

# Eternal Security - No 'Ifs' and/or 'Buts'

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This paper is a comment upon the pamphlet, “*Eternal Security*” by Dr. Peter S. Ruckman of the Pensacola Bible Baptist Bookstore, Pensacola, U.S.A.. “*Eternal Security*” is another name for what some call “*Once Saved, Saved For Ever*”. We will look at each verse quoted. To do this it is necessary to consider Greek grammar, and this will be explained as we go along. Then we can look at the conclusions in the pamphlet. Through this paper the word “**if**” will be in bold print.

## VERSE ONE. 2 Corinthians 3:11-15.

11 *For other foundation can no man lay than that is laid, which is Jesus Christ.*

12 *Now **if** any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;*

13 *Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.*

14 ***If** any man's work abide which he hath built thereupon, he shall receive a reward.*

15 ***If** any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.*

The emphasis in the pamphlet is on the last verse upon which the comment is made, “**The believer may suffer the loss of rewards, but he himself will be saved**”. What is not considered are the very next two verses. These show that a condition is involved, and that something important has been missed out.

*2 Cor. 3:16-17 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.*

The quality of ‘work’ and defilement are NOT the same thing. Backsliding and rejecting God are NOT the same thing. Backsliding is recoverable, whilst rejection of God is not. The word for ‘defile’ is usually translated as ‘corrupt’ or ‘corruption’ in the KJV.

## VERSE TWO.

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

The comment in the pamphlet upon the verse is, “**The believer has the promise of the Lord Jesus Christ that he shall not come unto condemnation**”.

The suggestion here is that is that **if** a person once believed and later stopped believing, then he could never be condemned for no longer being in a believing state.

‘*Heareth*’ and ‘*believeth*’ and ‘*is passed*’ are all active in voice, and present in tense. They are verbal nouns meaning ‘*is hearing*’ ‘*is believing*’ and ‘*is presently passed*’. The same applies to John 10:27-28, “*My sheep hear my voice*”, or “*are hearing my voice*” in the present tense. What this means is that there is no inference at all about “*having once believed*” and then still being called a ‘believer’. It is like saying that a person had years before “*Given their heart to the Lord*”, when that person’s heart had long been anything other than toward the Lord, and then inferring that they were still on the way to heaven.

## VERSE THREE.

*Ephesians 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.*

The comment here is, “**The believer is sealed unto the day of the redemption of his body**”.

Again ‘*grieve not*’ is present, active and imperative. ‘*is sealed*’ is aorist, passive and indicative which means it will always happen as a present consequence of an action. It shows a consequence of what is being done at a given point in time, or present state. This does NOT refer to something that happened in the past, **if** that something has been discontinued.

NOTE: The aorist tense is characterized by its emphasis on punctiliar action; that is, the concept of the verb is considered without regard for past, present, or future time. There is no direct or clear English equivalent for this tense.

The passive voice represents the subject as being the recipient of the action. E.g., in the sentence, “The boy was hit by the ball,” the boy receives the action.

#### VERSE FOUR

1 Peter 1:5 *Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.*

The comment given is:

**"The believer is kept by GOD'S power, and not his own. His conduct cannot affect his salvation".**

The words "Are kept" are present, passive and participle.

NOTE: The Greek participle corresponds for the most part to the English participle, reflecting "-ing" or "-ed" being suffixed to the basic verb form. The participle can be used either like a verb or a noun, as in English, and thus is often termed a "verbal noun".

Peter goes on to emphasise the matter of being obedient children.

*Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; **As obedient children**, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. And **if** ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here **in fear**:*

Note the last word, "fear" because this appears later in the pamphlet.

This matter of obedience is ignored completely in the pamphlet. This is the popular vogue. The two passages below from this chapter show the place of obedience in this. Thus the statement about conduct not affecting salvation is not true. Conduct is vital. **If** one has left "The Way" in willful knowing disobedience, then that person is simply not walking in that Way. As for the statement, "His conduct cannot affect his salvation", this is a gross misrepresentation of what the word means, and how it is used. A mere looking up of the word of a concordance will convince anyone.

Salvation is intimately connected with behaviour.

