I commend Brother Whitaker's work in this case and trust that the reader will be greatly profited by studying these pages. I pray, also, that the one who reads these pages will bring the matter to the attention of many others and that this work may be used to correct error, to warn people against sin and to induce them to shun every appearance of evil; to buffet their bodies and keep them in subjection lest they may be cast away, even through they are preachers of the gospel (1st Cor. 9:27).

G. C. Brewer

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G. E. Jones, a Baptist preacher of Morrilton, Arkansas, has conceived and brought forth a booklet titled, "ONCE FOR ALL". He labors hard to prove by the word of God the "Security of Believers", a doctrine that originated with John Calvin centuries this side of the New Testament. Therefore, it cannot be a Bible doctrine.

In his prefatory remarks he cites (Romans 6:9, 10; Heb. 7:27; 9:12; 10:10), to prove that the Greek Ephrapax, means "ONCE FOR ALL", and tries to prove by them that it is impossible to apostatize. These Scriptures do not teach the impossibility of apostasy. Christ is here teaching that the sacrifice He made is sufficient for all time. He does not have to make a sacrifice for sin year by year as was true of the high priest under the law of Moses. Hebrews 9:12 states, "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. From this scripture Mr. Jones makes the following deduction, "Since it is an eternal redemption and it has been done once for all then we are saved once for all." Here he assumes the very thing he should have proved. Friends, the price Jesus paid for our redemption is to stand forever. Therefore, it is eternal in its merit and efficacy. What assurance would we have of spending eternity in Heaven if God had not prepared an eternal redemption for us? God's part of the scheme of human redemption is eternal but man's part is conditional.

He cites Hebrews 10:10, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all", and makes the same argument (?) that he made from Heb. 9:12. If he had studied this verse he would have learned that we are sanctified, set apart, by the will of God which is the New Testament. It is a matter of impossibility to be sanctified by the will of God until that will is OBEYED. "And being made perfect he became the author of eternal salvation unto all them that obeyed him." (Heb. 5:9)

Mr. Jones tries to find comfort in Eccl. 3:14. He cites the first part of the verse, "I know that whatsoever God doeth, it shall be forever", and then misapplies it. The remainder of the verse reads: "Nothing can be put to it, nor anything taken from it: and God doeth it, that, men should fear before him." God has made every thing in reference to eternity. From the truths adduced in vs. 1-10 that behind man's free

moral agency and volition stands the will of God that orders all events and man can change nothing of this arrangement. We cannot add anything to or take anything from, those things which God has made that man should fear Him. Dangerous indeed, is the doctrine that depends on a perversion of God's word for its support.

Heb. 10:14 says, "For by one offering he hath perfected for ever them that are sanctified." Mr. Jones states, "So God's children are saved Once For All". No one is sanctified until one accepts the truth. "Sanctify them through thy truth thy word is truth." (John 17:17). "Seeing ye have purified your souls in obeying the truth." (I Pet. 1:22). Therefore, without obedience to the truth no one is sanctified. The word **sanctify** means to render pure, to set apart to a holy purpose. In the life of a christian it is progressive. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfecton." (Heb. 6:1). Perfection is not attained in this life. "For this very reason make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, brotherly affection with love. For if these things are yours and abound, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. For whoever lacks these things is blind and short-sighted and has forgotten that he was cleansed from his old sins. "Therefore brethren be the more zealous to confirm your call and election, for if you do this you will never fall; so there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ." (II Pet. 1:5-11 R. S. V.). I would like to ask Mr. Jones if it is necessary to add these virtues to our lives each day, or will the adding of them just one time be eternally sufficient?

On this passage Adam Clark makes this statement, "For it is well observed here in several parts of this epistle, 'To make perfect' is the same as 'to procure remission of sins.' " So long as one consecrates his life to God he is perfected.

PART ONE

"THE NOMINAL AND THE REAL BELIEVER"

Elder Jones states that, "A nominal believer has never been saved," and then spends much time trying to prove that every case of apostasy in the Bible was committed by those who were never saved. That every one who fell from grace was never in grace. That they were always children of the devil. I would like to ask Mr. Jones if his nominal believer accepts the facts of one true and living God? 1. Did Christ come into this world as a climax of God's love for Man? Was He crucified, buried, and raised again the third day? Did he ascend to Heaven and is now at God's right hand? Was the Holy Spirit sent into the world to guide the apostles into all truth? Is the Bible the word of God? Is hell, the place of eternal fire, prepared for the devil and angels? 2. Does your real believer, believe more than this? 3. What does your "real believer, believe that your "nominal believer" does not believe? 4. You state that, "The nominal believer has never had the regenerating work of the Spirit, therefore, he may apostatize. "May" expresses doubt. According to your statement there is a possibility of his not apostatizing. What then, will become of him if he does not apostatize? 5. Who is responsible for the work of the Spirit in the sinners' heart since you state that "One's obedience to the Gospel has nothing to do with one's salvation?" 6. Is God a respecter of person? 7. What is the difference between your nominal believer and an alien sinner? Since you claim that your nominal believer has never been saved, neither has an alien sinner. Therefore, they occupy the same ground. 8. Could an alien sinner fall from grace? That would be as possible as for your nominal believer to fall.

Friends, these "ONCE FOR ALL" contenders are using the same "NOT" that the devil used in the Garden of Eden, in seducing Adam and Eve from their allegiance to God.

"PROOF"

I Cor. 2:4, 5 states, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power; that your faith should not stand in the wisdom of men, but in the power of God." From this scripture Mr. Jones makes the following deductions: "That some men's faith stands in the wisdom of men. They are nominal believers. Their faith can be overthrown. They can apostatize." Yes, all who claim John the baptizer, John Wesley, John Calvin, John Knox, or any other man to

be the author of their church, or belong to churches founded by man have their faith vested in men. "But he answered and said, Every plant which my heavenly Father hath not planted shall be rooted up." (Matt. 15:13). "Touch not; taste not; handle not; which all are to perish with the using; after the commandments and doctrines of men." (Col. 2:21, 22). Mr. Jones leaves the impression that a nominal believer can do as he pleases about apostatizing. If he wants to, he can and if not he does not have to. According to this man one who apostatizes is no more a sinner in the sight of God than one was before one apostatized. He robs apostasy of its sinfulness and thus, destroys the teaching of God against it.

"With the heart man believeth unto righteousness." (Rom. 10:10). Mr. Jones makes the astonishing statement, "This must be inwrought by the power of God's Spirit. But God's word teaches "So then faith cometh by hearing and hearing by the word of God." (Rom. 10:17). From this Scripture we learn that faith is produced by the word of God. Mr. Jones does not believe this positive statement from the word of God by making its source the direct work of the Holy Spirit in the sinner's heart.

"EXAMPLES"

2 Tim. 2:17, 18 reads, "And their word will eat as doth a canker; of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some." Mr. Jones argues, "Here we see some had their faith overthrown by men." It matters not by whom their faith was overthrown, God said, "Some had their faith overthrown". This, Jones denies. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." (v. 19). Mr. Jones states that, "Those that had their faith overthrown were not the Lord's people." Again he assumes the very thing that he should have proved. Some time it is much easier to make a statement than it is to prove that statement to be true. He also states that "God knoweth them that are His and His foundation standeth sure."

Certainly the Lord knoweth them that are His. It would be a sad affair for Christians if God did not know His own. And what power is strong enough to overthrow the foundation of God? But, this does not prove that man will always be true to his part of the contract. If he had read vs. 20-22, it would have thrown much light on the subject he was trying to explain. "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore

purge himself from these he shall be a vessel unto honor, sanctified and meet for the master's use, and prepared unto every good work."Flee also youthful lust: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." If there had been no danger of falling would the Holy Spirit through Paul have warned Timothy against these things? Warnings are danger signals.

We find this statement in Heb. 10:38, 39, "If any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Mr. Jones asks this question: "Those drawing back unto perdition, were they God's people before drawing back?" He then cites I John 2:19 to prove they were not. He overlooks the facts here stated. Webster says that the term "perdition" signifies "to ruin, to lose."—Complete loss or ruin. Since the drawing back of these people put them into a state of ruin or loss, it is proof that they were not in this condition before they drew back. One that has always been a child of the devil could not draw back into a state of ruin or loss. The New Testament with brief notes by Geo. W. Clark and J. M. Pendleton, a Baptist publication, makes the following comment on this passage: "But if any man draw back; literally, but if he (that is, the just man) draw back—abjures his profession."

I John 2:19 states "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."

Mr. Jones states, "This proves conclusively that those who did go back were not children of God." Again he overlooks a very important fact in this passage. "That it might be made manifest that they were not all of us." NOT ALL OF US. Some were. Some who went out from them were of them, their faith was overthrown. Mr. Jones to the contrary nothwithstanding.

I John 2:9 says that, "He that saith he is in the light and hateth his brother is in darkness even until now." Elder Jones states that, "This man is a nominal believer and has never been saved." He should notice what the text says—"He that saith he is in the light." There is a difference in One being in the light and One saying he is in the light. I know people today who claim to be in the light that have never obeyed the Gospel of Christ, the very thing that puts them into the light. Those who claim to be saved by the regenerating work of the Holy Spirit in the heart, apart from obedience to the Gospel, are nominal believers who have not been saved.

Jude 19. "These be they who separate themselves, sensual, having not the Spirit." Elder Jones makes the following

statements; "Here some will argue that a child of God can, and that they sometimes do, separate themselves from God. But those who separate themselves never had the Spirit. They are nominal believers and have never been saved." It would have been very enlightening if he had told from whom these people separated themselves, from God, Christ, or the Holy Spirit? they had never been with them. They could not have separated themselves from the church because God never adds such characters to it, (Acts 2:47). They could not have separated themselves from Satan and his imps, because that would have put them on the Lord's side. For there is no neutral ground. Reader, it is better to accept the truth, that these people apostatized rather than to be forced into such an absurd position.

Eze. 36:27 states, "I will put my Spirit within you, and cause you to walk in my statutes, and you shall keep my judgments and do them." Jones says, "Now this settles the question. When God puts His Spirit within a person that causes him to walk in His statutes." This language was addressed to the house of Israel. (vs. 32). Yet, this very people did cease to walk in the statutes and judgements of God. The time came when God said unto the house of Israel, "I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand." (Malachi 1:10). Again, "But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of host." (Mal. 2:8). These were not nominal, alien sinners, but God's covenanted people who apostatized. Did God take His Spirit out of the heart of this people that caused them to apostatize, or did they cast God's Spirit away? Mr. Jones states, "If we will interpret the word of God in the light of what we have found above it will enable us to understand all the argument brought to teach that a child of God can fall away and lose his salvation." The trouble with Mr. Jones, he does too much interpreting for the Lord. If he would let the Lord do His own interpreting he would learn many wonderful lessons that he does not know.

PART TWO

1. Adam fell.

Elder Jones' dodge on the fall of Adam is rather artful. He states that, "Adam had never been born again when he ate of the forbidden fruit." Mr. Jones should know that sin had not been introduced into the human family at this time and no plan of salvation had been given. Adam was the son of God, so states Luke in his genealogy of Christ, (Luke 3: 38). Before his temptation and fall he was pure and holy. He knew no weariness, no toil, no sickness, no sorrow, no pain, no death for the Spirit of God brooded over this garden and impregnated every breath of air with its life-giving, health-inspiring elixir. He was free to eat of all the trees of the garden till God told him not to eat of a certain tree that stood in the midst of the garden. His liberty and freedom in eating was then limited. He transgressed God's law by eating the fruit of which, God told him not to eat. He fell. When a christian transgresses a law of God today he is just as guilty as Adam was then. If Adam's case is different from a child of God's today why did Paul make the parallel "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." (II Cor. 11:3).

2. The angels fell.

Mr. Jones argues that, "The angels were not subjects of God's saving grace. They did not stand in the merits of Christ." The angels were in Heaven much purer than Mr. Jones, or any other being on the earth. They were in a much purer place than Mr. Jones is today. They were in Heaven with God, a place that is possible for the author of "ONCE FOR ALL" never to occupy. Jesus said, "I beheld Satan as lightening fall from heaven." (Luke 10:18). The angels were cast down (2 Pet. 2:4; Jude 6; Rev. 12:7-10). because they kept not their first estate. According to the gentlemen's argument he, and his followers are more secure than the angels in Heaven. "Wherefore let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12). It seems that friend Jones has reached this danger point. John 10:27, 28 states "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." Elder Jones states that, "Here are three positive statements. His sheep follow Him. There is no "if" in this statement." This is true as long as they hear His voice, or the Gospel of Christ. Mr. Jones' position is, they cannot cease hearing His voice. These are first sheep, they as sheep hear and follow and then are given eternal

life. Whereas Jones says Christ gives them eternal life to make them sheep.

"Next, He gives them eternal life." Elder Jones failed to tell when eternal life is given. "And Peter said, Lo, we have left our own, and followed thee. And he said unto them, Verily I say unto you, There is no man that has left house, or wife, or brethern, or parents or children for the kingdom of God's sake, Who shall not receive manifold more in this time, and in the world to come eternal life." (Luke 18:28-30). Mr. Jones says, "Eternal life is received in this world." Christ said it is received in the world to come. I believe Christ. "Third, they shall never perish." So long as God's child hears His voice, obeys the Gospel, he shall never perish. If he follows Christ till death he will go into eternal life. (Rev. 2:10; Matt. 24:13; 25:46). These scriptures are too plain to be misunderstood.

