

*THE GOSPEL*  
*TRUTH VS. ERROR*

Studies In Bible Doctrine

by

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The Gospel ~ Truth vs. Error

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# **THE GOSPEL~ TRUTH VS. ERROR**

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It is evident we are in the days of great deception, spoken of by the Lord. It grieves my heart to see so much heresy and false philosophy robbing sincere, but uninformed people of the abundant, holy life they could experience within the "whole counsel of God". As a youth, taking Karate, I was taught to use my opponent's own inertia against him, rather than directly opposing his force. My soul agonizes to see how Satan has used this trick on so much of what is called Christianity today. Who would have thought that the zeal to win lost souls would cause men to fall into a false, watered down, Gospel to produce more "numbers". Who would have thought that the desire to avoid the errors of Roman Catholicism in their "adding to scripture" and making salvation come through the church's merit system, would lead so many into the Antinomian heresy of false repentance and false faith, which is afraid of anything that could be called "works" - even obedience to Jesus Christ.

I am continuously amazed to see people defending erroneous doctrine and the sinful, disobedient lives that adhere to it; while at the same time criticizing pure doctrine and the pure, godly lifestyles of those who follow it, as though it is sinful to be godly! Paul said grievous wolves would come in and spread false doctrine after he left. What you preach and practice today is either a product of an apostle or a grievous wolf. As we have said before, the only reason one prefers the

grievous wolf doctrine over the pure apostolic is because he loves darkness, and the sin he can justify through it, more than light.

Once a Baptist preacher, who followed the heresy of false repentance spoken of in this book, was taunting one who believed you must live in obedience, and calling it, "sinless perfectionism". After a moment the man said to this Baptist preacher, "Just exactly what sin is it that you want to commit?" Yesterday a Calvinist asked me how it was that I came to my position. I said, "Plain statements of Scripture". We are to only build doctrine on PLAIN STATEMENTS OF SCRIPTURE, IN CONTEXT, WITH BIBLE DEFINITIONS FOR THE WORDS, AND COMPARED TO ALL THE OTHER STATEMENTS OF SCRIPTURE ON THE SAME SUBJECT. You can't ignore verses that don't fit in your system of doctrine, or use "your verses" to cancel "their verses". The Bible harmonizes perfectly, so the "my verse can beat up your verse" nonsense is unacceptable. Every verse fits in its perfect place and true doctrine will mesh with every verse.

I've found that many preachers misrepresent the opposing side in order to refute it. They build an absurd straw man, and then tear him up. The uninformed reader thinks they have refuted me; but they have only beat up their straw man. I've tried to get them to sit and discuss the issues, or even debate; but they will not. I believe it is important to confront error, and allow the people to see both sides.

Because I believe that men must repent and turn from their wicked ways before God can forgive them, I'm accused by these preachers of preaching "sinless perfection". Those who believe that Jesus must be received as boss (LORD) of your life, when you accept him as Savior; are labeled with "Lordship Salvation" -- and said to believe that unless a sinner becomes an instant, perfect, mature Christian at conversion, then he is not saved. This is a lie. This is a straw man and misrepresentation of their beliefs.

The Devil's tools are "false accusation" and "deception"; and it is sad to see these preachers, whom I was raised under, using such methods. As I said, I was raised under such preaching, saw the consequences in the lives of people I love, went to their colleges, and when I stood against such heresy, and tried to persuade my family, friends, and church, of the truth, I lost my church, was called a heretic by relatives and those I thought were friends. Don't think I am splitting hairs, and being extreme -- you haven't seen what I've seen. My confidence in such preachers was broken down because of all the dishonesty that I saw. When I turned to the Word of God, historic apostolic Christianity, and

God's Spirit to lead me, I found the truth was much more evident than I expected, and marveled that I had not seen it sooner.

As I said, as soon as my personal bias was discarded, I saw the truth. If you would discard yours, and simply seek "TRUTH" you would see it too. I'm going to set the errors I've heard preached next to the truth of God's Word, and historic apostolic Christianity, and I want you to see for yourself which is consistent with the Word of God, and which is Satan's deceit. You will see the same lie in false doctrine that Satan told Eve in the Garden: If you disobey God, **"YE SHALL NOT SURELY DIE"**.

### **1. REPENTANCE**

**ERROR:** Repentance is a change of mind that doesn't necessarily produce a change of lifestyle from rebellion against God to obedience to him. If God required men to turn from rebellion to obedience in order to be forgiven, then salvation would not be a gift. God is said to "repent", so repentance cannot be "turning from sin". It simply means a change of mind about Jesus. God just wants sinners to admit their sinful condition, and accept Jesus as the payment for their sins. So repentance is simply a turning from the one sin of unbelief. "Unbelief" is the only sin a sinner needs to turn from to be saved.

**TRUTH:** There are many points here that need to be addressed, so bear with me. **THE BOTTOM LINE OF SALVATION FROM GENESIS TO REVELATION IS FORGIVENESS!** God cannot grant forgiveness justly without two things:

- 1. Jesus' atonement (payment) for sins through his blood shed on the cross; and**
- 2. Man's confessing and forsaking of his sin, which is called repentance in the Bible.**

The men who preach the error are dishonest in that they make a big deal out of God repenting, yet don't tell the people there are different Greek words used by the Holy Spirit to speak of God changing his mind out of mercy, or man changing his mind and heart and life about his rebellion. In either case, God's "repentance" from wrath to mercy still changes his actions. Anyone with sense knows that if I change my mind about my rebellion, I will then strive to obey -- this is elementary.

FORGIVENESS IS A FREE GIFT. ALL GOD'S PROVISION IN SALVATION IS A FREE GIFT. THE ATONEMENT IS A FREE GIFT. IT IS FREE TO EVERY MAN WHO WILL REPENT AND RETURN TO GOD AS THE PRODIGAL DID TO HIS FATHER. Repentance does not pay for forgiveness -- thus causing salvation to *not* be a gift!! However, it is *not* a gift to rebels, or everyone would be saved, and nobody would go to Hell.

### END VS. MEANS

Repentance is a change of the ultimate preference of the mind or will of man. It is a change in the "END", and not merely the "MEANS" in the ultimate preference of the will. A selfish person may adopt religion as a *means* of securing social status or pursuing the same "end" as he pursued before conversion -- self security, acceptance, praise of man, etc. Usually it is not hard to see this in a person if you are around them much, or speak with them about the Lord and their sins. There is a definite difference between the person who has surrendered his will to God's, and is seeking God and serving God for God's glory; and those who see God as a rabbit's foot -- a means to secure their own pleasure, prosperity, or security. This is where the Pharisees were, and many "Christians" today are. They have yet to experience true conversion. They are still seeking their *own* pleasure, and haven't forsaken their wicked ways. You can discover this by asking the question: Do they adjust their lifestyle to fulfill God's pleasure and will? Are they denying self and bearing the cross of obedience to Christ? Or, are they doing what they do because it satisfies the flesh? Does a woman dress fashionable, immodest, and worldly for God's pleasure? Does a man smoke, drink, chew, watch TV, look at ungodly books, or listen to worldly music for God's glory? What is the ultimate preference of the will? Yet their churches are full of these people who have been told they are not only saved, but secure for Heaven!

The churches are full of people who do as they please all week laying up treasure on earth or spending it without any regard to God's will, pleasure or Word. Many times they live just good enough to be accepted in their social arena, and receive the praise of men; but it never takes them to the realms outside the gate bearing the reproach of Christ -- doing God's will that brings the scorn of men.

**"Beware when all men speak well of you".**

These people live in the experience of Romans 7:14-25 or even worse in 6:1 -- "living in sin that Grace might abound;" but have never

experienced Romans 8. They are in bondage to the flesh, and fulfill the desires of the flesh, though they are convicted by the law, and claim to be full of desire to do better. You do what you want to do. You may say you desire to do better, but what you do is what your ultimate preference is at the moment. The Gospel promises victory to those who really want it. That is what the new birth is all about. I understand that Christians have struggles; but it is **because they have repented**, not because they know they need to! It is struggling to obey, not struggling to justify their own way! It is struggling upward to victory, not wallowing in the mire!

**BUT BE YE DOERS OF THE WORD, AND NOT HEARERS ONLY, DECEIVING YOUR OWN SELVES. JAMES 1:22**

This self deceit is where the people in Matthew 7:21-27 come in, as well as Judas, and the disciples in John 6:64-66. This is why when great multitudes were following Jesus, he would turn and say, as in Luke 14:25-35, and to the rich young ruler; that they must die to self before they could become one of his followers. There must be a death to "self fulfillment", before there can be the birth of "Thy will be done" in our lives. The false repentance doctrine is the tail on the "easy believe", dead faith dog.

### **WE ARE NOT OUR OWN**

When accepting Jesus as Savior and Lord, we must understand we become **stewards** of our lives and possessions for God's purposes, not **owners**.

**What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. 1 Cor. 6:19 & 3:16,17**

It seems obvious from the context that these Corinthians were young in the faith, but still should have already known this -- They were told this at conversion. Jesus came preaching repentance to a world of men who had taken personal ownership of their lives contrary to God's will, and were living as "gods" for their own glory and pleasure; just as Satan told Eve in the garden.

## **ALL THINGS ARE BECOME NEW**

This is the very reason the Bible can say, **"If any man be is Christ, he is a new creature: old things are passed away; behold all things are become new. And all things are of God" (2 Cor. 5:17)**. Right from the start!! We are the ones who yield our members to do right or wrong: and which ever we do, determines our destination.

**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? Romans 6:16**

This was written to believers, as sinners are already dead in sin. Notice how Romans 6:17,18 paint a perfect picture of repentance at conversion.

**...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.**

What form of doctrine was this? Not "Easy Believism", Antinomianism, Calvinism, or this false repentance heresy!

## **METANOEO**

From Genesis to Revelation, God is calling sinners (people who practice sin) to repentance. Repentance is a complete transformation of the mind and heart. It starts with conviction from God's Word preached by the unction of the Holy Spirit about man's sin, and God's wrath toward it; and ends with a yielding to God, and forsaking of sins. The root of the Greek word METANOEO (repentance when referring to salvation) is META. It is the same root for METAMORPHOSIS and METABOLISM. The root means transformation. If this has really happened to a sinner's mind, then his entire life will change direction. That is why John the Baptist and the apostles demanded fruits or works "meet for repentance". This is why I John 2:4 can boldly say,

**He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.**

So... are all new converts supposed to be "liars" for some time before they start obeying; or are they expected to obey from the point of conversion?

## WHAT DID THEY DO?

It is clear how the people in the Bible understood repentance: John the Baptist told the people to repent. So, **what did they do?** They came confessing their sins, and asked him what they should do to be righteous and acceptable to God. Jesus said that the people of Nineveh repented at the preaching of Jonah. Well...What did they do? Jonah 3:5-10 says the people "believed" God, and therefore put away their evil ways. God's message is a promise of pardon to those who repent and forsake their wicked ways: so when I "believe" God, the first thing I do is forsake my sins in hopes of pardon.

## REPENT OF SINS

To say that repentance is turning from *unbelief*, and not from *sins*, shows that they don't understand God's message that we are to believe. The Gospel is essentially the same all through the Bible: Salvation is by grace through faith -- nobody has ever been saved by keeping the law perfect. The words of the prophets are the foundation for New Testament Gospel preaching. Here is an example of salvation by grace through faith: Isaiah 55:6,7

**Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.**

This is exactly the same thing taught through the story of the prodigal son. Jesus is teaching the glory of one sinner repenting, more than 99 just persons (non-sinners) who need no repentance. Read Luke 24:46,

**Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.**

Now, if you take this to an English teacher, and have them diagram the sentence, they will tell you that repentance refers to sins. Before there can be remission (forgiveness) of sins, there must be repentance of sins. Those who hear this message and believe it will do what? ...They will repent of their sinful way, and turn to Christ, so they can receive remission.

## VICTIM OR VILLAIN

I believe part of the problem is a false philosophy that man is a *victim* and not the *villain* in regards to sin. A victim cannot do anything but trust and allow the Savior to save them. But, the villain must give up his villainous ways before he can be pardoned and forgiven. Man is not condemned because he is a cripple, but because he is a criminal -- not because he is a victim, but because he is a villain! The prodigal son was not a victim, but a rebel; and had to give up his wicked ways to be reconciled to his father. Read Colossians 1:21,

**And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled.**

They were alienated by wicked works, which stemmed from a wicked mind; so when they repented and changed their mind, guess what else changed? Their works! So what did they repent of? Their sins!

Hebrews 6:1 makes it clear what believers repented from at conversion: "dead works". Dead works are works that are not of faith in God, just as faith without works is also called dead faith -- they need each other to be alive!

## WORKS MEET FOR REPENTANCE

Read what Paul said to the Gentiles, "**Repent and turn to God, and do works meet for repentance.**" **Acts 26:20.** "Works meet for repentance" is an interesting statement. It is the same thing John the Baptist required of the Jews. It proves that repentance has to do with "works", and a repentant person will have different *works*! The man in the temple cried, "God be merciful to me a sinner." He was repenting of his *sins*! Jesus told people who said they believed in him, "Go and sin no more". He was telling them to repent of their *sins*.

The bottom line of salvation is forgiveness! The Bible says those who cover their sins shall not prosper, but those who confess and forsake their sins shall have mercy. The man in the temple was confessing and forsaking his sins. The people who came to be baptized of John were confessing and forsaking their sins. The men of Nineveh confessed and forsook their sins, and all this is called repentance. The only people who have the privilege to simply "trust Christ" for forgiveness are those who are already repentant. Those still in disobedience can only trust presumptuously, and the Lord doesn't hear their request for anything -- "**If I regard iniquity in my heart, the LORD will not hear me.**"

If the judge tells a wife beater to repent, what do you think he wants him to repent of? Eating sweets?... or beating his wife? When God calls sinners to repentance, he wants them to repent of being sinners -- and unbelief is only one sin that sinners must repent of, as can be seen from Revelation 21:8. We are to repent of the *works* of unbelief, not just from the unbelief, and keep the dead works.

### CHILDREN OF OBEDIENCE

It is all too clear that men turn from disobedience to obedience at the point of conversion. If lost people are labeled the "children of disobedience" in the Bible, then what must Christians be? And when did this begin? Again, If I John tells us, "**He that saith, I know him, and keepeth not his commandments, is a liar**"; then when did this change occur? It had to occur at conversion, or there would be a time when all baby Christians were liars! Sad to say, the ones following false doctrine are! -- Thanks to the deceivers who converted them!

Read Ez. 18:30-31; Ez. 3,18,33; Is. 1:16-20. Where do you think the Jews got their understanding of the meaning of repentance? The sin of "unbelief in Christ" can only be committed after Christ has been presented; but repentance is preached in the New Testament before Christ came, and to the Gentiles who didn't even know about Christ coming.

### THE TRUE GOSPEL

The Gospel is that we can obtain remission of our sins in Jesus' name if we repent of them. This is the good news of the death, burial, and resurrection of Christ. When God said in Isaiah 55:7, "**Let the wicked forsake his way**", what was he saying? If the wicked forsook his way, was he to go some *other man's way*, or start **obeying God**? It is obvious. Well, then God was saying for sinners to come back to obedience in order to receive pardon, right? Right! How long did God want this person to remain obedient? If he turned back to his wicked ways, would God continue his forgiveness? Who is even foolish enough to argue that God would? The truth is plain and consistent with every verse in the Bible: While I remain repentant, I remain in God's forgiveness; but if I turn back to my wicked ways again, I step out of God's forgiveness. This is exactly what is says in Heb. 3:12-14; 10:26; II Tim. 2:12; Romans 6:16; 8:13; 11:22; I Cor. 9:27-10:14; II Cor. 6:14-7:1; Gal. 6:7-9; Eph. 4:30-5:7; Heb. 6; 12:15-25; James 5:19-20; II Peter 2; 3:17; I John 2:24-25; Rev. 2:7,11,17,26; 3:5,12,21; 22:7,14 to name a few

-- not to mention the Old Testament ones like I Chronicles 28:9 & II Chronicles 15:1,2,

**And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.**

**And the Spirit of God came upon Azariah the son of Oded: 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.**

Now, this principle is the same in the New Testament, in fact, we are even under greater danger if we turn back, because: **"To whom much is given, much is required."** (Heb. 2:1-3; 10:26-29; 12:25).

### **A FREE GIFT?**

To say the *conditions* of repentance and living faith make salvation **not** a free gift, or **of** works, only shows they don't understand the Bible at all. Normally, a criminal must pay his due punishment with or without repentance; but, because of God's mercy and the gift of Christ's atonement, God offers a free pardon to those criminals who return with a penitent heart. To say this is salvation by works shows further ignorance. "Salvation by works" says that good works can atone for bad works, so Jesus didn't need to die. Salvation by grace says that Christ made atonement as a free gift; but this free gift is **only** given to those who return to God as the prodigal did to his father: repentant, humble, submissive, and willing to only be a servant.

### **UNBELIEF OR DISOBEDIENCE**

All sin is a form of unbelief. All obedience to the Spirit of the Law, or to Christ is because of faith! The two are inseparable. In fact, the Greek word used for disobedience in 15 places in the New Testament (**Luke 1:17; Acts 26:19; Romans 1:30; 10:21; Eph. 2:2; 5:6; Col. 3:6; II Tim. 3:2; Titus 1:16; 3:3; I Peter 2:7:8; 3:1,20; 4:17**);

...is translated "unbelief" or "believed not" 13 times in the New Testament (**John 3:36; Acts 14:2; 17:5; 19:9; Rom. 11:30,31,32; 15:31; Heb. 3:18; 4:6,11; 11:31**)

## FAITH OR FAITHFUL

It is interesting also, that the word translated "faith" is also translated "faithful" in referring to salvation. To say someone is a believer, is to say he is faithful. Just as "infidel" means "unbeliever"; and "fidelity" means "faithful". The two cannot be separated. You can't have a believing rebel, or an obedient unbeliever. God requires the heart; so outward conformity to rules alone is not obedience. This is one reason the basis for salvation is *faith* and not the works of Moses' Law; because God wants the *heart!* He didn't have the Pharisees' hearts; nor does he have the heart of one who professes to believe, but doesn't strive to obey!! It is impossible for belief to be in the heart, without obedience in the life!! IMPOSSIBLE!

If there is disobedience, then there is some unbelief in the heart to the same proportion. That is why Hebrews 3:12 says,

**Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, IF WE hold the beginning of our confidence (faith) stedfast unto the end;"**

The reason they say that God just wants the sinner to turn from his unbelief to their definition of belief -- which is to pray their "sinner's prayer", and say they are depending on Jesus to get them to Heaven; even though they won't obey Christ, get baptized, be faithful to church, etc.; is because of their error on Justification by faith. We will discuss that next.

## CONFESSING THE LORD JESUS

God says that baptism is the answer of a clear conscience to God. If the sinner hasn't confessed and forsaken all known sin in his heart, he doesn't have a clear conscience in baptism! The Bible says we are to confess the Lord Jesus unto salvation (Romans 10:9-10). These false prophets are leading people to hypocrisy in telling them to confess Jesus as their Lord, but not live as though he is their Lord; and calling us heretics because we tell them to live what they profess!! Amazing!

## 2. JUSTIFICATION BY FAITH

**ERROR:** One act of faith in "accepting Christ" causes us to be perpetually justified before God -- thus having our past, present, and future sins forgiven and cleansed at the moment one "accepts Christ". Furthermore, the good works of Christ are placed (imputed) on our record, so we are seen as righteous as Jesus, though in reality we live in shameful disobedience to God. Thus, once "saved" we can never be condemned for our sins, no matter how wicked we live. God will only chasten us -- even to death and Heaven. Justification by faith, apart from works, means that whether our faith works, or does nothing, it has no affect on our salvation -- since we are perpetually justified by that one act of faith in receiving Christ. Some use the verse in Romans 4:5 to this end: **"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."** Others will declare that our future sins are not covered at conversion, but that Jesus' advocacy is automatic and unconditional -- not conditioned on our walking in the light or confessing known sin. They even say that present confessing of sins for forgiveness has nothing to do with our salvation.

**TRUTH:** It is hard to believe that seemingly intelligent people actually believe and preach such damnable lies; but it is true. As I have studied, I have found that in the first century some gnostics actually had a similar idea; but the apostles shot it down. First John was written to combat such error in the first century. One big name, Baptist evangelist, who called me a "male donkey" in front of a church lobby full of people, because he could not answer my questions concerning his heresy; also told a relative of mine, "As long as he is stuck in I John, there is no hope for him". Well, I'm still stuck in I John!

### PERPETUAL JUSTIFICATION

It is easy to prove from Scripture that perpetual justification is conditioned on perpetual faith -- and that must be a living, obeying continual faith! I am justified today, not because I prayed a prayer 10 or 20 years ago; but because I am living by obedient faith in Jesus Christ today! Only past sins were cleansed and forgiven at conversion. Present sins that are known are cleansed and forgiven as I confess and forsake them. Present sins that are unknown to me now are the only ones automatically covered; but only while I am walking in all the light I have now!

## WALKING IN THE LIGHT

**...If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. I John 1:7,9**

It is clear that "**walking in the light**" means doing what I know is right. While I do this I still have ignorant (unknown) sins that must be covered, and are. Then the sins I know about, which will only be moments of weakness, slips, mistakes, etc. during my walk of faith, are to be confessed for cleansing and forgiveness. Nobody will be allowed into Heaven without having their sins cleansed and forgiven. God has given man the responsibility to not only repent and come to Christ in faith, but to continually use the means of grace God has provided to keep themselves in the faith, and under the blood.

## OUR HIGH PRIEST

Jesus is our High Priest in the Tabernacle of Heaven, he is there with his once-for-all sacrifice provision to cover his saints and keep them saved; but we must follow God's program! We must:

1. Walk in the light (This is called by many different names: Sow to the Spirit, Abide in Christ, Live by faith, etc.) When we are walking in the light, unknown sins are covered, and we are eligible for number 2.

2. Confess known sins to our High Priest for cleansing.

We keep ourselves saved by these two steps. Step number two is seen in the following verses: Hebrews 7:24-25

**But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.**

If we understand "come" is present participle in the Greek, then we can see that Jesus is ever living and available, and thus can save to the end (uttermost) those who "are coming" unto God by him to confess and find grace to help in time of need. See Heb. 4:14-16:

**Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly**

**unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.**

This is powerful! Notice the sins that a believer must confess are not rebellion, but "infirmities" of our human nature; and, because Jesus has suffered victoriously, he is the perfect advocate for us.

### **ADVOCACY OF CHRIST**

**My little children, these things write I unto you, that ye sin (plural) not. And if any man sin (singular), we have an advocate with the Father, Jesus Christ the righteous: I John 2:1**

What John wrote in chapter one was so they would know not to live in sin, but if any person did commit a sin, they were to avail themselves of the provision of grace in Jesus our advocate/high priest/intercessor.

**But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. Romans 5:8,9,10**

It is vital that you understand this! Reconciled means "getting together" not necessarily "staying together". Reconciled was "by his death" -- being justified by his blood from our past when we repent and are born again. However, our ultimate salvation is not wrought by this alone, but by his *life*! This is speaking of his continued work as our high priest, and our continued coming to him for mercy, confessing our sins. **WE ARE JUSTIFIED PERPETUALLY BY WALKING IN THE LIGHT AND CONFESSING KNOWN SINS PERPETUALLY!!**

So, unlike the Old Testament saints who came to the earthly tabernacle to an earthly priest with an animal sacrifice that could not really take away sins; we come to the Heavenly Tabernacle to Jesus who has offered himself the perfect lamb. We have a much better covenant, built on better promises, with better provision, a better priest, easy access, and, instead of praising God for it and using it, we want **"our sins forgiven past, present, and future"**, so we can live as we please and never have to be bothered with our sins again! If this isn't Roman Catholic selling of indulgences, I don't know what is!!

## FOOT WASHING IS A PICTURE OF JESUS' CONTINUAL PRIESTLY WORK

When Jesus washed the disciples feet, he taught them this same principle. First he said that a believer needs not to wash his whole body again (the bath of regeneration that cleanses from past sins, and the power of sins); but just needs to have his feet continually washed (Jesus' priestly work of keeping us clean while we "walk" in this dirty world). Now, does this affect our salvation? Jesus told Peter, concerning the foot washing, "If I wash thee not, thou hast no part with me". That is pretty clear! Nobody will get into Heaven without a clean record of cleansed and forgiven sins. God has set the condition on that: IF WE WALK IN THE LIGHT...; and, IF WE CONFESS OUR SINS...

All the exhortations I listed earlier concerning this show clearly that continued forgiveness is conditioned on continuing in the faith! The parable of Matthew 18:21-35 is clear to the honest soul that not only are we *not* forgiven for future sins, but we *can lose* past forgiveness that we already had! We can have forgiveness revoked, by not forgiving others!! Jesus said so!

## JESUS' GOOD DEEDS NOT PUT ON MY RECORD

Nowhere does the Bible teach that Jesus' good deeds are put on my record. The Bible states that our *faith* is counted to us or imputed to us for righteousness -- this is because our faith activates Jesus' blood (Remember I John 1:7), which cleanses our record, which makes us righteous! The Bible says that "Jesus is our righteousness"; but that is the same scenario. If we have a living faith in Christ -- walking in the light, our sins are cleansed and forgiven through Jesus' priestly work applying his blood for me! If a man is saved by the skill of the doctor, it doesn't mean the doctor's skill is imputed to the man. We are saved by Jesus' righteousness only in that He obeyed the Father to the death of the Cross to shed His blood for the atonement of our sins.

Jesus' righteousness had to be put on his record, so he could be the sinless, perfect Lamb to die for me. Once he died for me, and provided his blood to atone for my sins, then there is no more need for his good works to be put on my record! If his blood washes away my sins, then why do I also need his good works -- sinless is sinless! If his good works were put on my record, then he would be in Hell paying for my sins, and I would be going to Heaven by works -- His works. He could not have been resurrected unless he was counted sinless, so if his good works were put on my record, he would not have them on his record,

and would not have been resurrected. Jesus' death was vicarious, not his life and works! When people speak of being clothed in the righteousness of Christ, they can only mean Biblically that we are clothed in the cleansing blood of Christ -- the word atonement means "covering". Adam and Eve were clothed due to the shedding of blood, and so are we, if we continue in the light. Paul quotes David to clarify what the "imputation of righteousness" is in Romans 4:6-7:

**Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *Saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered.**

### **WHAT ABOUT ROMANS 4:1-24?**

Very simple: the works spoken of here are not works of faith in Christ (which activates the atonement for us, and thus saves us); but the works of Moses' Law in order to atone for our own sins, which is impossible. Notice, the word "debt" in verse 4. Justification by the **works of the law** is keeping the law perfect, as Jesus did, so that the law *itself* justifies me. Thus justification is a "debt" and not a salvation (salvaging). Paul makes it clear that no man is justified by the works of the law; and thus we can't seek justification in this way. We must seek justification by faith in Christ, which says, "I confess my sinfulness, and don't depend upon my righteousness to earn anything; but I repent of my wicked ways, and yield my members to Christ in faith that, as I follow him, he will be my atonement and High Priest to cleanse my sin, so I can be righteous before God, and thus be saved."

### **ABRAHAM'S FAITH**

The Bible says, "Abraham believed God, and *it* (his faith) was counted unto him for righteousness." Simply read Hebrews 11 to see a further view of what this faith was. It was not just one act of faith, as we see the Holy Ghost quotes that phrase, "Abraham believed God, and it was counted unto him for righteousness" regarding more than one act: Romans 3,4 -- promise of his son; James 2:21-24 -- the offering of his son; Heb. 11 -- going whither he knew not in obedience to God. Galatians speaks of Abraham's faith as *faithfulness*, and Romans speaks of the "*steps*" of his faith -- This is not speaking of "one act" salvation.

Romans 4:4, 5 say, "**Now to him that worketh is the reward (justification) not reckoned of grace, but of debt.**" If we could keep the Law perfect,

justification would be a debt -- not grace. Verse 5, "**but to him that worketh not**", --This has only one application, and that is in reference to earning justification as a debt God owes: working to earn justification apart from Christ. "**But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness**". Two things are obvious:

1. "Believeth" is the same faith spoken of in the rest of Romans, and the New Testament; and is not dead faith; but living, obeying faith -- compare Romans 2:5-11.

2. God justifieth the *ungodly*; but not as they continue in their ungodly ways, but as they repent. If "believeth" is living faith, then they are no longer "the ungodly" in the sense of rebellion, but just in the sense of human sinfulness, which we cannot eradicate here and now. To interpret this differently is to contradict the rest of the Bible. James makes this very clear, and is in perfect harmony with Romans. The "works" of Romans, which cannot save, are works of law to atone for sin; but the *works* of James, which our faith must have, are not works of the law (did the law tell Abraham to offer his son? or Rahab to hide the spies?); but the **works of faith in obedience to God. Paul speaks of "works of the Law" to earn heaven as a debt; but James speaks of "works of obedience" as the acid test of true faith. Those depending on "works of the Law" to earn heaven apart from Christ's atonement will be disappointed; but those obeying diligently all Christ's commands seeking to find grace in His sight and receive of His atonement, will be saved.**

Verses 6-8 illustrate the meaning of verse 5:

**Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Romans 5:6-8**

The false prophets say that verse 6, and 8 mean that believers can live in sin, and God won't record it anymore. This is pure heresy, and a lie from Satan. Verse 7 makes it all too clear what verses 6 & 8 mean. That is this: When God forgives a person's sins, those sins are not imputed to them. God can either forgive my sins and cleanse them, or impute them to my record for judgment day. If I am walking in the light, then they are cleansed and forgiven; but if I'm not, they are imputed. The blessing is upon the man who is living by the obedient faith of Abraham. In this state, and this state only will his sins not be

imputed, but be forgiven and cleansed. When God forgives and cleanses, He is saying that He now counts me righteous, even though I haven't done the righteous deeds to earn that title. If I had, He would not have had to forgive me. "Imputation of righteousness without works" is simply the forgiveness and cleansing of those walking in the light!! When I'm forgiven and cleansed, my record says I am righteous (I've done my duty); when in fact I didn't do what was righteous. It is easy to see how someone could be led into error if they are trying to get by with sin, and not looking at the whole picture of God's Word -- Taking one passage out of context can start heresy every time!

## **GALATIANS**

In the book of Galatians, Paul is battling a problem of a similar sort. Some Jewish believers were telling Christians they wouldn't be ultimately saved if they didn't adopt the Law of Moses (diet and holy days, etc), and circumcision, to their faith in Christ (Acts 15). Paul battles this in Galatians by saying that, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." They don't need Christ's atonement, if they seek salvation through the deeds of the law. (Gal. 5:4-7)

**For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. Ye did run well; who did hinder you that ye should not obey the truth?**

If the apostles had believed they were justified by one act of faith, they would have used that argument in Acts 15, and Paul would have repeated that here in Galatians. They would have said, "We are already saved, what do you mean, 'We won't be saved, unless we are circumcised and keep the law of Moses'?" They didn't say that! They, instead labored to show the difference between justification through the deeds of the law, and justification through a continued, obedient, faithful belief in Jesus Christ. Which is spelled out in Galatians 6:7-9, and 15,16.

**GALATIANS 6:7-9** **Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing (*sowing to the spirit*): for in due season we shall reap (*eternal life*), IF WE FAINT NOT.**  
(italics and emphasis are mine)

It is obvious that "corruption" is equal to "Hell". This is very clearly teaching continuous justification by continuous faith. "Walking in the light" (I John 1:7); "sowing to the Spirit" (Gal. 6:8); "abiding in Christ" (John 15); "not living after the flesh" (Romans 6:16, 8:13); "Patient continuance in well doing" (Romans 2:7); "living by faith" (Gal. 3:11); "keeping his sayings" (John 8:51); and even more -- are all synonymous to "believing on Christ" in the Bible definition of the word "believe".

### **UNCONDITIONAL SECURITY?**

Those who say Christ's advocacy is automatic have already been sufficiently refuted, as well as those who say that people who believe will never turn back. All these things are inconsistent with justification by faith. Every warning to continue in the faith says there is no unconditional security, once you understand you are not saved by "one act" of faith. Ezekiel 18 & 33 are very clear on God's program, and harmonize perfectly with Romans 6-8, and the rest of the New Testament. Ez. 33:13 shows the error of unconditional eternal security:

**When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness (His status being declared righteous), and commit iniquity (because he thinks he is secure), all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall surely die for it.** (parenthesis mine)

This man was presumptuous because God said he would surely live; and so he slacked off, not realizing the promise was conditional -- this is exactly the dilemma of the false security of today. The effects of the unconditional security doctrine are seen and rebuked in Ez. 13:22.

**Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:**

The lie of unconditional eternal security is an enabler to the disobedient, causing him, with his "one act" justification, dead faith salvation, false repentance, etc. to be confirmed in his rebellion; and laugh and scoff at those who are working out their own salvation with fear and trembling by striving to walk in the light and confess known sin. They say, "All your works are wrong, because you are not supposed to add any works to grace" -- so they continue in their sin, that grace may abound. God forbid! When we call men to genuine repentance and

living faith, they call us heretics - I know, I lost my church and many friends over it!

### YE SHALL NOT SURELY DIE ...

This is a terrible lie of Satan, "Ye shall not surely die"; but Romans 6:16, 8:13, 11:22, 2:5-11; I Cor. 9:27-10:14; II Cor. 6:14-7:1; Gal. 6:7-9; Eph. 4:30-5:7; Heb. 3:12-14; 6; 10:26-39; 12:15-25; II Tim. 2:12; James 5:19-20; II Peter 2; 3:17; I John 1:7-9; 2:24,25; Rev. 2:7,11,17,26; 3:5,12,15-21; 22:7,14; 21:6-8; and many more in the Gospels, parables, related doctrines, etc.-- all say that faith without works is dead, and will not justify; and that those who do not have it, and continue in it; but live in sin, **will be damned!** I Cor. 11:32 says they will be condemned with the world, if God's chastening doesn't turn them around. This is implied in Heb. 12. Are you honest, my friend? Don't ignore the facts, because you want Heaven and sin too. You can't have both, as many other Scriptures state - such as: I John 2:3,4; 2:15-17; John 8:51; 14:21-24; 15:1-10; Matt. 7:21-27; etc.

Mark 8:34-38 is a passage I have heard watered down. I heard Bob Grey of Texas say that it doesn't refer to salvation; but, my friend, that could not be farther from the truth! Jesus is speaking of saving or losing your soul!! He and others in the same group of Baptists preach and teach the false doctrines we are refuting in this pamphlet.

### 3. ETERNAL LIFE

**ERROR:** Eternal life, once given to me by Christ is mine to the extent that I can leave God's will with it, and live in rebellion with it, and still live forever in Heaven. Once I have it, I will never die spiritually. The very fact that God states I have **eternal** life means I can never lose my inheritance in Heaven or be condemned.

**TRUTH:** Even when I believed eternal security, as a young man, I knew this was a faulty foundation to build upon. Eternal life is mine in the same way that sap (life) belongs to the branch of a tree. If the branch departs from the tree, and leaves the **source** of sap, then it will wither and dry up. The Bible is clear that Jesus is the source of life, and if I abide in Christ, I will have eternal life abiding in me; but I do not become the source, nor do I have eternal life apart from Christ. John 15 tells me if I stop abiding in Christ, I will be cast forth as a branch, withered, and burned.

**I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you, as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 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.**

**See also I John 2:24,25:**

**Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life.**

It is vital to see the conditional aspect here! It is also vital to note that ultimate possession of eternal life comes after we have overcome, and endured in the faith. Note the following verses:

**Receiving the end of your faith, even the salvation of your souls. I Peter 1:9**

**But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. Rom. 6:22**

**That being justified by his grace, we should be made heirs according to the hope of eternal life. Titus 3:7**

It is all too clear from Scripture that we are plugged into Jesus at conversion, and as long as we abide or remain in him, we have his life in us -- in the person of the Holy Spirit, which is the earnest of our future inheritance, and the seal that God has accepted our repentance. We do not have the ultimate inheritance, but just the earnest or down payment or promise (Eph. 1:13,14). If we abide in Christ, his life or Spirit will abide in us, thus we will remain sealed unto the day of redemption, where we will receive our inheritance and our hope -- Eternal life with Christ!

**Verily, Verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. John 5:24**

This is the only verse in the Bible that at first glance would seem contrary to what we are saying; however, once understood, it actually backs up what we are saying. This verse would appear to teach "one act" that produces everlasting, unconditional results; but this is not so. The conditions are clearly seen in the fact that "*heareth*" and "*believeth*" are BOTH PRESENT PARTICIPLE; so the verse would read: "**He that is hearing my word, and is believing on him that sent me, hath everlasting life (abiding in him), and (in this state) shall not come into condemnation; but is passed from death unto life.**" This is the only verse that even appears to teach what they assert; but instead it clearly teaches consistent that we must have a continued "hearing" and "believing". In fact, the following verses, like 29, "**and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.**"; make it clear that Jesus was not preaching Antinomian heresy.

...but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing, for in due season we shall reap, if we faint not. Remember Gal. 6:7-9?

#### 4. SALVATION BY FAITH, WORKS, OR BOTH?

ERROR: Saying one must obey Jesus, or continue in the faith, or exercise faith in Christ by obedience, in order to have *saving* faith, is teaching salvation by works. Salvation is by faith alone. Faith is simply depending on Jesus to take you to Heaven, and not your own good deeds, faithfulness, or obedience.

TRUTH: Salvation is by faith, but not faith that is *alone*. "**Even so faith, if it hath not works, is dead, being alone.**" So says the Holy Spirit of God!

There are two types of works: works that *provide* salvation, and works to *activate* God's provision in my behalf. God is the only one who can do the provision works; but man is the only one who can do the activation works.

The provision works are: Atonement, Adoption, Justification, Forgiveness, Regeneration, etc. We can do none of this for ourselves. The activation works are: Repentance, Faith, Confessing, Enduring, Following, etc.

**God will never do this for us**, but has put the responsibility on us. Faith without the activation works is dead, is not even faith, and cannot save -- cannot activate God's provision. It is not faith at all, but mere **presumption**.

Whenever you see the Bible say, "not of works" it is always speaking of the works to **provide** salvation. We can't regenerate ourselves, but we can repent so God will. We cannot forgive ourselves, but we can confess our sins, so God will. If God commands it of us, then it is our responsibility. In Eph. 2:8,9 the "Not of works" is speaking of God's provision in verse 7, "his kindness toward us through Christ Jesus" and also in verse 5, "hath quickened us together with Christ". The salvation spoken of in verses 2-7 was not without repentance, faith, obedience, etc. God kept his promise, as they met his conditions -- it is that simple.

In Titus 3:4,5 we see another "**not by works of righteousness which we have done**". This is speaking again of what **provided** or **caused** the "**kindness and love of God our savior toward man**". Did God provide salvation because we were so good? Did Jesus die on the cross and make atonement for sin, because we were righteous? God Forbid! If you look back in Titus to 2:11-14, you will see what God's grace says to sinners:

**For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.**

Can you see the difference between God's provision, his conditions, and our response? It is clear from the context that Titus 3:5 is referring to the fact that our good deeds cannot **provide** the "washing of regeneration, and renewing of the Holy Ghost"; and also it is equally clear in 2:11-14 that the grace of God must be activated for each individual's benefit by repentance and faith. Those who don't do what the "grace of God" is telling them to do, will not be part of the redeemed, peculiar people! If our works of faith were not a condition on our receiving God's works of provision; then every man would be saved!

## WORKS ONLY AFTER SALVATION?

Someone has said that works only come *after* salvation: "we work away from the cross, but not to the cross"; but this is not Biblical either. We have read in Isaiah 55:6,7 where God tells the wicked to forsake his ways -- that is works. In Acts 17:27, Paul tells sinners this:

**That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:**

God comes all the way from Heaven, but expects us to come the last few steps to make the union complete. This is pre-salvation works. What the grace of God tells us to do in Titus 2:12 is works that we are to do at conversion and thereafter. We have read in James that we are justified by faith and works working together. We have read that faith without works cannot save. Jesus told sinners to "come unto me" -- this is pre-salvation works!

Continuing in the grace of God; sowing to the Spirit; holding fast our profession; walking in the light; confessing known sins; and living by faith are all works that have to do with my salvation. Repentance is a work that activates salvation. Confessing Jesus as Lord is a work that activates salvation. Calling upon the name of the Lord is a work to activate salvation. Jesus said that if we don't forgive, he won't forgive us -- this is a work that affects our salvation. Overcoming is a work that has to do with salvation. So you see, God's *provision* is not from any work of ours; but God commands good works of faith before and after salvation that *activate* and *maintain* salvation's benefits to our personal situation. Jesus may have died for everyone; but only those who "obey the Gospel" and activate God's provision for themselves will be saved.

## IS BELIEF A WORK?

A passage that makes it clear what the Bible means when it says, "believe", and what will happen when we believe, is II Thess. 2:12,

**That they all might be damned who believed not the truth, but had pleasure in unrighteousness.**

It is obvious to the honest person that you can't "believe the truth" and "have pleasure in unrighteousness" at the same time -- not in the Bible definition of the word. So, to believe the truth means to forsake the

pleasures of unrighteousness! The soul-winners had better make this clear. They can't just expect the people to know it.

II Peter 2:21 calls the Gospel message a "**holy commandment**" and the "**way of righteousness**". The apostles presented the Gospel in such a way that the sinner knew "to believe" was to obey that "holy commandment" and go in the "way of righteousness", forsaking the "pleasures of sin".

## 5. THE SALVATION STATE ON EARTH

ERROR: I am completely and eternally saved at the moment I accept Christ, and there is nothing more about my salvation that has to happen on earth, it is all settled.

TRUTH: The Bible has many passages that show we are looking forward to our ultimate salvation, and it is conditioned upon our continuous faith. II Cor. 6:14-7:1 is one of many passages that have been listed earlier. I will just quote 17-7:1:

**Wherefore, come out from among them; and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.**

Here we have believers who are under the *continued* responsibility to meet the *same* conditions whereby they were forgiven and received in the first place. It is obvious the conditions must be maintained if the sonship was to continue. God's promise was a covenant with man. We have our part, and God has his. Here we see God's definition of repentance, and our ever present responsibility.

## ESPOUSED -- NOT YET MARRIED

To understand this better, one must realize that we are in a betrothal period with Jesus. The marriage of the Lamb with his bride (the church) is the big future event, where our salvation will be complete. Just as Joseph was going to put away Mary when he thought she had broken the betrothal covenant, so Christ, being also a "just man", will have to put us away if we do the same. Look at II Cor. 11:2-4,

**For I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by**

any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity (purity) that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

Some say, "All you have to do is commit your soul to Christ, and trust him." However, I Peter 1:19 says we are to commit the keeping of our souls to God in *well doing*. Jesus expects us to be faithful to him, just as a betrothed bride should be. Conversion is the act of accepting Christ's proposal, and forsaking all others for Christ only -- otherwise, if we still love the world or sin, we are a two-timing harlot, and will be put away! Jesus doesn't have to marry an unfaithful bride, and he won't!

Read again Mark 8:34-38! Paul says, If any love not our Lord Jesus Christ, let him be Anathema -- accursed! Compare that to John 14:15, 21-24; I John 2:15-17; 4:20; and Romans 12:9. It is pretty clear that there is no room for half-hearted brides! When you accept the betrothal covenant with Christ, you forsake all others, love him, obey him, adore him. Can a baby Christian do this? Well... would you expect your espoused bride to feel this way toward you? She better! or refuse the proposal! Many of the false converts that many churches have would refuse the proposal if they heard it correctly. It is unnecessary to drag you through every reference and parable; if you are honest, you already see the truth. If there is anything you don't understand, you can always contact us and ask.

Here are some more references where salvation is at the *end* of our life of faith: Matt. 10:22; 24:13; Mark 13:13; Luke 13:23; Acts 2:21; Romans 5:9,10; 8:24; 13:11; I Cor. 3:15; 5:5; 15:2; 2 Tim. 3:15; I Thess. 5:8,9; II Thess. 2:13; Heb. 1:14; 9:28; 10:39; I Peter 1:5,9; 4:18; and there are others. We are brought into the salvation state at conversion; but ultimately saved when we die in faith, and go to be with the Lord forever. Just as Paul said he had fought a good fight, and kept the faith, so must we.

## 6. CHURCH HISTORY

ERROR: What the Baptist's teach concerning their unconditional eternal security, false repentance, "one act" justification, etc. is what the early first century Christians and the Ana-baptist believers preached.

TRUTH: Anyone who knows anything about the first two centuries of Christianity, the Waldenses, Albigenses, and other Ana-baptist groups down through history up to 1700 AD have to let out a hearty laugh at the above erroneous statement -- it could not be farther from the truth. The Baptist denominations in America have completely forsaken their Ana-baptist roots and become so protestant, that most of the faithful descendants of the Ana-baptist's today don't even realize the Baptist's are from the Ana-baptists.

I am telling the truth, but won't waste the time to document it all for you in this short pamphlet. On my shelf beside me are Baptist histories by Orchard, and Christian; Waldensian and Albigenian histories by Faber and Allix; Ana-baptist histories by Van Braght; the writing's of Menno Simons; The "Ante Nicene Fathers"; Eusebius' Ecclesiastical History; etc, and my Kings James Bible -- They all agree and testify that "unconditional eternal security", "one act justification", and all the errors we are combating are NOT from historic apostolic Christianity; but from grievous wolves crept in unawares, not sparing the flock!! The Baptists before and during the reformation, didn't believe unconditional eternal security. Some were later influenced by reformation doctrine, and caused a split back in England between the Particular Baptists, and the General Baptists. The General Baptists and their offspring still believe as I do (but have become worldly, thus condemning themselves); but the Particular Baptists and their offspring make up those who teach this damnable protestant heresy!

### VOICES OF THE FIRST TWO CENTURIES

**Barnabas (A work written around 70-100 AD, and widely accepted and circulated through the churches. Many believed it to be written by Barnabas, the companion of Paul.)** "We ought therefore, brethren, carefully to inquire concerning our salvation. Otherwise, the wicked one, having made his entrance by deceit, may hurl us forth from our life." And again, "The whole past time of your faith will profit you nothing, unless now in this wicked time we also withstand coming sources of danger....Take heed, lest resting at our ease, as those who are the called, we fall asleep in our sins. For then, the wicked prince, acquiring power over us, will thrust us away from the kingdom of the Lord....And you should pay attention to this all the more, my brothers, when you reflect on and see that even after such great signs and wonders had been performed in Israel, they were still abandoned. Let us beware lest we be found to be, as it is written, the "many who are called," but not the "few who are chosen."

**Clement of Rome (companion of Peter and Paul) writes around 96 AD:** "Let us therefore earnestly strive to be found in the number of those that wait for Him, in order that we may share in his promised gifts. But how, beloved, will this be done? It will be done only by the following things: If our understanding is fixed by faith towards God. If we earnestly seek the things that are pleasing and acceptable to Him. If we do the things that are in harmony with his blameless will. And if we follow the way of truth, casting away from us all unrighteousness and iniquity."

**Ignatius (Bishop of Antioch, and personal disciple of one or more of the apostles) 35-107 AD writes:** "Faith cannot do the works of unbelief, nor unbelief the works of faith." And again, "The tree is made manifest by its fruit. So those who profess themselves to be Christians will be recognized by their conduct....It is better for a man to be silent and be (a Christian), than to talk and not be one."

**Justin Martyr 100-165 AD Writes:** "Let those who are not found living as He taught, be understood not to be Christians, even though they profess with the lips the teachings of Christ. For it is not those who make profession, but those who do the works, who will be saved."

**Irenaeus 130-200 AD (Bishop of Lyons - heard Polycarp preach in Smyrna when a youth).** "To believe in Him is to do His will." Again, "With respect to obedience and doctrine, we are not all the sons of God. Rather, it is only those who truly believe in Him and do His will. Now, those who do not believe, and do not obey His will, are sons and angels of the devil....Those who do not obey Him, being disinherited by Him, have ceased to be His sons." And again, "We should not, therefore, as that presbyter remarks, be puffed up, nor be severe upon those of olden times. Rather, we should fear ourselves, lest perchance, after (we have come to) the knowledge of Christ, if we do things displeasing to God, we obtain no further forgiveness of sins, but are shut out from His kingdom. And for that reason, Paul said, "For if (God) spared not the natural branches, (take heed) lest He also not spare thee."

**Clement of Alexandria 150-215 AD writes:** "It is neither the faith, nor the love, nor the hope, nor the endurance of one day; rather, "he that endures to the end will be saved."

**Tertullian 160-230 AD writes,** "We ought indeed to walk so holily, and with so entire substantiality of faith, as to be confident and secure in regard of our own conscience, desiring that it may abide in us to the end. Yet, we should not presume (that it will). For he who presumes, feels less apprehension. He who feels less apprehension, takes less precaution. He who takes less precaution, runs more risk. Fear is the foundation of salvation; presumption is an impediment to fear. More useful, then, it is to

apprehend that we may possibly fail, than to presume that we cannot. For apprehending will lead us to fear, fear to caution, and caution to salvation. On the other hand, if we presume, there will be neither fear nor caution to save us." And also, "Some think that God is under a necessity of bestowing even on the unworthy what He has promised (to give). So they turn His liberality into His slavery....For do not many afterwards fall out of (grace)? Is not this gift taken away from many? These, no doubt, are they who, ....after approaching to the faith of repentance, build on the sands a house doomed to ruin."

## 7. SECURITY AND ASSURANCE

**ERROR:** Once I accept Jesus into my heart by praying the sinner's prayer, I am as good as in Heaven in that I cannot be lost or die spiritually ever again, no matter how I live or what I do.

**TRUTH:** The careful reader will realize we have already destroyed this heresy from its roots in the previous studies. Some will ignorantly say they agree with me on Repentance; but not on Security. This is absurd. Jack Hyles, a well known Baptist pastor who teaches the errors we are discussing, said in a sermon, in my hearing, that, "if you believe a person must turn from sin to be saved, then you have to also believe if he goes back to sin he will cease to be saved". He went the other way with it, to say you don't have to turn from sin -- he teaches the false repentance. However, he still knows how repentance and eternal security rise and fall together. It is absurd to say, "**You have to take off your muddy boots before you come in the house, but after you are inside, you can put them back on**" -- this is what you say when you claim to believe right on repentance, but hold to unconditional security.

I would rather know when I am secure, and when I am not, than to believe this lie of unconditional security -- because they are not as secure as I am! Let me illustrate:

If you ask them about a person whom everyone thought was born-again, but went off into sin, and flunked the I John 2:3-5 test; they will say, "Well, I guess he never really had it". -- But you would have told that person when he was a good Baptist that he was secure and couldn't lose it! So how secure are you, if a year from now, due to trials which cause you to become bitter, etc. you find out **YOU NEVER HAD IT TO BEGIN WITH!!!**

Baptists will lead a new convert to pray the "sinner's prayer", tell them they can't lose it; but, later, when the person doesn't obey Christ and

come to church, they conclude he never had it! BUT THEY TOLD HIM HE HAD IT AND COULDN'T LOSE IT BECAUSE HE PRAYED AND RECEIVED THE GIFT -- WHICH HE DID!! They didn't tell him he had to obey; but when he didn't, they decided he didn't have it!! Deliver us, Lord Jesus, from such foolishness!

Brother, I know from God's Word when I am in Christ and secure; and when I would be out of Christ, and cast forth as a branch! I John 2:3-5 is clear who is in, and who is out!! John 15 paints the picture clear! Let's examine Romans 11:22:

### **GRAFTED OR CUT OFF?**

**Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.**

Some try to skirt around this verse by saying it doesn't refer to **individuals**; but **national** Israel, and **national** Gentiles -- FOOLISHNESS! When did **all** Jews get cut off, and when did **all** Gentiles get grafted in? NEVER! The unbelieving Jews (branches -- plural) were broken off, and **only** the believing Gentiles were grafted in. When did all the Gentiles "continue in his goodness"? NEVER! Individual Gentile converts were grafted in and stood by faith (vs. 20). This verse cannot be "explained away" by Unconditional Security Baptists -- they cannot get around it! It is as plain as the nose on your face, and if it were the **only** verse in the Bible that taught you could lose salvation, it is clear enough to stand the test!!

The Jews that rejected Jesus were cut off from the vine (salvation in Christ). The Gentiles who believed were grafted into Christ. If these Gentiles continue in the grace of God by obedient faith, they will be saved; but if they rebel, get lukewarm, etc. they will be cut off.

### **HE WAS SANCTIFIED BY THE BLOOD**

**For if we sin willfully 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 under foot the Son of God, and hath counted the blood of the**

**covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Hebrews 10:26-29**

Baptists cannot comprehend the power and beauty of this passage, because they have faulty concepts of "sin". They don't teach the difference between ignorant sin, single acts of weakness - sin, and presumptuous or willful sinning. This is vital to understand I John 3:1-10 & 5:18-21, and this passage in Hebrews -- not to mention the whole Bible. The Baptists don't understand how that due to *presumptuous* sin, a man didn't have opportunity to offer a sin-offering and be forgiven in the Old Testament, but was stoned, "without mercy" under two or three witnesses. Those who sinned ignorantly were able to offer a sacrifice and be forgiven. Read Numbers 15:27-41! Then listen closely to Hebrews 10!

1. It was written to believers -- it makes no difference whether they were Hebrews Christians or Gentiles Christians -- salvation is the same for both. They were both in the same church! There was no church that didn't have both in it! The letter was read to the whole church for everyone to hear -- however, it dealt with specific questions that converts from Judaism would naturally have, so it was addressed to them and their particular needs. The principles apply to all!!
2. They were not "baby" Christians (5:12, 6:10, 10:32-36).
3. They were warned many times to "hold fast what they had" not "make sure they had it".
4. The passage in chapter 10 is without doubt written to believers.
5. The scenario is about what would happen if a man who *"had been sanctified"* by the blood of Jesus Christ, according to the New Covenant; took up willfully disobeying Christ, thus trampling him under foot, and doing despite to the Holy Spirit -- his earnest and seal. The result would be worse than a man doing the same thing to Moses in the Old Testament -- this is exactly what Hebrews 2 says, and 12:25. It is very clear to the open mind!

This warning is seen again in II Peter 2:20-22,

**For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness,**

than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

This is the same warning written to both Jewish and Gentile believers. How could the latter end be worse than the beginning if this person didn't lose his salvation? If you say he never really had it, then you are ignoring the obvious thrust of the passage that the person was "entangled again and overcome". It is clear that if he had not been "entangled again and overcome", he would have been just fine! You liberals need to look at the apostle's view of salvation:

1. "escaping the pollutions of the world through the knowledge of the Lord Jesus Christ";
2. "the way of righteousness"; and,
3. a "holy commandment delivered unto them" -- that they were to obey!

The passage says this person was "washed", and that can only mean one thing!! Those who squawk about Peter calling this person who fell away a dog and a sow, miss the fact that Peter spoke of lost people as "sheep going astray" too; and he did say the sow was "washed" -- this is piddly nonsense to bicker over, when the whole passage is as plain as day.

Hebrews 6 is also a very clear and sober passage to warn believers who had become dull of hearing, and slow to grow. The Baptist's have such foolish and illogical excuses to try and get around these passages -- I was taught their excuses growing up, learned them again in college, I have their books now, and am ashamed to say I preached it myself for a few years. The scenario in Hebrews 6 is definitely speaking of a born-again person -- that is who Paul is warning! It can't get much clearer! If one were to turn away from Christ after having all God has to offer as means of grace, then they will not be permitted to go on to perfection, because they have crossed the line and crucified to themselves the Son of God afresh; and, therefore, will not be brought again to repentance; but are nigh unto cursing, and their end is to be burned. Read the whole chapter - The parable of rain on the earth represents two types of people (earth), which both receive God's grace (rain); but one brings forth fruits meet for repentance, and the other brings forth fruits of rebellion. The point Paul is making is clearly

seen in 6:11-15: "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise."

Every passage we have listed through this entire pamphlet teaches that we are only secure, as we remain repentant and obedient! Assurance of present acceptance with God comes also from living by faith and obedience -- Do you pass the I John test? Read it! If you do, then Praise God; but if not, take care of it! -- you will not be allowed to prove John wrong by your personal situation becoming the "exception".

### **CALLING UPON THE NAME OF THE LORD**

**For whosoever shall call upon the name of the Lord shall be saved. Rom. 10:13**

How many of you have heard this passage used to support the "pray a prayer" soulwinning plans. I was taught that this meant: "All you have to do is call upon the Lord and ask for his free gift to be saved". This term, "Calling upon the name of the Lord", means so much more than that!! It is the continual expression of "the just shall live by faith" principle. You don't see anyone in the Scriptures told to pray "the sinner's prayer" for salvation.

Peter quoted Joel in Acts 2:21, "Whosoever shall call upon the name of the Lord shall be saved"; but when the people asked what to do to be saved in Vs. 37, he didn't tell them to call on the Lord, but to repent and be baptized. In the New Testament, calling upon the name of the Lord Jesus (Acts 2:21; 9:14,21; 22:16; Rom. 10:13; I Cor. 1:2, etc.) is the same language ascribed to those who worshipped the true God in the Old Testament (Gen. 4:26, 12:8; 2 Kings 5:11). Stephen died "calling upon the name of the Lord, and saying, Lord Jesus receive my spirit" Acts 7:59.

Listen how Paul refers to true believers in the New Testament:

**"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord both theirs and ours:" I Cor. 1:2.**

"Calling upon the name of the Lord" is not a one time "sinner's prayer", but a life long relationship! Peter and Paul are saying, when they quoted Joel, that "All who become true followers of Jesus Christ with a living relationship of "calling upon the name of the Lord" -- shall be saved ultimately at judgment day!"

It is an expression that also means to be surnamed or called by a person's name; hence it is used of being dedicated to a person, as to the Lord -- Acts 15:17 (from Amos 9:12); and James 2:7. Calling upon the Lord, and being called by his name characterizes the Christian life!

In Romans 10:9-13 Paul is not soul-winning, but discussing doctrine, and he is saying that the message requires our *life* (believe in the heart) and our *lip* (confession with the mouth) to match up! We must believe and confess Jesus as our Lord to be ultimately saved at judgment day! Belief in the heart leads to a righteous life, and confession leads to ultimate salvation. This life is classified by Paul as "calling upon the name of the Lord". Believing on the Lord (present participle), and calling upon the Lord (present participle) are all continuous, not a one time act. When the Bible says, "we believe unto righteousness", it reveals a continuing belief with a definite result. When it says, "confession is made unto salvation", it reveals a continual confession which leads to ultimate salvation at the end of one's life. We are born again, when we repent and start "calling upon the name of the Lord"; but we are not yet saved in the sense that saved is used in this passage.

### WHAT DID GOD PREDESTINATE?

If a person will study closely this matter of predestination, they will find that God's predestination is not SPECIFIC but GENERAL. God didn't predestine Joe to go to Heaven and Henry to go to Hell. God predestined all who would believe on Jesus Christ with a pure obedient faith to be saved, and that all who rejected the Lord and Saviour Jesus Christ to be damned. This is not hard to prove, when we see in Romans 9-11 that the Jews "to whom pertained the adoption, and the glory, and the covenants.....(9:3-5)", were once the "elect", but were cut off. Additionally, the believing Gentiles, who were not the "elect" were grafted in and became the "elect". We also find in 11:17-24 that if these Jews who rejected their Messiah, and therefore ceased to be the elect, would repent and believe on Christ, they could be grafted in again, and once again become part of the elect!! God predestined Jesus to come and give himself a ransom; that the Gentiles would be accepted into

the church; and the basic plan of events; but not who would be saved, and who would be lost.

When I was lost, I was not part of the elect, but when I repented and submitted to Christ, I joined and became part of the elect (chosen) of God. If I don't continue in the grace of God, I can be cut off, and cease to be part of the elect (II Peter 1:10). "Unconditional election" as Calvinists teach cannot be reconciled with Romans 11:17-24. Nor does it make any sense for Paul to continue to try and reach those who were cut off (11:11,14), if election is determined by specific unchangeable predestination. This error of specific predestination has caused untold confusion about evangelism, church discipline, child rearing, prayer, Bible interpretation, and has done nothing but slander the pure love of God who wants ALL MEN to be saved. Jesus died for ALL MEN and WHOSOEVER WILL may come!! PRAISE THE LORD!

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