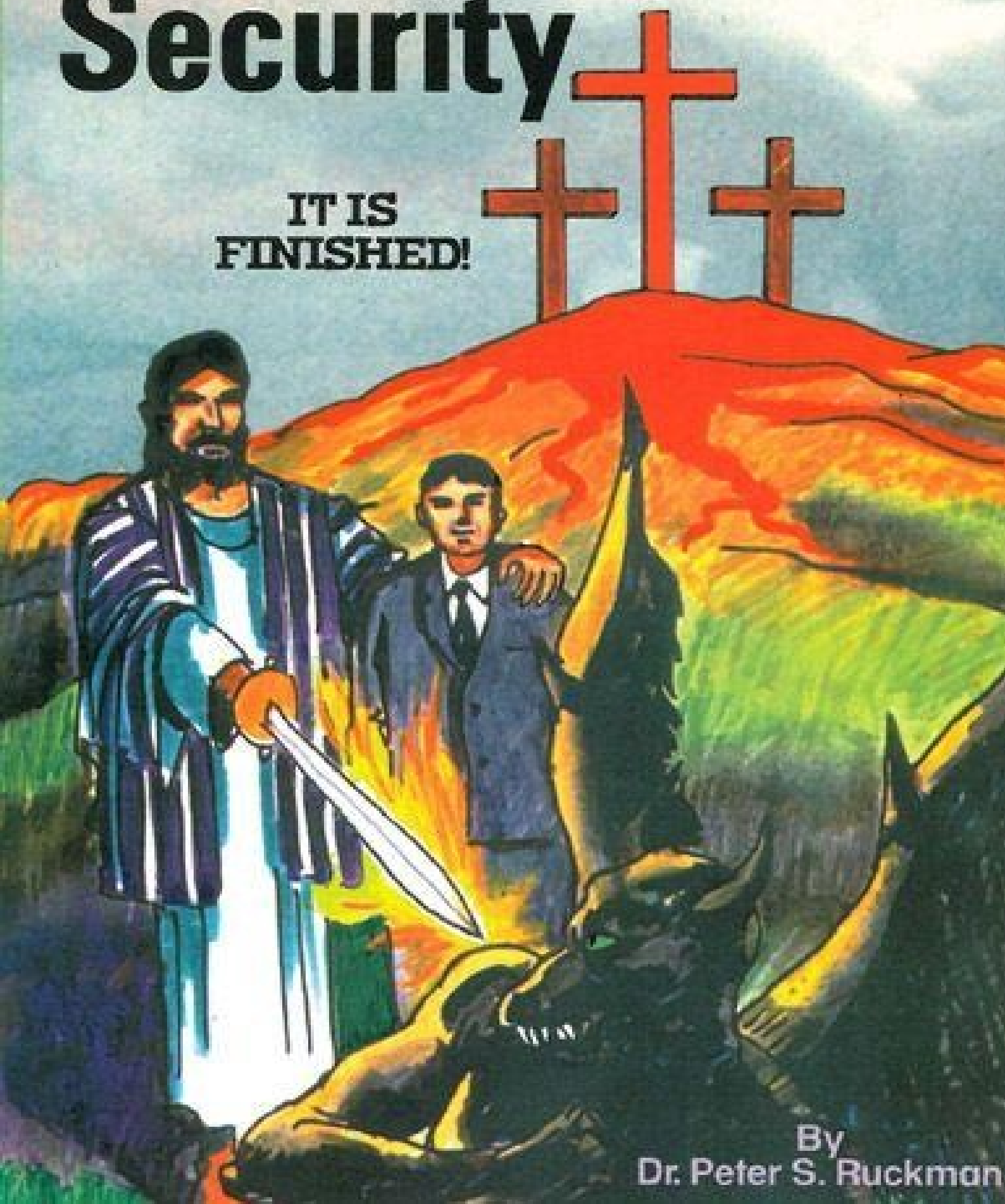


Eternal Security

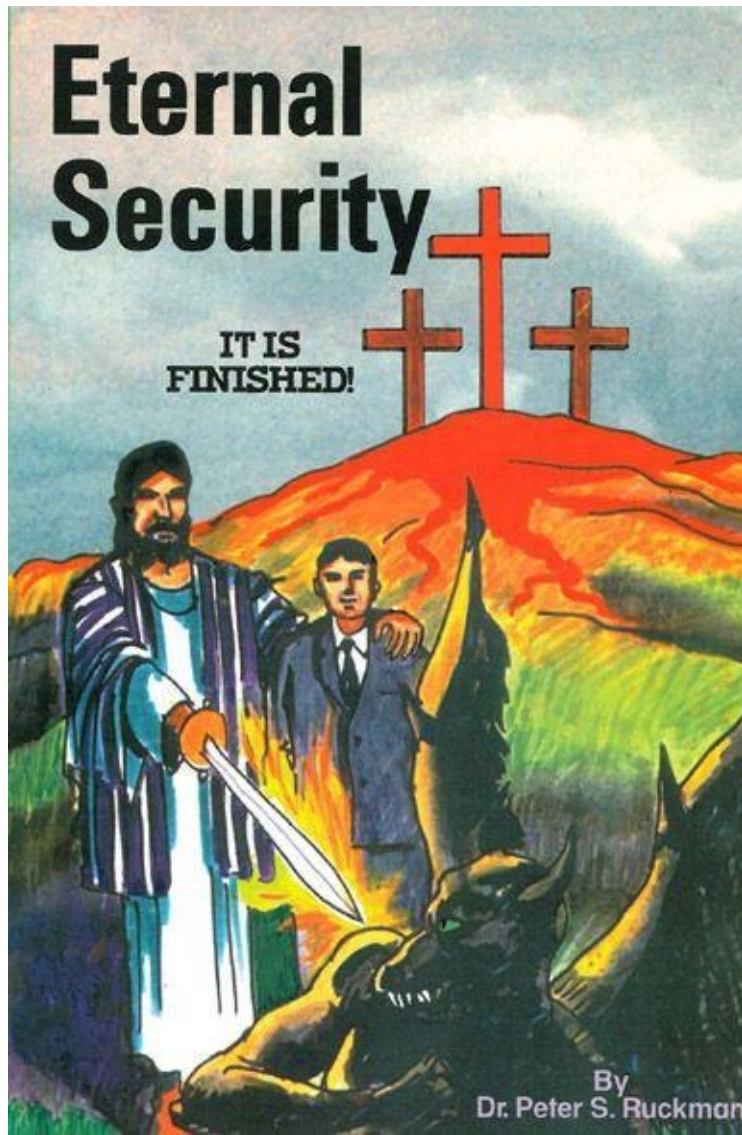
IT IS
FINISHED!



By
Dr. Peter S. Ruckman

Eternal Security

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Eternal Security

I am writing this book on the doctrine of Eternal Security, and I trust that wherever it goes it will be used of God for whatever purposes He intends it to be used for.

Before I get fully into these passages—and I will try to cover every major passage in the New Testament that deals with the subject—it will be necessary to make a few preliminary remarks about God’s dealing with men at different periods of time.

Now, this will give this message the flavor of “dispensationalism,” and dispensationalism (as fundamentalism) is a dirty word in some circles, but not quite as dirty a word as “Bible believer.” “Fundamentalists” get off much better these days and come out smelling more like a rose. Bible believers don’t. First of all, I am a saved sinner, saved by the grace of God, and then I am a Bible-believing Christian. This may or may not be acceptable in the eyes of “Fundamentalists.” Fundamentalists are people who live in the past of nearly fifty years ago, when there was a great controversy raging between W. B. Riley, Mordecai Ham, Haldeman (of the First Baptist Church of New York), and the liberals in the National Council and the Federal Council of Churches. At this time, the Fundamentalist controversy was going on which reached back to the highly touted courtroom trial (the Monkey Trial in Dayton, Tennessee) between Clarence Darrow and William Jennings Bryan. As a consequence, many Christian educators today have gotten stuck in the mud back there fifty to ninety years ago and remain stuck there, and they still insist that the issue is the “Fundamentals.”

Now, of course, that’s no longer the issue. Nobody’s worried about the Fundamentals any more at all. There are Southern Baptists who don’t believe half of them, and the Fundamentalists are split into premillennial, postmillennial, and amillennial camps. The issue now is plainly Authority. That is plainly the issue; yet we can’t discuss these problems of Eternal Security without coming up against the matter of dispensationalism, for as surely as the Bible is the word of God, God has not dealt with men the same way in every kind of situation.

Now, this is perfectly apparent to any man who tries to teach any Bible at all. For example, I don’t care if you’re an atheist, a Jew, or a Catholic—you know that there’s a difference between the Old Testament and the New Testament. There is no such thing as an intelligent man who is not some kind of a dispensationalist. I don’t care if he’s an intelligent atheist or an intelligent evolutionist; any fool can see that Leviticus 11 doesn’t match 1 Timothy 4. Any fool can see that—blind or otherwise—you can get it with braille. Anybody who reads the Bible can see that there’s a difference in God’s dealings with men before Moses and after the Ascension of Christ. These things are very clear.

Abraham was not told to get baptized by anybody. There were some Jews told to get baptized in Acts 2. You say, “They were Jews.” Well, so were the twelve tribes of Jacob, but they were baptized unto Moses, and they didn’t get “the gift of the Holy Ghost” when they were baptized unto Moses. In plainer words, an intelligent Bible student will recognize immediately certain differences in the Scripture. If a man thinks the gospel of Matthew 10 (read it) and the gospel of Acts 22 (read it) and the gospel of Acts 16 (read it)

and the gospel of Revelation 14 is the same passage, then he is an idiot—by all the laws of rational, reasonable, intelligent, Christian, Biblical, spiritual knowledge.

