

God's Plan of Salvation

As Revealed in the
HOLY BIBLE

With Definitions and Notes to Help the Reader in Understanding the Word.

COMPILED AND EDITED BY
ELD. J. A. SCARBORO

"How shall we escape if we neglect so great Salvation?"- Heb. 2:3.

"For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give In exchange for his soul?"- Mark 8:36-37.

"Incline your ear and come unto me; hear and your soul shall live."- Isaiah 55:3.

"Seek ye the Lord while he may be found; call ye upon him while he is near."-
Isaiah 55:6.

**Read this little book; it may be the means of your salvation. If you are
saved it may enable you to tell others the way. Preserve it and pass it along
to another.**

"Let him know that he which converteth the sinner from the error of his way
shall save a soul from death, and shall hide a multitude of sins."- Jas. 5:20.

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From the Author's Wife and Family

The author and compiler of this work was called to his reward February 25, 1932, following a short illness. He died "in the harness," as he wished.

He could truly say with Paul, "I have fought a good fight; I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness and not to me only but unto all them also that love his appearing." This was one of his favorite texts.

He was actively engaged in pastoral and editorial work until a few hours before he died, preached a very impressive sermon to two of his grandsons shortly before the end. When the doctor spoke to him of the exertion, he said: "I will preach to my boys; I love them so." He also sang parts of two beautiful songs, clearly and sweetly, a short time before his passing.

He sent his love and affectionate farewell to all the brethren. He wanted this little book published and had material to begin another. He was anxious that his work might go on, and so we trust that this work will have a wide circulation and study.

When you read this, pass it on so that all may see and profit thereby. It is the ripeness of his long life of study and experience. What we have done to help him in his work shall be richly rewarded if we can see this well distributed, "That ye may know the truth and the truth shall make you free."

To his precious memory and to you whom he loved, our children, brethren, sisters and unsaved friends we dedicate this his last and best work.

May God's richest blessings attend you while you read and may it hasten the coming of the kingdom.

MRS. J. A. SCARBORO.

PART I.

INTRODUCTION

This little book is simply a compilation of Scripture on GOD'S PLAN OF SALVATION. The Bible is perfectly plain on this great subject. The compiler has purposed to hide himself and let the Bible speak to you.

The author prefers to use the title GOD'S PLAN OF SALVATION because there is great confusion and controversy on this subject; but it is in no controversial or polemic spirit he has compiled this work; it is solely to give the reader such help as he can, in a limited space, to see God's Plan in the Scriptures.

He has been blessed with the happy privilege of studying the Bible and preaching the gospel fifty-five years, and realizes this work is being done near the end of his earthly existence and soon he must give an account of himself to God.

A WARNING

In the compiler's view, the subject of Salvation stands apart from other subjects in the Scriptures. He warns the student not to confuse the subject of Salvation with the "Church Question," or any other "Organic" subject. He believes that it is one thing to be BORN right, but another thing to be GOVERNED right. The Scriptures teach:

"Whosoever believeth that Jesus is the Christ, is born of God."-I John 5:1. Read also John 3:14, 16, 36; 5:24; 6:47; 10:27-29; 11:25-26.

Salvation is by Grace. God **gives** eternal life to all who believe in Christ. It is "not of works." Read Eph. 2:8-9. Reward is by works, but there is a great difference between ETERNAL LIFE and the REWARD God gives to faithful service.

Let the student come to the Word of God to learn GOD'S PLAN OF SALVATION, and not to try to prove that any preconceived opinion he may have about it is correct.

We should remember that "as the heavens are higher than the earth, so are God's ways higher than our ways and His thoughts than our

thoughts," (Isa. 55:9) and so be willing to hear HIS word and believe what HE says, rather than follow our own opinions.

AN EXHORTATION

We most sincerely and earnestly exhort the reader to observe the following duties to himself and to God:

- 1. Take the time necessary to study.** Time is required to learn anything. We waste time on the less important things of life and neglect the most important subject in the world, The Salvation of the Soul. Take time.
- 2. STUDY the subject;** begin at the beginning and go THROUGH to the end, determined to investigate. Be in earnest about it. Let nothing cause you to neglect or postpone it. Life is uncertain and it may be you will be too late.
- 3. Begin NOW.** This most important subject demands immediate attention.

THE REASON FOR THE NAME

The Scriptural Authority for God's Plan of Salvation

"Unto me who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things; to the INTENT that now unto the principalities and the powers in the heavenly places might be known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."- Eph. 3:8-11. (Revised Version.)

The word "plan" is never used in the King James version of the Bible, but the word "purpose" is used instead. It is from the Greek word "**pro-thesis**" from "pro," before and "thesis" to set, fix and arrange" meaning a Pre-arrangement or Plan made by God in eternity, and hence the words "Eternal Purpose" means GOD'S ETERNAL PLAN OF SALVATION; and the verses quoted show plainly that the intention of God was to "make known through the Church the manifold wisdom and Eternal Plan of God;" and that all the work of the church and God's

design in establishing His Church, was to make known this one and only ETERNAL PLAN OF SALVATION, to all men, races and nations. And since it is God's ETERNAL PLAN it is forever the same, has not and will not be changed and is "the same yesterday, today and forever," just as is the Christ who came to save men "according to this Eternal Plan," and when men know this Plan of God they know the Truth.

Read chapters 1, 2 and 3 of Ephesians and notice the word "predestinated," which means pre-determined, or determined beforehand; and in 1:11 we are told that this "predestination" is "**according to the Eternal Purpose**" or Plan of God, and it is the same word "Prothesis" used in 3:11 quoted above. Therefore this Eternal Plan of God was not only formed in Eternity, "before the foundation of the world," (verse 4) but God predetermined or predestinated to save believers in Christ, make them "holy and without blame before him in love," and "adopt them into the family of God by Jesus Christ." (Verses 4 and 5).

The Epistle is addressed to the "saints at Ephesus and to the faithful in Christ Jesus," to **Christians**, and it is an utter perversion to apply the language to unbelievers and make them the "elect" while yet out of Christ. The pronouns "we" and "us" in 1:2-12 apply to real believers, not to unbelievers. In verse 13 the pronoun is changed to "ye" and "you" meaning the Ephesian Gentiles, who believed "after they heard the word of truth," and were "sealed by the Spirit after they believed."

Therefore it was the PLAN OF SALVATION that was "eternal" and "predestinated," and it was to save believers and not unbelievers, those in Christ by faith and not those out of Christ. No unbeliever belongs to the "Elect" of God.

"But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth, whereunto he called you by our gospel, to the obtaining of the glory of the Lord Jesus Christ." II Thess. 2:13.

Election did not apply to them until they were brought into the blessing of God's Plan of Salvation, through the means God had appointed to bring them in. And this door to the blessings of God's Plan of Salvation is opened to all mankind by the gospel and it is this work the

church was built to do, Preach the gospel to mankind.

A SOLEMN QUESTION AND WARNING

"Then said one unto him, Lord, are there few that be saved? and he said unto them: Strive to enter in at the strait gait; for many, I say unto you shall seek to enter in and shall not be able."-Christ, Luke 13:23-24.

Question: If many who seek fail, what shall be the doom of those who refuse to seek?

"Seek ye the Lord while he may be found; call ye upon him while he is near."-Isa. 55:6.

ESSENTIALS TO SALVATION

1. "Except ye repent, ye shall all likewise perish." Christ, Luke 13:3.
2. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."-Mark 16:16.
"If ye believe not that I am he, ye shall die in your sins."-John 8:24.
3. "Except a man be born again, he cannot see the kingdom of God."-John 3:3. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Christ, John 3:5.
4. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."-Christ, Matt. 18:3.
5. "Whomever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."-Christ. Matt. 10:32-33.
6. "Though I speak with the tongues of men and of angels, and have not charity (Love), I am become as sounding brass or a tinkling cymbal."-I Cor. 13:1

By Essentials is meant those things or conditions without which the soul cannot be saved, cannot enter heaven.

You will notice I have not listed "good works" or "obedience" here

as one of the Essentials of Salvation. The reason for this omission here is: In God's Plan of Salvation, Salvation is by Grace, through Faith, and NOT OF WORKS. Read Eph. 2:8-9.

LAWS OF INTERPRETATION

Of course we must interpret Scripture, try to understand it, get what it really means, as in any other written document. If our interpretation is wrong then we miss the meaning, make a mistake and go wrong. And therefore the correct interpretation is of the first importance. There are certain fixed laws governing the interpretation of language. Let us notice some of these laws:

1. **Correct definitions** are absolutely indispensable to correct understanding. All can see this fact.

2. **Harmony**: Every truth in the Bible stands related to every other truth in it, and since it is the Word of God, inspired and infallible, we do violence to it, rob God of His right to be heard and understood, and ourselves of the right to understand God's will and Word, and of the blessings dependent upon a correct understanding, if we array one part of Scripture against another, make God's word contradict itself; and by wrong interpretation go astray ourselves and lead others astray. Permit me to give you some Scripture illustrations on this point:

"Even as our beloved brother Paul also according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things, in which are some things *HARD TO BE UNDERSTOOD*, which the that are unlearned and unstable *wrest*, as they do also the other Scriptures, unto their own destruction "- II Peter 3:15-16.

That word "wrest" means to "turn or twist, wrench, to extort violently, to force, to turn from the truth." And note here with care, that to wrest or pervert the meaning of the Word of God means "destruction" to those who do it. We must be careful if we would be saved. Let God tell us His Plan of Salvation, in His own way, and not wrest his words and pervert what He says to our own "destruction."

Read in this connection Gal. 1:6-12, where Paul refutes false teachers who were preaching as gospel things contrary to the Gospel of Christ. Also where the Savior said the Pharisees "made the Word of God of none effect by their traditions."-Mark 7:13.

3. Methods of Teaching: There are five methods of teaching in the Scriptures, as in all other writings:

(1) The Literal Method. The direct, unfigurative statement of the facts. John 3:16: "For God so loved the world that He gave His only begotten Son, that whosoever believed in him should not perish, but have everlasting life." That is literal, a plain statement of the facts.

(2) The Analogous or Comparative Method. What we do not understand is placed in Analogy or Comparison with something we do understand, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish but have eternal life."-John 3:14-15. That is Analogous, Comparative.

(3) The Parabolic or Allegorical Method, a narrative illustration, introducing characters and action, to illustrate practically the thing meant: "Behold a sower went forth to sow," (Matt. 13:3) is Parabolic, The teachings of Christ abound in parables.

(4) The Symbolic or Typical Method. Various Symbols may be used to represent ideas, qualities, or conditions, by which certain facts may be illustrated and recognized. National flags are but symbols, signs or insignia of the nations they symbolize. In both the Old and New Testaments there is much of Symbolism. The books of Daniel and Revelation abound in Symbols. To understand the Word these symbols must be interpreted correctly. The Scriptures usually interpret the symbols used. The Bible is the greatest word-picture Book. As an example, read Rev. 13:1-5.

(5) The Dramatic Method: In Scripture Drama, the characters are represented by Symbols, the stage is in heaven or earth, or nations, and the symbolic characters pass before the vision and the mind, so that the most sublime and important events and acts are portrayed to the mind. It is the most condensed and impressive method of teaching known. It abounds especially in the books of Daniel and Revelation (Read Rev.