3. Ex. 32:32, 33 reads like this, "Yet now, if Thou will forgive their sin——; and if not, blot me, I pray Thee, out of Thy book which Thou hast written. And the Lord said unto Moses, whosoever hath sinned against Me, him will I blot out of my book." Mr. Jones states that, "Apostasy teachers assume that the Lamb's book of life is under consideration in this place. By reading the chapter above we find that Moses was praying for the children of Israel who had made the Golden calf." Regardless of what book that is here mentioned, the Israelites that sinned were blotted out. He seems to entertain the idea that Israel as a nation was destroyed but each individual was saved and that God could be sinned against to the extent that He would blot the guilty party out of His book and still, that individual will be saved. I Cor. 10:1-13. teaches differently. There are too many cases of apostasy recorded in the Old Testament for the author of "ONCE FOR ALL," to prove his doctrine of the impossibility of it by the Old Testament. Mr. Jones refers to the Old Testament scriptures in nearly all of his arguments (?). I want to state ONCE FOR ALL that after this reply to Ex. 32:32, 33; Deut. 9:13, 14 that I will not give much time or attention to his references to the Old Testament as this will suffice for all that he might have to say. The entire nation of Israel were God's people. "And the Lord said, I have seen the affliction of my people which are in Egypt. (Ex. 3:7) Moses said they were an inheritance of God. (Deut. 4:20) They were God's children (Deut. 14:1) They were a holy people unto the Lord, a peculiar people to the Lord, above all the nations that were upon the earth. (Deut. 14:2) God favored them above all the nations of earth. "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the

giving of the law, and the service of God, and the promises." (Rom. 9:4) The Lord sets before them a blessing and a curse. "Behold I set before you the nation of Israel, this day a blessing and a curse; a blessing if ye obey the commandments of the Lord your God, which I command you this day: And a curse, if ye will not obey the commandments of the Lord your God." (Deut. 11:26-28). "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." (Eze. 18:26, 27) From the above we learn that Israel as a nation, were God's people, His inheritance, His children, a holy people unto Him, a peculiar people to the Lord, more highly favored than all other nations of earth, God set before them a blessing and a curse. A blessing if they would obey His commandments, and a curse if they would not obey His commandments. And that it was an individual affair. Reader, the idea that a man's body would be put to death for sin and his spirit saved in Heaven is not a Bible doctrine. It did not originate in the mind of God.

4. Numbers 14:11, 12 is fully answered under number 3.

5. "King Saul"

I Saml. 28: 1-20. From this scripture Mr. Jones labors hard to prove that Saul went to where Samuel was and since Samuel was in Paradise, "When Saul died his spirit went to paradise, and that should settle the matter that Saul did not lose his salvation." Yet, Samuel said, "Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?" (I Sam. 28:16) Saul murdered himself. (I Sam. 21:4) "No murderer hath eternal life abiding in him." (I John 3:15) He died fearing the Philistines more than he feared God. He was more concerned about his body than he was his soul. God had departed from Saul and had become his enemy. Saul was a murderer, and that without repentance. He feared man more than he feared God. Yet, Jones says, "He did not lose his salvation." Since Mr. Jones has some of the devil's children in Heaven, I wonder if he will get the devil himself out of hell into Heaven— since the devil once had a place with God, (Rev. 12:8) and now believes and trembles (James 2:19)? Reader, I'm sure you can see the infidelity of his position.

6. "David"

Mr. Jones says, "David committed a grievous sin, but he did not lose his salvation. That he was better posted in doctrine than the apostasy teacher. That it was not salvation

that David had lost, but the joy of it." According to Jones, David had salvation from sin, eternal death, all the tortures of hell, was an heir to all of God's love and mercy, the eternal association with Christ, the Holy Spirit, the angels of Heaven, the redeemed of earth and God Himself, and yet, there was no enjoyment for him. MY! My! what an unhappy fellow David must have been and may be in all eternity. David confessed his sin and prayed for God to restore the joy of salvation. (Psa. 51:2, 12). No one but a teacher of the security of the believer would try to separate salvation from the joy of it.

7. Heb. 6:4-6.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." This passage has given untold trouble to Mr. Jones from the lavishness of his elaborations.

He uses this passage to prove that David did not lose his salvation. (Psa. 17:15). He uses it to prove that the, "Elect lady and her children did not lose their salvation." (I John 4:7). He used it with reference to the resurrection from the dead, to prove that Paul was right in condemning the Saducees for teaching that the dead did not rise.

Then he says, "It teaches that a child of God cannot fall." He says, "Here is a dilemma from which apostasy teachers cannot escape. If they are right in saying that a child of God can fall away and be lost then they are wrong in teaching him that he can be saved again. That contradicts Heb. 6:4-6." Mr. Jones fails to tell WHY it would be impossible to renew to repentance again. These Hebrews had been converted to christianity but were about to renounce it and go back into Judaism and in so doing would show their rejection of the plan of salvation that was sealed by the blood of Christ. It would show they had more faith in a law that was sealed by the blood of animals and abrogated at the cross of Christ than they did in the law of the Spirit of life in Christ Jesus. It would be impossible to take a law they had accepted and rejected as untrue and convert them with it again. The impossibility is not due to the hardness of God's heart, but to the hardness of the hearts of the apostates. Any time, any man is willing to hear, believe, and obey God's commands from his heart, God will receive him. "Him that cometh to me I will in no wise cast out." (John 6:37) Those who apostatize can be healed again if they are willing to obey the scheme that God has provided for their return.

Mr. Jones states that "The writer of the Hebrew Letter is showing the foolishness of teaching an in and out salvation. When they thought he was saved again they would baptize him again. The writer tells these people that they should not be 'Laying again the foundation of repentance from dead works, and of faith toward God, and of the doctrine of baptisms.' " (Heb. 6:1, 2)

Mr. Jones and his people contend that baptism is a door into the church, and here he actually puts it where it belongs, in the foundation. Where he got his information that people were baptized over and over, every time they sinned, I do not know. He cites Eph. 4:5 to show that there is just one baptism. Yet, he teaches there are two baptisms. One of the Spirit and one of water. I wish he had said whether this one baptism is a Spirit baptism, or a water baptism. Either one it is Mr. Jones will have to admit that the other one is an addition. I wonder which one he is willing to give up? His explanation of Hebrews 6:2 is a bit amusing. The marginal reading of this passage in the American Standard Version is "Washings" such as were practiced under the law of Moses. Some take the position that the different baptisms mentioned in the New Testament are here meant. Either position will agree with Eph. 4:5. Mr. Jones' position forces him to admit that there are not different baptisms but the one baptism over and over.

8. and 9. are answered under no. 3.

10. Matt. 12:43-45 reads this way, "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith, I will return into my house from which I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." Mr. Jones states that, "This shows that Jesus was applying this passage to an unsaved generation, or a wicked generation. Vs. 38, 39 shows that Jesus was talking about the wicked generation of scribes and Pharisees. They were not born again people." Here Christ was talking to God's chosen people who had apostatized. How could these people have been born again before the law of the new birth was established? "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." (Heb. 9:16, 17) Then, by what law could these Jews have been born again?

11. "The Parable of the Tares."

Matt. 13:24-30, 36-43. Mr. Jones states that, "The Campbellites especially like to use this parable, or a part of it to teach apostasy." Lame is the doctrine when its adherants have to resort to throwing mud and misrepresentations to substitute it. It is a shame when men cannot discuss the sacred word of God without resorting to such filth as the above. He says, "Recently in one of our local papers, a certain preacher tried to prove from it that a child of God can lose his salvation." I am surprised at Mr. Jones' condescension in replying to a preacher with so little judgment as to try to prove the possibility of apostasy from a local paper rather than by the word of God. He says that, "Wheat never turns to tares, neither does a child of God turn to a child of the devil." Trench and other scholars of the world say that tares is bastard, or degenerated wheat. God says that it is possible for a child of His to fall from grace and the Bible is replete with examples testifying to the truth of God's word. Mr. Jones states that, "According to this preacher's own doctrine he does not baptize a child of God. but a child of the devil. He claims that the unbaptized man is still a lost man." Mr. Jones is wrong again as usual. He says, that this preacher's own doctrine is that he baptizes a child of the devil and not a child of God. That is not that preacher's doctrine but it is New Testament teaching. There is not an example in the New Testament where God added an unbaptized person to the church, or His family. There is not an example in the New Testament where any one was ever baptized after being made free from sin. Baptism puts one into Christ. (Rom. 6:3, 4; Gal. 3:27). No one was ever saved before getting into Christ.

The Jews were a good seed when God chose them but degenerated into enemies of God. It is much easier to accept the truth as God has given it than to defeat it.

12. Matt. 24:13. "But he that endureth to the end, the same shall be saved." Mr. Jones says, "In verse 3, it is the end of the world. In verse 6, it is the end of the world. In verse 14, it is the end of the world. Why then is not Christ talking about the end of the world in verse 13? At the end of this present world (not earth) there will be a great time of trouble, then cites Matt. 24:15-22, then states, those enduring to the END of this WORLD will be saved from physical destruction and taken bodily over into the thousand years' reign which follows the end of this present world system. Apostasy teachers, as a rule, know nothing about the tribulation age at the END of the world and the thousand years' reign that is to follow. (Rev. 20:4-6).

In Matt. 24:15, Jesus says, "Whoso readeth, let him un-

derstand." This Elder Jones has failed to do. His exegesis is about as false as can be. His applying the "end" of the world is amusing. How is it possible for those who die before the end of the world, to endure from death to the end of the world? Again, he failed to tell where he received his information that the world is to end at one time and the earth at another. Another thing he failed to explain whether there will be another world or worlds to follow this one before the earth would be destroyed, or if the earth would be uninhabited and barren from the end of the world to the end of the earth. But again, he says, those enduring to the end of this world will be saved from physical destruction and taken bodily over into the thousand years' reign which follows the END of the present world system. He seems to be adept in making assertions without proof. Reader, such teaching is inexcusable—it is bold infidelity. There is not a passage in all the Bible that remotely hints at such teaching. The desolation or the great tribulation that he applies to the end of the world, took place in the city of Jerusalem in A. D. 70 under Titus, the Roman commander when the Temple of God was destroyed and the Jewish nation completely overthrown. If Mr. Jones should be right in his contention relative to the great desolation, or tribulation, no one would have to suffer but the inhabitants of Judea and Jerusalem. Since they are the only ones mentioned in the scriptures on which he relies to substantiate his theory. (Matt. 24:15-22; Luke 21:20-24). His reference to Rev. 20:4-6, is a gross misrepresentation of that passage. There is not a passage in God's word that teaches that Christ will ever live on this earth again.

13. Matt. 24:48-51. "If that evil servant shall say in his heart, My lord delayeth his coming; and he shall begin to smite his fellowservants, and to eat and drink with the drunken, the lord of that servant shall come in a day he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites."

Mr. Jones says, "In this connection our Lord tells us about two classes of servants, the wise servant and the evil servant. The first one represents a God-called preacher. The second represents the preacher who puts himself into the ministry without a call. Campbellites do not believe in a special call to the ministry. Then, according to their own teaching those preachers are the evil servants. This evil servant smites his fellowservant. This servant doe not love his fellowservant."

Jones should be careful in calling us Campbellites for the Bible teaches that, "Thou shalt not bear false witness

against thy neighbor," and "That no liar can enter the kingdom of God." Surely Jones does not claim to be a God-called preacher and then belong to a church that God no where mentions in His word nor did He have anything to do with its establishment. He would not inspire him to preach contradictory to the New Testament. Friends, you can see he was careful not to give the scripture where God calls men to preach. I wonder if he claims to get his authority for limiting this scripture to preachers only, from God? I have never met a man who seems to know as much about the Bible as Mr. Jones knows for all of his knowledge to be false.

He states that, "We do not love our fellowservants." But in the language of inspiration, "Have we become your enemy because we tell you the truth?" Surely not. We just have too much love for the truth to accept a false doctrine. Our prayer is: that all false teachers will see the light of God's word and accept it. I would like to state that every one who claims to be called of God to preach always preaches something more or less than the plain, simple, word of God. I think Campbellites should be ashamed for trying to serve God as Campbellites rather than Christians. But one has as much authority from God's word for being a Campbellite as one does for being a Baptist. The gospel condems both. "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:11, 12).

14. Matt. 251-14. Mr. Jones states that, "There was a difference in these virgins at the beginning. The five wise had somthing the five foolish did not have. What was it? It was oil. The wise entered because they started with oil. The foolish was shut out because they did not see the need of oil until it was too late." If Elder Jones had been a bit more careful in the study of the parable he would have learned that both the wise and the foolish virgins started with oil. The virigins were foolish because they did not take an extra supply of oil. Their lamps burned till midnight. "And the foolish said unto the wise, Give us of your oil for our lamps are going out." (Matt. 25:8. A. R. V.) He makes the two classes of virgins represent christians and those who have never been saved.

He overlooked these facts: 1. All were virgins. 2. All had lamps. 3. All had gone to meet the bridegroom. 4. All had oil until midnight. 5. All had been chosen to honor the bridegroom and the bride with an enthusiastic welcome. Surely the foolish virgins do not represent children of the

devil, steeped in sin. I cannot imagine that class being invited to meet Christ when He comes for his bride and to give Him an enthusiastic welcome. Reader, I cannot see why people will take such an infidelic stand rather than to acknowledge the truth that sometimes a child of God will fall back into the beggardly element of sin. (Gal. 4:9).

15. Matt. 25:30. "And cast ye out the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Mr. Jones says, "To make the unprofitable servant represent a person who had once come to Christ for salvation makes Christ contradict Himself when He said, "All the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37). If Mr. Jones had begun at the first of the parable (vs. 14) rather than at the last of it (vs, 30) he could have understood it better. Verse 14 states, "For the kingdom of heaven is as a man travelling into a far country, who called his own servants and delivered unto them his own goods." The explanation of this verse is: the far country is Heaven. The man taking a journey is Christ. (Mark 13:34). He called his own servants. His OWN SERVANTS—not the servants of Satan; and delivered to them HIS GOODS. According to Jones Jesus called unto him the servant of Satan, not His own as he states, and delivered His goods (the responsibilities of His kingdom) to a child, or a servant of Satan. That seems to be worse and more of it. You can see that it is plain that this servant was not true to the trust that God reposed in him and he fell.

16. "Judas"

Mr. Jones says, "Judas was never saved. He was called 'The son of perdition.' John 17:13. A son of perdition is not a son of God. He was an unbeliever from the beginning. John 6:64. He was a devil. John 6:70, 71. Jesus said His sheep would not follow a stranger. John 10:5. Judas followed the devil. That proves he was not of the Lord's sheep.." If Jones would study more and talk and write less it would be far better for him.

Reader, I want you to study with me briefly the tenth chapter of Matthew. Vs. 1. "And when he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease." Vs. 2-4, names the apostles and Judas is one of them. He had the same power the rest had. Vs. 5-7, They were to preach that the kingdom of heaven is at hand. Vs. 8 "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Think of God giving the devil power to cast

himself out, if Jones is right. Vs. 9-11. They were not to make provisions for their journey, for a workman is worthy of his hire. According to Mr. Jones God has a devil working for Him in preaching the approaching kingdom of Heaven.