I say this because the main passage in the Bible for studying the Bible says, **“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth”** (2 Tim. 2:15). Any type of Bible study which does not divide the **“word of truth,”** let alone rightly divide the **“word of truth,”** is incoherent nonsense. God deals with men differently at different times. Now, we need to get that down pat before we start because time and time and time again when we study this matter of Eternal Security, we find ourselves dealing with different ways of handling things in different situations.

A man said, “Well, He’s the Lord God. He changes not, therefore, ye sons of Jacob are not consumed.” Yes, that’s true; and “Jesus Christ is the same yesterday, today, and forever”—yes, that’s true; but it is also true that the rest of the Bible is true. You don’t produce four verses to make a liar out of God. It is written again, **“God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?”** (Num. 23: 19). You cannot go to four verses of God’s Book to make a liar out of God, and we are not going to do that. For example: We’re not going to take four verses on Eternal Security to prove that the rest of the Bible teaches the same thing when it doesn’t. By the same token, we’re not going to take four verses that prove the Christian can lose it, when the rest of the Bible says he can’t.

All right now, we are going to take up passages that deal with Eternal Security, or conversely, the teaching that a believer can lose his salvation *in this age*. When I say “in this age,” I am referring to an age that has progressed now for more than nineteen centuries. There can’t be any doubt about the context of my remarks. I will not be speaking of Eternal Security during the Great Tribulation, because it hasn’t come yet. I will not be making remarks about the Eternal Security of the believer in the Thousand Year Reign of Christ, because He’s not landed yet. I will not be making remarks about the Eternal Security of the believer under the Law, because that is past, and **“the law and the prophets were until John”** according to the Lord Jesus Christ, who, I am sure, is a much better authority than anybody who taught you or your teacher.

This brings me to the second thing I want to say before we get into these verses. Baptist teachers and scholars have a bad habit of making all the Bible knuckle down to *a few things* that they know to be so, and by that I mean nearly every faculty member in every “Fundamental” school in the United States (if I failed to make application, I make it there). In clearer words, once a saved Baptist finds that you should be immersed in water, he has a peculiar tendency to make the whole Bible teach immersion in water. By the same token, if the Bible doesn’t plainly say immersion, he will begin to correct it. You see what I mean?

Along this line, Baptists believe in the doctrine of Eternal Security like the Presbyterians believe in it. Well, the Lutherans, Methodists, Episcopalians, Glossolalia, Charismatics, Holiness, Pentecostals, Church of Christ, Campbellites, Jehovah’s Witnesses, Roman Catholics, and other heretics don’t believe in it, although they believe in the “Fundamentals.”

There is no “historic Fundamentalist” position on Eternal Security.

Do you see where we are heading? It is not enough to be a “Fundamentalist”; you had better be a Bible believer, and if you find one or two things in the Bible you know are so (like the Fundamentals), you better not make the mistake of making the whole Bible line up with what you find that is true. My friend, *you may not have found all the truth.*

So at the very start, let us make ourselves clear. I am talking to Bible teachers who are saved—as much to Fundamentalists and Christian scholars as I am talking to anybody who believes you can lose your salvation. The fact that you believe you can’t lose your salvation isn’t a great deal to your credit to start with. It would be a lot more to your credit if you believed what God said, as *He said it, where He said it.* Then you wouldn’t make the mistake of making all the Bible teach Eternal Security *when it doesn’t.*

The egg hit the fan that time! When we get into the verses, we are going to find that Baptists who believe in Eternal Security have often attacked and altered and changed the word of God to suit their fancies—to make some verses teach Eternal Security where they don’t.

All right now, let’s start at Matthew and go through, and we will take the verses that seem to teach that a born-again, Bible-believing Christian can lose his salvation. Now, I am going to insist on that terminology. I am going to insist on the terminology “a born-again, Bible-believing Christian.” I want that clear. I am talking about the Eternal Security of a sinner who has been born again and believes *what God said, when He said it*, and is born again by putting his faith and trust in the shed blood of the finished blood atonement of Jesus Christ and has been regenerated by the Holy Spirit. I am talking about that person.

Any remark you may make outside of that context has nothing to do with this book, because I am talking here about a born-again, regenerated, saved sinner in Jesus Christ, placed in Jesus Christ by the Holy Spirit in the circumcision made without hands in Colossians 2:8–14. Born again, bone of Christ’s bone, flesh of His flesh—Ephesians chapter 5. Saved by grace through faith in the shed blood of Jesus Christ. Born again by believing on Jesus Christ and receiving the gift of God which is eternal life. I am talking about that sinner’s Eternal Security. I am making reference to a born-again, Bible-believing, saved sinner in the Body of Jesus Christ, bought by His blood, bone of His bone, flesh of His flesh. Can he *ever* go to Hell? That is my subject matter. I am not interested in any other discussion, because that is not what this sermon is about. If you know about some holiness fellow who talked in tongues and lost his salvation, I am not talking about him. If you are talking about somebody who went down to the altar and got a great feeling and then had the baptism of the “holyghost” and went out and shot pool, I am not making any reference to him. If you are talking about somebody who repented and took the sacraments and believed in the church and was baptized and went out and shot somebody, I am not interested in it one way or the other. I am talking about the Eternal Security *of the regenerated, born-again, saved sinner in the Body of the Lord Jesus Christ.* That is what I am talking about.

All right, let’s look at Matthew 7:23, “**And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.**” The bunch this verse is aimed at

called Him, “**Lord, Lord,**” verses 21 and 22, “**Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?**” The sinners who did that prophesied in His name, cast out devils, and did wonderful works “in His name.” Not one place in the near or remote context does it say they were born-again, regenerated, Bible-believing Christians. Not once in the context of Matthew 5–7 does the word “Christian” occur, directly or indirectly. As a matter of fact, there is no such word in the whole gospel of Matthew. You say, “But....” Shut up a minute.

You say, “Well, the Pharisees were literalists too and stuck to the letter....” Not as much as Jesus Christ did. Jesus Christ said, “**One jot or one tittle shall in no wise pass from the law, till all be fulfilled**” (Matt. 5:18). He would put a Pharisee out of business when it came to literal belief in the words of God. What you are trying to say is that the Pharisees had just the outer shell. We are not taking the outer shell, I am believing what God said. There is not one word in Matthew chapter 7 about a born-again, Bible believer going to Hell.

You say, “Well, it says in verse 21....” Be saved? No. Get to Heaven? No. You better read it again. You say, “But....” Just shut up ! You see, that is your problem. Your problem is *you already determined what you are going to believe before you picked up that Book*, and you are bound and determined to believe that if a Christian does God’s will, he’s going to get to Heaven, and if he doesn’t do God’s will, he won’t get to Heaven. Isn’t that about it?

You didn’t get it from Matthew 7. You say, “Well, over in....” Well, hold your horses; don’t be in such a rush; settle down; we’ll get there. But before we get there, let’s correct you once and for all, finally and forever. There is nothing in Matthew chapter 7 for anybody I am talking to right now—*unless you are trying to get into the Kingdom of Heaven as a circumcised Jew*.

Did you notice how this passage started? Matthew chapter 5 says that His disciples came to Him. Matthew chapters 5–7, read it, and then contrast the disciples with Gentiles. There isn’t a Gentile disciple within hearing range of Matthew 5–7. You say, “Brother Ruckman, ‘**All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness**’ (2 Tim. 3:16).” Sure, we know that, we know that. We know it’s profitable for *doctrine*, so let’s get our *doctrine* straight.

Paul said in 1 Timothy to honor the elders that labor in the word and doctrine. Sound doctrine tells you that the passage in Matthew 7 is aimed at Jewish disciples under the law who are trying to get into the Kingdom of Heaven. Now, if that is you, lose your “salvation” and go to Hell on the verse. I mean, if you are bound and determined, why should we weep and get upset about it? If you want to be a blank fool all your life, that’s your problem and your privilege; it’s a free country.

There isn’t one word in Matthew chapter 7 about a born-again Christian losing anything. As a matter of fact, there are no Christians in the chapter. To tell the truth about

it, there are no Christians in the whole Sermon on the Mount. To tell the whole truth about it, the term “Christian” doesn’t even appear in the Bible until Acts chapter 11; but you didn’t know that, or if you did know that, you didn’t pay any attention to it.

Look at it again: Matthew chapter 7. Not one word in that passage deals with a born-again, Bible-believing Christian going to Hell about anything. As a matter of fact, the passage is not even aimed at them, and so it is with many passages in the Bible. Here’s a good example spoken by the same Teacher to this same bunch of Jewish disciples under the law. The same One says in Matthew 5:22, **“But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.”** You say, “All right, what if a Christian calls somebody a fool?” Well, number one: the verse wasn’t aimed at a Christian. Number two: the verse says **“Raca”**—you don’t even know what it means, and if you did, you wouldn’t use it. Number three: Paul said in 1 Corinthians 15:35–36, **“But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die.”** Paul called them fools; do you think he was worried about going to Hell? You say, “Well, he was in danger of hell fire.” Really? Then why did he say in 2 Timothy 1:12, **“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.”** Then he said, **“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing”** (2 Tim. 4:8). Then he said again, **“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.”**(Phil. 1:6). He said yet again in 1 Thessalonians 5:9, **“For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.”** Now, do you think Paul was in danger of going to Hell? You say, “But Jesus said....” That wasn’t Jesus’ problem, it was yours. Jesus didn’t have any theological or doctrinal problems. Neither did Matthew: the problems are yours. The problem is you going to Matthew chapter 5 to prove that a born-again child of God can go to Hell if he calls someone a fool, and you are such a big fool you can’t even read your own Bible, **“thou fool.”** Do you think when I say fool I am worried about going to Hell? I am no more worried about it than Jesus was when He said it in Luke 24:25: **“Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken.”**

Now, do you see how folks get screwed up? You say, “But I don’t believe you can tear up your Bible.” Nobody is tearing up their Bible; you are tearing up your mind. If you rightly divide the word of truth, you will keep your brains about you, but if you go helter skelter through there stomping all over that Book and stealing threats given to somebody else and applying promises that don’t belong to you, then you really will tear up your mind.