12:1-6). These books are well nigh meaningless to those who know nothing of Dramatic teaching.

(6) Combinations of Methods: All the foregoing methods may be combined in various and almost unlimited ways. To those who know these methods of teaching, and can therefore interpret the Bible, it is a delight to study the Scriptures.

THE SPIRIT OF REVERENCE

To study profitably one must have the right spirit, purpose or motive. If we come to the study of any subject with our minds made up in advance, with fixed and inflexible opinions formed, and study in order to prove by the Bible that our opinions are correct, or to prove some other opinion wrong, and not in order to find out the truth and the right way and be governed by it, then we are not in the right spirit, and our study will be unprofitable. We must be teachable, and not only willing but anxious to know the truth.

"All Scripture is given by Inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."-II Tim. 3:16-17.

Read also Mark 12:24; Luke 1:20; II Peter 1:20-21.

SEEKING GOD AND SALVATION

We should study the Scriptures in the spirit of seeking God, to know Him and understand His will toward us, and all men. Not only with reverence and attention, but with open minds and with prayerful hearts, because the Holy Spirit of God, Who inspired the Word, accompanies it and opens the heart and the understanding to receive it.

"The Lord God hath opened mine ear, and I was not rebellious, neither turned back."-Isa. 50:5.

"Then opened he their understanding, that they might understand the Scriptures."-Luke 24:45.

"... whose heart the Lord opened that she attended unto the things which

were spoken of Paul." - Acts 16:14.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding."-Prov. 3:5.

"Get wisdom, get understanding; forget it not; neither decline from the words of my mouth."--Prov. 4:5.

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get UNDERSTANDING."-Prov. 4:7.

"But there is a spirit in man: and the inspiration of the Almighty giveth them understanding."-Job 32:8.

(Reference words: Understanding, wisdom.)

CHRISTIANITY IS PECULIAR

The Bible is the only Book that reveals and proclaims God's Plan of Salvation. All the philosophies of Paganism failed to ascend to the Biblical level. They do indeed recognize man's moral and spiritual nature and need, but not one system of natural religion has either found or proclaimed a Savior who actually saves men. Their highest conceptions are summed up in LEGALISMS, not one of the Pagan systems give men even a glimpse of SALVATION BY GRACE. They found the Law, but they never found a Savior who could deliver from the condemnation of that Law. They never found a redeemer.

Christianity alone, proclaims Salvation by Vicarious Redemption, and Eternal life the free Gift of God.

Christianity alone reveals the design of Law, and provides a service and a Sacrifice that satisfies the demands of that law.

Christianity alone Reveals God's Plan of providing a Savior who actually saves men.

THE LAW AND THE GOSPEL

In the Bible we find both the (Old Testament) law and (New Testament) gospel; both alike demand "holiness," perfect obedience to God, as a condition of entrance into heaven. But law does not save men; it does not change their hearts, nor impart ability to keep its precepts; it

provides no Redeemer and no forgiveness. Nothing but perfection can satisfy its demands, and the penalty for its violation is Death, or separation from God. It was never designed to save men, as we shall see as we study the Word of God. And here we urge and beg our readers who are unsaved, to go on with us in this study, because right here so many turn away from God's Plan of Salvation when they find it is different from the plan they have believed. We beg them to go on and study and pray to see the truth in the "glorious Gospel of the blessed Son of God."

PART II.

HOW TO SEEK SALVATION

1. Faith in God. "He that cometh to God must believe that HE IS, and that he is a rewarder of them that diligently seek him."-Heb. 11:6. This is Seeking Faith, not Saving Faith. Devils believe God exists.

2. "How" to Seek God: "With diligence," Heb. 11:6. "While He may be found." Isa. 55:6. "With all the heart." Deut. 4:29; I Chron. 22:19.

3. Means to be Used: By preparation of the heart (I Sam. 7:3), With Prayer (Job 8:5; Dan. 9:3), and by Searching the Scriptures (John 5:39).

4. Promises to Those Who Seek God. "And ye shall seek me, and find me, when ye shall search for me with all your heart."-Jer. 29:13. (Reference words: Seek, Search.)

INVITATIONS TO COME TO GOD

"Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else."-Isa. 45:22.

"As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel."-Ezek. 33:11.

"The mighty God, even the Lord, hath spoken, and CALLED THE EARTH, from the rising of the sun to the going down thereof."-Psa. 50:1.

"Come unto me all ye that labor and are heavy laden, and I will give you rest."-Matt. 11:28. (Reference words: Come, Seek.)

GOD IS WILLING FOR ALL MEN TO BE SAVED

"...Who will have all men to be saved, and to come to the knowledge of the truth." - I Tim. 2:4.

" ... not willing that any should perish, but that all should come to

repentance."-II Peter 3:9.

Let no one lay the fault to God or others if they are not saved. They will have only themselves to blame.

MAN'S NEED FOR SALVATION

The Law Demands Righteousness, Holiness and Perfection.
Man's Condition is one of Sinfulness and Helplessness in the face of the Law, Sin and Its Punishment. Salvation through Grace is Man's only hope for a Relationship with God.

Read the Biblical Description and Declaration concerning man's condition before God, under law, in his natural state:

"What then? are we (Jews) better than they? (Gentiles). No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, THERE IS NONE RIGHTEOUS, NO NOT ONE; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, NO, NOT ONE. Their throat is an open sepulcher; with their tongues they have used deceit; The poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes.

"Now we know that what things soever the Law saith it saith to them who are under the Law; *that every mouth might be stopped, and all the world may become guilty before God.*

"Therefore by the deeds of the Law there shall no flesh be justified in His sight: for by the Law is the knowledge of sin."-Rom. 3:9-20.

"Sin is the transgression of the law."-I John 3:4.

"For all have sinned and come short of the glory of God."-Rom. 3:23.

"The wages of sin is death, but the **gift** of God is eternal life in Christ Jesus our Lord."-Rom. 6:23.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned." - Rom. 5:12.

"The soul that sinneth it shall die." -Ezek. 18:4. (Reference words: Law, Sin, Death, Condemnation, Transgression, etc.)

Let the student read Genesis, chapters 2 and 3, for the account of the first sin and the fall of mankind in Adam. And for the explanation of the condition of all mankind under Law, as stated in the Gospel, let him read Romans, chapter 1 to 10; Gal. chapters 1 to 4. For an explanation of the Ceremonial Law, as contained in Leviticus and Deuteronomy, read Hebrews, chapters 1 to 10.

For Christ's interpretation of the Moral Law, read Matt. chapter 5, 6 and 7, the Sermon on the Mount. You will see that He teaches the Law demands Perfection, Sinlessness, Holiness. He sums up the true meaning of the Law in this (Matt. 22:36-40):

"Master, which is the great commandment in the law?"

"And Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself.

"ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS." - Matt. 22:36-40.

We speak of the Ten Commandments, found in Exodus, chapter 20. But Christ reduces all into two: Perfect Love and Service to God and Men.. He sums the Law's demands into this:

"Be ye therefore perfect, even as your Father which is in heaven is perfect."-Matt. 5:48.

"The law of the Lord is perfect, converting the soul." - Psa. 19:7.

Note: It does not say SAVING the soul, but converting or turning the soul. The design or purpose of the Law is stated clearly in God's Plan:

"By the law is the knowledge of sin." -Rom. 3:20.

"Is the law sin? God forbid. Nay, I had not known sin but by the law: for I had not known lust, except the law had said thou shalt not covet....Was then that which is good made death unto me? God forbid.

But sin, that it might appear sin, working death in me by that which is good; *that sin by the commandment might become exceeding sinful.*"-Rom. 7:7-13.

"The law entered that the offense might abound."-Rom. 5:20.

"Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." -Gal. 3:21.

"But the Scripture hath concluded all under sin; that the promise by faith of Jesus Christ, might be GIVEN TO THEM THAT BELIEVE ." -Gal, 3:22.

(The word here translated "concluded" is **sugkleio** in Greek, and means to "shut up together," as prisoners under conviction, and the meaning is that since all mankind are condemned sinners, God has shut them all up together as prisoners under the law. It is used in the same way in Romans 11:32. "For God hath concluded (sugkleio-shut them all up together) in unbelief, that He might have mercy upon all.")

"But before faith came, we were kept under the law, shut up unto the faith that should afterward be revealed.

"Wherefore *the law was* our schoolmaster to bring *us to Christ that we might be justified by faith.*

"But after that faith is come we are no longer under a schoolmaster (under supervision of the Law)."Gal. 3:23-25.

Note: The design of law, then, is to **teach us**, to show us, by a perfect measure of righteousness, how far short of that measure we are; to show us "the exceeding sinfulness of sin" and our deep poverty and need, and so lead us to Christ by our very necessities and helplessness.

The Savior illustrates this truth in a wonderful way:

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord have patience with me and I will pay thee all. Then the lord of that servant was moved with compassion and loosed him, and forgave him the debt."-Matt. 18:23-27.

Ten thousand talents is equal to \$9,075,000. The debtor was a penniless beggar. He had nothing! This illustrates God's view of what men owe God, and their ability to satisfy the debt. The order to sell him and all he had was law, and represents "Law Salvation," or salvation by man's work and merits. His falling down and begging for mercy and receiving forgiveness, represents "Salvation by mercy or grace."

The sinner's condition under law is most pitiful, he cannot possibly pay the debt he owes God's justice. And when he does not see he cannot pay it he is pitifully ignorant of the demands of the law and of the enormity of his sin or debt. But when he refuses to hear and know his condition, and will not even allow God to tell him his condition, or when he refuses to believe God, and goes on promising himself and God that he will pay the debt, then he is blind and deaf to the truth. He determines to pay when he cannot do it, and he refuses Salvation as a **gift** when God offers it. Pitiful! Pitiful!

THE PARTING OF THE WAYS

It is precisely at this point, that men refuse God's Plan of Salvation by Grace, as a **gift from God**, and persist in the Law Plan or Salvation by Works. or their own good deeds.

They refuse to hear God and fail to see and understand how God saves, and why He says that way. Inspiration describes them exactly thus:

"For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" - Romans 10:3. (And fail to see and understand that). "Christ is the end of the law for righteousness to every one that believeth."-Rom, 10:4.

Ignorance is a pitiful condition. But if presumption is added, it is worse. And if obstinacy is added it is yet worse. The Scriptures describe lost sinners as "blind, deaf, dumb, presumptuous, self-willed, hard-hearted, ignorant, willful, filled with all unrighteousness," and yet these poor deluded souls vainly imagine they know how to save themselves by their good deeds when they "get ready and decide!"

The state of mind of the unbelieving and unsaved is very difficult to describe. We may mention a few only of the conditions in which they

live:

1. A state of gross ignorance about spiritual truth, with an amazing indifference to their own condition. Indifferent to the Bible, the preaching of the gospel and the means God has appointed for their salvation.

2. Wasting their years in the pursuit of pleasures and folly, and throwing their time away on a thousand things other than the main thing in life.

3. Promising themselves they will "attend to that after a while," when they do not care enough about it now to hear what God says, and their hearts growing harder all the time.

4. They imagine they are thinking, but they are not; that is just what they do not want to do. "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things that are not convenient (things that ought not to be done)."-Rom. 1:28. To think about God, death, eternity and destiny, is most repugnant to them. They refuse to think. And that is one of the principal reasons why we see a Godless world rushing madly after the pleasures of life, for when their minds are filled with these vanities they are not troubled with thoughts of more serious matters.