*1 Peter 6:9 **But**, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work..."*

Yes, work and labour! And, as for tenses and such meaningful things, consider:

1 Thess 5:8 Hope of salvation.  
1 Thess. 6:9 To obtain salvation.  
2 Tim. 2:10 That they may obtain salvation.  
2 Tim. 3:15 Wise unto salvation.  
Heb. 1:14 Heirs of salvation  
Heb. 9:28 Unto salvation  
1 Peter 1:9 Receiving the end of your faith, *even* the salvation of *your* souls.

#### VERSE FIVE.

1 John 5:13. *These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*

The statement is made, "**God wants the believer to KNOW that he has eternal life as a present possession**".

'Have I written' is aorist, active in voice and indicative in mood, 'and believe' is present, active and participle. This carries the sense of "are believing", not that of "having believed" some time in the past. What the pamphlet does is ignore the conditional "**if**"s that follow on. This confidence must remain a present possession, not a memory of something that happened in the past.

It is true, a present believer has a present possession. But the presumption is made that he cannot ever "fall away" in the future. The word "believer" needs positive definition. The present believer does have eternal life and knows it. Jesus confirms this:

*Luke 12:46-48 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself,*

*neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.*

If the portion becomes "with the unbelievers", then they have the same destiny and destination, as unbelievers together. This verse has application to 'Verse One' on page one.

#### VERSE SIX.

Phil 1:6. *Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:*

The statement made is, "**God wants the believer to be CONFIDENT that he will keep the believer eternally secure**".

The grammar is a little different and 'being confident' is perfect in tense, active in voice and participle in mood. 'Hath begun' is aorist in tense, whereas 'will perform' is future in tense.

NOTE: The perfect tense in Greek corresponds to the perfect tense in English, and describes an action which is viewed as having been completed in the past, once and for all, not needing to be repeated. Jesus' last cry from the cross, TETELESTAI ("It is finished!") is a good example of the perfect tense used in this sense, namely "It [the atonement] has been accomplished, completely, once and for all time."

Paul goes on to say that it is for us to continue to allow the mind of Christ to dwell in us, and whilst we continue to do this, we are secure. We are then confident of our eternal security in terms of what Jesus accomplished once and for all time for us.

#### VERSE SEVEN.

Romans 8:38-9 *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

The statement made is, "**The believer in Christ is a NEW CREATURE, and NOTHING can separate him from the love of God**".

The word "nothing" does not appear in this passage!! It is an invalid inference and supposition. We ourselves can turn from God. There is nothing at all about a "new creature" in the context, either. Where the word 'new' is used in 'new creation', it has the meaning of *recently made, fresh, recent, unused, unworn, of a new kind, unprecedented, novel, uncommon, and unheard*.-[Strongs].

There are seven 'if's in this chapter. "If" is a primary particle of conditionality. The first verse of this chapter sets the context of which the tense is a part. We have seen that nothing other than a person by his own actions in self-defilement can separate him from the love of God.

#### THE CONCLUSIONS OF THE PAMPHLET.

The pamphlet continues in its conclusions:

*"All believers should have NO FEAR of losing God's salvation. The Bible says in John 4:17-18. 'Herein is our love made perfect, that we may have boldness in the day of judgment ... There is NO FEAR in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.'*

*God does not desire the believer to fear the loss of his salvation. A believer who constantly fears is not made perfect in love. A believer can only be made perfect in love when he trusts God at His word, especially the promises God has made concerning eternal security.*

*The New Testament teaches that a born again Christian cannot lose eternal life. A man may have children in his home that misbehave and rebel against him, but they are still his children. They have been born "of their father," and their conduct or actions can never change that fact. So it is with the believer in Christ. The believer may sin against God and rebel against Him, but he is still God's son. Once the man is "born again," he can never be unborn. The Christian by his conduct can lose his rewards, his joy, his testimony, his health, and even his assurance, but he is still a child of God".*

The Bible does not use the words "children" and "sons" interchangeably as the above paragraph does. A "child" = *teknon* can become a "son" = *huios*, but he does not automatically become a "son", that is one who will attain to the resurrection.

The latter paragraph is only fully true so long as son does not reject his birthright position. Whilst nothing else can separate a Christian from the love of God, he himself can do so. This is consistent Bible teaching. We see this in the example of Esau who could not find repentance even **if** he sought it with tears. Let us look at this, and other examples.