And the devil is worthy of his wages. Vs. 12-14, when they went into a house that would not receive them they were to shake off the dust of their feet against that house. Think of God giving such instruction to a devil!! Jones tries to make God say it would be more tolerable for Sodom and Gomorrha in the day of judgment than for the city that refuses the devil He sent unto it. Vs. 15. Vs. 16 teaches, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Reader, can you imagine God sending a devil forth as a sheep among wolves, and telling him to be as harmless as a dove? Verse 20, "For it is not ye that speak, but the Spirit of your Father which speaketh in you." There is one of two things that Jones and his followers must admit: that Judas was a child of God, or that the spirit of the devil was speaking through him and directing him to preach the word of God. He said Judas was not the son of God because he was the son of perdition. But he was never called the son of perdition until after he had sold Jesus the Christ into the hands of that murderous mob. When Judas sopped in the dish, Satan entered him (John 13:27) Acts 1:25, "Judas by transgression fell."

17. "Peter"

Mr. Jones makes the statement that, "Peter denied his Lord and sinned. But he did not lose his salvation. We have learned from Heb. 6:4-6, if one should fall away he could not be renewed unto repentance. If Peter fell away how could he have been renewed unto repentance?" Mr. Jones was careful not to cite the scriptures that tell of Peter's action at the trial of Jesus. "And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in and sat with the servants to see the end." (Matt. 26:57, 58). Here we learn, that Peter refused to be in the presence of Jesus by following afar off. When he reached the palace he sat with the enemies and the false accusers of Christ. (Vs. 69-74) "Now Peter sat without in the palace: and a damsel came unto him saying, Thou wast also with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there. This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while

came unto him they that stood by, and said to Peter, surely thou also art one of them; for thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man." Peter associated himself with the murderers of Jesus rather than with His friends. Three times he denied knowing Christ. Yet, Jesus said, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Matt. 10:33) He began TO CURSE AND TO SWEAR. . " "But above all things, my brethern, swear not, neither by heaven, neither by the earth, neither by any other oath." (James 5:12) Peter was: 1. Following afar off. 2. Associated with the enemies of Christ. 3. He denied the Lord. 4. He cursed and swore. 5. His heart was filled with bitterness. He willfully lied. 7. He was a sinner in the sight of God. Mr. Jones said that Peter did not lose his salvation while in this condition. I'm sure that it does not take a Solomon to see the falsity of this doctrine. Matt. 26:75 states that Peter went out and wept bitterly. He confessed his wrongs. Had he not so done, he would have been shut out of Heaven eternally.

18. "Ananias and Sapphira"

Mr. Jones says, "These were only nominal believers." His nominal believer has always been a child of the devil for he has never been saved. Therefore, he could not be a child of God. He then cites Acts 4:32, to show that they were not of one mind. He robs them of the liberty of changing their minds if they so desired. It would not have been impossible for them to have been of one mind with the other brethren and then changed their mind. Why would God have meted out such severe punishment to these two children of the Devil for their sin while there were all the other children of the Devil, who were equally as guilty, go unpunished? Surely Elder Jones will be glad to tell us.

19. "Simon the Sorcerer."

Mr. Jones says, "Peter told him that he was: In the gall of bitterness and in the bond of iniquity." Acts 8:23. Peter did not tell Simon that he was in the "Gall of bitterness" till after Simon had offered them money for the power to impart the gift of the Spirit through the laying-on of his hands. Vs. 18, 19. He was told to repent and pray if perhaps the "thought," not "thoughts" of thine heart may be forgiven thee. What thought? The thought that the power of God could be purchased with money. Mr. Jones said if Simon had been saved Peter would not have called on him to repent, because he would have been laying again the foun-

dation from dead works. I wonder if he ever tells his members to repent? Would he be laying the foundation again? The Holy Spirit said Simon believed and was baptized. Jones says the Spirit is wrong but I had rather believe the Spirit.

20. Luke 8:13.

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

Mr. Jones says that, "Our Lord speaking of those represented by the stony ground said, 'When tribulation, or persecution ariseth because of the word, by and by he is offended.' Matt. 13:20, 21. But the word of God tells that PERSECUTION DISTRESS cannot separate from the love of Christ. Rom. 8:35-37. So these represented by the stony ground never received the love of Christ." I would like to ask Mr. Jones who was the sower of the seed? What kind of seed did the sower sow? "He that soweth the good seed is the Son of man." (Matt. 13:37). The seed is the word of God." (Luke 8:11). Those represented by the stony ground are they that have: 1. Heard the word of God. 2. They received the word of God with JOY. 3. They believed for awhile. 4. Tempted by the Devil. 5. They fell away.

Mr. Jones says that these stony ground hearers were never the children of God and that they were never saved; therefore, they were always children of the devil according to Mr. Jones. Jesus says, "In time of temptation, fall away." I would like to ask the author of ONCE FOR ALL from what did they fall? They could not fall away from the grace of God, for they have never been in the grace of God. Therefore they would have to fall away from the Devil and that would put them in the way to Heaven since there are only the two ways in this life. The "Broad" or "Wrong" way and the "Narrow" or the "Right" way. Reader, I know that it is much better to accept the truth, that these stony ground hearers fell away from God, than to accept Mr. Jones' theory—that they fell away from Satan.

21. 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."

Mr. Jones says, "To teach that this applies to a child of God being cast out makes Jesus contradict himself." He used two pages 5 x 8½ inches and twenty-one scriptures to prove that Jesus was wrong in His statement here. This passage seems to be a thorn in his flesh. Here Jesus teaches that a person may be as truly united to Him as a branch

is to the vine that produces it. That it is just as possible for that person in Him to cease to bear fruit for the kingdom of God as it is for that branch in the vine to cease to bear fruit. The person in Christ that ceases to be active in the work of God is just as dead as the non-bearing fruit branch is in the vine. The dead member in Christ did not enter Christ in that condition. God never adds a dead person, or a sinner, to Christ. Friends, this lesson from the Saviour to those whose faith would fail is too simple for quibbling. We should study carefully John 15:1-8.

22. Rom. 8:13 "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." Mr. Jones states that, "All we need to answer this is the next verse. "For as many as are led by the Spirit of God, they are the sons of God." Mr. Jones fails to appreciate the fact that this scripture is addressed toChristians and not to aliens. That there is a possibility of failing to be led by the Spirit of God and thus become a dead branch in the vine. (John 15:6). "If ye live after the flesh" teaches the possibility of living after the flesh. "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Vs. 1-4). To teach that a child of God can not walk after the flesh is to dispute this scripture.

23. I Cor. 3:17 teaches,, "If any man defile the temple of God, him shall God destroy." Mr. Jones says that, "This verse should be studied in the light of its context. Let us read the verses above. 'If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." I Cor. 3: 14, 15. Mr. Jones applies, "If any man's work shall be burned, he shall suffer loss", to one's obedience to the commands of Christ. His position on this Scripture contradicts all the New Testament.

"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven." (Matt. 7:21). "He that believeth and is baptized shall be saved." (Mark 16:16). "And why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46). "Blessed are they that do his commandments, that they may have right to the tree of life, and many enter in through the gate into the city." (Rev. 22:14).

In I Cor. 9:1, Paul said the Corinthians were his work in the Lord. He had built them on the foundation, which is Christ, v. 11. Some became dead branches in the vine, (John 15:6), they are to be burned. Paul will suffer loss, of

time, means, talent and the pleasure of seeing them enter into Christ, and the joy of their entering Heaven. But he will be saved by doing the thing he was doing—keeping his body under subjection. (I Cor. 9:27). We are to be judged by our obedience or disobedience to the Gospel of Christ, by the works, or the things, we have done in the body. (2 Cor. 5:10; Rev. 22.12-14). Mr. Jones says that we will not be judged by our works. I would like for him to tell then by what we will be judged? Men will not be saved by fire, but by the blood of Christ. (I John 1:7).

24. I Cor. 9:27. "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." Mr. Jones makes this statement, "Here again we have under consideration rewards and not salvation." It would be interesting to hear him explain the difference between eternal reward and eternal life. His imagination seems to be rather elastic. How does he know which one the apostle is talking about since he mentions neither reward nor salvation?

The New Testament with Brief Notes, a Baptist publication, by Geo. W. Clark and J. M. Pendleton, make the following comment on this passage: "I keep under my body: control it, that it may occupy its proper place of subjection. Lest—I should be a castaway: disapproved rejected, reprobate. Paul gave all diligence to make his calling and election sure. The fact that men have preached the gospel, even for many years, does not insure their admittance into heaven. They must practice a denial of self, keeping their bodily appetites and passions in subjection as long as they live, thus proving their faith to be a living power, prompting them to walk in the pathway of holiness till they close their eyes in death." Elder Jones should order a copy of this publication by his brethern and study it.

25. I Cor. 10:8. "Neither let us commit fornication, as some of them committed and fell in one day three and twenty thousand." Mr. Jones says that, "These people did not fall from a saved state, but they fell in a plague. They fell in physical death. And then he quoted Moses in Deut. 29:4 to prove the Spirit to be wrong in I Cor. 10:8. Mr. Jones further states that, "These Israelites fell in a plague, and fell in physical death." He has them twice fallen. He continues, "They had never been born again to fall from a saved state." He should have explained the law of the new birth under the regime of Moses. Jones said these Israelites had never been saved. Duet. 14:1, 2. "Ye are the children of the Lord your God. Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people

unto himself, above all the nations that are on the earth." I believe what God has said. Under the law of Moses the fleshly descendants of Abraham were God's covenanted people.

26. I Cor. 10:12 states, "Wherefore let him that thinketh he standeth, take heed lest he fall." Elder Jones says, "There is a vast difference in standing and thinking one stands." The one that thinketh he stands is the one that can see no danger of falling. He should know that to belong to a church not mentioned in the New Testament could not be the one purchased with the blood of Christ, is the one that thinketh he standeth. "Neither is the salvation in any other: for there is none other name under heaven among men, whereby we must be saved." (Acts 4:12). If there is no salvation in the name of the one that established his church how could there be salvation in the church he established? "Touch not; taste not; handle not; which all are to perish with the using; after the commandments and doctrines taught without New Testament authority are after the commandments and doctrines of men.

27. I Cor. 15:2 teaches, "If ye keep in memory what I have preached unto you, unless ye have believed in vain." Mr. Jones states that, "One would believe in vain if the dead do not rise and Christ is not risen. But Christ is risen and the dead will rise. Therefore we do not believe in vain." The ones here addressed believed in the resurrection of Christ, had accepted the Gospel and would enjoy Heaven's bliss eternally if true till death. One can believe in vain by following after the commandments and doctrines of men. "But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:9). A man can deceive his own heart. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." (James 1:26).. Reader, there are more ways of believing in vain than to deny the ressurrection of the dead. According to Mr. Jones' position on Romans 14:4, if one does believe in vain he cannot fall. He states that, "God's children SHALL BE MADE TO STAND. If they are made to stand they will not fall. "Then. according to Mr. Jones, there will be thousands of people in Heaven not through their obedience to God (Heb. 5:9). But because God forced them to go to Heaven. Such doctrine is sheer infidelity.

28. Gal. 5:4. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Mr. Jones states, "No one can be found today that is justified by the law, therefore no one can fall from grace."

Friends, how is it possible for one to fall from grace who has never been in grace? The Revised Standard Version reads, "You are severed from Christ, you who would be justified by the law; you have fallen away from grace." How could one be severed from Christ, or fallen away from grace who had never been in Christ, or in grace? "Every branch in me that beareth not fruit he taketh away." (John 15:2).

Mr. Jones practices many things today as service to God for which he has no authority except from the law of Moses. He claims his church was established before the death of Christ. Then it could not be a New Testament church. There could not be a New Testament church before there was a New Testament. There was not a New Testament until after Christ died. "For where a Testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." (Heb. 9:16, 17). He makes the Baptist church older than Christ because he claims that Christ became a member of it when He was baptized by John. He seeks to be justified by the law when he goes back to the law to find authority for the establishment of his church, and some of its practices.

29. I Cor. 11:29. "He that eateth and drinketh unworthily, eatheth and drinketh damnation to himself, not discerning the Lord's body." Mr. Jones contends that, "This judgment takes place in this life and is a judgment of chastisement the believer brings on himself, not the loss of his soul. He is not condemned with the world." Vs. 27 reads, "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord." To profane the body and blood of Chirst is to regard them in an impious, ungodly, irreverent, unholy way. Yet Mr. Jones states that it is possible for one to so regard the body and blood of Christ and not lose his soul. "Whoso thinketh that he standeth take heed lest he fall." (I Cor. 10:12).

30. 2 Thes. 2:3 states, "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." Mr. Jones says that, "There was to be, and is today, a falling away from the revealed truths of the word of God and the moral teachings of the scriptures. But will any child of God fall away?"He then cites vs. 8-12, and concludes,"This shows that the ones involved in the falling away are persons who do not believe and do not receive the love of the truth that they might be saved. It is not the

believer but the ones who do not believe the truth that fall away." Falling away is from the Greek **apostasia** from which our English word apostasy is derived. Webster defines apostasy thus: abandonment, of what one has voluntarily professed; total desertion of principles of faith. This apostasy was well known to the church. Christ had announced it several years before it came to pass. (Matt. 24:10-12). Paul mentioned it while he was with them. (vs. 5) The apostasy preceded the coming of the man of sin. It prepared the way for his appearance. It was the cause and not the effect, of his advent. (Vs. 8-12). To claim that none but unbelievers were apostates is nothing but prattle.

31. I Tim. 4:1-3. "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron: forbidding to marry, and commanding to abstain from meats." Mr. Jones says, "We notice that those who depart from the faith in this place forbid marriage and the eating of meats. The faith spoken of here is not one's personal faith in Christ as Saviour, but a departure from the system of truth taught in God's word." Again Mr. Jones should be able to appreciate the facts that "Forbidding to marry and the eating of meats," are partly the cause of the apostasy and not the effects of it.