5. They are in a state of Suspended Judgment, postponing the most important thing in life to the last day and hour of life. And they go on this road until at last they "walk in the counsel of the ungodly, stand in the way of sinners, and sit in the seat of the scornful" and pass into eternity and doom, unprepared.-Psalm 1.

Ignorant, blind, spiritually bankrupt, lost! "Sold (as a slave) under sin."-Rom. 7:14.

And yet they travel the LAW ROAD, and refuse to heed the call of God, the Cross of Christ, and the Gospel of the Grace of God, as they offer them Eternal Salvation as a Free Gift of God!

LAW AND GOSPEL IN CONTRAST

"The law was given by Moses: Grace and Truth came by Jesus Christ."-

John 1:17. (Note the contrast).

"Therefore by deeds of law shall no flesh be justified; rather through the law we become conscious of sin."-Rom. 3:20.

"But now the righteousness of God without the law is manifested (made known)."Rom. 3:21. (Note the contrast).

"They being ignorant of God's righteousness, and going about to establish their own righteousness."-Rom. 10:3. (Note the contrast between man's and God's righteousness.)

"And be found in him, not having mine own righteousness, which is of the law, but that which is by the faith of Christ, the righteousness which is of God by faith."-Phil. 3:9. (Note the contrast again). See also Psa. 14:3-7. Isa. 64:6. Reference words: Law, Gospel, Justify, Faith, Grace.

GET IN THE RIGHT ROAD

We are just now trying to get in the right road to Salvation, on God's plan, and it is marked very plainly so he "who runs may read." Go with us and read God's Signs all along the way. He tells us HOW HE SAVES, and WHY HE SAVES; how we can be saved and how we cannot be saved. He explains all fully and plainly, literally and not in figurative words. It is given affirmatively, and the negatives are placed all along in contrast. There are many condensed and yet comprehensive passages which so completely explain God's plan of Salvation, that it would seem unnecessary to multiply them, and yet they are multiplied. Let us study some of these comprehensive passages:

GOD'S PLAN OF SALVATION STATED AND EXPLAINED

"For God so love the world, that He *gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.*"-John 3:16. (Not a word about Law or good works in it.)

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."-John 1:12. (Not a word about works--just faith.)

"He that believeth on him is not condemned; but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God."-John 3:18. (Not a word about law or works, just

unbelief and belief or faith.)

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."-John 3:36. (Not a word about law or works, just unbelief or belief make the difference).

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified."-Gal. 2:16.

Here we find works and faith in contrast, justification by works and justification by faith, in contrast, the affirmative that faith justifies, the negative that works under law do not justify. It could not be plainer. The passage is literal, no figures of speech.

"For by GRACE are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained (prepared) that we should walk in them."-Eph. 2:8-10.

Salvation by Grace, through faith, the gift of God, not of man or self, NOT OF WORKS, and the reason is that man may not "boast." And here he places "good works," not under law, nor **in order to**, nor **before** salvation, but **after creation in Christ**, "unto good works," and **after** salvation. Instead of being salvation by works, it is works by salvation, not work in order to salvation, but salvation in order to work. Not work in order to be saved, but saved in order to work. Good works then are the results, the fruits of salvation, and come AFTER SALVATION.

Please note the prepositions: Of, by, through, unto, before, etc. The passage is literal, but do not forget to use the chronological rule of interpretation, and get things in the right order.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference: for all have sinned and come short of the glory of God; being justified freely by his GRACE, through the REDEMPTION that is in Christ Jesus; whom God hath set forth to be a PROPITIATION THROUGH FAITH IN HIS BLOOD. to declare HIS

RIGHTEOUSNESS FOR THE REMISSION OF SINS that are passed through the forbearance of God; to DECLARE I say, at this time HIS RIGHTEOUSNESS; that he might be just and the justifier of him that believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith. THEREFORE WE CONCLUDE THAT A MAN IS JUSTIFIED BY FAITH WITHOUT THE DEEDS OF THE LAW."-Rom. 3:21-28.

Note how this passage separates and differentiates God's righteousness from law; how Paul cites both the law and the prophets in proof; how he connects the righteousness of God with faith in Christ and applies it alike to all believers; how he teaches justification by faith based on Redemption and Propitiation made by Christ; that this price paid was the blood of Christ; that it is through his righteousness that sins are remitted or forgiven, so that salvation is BASED ON THE MERITS AND RIGHTEOUSNESS OF CHRIST and *NOT ON* MAN'S RIGHTEOUSNESS; that God can forgive only because of the Redemption and Propitiation made by Christ who paid the price and satisfied the Law, so that Justice is satisfied and God can forgive sinners without destroying law and justice! And finally he separates justification from law and works, bases it upon the merits of Christ through faith, and declares "A man is justified by faith WITHOUT THE DEEDS OF THE LAW."

And that is God's Plan of Salvation. It is By Grace, through faith, without the deeds of law. Human righteousness is totally rejected as a basis in God's Plan.

SOME WHYS ANSWERED

1. Why is it of FAITH? "Therefore it is of faith that it MIGHT BE BY GRACE."-Rom. 4:16.

2. Why is it by GRACE? "Therefore it is of faith that it might by GRACE; to the and the promise might be sure to all the seed."-Rom. 4:16.

God meant and planned to establish Salvation on a basis that could

not be overthrown, that would not fall down, and so make it sure, certain, infallible. The word **sure** means "firm, stable, steadfast, certain, established, constant, unwavering." The same word is used in II Cor. 1:7, "Our hope is steadfast." "The word spoken by angels was steadfast"-Heb. 2:2. "Hope, an anchor of the soul, sure and steadfast."-Heb. 6:19. "Firm"-II Peter 1:19, "more sure word of prophecy", etc.

The words, "to the end," mean with the object in view, -so that the reason God gives for making His Plan of Salvation by Grace, was that it might be certain, sure, steadfast, and indestructible; in a word, make the believer in Christ and the recipient of God's gift of Grace absolutely SAFE in order to SAVE HIM ONCE FOR ALL AND FOREVER.

Salvation means: "Delivered from harm or danger and preserved, kept, made safe."

If therefore, the believer's Salvation is not perfect, absolute and indestructible it is because God did not know how or was unable to make it so. Therefore to assume that a real believer in Christ may be lost or destroyed, is to say he is not safe, really has no Salvation; that the merits and Sacrifice of Jesus Christ were and are insufficient, and that God's Plan revealed and fully stated and emphasized in the Bible, is a failure.

And to assume further, that the merits of Christ are to be supplemented by human righteousness or works in order to make it effective, is to lift human righteousness to the level of God's righteousness, make man his own savior, repudiate the doctrine of Grace, deny the certainty of Salvation, give God's word the lie and repudiate the Bible and the Christ.

"He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the RECORD, that GOD HATH GIVEN TO US ETERNAL LIFE, and this life is in his Son."-I John 5:10-11.

"He that hath received his testimony hath set to his seal that God is true."-John 3:33.

Therefore, he who assumes that Salvation is not wholly by grace, does not believe the Bible, because God declares it is by grace.

"And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more of grace: otherwise work

is no more work."-Rom. 11:6.

Not part by grace and part by works. Grace means, from the Latin **gratia**, a gratuity, a gift, something GIVEN, not bought.

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his FAITH IS COUNTED FOR RIGHTEOUSNESS."-Rom. 4:4-5.

To assume that Salvation is of works in whole or in part, is to deny the truth of the Scriptures and God's Plan of Salvation.

We are right now in the very heart of the battle ground between God's Plan of Salvation by Grace through Faith, and man's law plan of salvation by works. God puts good works on the saved side of grace as an evidence and expression of both love and faith; man's plan puts good works on the unsaved side of faith and **in order to** receive salvation, and makes the salvation to depend upon works, both before and after faith. In the works scheme, and to refute the doctrine of salvation wholly by grace, they assume that grace does not save without works, and that all grace does is to "impart ability to keep the law" and then the salvation depends upon the keeping of the law; if they keep it until they die, they will possibly be saved if found righteous enough in the judgment; if they fail to keep it then they have fallen from grace and are lost again, and thus they go on "saved today, lost tomorrow" through life, with salvation just as uncertain as human inability to keep the law. God's Plan of Salvation is SURE because **it is based on the righteousness of Christ imputed through faith**. Man's law plan is not sure; they admit it is not, and we agree with them in this that it is not sure or certain they will be saved, but it is sure and certain they will not be saved unless they "repent and believe the GOSPEL."

Both the Law and the Gospel demand Holiness, Perfection. In God's Plan that Holiness is provided in the righteousness of God imputed to faith, and thus all real believers are made righteous before God.

"Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."-I Cor. 1:30-31.

That is the holiness, the perfection both the Law and Gospel demand,

and all believers have that as a free gift from God, by imputation. In man's law plan it is assumed that this perfect holiness demanded by both law and gospel must be provided by man's obedience to the law of God. that it must be earned by fidelity to the work commanded of God.

The difference is the difference between God's and man's righteousness; between Grace and Works.

TWO QUESTIONS SETTLED BY THE BIBLE

Thus far have we gone and found two questions absolutely settled by the Bible:

1. Are all men sinners and lost? They are.

2. Can lost men be saved by their own righteousness in keeping God's law? They cannot.

The design of law, we have found, is to show men their sinfulness and need, lost condition and helplessness in their own works, and to lead them to Christ for salvation.

And since this is true by the Book of God, the next question arises: How then can lost men be saved? And this brings us to:

PART III. GOD'S PLAN OF SALVATION

Read the Word:

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

"For God sent not his Son into the world to condemn the world; but that the world THROUGH HIM might be saved."

"He that believeth on him is not condemned; but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God."-John 3:16-18.

These are the words of Jesus Christ himself, and they tell us how God saves lost men, through faith in Christ. He tells us it was God's

LOVE that moved Him to send His Son to save lost sinners.

"For the Son of Man is come to save that which was lost."-Mat. 18: 11.

"But now the righteousness of God WITHOUT THE LAW is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned and come short of the glory of God; being justified freely BY HIS GRACE THROUGH THE REDEMPTION THAT IS IN CHRIST JESUS: whom God hath set forth to be a PROPITIATION through faith in his BLOOD, to declare his righteousness for the remission of sins that are past through forbearance of God: to declare, I say, at this time HIS righteousness: that he might be just and the justifier of him that believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith. Therefore, we conclude that a man is justified by faith without the deeds of the law."-Rom. 3:21-28.

Another condensed passage:

"And all things are of God who hath RECONCILED US to himself BY JESUS CHRIST, and hath given to us the ministry of reconciliation; to-wit, that God was in Christ, reconciling the world unto himself, NOT IMPUTING THEIR TRESPASSES UNTO THEM; and hath committed to us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God. For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." -II Cor. 5:18-21.

Some definitions: "**Redeem**, To buy back, to recover." Men were sold to justice under sin. Rom. 7:14. "**Propitiation**, To appease and render favorable, to satisfy and so conciliate." The death of Jesus Christ under the demands of the law and justice, satisfied and propitiated the Justice of God as expressed in his holy law.-Gal. 4:4-5.

"And he (Christ) is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."-I John 2:2.

"**Reconciliation**: Means "made friendly again, harmonized."
"**Imputing**: Means "to ascribe credit or charge to one's account." This wonderful word is worthy of close study. It is from the Greek word **Logizomai**, and means to either charge or credit to an account.

It is used six times in Romans, 4th chapter, meaning that when men believe in Jesus Christ, the "righteousness of God" is passed to their credit because Jesus Christ has paid their debts, and in the passage, II Cor. 5:18-21 quoted above, "not imputing their trespasses unto them," means that since Christ died for the sins of men and paid the debt justice and law demanded, God is satisfied and reconciled to lost men, and DOES NOT CHARGE THEIR SINS TO THEM because they were charged or imputed to Christ and he died under and for them. Justice collected its claim from Him, and is satisfied, and now God, through the Gospel, the good news, sends His message to all the world to tell what God has done, and even to pray and beg men to be reconciled to God, and so secure the peace and the SALVATION GOD OFFERS TO GIVE THEM, because Jesus by His death purchased it for them. This is the gospel. It does NOT mean DO GOOD WORKS and live. It DOES mean BELIEVE IN CHRIST, trust Christ's merits, believe what God in the gospel says about the work of Christ, accept it and God will GIVE YOU EVERLASTING LIFE. It is a pitiful fact that many read the Bible, and from carelessness as to definitions do not understand when they read.

ON IMPUTED RIGHTEOUSNESS

"For what saith the Scripture? Abraham believed God, and it was counted (Logizomai) unto him for righteousness."

"Now to him that worketh is the reward not reckoned (Logizomai) of grace but of debt.

"But to him that worketh not but believeth on him that justifieth the ungodly his faith is counted (Logizomai) for righteousness.

"Even as David also described the blessedness of the man to whom God imputed (Logizomai) righteousness without works, saying, Blessed are they whose iniquities are forgiven, whose sins are covered, Blessed is the man to whom the Lord will not impute (Logizomai) sin."-Rom. 4:2-8

...."Now It was not written for his sake alone that it was imputed (Logizomai again) to him;

"But for us also to whom it shall be imputed (Logizomai once more) if we believe on him that raised up Jesus our Lord from the dead;

"Who was delivered for our offenses, and raised again for our justification."-Rom. 4:23-25.

The righteousness of God was imputed to Abraham through faith 430 years before the law was given. Hear Paul again:

"Now to Abraham and his SEED were the promises made. He saith not and to SEEDS as of many, but as of one, And to thy SEED which is Christ.

"And this I say, that the covenant, which was confirmed before of God In Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."-Gal.. 3:16-17.

In this passage a doctrine turns on the grammar of a sentence, the difference between the plural and the singular; and further it turns upon the chronology or date of the law, as Abraham was justified by faith 430 years before the law was given, and therefore could not have been justified by law. Paul is arguing that men are justified by faith without the law; he proves this true in the case of Abraham, and if it was true then, it is true now.

I owe a debt I cannot pay. I have a friend who loves me well enough, and he assumes the debt and pays it, imputes it to himself. The bank imputes the payment to me and hands me my note stamped "paid." Of course I accept it humbly and gratefully and it makes me very happy. I offer to repay my friend when able. He says "Forget it, I will not take a cent. I did it because I love you." He has simply GIVEN IT TO ME. The transaction is closed; my friend is satisfied, the bank is satisfied, you better believe I am satisfied and happy, and the devil has nothing to do with it. THAT IS GRACE. And that is the way God saves lost sinners, just GIVES THEM EVERLASTING LIFE, "WITHOUT MONEY AND WITHOUT PRICE" when they trust in Christ for salvation. Read also Isa. 55:1.

Take for reference the words: Justified, Faith, Impute, Righteousness, and read the Book. It certainly tells us God's Plan of Salvation.

"By grace are ye saved, through faith, and that not of yourselves, It is the GIFT of God, not of works, lest any man should boast."-Eph. 2:8-9.

Question: "What Must I Do To Be Saved?"

The Answer:

"Believe on the Lord Jesus Christ and thou shalt be saved." -Acts 16:30-31. "For Christ is the end of the law for righteousness to every one that believeth."-Rom. 10:4.

All Believers in Christ Have Everlasting Life Now

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."-John 3:36.

"He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is past from death unto life."-John 5:24.

"Verily, verily I say unto you. He that believeth on me hath everlasting life."-John 6:47.

"My sheep hear my voice, and I know them, and they follow me: and I GIVE unto them eternal life, and they shall never perish, neither shall any (man) pluck them out of my hand. My Father which gave them me is greater than all, and no (man) is able to pluck (them) out of my Father's hand."-John 10:27-29. (Notice the words enclosed in parentheses above. They are not in the Greek text. Read it again passing over those words and listen how it sounds. Notice in your King James Version those words are in Italics. That means they are not in the Greek text but are supplied by the translators.)

"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."-Rom. 8:38-39.

The word translated "Creature" above is from the Greek **ktisis** and means a "thing made or created", so no created being can separate believers from the love of God in Christ. And since that is true they are SAFE, SAVED, and SAVED FOREVER, WORLD WITHOUT END. AMEN! That is what Paul believed and all who really believe the Gospel believe the same thing.

And when I get right along here in the holy Word and the assurances God gives in His Word and by the Spirit's witness, I get happy, very

happy, so happy I weep for gratitude to God and the joys of salvation.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?"-John 11:25-26.

"The soul that on Jesus hath leaned for repose
I will not, I will not desert to his foes;
That soul though all hell should endeavor to shake,
I'll never, no never, no never forsake."

"Amazing grace, how sweet the sound!
That saved a wretch like me!
I once was lost, but now I'm found,
Was blind but now I see.

"Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

ESSENTIALS TO SALVATION

Question: How may a lost sinner come into possession of salvation?

The Answer: He must come in God's way.

1. *He must "hear."* "Incline your ear and come unto me; hear and your soul shall live."--Isa. 55:3. "Faith cometh by hearing."-Rom. 10:17. Reference word: hear.

2. *He must "come" and "seek":* "He that cometh to God must believe that He is; and that He is a rewarder of them that diligently seek him."-Heb. 11:6. "Come unto me all ye that labor and are heavy laden and I will give you rest." -Matt. 11:28. Reference words, "come" and "seek."

3. He must Repent "And the times of this ignorance God winked at; (permitted) but now commandeth all men everywhere to repent."-Acts 17:30. "Except ye repent ye shall all likewise perish."-Luke 13:3. Reference word: "Repent."

Note: The Greek word translated "repent" is **Metanoia**, from **meta**, to change, and **noia** the mind, and its primary meaning is to change the mind. A change of mind is absolutely essential to one who does not believe the truth before he can believe it. Life, conduct, is built on thinking, and repentance is that change of mind that produces a change of conduct and "brings forth fruits meet for repentance." The Prodigal's return was the result of his change of mind.-Luke, 15th chapter.

4. He must be Converted. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."-Matt. 18:3. "Repent ye therefore. and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."-Acts 3:19. Reference word, "Convert." ...It means to turn about or turn back, go the other way. Conversion or turning about is therefore the result or fruit of repentance.

5. He must Believe in Christ, have Faith, which means trust, reliance. "Now faith is the substance of things hoped for, the evidence of things not seen."-Heb. 11:1. Moffatt translates it: "Now faith means we are **confident** of what we hope for, convinced of what we do not see."

Note: There is a difference between faith and **absolute** knowledge. Faith is **confidence** or **trust** in what we do not "see," or cognize with our physical senses. "By faith Noah being warned of God, of things **not seen as yet**, prepared an ark," ... "By faith Abraham when he was called went out, not knowing whither he went."-Heb. 11:7-8. Finite men do not know the future, the only way they can act with respect to anything in the future and to them unknown is **by faith**, they believe or trust, and act upon that belief. And it is this principle of action by faith in things **as yet unknown** or not seen or experienced, that prevails everywhere and is universal in all human experience. Faith therefore is the arm by which we reach beyond the present and the known out into the future and the unknown, and take hold of promises and blessings. "We have **access by faith** into this grace wherein we stand."-Rom. 5:2. Faith is the

acceptance of truth **on evidence**, when we do not ourselves KNOW from either observation or experience the facts, and action upon that confidence we have in the evidence is faith. Here is where work comes in, good works, based on confidence in God and in Christ, "without which faith it is impossible to please God."-Heb. 11:6

Reference words: Faith, Belief, Trust, Confidence.

6. Regeneration: "Ye must be born again."-John 3:7. Regeneration or the new birth, the entrance into the spiritual life, is the Divine side of which Repentance, Conversion and Faith are the human side or Christian experience. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."-I Peter 1:23. "In Christ Jesus have I begotten you through the gospel."-I Cor. 4:15. "And you hath he quickened (made alive) who were dead in trespasses and sins."-Eph. 2:1. This is the Holy Spirit's work.

God's Plan of Salvation for an impenitent, unbelieving sinner, is to change his mind, become penitent, turn from self-trust and his own strength to God's Plan.

This will further appear plainer if we consider the fact that we practice this all over the world in all relations. If we believe men are in error in politics, business, anything, we try by evidence, arguments, persuasion, by teaching and preaching and **proclaiming**, to change their minds about the thing under consideration. So, in the gospel. We know that men are in error about how to be saved when they trust their own righteousness, and so we set about trying to convince them they are in error, and when we succeed, that means they have repented, or changed their minds.

Our lives are built on what we believe, what we love. It is God's work by his Spirit to change the heart, the affections and motives that underlie and move us to action. But He uses means to change the minds of men, teaching, preaching, persuading, evidence, arguments, and that is where preaching comes in.

This, repentance or change of mind, results in certain great changes in the views, motives, purposes, designs, hopes and conduct of those who repent. The impenitent become penitent; the unashamed of sin become ashamed of it; the unsorrowful become sorrowful; the man who has not

confessed his sins to God, confesses them and prays for pardon; he who has not sought after God now seeks God, with all his heart; he who was following after sin now turns from it and seeks after righteousness. These things and experiences constitute the "Fruits meet for repentance" the Book mentions (Matt. 3:8).

There is another thought right here: Paul says he preached "repentance (turning) **toward God**."-Acts 20:21. Get this preposition right. One may repent or change the mind from one error toward another error, leave one false thing and follow another false thing, and be no better off. And so in gospel repentance, the penitent must move "toward God," go in the right direction and to the right source if he would find the blessing. The penitent Prodigal said, "I will arise and go to my father, and I will say, Father I have sinned."-Luke 15:18. He was penitent, sorry for his life, wanted to get back home and be forgiven, so he goes to the right source to find forgiveness and the blessing. Even so will gospel repentance send the sinner to God, confessing and praying for pardon and peace. And he will be very sorrowful and unhappy until he finds God.

Conversion means turning about, going the other way, and is properly a part or result of genuine repentance.

Of course the Holy Spirit works inside on the heart, conscience, convicting and convincing the sinner. Oh what a thrill genuine repentance does send to the very heart of the man! What feeling it does arouse in him! And what a joy goes through the hearts of those who are the instruments God uses to bring it about! And how the angels in heaven do have joy "over one sinner that repenteth." Heaven and the angels must be looking on and rejoicing with the saints on earth when sinners repent toward God, because they know the sinner has started to heaven! Read Luke 15:7-10.