#### **ESAU AS AN EXAMPLE.**

Heb 12:15 *Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.*

It was Esau's deliberate sin of rejection which made it impossible for him to regain his birthright position. In condemning the Judean leadership, Jesus told them in Mark 7:9, "*Full well ye reject the commandment of God, that ye may keep your own tradition*". This pamphlet is expressing a modern-day tradition that is also an ancient error.

#### **THE DOG RETURNING TO ITS VOMIT, AND THE PIG TO THE MIRE.**

2 Peter 2:20-22 *For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it 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.*

Once again there is an **'if'**. The matter of *the latter end being worse than the beginning*, and for it to be *better not to have known the way of righteousness*, is a confirmation of what happened to Esau.

#### **FALLING AWAY AS AN EXAMPLE.**

"Falling away" is another way to become separated from God. Again it is from that person's own action.

Heb 6:4-8 *For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, **if they shall fall away**, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*

*For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers is rejected, and is nigh unto cursing; **whose end is to be burned.***

It is not commonly taught that in falling away it can become impossible to be *renewed again unto repentance* as we have seen in the example of Esau. Being burned in his end does not sound a bit like just losing just rewards, even to a dull mind.

Jesus pointed this out too. Again it is the consequence of that person's actions.

Luke 8:13 *They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation **fall away.***

Peter likewise tells us the same thing.

2 Peter 1:7 *For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for **if ye do these things, ye shall never fall**: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*

2 Peter 3:16 *They that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, **fall from your own steadfastness.***

### **BECOMING A BASTARD AS AN EXAMPLE.**

*Hebrews 12:7-8* **If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.**

God's children = *teknon* are begotten as "children", and as the pamphlet rightly points out, conduct does not change this. Jesus came, "To save His people from their sins" in order that these "children" might become "sons" = *huios* of God. This is where faith and conduct comes in. "Children" and "sons" are not the same thing. "Children" have to be changed from an unsaved state to a saved state as "sons" to have an eternal inheritance.

Likewise, Abraham's "seed" = *sperma* may not be Abraham's "children" = *teknon*, that is, be through Isaac. These "children" = *teknon* may or may not become "sons" = *huios*, or sons of the resurrection.

The verse above is another with an "if" in it. Jesus says in Revelation 3:19, "As many as I love, I rebuke and chasten: be zealous therefore, and repent". The "if" in the verse above is about whether or not we receive the chastening and repent when corrected. If not we are no longer "sons", even if still "children". Therefore behaviour does determine whether or not we are *teknon* or *huios*. Because of these things the argument in the pamphlet is superficial, misleading and therefore dangerous. It could lead to slackness and a false sense of security; that is, people could live outside of being zealous about repenting, and thus becoming bastards and not sons any longer.

'Enduring' and to 'run in a race' are part of the package.

*Matthew 10:22* **But he that endureth to the end shall be saved.**

*1 Corinthians 9:24* **Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.**

### **WILLFUL SIN AS AN EXAMPLE.**

Then there is the matter of willful sin. Again it is that person's own actions by which he is separated from God.

*Heb 26: 31* **For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden 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? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.**

Sinning wilfully is not treated as being a 'fearful thing' today. So, when the pamphlet states, "All believers should have no fear of losing God's salvation", this is very true, but it is conditional. If love is to be made perfect as the verse quoted says, then the person concerned has to be walking in love himself. There is another verse which talks about how love is made perfect.

*1 John 2:4* **He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked.**

Thus it is a present tense keeping of God's word. We are also told what love is in definition form.

*John 26* **And this is love, that we walk after his commandments.**

These are not just unpopular Scriptures today; they are denied almost universally. Law has become non-law by tradition and love has become sentimentality.

Continuation in the manner started with, is part of the package. That is, if we do not continue in His Word we no longer qualify as His disciples. We have to take careful note of the "if's" here and everywhere else.

John 8:31-32 *Then said Jesus to those Jews which believed on him, **if ye continue in my word**, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.*

John 15:9-10 *As the Father hath loved me, so have I loved you: **continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.***

We always have the choice to continue or to not continue. Our choice has a consequence, one of which could be separation from God **if** persisted in and practiced.

Acts 14:23 *Confirming the souls of the disciples, and exhorting them **to continue** in the faith, and that we must through much tribulation enter into the kingdom of God.*

We are told in Galatians that it is possible to receive the grace of God in vain.

The pamphlet suggestion is that no one could ever be "cut off". The "if" conditions are all denied.

Rom 11:22 *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.***

Col 1:23 ***If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel.***

1 Tim 4:16 *Take heed unto thyself, and unto the doctrine; **continue in them: for in doing this thou shalt both save thyself, and them that hear thee.***

The next verse is a summation of the position. It still has the "if".

1 John 2:24 *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.***

#### REMOVAL FROM THE BOOK OF LIFE.

Revelation 3:5-6 *He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.*

Revelation 22:19 *And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*

Let us hear indeed what the Spirit saith unto the churches. Very few churches 'hear' this or any "if". Most simply refuse to believe that a name can be blotted out of the Book of Life.

#### THE UNPROFITABLE SERVANT.

Like the other servants of God, this one was given a talent to use, "according to his ability", but this one had fear and did not use the talent. We read:

Matt. 25:29-30, *"But from him that hath not, even that which he hath shall be taken away. **And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.***

#### THE EVIL SERVANT.

Matt. 24: 51 *But if that evil servant shall say in his heart, My lord tarrieth; <sup>49</sup>and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, **and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.***

#### THE REMOVAL OF A CANDLESTICK.

*Revelation 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*

Here repent is in the subjunctive mood. The pronouns are second person singular.

NOTE: The subjunctive mood is the mood of possibility and potentiality. The action described may or may not occur, depending upon circumstances.

"Else" means "otherwise". Therefore, a candlestick can be removed unless the condition is met..

### THE SEED UPON A ROCK.

Luke 8:13 *They on the rock are they, which, when they hear, receive the word with joy; and these have no root, **which for a while believe**, and in time of temptation fall away.*

These 'hear', 'receive the Word' and for 'a while believe'. It is popular to say that people who go back or fall away never really believed in the first place, but the Word says here that they believed for awhile.

### "FEAR".

The pamphlet states, "**All believers should have no fear of losing their salvation**". The inference is that past belief is the same as present belief. Yes, there is no fear in love, because according to the connection between love and obedience, to walk in love is to walk with a clean conscience, or heart. With a clean heart there is indeed no fear. Without a clean heart there is fear. It is simply wrong to say, "*All believers should have no fear of losing God's salvation*". That is a lie. The "in love" is the condition. There are two sides to fear. On one hand we are commanded to "fear not" [this applies only to disciples-in-present-practice], and on the other hand there are commandments to walk in the fear of God.

Let us look through many verses with the word and command "fear" in them. This will enable us to compare Scripture with Scripture to get a good idea of what this is about without have to make comment on each verse.

We have already have read:

*1 Peter 1:17 And **if** ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here **in fear**:*

Then we can find many other verses with the word "fear" in them.

*Rev 14:7 **Fear God**, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.*

*Heb 11:7 By faith Noah, being warned of God of things not seen as yet, **moved with fear**, prepared an ark to the saving of his house;*

*Heb 4:1 **Let us therefore fear**, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.*

*Phil 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, **work out your own salvation with fear and trembling**.*

*Eph 5:2 Submitting yourselves one to another **in the fear of God**.*

*2 Cor. 11:3` **But I fear**, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.*

*1 Cor 2:3 And I was with you in weakness, **and in fear, and in much trembling**.*

*Rom 11:20-21 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, **but fear**: For **if** God spared not the natural branches, take heed lest he also spare not thee.*



Rom. 3:17 *And the way of peace have they not known: **There is no fear of God before their eyes.***

Acts 13:16 *Men of Israel, and **ye that fear God**, give audience. The God of this people of Israel chose our fathers.*

Acts 9:31 *Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; **and walking in the fear of the Lord**, and in the comfort of the Holy Ghost, were multiplied.*

Acts 5:11 ***And great fear came upon all the church**, and upon as many as heard these things.*

Matt 10:28 *And fear not them which kill the body, but are not able to kill the soul: but rather **fear him which is able to destroy both soul and body in hell.***

### **THERE IS NO CONFLICT BETWEEN TESTAMENTS.**

The New Testament only has been quoted because of the attitude taken against the Old Testament by people who hold the "Eternal Security" view in the way presented in the pamphlet. To them Moses and the Prophets are at odds with Jesus, but Jesus makes it clear that this is not so.

John 5:46 *For had ye believed Moses, ye would have believed me: for he wrote of me. **But if ye believe not his writings, how shall ye believe my words?***

The Two Testaments are not in conflict. The "Eternal Security" people are not really in favour of the word, "obedience"; to them obedience is supposed to be "works" that is somehow supposed to be in opposition to "grace". It is much easier to try to widen the "Way" than to walk in the narrow way.

Rev 20:12 *And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged **out of those things which were written in the books, according to their works.** And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man **according to their works.***

Rev. 23:13-14 *I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they **that do his commandments**, that they may have right to the tree of life, and may enter in through the gates into the city.*

This is not a popular doctrine, especially amongst those who think a Christian can do what he likes and still go to heaven, losing only his 'rewards' but not eternal life. It is a good incentive not to obey God; there is no need to die to self any more. But we are told in fact, "**If we be dead with him, we shall reign with him**". So it is not so otherwise.

### **ARE 'REWARDS' AND 'ETERNAL LIFE' THE SAME?**

Let us see.

Matthew 16:27 *For the Son of man shall come in the glory of his Father with his angels; and then he shall **reward** every man according to his works.*

Hebrews 10:35 *Cast not away therefore your confidence, which hath great recompence of **reward.***

Colossians 3:24 *Knowing that of the Lord ye shall receive **the reward of the inheritance**: for ye serve the Lord Christ.*

Here we see the connection between "the reward" and "the inheritance". One is intimately connected with the other. Could they ever be separated? Read through the following verses and judge for yourself. Look at the tenses and what else is connected with 'the inheritance'. Then judge the pamphlet.

*Acts 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you **an inheritance** among all them which are sanctified.*

*Acts 26:18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, **and inheritance** among them which are sanctified by faith that is in me.*

*Ephesians 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory **of his inheritance** in the saints,*

*Colossians 1:12 Giving thanks unto the Father, which hath made us meet to be partakers **of the inheritance of the saints** in light:*

*Hebrews 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of **eternal inheritance**.*

*1 Peter 1:4 To an **inheritance** incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.*

There is no conflict between these verses and the following verses used by the pamphlet.

*If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.*

**The test is by fire. The fire will determine if it is a matter of backsliding, or one of rebellion and the selling of the birthright. The branch on the vine may recover if withering. Once severed they are to be burned. Jesus says there is an 'if'.**

*John 15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, **and they are burned**.*

**The pamphlet denies this 'if' of Jesus. It also ignores a good part of what the KJV translates as:**

#### **WHO CAN SAY THERE ARE NO 'IF'S AND 'BUT'S?**

<i>if</i>	1,494 times
<i>but</i>	3,994 times
<i>whosoever</i>	183 times
<i>whatsoever</i>	152 times
<i>therefore</i>	1,237 times
<i>because</i>	1,209 times

This gives some 8,269 words that need investigating because many of these infer some condition similar to an 'if'. Then there are all the warnings, the 'beware's and the 'verily I say unto you's, in all over 10,000 occurrences.

#### **FINAL COMMENT.**

'Eternal Security' is found by staying close to the Shepherd. There are boundaries we are to stay within so that God's love can reach us. Perhaps the best illustration is given in 1 John, where are told just what the message is. Note again, there are two 'ifs' in this passage.

*1 John 1: 5-7 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

There is 'Eternal Security' whilst we are 'walking in the light'. There is never any suggestion that "The Blood" covers sin otherwise. THIS IS THE VITAL "IF".

But, even with the 'if's, God is still patient and longsuffering with His people.

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

Praise God for his nature, patience and character. BUT HE DOES SET LIMITS. We find this set out in the Book of Hebrews, chapter four. There is still the word 'if' appearing here.

*Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day **if** ye will hear his voice, harden not your hearts. For **if** Jesus had given them rest, then would he not afterward have spoken of another day. <sup>9</sup>There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.*

*Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. <sup>14</sup>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. <sup>15</sup>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. <sup>16</sup>Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

*And being made perfect, he became the author of eternal salvation unto all them that obey him.*

Present repentance and present obedience are the 'if' of eternal security.

1 John 3:21 ***Beloved, if our heart condemn us not, then have we confidence toward God.***