He states that, "The faith spoken of here is not one's personal faith in Christ as Saviour, but a departure from that system of truth taught in God's word." Reader, this is the teaching of the Baptist church on the doctrine of the impossibility of apostasy reduced to its last analysis. That one can depart from the teaching of the New Testament and still be saved by a personal faith in Christ as Saviour. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John 2:4). Such doctrine that one can have faith in Jesus Christ and not have to obey the Gospel of Christ will be responsible for that class in the day of judgment described by Christ in the seventh chapter of Matthew, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The will of God is the New Testament. "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniuity." (Matt. 7:21-23). He offered no comment on the other marks of departure mentioned which are: "Giving heed to seducing spirits and doctrines of devils, speaking

lies in hypocrisy; having their conscience seared with a hot iron." After all of his misrepresentations the passage still reads as it has always read. And it will continue so to read as long as time shall last.

32. I Tim. 5:11, 12 teaches, "But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; having damnation because they have cast off their first faith." Mr. Jones states that, "In this connection Paul is forbidding them to take the younger widows into the number supported by the widow's relief fund." The man is so warped by the commandments and doctrines of men that it seems he cannot speak even in Bible terms. No where in God's word do we read of "The Widow's Relief Fund, or The Widow's Pension." Such language is the language of Ashdod. Widows were supported out of the church treasury. He states that, "In order to understand this passage we must remember that these young widows were grafters to begin with." Just where or how he learned that these young widows were grafters, he failed to explain. He said these widows were nominal believers. That is, they did not believe at all.

The passage reads, "Having damnation because they have cast off their first faith." Their damnation was the result of the casting off of their faith. It was not because they were grafters to start with, as Jones would have all to believe. The New Testament no where speaks of their being grafters. Jones states a thing and then asserts that proves the point.

33. I. Tim. 5:15. "For some are already turned aside after Satan." Mr. Jones says that, "This Scripture refers to the young widows Paul was writing about." This is answered under 32.

34. Heb. 3: 12. "Take heed brethern, lest there be in any of you an evil heart of unbelief, in departing from the living God." Mr. Jones says, "In every body of christians there are some who have never believed, to the saving of the soul". His statement is rather broad. I wonder who made him a judge? The apostle was warning every one to examine one's self. This warning was not given to a few of the Hebrew Christians but to every one of them. Why this warning to the Hebrew Christians? "Wherefore as the Holy Spirit saith, Today if you will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years, wherefore I was grieved with that generation and said, They do always err in their hearts; and they have not known my ways So

I sware in my wrath, They shall not enter into my rest." (Vs. 7-11). These were not nominal Jews. The land of Canaan was promised to the Jews as a land of rest. As Heaven is a promised rest to the Christian. "There remaineth therefore a rest to the people of God." (Heb. 4:9) The Israelites failed to enter their promised land of rest because of their disobedience to God. "So we see that they could not enter in because of unbelief." (Heb. 3:19). As the Israelites failed to enter Canaan there is a possibility of Christians failing to enter the heavenly Canaan. Hence, the warning of (v. 12). He was careful not to explain the word "Departing" in verse twelve.

35. Heb. 3:6. "But Christ as a Son over his own house; whose house we are if we hold fast the confidence and the rejoicing of the hope firm unto the end." Mr. Jones says. "We are right now (present tense) His house. The holding fast to the end is not the condition of being Christ's house but the proof that we are now His house." The church is God's house. "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (I Tim. 3:15). Paul says it is "The church of the living God" but Mr. Jones says Paul is wrong, that it is the Baptist church. He states that "Being faithful, or holding fast to the end IS NOT the condition of being Christ's House but evidence or proof that we are NOW His house." That is, if a Christian should live till 1975 he would have to be faithful then to prove that he is NOW God's house. What a logician. To be the house of God today depends upon one's faithfulness to God. To be the house of God ten years hence will require faithfulness to God then. Christians are the house of God today and if we hold fast this confidence to the end, we will be the house of God then. God is warning Christians of the possibility of falling away as Israel fell away in the land of Canaan.

36. Heb. 4:11. "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Elder Jones asked the question, "Had they once believed and then lost their faith?" and then answers "No!" He then cites (Heb. 3:10) to prove that they had not known God's ways. Then states, "This is another warning to nominal believers." Let us remember that Jones' nominal believer is, and has always been, a child of the devil, for they have never been saved. He used the wrong passage for the basis of his thoughts. This passage says, "Let us LABOR to

enter that rest." Jones' position is, "That our works has nothing to do with our entering that rest, or Heaven. According to his position on Rom. 14:4 we can sit down, fold our arms and sleep our way into heaven. He said these were never the people of God, yet God said, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry." (Exodus 3:7). Mr. Jones says they are the devil's children. God says, They are my people. Which one shall we believe?

Mr. Jones accuses God of claiming the devil's people for His own. We should take heed that disobedience will not keep us from entering Heaven as it kept Israel from entering the Canaan's land. All who are not blinded by sectarianism can appreciate God's warning to us not to follow after the examples of Israel's apostasy.

37. Heb. 10:26-29. "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace."

Elder Jones states that, "These things were written to the Hebrew people; those who had the old Levitical system of sacrifices. They were not written to the Gentile people." He should be ashamed to make such statements. In Christ, "There is neither Greek nor Jew, circumcision nor uncircumcision." (Col. 3:11). There is no distinction of race, or caste in Christ. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity. even the law of commandments contained in ordinances; for to make in himself of twain one new man and so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." (Eph. 2: 14-16). In this scripture Christ says there is no distinction of race, in Him. Jones flatly contradicts Jesus and teaches there is a distinction of race in Him.

The Hebrews had been under the Levitical system but were not under it at the time of this Epistle. They had been delivered from it through their obedience to the Gospel. They had been enlightened, through the preaching of the Gospel had tasted of the heavenly gift, which is

Christ, were made partakers of the Holy Spirit, when they were baptized into Christ, had tasted the good word of God, which is His power unto salvation, and the powers of the world to come. (Heb. 6:4-6).

Elder Jones makes the following statement on verse 29. "The blood of the covenant, wherewith he was sanctified," refers to the santification of the Son of God as the ratifier of this New Covenant. Then he cites John 17:19, to prove this falacious statement. Just a casual study of this verse will completely refute all of his wild speculation on the passage. "Of how much sorer punishment, suppose ye, shall he be thought worthy." What "he"? The "he" that hath trodden underfoot the Son of God, and hath counted the blood of the covenant where with he was sanctified as an unholy thing and hath done despite unto the spirit of grace.' Who was the "he" that had done despite to the Spirit of grace? The "he" that had trodden under foot the Son of God. Who was the "he" that had trodden under foot the Son of God? The same "he" that was sanctified by the blood of the covenant.

Mr. Jones says that, "Jesus Christ was the one sanctified by the blood of the covenant." Therefore, according to Jones Jesus was the one who had trod under foot the Son of God. He was the one who counted the blood of the covenant an unholy thing. He was the one who had done despite the Spirit of grace. Reader, such blasphemy will eternally damn every soul who believes and teaches it. He concludes his statement, "Such thought made him happy." Such thought should cause him to forever bury his head in the sand.

38. Heb. 12:15 teaches, "Looking diligently lest any man fail of the grace of God. Mr. Jones says that, "We must not apply this to one who has been born again, but to the nominal believer." His nominal believer is not a saved person and has never been saved but has always been a child of the Devil. According to Mr. Jones every warning of God in the New Testament is addressed to a child of the Devil, not all of them but the nominal part of them. I am curious to know why God warns the Devil's children, the nominal ones, and never tells them what to do to be saved. Why should God continually warn these people against danger and never one time tells them how to be delivered from such danger? Friends, the entire book of Hebrews is a warning from God to them, not to miss the promised rest in Heaven as their forefathers missed their rest in the land of Canaan after their deliverance from bondage in Egypt.

39. James 5:19, 20. "If any of you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sin." Elder Jones states, "Here we have our nominal believer again. He has

erred from the truth." How is it possible for one who has never believed or obeyed the truth to err from the truth? James is not addressing the unsaved, or those who have never been saved but those who have apostatized. Rather than to admit this fact he forces a false construction upon the passage.

40. 2 Pet. 1:10. "Wherefore the rather brethren give diligence to make your calling and election sure: for if ye do these things ye shall never fall." Elder Jones says, "Peter is not speaking about making our election sure in God's sight but of our own inward personal assurance of the same." Why would God require one to make sure his own, inward, personal election since, according to his idea, one has been elected to eternal life before the world began and it is impossible to fall. This passage says for the brethern to make "SURE" their election and Jones' position is that God has already made it sure and there is no way for it to be made otherwise. Peter is telling christians what to do to enter Heaven. If they do what they are told to do, that is, add these virtues, they will never fall. The positive statement is, "If ye do these things ye shall never fall." The negative of this statement is: If ye do them not ye are sure to fall. Elder Jones says that, "the one who fails to add to his faith will have an entrance into the everlasting kingdom but not an ABUNDANT entrance." I suppose his idea is that some will scarcely get into the edge, or suburb of Heaven he will enjoy the fulness of being there but not abundantly and the others will be away out in the middle of it. Such a perversion of God's word is infidelity.

41. 2 Pet. 2:20-22. "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

Elder Jones states that, "They were not born of God. They were not God's children. They were not God's sheep. They are compared to dogs and hogs. That never said, My dogs and My hogs." If he had read verse one of this chapter he would have learned that Jesus had bought them, even denying the Lord that bought them. The price that Jesus paid for them was his blood. "Feed the church of God which he hath purchased with his own blood." (Acts 20:28). These people were bought with the blood of Christ but Jones says, "They are not born of God." They were bought with

the blood of Christ but Jones says, "They are not God's sheep." According to Mr. Jones one can be bought with the blood of Christ and not be born of God: That one can be purchased with the blood of Christ and still not be a child of God.

Christ shed His blood in His death. "But when they came to Jesus and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water." (John 19:33, 34). One must get into the death of Christ in order to reach the blood. "Know ye not that, so many of us as were baptised into Jesus Christ were baptised into his death. (Rom. 6:4). When one's sins have been remitted, one has been bought with the blood of Christ.

But Mr. Jones says, "That one can be born again and not be God's child." He teaches that it is possible for Jesus to buy sheep that are not His. Reader, these people had been purchased by Christ's blood. Vs. 2. They forsook the right way by following after the way of Balaam rather than Christ.

Verse 15. "For if, after they have escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." Verse 20, this passage teaches the possibility of apostasy. Their going back into sin and disobedience is described in (Proverbs 26:11). Their course can only be compared to the most disgusting habits of dogs and hogs. God did not compare these people to dogs and hogs but the course they had chosen.

42. Rev. 2:5. "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto you quickly, and remove thy candlestick out of his place except thou repent." Mr. Jones states that, "As a church changes its constituency from time to time it may be drawn away from the faith and practice of its original members. This happened to the church at Ephesus. There is no scriptural church there today. But this in no wise effects the salvation of the individual." The church at Ephesus was not condemned for departing from the faith of its original members but from the faith of the Gospel. He failed to tell how it is possible for each individual member of a congregation to remain true to God and the congregation these individual members constitute be in a fallen condition. The church at Ephesus was destroyed, because it had lost its love for God.

43. Rev. 2:10 states. "Be thou faithful unto death, and I will give thee a crown of life." Mr. Jones says that, "This does not say Be faithful until death, but 'Unto death!' "

What is the difference of being faithful unto death and faithful until death? God commands that we be faithful as long as we live. And by so doing we will receive the crown of life or be crowned with life.

44. Rev. 3:5. "He that overcometh, the same shall be clothed in white raiment, and I will not blot his name from the book of life." Elder Jones states that, "This is not a warning, but a promise. Since no one who overcomes will have his name blotted out of the book of life, and ALL who are born of God overcome, then no child of God will have his name blotted out of the book of life." 1. Who shall be clothed in white raiment? He that overcometh. 2. Whose name will Christ not blot out of the book of life? He that overcometh. Their being clothed in white raiment and their names not being blotted out from the book of life is made to depend upon their "OVERCOMING." Each positive statement has its corresponding negative. No one could possibly be a child of God who fails to overcome. But, in order to remain a child of God one must continue to overcome. If there is no danger of failing to overcome what point would there be expressing the condition? The CONDITION on which these promises are made to depend is NOT a promise.

45. Rev. 3:16. "Because thou art lukewarm, neither cold nor hot, I will spew thee out of my mouth." Again Mr. Jones makes the statement, "This was spoken to a church and not to the individual." How is it possible for God to spew a church out of His mouth and save each spewed out member of that church individually? This verse literally means God's rejection of such professed christianity.

46. Rev. 22:18, 19. "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book." Mr. Jones states that, "This says, If man shall take away from the words of this prophecy God shall take away his part out of the tree of life." Then asks, "Can an unsaved man take away from the book? Then God will take this unsaved man's part out of the tree of life." The tree of life is to be enjoyed after this life is over. "Blessed are they that do his commandments that they may have right to the tree of life and may enter through the gate into the city." (Rev. 22:14). Since the tree of life is to be enjoyed after this life is over, I would like for Mr. Jones to tell how an unsaved man could have any part in the tree of life for God to take away?

47. The Sin Unto Death. I John 5:16, 17. "If a 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. All unrighteousness is sin: and there is a sin not unto death." Elder Jones states that, "This is as much as the apostasy teacher ever quotes. The next verse shows that the one who is a child of God does not commit the sin that is unto death." I would like to know how it is possible for an unsaved person, a child of Satan, to commit the sin unto death, since they are already condemned? "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:18). How could one commit the sin unto death, that is already dead? v. 18. "We know that whosoever is born sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." Why does the wicked one touch him not? Because he keeps himself, KEEPS HIMSELF. How does he keep himself? "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." (John 15:10).

48. "Justified by Works."

James 2:21. "Was not Abraham our father justified by works, when he offered up Isaac? "Mr. Jones says, "This does not say he was saved by his works. To teach that it does is to make the Bible contradict itself." He makes a difference in justification and salvation. His position is, That one can be saved without justification. His faith would have been vain without works. "Even so faith if it has not works is dead being alone." (v. 17). "Ye see then how that by works a man is justified and not by faith only." (v. 24). Faith can only be perfected by works. After Abraham offered Isaac he was called the friend of God. He proved his faith by his obedience, by his works. He did not show which scriptures this scripture contradicts.

49. "A Dangerous Doctrine."