All right, here’s a good example from the Sermon on the Mount. A fellow said, “Well, I found another verse there in the Sermon on the Mount that looks like you can lose it.” He found Matthew 7:13. **“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.”** So the fellow says, “Now the Greek says here....” Now he is going to lie. I mean, anything that

clear you can't miss anyway, so why go to the Greek to prove something that isn't so?

Now, the same One who said Matthew 7:13 said a little bit later, **"I am the way, the truth, and the life."** The same One said, **"I am the door: by me if any man enter in, he shall be saved."** The same One said, **"Come unto me, all ye that labour and are heavy laden, and I will give you rest."** There is no doubt who the **"way"** is. The **"way"** is Jesus Christ. You say, "Strive to enter in at the gate...." *I am already through it.* You say, "I believe you've got to go through" *I am already through it, man!* And I have got the door and the hinges and the bolt and the lock and the transom and the threshold and the portal and the lintel and the side posts and the whole cotton pickin' works. The Bible says of the born-again child of God, Colossians 2:9–10, **"For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."** It says in Colossians 1:27, **"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."**

At the time of Matthew 5–7, the blood atonement hadn't even been made. It wasn't even completed. As a matter of fact, at that time, the New Testament had not even been instituted. In Matthew chapter 26, the Lord Jesus Christ *institutes* the New Testament when He says in verse 28, **"For this is my blood of the new testament, which is shed for many for the remission of sins."** But the New Testament didn't actually have any effect, even in Matthew 26. It wasn't effective until Matthew 27. You say, "Where do you get that from?" *From believing what He said, where He said it, and by carefully avoiding any reference to "the original Greek."*

Now listen, you couldn't find proof that a Christian could lose his salvation from Matthew 5, 6, or 7 unless you stayed up all night, half-blind and half-drunk. *There are no Christians in Matthew 5–7.* Nobody is "in Christ" in Matthew 5, 6, or 7. There are no Gentiles present in Matthew 5–7. Christ hasn't risen from the dead in Matthew 5–7. The promise of the Holy Spirit hasn't been given in Matthew 5–7. You would be the maddest of the mad to suppose that any verse in there is dealing with a born-again child of God losing Eternal Security. You need to have your head looked at (and probably your heart before your head). That goes for the man that taught you that too.

Look at Matthew 8:11–12. **"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."** A fellow says, "See there, they were children of the kingdom, and they got cast into outer darkness." They did!? "Children of the kingdom?" Kingdom of what? Kingdom of Heaven, verse 11. What's he talking about? **"And I say unto you, That many shall come from the east and west [there are your Gentiles!] and shall sit down with Abraham, and Isaac, and Jacob [there are your Jews] in the kingdom of heaven. But the children of the kingdom...."** They are not Gentiles. They are not Christians. Who are they? Well, they are obviously *the Christ-rejecting descendants of Abraham, Isaac, and Jacob who didn't accept the Messiah.* That's perfectly plain from everything in the context within the context of Matthew chapter 8 or eight chapters either way.

They use Matthew 12:32 for example: **"And whosoever speaketh a word against the**

Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.”

That’s why you find these Glossolalia, Charismatic, Holiness, Pentecostal flapdoodles always worrying about the unpardonable sin. Know why they worry about it? *Because they always put the emphasis on the Holy Ghost instead of the Lord Jesus Christ.* The Lord Jesus Christ said in John 14–16 that when the Holy Spirit would come, He would testify of Him (Jesus Christ), He would talk of Him (Jesus Christ) and His things, and show them the things to come.

The Holy Spirit’s work is to magnify Jesus Christ, and if there is the slightest doubt in your mind about it, you will find that the servant of Abraham (a type of the Holy Spirit, Gen. 24) is not even named. His name is given earlier in Genesis 15, but the Holy Spirit calls attention to God’s Son; so the “servant” of Genesis 24 doesn’t tell his name, and his name is not mentioned in the chapter.

This “unpardonable sin” is clearly defined in Mark’s gospel, chapter 3, and Mark defines it in no uncertain terms, where you couldn’t possibly miss it, when he said in 3:29–30, **“But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit.” “Because they said, He (He is Jesus Christ) hath an unclean spirit.”** Have you ever said that? If you did, what would it mean? The Son of Man is not here today. And where He is, His Holy Spirit is down here in the body of the believer. Now you see the mess folks get into when they refuse to believe what God said, as He said it, where He said it, and to whom it was said? That thing that Jesus Christ said there is aimed at Christ-rejecting, unsaved Jewish Pharisees under the law. Matthew 12:24 is the context: **“But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.”** Right above it in verse 21 it said, **“And in his name shall the Gentiles trust.”** “In his name” Christ’s name, **“shall the Gentiles trust.”** Now, if you want to commit the unpardonable sin and lose your Eternal Security, I can tell you how to do it.

Number One: Go back under the Jewish law and count on the Ten Commandments to save you.

Number Two: Become a Christ-rejecting Pharisee in Jerusalem in the first century.

Number Three: Meet Jesus Christ on Earth as the Son of Man and tell Him He has an unclean spirit, and you can make it to Hell.

If you are that anxious to prove a heresy, go on and try. Why should I care? Some of you people care nothing about what God said, so why should I care anything about what you say? If you are saved, you *have* Eternal Security, but if you don’t know it, that’s your business. I mean, if you want to be stupid, Paul said, “be ye stupid.” He said, **“But if any man be ignorant, let him be ignorant”** (1 Cor. 14:38). If you want to get angry about it, that’s your right, but the Bible is right. I’ve got my orders from the Holy Spirit; you get yours from wherever you want to get yours. You see, there is no sense in weeping tears and having a compassionate burden over these “poor, erring brothers” in Christ, *when they have already made up their minds to reject what God said and substitute for it their own education.*

“The Unpardonable Sin” is not aimed at any Christian anywhere this side of the cross anywhere in the New Testament as far as you can tell from anything in the New Testament anywhere you pick it up. Let’s take another case. I mean, they’re always trying to get you to lose it some way. Matthew 13:21, **“Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.”** Now, this is the Parable of the Sower and the Seed. In the second case you are told that a person can receive the word, believe on Christ, and then during times of persecution, fall away. This is coupled by the Charismatics and Catholics with a verse that says, “fall from grace.” (We’re going to get to it; we’re going to get to it; just hold your horses!)

You need to learn a little Bible before you run around quoting the only ten verses you know. After all, if all you know is ten verses, you don’t know any Bible anyway—the devil knows more than that. So he says, “Well, he’s offended and falls away.” Notice very carefully please in Matthew chapter 13 where it occurs. See in verse 6 and again in verse 21, *this man has no root. No root! No root!* It’s very important to notice that word. As a matter of fact, that’s the difference between false doctrine and sound doctrine; the Lord Jesus Christ is called **“the root and offspring of David, and the bright and morning star,”** in Revelation chapter 22; and again, the Lord Jesus Christ is referred to as the **“root out of a dry ground”** (Isa. 53:2). The content of Isaiah 53:2 is the blood atonement—the blood atonement of the Lord Jesus Christ. The man in the parable did not believe on Christ and did not have Christ.

On and on and on we go. In Matthew 24, you’ll find these birds at work again. In Matthew chapter 24, they pick it up again and say, “Look at verse 13.” **“But he that shall endure unto the end, the same shall be saved.”** So they say, “It follows, as garbage follows a meal, that if you don’t endure till the end, you won’t be saved.” See? All right, once again. Instead of believing what some nut taught you that thought he lost his and thought you could lose yours (or never got saved in the first place), why don’t you read Matthew 24? Did you ever read it? You say, “We study the...” Never mind that; I don’t buy that bit. *Did you read Matthew 24?* Did you notice that *the whole passage is talking about Judean Jews?* You say, “Well, it says over here about the world...” Look at verse 15. **“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)”** You say, “But verse 14 says...” **“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” “And then shall the end come.”** You read that, did you? Do you know what you did? *You read verse 13 and applied it to a born-again believer;* and then when you got to the end of verse 14, **“and then shall the end come,”** you just didn’t quote it, because you knew perfectly well that **“the end”** in verse 14 matched a period of time. If you read it back to verse 13, it would have implied that a man that *endured to the end of a period of time would be saved,* and the reference had *nothing* to do with the individual’s life at all!

As a matter of fact, the context of the end, where it occurs every place in the passage, is the end of a period of time which the Old Testament calls the Great Tribulation, the “Time of Jacob’s Trouble” in Jeremiah, or “Time of Trouble” in Daniel chapter 12. This is a subject of prophecy called “Daniel’s Seventieth Week.” If you are a Jehovah’s Witness or a Seventh-day Adventist reading this book, there isn’t any chance at all you will ever

get it straight; because you were taught from the very beginning by two of the biggest liars that ever lived (Ellen G. White and Pastor Russell) that the Great Tribulation was not future, but that you were in it and were now “enduring to the end.” A bigger lie was never hatched out of Hell.