GOD'S PLAN IS TO SAVE BELIEVERS

You Must Believe, have Faith, Trust in Jesus to Save

"What must I do to be saved?" asked the jailer. Acts 16:30.

"Believe on the Lord Jesus Christ and thou shalt be saved," answered

Paul. Acts 16:30-31.

All the way through the Bible this same message rings out. In the Old Testament it shines forth: "The just shall live by faith."-Hab. 2:4.

"To him give all the prophets witness, that through his name whosoever believeth in him, shall receive remission (forgiveness) of sins."-Acts 10:43.

Faith is not a noun but a verb, not a thing but an ACT of the spirit fleeing to Jesus Christ, to escape sin, death and hell, running with all its power to salvation or safety, for that is what salvation means. Salvation is IN CHRIST, not out of Him, and so the soul must find refuge in him.

"By grace are ye saved through FAITH."-Eph. 2:8.

"We have access by faith into this grace."-Rom. 5:2.

Faith reaches grace, nothing but faith can reach grace. We may talk about election, predestination and God's purpose as much as we will, but the fact stands out clearly all the way through the Bible, that believers in Christ are the only ones who are saved, while all unbelievers are lost.

"He that believeth on him is not condemned, but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God."-John 3:18.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."-John 3:36.

"If ye believe not that I am he, ye shall die in your sins."- John 8:24.

"He that believeth not shall be damned."-Mark 16:16.

Therefore, we reaffirm that **God's plan is to save believers in Christ**, not unbelievers; and the interpretation which applies election and predestination to the salvation of unbelievers, before the foundation of the world, and compels them to believe because they were elected, makes God a respecter of persons, arbitrary and partial in the dispensation of his grace.

"Of a truth I perceive that God is no respecter of persons." -Acts 10:34.

"For there is no respect of persons with God."-Rom. 2:11, and Eph. 6:9; Col. 3:25; Jas. 2:1.

Christ died for ALL people; the gospel is sent to ALL people; the

offer of salvation is made to ALL on the same terms and conditions; those who believe in Christ and accept Him are saved, those who refuse to believe in him are not saved.

Those who hold the theory that God's Plan of Salvation applies to **persons** out of Christ; that Christ died for the elect only; that salvation is "unconditional" and neither preaching, nor teaching, nor any instrumentality has anything to do with it, and therefore mock at missions and ridicule the teachings of the Scriptures, are false teachers and dangerous. **Repentance and faith are conditions prerequisite to salvation;** "except ye repent, ye shall perish;" "if ye believe not that I am he ye shall die in your sins" show that salvation is conditioned upon compliance with the terms God has proposed.

If salvation was "unconditional," automatic, without instrumentalities or means, then preaching, teaching, praying, and the Great Commission to preach the gospel would be consummate folly.

DEFINITIONS: Faith-"Now faith is the substance of things **hoped for**, the evidence of things not seen."-Heb. 11:1.

Read Moffat's translation of this: "Now faith means we are confident **of** things we hope for, convinced of what we do not see."

"By faith Noah being warned of God of things not seen as yet." etc.

"By faith Abraham, when he was called went out not knowing whither he went."-Heb. 11:7-8.

"We walk (and live) by faith, not by sight."-II Cor. 5:7.

What we recognize by our physical senses is **absolute** knowledge. We know it without any external witnesses. What we do not so cognize but accept upon **credible evidence**, is faith, we believe it on testimony. We know by inward experience. Noah and Abraham had God's promise of things "**not seen**", **not experienced** as yet; they believed God and acted on that belief. That is faith.

We are not required to KNOW personally and experientially that Christ will save; but to believe it, have faith in him, upon his promise and assurance that he will save if we trust him and cast ourselves upon him.

You Must be Born Again, or from Above.

"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.

"Marvel not that I said unto thee, Ye must be born again."-John 3:3,5,7.

Notice first, that the verbs "repent" and "believe" are in the active voice, these are soul-acts of the seeker after salvation. Of course God's Holy Spirit is at work in them, and the gospel or other influence is working on their minds, but still they are active, making efforts to attain to salvation. But the verb "be born" is in the passive voice, the seeker is acted upon, and it is God's Spirit doing this work. It is heart-work, inside work, and belongs to the list of What God does in us. No human power or effort can regenerate a soul. No human mind can explain it or understand it. It is as great a mystery as the creation of something out of nothing.

"The wind bloweth where it pleases, and thou hearest the sound thereof, but can not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." -John 3:8.

Notice next that it is just here, in the new birth, or regeneration, that **"Christian Experience"** has its beginning. Repentance is a sinner's experience. It is precisely at the point where he passes into faith from unbelief, and gives up self and self help and commits himself to the mercies of God and rests there. It is just there he is "born of God" and has a Christian experience.

"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore, the law was our school master (put in charge to lead us) to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster (the law). For ye are all the children of God by faith in Christ Jesus."-Gal. 3:23-26.

The exercise of faith, the acceptance of Christ, is the experience of the new birth, it is being born again, or from above. So faith and regeneration are precisely together, take place simultaneously. It is at this precise point the seeker passes from under the slavery of law into the liberties and blessings of son-ship and heirship. His relation and position, both to the law and to God are changed. Before faith, he is

under law and condemnation, but after faith has come, he is not under the law of condemnation. Before faith, he is not a child of God; but after faith comes he is a child of God. That is what the Bible tells us about it in the passages above.

"By grace ye are saved, THROUGH FAITH. "-Eph. 2:8.

"We have access by FAITH INTO HIS GRACE"-Rom. 5:2.

So then, when faith comes, or when the seeker by faith reaches Christ and trusts him, he has access to grace, reaches grace, accepts it, and is SAVED.

Right here he passes into **Christian** experience, and not only knows things he cannot tell nor explain, but he enters into a state that fills his soul with joy and peace with God.

How well I remember! How well you remember! How real the experience and the joys!

LOVE CAME INTO OUR SOULS! Yes, for God and men, for lost sinners and for the saints, for God's church and cause!

Right here the MOTIVATION for good works came in!

PART IV.

THE INTERNAL EVIDENCES THAT WE ARE GOD'S CHILDREN

"The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."-Rom. 5:5.

"If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new."-II Cor. 5:17.

"We know we have passed from death unto life, because we love the brethren."-I John 3:14.

"He that loveth not, knoweth not God, for God is love."-I John 4:8.

"The Spirit itself beareth witness (testifies) with our spirit, that we are the children of God."-Rom, 8:16.

"And hereby we do know that we know him, if we keep (obey) his commandments."-I John 2:3.

"Ye that love the Lord hate evil."-Psa. 97:10.

"He that believeth on the Son of God hath the witness in himself."- I John 5: 10.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5:22-23.

"I know whom I have believed, and am persuaded that he is able to keep (guard) that which I have committed unto him against that day."- II Tim. 1: 12.

The above are some of the inward, conscious, real experiences and feelings by which we know that a great change has been wrought within us; that our motives, affections, purposes, desires have been changed and our lives are led in a new and Godward direction. It is by these that God's Spirit within us bears witness that we have been born from above. Spiritual consciousness is as real as physical consciousness. Let none ridicule emotions and feelings within, They are real and are witnesses to us that we are saved. That we love and hate are the true measures of our real characters, and they are our deepest life experiences. And we realize and are just as conscious of them as we are of hunger or thirst, or food or health. Our spiritual appetites are just as real as our physical.

"Blessed are they which do *hunger and thirst* after righteousness, for they shall be filled."-Matt. 5:6,

God's children know their souls hungered, and they know they have been fed.

Those who believe and receive the Gospel of Christ according to God's Eternal Plan of Salvation by grace, through faith, who repent, believe in Christ and are born of God, have a real experience and "Eternal life and Salvation," and they know it and their living shows it.

How this Age does need the "Old, old story" preached again! How it does need real conversions, real Christian experience. May our God deliver us from formalism, external profession without possession!

I warn you, my dear reader, against formalism, "fashionable religion," and Pharaseeism; against trusting to your obedience to law, to your own righteousness, or good intentions, or "conscientiousness." I especially warn you to beware of "church salvation," by which I mean

joining a church and receiving rites, ceremonies, ordinances and mere externals in order to be saved. Salvation is BY GRACE, THROUGH FAITH IN CHRIST, not of our good deeds, but by the righteousness of God imputed or GIVEN to us in consideration of what Christ did for us; this is God's Plan of Salvation and there is no other way to be saved. When saved, then join the church.

Let me urge you to READ YOUR BIBLE, especially do I urge you to study the Gospels and Paul's letters to Romans and Galatians, because in them the true gospel doctrines are set forth, explained, argued, and defended against all legal and false systems.

PART V.

THE EVERLASTING PRESERVATION OF THE SAINTS

Salvation means safe, saved, delivered and preserved, or kept, safe, secure, placed beyond all possible danger.

I must condense, but let's read a few passages on this point:

"He preserveth the souls of his saints; he delivereth them out of the hand of the wicked."-Psa, 97:10.

"The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore."-Psa. 121:5-8.

"The Lord loveth judgment and forsaketh not his saints: They are preserved FOREVER: but the seed of the wicked shall be cut off."-Psa. 37:28.

"The Lord ... Preserveth the souls of his saints."-Psa. 97:10.

"Sanctified by God the father and preserved in Jesus Christ."-Jude ver. 1.

"Thou wilt keep him in perfect peace whose mind is stayed on thee."-Isa. 26:3.

Read Psalm 121. Reference words: Preserve, keep.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a live hope by

the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are KEPT BY THE POWER OF GOD through faith unto salvation ready to be revealed in the last time."-I Peter 1:3-5,

PART VI.

THE GOSPEL IS NOT ANTINOMIAN- SALVATION & GRACE ARE NOT A LICENSE TO SIN

By that I mean it is not against or contrary to the law of God. Both the Law and the Gospel demand HOLINESS, and by that is meant freedom from all sin, moral and spiritual perfection. Under the Law, by reason of ignorance and weakness, the perversity and corruptions of our natures by sin, men are incapable of rendering that perfect obedience which the Law demands, and hence, as Isaiah declares, in God's sight, "All our righteousnesses (it is plural) are as filthy rags." Isa 64:6, and therefore God refuses to accept them as real righteousness,-- and so in his great mercy he offers us his own righteousness, through faith in Christ, who died for our sins and so satisfied Justice, and if we will accept the gift, God will give us perfect righteousness imputatively, and so make us Holy in His sight, thus meeting the demands of the Law and the Gospel. Let none say that Salvation by Grace gives license to sin; the truth is that Grace kills the love of sin in our spirits and makes us new creatures by regeneration. "How shall we that are dead to sin live any longer therein?"-Rom. 6:2.

PART VII.

OF GOOD WORKS

The position of good works in Christianity is AFTER FAITH, not BEFORE FAITH.

"Without faith it is impossible to please God."-God Heb 11:6

"Whatsoever is not of faith is sin."-Rom. 14:23.

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled. They profess that they know God; but in works they deny him,

being abominable and disobedient, and unto every good work reprobate."-Titus 1:15, 16.

"He that entereth not by the door into the sheepfold, but climbeth up by some other way, the same is a thief and a robber."-John 10:1.