Mr. Jones states that, "Those who do not believe in the security of believers are false teachers. That these false teachers would speak "Evil of things they understand not." 2 Pet. 2:12. After David had Uriah killed and had taken his wife, Bathsheba, God sent Nathan unto him and after he had related his parable of the rich man and the poor one, David said he would kill the man that had done this thing. Nathan said, "Thou art the man." (2 Sam. 12:7). I know the reader is able to see that Jones is guilty of the thing he accuses us of doing.

50. "Sin Cannot Enter Heaven."

Mr. Jones states that, "When a child of God dies and goes to heaven he leaves behind the old Adam nature. The new nature he received in the new birth is free from sin." His position is that after one is born again One's spirit ceases to sin: That all the sins one commits is chargeable to the flesh only and that all the punishment the body receives is the sting of death. He speaks of leaving the Adam sin here when he goes to heaven. Sin is a moral disease and cannot be transmitted through the flesh. All we inherit from Adam is flesh and blood. "We had fathers of the flesh which corrected us and we gave them reverence: Shall we not much rather be in subjection to the Father of our spirits, and live?" (Heb. 12:9). Is it possible for God to be the father of our spirits and the devil to be the father of the nature of our spirits?

The elder did not tell what is to become of the sins the body commits from the conversion of the spirit till the body dies? According to Baptist teaching there will be a multitude of sin at death for which no one will be responsible. Their claim is, That after one is born of God all the sins one commits is through the flesh and not the spirit. That it is possible for the body to commit theft, drunkenness, fornication, murder, or any sin known to man and still be a child of God. That his spirit remains sinlessly perfect while his body is serving the devil. Therefore, he has one part of man serving God and the other part of him serving the devil. God and the devil dwelling together in the individual at the same time. Since the body of man cannot act for itself and since it is the part of the child of God that sins then, all the sins of the body will have to be forgiven unrepented of. To contend that the body only is the part of man that sins is too absurd to even think of.

Reader, the body as well as the soul is made clean in the new birth. "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. 10:22). After the body is washed in pure water it is then sanctified to the Lord, and must be presented a living sacrifice, holy, acceptable unto him." (Rom. 12:1). It is the temple in which resides the Holy Spirit. "Know ye not that your body is the temple of the Holy Spirit which is in you which ye have of God and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." (I Cor. 6:19, 20). The body cannot belong to God as long as it is sinful. Neither will the spirit dwell in sin. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." (Matt. 15:19). The Lord says these sins proceed from the heart but Mr. Jones says they proceed from the flesh. Reader, who shall we believe?

PART III

"OBJECTIONS TO THE DOCTRINE OF APOSTASY"

1. "It Makes the Bible a Bundle of Contradictions."

Jones states that, "There are many plain positive statements in the word of God to the effect that a child of God shall never perish." If there are so many plain positive statements in God's word to such an effect why has he not produced just one case that will stand the test of God's word? He cites John 10:28, "They shall never perish." As long as a child of God lives in obedience to God's commandments they shall never perish. "He became the author of eternal salvation unto all them that obey him." (Heb. 5:9). When one ceases to obey the Lord, one is no longer regarded as a sheep. He quotes John 10:5. "A stranger they will not follow." Surely they will not follow the voice of a stranger as long as they follow the voice of Jesus, which is His Gospel. This passage does not say it is impossible to follow the voice of stangers the very thing Jones is trying to prove.

The church to which he belongs is nowhere mentioned in the New Testament. There is not a doctrine peculiar to the Baptist, recorded in the Gospel of Christ. Therefore, Jones and his people are the ones following the voice of a stranger. When one ceases to be faithful to God, one ceases to overcome the world.

2. "It Makes God a Liar."

Mr. Jones cites John 6:37. "Him that cometh to me I will in no wise cast out." He says, "The apostacy teacher says he has cast out some, so that makes Jesus to be a liar. John distinctly accuses those who do not believe that God has given eternal life to his children of making God a liar." Jesus invites every responsible being of earth to accept his proffered mercy. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28). Jesus has prepared the way for the sinner to come. When a sinner comes in obedience to the invitation, and in God's ordained way, surely God will not cast him out. So long then, as one is faithful to Christ, he will not cast him out. However, this passage does not say that the individual cannot cast himself out.

He cites Rom. 2:2, "God hath not cast away his people whom he foreknew," and applies it to the child of God today. National Israel is here spoken of. They cast themselves away through disobedience. He states that, "The apostasy teacher makes God a liar." Let us see who makes Him lie. "Now the works of the flesh are manifest which are these: Adultry, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envvings, murders, drunkness, revelings, and such like: of the which I forewarned you, even

as I did forewarn you, that they which do such things shall not inherit the kingdom of God." (Gal. 5:19-21). God says, Those who do such things SHALL NOT inherit the kingdom of God. We believe this but Jones says, "They who do such things SHALL inherit the kingdom of God." He cannot dodge behind his nominal believers here, for that would force him to take the absurd position that Christians cannot do such things.

3. "It Discourages Many From Seeking The Lord."

I Pet. 1:5. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Mr. Jones says that, "Many a time this writer has heard unsaved men say that they had never sought the Lord because they did not think they could hold out. From the doctrine of apostasy they had been taught that we have to do the holding out when the word of God teaches He keeps us." The power of God is the Gospel of Christ. "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation." (Rom. 1:16). God's power or the Gospel must be obeyed. "For the time has come for judgment to begin with the household of God; and if it begins with us, what will be the end of those who do not obey the gospel of God?" (I Pet. 4:17).

This question is answered in II Thes. 1:8, "Taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." God will condemn with eternal destruction, all who obey not the Gospel. Obedience to the Gospel is necessary. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation." (Rev. 3:10). When we live in obedience to the Gospel of Christ we are kept by the POWER of God. He fails to appreciate the fact that the individual is "Kept through faith." Jones teaches that one is kept through the faith of God and not through one's own faith. There is not a passage in all of God's book where He promises to believe for the individual.

4. "It Teaches That Christ's Victory Will Not Be Complete."

Jones states that, "If the devil succeeds in bringing about the damnation of some who come to Christ for salvation he can mock Christ and say, 'Yes, you saved those who came to you, but you were not able to keep them all.' " He then cites John 6:39, 40. "I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing." He says if Christ does not keep all that come to Him then the devil can mock Christ. In Matt. 24: 13, Jesus says, "But he that shall endure unto the end, the same shall be saved." It is possible that some

will not endure to the end. He says for the victory of Christ to be complete He must lose none. 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 scriptures might be fulfilled." This passage teaches that Jesus lost one that God gave to Him. According to Jones' position Christ's victory is not and can never be complete. It is God's will that all men should be saved. But some men will differently.

5. "It Makes God a Foolish Builder."

I Cor. 3:9. "Ye are God's husbandry, ye are God's building." Jones says that, "Apostasy teachers make God a laughing stock for the devil, an ignoramus, and a blundering weakling. He cites Luke 14:28-30, "Which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest happily, after he hath laid the foundation, and is not able to finish it, all that behold begin to mock him saying, This man began to build and was not able to finish." He applies this scripture to God building His church. Such a misapplication of this scripture is inexcusable. This parable teaches that in becoming servants of God, the same wisdom should be exercised that a builder would use in erecting a house or tower. In becoming a servant of Christ all fleshly, sinful habits and practices must be given up and all temptations of Satan must be overcome. I Cor. 3:1-4. teaches that some of God's children were carnal. Rom. 8:6. "That to be carnally minded is death." (V. 7.) "The carnal mind is enmity against God." Did the apostasy of these unfaithful Corinthians make God a foolish builder? A blundering weakling? An ignoramus? Jones says, YES. Reader, these Corinthians fell from grace or Jones has them saved as enemies of God or babes in Christ that have never been born.

6. "It Makes Salvation by Works and Not of Grace."

Jones contends that, "To teach that a child of God can lose his salvation makes his salvation to depend upon his own works and not the grace of God. If our security or our condemnation depends on what we do or fail to do then it does not depend alone upon what the Lord has done for us and in us. That makes salvation by works and this is a flat contradiction to what God's word teaches." He then quotes Eph. 2:8, 9, to prove his false assumption. God pity the man that makes His grace one thing and His commandments another thing. "Grace reigns through righteousness." (Rom. 5:21). "All thy commandments are righteousness." (Psa. 119:172). God's grace reigns through His commandments. "Then said they unto him, What shall we do that we might work the works of God? Jesus answered and said unto them,

This is the work of God that ye believe on him whom he hath sent." (John 6:29) Thus to believe on Christ is a work. Repentance is a work. (Matt. 12:41; Jonah 3:10). These things are what we do. He says our security does not depend on what we do or fail to do but alone upon what the Lord hath done for us and in us. Therefore, he has people saved without faith and repentance. Baptism is a commandment of the Lord (Matt. 28:19). God's grace reigns through His commandments therefore, God's grace reigns through baptism. But Jones says that, "Baptism is a non essential thing." Then, he makes the grace of God that reigns in baptism a non essential thing. Grace is a teacher. "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that denying ungodliness and worldly lust we should live soberly, righteously and godly in this present world (Tit. 2:11, 12). The Bible is our only source of knowledge of all things that pertain to life and godliness. (II Pet. 1:3). Acts 20:24, "And the ministry which I received of the Lord Jesus, to testify the Gospel of the grace of God." Or the Gospel of God's grace. But Elder Jones wants to take the grace out of God's commandments, throw them aside and cling to grace alone for salvation.

7. "It Sets God's Children to Work With the Wrong Motive."

Mr. Jones states that, "God's children are not to be driven as cringing and cowering slaves to burdensome tasks by the whip lash of fear. Those who teach that a child of God can be lost seek to drive him to work through the motive of fear. What a contrast between a slave driver and a father." From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." (John 6:66-68). This scripture teaches that, many of His disciples went back and walked no more with Him. THEY WENT BACK to where? They had been with Christ or they could not have gone back from Him. We learn from Peter's answer that they turned back to the beggarly elements of sin. Jesus is the author of this scripture. Is He a slave driver? Was He driving His followers as cringing, cowering slaves to burdensome tasks by the whip lash of fear? Mr. Jones answers YES. Again he states that, "Those who believe in apostasy set aside God's foreknowledge, election, predestination, substitution, imputation, the believers new nature and the intercessory work of Christ." Since Christ taught that many of His disciples apostatized is He guilty of ignoring the things here enumerated? Jones says, "YES." Surely this must be Baptist doctrine since it cannot be New Testament teaching.

PART IV

"THE CHILD OF GOD IS ETERNALLY SECURE" POSITIVE PASSAGES

1. Psa. 37:28. "The Lord loveth judgment, and forsaketh not his saints; they are preserved for ever." Jones states that, "This passage says that his saints are preserved forever. They are saved ONCE FOR ALL." This passage does not teach that God's saints will never forsake Him. The Lord never forsakes His saints. But His saints have forsaken Him. Man is a free moral agent. Not a machine, just to operate when operated upon.

2. Psa. 125:12. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." Mr. Jones states that, "Here we find it stated that those who trust in the Lord are like Mt. Zion which CANNOT be removed, but abides forever." The Lord is round about those who trust him. So long as they trust Him, He is round about them. This passage does not teach that it is impossible for one to stop believing in God. I Cor. 10:8, teaches that twenty-three thousand fell in one day through the sin of fornication while they were in the wilderness. They were like Mt. Zion until they ceased to trust in the Lord. He cites Psa. 52:8; 23:6, where David said he would trust in the Lord forever and applies that language to every child of God that ever did or ever will live upon the earth.

3. Eccl. 3:14. "I know that whatsoever God doeth it shall be forever, nothing can be put to it nor anything taken from it." Jones states that, "It is God's work to make us His children and save us ONCE FOR ALL." God did NOT say the thing that Mr. Jones tries to force Him to say, that it is impossible for a child of His to apostatize. This chapter teaches that all of God's works are designed for the enjoyment of man and so long as man lives in obedience to them, a thing Elder Jones denies, he is the beneficiary of these blessings. But when he begins to add, subtract or tamper in any way with God's word he must suffer the consequences of God's violated law.

4. Isa. 59:21. "As for me, this is my covenant with them saith the Lord; my Spirit that is upon thee, and my word which I have put in my mouth, shall not depart out of my mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." Mr. Jones asks, "Why shall God's Spirit and

His word not depart from His people forever?" He answers, "Because He puts His Spirit in us and what He does it shall be forever." He applies this scripture to the children of God only. God here speaks of the covenant that He was to make with them, that is the "New Covenant."

His Spirit was to be upon Christ and His words would be in His mouth. The Spirit was upon Christ without measure. "And Jesus when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." (Matt. 3:16). God put His words in Christ's mouth. "Whatsoever I speak therefore, even as the Father saith unto me, so I speak," (John 12:50). God does not put His words into the mouths of preachers today. They are to study. (2 Tim. 2:15).

The same doctrine which Jesus preached all of His faithful ministers preach. "But 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). His seed are faithful christians and the determination to preach the word of God without addition or subtraction will remain in "thy seed's seed" throughout the length and breadth of time. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2).

Mr. Jones cites Rom. 11:29. "For the gifts and calling of God are without repentance," and makes the following deductions: 1. He gives us the Spirit. 2. He gives us eternal life. 3. He never takes these gifts back. 4. His Spirit is upon His people forever. 5. He saved His people ONCE FOR ALL. Mr. Jones is so bound by his creed that it makes his speculations on this passage wild indeed. The calling of Abraham to be the father of a nation of people that should descend from him, and the gifts to this people through the Abrahamic covenant was without repentance upon God's part has never changed His mind or purpose in His free choice of Abraham and His fleshly descendants.

5. 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." Elder Jones states that, "Here Jesus states positively that the one who believes on God has eternal life and shall not come into condemnation. Will we accept the plain words of Jesus or will we deny them?" Thus far it seems that Mr. Jones prefers denying them. He claims that we have eternal life in the same sense here that we will have it in Heaven. Here the christian has eternal life in promise. "And this

is the promise that he has promised us, even eternal life." (I John 2:25). Here we live in hope of eternal life. "In hope of eternal life, which God, that cannot lie, promised before the world began." (Tit. 1:2). We never hope for things we already possess. "For we are saved by hope: but hope that is seen is not hope: for what a man seeth why doeth he yet hope for? But if we hope for that which we see not, then do we with patience wait for it." (Rom. 8:24, 25). We become the possessors of eternal life in reality in Heaven. "Then Peter began to say unto him, Lo, we have left all and followed thee. And Jesus answered and said, Verily I say unto you, There is no man that has left houses, or brethren, or sisters, or father, or mother, or wife, or children, and lands, for my sake and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands with persecution; and in the world to come, eternal life."(Mark 10:28-30). If we become the possessors of eternal life here, then we get one hundredfold, fathers, mothers, sisters, brothers, wives, children, houses and lands. But in Heaven we get only eternal life. Reader, according to Elder Jones you can see what a great loss it would be for one to go to Heaven. I know that our possession is not greater here than it will be in Heaven. As long as we live in obedience to God's commands, we have eternal life in promise and in Heaven we will have it in actual possession. "Be thou faithful unto death, and I will give thee a crown of life. (Rev. 2:10).