Matthew 24 is plainly talking about a period of time preceding the Advent, verse 30, **“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.”** Then, verse 29, **“Immediately after the tribulation of those days....”** plainly telling you the events are talking about a period of time called the Tribulation after which the Lord will appear, and the admonitions are to those in *Jerusalem*, verse 15, **“the holy place,”** verse 16, **“Judaea.”** Did you get that? Given to whom? Jewish disciples, verse 3, **“The disciples came unto him privately, saying, Tell us, when shall these things be?”** Therefore it is blasphemy (not against the Holy Spirit, but against the Lord Jesus Christ and the Bible) to tell any poor sinner that if he doesn’t “endure to the end” he can’t be saved on the basis of Matthew 24:13 when nobody in Matthew has been born again. Nobody in Matthew 24 is a Christian. Nobody in Matthew 24 is in the Body of Christ. Nobody in Matthew 24 has been regenerated. In the context, it’s talking about the end of a period of the world’s history and not the end of a man’s life.

Still with it? Well, here comes a Campbellite or Methodist who says, “But doesn’t it say over there in Revelation 2:10, **‘be thou faithful unto death, and I will give thee a crown of life.’**” Yes, that’s what it says, but you didn’t read that either, did you? Now go back and look at Revelation 2:10, **“Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.”** Don’t get mad at me; don’t lose your temper at me. Take your Bible and turn that thing open and read it. Revelation 2:10. It didn’t say be faithful unto death and I’ll give you eternal life. You say, “What’s the difference?” Why the difference is in the words. Do you notice the words are different? You say, “But what....” Shut up, you heretic, and read it—read it!

A Christian’s job is to believe what he reads. Your job is not to try to argue and finagle and figure some way of getting around the Bible to make it prove what you think it means. Your job is believing *what God said, as He said it, where He said it*. When He said **“crown of life,”** He didn’t mean “eternal life,” and where He said “eternal life,” He didn’t mean **“crown of life,”** because *He says what He means and He means what He says;* and if you or your church don’t like it, you can lump it. And that goes for your pastor, your teacher, your wife, your children, your mother, your bishop, your priest, your pope, the United Nations, and the last thirty-five presidents. We believe the Book. The Book said, **“crown of life.”** It didn’t say “eternal life,” and if it said **“crown of life,”** do you know what it meant? It meant **“crown of life.”** Do you know what that doesn’t mean? It doesn’t mean anything else. My dear Brother, “love rejoices in the truth.” The truth is, crown of life is not eternal life, and eternal life is not the crown of life; and if you are a child of God who read that and believed it, you’d rejoice in it. You would not try to prove that the two were the same in order to prove that you could lose it, or that if you weren’t “faithful unto death” you couldn’t get eternal life.

Let's try Matthew 24. A great passage, Matthew 24:48–51, **“But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.”** A fellow says, “There, see, he lost it.” Who lost it? The text says a servant. You say, “Aren't we the Lord's servants?” Yeah, but see there, you're diddling with it again, aren't you? This message is talking about the eternal security of the born-again, Bible-believing, regenerated sinner who has been made bone of Christ's bone by grace through faith in the finished blood atonement. Now, let's you just find that in Matthew 24 with a flashlight and a laser beam. Let's see you find it with a pair of binoculars and a telescope.

There isn't one born-again, regenerated child of God anywhere in that chapter. Furthermore, the Gospel mentioned there is not the Gospel of the Grace of God; it's the Gospel of the Kingdom, verse 14, **“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”** You say, “But...” There you go again shooting off your big mouth; you just need to shut up and learn some Bible. You see, you need to quit trying to insert over it the private interpretations somebody gave you—by twisting it like you are trying to twist it.

I mean, if you are not just a dirty, low-down bum, you ought to believe what God said. I don't mean it's your business to try to figure that thing out and make it line up with what you know to be so; I am telling you the truth when I tell you that the man in this passage is a *servant*, not a born-again child of God. He is an **“evil servant,”** verse 48, not a consecrated Christian. He's just before the Advent, verse 37, not in the Church Age. In the context in which he is found, he is appointed his portion with hypocrites because *he is not a born again child of God*; he's not in the Body of Christ; he's not regenerated; he's not called a Christian. You couldn't find the word “Christian” within thirty-five pages of what I just read in either direction. Now what do you think about that?

Let me tell you something. When you find people going to passages like this to try to convince you that you can lose salvation, you're either dealing with unsaved people, or you're dealing with Christians who have so seared and violated their consciences with a red hot iron that they can no longer read properly—let alone teach properly. There are no Christians in Matthew 24. They're not mentioned directly or indirectly. It's an **“evil servant”**—not a child of God. It's a servant who is here before the Advent—not the Rapture. It's a servant who is looking for his Lord to come. The Lord of that servant is not the “Son of God” (vs. 37, **“Son of man”**; vs. 27, **“Son of man”**; vs. 30, **“Son of man”**; vs. 39, **“Son of man”**). We're looking for the Son of God from Heaven, and the term *“Son of man”* does not occur one time in the Pauline epistles.

You say, “Why do you keep making so much of that?” Because it's so! You say, “Why do you make so much of these nonessentials?” What are you talking about, man? That term “Son of man” is mentioned more times in your Bible than the word “church” or the word “baptism” or the term “new birth.” Now do you see what I'm talking about? Are you saying *they are* essentials and the Son of man is to be overlooked?

Catholics and Campbellites always use verses to prove what they want to believe to

start with. The born-again, regenerated sinner who is part of the Body of Christ—bone of His bone and flesh of His flesh (Eph. 5) by the spiritual circumcision made without hands (Col. 2)—no more has to worry about Matthew 24 than he has to worry about a sick butterfly. In Matthew 24, the blood has not yet been shed and the Holy Spirit has not yet been given, so don't try to put on airs.

At this point it might be appropriate to ask ourselves the question, “To what, then, do these verses refer?” I mean, you see so far I've just been going through the forest cutting down the trees without hauling them off anywhere or doing anything with them. That's what is necessary first. You are not going to build anything till you tear something down. You don't grow a garden without plowing. You don't put up a house without leveling the ground under it. Unless you clear the forest of these hybrid timbers who do not belong there, you're not going to grow anything.

A man says, “Well now, Brother Ruckman, you've cut down this verse here in Matthew and that verse in Matthew and this verse in Matthew, and you're tearing up your Bible: you are denying the Word of God.” No I am not! *I'm simply showing you what the Holy Spirit would have shown you anyway if you had had any sense.* These verses could not have applied to a born-again believer in the Body of Christ. You say, “Then where do they apply?” We will come to that now.

Now, I have said very little about the direct application of these verses until now, because I've been loathe to get into this problem of dispensations due to the deep bigoted prejudice some of you have against **“rightly dividing the word of truth.”** This prejudice is so deep and bitter that the new “bibles” do not translate 2 Timothy 2:15 as **“rightly dividing,”** but they translate it every way in the world *except* **“rightly dividing.”** As a matter of fact, you can't find one new translation on the market recommended by anybody (especially John R. Rice, Bob Jones, III, or the faculty at Lynchburg, Moody, Fuller, Midwestern, or Tennessee Temple) that does not alter the reading of 2 Timothy 2:15 so that the Christian who studies his Bible cannot learn how to study it. *The way you study it is “rightly dividing the word of truth.”* That is the opinion of the Holy Spirit of God, not your opinion or mine.

The **“word of truth”** has proper divisions, and to ignore those divisions is to court doctrinal disaster. Now, we're not what you call “hyper” or “ultra-dispensationalists.” For example, I would not be one to say that you could not find *spiritual* application or spiritual instruction in Matthew. I don't say that. What we are talking about here is the *doctrine* of the Eternal Security of the Believer. I believe I made that abundantly clear in the first ten minutes of this message, and yet by now, some of you prejudiced heretics have forgotten the subject. You are off on another possum trail—another rabbit track. I never said one time that every verse in that Bible wasn't inspired; I never said one time it wasn't profitable for reproof, instruction in righteousness, or correction. But we are talking here about a doctrine, and you'd better get your doctrine straight first, because the Holy Spirit commanded you to!

“All scripture is given by inspiration of God, and is profitable for doctrine” (2 Tim. 3:16) first. Some of these harsh and hard remarks I am making are not nearly as harsh and hard as what you're going to meet when you hit the Judgment Seat of Christ. The Holy Spirit said that the way you study it is by **“rightly dividing”** it, and the Holy

Spirit said the first thing you had better get straight is your *doctrine*. Now that's what the Holy Spirit said. You are entitled to your own opinion, but after all, what's yours alongside of God's? From now on, I am going to begin to call your attention to the fact that every single verse I have quoted so far is aimed either at somebody *before* the crucifixion, death, burial, and resurrection of Jesus Christ, or somebody *after* the Lord has taken the church out in a period of time called the Great Tribulation.

Here's a perfect example now coming up in Matthew 25, which has been used by Catholics, Campbellites, Charismatics, and Glossolalia. (That's the fancy name for Holiness Pentecostals.) This passage has been used by these people from time immemorial to teach that a Christian can run out of the Holy Spirit, lose the Holy Spirit, and not be ready when Jesus Christ comes. The passage has always been used in conjunction with a passage in the book of Hebrews, which I shall quote alongside this passage so you can see the mismatch and how these people wrest the Scriptures to their own destruction.

The first passage used is Matthew 25:1–13, **“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.”**

The passage is used alongside Matthew 25 to prove that a Christian can lose his salvation and there will be a partial rapture instead of a full rapture in Hebrews 9:28, **“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”** This is also covered in a passage in Hebrews chapter 12 where He says, **“Follow peace with all men, and holiness, without which no man shall see the Lord.”** Now, by taking these two passages out of a book called HEBREWS, which was not addressed to the Body of Christ or to the Saints—as you will find the openings to First and Second Corinthians, Ephesians, Philippians, Colossians, and Romans—by taking these two passages in Hebrews, **“unto them that look for him,”** and **“holiness, without which no man shall see the Lord,”** and then “combobolating” them with Matthew 25, we will get this wild situation.

I am going to read it as a Holiness preacher would read it if he told the truth: “Then shall heaven [Although the text says *kingdom* of heaven.] be like unto ten virgins which took their lamps and went forth to marry the bridegroom....” (Now of course, no Bible says that, but the fact no Bible says that ever bothers these people who teach that a Christian can lose his salvation. It has never bothered them to pervert the word of God, and they have never had any conscience about it). The verse said that the virgins went to

MEET the bridegroom. You say, “What’s the difference between that and getting married?” The spelling. You say, “In the Greek....” Well, if the Greek says otherwise, just correct the Greek with the English; it’s always wise. The word for “meet” and the word for “marry” in the Greek are *NOT* the same word. It isn’t the same in Pig Latin or Pidgin English or Wasambi, so why would you think it was the same in English? The verse said they went to MEET him, not marry him. “And five of them were saved, and the five that were saved had good sense. And they that didn’t have good sense took their lamps and took no Holy Spirit with them. The wise took Holy Spirit in their vessels for their lamps. While the bridegroom tarried, they all slumbered and slept, and at midnight there was a cry, ‘Behold, the bridegroom cometh, go out and marry him’.” (Of course, it didn’t say that. But that never bothers Catholics, Campbellites, and these Charismatic Glossolalia people. They never gave a blankety-blank what God had to say if it didn’t match their own experience.) “Then all those virgins arose and trimmed their lamps. And the foolish ones said, Give us of the Holy Spirit, for the Holy Spirit has left us; but the wise said, Not so, lest there not be enough Holy Spirit for us and you, but go to them that sell the Holy Spirit and buy the Holy Spirit for yourself. While they went to buy the Holy Spirit, the bridegroom came, and them that were ready went with him into the marriage and the door was shut. Then afterwards the foolish came and said, Open to us, and he said, Verily, I know you not”

Now, that passage has been used ever since the days of Origen to prove that a born-again child of God can lose his salvation and “run out” of the Holy Spirit. Matthew 25 has been used in conjunction with the two passages in Hebrews, and in both of those passages there are remarks about nobody seeing the Lord unless they have holiness. That isn’t what it says, but that never bothered that bunch. **“Unto them that look for him shall he appear....”** It looks like a tough one, doesn’t it?

Now, for those of us who believe our Bibles, about eight or nine facts are very salient from the passages. By that I mean they are very clear.

Number one: *The church is never referred to as ten virgins.* The Body of Christ is *never referred to as five virgins.* As a matter of fact, the Holy Spirit Himself has overruled the teaching of every man that ever taught that the passage deals with losing salvation by telling you the Body of Christ, the bride of Christ, is *one* chaste virgin, 2 Corinthians 11:1–2, **“Would to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.”** “**She is the only one of her mother, she is the choice ONE of her that bare her,**” according to the Song of Solomon 2, 4, and 6. The Bride of Christ is NEVER referred to as “virgins” in the plural.

Number two: There is a group of people who *ARE* called “virgins” in the Bible, so you had better find out who they are before you shoot off your mouth about things that you know nothing about. There are *some people* in that Book who *are called* virgins and not a single one of them is in the Body of Christ. You say, “Where are they?” Look it up. There is a bunch in Revelation 14, and they are Hebrews. There is a bunch in Revelation 7, and they are Hebrews.

Number three: The verses which speak about looking for Christ and seeing Him are

written in the epistle to the *Hebrews*. How do you account for that?

In our exposition of Matthew chapter 25, we have learned, first of all, that the Church was *never* referred to as “virgins” in the Bible, but as *ONE* chaste virgin, which in itself should be significant to any perverter of the word of God who says a Christian can lose his salvation. Also, there is a group of people in the Bible called virgins; they are in Revelation chapters 7 and 14, and they are literal, flesh-and-blood people from the twelve tribes of Israel called “Hebrews.” They are literal, physical Hebrews from literal, physical tribes, numbering twelve thousand each according to twelve tribes. They are not spiritual Hebrews “in the Spirit” or any other cock-and-bull story that Garner Ted Armstrong made up to convince you that God is all through with Jewish Israel. Right in that passage in Romans where he speaks about being a real Jew, spiritual and circumcised, and the circumcision being made inward “in the heart” and in the spirit, “not the flesh,” Paul speaks of a literal, visible, physical Jew in a literal, physical, visible tribe to whom are given the literal, physical, visible written words of God.

Finally: The “virgins” called Hebrews are found in the book of Hebrews, where the writer, a Hebrew, told the Hebrews **“unto them that look for him shall he appear the second time”** (Heb. 9:28). Now did you get that? When was the first time that He appeared to them? Well, it wasn’t at the Rapture of the church. The first time was when the Lord Jesus Christ showed up on this earth at the first Advent. Thus, the Holy Spirit has told any believer, in the book of Hebrews, that those that look for Him the second time are those who will be here at the Second Advent of Jesus Christ when He comes back to Israel. **“Unto them that look for him shall he appear the second time.”** Do you see that? Now, you listen to me. The first time He came, He came unto “his own,” the Jews. He came as King of the Jews. He came once, and the first time He came, He came to bear sins, and when He bore the sins, the inscription over His head said, “This is Jesus of Nazareth, the King of the Jews.” The next time He comes, He comes back to save His nation and to sit down on the throne of David (Luke 1). The reason why some of you “partial rapturists” believe a Christian can lose his salvation is because you have never gotten that part of the Bible right either. I’ll tell you something else. You are not about to get it right.

If you are a Catholic or a Church of Christ member, a Seventh-day Adventist or a Jehovah’s Witness, there is part of the Bible that is sealed to you, and it will never be opened to you until it’s opened in the Lake of Fire. There is not one Seventh-day Adventist or Jehovah’s Witness or Church of Christ or Roman Catholic priest on the face of this earth who believes Luke 1:30–33, and Isaiah 11 and Isaiah 2 literally. Not one. No wonder these passages are obscure to you! No wonder you always run to Hebrews to try to get the born-again child of God in the Body of Christ to try to lose his salvation. You don’t know where the Hebrews fit into God’s plan, do you?

That isn’t all: These virgins in Matthew 25 that we are discussing do not go out to *marry* the bridegroom; they go out to *meet* him. Now, the Bride of Christ is His wife (Eph. 5). That isn’t all. In Matthew 25:12, Jesus said unto these foolish virgins, **“Verily I say unto you, I know you not.”** Did you consider that? **“I know you not!”** Don’t you see how that matched that passage back there in Matthew 7, when he said, **“I never knew you: depart from me.”** Well, what do you make of this?

Look at John 10:27–28, **“My sheep hear my voice, and I know them, and they follow me: And I give unto them *eternal life*; and they shall never perish, neither shall any man pluck them out of my hand.”** Now, how in God’s name are you going to put five foolish Hebrew virgins (who ran out of oil) in the Tribulation into John 10? You who have eternal life, whom Christ knows, when He said to the foolish virgins, “I know you not?” Do you think the Lord is a liar? He knows me. I know Him.

That isn’t all. When the Apostle to the Gentiles wrote to the Gentiles (not to the Hebrews), and when the Apostle to the Gentiles wrote to saved Gentiles in the Body of Christ (not the Tribulation), he said this about these saved Gentiles: **“But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?”** (Gal. 4:9). Are you telling me that after God knows me (and says He knows me) and states that He knows me, He would turn around and say, “I know you not”? Have you got rocks for brains?

These people who teach that you can lose your salvation have two things wrong with them: They tend to think God is a liar; and number two, they have been led astray by a false teacher and believed him. They are so self-righteous that they are counting on their works to save them, because they found places in the Bible where somebody’s works *did* save them. We’ll talk more about that later.

Let’s continue in Matthew 25. Speaking of works, look at this, **“And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have *done* it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels”** (Matt. 25:40–41). **“Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal”** (Matt. 25:45–46). Now, there’s a beautiful passage if you ever saw one. Notice in that passage, no faith, no belief—*pure works from start to finish*. Notice the people who get into the kingdom by their works are said to be righteous. You never find Paul calling a born-again child of God righteous, do you? Paul says, about the child of God, that *Christ* is his righteousness (Rom. 10:1–5). You say, “I wish you would quit lining Paul up against Christ.” That bothers you, doesn’t it? Well, it will bother the religious liberal too. The liberal always likes to go by the red letters in the Bible on “what Jesus said” and get rid of the Pauline doctrines on the Deity of Christ and the new birth. The Liberal always did object to Paul’s conversion experience, because he was never converted himself. This kind of person who always tries to “stick to the Gospels” (preferably with as little of John as possible) was called an Ebionite in the first century of Christianity. If you put it over the plate waist high, they refuse to believe the Pauline Epistles. They believe that by *imitating* the life of Christ a sinner can become Christ-like.

About righteousness, Paul says about the child of God—there’s no doubt about it—that Jesus Christ in the Christian is made righteousness, wisdom, sanctification, and redemption. The Lord Jesus Christ is made these things to the Christian in 1 Corinthians 1:30, **“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”** Now you say, “Why are you so particular about this thing?” I’ll tell you why: because you should be sick and tired of

these idiots and nuts trying to talk new Christians out of their salvation simply because they're led by the Devil. That's why I am so exact about these matters.

Look at these truths in Matthew 25 again. Notice verse 34, **“Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”** Again, verse 31, **“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.”** There it is, Second Advent! **“Then shall he sit upon the throne of his glory.”** There it is! There's the throne of David—Matthew 19:28; Luke 1:30–33; and Acts 2—where Simon Peter said that David prophesied of Christ that God would raise up Christ to sit on David's throne. *Not God's throne; David's throne* (Acts 2:30–32, 34). But you people who believe you can lose your salvation never did get Israel right, did you? You never did get the Jew in the right place. If you can't place the Hebrews (the Jews in Israel), then don't expect to get your doctrines on salvation right; you can't get them right! There is not a way in this world, brother, no way, no way! The context of Matthew 25 *throughout* is the Second Advent of the Lord Jesus Christ. It matches exactly the passage in Hebrews which said, **“And holiness, without which no man shall see the Lord.”** Did you ever stop to think about that statement? I mean instead of just believing what these Holiness, Charismatic, Glossolalia claptraps say about it, did you ever actually pray about that verse? **“And holiness, without which no man shall see the Lord.”**

Now, just before some of you lose your temper in your fanatical ignorance and make a fool out of yourselves, think about that seriously for a couple of minutes, will you? Hebrews 12:14, **“Follow peace with all men, and holiness, without which no man shall see the Lord.”** Now think about that a minute. What does that mean? You say, “Well, it means that without holiness, no man can see the Lord.” Is that right? Why they all see Him at the White Throne Judgment, don't they? Don't they? **“Every knee should bow... every tongue should confess.” “And I saw the dead, small and great, stand before God.”** Do you think they have holiness? I'll give you one more chance. **“And holiness, without which no man shall see the Lord.”** All lost people see Him at the White Throne Judgment without holiness, don't they? You say, “Well, God is holy.” That isn't what the verse means when they quote it. There isn't a Holiness preacher in the world who doesn't preach that you don't see the Lord without holiness. If you're not holy when He comes, you have a split Rapture. They know that; you know that; I know that; you know I know it; and I know that you know that I know it.

That isn't all. Did you see in Revelation 1:7, **“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.”** What are you going to do with that? You say, “Well, Brother Ruckman, I'm just going to be a kind, sweet Christian and not be like you. I am going to be kind and sweet and loving and just get along with the brethren.” Okay, okay, all right, then you hit the Judgment Seat of Christ like a clod and have Christ hold you accountable for His statement that **“Man shall not live by bread alone, but by every WORD that proceedeth out of the mouth of God.” “If a man love me he will KEEP MY WORDS.” “Heaven and earth shall pass away, but my WORDS shall not pass away.”** Now we are down here to the root of the trouble.

The root of the trouble about these people who think a Christian can lose his salvation

goes a great deal deeper than just being confused on doctrine. At the bottom and base of this thing is a self-righteous person who wants his works to be part of his salvation, a man who also has complete disregard for what God said, as He said it, when what God said crosses his opinion. These people are called “ignorant” and “wise in their own conceits” in Romans 11, and you can always spot them in any age because *none of them believe in the literal, physical thousand year reign of Jesus Christ*. Those who profess to believe in this—and recently down South some of the Jesus freaks and children of God and Christian businessmen have adopted the premillennial position to kind of placate some of the brethren they’re having fellowship with—will not abandon the teaching that a Christian can lose it, because they are basically self-righteous. So, the problem is very deep. The problem with the child of God who comes to this Book and begins to preach that he or somebody else can lose it is:

Number One: Self-righteousness.

Number Two: Worldliness.

Number Three: Ignorance. If you can think of a better combination for a carnal apostate, I’ve never heard of it. That’s all we need in the last century—a bunch of self-righteous, worldly, ignorant Christians. That’ll do the job, won’t it?

Now, let us notice carefully. In Matthew 25, it is a King. Notice it is a King on a throne *on this earth*. Notice it has nothing to do with the White Throne Judgment like these Campbellites teach, because in the passage in Matthew 25, the Lord is on the throne of His glory, *not* the White Throne. In the passage in Matthew 25, *it is the judgment of nations, not the judgment of the unsaved dead*. In Matthew 25, the criteria is how Christ’s brethren were treated. In Revelation 20, the criteria is the Book of Life. Here in the passage we are reading, the passage says plainly that those who are saved “inherit the kingdom” prepared for them from the foundation of the world, and the Kingdom as an inheritance is always spoken of as a literal, physical piece of land given to Abraham, Isaac, and Jacob—read Genesis.

The spiritual inheritance of a heavenly kingdom or heavenly state is mentioned in 1 Peter chapter 1, Ephesians, and Colossians, and the context is the born-again child of God in the Kingdom of God. But the parables we are reading here are plainly dealing with the Kingdom of Heaven (Matt. 25:1, 14), and a King is on the ground in the passage—not a Saviour in heaven. The passage is dealing with how nations treated Christ’s brethren and has nothing at all to do with the believer’s walk in Christ by faith in this age. That is, you could not possibly use one verse in Matthew 25 to teach that a Christian could lose his salvation, unless you were just a natural, deceived, worldly, ignorant, self-righteous, Bible perverter.

You say, “What about that servant in Matthew 25, verses 25 to 29?” **“And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he**

shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.” We have here exactly the situation we just discussed (Matt. 24:50–51). We have a case here dealing with Christ’s Advent and Christ’s return. It is the Kingdom of Heaven (vs. 14), not the Kingdom of God; and if you run to Luke 19 to try to prove it is the Kingdom of God (vs. 12), you’d sure run into a mess, because in Luke 19 the unfaithful servant does not go to Hell (vss. 23–26). He does in Matthew chapter 25. Therefore, beware of any false teacher or prophet who tells you the Kingdom of Heaven and the Kingdom of God are the same, *THEY ARE NOT THE SAME*.

The unprofitable servant in Luke 19 *does not go into* outer darkness, for he is in the Kingdom of God. The unprofitable servant in the Kingdom of Heaven in Matthew 25:25–30 is passed into outer darkness where there **“shall be weeping and gnashing of teeth.”** Thus we see once again how the Holy Spirit was serious and in dead earnest when He said unto us, **“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, RIGHTLY DIVIDING the word of truth”** (2 Tim. 2:15).

No Greek text sheds ANY light on either passage.

We have had a fair sampling from the book of Matthew of passages which teach that you “can lose your salvation.” Judas is another prime example. You’ll hear these fellows talk about Judas, you know, falling from grace, falling from his apostleship, and going **“to his own place.”** They say, “Well, Judas lost it, so you can lose it.” The proof text for this is over here in Acts chapter 1, where we read in verse 25, **“That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.”** Incredible asses (not sheep or rocky mountain canaries)—these incredible asses have gone up and down this country for two or three centuries now telling the child of God that because Judas lost his salvation and that he was an apostle, you can lose yours!

Now, did you ever stop and think just how fantastic and how absolutely incredible this business is? Did you ever read what the Lord Jesus Christ Himself said about Judas? John 6:70, **“Jesus answered them, Have not I chosen you twelve, and one of you is a devil?”** You say, “He was filled with the Devil.” No, don’t make a liar out of God; read the Book! Christ said, **“Have not I chosen you twelve, and one of you is a devil.”** You say, “But the Greek says....” You are mad, man! You’re not about to correct the Lord Jesus Christ! Jesus Christ said, **“Have not I chosen you twelve, and one of you is A devil.”** You say, “Well, he was filled....” No, *you* are filled with the Devil, that’s the problem. You are so full of the Devil that you can’t stand it when the Scriptures speak of the Devil. There’s no reference here to the Devil. The Book says, **“Have not I chosen you twelve, and one of you is A devil.”** You say, “Well, he was filled....” Get out of John 13 and read John 6. You are still in the wrong chapter.

Now, do you see how these crackpots operate? They just simply will not believe what God said, as He said it, where He said it. *They say*, “But how could he be a devil and not be the Devil and be filled and blah, blah, blah, blah.” Now listen. God doesn’t care whether you get it or not. Your job is to *believe it*. The Lord didn’t say “*understand that passage.*” *You are to read it and believe it.*

You say, “Well, I believe what these other fellows read in these other passages.” Yeah, but they kind of picked them out of the context, didn’t they? The context of John 6 is not the Devil entering Judas Iscariot. The Devil doesn’t enter him until John 13. You did read it, didn’t you? You see there is the problem again. You’ve got these fellows who quote one verse here and one verse there, and you believe them because you want to believe them. They’re self-righteous; you’re self-righteous. They’re ignorant; you’re ignorant. They’re worldly; you’re worldly. Birds of a feather flock together.

Do you know what Judas was? He was a devil. Who said so? Jesus Christ. You know what your opinion is alongside of that? It’s a blank ! Here’s a man standing up and saying, “Judas lost his salvation.” He lost his salvation!?! You mean he was a saved devil? You say, “Well, I still think...” But you see, that’s your trouble—too much mouth, not enough sense. **“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him”** (James 1:5). **“Have not I chosen you twelve, and one of you is a devil?”** (John 6:70). The very idea of Judas “losing his salvation.” My, my, my! You ought to be ashamed of yourself!

Now, there is a fair sampling from the gospels. You may be able to find similar passages in Luke and Mark. There may be a few passages somewhat similar in John, although John writes about Christ as the Son of God and not the Son of man. John will occasionally use the term “Son of man” in his gospel, but more likely “Son of God.” However, did it ever occur to you as rather strange that in all this discussion so far, how *complicated* these passages have been that we’ve discussed?

Tell me something, my dear brother, if you were a simple, honest man with a good heart, wouldn’t you believe something plainer first before you drag out these verses we’ve been talking about? Another question, my good brother. What spirit could have possibly led you to adopt these proof texts I’ve been talking about as your Magna Carta for Christianity while sidestepping a hundred verses that are perfectly plain and clear?

For example: **“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life”** (John 3:16). **“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). **“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). **“And 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). **“Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God”** (John 3:3). **“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved”** (Acts 4:12). **“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us”** (Rom. 5:8). **“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life”** (John 5:24). **“And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses”** (Acts 13:39). **“For when we were yet without strength, in due time Christ died for the ungodly”** (Rom. 5:6). **“Much more then, being now justified by his blood, we shall be saved from**

wrath through him” (Rom. 5:9). **“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 that we should walk in them”** (Eph. 2:8–10). **“But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness”** (Rom. 4:5). **“So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord”** (1 Cor. 1:7–9). **“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy”** (Jude 24). **“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it”** (1 Thess. 5:23–24).

And again, let’s have one more shot; one more time with feeling. **“For to me to live is Christ, and to die is gain”** (Phil. 1:21). **“For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better”** (Phil. 1:23). **“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ”** (Phil. 1:6). **“And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption”** (Eph. 4:30). **“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 10:28–29). **“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren”** (Rom. 8:29). **“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord”** (Rom. 8:38–39).

Now, my Bible-pervverting heretic, what are you doing running over to James, Hebrews, Matthew, and Acts to find obscure verses to overthrow these clear passages, written to a saved, born-again child of God? What are you doing running to James chapter 2, saying, “You see, a man is justified by works, not by faith only,” when you know perfectly well James was writing to the twelve tribes of Israel, James 1:1? Again, what are you doing running to Hebrews chapter 6 and Hebrews chapter 10 and 2 Peter chapter 2 (a passage dealing with false prophets and Hebrews in the tribulation) to try to overthrow the definite, pointed, clear, exact, plain statements written and given as authoritative, absolute, infallible truth by the infallible Holy Spirit of God?

Some of you have another problem besides worldliness and self-righteousness. You are a thief! You have been stealing verses that don’t belong to you and “be sure your sins will find you out.” Now it comes down a little clearer, doesn’t it?

Listen: no man, no saved man, no born-again child of God with an honest and good heart would think of going to Hebrews 6, Hebrews 10, and James 2 to contradict and overthrow the verses just listed. That is the problem we had at the beginning of the

message. You say, “But the Bible says this!” Yes, but it also says the rest of those verses too. *We don’t quote five verses to overthrow a hundred.* Let me tell you something. There is no such thing as a born-again child of God trying to explain James 2, Hebrews 6, Hebrews 10, and 2 Peter 2, when he hasn’t mastered John 3:16 and John 5:24. There is no such thing as some waterdog standing in the pulpit trying to unravel Acts 2:38—a sermon preached by a Hebrew to Hebrews who are still circumcised, pork-abstaining, Sabbath-observing, temple-worshipping Jews—who has not mastered Ephesians 2 and Colossians 2. There isn’t any such animal, and if you hear one of these modern, twentieth-century Bible perverts in Acts 2, whenever he opens his mouth and the fool cannot intelligently exposit Romans 10, you know you are dealing with an unsaved, godless reprobate, and you had better leave him alone.

You don’t build a house on a celetex foundation. There isn’t any such thing in the world. The foundation of the Empire State Building is not made out of light bulbs. The Empire State Building might have some light bulbs in it, but not in the foundation. Now do you understand what I am saying? Those of us who are born-again, regenerated children of God who believe the Bible, we don’t doubt for a minute that everything in that Bible is part of the Bible, but wouldn’t we be blank idiots to begin with Acts 2:38? I mean, what a place to start!

Why, do you realize in Acts chapter 2 when Simon Peter preaches there, all he’s got in his hand is Genesis to Malachi? Do you realize that Matthew, Mark, Luke, and John have not even put anything on paper when Peter preached in Acts 2? And you are going to start there? You are going to start there when you have a completed revelation in your hand!? You are going to start in Acts 2:38 when the same apostle who preached Acts 2:38 later said he believed a man is saved by grace, Acts 15:11, **“But we believe that *through the grace of the Lord Jesus Christ we shall be saved, even as they.*”** When the same man was saying perfectly well that salvation was not dependent on water baptism in Acts 10:47, are you then going to go back to Acts 2:38? Do you know what you are? You are a legendary animal that has no existence except as a mythological figment of somebody’s imagination.

There is no such thing on this earth (nor has there ever been nor will there ever be) as a captain of a rifle company who has never touched the bolt of a rifle, and if there is ever such a thing on the face of this earth, that rifle company is doomed to annihilation. You mark it down. If you have got a preacher or a teacher or a professor or a pastor who cannot exposit Colossians 2; Ephesians 2; John 3; and Romans 10 intelligently and the nut is trying to teach you Acts 2 and Hebrews 6 and Hebrews 10, your outfit is doomed to oblivion; you have had it! **“And if the blind lead the blind, both shall fall into the ditch”** (Matt. 15:14).

Now that we have finally gotten to the subject matter of Hebrews 6 and Hebrews 10, we will turn to these passages. By now the reader may have observed something. He may observe that although there may be a few isolated instances in the Gospel of John and the Pauline Epistles where a man might confound the truth and think he was going to “lose it,” the greatest places to “lose your salvation” are Matthew, Acts, Hebrews, and James. Have you ever noticed that?

Who among us doesn’t know that you can make the Scriptures prove anything? Is there anybody who doesn’t know that? You know the Bible says there is a time to kill?

(Eccl. 3:3). Don't you know the Bible says, **"The tabernacles of robbers prosper, and they that provoke God are secure"**? (Job 12:6). Don't you know that the Bible says, **"You shall not surely die"**? Don't you know the Bible says, **"Hang all the law and the prophets"**? Why, of course, you do. Anybody knows you can make the Bible teach anything, but you can't unless you put words in that aren't there or take words out that are there or take words out of their context. So the context of these do-gooders who reject the word of God is nearly always passages in Matthew, Acts, Hebrews, and James. Haven't you ever noticed that?

All right, let's go to Hebrews. Notice, first of all, the name of the book. A fellow says, "Well, Romans is named Romans, but you couldn't confine it to the Romans." Yes, but still the Romans are only one class of Gentile. **Hebrews covers one of the major distinctions in the word of God.** As a matter of fact, in the New Testament the Holy Spirit clearly divides people into three groups: the Jew, the Church, and the Gentile. Now, Gentiles might include Ephesians, Colossians, Thessalonians, Philipians, Corinthians, and Romans; but "Hebrews" are something else.

All right, now here is a book called Hebrews. Let's look at it. Hebrews 3:6, **"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."** Now suppose you *don't* hold fast the confidence unto the end? Do you see how these birds work? Again, look at Hebrews 3:14, **"For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."** Suppose you don't? See how it works? You simply take these two verses out and you say, "Look here, if you don't hold fast, you are not made a partaker of Christ, and you will go to Hell." See how it's done?

But now wait a minute; weren't we just reading in Matthew 24, and didn't we find this same topic popping up? **"But he that shall endure to the end, the same shall be saved"** (Matt. 24:13). What did "the end" refer to that time? Did it refer to the end of the individual's life? No! Look at the next verse. Look also at Hebrews 3 where you find "the end" defined and located Hebrews 3:6-9 states, **"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When you fathers tempted me, proved me, and saw my works forty years."** Why, he was talking about a period of time! Notice again, verses 14-17, **"For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved...."** Who was it? Verse 19, and into chapter 4, **"So we see that they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."**

Now, having read that, how could anyone be foolish enough to think that the verses we just read in chapter 3 (verse 14 and verse 6) had reference to a born-again believer who

had believed the Gospel and had exercised faith in the Gospel and became part of the Body of Christ and regenerated by the Holy Spirit, when the passage I just read was for the Hebrews? Are you a Hebrew? **“But Christ as a son over his own house; whose house are we, [Hebrews] if we [Hebrews] hold fast the confidence and the rejoicing of the hope firm unto the end...For we [Hebrews] are made partakers of Christ, if we [Hebrews] hold the beginning of our confidence stedfast unto the end...For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.”** Now look at that! Notice how very clear those passages are in the AV text. See, every place I just read he was writing to *Hebrews*, not Christians. Whoever wrote this thing was a Hebrew. It is pretty sure from other passages in the text of the book that he is a *saved* Hebrew. However, in writing to Hebrews, he is writing to saved and lost Hebrews. This is perfectly apparent from some other passages. For example, notice the Apostle Paul does the same thing in 1 Corinthians 15. In writing to the Corinthians he says in 15:1, **“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.”**

The passages we just read show that sometimes Paul addresses saved and lost people at the same time. In writing to the Hebrews, the Hebrew writer to the Hebrews has told those Hebrews if you want to be made a partaker of Christ, then you had better hold fast the confidence in what I have told you, and what I have told you had better be received with faith, and you had better believe it. Notice how very clear that passage is. Each time when he says “the end,” he is likening it to the end of a period of time, and that isn’t all. If you look at the context again, chapter 3 verses 9–18, you will find there isn’t one single reference in the entire chapter to anybody going to Hell. Now, some of your Campbellite friends and Holiness friends will trap you into thinking that when they quoted that verse, you might lose your salvation. They forgot to tell you that salvation in that case had to do with entering the land of Canaan. There wasn’t a reference to Hell anywhere in the entire chapter. Read the chapter—Hebrews 3:1–19. The whole passage has to do with a spiritual application of Israel, the people of God, entering Canaan, the promised land. You say, “But isn’t this a type of...” Yeah, but look out for your doctrine. Don’t forget how 2 Timothy 3:16 started. It started, **“All scripture is given by inspiration of God, and is profitable for *DOCTRINE*.”** Now we know the Scripture has spiritual lessons to be gained from this passage, which is quite apparent by how Paul himself uses the passages. When writing to the Corinthians, Paul says in 1 Corinthians 10:11, **“Now all these things,”** referring to the children of Israel in the wilderness forty years, **“happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.”** So you can make *SPIRITUAL* application. But notice when the writer of Hebrews makes spiritual application in Hebrews 3, he is very careful to tell you that it has nothing to do with being saved, being regenerated, or going to Heaven.

As a matter of fact, when Paul gives the passage, 1 Corinthians 10:4–12, he makes it very clear that the ones that sinned in the wilderness through unbelief were killed. There wasn’t one case of any of those people going to Hell except the isolated instance of Korah, Dathan, and Abiram who sought to overthrow the priesthood. You say, “Well, what about them?” Very simple, they were Old Testament Jews under the law. Are you? They were

coming up out of the literal land of Egypt. Are you? They were commanded to keep the Sabbath. (You weren't! In Rom. 13, you won't find the sabbath given in the Ten Commandments.) They were all circumcised. Are you? They were all abstaining from pork and lobster and rabbit meat and catfish. Do you? Now you see the mess these idiots get you into? They are always trying to take something that doesn't belong to them and cram it down your throat and try to make you think you can lose your salvation and fall from Christ, because they don't have Christ. That's the real problem.

All of their Scripture quoting amounts to absolutely nothing. There isn't one passage in Hebrews 3 as it stands that would ever indicate for one moment that any born-again believer in the Body of Jesus Christ, regenerated by the Holy Spirit, would ever go to Hell or that he could lose salvation. The context is talking about unsaved Hebrews becoming partakers of Christ only if they maintain their confidence and hope firm until the end of a period of time. The context is the literal inheritance in the visible land of Palestine. Now if your preacher or priest or teacher or professor or elder doesn't teach that, one of two things is wrong. He's either a saved sinner who is perverting the Bible to make a living off of your credulity; or else he's an unsaved man on the way to Hell, and you had better get out of his company as fast as you can get out.

Now let's try another verse. Hebrews 6:1–6 states, **“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”** That passage has been used from time immemorial to prove that a born-again child of God in the Body of Christ can lose his salvation.

Before we step in here with the same arrogant, blind, prejudiced, ignorance that a Campbellite elder would or an elder in the Jehovah's Witness church, the Kingdom Hall, or some other blind leader of the blind, shall we read the passage? Notice: **“For it is impossible for those....”** Who? Now look at verse 9, **“But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.”** That's a nasty turn of events, isn't it? That isn't all. If verse 4 teaches you can lose your salvation, you couldn't get it back if you tried. Yet there is always some dumb punk (a water dog) running up and down this country saying, Mark 16:16, “believe and be baptized” and Acts 2:38, “repent and be baptized.” That fool baptizer says you can lose it, but you can get it back. You can't in Hebrews 6, honey. Hebrews 6, verse 4 says it is “impossible.” Is that how your Bible reads? If that's not how your Bible reads, you've got a man-made Bible, manufactured by men to make money off of men. It is “impossible,” is that clear? It is “impossible,” so forth and so on, **“if they shall fall away to renew them again to repentance.”** **“If they shall fall away,”** what does that mean?

Now you're really in trouble. Here's a thing written to Hebrews, and this thing says to these Hebrews that they've settled the matters of the doctrine of Christ, laying on of

hands, repentance, faith, resurrection of the dead, eternal judgment, and yet they're told to go on. To go on in what sense? Look at verses 10 and 11, **“For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end.”** Show the same diligence to the full assurance of hope unto the E-N-D—“end”—and there it is again, isn't it? We're right back in Hebrews 3:6; Hebrews 3:14; and Matthew 24:13. Nothing could be more clear and plain to an honest man. Now, if you have an honest and good heart and you believe the word of God, why don't you believe what you read? *Matthew was the gospel written to present Jesus Christ as the King of the Jews*. Everybody knows that. Hebrews was written to Hebrews and bears that title. Everybody knows that. In all four contexts that I read from, Matthew 24:13; Hebrews 3:6; Hebrews 3:14; Hebrews 6:1–5, the context is somebody holding out to the end of a *PERIOD OF TIME*, and works are also connected with it. No Greek scholar in 1,000 years of church history, working with *ANY* Greek text, could put *ANY* light on one verse in the whole series.

Do you remember in Matthew 25, **“Inasmuch as ye have done unto one of the least of these my brethren, ye have done it unto me”**? Did you notice that in this chapter that all He talked about was works? You noticed when He got into that passage in Matthew about the wise and foolish virgins, he was talking about *going* and *buying* and *selling*? Did you notice in every context I have gotten into so far (and when we get into James we will really hit them) that He's talking about *works*, and every time He is talking about works, He is talking about a period of time that ends, not with the Rapture but with the Advent of the Lord Jesus Christ? Did you notice that? No Greek scholar in 1,000 years of Christian education could anymore figure it out than he could play a Chinese banjo.

Did you notice the hundred and forty-four thousand virgins that we studied had nothing to do with the Bride of Christ, as you clearly learn by studying the passage in Matthew 25? Did you notice in that passage how works are involved? In Revelation 7 and in Revelation 14, their works are mentioned as part of their salvation. Did you notice again when you read James chapter 5 and saw the passages in there about **“he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins”**? That the context was the end of the Tribulation, and the book was written “to the twelve tribes,” and the end had an application to the Second Coming of Jesus Christ? Did you notice all that?

If you didn't notice that, what's the matter with you? What's the matter with the school and the faculty members who are teaching you Bible? How do they keep on fooling you and tricking you and getting you into these messes and getting you to doubt your salvation and reject the other clear statements in the word of God by fooling with these passages they know nothing about? For example, it's the fashion these days to teach that the church goes through the Tribulation. I've got bad news for you. If the church goes through the Tribulation, the passages I've just read you *DO* apply to a born-again believer in the Body of Christ. If the church does go through the Tribulation, then the passages I've just read you in Matthew, Acts, Hebrews, and James apply to the Body of Christ, and you can lose it! Imagine a faculty member that believes in Eternal Security and then teaches the church goes through the Tribulation.

“When the Son of man cometh, shall he find faith on the earth?” Now that’s the mess “Fundamentalists” get into. They get Israel in the wrong place, and they won’t see the Great Tribulation and Daniel’s Seventieth Week; and when they don’t, they will run the church right into it. When you run the church right into it, you appropriate for the Body of Christ verses aimed at people in that period of time. That’s a sick dispensationalism. That’s stealing promises that belong to Israel and stealing threats aimed at somebody else and aiming them at the Christian’s head, causing him to cower beneath the barrel of a double-barreled shotgun when God never intended him to cower under it.

The other verses I showed you were clear. What was difficult about 1 John 5:12? **“He that hath the Son *hath* life; and he that hath not the Son of God hath not life.”** Is that so difficult? What’s so difficult about John 5:24? **“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, *hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*”** What’s difficult about Romans 8:38–39? **“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”** What’s difficult about Philippians 3:20–21? **“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who *shall* change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”** What’s difficult about, 1 John 3:2, 14? **“Beloved, *now are we the sons of God*, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. *We know that we have passed from death unto life*, because we love the brethren. He that loveth not his brother abideth in death.”** Or, 1 John 4:13? **“*Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.*”** And, Philippians 1:6? **“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.”**

Now, what are you doing fooling with **“It is impossible for those who were once enlightened,”** when you haven’t any idea what it is you are talking about at all? And what are a bunch of Bible-rejecting Greek teachers on the faculty at Tennessee Temple and Bob Jones doing trying to alter the English text (*AV 1611*) to meet the demands of their own ignorance? Now, let me tell you something, son. If you can’t mix a batch of mortar and pick up a trowel, what are you doing talking about building a three million dollar brick auditorium? You’re not going to build it. You’re not able to build it. If you can’t handle that which is least, how can you handle that which is much? Didn’t you read the warning right before Hebrews 6, that evidently your “elder” did not read? Did you read that warning? Hebrews 5:12–14, **“For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.”**

Didn’t you read the writer of Hebrews’ warning about Christians who occupied themselves with strong meat when they couldn’t digest milk yet? Didn’t you read that

warning? You did read that warning, didn't you? Didn't you read in Hebrews 13:9, **“Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.”** There is a warning about novices messing with the verses in the very same book you are trying to go to Hell on. Why did you reject the commandment of God and resist the Holy Spirit and go back to the strong meat in Hebrews 6 to try to talk yourself out of your salvation by grace? Now that's what we're talking about—a man who can't handle grace in John 3 and can't handle Romans 10 and can't handle I John 5 has no more business fooling with Hebrews chapter 6 and Hebrews chapter 10 than a three year old Eskimo has fooling with an acetylene torch.

Well, let's try another one—Hebrews chapter 10. I mean, if you want to go to Hell, the best books are Matthew, Acts, and Hebrews. I don't know of better ones to go to the Lake of Fire on than those. You always can find a good reason to go to Hell, and the Devil will give you as much Scripture as you need. Hebrews chapter 10, verses 26 and 27 state, **“For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.”** Now, isn't that something? If you “sin wilfully” after you get saved, you lose it, don't you? Haven't you ever talked to any of these poor, deceived Holiness people? They are dumb enough to follow these Holiness preachers. They say, “Well, I believe if you sin knowingly, but I didn't sin knowingly.” Hasn't that ever stuck you as being rather two-faced? What honest man I'm talking to right now—what honest Christian—doesn't know when he sins? