

AN ATTACK AGAINST THE TRUTH ANSWERED
THE NEW CREATION DEFENDED
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"My sheep hear My Voice, and I know them, and they follow Me: and I give unto them ETERNAL LIFE; and they shall NEVER PERISH, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one. Then the Jews took up stones again to stone Him" - John 10:27-31. In my hands is a pamphlet against the Scriptural doctrine and sweet experience of eternal life. It is a heartless abuse of those who believe and teach it. The entire article is exceedingly unscriptural. It twists the doctrine of the new birth and of our spiritual son ship, and belittles the Fatherhood of God concerning those who believe unto salvation. The writer of the article thus shows either his criminal ignorance of God's Word, or his crafty deceit in handling it. The article begins with two false accusations. It brands the doctrine of eternal security as among the most subtle; and it claims that its advocates teach once in grace always in grace which, they say, is absolutely untrue. We teach emphatically that many people, after they are saved by grace, actually fall from grace and choose to be under law where the writer of the article in question evidently lives. His digest breathes bitterness, unbecoming to a Christian minister. He declares that this doctrine has caused the damnation of more souls than any other doctrine preached on this continent. Has he never read the blessed words of Jesus, quoted above? Or, having read them, are they nothing to him? Has he not read - "In hope of ETERNAL LIFE, which God, that cannot lie, promised before the world began"? - Titus 1:2; I John 2:25. Does he not know that Christ "obtained ETERNAL REDEMPTION for us" through His blood? - Hebrews 9:12. Does he not believe, "that God hath given to us ETERNAL LIFE, and this life is in His Son"? - I John 5:11. **BUILDS ON A MIXED BASE.**

The article starts wrong. Instead of believing the plain statements of Scripture, it mixes the principles of life - whatever they may mean - with the Word of God and treats the two as a measuring rod. Note the critic's own words, "It must be carefully measured by the facts of Scripture and the true principles of life." Here is where the evangelist falls down at his first step. He tries to measure eternal life by Scripture facts. If he would only measure himself by what God says, he would find himself woefully short. Who told him to measure eternal life? How much easier to believe and enjoy it! Then, what is still worse, he measures God's eternal life by "the true principles of life" as he calls them. What truer principle of life is there than eternal life? He names one of his principles of life, saying that "man is a free moral agent."

Before Adam fell, he was free and moral; but, he is neither one, since he sinned. Every man is a slave, either to Satan or to God. Either sin or righteousness reigns in every life. "Death reigned from Adam to Moses," and sin reigns in mortal bodies today - Romans 5:14, 17; 6:12. "Ye were the servants of sin ... Being then made free from sin, ye became the servants of righteousness" - Romans 6:17, 18. How can men be free while under the dominion of "the prince of this world," "the prince of the power of the air, the spirit that now worketh in the children of disobedience" - John 12:31; Ephesians 2:2.

Mr. Critic, you cannot measure eternal life by that principle. ETERNAL LIFE IS ETERNAL, however you may measure it, and you cannot shorten it. Faith in Him who has abundance of eternal life to give away will deliver the captive of sin and Satan, and bring him into the liberty of the children of God. He will be eternally free, and yet be a bondman of Jesus Christ. Hallelujah! I think we have here an eternal principle of life, which the evangelist has not seen. This fellow reminds me of my first examiner in theology. He asked me, "What are the sources of theology?" I answered, "The Bible" - supposing that theology was altogether Scriptural. But, to my surprise, my examiner said, "Reason and revelation are the sources of theology" - putting reason first. If he had asked me what was the source of Truth, my answer was correct. Like that examiner, this man wants us to seek for Truth in what he calls the true principles of life, instead of confining ourselves to the infallible Word of God. What a huge blunder. "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them" - Isaiah 8:20. **UNDERMINES THE NEW CREATION** "I am set for the defense of the Gospel" - Philippians 1:7, 17. So are we. The critic's assaults on eternal life and its friends cannot hurt us. His arguments from the principles of life can have no weight with us. But we will not have it that he should wrest the Scriptures to the distress of poor,

helpless, honest souls. Of course, if the people are saved, error cannot send them to hell; but it does entangle them and drag them into bondage and gloom. Therefore, we seek to open blind eyes to their place and privileges in Christ.

The article in question seeks to kill the doctrine of eternal life. To do so, it warps the teaching of Jesus and the apostles about the new birth. It twists the clear utterances of Scripture to suit its erroneous purpose. It says, "We are adopted into God's family," citing as proof four Scriptures. Not one of these, and no other Scripture, teaches that we get into God's family by adoption.

The word "adoption" (Greek, *hiothesia*) means "placing as a son, or sonship." It is from "*huios*," meaning "a son"; and "*tithemi*," "to set, to place," For example, Romans 9:4 literally reads, that to Israel "pertaineth the adoption (sonship)." For God said of them, "I loved him, and called My son out of Egypt" - Hosea 11:1. This was also applied to Jesus - Matthew 2:15. Was He only adopted? Let us read Galatians 4:3-5 where we learn that Israel "were children," though under law, before Christ came. By His advent, they obtained their place as sons and were no longer counted servants. Note the beauty of Galatians 4:6 - "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father." To this exalted relationship, the place of sons or sonship, we have been "predestinated" or previously marked out; that is, God marked out a new creation, even "many sons unto glory" - Ephesians 1:5; Hebrews 2:10. Every one who believes on Jesus, becomes one of this new creation. "Therefore if any man be in Christ, he is a new creature (creation): old things are passed away; behold, all things are become new" - II Corinthians 5:17.

Again, Paul says, "Ye have received the Spirit of adoption," or sonship, or son placing - Romans 8:15. But we just saw in Galatians 4:6 that "the Spirit of His (God's) Son" (His divine human Spirit) is that "Spirit of adoption (Spirit of sonship)" which we receive when born of God. Then he adds, "The Spirit Himself (the Holy Spirit) beareth witness with our spirit, that we are the children of God" - Romans 8:16 R.V. All this proves that the word "adoption" in Scripture means much more than it means in common use. An adopted child does not partake of the nature of the people who adopt it; but we are made "partakers of the divine nature" - II Peter 1:4. "It pleased God ... to reveal His Son in me," wrote the apostle - Galatians 1:15, 16. Do not these citations mean far more than adoption? In the face of such stern facts, how dare anyone say that we are not sons of God in the sense that we are sons of our earthly parents? Should not the supernatural birth be more real and radical than the natural? As the first Adam "is the figure of Him that was to come" even Jesus, so the natural is only a figure of the supernatural which is far greater - Romans 5:14. We cannot enter into the full enjoyment of our spiritual sonship until we have our glorified bodies. Hence, the apostle says that we are "waiting for the adoption, to wit, the redemption of our body" - Romans 8:23.

JESUS' TEACHING ON THE NEW BIRTH

"Except a man be born again, he cannot see the Kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God" - John 3:3, 5. Here, Jesus contrasts the supernatural birth with the natural, without modification. He teaches clearly two creations, two distinct lineages, or natures. The one is "flesh," and can be nothing else. The other is "spirit," and can never be flesh. People come into both these lineages by birth, not by adoption. Observe Jesus' own words - "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" - John 3:6. The word "born" occurs eight times in this lesson. Each time it is from the same Greek word "*gennaou*," which means "to beget" or "to bring forth." Our critic denies that "born" means the same in the spiritual as in the natural, and belittles the spiritual birth. He modifies its force by saying that in the natural we are born, but in the super-natural we are only adopted. God be praised, I was born again - born of the Spirit. "Christ liveth in me," and I have "eternal life." The critic says, "my son is a part of me, and has the same qualities of character and being that I have." But he declares that cannot be true of the spiritual. What colossal conceit! Has he mightier begetting power than Jehovah?

How can God beget without producing "the same qualities of character and being" as Himself? If he did not do that, our salvation would not be a birth. What qualities and what character do we obtain, if not those of the heavenly Begetter? The opposer dares to say that his son is a part of himself, but that we are not a part of God. I say, no we are not a part of Deity; neither is the evangelist's son a part of himself, but only his offspring. Though we are not a part of Deity; yet we

are, in very deed, His spiritual offspring. We are made "partakers of the divine nature." We are partakers of the Deity and humanity of Jesus Christ. What less can the new birth mean?

Let me revert to John 3:6. Adam was "flesh," and not spirit; and his progeny were flesh. He was

only "natural," "of the earth, earthy" - I Cor. 15:45-48. So were his offspring. He "begat a son in his own likeness, after his image" - Genesis 5:3. There was one essential difference between Adam before and after his fall. After his fall, he had "sin in the flesh" - Romans 7:17, 18, 20; 8:3. Bible regeneration does more than pardon transgression and remove that sin. It does more than restore a sinner to the Adamic state. It makes him "spirit," like his Begetter. "That which is born of the Spirit is spirit." Adam was not begotten of God, nor born of His Spirit; he was created by Him. "God created (Hebrew, bara) the heaven and the earth." "God created great whales." "God created man in His own image" - Genesis 1:1, 21, 27. Neither the heavens, nor whales, nor Adam were born of God. Adam came into being just like the rest of creation.

"But as many as received Him (Jesus), to them gave He power to become the sons of God, even to them that believe on His Name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" - John 1:12, 13. If we are born of God, and thus become sons of God, are we not divine? If in the new birth we are not born after the flesh in any sense, and hence are not flesh, are we not far different from Adam before he failed? For he was only "of the earth, earthy." If Jesus' own words are correct - "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" - are we not vastly different in the new creation from Adam? Should not the Last Adam line be as far different from the First Adam line, as Christ is different from Adam?

JOHN'S WORDS ON DIVINE SONSHIP

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" - I John 3:1, 2. It seems that some preachers never read these precious words, or at least do not receive them at their face value. In this third chapter, the Apostle John joins three fundamental facts of experience - "sons of God," "born of God," and "eternal life" - I John 3:2, 9, 15. He shows us how we become sons of God, even by being born of Him; and that birth gives to us eternal life. Let us consider these facts together.

"Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God" - I John 3:9. Whatever the first Adam was or had, he was not born of God; for we know that he sinned. If he had been born of God and had possessed "God life," as our friend declares, he would not and could not have sinned; for "whosoever is born of God doth not commit sin," and "cannot sin." "His seed" was not in Adam. Peter announces that the new birth is "not of corruptible (or natural) seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" - I Peter 1:23. John says further, "We know that we have passed from death unto life, because we love the brethren" - I John 3:14. He names the supernatural traits of the newborn ones, as righteousness, love, compassion, confidence, and obedience.

Someone raises two objections, saying, "But Christians do sin, and John acknowledges that they do sin" - I John 1:8-10. Exactly so. John plainly teaches that believers are a dual nature. In them is seen both the old Adam and the new Adam, the corruptible old man and the incorruptible new man. The first Adam was free from sin; but he was not beyond the possibility of transgressing, because he was corruptible, natural, earthy. But they who partake of the Last Adam by faith in Him cannot sin, because they obtain an incorruptible life through the incorruptible Word of God. They are "born of God." They are "saints," or holy ones (Greek, hagios). Adam was not holy, though he was sinless. He was not born a son. He was only a creature, though intelligent. Therefore, he could disobey, and did. He was on probation. Christians are not probationers. By the new birth, we obtain a holy life, a holy nature, a life that cannot sin. We are made "partakers of the divine nature," which cannot fail. Again, we quote Jesus' words, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." That is the "whosoever" whom John says cannot sin.

JESUS' SONSHIP AND OURS

The evangelist thinks to knock us out of the ring by saying that Jesus is "the only begotten of the Father," "His only begotten Son" - John 1:14; 3:16. He argues that, if Jesus is the "only begotten Son," then there can be no other sons of God. Surely, He is the only Son of God who was with Him,

and in His bosom from eternity. Of course, there is only one Son in the Godhead. The Word, before He was made flesh or took upon Him a human form, was that only Son. We do not deny that truth. But the doctrine of our sonship from God does not contradict that fact. Rather, it confirms and glorifies it. Jesus' eternal Sonship is displayed through our sonship. His eternal Sonship in Deity is the basis and guarantee of our eternal sonship of humanity and Deity joined. He was the Son of God before He became the Son of Man. But He took upon Him a human form, "the seed of Abraham" - that He might bring to His Father "many sons," the Seed of God - Hebrews 2:16, 10. "The Word was made flesh, and dwelt among us ... full of grace and truth" - John 1:14. Thus, God's only begotten Son became the God-Man. He, who was divine, became human; that we, who are human, might become divine. "We beheld His glory, the glory as of the only begotten," wrote John in parentheses. But "grace and truth" introduced an added glory; namely, that He should be the Elder Brother of a new line of sons, whom "He is not ashamed to call ... brethren" - Hebrews 2:11. These "many sons" partake of Christ's Deity. This they do in being "born of God," by which they obtain a divine human nature, which John terms "eternal life" - I John 3. They must receive of His holy Humanity, because our old Adam humanity is a sinful ruin. They must also partake of His holy Deity, lest they fail as did the first Adam who was only "natural," "a living soul," "of the earth, earthy" - I Corinthians 15:44-47

Most people fail to see that redemption must bring in a better creation than the old Adam line, else it might also fail. Salvation must do more than cleanse the old Adam from sin. It must produce a new line; not simply a non-sinning line, but a holy line that cannot sin. God's salvation is not the old creation restored or improved. It is "a new creation." Therefore, it is not simply an adoption; as if we were only reckoned sons, though not sons in reality. Nay, but "NOW ARE we the sons of God" - I John 3:2. "If any man be in Christ, HE IS A NEW CREATURE (CREATION)." Hear it, and heed it, my Friend. "Old things are passed away; behold, all things are become new" - II Cor. 5:17. Of course, such a fellow cannot be anything else than God's child. He is "born again." His second birth is incorruptible - he is "born of water (the Word) and of the Spirit." He is "spirit." For Jesus said, "That which is born of the Spirit is spirit." It is a supernatural birth - he is "born from above." He is out of the old Adam line, and has no fellowship with it. He is "in Christ," the life and Head of a new race of mankind. Hallelujah! Deny it, who dare. Contradict it, who will. Disprove it, who can. "Let God be true, but every man a liar" - Romans 3:4.

INVINCIBLE CONTRASTS

"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second Man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly" - I Corinthians 15:45-48.

If these words mean anything, they teach that Adam was not at all what we become today when we are born of God; but he was much less. They teach us that the new birth does not restore us to the former Adam state, but it gives us something far above and beyond Adam. Note the facts, which are clear and plain. Adam was "natural," and not spiritual. He was "of the earth"; hence, he was "earthy," and not heavenly, and not a partaker of the divine nature. Saints are partakers of the divine nature; for that is what makes them saints or holy ones. Adam was "natural" and of earthy, "a living soul," before he sinned. His name means "red earth." Our critic says that the word "living" in the Greek here is the same word "zoe" that is used to refer to the "living (zoe) God"; and is the same word that is always used to refer to the eternal life (zoe) given to the believer. Bear in mind, that he is determined to prove that "eternal life" is not eternal. He ought to know, that the Greek word above for "living" is not "zoe" but "zosan." It is not a noun, but an adjective.

The Greek word "zao" is the base for the words, "zoe, zon, zosan, and zonton." "Zao" means "to live, to breathe, to be in full vigor, fresh, strong, efficient." "Zoe" means "life, motion, activity." They are used with reference to animals and men, as well as to God. "Zao," or its derivative, is translated "beasts" in Revelation 4:6; and "brute beasts" in II Peter 2:12; Jude 10. But it is rendered, "He that liveth" (literally, the Living One), in Revelation 1:18. It is the same identical word in such phrases as "living God" (Matthew 16:16), "riotous living" (Luke 15:13), "living water" (John 4:10), "living bread" (John 6:51), "living sacrifice" (Romans 12:1), "why as though living" (Col. 2:20), and "living way" (Hebrews 10:10). It is translated "lively" in these phrases - "lively

oracles" (Acts 7:38), "lively hope" (I Peter 1:3), and "lively stones" (I Peter 2:5).

This array of facts proves that "zao" is not limited to God in its use; but is applied to men and things. The evangelist claims that Adam had natural soul "psuche" life, and "living" or "zoe" life, which he terms "God life." His statement is ridiculously ungrammatical and emphatically unscriptural. If he were correct, we might just as well say that the sacrifice, the way, and the oracles named above have "God life," because they are termed "living" or "lively." Will he say that the prodigal son's "riotous living" was "God life"?

Why not be content with the plain Scripture saying about Adam - that he was "a living soul"? Does he not know that the word "soul" often means human being, as in Exodus 1:5; Acts 2:41? Do not Paul's words, in I Cor. 15:45-48, explain fully the nature of Adam as that "living soul"?

Furthermore, the Hebrew word "chai" translated "living" (Genesis 2:7, which Paul quoted) means "living, alive, lively," and nothing more; exactly what it means in the Greek, as we have already seen. It has no reference to "God life" at all. Adam was simply a living being. The preacher waxes very bold and says, "Adam had zoe life, and that was distinct from his own natural soul (psuche) life, the same kind of God life that a believer has today; and, as God's life only is eternal, Adam had the same eternal life that is given to a Christian." Oh, what a darkening of counsel. Thank God, for the simple Gospel. We have already seen that the word "living" is not "life"; but simply means "living, lively, active," and cannot be rendered "life." Neither did Moses nor Paul write, "Man became a life (zoe) soul," but "a living soul" - Genesis 2:7; I Corinthians 15:45. According to the evangelist's logic "God life," as he calls it, is the only (zoe) life existing or the only way that "zoe" is used. In many citations the Greek word "zoe," rendered "life," has no reference to God. Read for yourself Romans 8:38; 11:15; I Cor. 3:22; 15:19; James 4:14. These all mean a present existence; for example - "Neither death, nor life," "life (physical) from the dead," "in this life only," "what is your life?" and such like expressions. We cannot call life in any of these phrases, "God life"; and yet, it is "zoe" in every one, but not eternal (zoe) life. The eternal God is the Originator of all life, whether it be natural life, physical life, animal life, human life, or vegetable life; but that does not make such life to be "God life."

BREATH AND IMAGE

The critic tries to prove that Adam had "God life," which he terms "eternal life," because God "breathed into his nostrils the breath of life" - Genesis 2:7. Job 37:10 says, "By the breath of God frost is given." Is that frost "God life"? Is the fire of Tophet, which "the breath of the Lord" kindles, "God life"? - Isaiah 30:33. You see where men land, when they attempt to make God's Word say what it does not say.

The critic also thinks to prove his point by the fact that Adam was created in the image and likeness of God. What is an image? An image (Hebrew, tselem) is a representation, a similitude - drawn, painted, sculptured, or otherwise prepared. It is an effigy, a picture, a figure, a copy. The same word is used of the gods in Numbers 33:52, and of the great image of Daniel 2:31. This word "tselem" is translated "form," in Daniel 3:19. "Likeness" (Hebrew, demuth) means that which is similar or resembles, as a picture or a portrait. We read of the likeness of fire - Ezekiel 8:2; and of men - Phil. 2:7. It means comparison, in Isaiah 40:18. Indeed, Adam is called a "figure" of the Last Adam, in Romans 5:14. You see by the different uses of the words "image" and "likeness," that Genesis 2:7 does not prove that Adam had "God life."

How was Adam the image of God? In several respects. Adam was created spirit (Hebrew, ruach, Genesis 45:27), and soul (Hebrew, nephesh), and body. Paul writes of our "spirit and soul and body" - I Thess. 5:23. See also Hebrews 4:12. God also is spirit (ruach), and soul (nephesh), and body or form. "His soul was grieved for the misery of Israel" - Judges 10:16. "If any man draw back, My soul shall have no pleasure in him" - Hebrews 10:38. God has not a physical body or form. But we read of "the form of God" (Phil. 2:6), and "His shape" (John 5:37), and "His body also was like the beryl" - Daniel 10:6. The latter refers to the Son of God. Compare with it Daniel 3:25. Of course, the spirit and soul and form of God were neither animal nor human. They were absolutely divine. Adam was like God in this, that he was intelligent. He had wisdom to give correct names to animals and birds; and God accepted those names. Also, he had a consciousness of God, which the beasts have not. Animals are not intelligent, though they have memory. Their minds are not capable of development. Adam was the image of God, also, in that he had dominion over the fowls and animals. Also, there was no sin in him.

Notwithstanding all those facts, yet Adam was only "a living soul," of natural, "of the earth, earthy." He was not born of God, but only created by Him. He was in no sense a partaker of God's life or nature. Therefore, though he was without sin and was innocent, yet it was possible for him to disbelieve and disobey the Lord - which he did. Adam was not holy. Had he been holy, he would not and could not have sinned. For "that which is born of the Spirit is spirit," and "whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot (literally, is not able to) sin, because he is born of God" - John 3:6; I John 3:9. He has "passed from death unto life," and knows it; and "hath eternal life abiding in him" - I John 3:14, 15.

Hold steady when the fires burn,
When inner lessons come to learn,
And from this path there seems no turn
"Let patience have her perfect work. "

CAN ETERNAL LIFE BE LOST?

If eternal life can be lost, it is not eternal. It cannot be lost, because it is God's very own holy life which has no end. Believers are a new creation, a holy people, that cannot sin, that cannot grow old; for "all things are become new." We are "partakers of the divine nature" which cannot sin, cannot fail, cannot die. It is not primarily a question of getting something that we might lose, but of BEING MADE SOMETHING THAT CANNOT BE CHANGED. Adam was only "a living soul," "of the earth, earthy"; and it was possible for him to be changed from sinless to sinful. But the new creation is unchangeable, being incorruptible and holy, like its living Head - Christ. Hence, IT IS ETERNAL. We are not IN the new creation simply; but we ARE the new creation. See these facts, and the devilish quibbles about eternal life will flee forever. Where does the Scripture say that Adam lost any sort of life? Find it, please. He transgressed and died - Romans 5:14. Not once is it said in the Bible, that saints lose their eternal life. You find that in men's warped brains and writings, but not in the Bible. Even when Jesus said - "For what is a man profited, if he shall gain the whole world, and lose his own soul?" - He spoke of losing this present career, as to usefulness and happiness - Matthew 16:26. Such a one gets no reward, as the next verse shows. The Greek word "psuche" is translated "life" twice in Matthew 16:25, and "soul" in Matthew 16:26. This citation has no reference to sinners, but to believers.

What are the facts? What, or who, is lost? Let God's Word answer. "My people hath been lost sheep" - Jeremiah 50:6. "Go rather to the lost sheep of the house of Israel" - Matthew 10:6. What else can be the meaning of the lost sheep, the lost silver, and the lost son, of Luke fifteen? Luke 19:10 and II Corinthians 4:3, 4 ought to be conclusive proof that only people are lost. "The Son of Man is come to seek and to save that which was lost"; that is, people lost from God in this world. "But if our Gospel be hid, it is hid to them that are lost," because Satan has blinded their minds. Not once is it said that believers lose their eternal life (zoe); though some do lose their present life (psuche) of usefulness through negligence, or worldliness, or premature death. Of course, they obtain no reward. Israel said, "Our hope is lost" - Ezekiel 37:11. But even that national hope was not lost forever. For Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us (Israel) again unto a lively (living) hope by the resurrection of Jesus Christ from the dead" - I Peter 1:3. Even sinners do not lose their souls; but, they themselves - "soul and body" - are lost from God in hell, if they do not believe the Gospel - Matthew 10:28.

A NEW CREATION ABSOLUTELY

Mankind is the lost article. The first Adam, in the midst of a perfect environment, was not able to keep from sinning. Hence, he failed God. Four thousand years with the privilege of recovering himself from bankruptcy has proven man exceedingly sinful, hopelessly helpless, and irrecoverably doomed - being an absolute ruin, "dead in trespasses and sins." Therefore, Almighty God has undertaken his case. Grace, absolute grace,

unmerited grace, unasked for grace, unexpected grace has stepped upon the scene. "God so loved the world (sinful, hopeless, and dead), that He gave His only begotten Son (to die, be buried, and raised again), that whosoever believeth in Him should not perish (not be lost again), but have everlasting life" - John 3:16. Adam's offspring could never be anything else than his offspring. After his failure, they were still his progeny - a failure and sinful. The rich man in hell was still Adam's offspring. Adam and his descendants are the old creation.

Through the redemption of Christ, God has arisen to man's help. He has planned to save every one who will believe on Jesus. But His salvation is not a restoration, not a reformation, not a reparation, not a reproduction. God's salvation is "a new creation." It is obtained through regeneration or a new birth, by faith in the incorruptible seed - the Word of God. "By grace (God's grace) are ye saved through faith; and that (faith) not of yourselves: it is the gift of God" - Eph. 2:8. As in the old creation, so in the new or spiritual creation. God's children can never be anything else than His children. They have "passed out of death (the realm of the fallen First Adam) into life (the realm of the risen Last Adam)" - John 5:24 R.V. "Jesus said unto her (Martha), I am the resurrection, and the life: he that believeth in Me, though he were dead (physically), yet shall he live: and whosoever liveth and believeth in Me shall never die (spiritually). Believest thou this?" - John 11:25, 26. By these words, Jesus assures us of a never ending life and of the sure resurrection of our bodies.

FIERCE FIERY FLINGS

After juggling the Scriptures to prove his illogical points, the evangelist gives about a dozen paragraphs of the most scathing and scorching invectives. The following is a sample. He dares to say:

"Eternal security impeaches the character of God and every true principle of life as bad or worse than any theory extant. It makes God unholy, unjust, a respecter of persons, and both a liar and a fool. It makes the whole Bible a pack of lies and a bunch of nonsense. It makes the atonement of Christ a complete failure by putting the whole responsibility on Him for our salvation; and because He does not keep believers He, therefore, fails. In effect, it denies the principle of sin, the principle of free moral agency, and the need of repentance. It forces you to believe in infant damnation, or universalism - one or both. It smooths over, or excuses sin, in the most blatant way. It teaches, in effect, that men can be cleansed from sin after death; and it has purgatory beat forty ways. It is unscriptural and anti-Scriptural. It is unpardonable and illogical. It is soothing syrup for the hypocrite, and sheep's clothing for wolves. It is opium to the conscience, and encouragement to sin. It is hellish and blasphemous, and a lie of the devil from start to finish. No language could be too strong to condemn this doctrine, and all that promulgate it will be cursed of God. It is deadly poison to any soul. God deliver people from its ensnarements. " Reader, what do you think of such statements from one who claims to be a Christian and filled with the Spirit of God? He claims to have preached for many years all over North America. What have the people heard? "Wood, hay, stubble." You may decide as to who is the author of such a Part 11: tirad of abuse. Certainly, it could not flow from a heart filled with the love of Jesus. Certainly, this preacher knows neither "the Scriptures, nor the power of God" - Matthew 22:29. If the grace of God which the evangelist fights so bitterly were no warmer and no greater than he makes it out to be, he would not have breathed another breath after such an unsparing assault against God's grace and only manner of salvation and against His children who hazard their lives for the Gospel.

Beloved, did you observe that when Jesus spoke those tender words of boundless grace "... the Jews took up stones again to stone Him"? - John 10:27-31. What, but the spirit of Judaism, does this fellow evince? He certainly is hurling stones at the true messengers of God. Paul says, "Holding fast the faithful Word ... For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped" - Titus 1:9-11. "Beware of dogs (they bark, growl, and devour), beware of evil workers (they corrupt, tear down, and destroy), beware of the concision (they cut others off, make divisions, and build fences). They are the enemies of the Cross of Christ; whose end is destruction" - Phil. 3:2, 18, 19. Paul says further, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" - Romans 16:17, 18. That same spirit of Judaism occasioned the conference in Jerusalem. It cried, "Except ye be circumcised after the manner of Moses, ye cannot be saved" - Acts 15:1. But there it was settled forever that, men are

saved by grace through faith, absolutely without man's help. The Holy Spirit was given to Jews and Gentiles alike; that is, by faith. God put no difference between Jews and Gentiles, "purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our (Jewish) fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" - Acts 15:8-11. Still troublers arise to "pervert the Gospel of Christ" and cause babes to be "removed from Him that called you into the grace of Christ." Hear the Spirit's anathema against such. "But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed" - Galatians 1:6-9. Praise the Saviour, ye who know Him!
Who can tell how much we owe Him? Gladly let us render to Him all we are and have.