6. John 6:37-39. "All that the Father giveth to me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will that sent me, that of all which he hath given me I should lose nothing." Mr. Jones reasons thus, "a. God gave to Jesus a people. b. All these shall come to him. c. He will in no wise cast any of them out. d. Because it was the Father's will which was to lose none of those the Father gave to Him, and that is the reason Jesus gives for His statement that He will not cast out those that come to Him. We are saved ONCE FOR ALL." If he had read John 17:12, it would have saved him much time and worry. "While I was with them in the world, I kept them in thy name: those that thou gavest me I kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." Here is one that the Father gave to Jesus that was cast out. This is just one of thousands of cases of apostasy, God has recorded.

7. 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." Mr. Jones states ,"From the above verse we learn that Jesus was to give eternal life to AS MANY as the Father gave to him. If one failed to come to Him that would not be all the Father gave to Him. If one of them fails to get eternal life that will not be AS MANY as shall come to Him." I have shown from John 17:12, that one of the number that God gave to Jesus fell from grace. Since I have shown that one of the number that God gave to Christ fell, Mr. Jones will have to admit that the two passages to which he referred, according to his contention, are wrong. His explanation of this scripture makes God responsible for every one that is lost.

Heb. 2:9. "That he by the grace of God should taste death for every man." Since Christ tasted death for every man God gave Him the whole human family and Christ will give eternal life to the obedient only. "And being made perfect he became the author of eternal salvation unto all them that OBEY him." Jones says that man's obedience has nothing to do with his salvation.

8. John 10:27, 28. "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." Mr. Jones asks, "Are we going to believe what Jesus said, or are we going to put our thoughts and reasonings up against His plain statement? Are we going to deny what Jesus said when He told us that His sheep should never perish?" We do not deny what Jesus says, but we do deny the construction that Mr. Jones has placed upon it. He is the one that is guilty of putting his thoughts against what Christ here says. This passage does NOT teach that it is impossible for one of God's sheep to wander away and become lost. The only way to hear the voice of Jesus is to hear the Gospel. Since the children of God do not receive eternal life as a possession until they reach Heaven, surely they will not perish over there.

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

10. I Thess. 5:23, 24. "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it."Mr.Jones states that,"Instead of believing these plain statements of God there are those who set aside the plain word of God for their own ideas." Rev. 3:10. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth." For

christians to be kept unto the end is conditioned upon their keeping God's word. Why would God try a child of His if He is determined that that child shall not fall? Paul praying for the Thessalonians to be faithful to the end is proof that there is a possibility of their falling.

"THE NEW BIRTH"

Mr. Jones' discussion of this all important subject covers three pages 5½ x 8 inches and he used twenty-five scriptures and never one time did he mention Christ's conversation with Nicodemus (John 3:1-8). I have never heard a Baptist preacher tell a penitent sinner to do what Jesus told Nicodemus to do in order to be born again. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." (John 3:5). Surely he is not so prejudiced against the teaching of Jesus on this important subject that he refuses to preach it as it is written. Twenty of the scriptures he used are addressed to christians. Not a one of the twenty-five passages he used in the dicussion of this subject was used by the apostles in teaching men what to do to be saved. This scripture was given by the God of the universe. It was sealed by the precious blood of the sinless Son of God. Revealed by the Holy Spirit through the instrumentality of the apostles and recorded on the pages of the New Testament. Any man that refuses to preach it as it is written is an enemy of God. He loves the commandments of men more than he loves God.

He states that, "When we were born of our parents we received their nature." I suppose he means that we were born in sin. Reader, there is not a passage in all the book of God that sustains such an idea. Such a doctrine makes God responsible for sin, it makes Him the author of it. Man is the off-spring of God. (Acts 17:28, 29). God formed man's spirit within him. (Zech. 12:1). God is the Father of our spirits. (Heb. 12:9). He states that throughout life we are related to our parents by birth. But he fails to observe the fact that it is possible for parents to disinherit children. He cites John 10:28. "I give unto them eternal life." As before stated, God gives eternal life in the world to come. (Mark 10:28; Luke 18:28-30). These scriptures he disputes and teaches that we get it here and cannot lose it because God forces His children to stand. Mr. Jones further states that, "Every seed produces after its kind, that in the new birth we are born of an incorruptible seed it produces in us something that is incorruptible. That the hidden man of the heart is incorruptible." He should know that it is possible to plant this incorruptible seed and not produce an incorruptible life. In the parable of the incorruptible seed being sown into

different kinds of soil, some produced and some did not. (Luke 8:4-15). His explanation of the engrafted word, or life as he puts it is amusing. He uses an illustration of an old seedling peach tree that represents the old nature received in the first birth and the new branch that was grafted into the old stock, would never bear any kind of fruit but its own kind. He teaches that the old stock is the Adamic nature of sin that one receives in the physical birth. According to Jones the old stock is the root and the support of the new branch. Hence, the old sinful nature becomes the root and support of the new life or nature that was grafted into it. He is forced to take the absurd position that because this is a new branch that it is impossible to destroy it. That it could bear faulty fruit or no fruit at all and still it cannot be separated from the tree. God created man a free moral agent. In his dying message to Israel, Joshua said, "If it seems evil unto you to serve the Lord, Choose you this day whom ye will serve; whether the gods which your fathers served that was on the other side of the flood or the gods of the Amorites in whose land ye dwell: But as for me and my house, we will serve the Lord." (Josh. 24:15).

The Israelites were free to choose their god of worship. So are we. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness. But God he thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin ye became the servants of righteousness." (Rom. 6:16-18). Here we learn that we become the servants of righteousness when we are made free from sin. We are made free from sin when we obey from the heart the FORM of doctrine delivered us. The doctrine is the death, burial, and resurrection of Christ. We cannot obey these truths. They are facts that one must believe. But we can obey a form of it. What is that form? "Know ye not that so many of us as were baptized into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:3-6). As Christ died on the cross we died to the love and practice of sin. As Christ was buried in Joseph's tomb we are buried in baptism. As Christ was raised to a new life from the dead we are raised to a new life in Him. We put on Christ in baptism. "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27). "If any man be in

Christ, he is a new creature: Old things have passed away; behold all things have become new." (II Cor. 5:17). Being then, at the time we obeyed from the heart that form of doctrine, made free from sin, we then become servants of God. (Rom. 6:18).

In his discussion of this subject he never used the above scriptures. Yet, they teach what one must do, and the time when, one is made free from sin. He states that recently he read an article by a certain preacher who said, "There is our trouble, we remove His word from our hearts when we sin and unless we can be brought to repentence, we die with this sin upon us and we know that no sin can enter Heaven." Elder Jones said this preacher made several mistakes and blunders in his statements. He states that, This preacher assumes that a man can be lost and renewed to repentance. Jones then cites: (Heb. 6:4-6; I Pet. 3:23; I John 3:9; Isa. 59:21; Matt. 12:34-35; Rom. 4:8; 5:13; 6:14; I John 5:18; 4:4; Gal. 5:17; Rom. 6:16), to prove that this preacher was wrong in his teaching. The man has been in the Scripture-dodging business so long he has become an adept in misapplying them. Not a Scripture cited above sustains his teaching on the security of Believers.

Mr. Jones says this preacher is wrong when he teaches that a man can be lost and renewed to repentance. Perhaps Mr. Jones has never studied such cases of conversions as that of Simon, the sorcerer. When he heard the Gospel that Philip preached, he believed it. His faith caused him to repent and be baptized for the remission of sins and the Lord added him to the church, "And the Lord added to the church daily such as should be saved." (Acts 2:47). He continued with Philip and when Peter and John were sent down to impart the gift of the Spirit through the laying on of hands Simon offered them money to grant unto him that power. Let us notice what these Spirit-filled and guided men said concerning the condition of Simon: 1. He thought that the power of God could be purchased with money. 2. His heart was not right in the sight of God. 3. He was in a state of wickedness. 4. He was in the gall of bitterness, And 5. He was in the bond of iniquity. Peter told him to repent and pray. (Acts 8:22). According to Jones the Holy Spirit and Peter both made a mistake and blundered in telling Simon to repent. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (I John 1:9). This is what the Holy spirit through Peter told Simon to do. They did not blunder in their teaching. Rev. 2: 4, 5. "Nevertheless I have somewhat against thee. because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent. and do the first work; or else I will come unto thee quickly, and

will remove thy candlestick out of his place except thou repent." This church of God had: 1. Left their first love. 2. Had fallen (from grace) 3. In a state of apostasy—condemned. Yet, they were told to repent.

Reader, this is Christ's message to this church. Jones says all who teach such blunder. Jones says this preacher blundered again when he assumed that God imputes the believer's sin to him. Then he cites Rom. 4:8 to prove his assumption. "Blessed is the man to whom the Lord will not impute sin." To whom will the Lord not impute sin? "Blessed are they whose iniquities are forgiven and whose sins are covered." V. 7. The man whose iniquities are forgiven and his sins covered or removed from sight through his obedience to God's law of forgiveness

Alford says that the remission of sin is the equivalent of the imputation of righteousness, that there is no negative state of innocence, no intermediate between acceptance for righteousness and rejection for sin. There will be but two classes in the judgement, the obedient and the disobedient, the saint and the sinner. "The flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary the one to the other: so that ye can not do the things that ye would." (Gal. 5:17). Mr. Jones says that, "The Spirit of God in the believer so controls him that he CANNOT yield himself to Satan and be overcome." According to Jones when the Spirit takes up His abode in the heart of the individual He will not allow that individual to be overcome of Satan. Thus making the Spirit operate by FORCE. WHY should the Spirit wage a warfare with the flesh, since apostasy is impossible according to Jones? On the subject of the NEW BIRTH Elder Jones did not refer to even one Scripture that God addressed to the alien sinner teaching him how to become a christian. Every scripture he cited applies to the christian.

"ALL BORN OF GOD OVERCOME THE WORLD"

"Whatsoever is born of God overcometh the world." (I John 5:4). Mr. Jones says that, "This scripture is in keeping with Rom. 6:14; John 10:5; Rom 8:35-37." All of God's scriptures agree but no one of them agrees with Elder Jones' idea. Reader, every one that is born of God has to overcome the world or one could not be born of God. These passages do not teach the thing Jones tries to make them and that is: that one born of God cannot apostatize.

"THE BELIEVER HAS ETERNAL LIFE."

Mr. Jones quotes John 3:36; 5:24; I John 5:11; 5:13, to prove that a child of God has eternal life in this world. I have already shown that the believer has eternal life here in promise only. (I John 2:25). "This is the promise that he hath promised us, even, eternal life." We become the possessors of it in the world to come. (Mark 10:28-30; Luke 18:28-30). Rom. 2:7 says, "To them who by patient continuance in well doing seek for glory, and honor and immortality, eternal life." How could one seek for a thing one already has? "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end eternal life." (Rom. 6:22). The Holy Spirit through the apostle Paul here teaches that the future reward is eternal life. But "the security of believers" teach that this passage is wrong. Of all the foolish positions taken by any man relative to any scripture his position on John 5:25, "The hour is coming (future) and now is (present) when the dead shall hear the voice of the Son of God: and they that hear shall live." caps the climax. His position is: there is a future hearing and a present hearing. That the Spirit hears now and receives eternal life and cannot come into condemnation. But the body, the outer man, is dead in sin in contrast with the Spirit which shall not come into condemnation the body is condemned to die. It is the seat and the source of all the sin in the life of the believer. Therefore the body must die and go to the grave but the Spirit of God is our guarantee of the redemption of our bodies.

Mr. Jones has a sinless spirit dwelling in a sinful body. The spirit of man is a servant of God and his fleshly body is a servant of the devil. One part of man belongs to God and the other part of him to Satan. God uses the devil's servant as a temple in which to house His Holy Spirit. "Know ye not that your body is the temple of the Holy Spirit." (I Cor. 6:19). Therefore glorify God in your body and in your spirit, which are GOD'S" (I Cor. 6:20). Jones says that God is wrong because the body belongs to Satan, and that it will not belong to God till the resurrection. "Ye are bought with a price; be not ye the servants of men." (I Cor. 7:23). Mr. Jones says that only the spirit of man was purchased in the death of Christ. The body will be bought in the resurrection. He does not state with what it will be bought on the halves with God and the devil. He has two schemes of redemption: One for the spirit and one for the body.

He states that the flesh is the seat and source of the believer's sin, but in Eze. 18:20 we read, "The SOUL that

SINNETH it shall die." Mr. Jones says, God you are wrong again because the soul of a christian CANNOT sin. It is the flesh that sins. He separates the spirit from the body, body,but God says the body without the spirit is dead. "For as the body without the spirit is dead."(James 2:26). Mr. Jones makes a DEAD body responsible for the sins of a living spirit. John 5:25 shows that Jesus is speaking of a spiritual resurrection on Pentecost when the Gospel should be preached in its fullness for the first time. That is what He meant when He said, "The hour is now coming." And the "Now is" meant in its preliminary sense, or at the time of His own preaching. Jesus uttered the language of John 5:25 before the day of Pentecost. Jesus had not yet ascended, the atonement had not yet been made, the Spirit had not been given and the Gospel had not been preached in its entirety. All who heard believed and obeyed the teaching of Christ were prepared for the kingdom that was to be established on the day of Pentecost. (Acts 2)

"GOD'S ETERNAL PURPOSE"

Elder Jones states that, "From all eternity God purposed to gather together in one all His children without the loss of one. We read this in Eph. 1:9-11. 'Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are in earth; even in him: in whom also we have obtained an inheritance, being predestined according to the purpose of him that worketh all things after the council of his own will.' 'Whom he did foreknow he also did predestinate to be conformed to the image of his Son'."Rom. 8:29. That is exactly what God's predestination does. It keeps us secure until the time we shall be made like God's Son. Many things in Mr. Jones' doctrine here need doctoring. He thinks because God has not purposed the loss of one of his children that it is impossible for one to be disobedient to God's will and if one is disobedient, God will not allow him to fall.

Though one may commit every sin known to man Jones teaches that God will not charge them to his spirit but to his flesh. When that flesh is stung by death the guilt of all its sins will be blotted out. Friends, is it possible for a doctrine to be more fatal or destructive? God has devised through Christ a perfect plan of salvation for every son and daughter of Adam's lost race. "Jesus tasted death for every man." (Heb. 2:9). "For the grace of God that bringeth salvation hath appeared unto all men." (Tit. 2:11).

God has predestined that all who obey the Gospel of Christ will be eternally saved and all who disobey the Gospel will be damned. He makes a misapplication of Eph. 1:9-11. In verse 9 we read, "Having made known unto us (the apostles) the mystery of His will," (the bringing in of the Gentiles into the church without their having to subscribe to all the Jewish rites and ceremonies required by the law of Moses). This hidden thing is now revealed to the apostles only. (V. 10). "That in the dispensation of the fulness of time" or the Gospel dispensation, the time in which we now live. "That he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." The gathering together both Jew and Gentile. "For he is our peace who hath made both (Jew and Gentile) one and hath broken down the middle wall of partition between us." (Eph. 2:14). "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." (John 10:16). The other sheep were the Gentiles. This fold was the Jews. "And they shall hear my voice," The Gospel, "And there shall be one fold," Church. "And one shepherd,"Christ. Not only does God have one church or family on the earth, but this family is a part of God's family in Heaven. "Of whom the whole family in heaven and earth is named." (Eph. 3:15). Jones says, "That is exactly what God's predestination does. It keeps us secure till Christ comes then we shall be made in His image." He teaches that when the Holy Spirit is put into the heart it regenerates man, makes man a child of God eternally. He never sins again; he is as spotless in spirit as Christ; he is already in possession of eternal life and yet has not been conformed to the image of Christ; and that when a child of God dies his spirit goes on to Heaven and yet, he is not in the image of Christ. In I Cor. 15: 47-49 we learn that we bear the image of the earthly here and the image of the heavenly hereafter. Jones states that we will be like Christ or conformed to His image after the resurrection and then argues against it. His argument refutes his statement.

"GOD'S FOREKNOWLEDGE"

Mr. Jones states that, "God's predestination keeps His children secure. That apostasy teachers have sought to alarm the people and prejudice them against this glorious doctrine by misrepresenting it." His position is, that every one who is saved by a direct operation of the Spirit is kept by the God of Heaven, regardless of the life one lives. When one is born of the Spirit God forces that one to always remain His child. God's word does not teach, neither does it uphold

such teaching. God does not, never did and never will predestinate such characters to eternal life. Before the world began God foresaw man's fall and his need of a Saviour, and purposed a plan of salvation for him. Thus man, the Gospel and his justification existed in the purpose of God. (Rom. 8:28). "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." (Rom. 8:29). From this passage we learn that God foreknew that a certain class yet to be born would accept a salvation yet to be provided through the terms of a Gospel that was to be sealed by the blood of a Christ that was to be crucified. And to this class God foreordained that they should be conformed to the image of His Son after the resurrection.

Mr. Jones states that, "God has never cast away any of His people whom He foreknew." And then he cites Rom. 11:1, 2 to prove his contention. If he was not so creed-bound he could see this passage has reference to national Israel as Vs. 2, 3 will show. God had only rejected those who had rejected Him. By what rule of logic does Elder Jones take the scripture that God applied to one people and address it to another people under different circumstances? He says, "The apostasy teachers say He has cast some away." Christ, the apostles and all the writers of the New Testament teach the doctrine that I am now teaching. I had rather be associated with them in teaching the truth on this subject, or any other subject, than to be with the ONCE FOR ALLERS trying to overthrow it.

"GOD'S ELECTION"

God's election of His people was based upon His foreknowledge, so states Mr. Jones and cites I Peter 1:2, "Elect according to the foreknowledge of God." Then states that God chose His people through the belief of the truth. "God hath from the beginning chosen (elected) you to salvation through sanctification of the Spirit and belief of the truth." (II Thes. 2:13). By putting the two together we learn that God elected His people beforehand through His foreknowledge of who would believe the truth. God also chose (from the beginning) His people through the sanctification of the Spirit. The lost man being depraved could not believe separate and apart from the work of the Spirit. When the Spirit works and draws him to Christ he then can repent and believe through the enabling work of the Spirit. According to Jones, the people God foreknew and elected to eternal life cannot believe until the Holy Spirit performs a special work in their hearts separate and apart from the scheme God has prepared for them through the suffering and death of Jesus. Jones teaches that man is

born depraved. Webster says according to Calvin, depravity means the destitution of all holiness. Friends, the devil could be no worse. That would make God responsible for man's vile, polluted, corrupt and contaminated nature, since He forms man's spirit within him. (Zech. 12:1). It makes God the Father of such spirits. "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?" (Heb. 12:9). Such a doctrine would make the devil the father of the nature of man's spirit the part of him that is the offspring of God.

In this state of destitution of all good the Holy Spirit draws man to Christ. Yet Jesus teaches that man in this condition cannot receive the Spirit. "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him:" (John 14:17). Elder Jones would have the Holy Spirit busy in bringing the Devil's children to Jesus that He might gather up the ones He wants to save and let the rest go back to the Devil.

"ROMANS 8:30"

"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." Mr. Jones uses all the power he possesses trying to force this passage to teach a thing that is not even mentioned in it: that it is impossible for a child of God to fall from grace. Reader, I have already explained this passage but since Jones has introduced it again in a special way I shall give it further attention. He states that all of these verbs "did predestinate," "called," "justified," "glorified" are in the past tense; that with God these things are already an accomplished fact. It is already done, but with us it is yet to be. He calls those things which are not as though they were. He says with us these things are yet to be. Still he claims that as soon as the Holy Spirit brings a sinner to Christ and does a special work in his heart that justifies and saves him. He seems to be a bit confused as to when one is called and justified. He has them called and justified before the world began, and again when the Holy Spirit brings them to Christ and again when they reach Heaven.

In those times eternal before the world was created God foresaw man's fall and in His PURPOSE designed a plan of salvation for him which is the Gospel of Jesus Christ. All who will live in keeping with its requirements God has elected to eternal life. "And being made perfect he became the author of eternal salvation unto all them that obey him. " (Heb. 5:9). Only the ones who obey His commandments will have a right to the tree of life. "Blessed

are they that do His commandment that they may have a right to the tree of life, and may enter through the gates into the city." (Rev. 22:14). Those who will endure unto the end, (Matt. 24:13). God has predestinated to eternal life, or conformed to the image of His son.

God has an appointed time for all things. Jesus was not glorified till God's appointed time. God has planned the glorification of man after this life is over. Therefore it does not exist in fact even with God. But only in His purpose and plan, but will exist as a fact after the consummation of all things. He calls attention to Heb. 4:3. "The works were finished from the foundation of the world." This does not refer to the plan of salvation that God has devised for man but to the finishing of His six day's work of creation and the entering on His rest the seventh day. He cites Rom. 9:23, 24. "That he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us whom he hath called, not of the Jews only, but also of the Gentiles?" The preparation here referred to is not that of the individual for eternal life, as Elder Jones teaches, but was to save the Gentiles as well as the Jews as verse 24 teaches.

He states, "We are called by the Gospel." But how could one be called by the Gospel since according to his teaching salvation is the direct work of the Holy Spirit separate and apart from the Gospel?

"EVERY CHILD OF GOD IS ALREADY IN HEAVEN"

Mr. Jones states that, "In the mind of God every child of God who has ever been saved or who shall be saved is already in heaven. Reader, before you deny this, await the proof. Remember I said in the mind of God the saved are already in heaven. I did not say they were all there in experience. The same thing is said about our being in heaven that is said about Christ being in heaven. Paul said God "Raised him (Christ) from the dead, and set him at his own right hand in the heavenly places." (Eph. 2:5, 6). His statement here reminds one of the man who had opened a furniture repair shop and put out his sign which read, "All kind of twisting and turning done here." He states that only in the mind of God are christians in Heaven. He then cites Eph. 1:20, to prove that Christ is in Heaven and Eph. 2:5, 6 to prove that the christian is just as much in Heaven as Christ is in Heaven. He states that he did not say that all were there in experience. From this statement he implies that some of them are there in experience.

He states that the new birth is not a resurrection. Jesus said to Nicodemus, "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." (John 3:5). How can a man be born of water? "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:3-6). These scriptures teach that the new life begins when one is raised with Christ in baptism. He says in God's reckoning and in God's mind we are already seated with Christ in Heaven. Such teaching makes salvation a one-sided affair. It takes all responsibility from man. Such teaching would force God to be responsible for man's damnation since man has not one thing to do with his salvation. His re-hash of Romans 8:38, 39, has been answered.

"ALL SPIRITUAL ISRAEL SHALL BE SAVED"

"For they are not all Israel which are of Israel: Neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God but the children of the promise are counted for the seed." (Rom. 9:6-8). Mr. Jones says, "Paul is writing about his people the Jews. He would have us to know that within national Israel there is a spiritual Israel. Not all of national Israel are counted as children of God. Within the nation there is an elect remnant saved by grace. This is spiritual Israel. This the part God did not cast away." Reader, from Vs. 1-3, we learn that Paul was expressing his deep concern for his brethren, fleshly Israel's spiritual condition. (Vs. 4, 5), he ennumerates some of the blessings God had bestowed upon the Jews as a nation. 1. Each Jew was called an Israelite which signifies a price of God. 2. God adopted them as His chosen people, "For thou art a holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be a people for his own possession above all peoples that are upon the face of the earth," (Deut. 7:6). 3. Their Glory. "She said, The glory is departed from Israel for the ark of God is taken." (I Sam. 4:22). 4. The Covenants, that God had made with Abraham. "And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing." (Gen. 12:2; 28:4). 5. The Giving of the Law. (Exo. 19:19, 20). 6. The promises of Christ's coming, and that all men should be blessed. 7. Whose are the fathers, the patriarchs and prophets. 8. Of Whom Christ

Came. The Jews could reply to Paul, "Since God has so highly favored Israel why then, has He cast them away or rejected them as a nation?" The rest of this chapter answers this question.

Verses 6-8. "For they are not all Israel which are of Israel." Abraham had six sons by Keturah and one by Haggar. (I Chron. 1:32; Gen. 16:15). He had Isaac by Sarah. (Gen. 21:3). Abraham's children by Hagar and Keturah, seven in number, were not called children: but in Isaac shalt thy seed be called. Verse 8. The children of the flesh (the seven by Hagar and Keturah and their posterity) are NOT the childen of God. But Isaac, the child of promise, and his posterity are counted for the seed. Here are the chosen seed of God, the children of Isaac. Of this chosen and honored people of God, after God had delivered them from their two hundred and fifteen years in the land of Egypt. After they had been baptized unto Moses in the cloud and in the sea. After eating of that spiritual meat and drinking of that spiritual rock that followed them, (I Cor. 10:1-3), after He had brought them out of the land of bondage unto Himself, (Exo. 19:4), He said unto them, "Now, therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." (Exo. 19: 5-8).

When Moses made known to the people the words of the Lord they answered and said, "All the Lord hath commanded we will do." And Moses returned the words of the people to the Lord. National Israel was God's covenanted people. From the above scriptures we learn that National Israel was: 1. The posterity of Isaac, the child of promise. 2. God made a covenant with them. 3. They were to be a peculiar treasure unto the Lord. 4. They were above all people unto Him. 5. They were a kingdom of priests unto the Lord. 6. They were a holy people unto the Lord. This very people that had been so highly exalted by Jehovah fell in the wilderness through unbelief. (I Cor. 10:1-12). Surely the God of this world hath blinded the eyes of those who cannot see the apostasy of this people. God said these things happened unto them for examples unto us and for our admonition. (I Cor. 10:6-11). How could these things be an example unto us if it is impossible to fall from grace? Why should God admonish us since Jones teaches He will force us to stand? Why would God warn, "Wherefore, let him that thinketh he standeth take heed lest he fall," (V. 12) if there is no danger of falling? God says Israel fell, Jones says Israel did NOT fall. Friends, which shall we believe God or Jones?

"GOD'S CHILDREN ARE SEALED UNTO THE DAY OF RESURRESTION"

"Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." (Eph. 4:30). Mr. Jones says, "A thing is sealed to make it secure. When the Pharisees remembered the prediction of Jesus that he would rise again in three days they asked Pilate to make the sepulchre sure. He said, "Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." (Matt. 27:62-66). This was a man's seal. It made the sepulchre sure against man." Mr. Jones is wrong again as usual.

He said the Seal made the tomb of Christ secure against man. If so, why did they place guards there? Pilate said, "You have a guard of soldiers; go, make it as sure as you can." (V. 65 R.S.V.). If it had been impossible for the seal to have been broken, the guard of soldiers would have been unnecessary. So far as the government was concerned the seal was sure. The seal marked the approval of the government on the acts of the Jewish people against Christ and His followers. But he states that, "The child of God is sealed with God's own seal to secure him till the day of redemption. If as some teach that a child of God was going to fall away and be lost, wouldn't God know that beforehand? What good would God accomplish by sealing one of his children if the seal is broken before God's appointed time?" I would like for him to tell his readers if God knew before He created man that some would be lost? Then what good did God accomplish by creating one when He knew beforehand that that one was going to hell? Reader, what right has Mr. Jones, or any other man, to question any thing that God does or has done? It is infidelity to do so.

He denies that God created man a free moral agent and allows him to choose the master he will serve. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness?" (Rom. 6:16).

"Grieve not that Holy Spirit of God, whereby ye are sealed unto the day of redemption." He failed to tell just how it is possible for one to GRIEVE the Holy Spirit. According to his teaching it is impossible for a christian to miss Heaven, therefore, there would be nothing for the Holy Spirit to grieve over. His position is, that one can sin-transgress God's law that was sealed by the precious blood of the Lamb for sinners slain, that one can obey Satan rather than God and still God will not allow that seal to be broken. Such teaching makes God rule with an iron hand of

FORCE. The Holy Spirit grieves over sin and disobedience to God's commands. If the Spirit had His way in the hearts of men they would be children of God. "For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14).