Therefore, good works are possible only to those who believe in Christ, and works done by unbelievers, before faith, in order to be saved by works, is not pleasing to God, for by such position they deny and repudiate Christ and God's Plan of Salvation, try to steal heaven and rob the Christ of His glory. They do not believe Salvation is by Grace, but by works, when God declares it is "not of works," making God a liar. Is that good work? Christianity has no worse enemies than those who preach and teach salvation by works, because they deceive and destroy souls that might be saved but for them; and they also destroy confidence in the Word of God and hinder those who preach the truth. Read Galatians, chapters 1 to 4 and see what Paul thought of them.

"If ye love me keep my commandments."-John 14:15.

"He that hath my commandments and keepeth them, he it is that loveth me."-John 14:21.

"If a man love me he will keep my words."-John 14:23.

"He that loveth me not, keepeth, not my sayings."-John 14:24.

Notice he does not say "the law of Moses," but He does say MY commandments, MY SAYINGS, MY words." Jesus Christ and not Moses is the Christian's Lawgiver.

"The law was given by Moses; grace and truth came by Jesus Christ."-John 1: 17.

Obedience to Christ is the test and proof of faith in and love of Christ. How can one who has no faith in and no love for Christ, serve Him?

"Even so faith if it hath not works is dead, being alone."

"Show me thy faith without thy works and I will show thee my faith by my works."

"For as the body without the spirit is dead, so faith without works is dead, also."-James 2:17, 18, 26.

Good works then follow **as a fruit of both faith and love**, and the

glory of it is that those who have faith also have love for God and have an inward motive to serve God and seek after men, and they will work. Jesus declares they will, and if they do not work it is proof they are unsaved. Alas for the formalism which builds institutions called churches, preaches salvation by works and ceremonies, and does nothing for God according to His will and plan.

PART VIII.

REWARDS ARE BY WORKS

Salvation is by GRACE, reward is by WORKS. There may be salvation without reward: I Cor. 3:15, "saved yet so as by fire." There may also be work and neither salvation nor reward: Matt. 7:22, 23. "Done many wonderful works? ... "I never knew you, depart from me, ye that work iniquity."

"Moreover by them (the statutes of God) is thy servant warned, and in keeping of them there is great reward."- Psa. 19:11.

"And, behold I come quickly; and my *REWARD IS WITH ME TO GIVE TO EVERY MAN ACCORDING AS HIS WORK SHALL BE.*"-Rev. 22:12.

Reference words: Reward, Wages. Let the student read this subject carefully.

CHASTISEMENTS

The Christian or real believer in Christ, is a child of **God**, not a slave or hired servant. As a child of God he is not "under the law" of Moses, but he is under the LAW OF LOVE to God his Father. Look in the Book:

"For sin shall not have dominion over you: for ye are not Under the law but under grace."-Rom. 6:14.

"But if ye be led of the Spirit, ye are not under the law."- Gal. 5:18.

"The law was our schoolmaster (put in charge over us) to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster; for ye are all the children of, God by faith in Christ Jesus."-Gal. 3:24-26.

Read Galatians, chapter 4, and see the two Covenants, Law and Grace. Also Romans 10:4.

Since the Christian is saved, has eternal life and has become a child of God, and "shall never perish," and is "not under the law but under grace," what will become of him when he sins? Is he lost ?

"Also I will make him my firstborn (Christ) higher than the kings of the earth. My mercy will I keep for him forever more, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments: if they break my statutes and keep not my commandments; then will I visit their transgressions with the ROD and their iniquity with STRIPES. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break nor alter the thing that is gone out of my lips"-Psa. 89:27-34.

"And ye have forgotten the exhortation which speaketh unto you as unto *children*, My son, despise not thou the CHASTENING of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he *chasteneth*, and SCOURGETH every son whom he receiveth. 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. ... For they verily for a few days chastened us after their own pleasure, but HE FOR OUR PROFIT, THAT WE MIGHT BE PARTAKERS OF HIS HOLINESS. Now, no chastening for the present seemeth to be joyous but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby."- Heb. 12:5-11.

God's remedy then for his disobedient children is CHASTISEMENT, given in love, for their good, and not for destruction. Take the reference words Chastisement, Chasten, Rod, Scourge, Stripes, Beat, and read the Book all through and you cannot help seeing the truth.

What a pitiful thing it is when a preacher tells the **children of God** that they are lost and must go to hell when they sin! And that too in the face of Christ's assurance, "They shall never perish!"

We must remember that the children of God are in all stages of development: There are "Babes in Christ," I Cor. 3:1; "Little children," Gal. 4:19, and grown ups or mature men, Eph. 4:14, and Jesus said:

"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."-Luke 12:47-48.

God's love for his children is an everlasting love, bestowed on them for Christ's sake, and since the covenant to save them is made between the Father and the Son, their salvation is thereby secured and non-forfeitable.

Read about God's "Promise and Oath" on "Which their security is based, in Heb. 6:9-20.

PART IX.

CONSECRATION, SANCTIFICATION, PERFECTION

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."-Rom 12:1, 2.

The Scriptures abound in commands, exhortations, incentives and promises to God's children to holy lives, consecrated service and devotion, to the end which is perfection, or full development. The ideal is as high as heaven and all the way are rich rewards offered to those who "press toward the mark for the prize of the high calling of God in Christ." The Scriptures set no limit to their aspirations this side of perfection.

Let no one say that salvation by grace discourages consecration or leads God's children into presumptuous sins. No intelligent Christian will say that, because salvation by grace is the only salvation known to the Bible, and if the objection lies at all, it lies against God's Plan. The fact is that in one view, **Salvation is a process**, and as such is not yet completed and will not be until after death and the resurrection in which the bodies of God's children will be saved. Saved now are their spirits but their bodies are not yet saved, and in all they do here below, they have to contend with their own natures, weakness, ignorance and environment. I know this fact is sneered at by many, but the best thing to

do is to look in God's Book and see what He has to say about it.

PART X. DICHOTOMY OR DUAL NATURE OF THE CHRISTIAN

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."-John 3:6.

"For what the law could not do, in that it was weak through the flesh, etc."-Rom. 8:3.

"To be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."-Rom. 8:6, 7.

"And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness." -Rom. 8: 10.

The word "flesh" is a translation of the Greek **sarx** and means the fleshly, earthly body, the physical nature. This fleshly or earthly body has a mind, like an animal, contrary to and in contradistinction from the inward or spiritual mind. And this is true in the Christian as well as the unsaved. The unsaved have conscience, an inward sense of right, and in addition to this they have a fleshly mind. This we shall find true as we proceed in this lesson. It is not the outward or fleshly nature that is "born again" in regeneration, but the inward man- the spirit.

"For we know that the law is spiritual, -but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not, but what I hate, that do I. If then I do that which I would not, I consent unto the Law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (THAT IS IN MY FLESH) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil that I would not, that I do. Now if I do that I would not, it is no more I that do it, but SIN THAT DWELLETH IN ME. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the INWARD MAN: but I see another law in my MEMBERS, WARRING AGAINST THE LAW OF MY MIND, AND BRINGING ME INTO CAPTIVITY TO THE LAW OF SIN WHICH IS IN MY MEMBERS. O wretched man that I am! Who

shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."-Rom. 7:14-25.

Here are **two** natures, **two** laws, **two** personalities, the **inward man**, the **outward man**, the **spirit** and the **flesh**, and they are in conflict. I know it has been affirmed by those who contend we may and must reach perfection of the flesh in this life or fail of salvation, that "Paul wrote this chapter before he was converted." But the history and the chronology dates it A. D. 60 so it must have been written after Paul had been converted, about 27 years. But this is not all:

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other: so that ye cannot do the things that ye would. but if ye be led of the Spirit ye are not under the law."-Gal. 5:17, 18.

"And they that are Christ's have crucified the flesh with the affections and lusts."-Gal. 5:24

Is the flesh dead? No, just crucified, fastened to the cross.

"I keep under my body and bring it into subjection, lest that after I have preached to others, I myself should be a castaway."-I Cor. 9:27.

Does that mean lost? No. The word is **adokimos**, and it means one "not approved." We know how sin scandalizes the Christian, causes a loss of joy and peace, of good name and influence for good, and brings the chastening rod of God, as David, Peter and others.

But more: In II Cor. 12th chapter, Paul tells us about the "thorn in his flesh, the messenger of Satan to buffet" him, and how he prayed that it might be removed and the answer was, "My grace is sufficient for thee."

In I Cor. 15th chapter, he tells us of the flesh: "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption," and that DEATH of the body must intervene between our present state and perfection, and says of the body:

"It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." Verses 42, 44

The word here translated "natural" is **psuchikos**, and means "animal,

sensuous." It is the same word used in I Cor. 2:14, "The **natural** man receiveth not the things of the Spirit of God," etc., and then he tells when perfection will come to the Christian:

"For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory? The sting of death is SIN; and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ."-I Cor. 15:53-57.

"Who shall change our vile body, that it may be fashioned like unto his glorious body, etc."-Phil. 3:21.

"I shall be satisfied when I awake with thy likeness."- Psa. 17:15.

"If we say that we have no sin, we deceive ourselves and the truth is not in us."-I John 1:8.

Therefore the Scriptures teach that we do not and cannot reach sinless perfection in this life; that sin "dwells" in our flesh and that it is the spirit and not the flesh, the inward, not the outward man, that is born of God and therefore our bodies must die, sin will kill them at last, and then in the resurrection we shall receive "spiritual bodies" like the glorious body of Christ, and perfection or sinlessness will be ours. If we could reach perfection in the flesh here we should not die, "the wages of sin is death," but if we should attain to sinlessness in the flesh then the flesh would not die. I said that in one view Salvation was a process. It begins in the salvation of the spirit and is completed in the "salvation of the body in the resurrection." -Rom. 8:23.

The doctrine that we must attain sinless perfection in the flesh in this life, is held by those who believe in salvation by "works," and if that doctrine were true then we should have to live perfect lives and attain to sinless perfection here in order to be saved; but unfortunately for those who hold the doctrine of salvation by "works" that doctrine is not true, and the conclusion they draw that they must reach fleshly perfection in this life in order to be saved, is not true. The doctrine of salvation by works is NOT the gospel at all, and those who believe in salvation by good works or man's righteousness, do not believe the gospel and are not saved, that is, they are not CHRISTIANS; they are JUDAISTS or

PHARISEES.

"For as many as are of the works of the law are UNDER THE CURSE, for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. Christ hath redeemed us from the curse of the law, being made a curse for us. for it is written, Cursed is every one that hangeth on a tree."-Gal. 3:10-13.

And this redemption from the curse or penalty of the law has been made effective for our spirits here in this life, when we believe in him; and it shall be made effective for our bodies in the resurrection:

"For we know that the whole creation (every creature) groaneth and travaileth in pain together until now. And not only they, but ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, THE REDEMPTION OF OUR BODIES." Rom. 8:22,23.

This is the part of our salvation we "hope for." We have the "first fruits of the Spirit" in regeneration, and this is the pledge to us that we shall have the latter fruits also. Dear reader, dismiss from your mind the thought that you will or may reach "sinless perfection" in this life. You must pass through the "Christian warfare," that your faith may be tested, and in the end God will make you complete in Christ, perfect, sinless and free forever. This is the teaching of the Bible.

If our salvation depends upon our reaching sinless perfection in the flesh here, then nobody has been saved or ever will be:

"There is no man that sinneth not."-I Kings 8:46.

"If thou, Lord, shouldest mark iniquity, O Lord who shall stand?"-Psa. 130:3.

"And enter not into judgment with thy servant: for in thy sight shall no man living be justified."-Psa. 143:2.

"Who can say, I have made my heart clean, I am pure from sin?"-Prov. 20:9.

"For there is not a just man upon earth, that doeth good and sinneth not."-Eccl. 7:20.

"Why callest thou me good? There is none good but one, that is God." -

Matt. 19:17.

Men are called "good" relatively, but God alone is absolutely good.

Whatever perfections men may have are infinitely below God's perfection. It is true men are called "Sanctified," and are taught to sanctify themselves to the service of God. "Sanctified" means "set apart to sacred service," Jesus said, "For their sakes I sanctify myself;" that is, he set himself to God's service in behalf of men. It does not mean that he had just attained holiness, he was holy already. The Temple and all its vessels and its priests were "sanctified," set apart to God's service.

This error of human perfection here in order to salvation, is one of the great doctrinal evils of this age and in this country. Men stand up and preach that men are saved by good works, and its corollary that Christians lose their salvation and are lost for the lack of enough good works, and even go about challenging God's servants to debate with them on the questions involved. In their debates they array Scripture against Scripture, violate the simplest laws of interpretation, and in consequence confusing and disturbing the children of God who are not versed in the Scriptures. They take hypothetical arguments as in Heb. 6:6, "If they shall fall away," take them out of the subjunctive mood and put them in the indicative mood, and affirm that which is only supposed, that God's children may and do fall and are lost. They take Gal. 5:4:

"Christ is become of no effect unto you, whosoever of you are justified by law; ye are fallen from grace."

And they make Paul teach their doctrine in the face of what he wrote over and over again. Let's see: In the same letter, and before he wrote the 5th chapter, he said:

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."-Gal. 2:16.

Now, did Paul believe and teach that some of these Galatians had been justified by law? He had just written a few hours or minutes before that "no man" could be justified that way before God. But these debaters make Paul contradict himself on Justification; make him teach that men are saved by their own good works and lost for lack of them.

A preacher who does not know what the Book teaches, who ignores the great law of harmony in interpretation, and leads the people astray, is a dangerous teacher, not a blessing. He may be sincere too, as Saul was when a persecutor. Let's read Moffatt's translation of the passage:

"You are for justification by law? Then you are done with Christ, you have deserted grace, for it is by faith that we wait in the Spirit for the righteousness we hope for," etc.

Let's read Wilson's translation of it:

"Ye are severed from Christ, ye who would justify yourselves by law; ye are fallen off from the favor."

These debaters make Paul to affirm as a fact that which he only asked as a question. Then, too, those who chopped the Bible up into verses, had chopped a sentence in two in its center, and these debaters take the first half of the sentence and make Paul teach falling from grace, and leave off the last half of it in which he reaffirms salvation through faith.

But the King James Version, and all the others, show that Paul did teach one thing here, and that is: **If anybody has fallen from grace it is the man who believes he is justified by law**, and his doom is sealed.

In the same book let Paul tell us what he thought of these teachers who were trying to pervert the faith of the Galatian Christians by teaching them they must keep the law of Moses, including circumcision, in order to be saved:

"I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel: which is not another; (that is, it is not THE GOSPEL), but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."-Gal. 1:6-9. (Here is double emphasis).

The design of Paul's letter to the Galatians was to save the churches from being led astray by teachers who were teaching them Salvation by law or by works. All through Paul's letter, the doctrine of Salvation by Grace and not by works, rings out strong and clear. Over and over he

repeats it, proves it by the Old Testament, (the New had not been written) and now that the teachers of salvation by man's obedience to law had come there to pervert the gospel as Paul had preached it, he wrote this letter to refute them, writing while a Roman chain held his arm.

Come now these debaters teaching salvation by works, with its corollary of falling from grace, and pervert his language, cut his sentence in twain, make him to contradict himself in this and the twelve other letters he wrote, make him to contradict the Old and New Testaments, make him to contradict real Christian experience and the gospel of Jesus Christ!

Wonderful preachers these! Wonderful debaters! The New Testament abounds in warnings against false teachers, the Savior and all the other writers unite in these warnings.

THE CHRISTIAN'S POSSESSIONS-WHAT HE HAS NOW

1. **He has Jesus Christ for his Savior**, Mediator, High Priest, Advocate, in heaven, at the right hand of God, who represents him and presents and pleads his case and cause. "We have an Advocate with the Father, Jesus Christ the righteous."- I John 2:1. Rom. 8:34; I Tim. 2:5; Heb. 9:24. Reference word, "Advocate."
2. **He has Redemption**, has been redeemed: "In whom we have redemption through his blood."-Eph. 1:7; Heb. 9:12.
3. **He has Everlasting or eternal life**: "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, 3:36; 6:47.
4. **He has forgiveness of sins**: "The forgiveness of sins according to the riches of His grace."-Eph. 1:7.
5. **He is justified before God**: "Therefore, being justified by faith we have peace with God, through our Lord Jesus Christ."-Rom. 5:1; Acts 8:39.
6. **He has the promises of God**: "'Whereby are given unto us exceeding great and precious promises."- II Peter 1: 4; II Cor. 7: 1.
7. **He has the love of God in his heart**: "The love of God is shed

abroad in our hearts by the Holy Ghost which is given unto us."-Rom. 5:5.

8. **He has the Holy Spirit to dwell in, comfort and guide him:** "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you."-I Cor. 3:16; 6:19; 6:17.
9. **He has God for his Father:** "Our father which art in heaven."-Matt. 6:9.
10. **He has all the family of God for his brothers and sisters:** "Of whom the whole family in heaven and earth is named." Eph. 3:15.
11. **He has a home in heaven:** "If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."-II Cor. 5: 1.
12. **He has a rich inheritance laid up in heaven and kept for him by God's power:** "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."-I Peter 1:4.
13. **He has angels for attendants and servants:** "Are they (the angels) not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"- Heb. 1:14.
14. **He has all things working for him:** "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (HIS PLAN).-Rom. 8:28.
15. **He has all things:** "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."-I Cor. 3:21-23.

In the beginning of this study I quoted from Eph. 3:8 what Paul wrote about the "unsearchable riches of Christ." Since his riches are "unsearchable," who am I that I should attempt to tell the Christian all that he has in Christ? When we study the character, position and work of Christ in God's Eternal Plan of Salvation, we see that more and more he grows until he fills all things that "all things were made by him and for him," and by him all things exist;" and several passages tell us of his glory, how God "exalted him at his own right hand in heavenly places,

far above all principality, and power and might and dominion, and every name that is named, put all things under his feet," and demanded "that every knee should bow to his name, in heaven and earth, and every tongue should confess he is Lord." Such is the Christ of the Bible, of our faith, the Author of our Salvation, by whose blood we are cleansed and forgiven; by whose grace we are saved; by whose power we are kept; by whose love we have been made the children of God, and heirs and joint heirs with him of all the riches of God. How rich we are then, through him!

"Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." - I Cor. 2:9.

No wonder Paul wrote of the "unsearchable riches of Christ!"

PART XI. DEATH

Our earth-lives are compared to a "vanishing vapor":

"Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not."-Job 14:1, 2.

"Death passed upon all men, for all have sinned."-Rom. 5:12.

"Thou turnest man to destruction and sayest, Return ye children of men. ... Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth and groweth up: in the evening it is cut down and withereth; for we are consumed by thine anger, and by thy wrath are we troubled ... The days of our years are three-score years and ten; and if by reason of strength they be four-score years, yet is their strength labor and sorrow; for it is soon cut off and we fly away. ... So teach us to number our days that we may apply our hearts unto wisdom."- Psa. 90:3-12.

Death is the common heritage and earth-doom of the human race. What a graveyard this world is! All living know they must die.

PART XII. THE RESURRECTIONS

Job asked: "If a man die shall he live again?" And the Bible answers he shall.

"Verily, verily I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God; and they that hear shall live." ... "marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, 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."-John 5:25-29.

The righteous and the wicked will all be raised **from death**. So all mankind **will live** again after death in this world.

"For as in Adam all die, even so in Christ shall all be made alive; But every man in his own order: Christ the first fruits; afterward they that are Christ at his coming; then cometh the end when he shall have delivered up the kingdom to God, even the father; when he shall have put down all

rule and all authority and power. For he must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death."-1 Cor. 15:22-26.

All will be resurrected, but not at the same time. The "first" will rise when Christ comes, the "dead in Christ" will rise first. We read:

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (go before) them which are asleep; (the dead in Christ) for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."-I Thess. 4:15-17.

This locates the first resurrection of the "dead in Christ," and the translation of the living believers, at the "coming of Christ," in the secret coming to gather out his people. Again we read:

"And I saw thrones and they (the first resurrection saints) sat upon them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years (the millennium). But the rest (remainder) of the dead live not again until the thousand years were finished. This is the first resurrection-Rev. 20:4, 5.

This shows an interval of 1,000 years, the Millennium, between the first resurrection of the saved, and the second and last resurrection of the lost. During this 1,000 years Christ will reign with His saints on earth, and at the end of that age the wicked will be raised and the White-Throne judgment of the wicked will take place. Read. Rev. 20:11-15 for the proof.

The first resurrection of the saints, will be when Christ comes in secret: "Behold I come as a thief." Read I Thess. 5:23-24; II Peter 3:10; Rev. 3:3 and 16:15, which passages refer to his secret coming to take his people out of the "Tribulation" and "Armageddon" which come after his people are taken out; and his next coming will be the Glory-Coming with his saints and angels at Armageddon, to conquer his enemies and

establish his Kingdom on earth. Read Matt. 25:31 to 46, and Rev. 19:11-21.

The second and last resurrection of the wicked, will take place after the Millennium of 1,000 years, when Satan is loosed and just before the battle of Gog and Magog, (Rev. 20:7 to 15), and the wicked will then be tried in the White Throne Judgment and consigned to their everlasting doom in the "lake of fire."

PART XIII.

HELL - ETERNAL PUNISHMENT

The most awful word and the most terrible truth in the Bible! So awful and terrible is the thought of it that men shudder and tremble at the thought of it, and well they may. Infidelity raves and mocks at it, and human philosophy and reason undertake to show that such a doom for sinners is out of harmony with the nature and character of a just God and repugnant to a sense of Justice! And there are not wanting professed Christian ministers who undertake to explain its terrors away as "figurative," while others attempt to hide its horrors by devising definitions to the terms used in Scriptures to express it, while others boldly and presumptuously deny it emphatically as absurd. And the same schools of thought also deny there is any such being as the Devil, and attribute the doctrine of Hell and Satan to "superstition" and "ignorance," and these same schools go on and attack the Bible and Christianity, and try to explain the Universe and the Human Race as the products of "Evolution," and are busy trying to explain the Universe and the Human Race with God and His Laws and His Government left out. These schools shade all the way from downright infidelity on to professed Christians and philosophers who undertake to explain what kind of a God the "Supreme Ruler of the Universe" ought to be and what kind of Laws and Penalties He ought to make and enforce. In few words, they open their human courts, summon the God of the Universe to trial, and decide by their own judgments when and where the Bible is right or wrong; and then ask us to accept their dictum and throw the Bible and the God it reveals away, save by their august permissions.

Meantime, the Universe survives, under the Laws its Creator made

and enforces in its government, and moves on in the eternal cycle of Moral Laws and Penalties; and while men may reason and philosophize, approve or deny, mock or try to mend; the Universe moves on immutably and irresistibly to the end and the destiny planned of God and written in the Bible.

Does God ever laugh? Is He ever amused? Yes. At what? The efforts of men to overthrow His power and authority:

"Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision."-Psa. 2:1-4.

"The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him for he seeth that his day is coming."-Psa. 37:12-13.

So we see that God is amused at the folly of men who try to overthrow His government and authority.

"Professing themselves to be wise they became fools" is Paul's description of all who reject the government and laws of God.- Rom. 1:22.

God is eternal, His laws are holy and eternal; they express the will and authority of God, the Original and Ultimate Laws by which all finite creatures will and must be judged.

And since those laws sum up and include all the rights and all the authority of God, and their penalties include Ultimate and complete and eternal justice, it must follow that Transgressions of Eternal Laws are Eternal transgressions or sin; it is rebellion and resistance to all the authority, government and justice of God, and would if it could overthrow the government of God and destroy Him and His Universe. And until such eternal sin is confessed, abandoned and forgiven it must remain an eternal sin against the eternal God and against His government and justice, and therefore it makes the transgressor a continuous rebel and enemy of God and all Justice. Neither time nor age destroy the quality of sin. The unforgiven thief, murderer, adulterer, liar are thieves,

murderers, adulterers and liars forever!

What kind of punishment does eternal sin deserve? Eternal punishment only is adequate, to punish eternal sin. Where must God's government place the eternal rebel? In eternal prison. And when we remember that in the government and plan of God He not only offers pardon on just and righteous principles, and even made atonement for sin in the death of His Son in the sinner's place, thus taking the responsibility of the sinner on himself and dying to redeem him, and offering to GIVE HIM PARDON and EVERLASTING PEACE WITH GOD and RIGHTEOUSNESS as a free gift on condition that he cease his resistance,-if after all this the rebel refuses the offer and continues a rebel, what must a just government do to him? He has abandoned, repudiated, resisted, forsaken God and righteousness, refused pardon and reconciliation as a free gift and joined all other rebels in making war on God and the right and thus becomes **particeps criminis** with all sin and all sinners, serving the Devil and being partner with all the enemies of God, he becomes responsible for all he endorses and shares the guilt or the consequences forever, and sinks to a moral level with the devil and morally as mean or low as the Devil, though he may not be as wise or strong as the Devil, but yet a horrible immoral monster.

And if we remember that God has warned him a lifetime, of his danger, told him all the way that in the end He will withdraw all mercy and patience with him and abandon him as he abandoned God, to the companionship and fate of all like immoral monsters, and knowing this the sinner defies God and rushes madly into the fate God has told him will be his, if he persists, as a great Christian poet put it:

"O sinner why so thoughtless grown?
 Why in such dreadful haste to die?
 Daring to leap to worlds unknown,
 Heedless against thy God to fly?
 Wilt thou despise eternal fate,
 Urged on by sin's delusive dreams;
 Madly attempt the infernal gate
 And force thy passage to the flames?"

God does not wish your destruction. He made provision for your salvation. Christ died for you, in your place and stead; God sends to you the Gospel message of His love and grace and offers you pardon and salvation as a free gift, and He has given you a lifetime to consider His claims upon your love and faith, while He has waited patiently for you to decide. Could you ask more? Could God do more than He has done? Men have preached to you. The Bible, the message of God's grace and love has been given you; what have you done with it? How have you treated God and His word? His ministers and servants? His Providence and his patience? Hear the Bible question on this subject:

"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."- Heb. 10:28-31.

Eternal life and eternal death or separation from God and God's abandonment of him to his terrible fate, are set before the sinner; God in the Gospel tells him how He planned and sacrificed to save him; the blessings of peace with God and a home in heaven are explained to him; the horrors of hell and all it means to be abandoned of God forever are made plain. The Bible, the Church, the ministry of the word, the exhortations, the work of the Holy Spirit, are all brought to bear on his mind and the prayers and beseechings of those who love him are all used. God has waited patiently on him a lifetime, but the obstinate sinner has refused all of this, walked headlong over the Word, the Gospel, the Love, the Christ, the Holy Spirit, the Church, the prayers and the exhortations and despised every offer of mercy and grace! Horrible ingratitude, inattention, irreverence, and treated all with supreme contempt!

What will God do now? He has told the sinner where he is going unless he accepts God's offered mercy. What more can God do for him than He has done? Leave him to the fate that he has chosen for himself

despite every effort of God and saved men to save him from it! Does he deserve it? God's justice says he does.

Jesus Christ tells us of just one poor sinner who went to hell, and describes his condition there. Can we bear to look in on the terrible scene? Maybe it will cause some sinner to stop and consider while he has opportunity: Here is the scene:

"There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day.

"And there was a certain beggar named Lazarus, which was laid at his gate full of sores,

"And desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores.

"And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died and was buried.

"And in hell he lifted up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom:

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.

"But Abraham said, Son, remember, that thou in thy lifetime receivedst thy good things; and likewise Lazarus evil things, but now he is comforted, and thou art tormented.

"And beside all this, between us and you there is a great gulf fixed, so that they who would pass from hence to you cannot, neither can they pass to us, that would come from thence.

"Then he said, I pray thee therefore father, that thou wouldest send him to my father's house:

"For I have five brethren, that he may testify unto them, lest they also come into this place of torment.

"Abraham saith unto him, They have Moses and the prophets, let them hear them.

"And he said, Nay, father Abraham; but if one went unto them from the dead they will repent.

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."-Luke 16:19-31.

The above are the words of Jesus Christ. He knew the truth. The

passage stands in and with the Word of God. To deny or refuse it is to deny that He told the truth, and is to repudiate the Christ, the New Testament and the truth of the Christian religion.

The passage is sometimes called "the Parable of the Rich Man and Lazarus," but here it is spoken and written as a historical fact; Jesus said "there was a certain rich man" and "there was a certain beggar named Lazarus," in both cases they were "certain" men, real characters who lived, died and had the experiences spoken of them. It is record of historical realities. The passage settles the questions, Is hell a reality? Do dead men go there after they are dead and buried? Is it a place of terrible torment? Is there any way of escape after they go there? But the above is not the only place where this awful doctrine is taught:

"And these (on the left hand) shall go away into everlasting punishment: but the righteous into life eternal."-Matt. 25:46.

The word translated "everlasting" and "eternal" in this verse is **aionion** and means eternal, everlasting; and it shows us that duration of hell-torments is equal in duration of the eternal joys of the saved in heaven.

Again:

"And the Devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."- Rev. 20:10.

The same word **aionion** is used here double, **aionion ton aionion**, meaning forever and ever. In the Revised Version the American committee translated it "unto the ages of the ages," meaning all the time in eternity.

But who is in hell beside the "devil, beast and false prophet?"

"And death and hell were cast into the lake of fire; this is the second death, (or separation from God).

"And whosoever was not found written in the book of life; was cast into the lake of fire."-Rev. 20:14, 15.

This means the wicked dead, judged in the White Throne and last judgment of men, where God Himself sits as the Judge. It will be after the Millennium and the second resurrection, that of the wicked, who will

have been in hell a thousand years before this judgment; because we are told in verse 13 that "death and hell delivered up the dead which were in them," so the wicked dead are resurrected, their souls brought from hell, reunited to their bodies and they "stand before God" to be judged. This does not refer to the saved who will have been resurrected a thousand years before, judged by Christ for rewards (Rom. 14: 10) and entered into glory with Him, to reign with Him on the earth.

There is absolutely no doubt that the Bible teaches the eternity of hell torments for the wicked who reject the Salvation offered in Christ.

"He that believeth not shall be damned."-Mark 16:16.

Is it horrible? It is and was intended to be so. It is a horrible thing to spend a lifetime willfully sinning against a good and loving God and rejecting both His laws and government and then His offered mercies. He warns us of the coming terrible day of His wrath and vengeance and makes a way we may escape it. It was in view of this terrible destiny of the wicked that Christ died to save them from it, and when God's mercies are despised and rejected, nothing remains for those who reject His laws and His mercies, but an eternity in hell with the devil and his angels, for hell is a place that was not prepared for man but "for the devil and his angels" (Matt. 25:41). And when men deliberately reject God and heaven and choose the devil and hell, God justly allows them their choice.

CONCLUSION

And now my dear children, and children's children, and my posterity after the flesh, with my children in the gospel of grace, and all who read this study and compilation of the Scriptures, may I ask:

Are these riches in Christ yours? Can you claim these "unsearchable riches" by faith in Him? Do you look forward to that happy day when life's trials will be over and you will be at home forever with God, in the enjoyment of all that God hath prepared for those who love Him? If you can say yes, then I congratulate you; if you cannot say yes, then let me beseech you to accept Him and be saved, while you have opportunity.

My Dear Heavenly Father: For Jesus' sake, I pray Thou wilt bless this message to precious souls! Grant in Thy mercy that it shall be the means in Thy hands of helping Thy servant to speak to men now and after his earthly days are done, and thereby lead precious souls to understand Thy Holy Word, to hear and believe it and come to Thee through faith in Jesus Christ and be saved by Thy Grace. Amen.

About the Author - J. A. Scarboro

Joseph Addison Scarboro was a prominent Baptist minister, an author, lecturer, editor and publisher. He was possessed with a willingness to give up all for Christ's sake and that of His cause. He preached for nearly 60 years. His speaking engagements took him to 28 states. One of his best known publications was The Pioneer and Eagle, one of the first newspapers in Bulloch County, Georgia, in old Excelsior. He was born on Aug. 9, 1857, in Bulloch County, and passed away on Feb. 25,

1932 at his home in Summit, Ga. He was married to Lucinda G. Bowen, and had five children.

He preached his first sermon at the Poplar Springs Baptist Church of Bulloch County, Ga. This church stood on what is now the grave of Rev. and Mrs. Scarboro. It was his request to be buried on the spot where he preached his first sermon. A short time before he passed away, he placed a brick on the spot where the pulpit of the old church stood, and it is there that he is buried.

During his life, he never disappointed a son or a daughter, a friend or his wife-and neither the Lord. In the words of his Brothers in Christ, who remembered him with admiration and love, he was "a leader who refused to be called a leader," "a teacher that was surpassed by very few if any," "a deep thinker, an eloquent speaker, a forceful writer." He became so disenchanted with so-called leadership that he wrote strong articles against all leadership. He seemed not to realize that he was himself a great leader. He led by teaching, by influence, and by example. He was a pastor at the Antioch Church of Little Rock, Arkansas, and was General Missionary for the Association of Missionary Baptist Churches in Little Rock. He served the Lord at a time when the churches of that section of the country were undertaking to throw off the yoke of board and convention bondage and were struggling to regain their freedom under Heaven's law. His lecturing tours and writings reflected his strong beliefs, his courage and zeal in this aspect of church history.

His little book, God's Plan of Salvation, was first published by his wife Lucinda shortly after his death in 1932. The message in this 1995 republished version is still strong and still relevant today, since the Word of God on which it is based never changes.

James A. Miller
The Author's Great Grandson