"THE CHILD OF GOD IS FREE FROM THE LAW"

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:2). Mr. Jones reasons thus; 1. Being free from the Law, the child of God is free from the Ministration of Death. In 2 Cor. 3:1-18 Paul contrasts the ministration of the Spirit. If therefore the child of God is free from that law what is there to kill him?" The Elder takes the position that the wages of the LAW is death. But the Holy Spirit teaches that, "The wages of SIN is death." The law was the ministration of death only to the ones that were under the law. Mr. Jones would not be one of that number even if the law was binding today. According to such doctrine no Gentile will ever die, whether saint or sinner since they are not, and have never been under the law that kills. Today, God is no respecter of person, therefore, no one is under that law that kills. Mr. Jones has established Universalism beyond all per-adventure, and has destroyed physical death. Rom. 7:12, 13 states, "Wherefore the law is holy, and the commandments holy, and just and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Instead of the law being a killer as Jones says it is, Paul says it is HOLY, AND JUST, AND GOOD. When the law (of Moses) was binding it could not make perfect those who were governed by it. (Heb. 8:7, 8; 7:19), It could point out sin, show what it was but could not forgive or blot it out. Every time it was violated something had to die. Hence, the "Law of sin and death."

His position is, Because we are not under the law of Moses we are under no law at all. But the scripture he uses for the basis of his thoughts under this topic emphatically state that, "The law of the Spirit of life in Christ Jesus." This law is the New Testament, God's perfect law of liberty. (Jas. 1:25).

2. The child of God is free from the ministration of condemnation. If the child of God is free from the law, the ministration of condemnation, what is there to condemn him? He can never come into condemnation. No. 2 is answered under No. 1. He cites I John 5:24, to prove that a child of God cannot come into condemnation. "He that

heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation." Since the believer receives eternal life in Heaven (Luke 18: 28-30), surely he cannot lose it then.

He said as Christ died unto sin once for all so did we. Yet he admits that it is possible for a christian to continue to sin but that God will not impute the guilt of sin to one's spirit but to his body and that when the body dies that destroys the sins it has committed. No greater inducement to a sinful life could be offered.

"THE BELIEVER'S INHERITANCE IS RESERVED FOR HIM"

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Pet. 1:3-5). Mr. Jones states that, "All this talk about God disinheriting His born-again children originated in the mind of man." He seems to know as little about history as he does the Bible. Reader, John Calvin, a Frenchman, born in the year 1509, and founded the Presbyterian church in 1535, was the first one to ever teach the IMPOSSIBILITY of apostasy. So Mr. Jones is the ONE depending upon the commandments and doctrines of men for authority for his teachings.

Mr. Jones states that, "The Israelites that were overthrown in the wilderness had never believed in God." I have already shown that the ones that were overthrown in the wilderness were the sons of Isaac, the child of promise. They were a peculiar treasure unto God, a holy nation, exalted above all other people. God says they fell. (I Cor. 10:1-15). Jones says they did NOT fall for they had never believed.

The Israelites were a type of God's people today. As the Israelites wore the name of God, christians, the antetype, wear the name of Christ. As God led the Israelites out of Egypt, the land of bondage, Christ leads out of the bonds of sin through the Gospel. As the Israelites were brought out of bondage into the wilderness, people are brought out of sin into the church. God fed the Israelites on manna, He feeds christians on heavenly manna. As God produced water for the Israelites in the wilderness, he slakes the thirst of christians with that living water. As the Israelites were journeying to the land of Canaan, christians are journeying to the heavenly Canaan. Now, if the Israelites were non-believers, so are christians non-believers. It

is not possible for a non-believer to be the type of the believer. Neither could the believer be the antetype of the non-believer. God has reserved a place in Heaven for His children but that does not prove that every one of His children will be true till death. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10). One must be faithful to God as long as one lives, in order to wear that crown of life. To teach that one will go to Heaven regardless of how one lives or that God will not let a child of His fall regardless of how that child lives, is blasphemy.

"THE CHILD OF GOD IS KEPT FOR THE INHERITANCE"

Mr. Jones makes the following statement, "And the very same passage that tells us that our inheritance is reserved for us tells us that we are kept for it." Reader, our inheritance in Heaven and our being kept for it is conditioned upon our being faithful till death. "But he that shall endure to the end, the same shall be saved." (Matt. 24:13). Any one that shall endure to the end that one shall be saved. But those who teach that a child of God cannot fall make foolishness of such passages of scriptures as the above. He cites again I Pet. 1:3-5, and makes the following comment "He addressed these people whom he says have their inheritance reserved for them and who are kept by God's power because he claims salvation to be a special work of the Holy Spirit in the heart of sinners, independent of God's word. "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16). "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation." (Rev. 3:10). The Gospel becomes God's power to save all who will keep or obey it. Those who fail to obey the Gospel are not kept by the POWER of God. All who live in obedience to the Gospel are the elected according to the foreknowledge of God.

From Rom. 11:2, Mr. Jones draws a false conclusion, by applying it to God's children of today. But just a casual glance at this scripture will refute the construction he places upon it. Paul is speaking of the Jewish nation and not individual christians. God only rejected the part of the Jewish nation that rejected Him. He did not cast away His people whom He foreknew, they cast themselves away through their disobedience. Man is always responsible for his separation from God. "And he went out to meet Asa and said unto him, Hear ye me, Asa, and all Judah and Benjamin: the Lord is with you, while ye be with him; and if ye seek him he will be found of

you; but if ye forsake him he will forsake you." (2 Chron. 15:2).

He further states, "But some say, what if our faith fails? Who gives us faith any way? It is a gift from God" (Eph. 2:8; Rom. 12:3; Heb. 12:2). Elder Jones seems to entertain the idea that man has nothing to do at all in becoming a child of God. That would make God responsible for every one who fails to believe. His position is: that before the world began, God foreordained and predestinated that the believer should inherit eternal life; that the believer is born totally depraved, that is destitute of all holiness, as black as the devil, and in such a state the Holy Spirit brings him to Christ so he can believe; then when he gets to Christ God gives him faith so that he believes, and when he believes, God gives him eternal life and then forces him to keep it. Fertile indeed is the brain that can figure out such a plan of salvation for man. Friends, God gives the testimony upon which faith is made to depend, "But these are written that ye might believe." (John 20:31). But absolutely God does not do the believing for us. God's word is the testimony upon which one's faith must be predicated. But God does not, never has and never will, do the believing for any one. He makes the following statement, "But our preservation depends upon the faith of Christ in the Father, and NOT upon OUR FAITH. (capitals are mine).

When we committed our souls to the keeping of Christ, the matter was henceforth in His hands." More infidelity could not have been incorporated in so few words. His contention reduces to this: after one becomes a christian one is no longer responsible for the life one lives. Because he is not kept by the power of God through his own belief but through the faith of Christ in God. That releases every christian from all the responsibilities of the christian life. It makes Christ responsible for every act of the christian, whether it be good or bad. We now can understand why the Baptist claim that after one becomes a child of God one can live after the flesh, die without repentance and still be an heir of Heaven's eternal estate. The Holy Spirit makes the following statement. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." (I John 5:4). We gain the victory over the world through OUR faith, in the Gospel and NOT through the faith of Christ in God. Thus, the christian is responsible if his faith is not strong enough to overcome the world. John was writing to christians.

Mr. Jones asks, "Did Jesus pray in faith when He asked the Father to keep those whom the Father had given Him?"

(John 17:24). Surely He did, but what has that to do with the faith of the individual? He further states, "That involves the keeping of all the children of God to the coming of Christ." I am not surprised at such reasoning (?) since studying his book of sixty-four pages. Christ's faithfulness to God is not a guarantee that a child of God will not apostatize. The great number of cases of apostasy recorded in the Bible is a complete refutation of such teaching.

"CHRIST IS THE BELIEVERS RIGHTEOUSNESS"

Mr. Jones states, "God has made the child of God accepted in His Son Christ Jesus. This is how we stand in His sight. Eph. 1:6, 'To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.' The false idea that many hold that we stand or fall on the merits of what we do causes people to believe that a child of God can be lost." According to such doctrine no reason could be assigned for our having the New Testament. What benefit could it be to any one? He teaches that when one hears, believes and obeys the Gospel of Christ Jesus that one is standing on his own merits and depending on his own works to save him and not on God. "But in every nation he that feareth him and worketh righteousness is accepted with him." (Acts 10:35). "And why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46). One cannot enter into Heaven who fails to do the works of righteousness. "Not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21).

The New Testament is the will of God. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." (Heb. 9:16, 17). Since the New Testament is the will of God it must be obeyed in order to benefit the individual. The Holy Spirit teaches that we are begotten by the Gospel. "Though ye have ten thousand instructors in Christ, yet have ye not many Fathers for in Christ Jesus I have begotten you through the Gospel." (I Cor. 4:15). We are born by the word. "Being born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth for ever." (I Pet. 1:23). "As newborn babes, desire the sincere milk of the word that they may grow there by." (I Pet. 2:2). Faith comes by it. "So then faith cometh by hearing and hearing by the word of God." (Rom. 10:17). We live by it. "But he answered and said. It is written, Man shall not live by bread alone,

but by every word that proceedeth out of the mouth of God." (Matt. 4:4).

It is the sword the Spirit uses in liberating man from sin. "And take the helmet of salvation and the sword of the Spirit which is the word of God." (Eph. 6:17). It is the seed of the kingdom. "Now the parable is this: The seed is the word of God." (Luke 8:11). The germination of life is in the seed. It is the power of God. "I am not ashamed of the gospel of Christ for it is the power of God." (Rom. 1:16). The world is to be judged by it. "The word that I have spoken, the same shall judge him in the last day." (John 12:48). Yet, Mr. Jones states, those who do these things will be saving them selves.

He cites 2 Cor. 5:21, "He hath made him to be sin for us, who knew no son; that we might be made the righteousness of God in him," And made the following statement, "We do not have to have some righteousness of our own in addition to His righteousness to cause us to live." Of course we are not saved by our righteousness, but Mr. Jones teaches that our obedience to the Gospel is our works of righteousness. It is impossible to be righteous out of Christ. Therefore if any man be in Christ he is a new creature, old things have passed away, behold all things become new" (2 Cor. 5:17). How do we get into Christ where we become new creatures? "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death." (Rom. 6:3). "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27).

When faith leads one to repent he is then a fit subject to be baptized into Jesus Christ where he is made a new creature. Now when one is made a new creature one is made the righteousness of Christ. He closes his meanderings on this topic with these remarks: "Our sins were laid on Him ONCE FOR ALL. He has saved us ONCE FOR ALL. One cannot be disannulled without the others being disannulled." The only thing wrong with his statements is, they are not so. He would have a difficult task explaining why God has addressed so much of the New Testament to the Christian. If there is no danger of falling from grace why has God given so many warnings against it? "Wherefore let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12).

CONCLUSION

In his concluding remarks Mr. Jones says, "We have seen that the child of God is born of an incorruptible seed which forms in him the very nature of God." (2 Pet. 1:4; I Pet. 1:23). But the seed is the Gospel of Christ, the thing he claims does not save. He claims that man's obedience to the Gospel has nothing to do with his salvation. So the above passages do not uphold his theory. His teaching is, that the Holy spirit must operate on the heart in a special way before man can be saved. I Pet. 1:23, teaches that we must be born of this incorruptible seed which is the word of God. (Luke 8:11). The word of God said to Nicodemus "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5). The same seed of the kingdom as commissioned by Christ. "He that believeth and is baptized shall be saved." (Mark 16:16). Jones does not believe this part of the Gospel of Christ. It would be interesting for him to tell how one can be born of this incorruptible seed. Of course one born again partakes of the nature of God and not of the Devil, or the nature of the Devil. This does not guarantee that one will never fall from grace.

He makes the absurd statement that, "Since christians are not under law, sin is not imputed to them. Then cites the very passage that speaks of THE LAW of the Spirit of life in Christ Jesus. But since these are his concluding remarks I suppose he is to be excused for his mind must surely be in a befuddled condition after all of his twisting and turning on this subject. He states that the child of God is free from the law of sin, condemnation and death, that there is nothing to condemn him or cause him to die. He has reference to the law of Moses but Paul states in Rom. 6:23, "For the wages of sin is death." "Sin is the transgression of law." (I John 3:4). According to Mr. Jones since there is no law there can be no transgression; since no transgression there can be no sin; since no sin there can be no death. Heaven could be no better. But John talks differently. "If we say that we have no sin we deceive ourselves and the truth is not in us." (I Jno. 1:8). Mr. Jones states that it is the body of the christian that sins and not the spirit. The only sin that Christ charges to the body is fornication (I Cor. 6:18). And I know Elder Jones is not guilty of that sin.

Christians are not under the law of Moses, but under the law of the Spirit that was sealed by the blood of Christ. Webster says that "Law" is a rule of conduct, en-

forced by a controlling authority. What could the law of the Spirit be but the rules laid down in the Gospel and sealed by the blood of Christ and enforced by the God of Heaven.

According to Baptist doctrine on this subject, there is nothing for a child of God to do. He does not have to live a life of sacrifice. He does not have to fight the good fight of faith. He does not have to bear his cross. He does not have to be faithful. He does not have to keep his body under subjection. He does not have to live a penitent life. He does not have to live in hope for he is already the proud possessor of all things that pertains to life and godliness. There is just one thing wrong with this plan, and that is, man and NOT God is the author of it. "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). This scripture is addressed to christians. According to Baptist doctrine this scripture is foolishness, because a christian does not sin and if he does it is the flesh and not the spirit that does it. When the flesh dies the sins it has committed dies with the body and then God will take that old body that sinned till death to heaven for the spirit to dwell in again throughout eternity. By what process of reasoning such a conclusion is reached, remains a mystery so far as intelligence is concerned.

Mr. Jones is a representative Baptist preacher and I am sure has made a better defense of their doctrine than many of his co-laborers could have made. The arguments I have made in refutation of his doctrine are offered from a Scriptural and not from a prejudicial point of view.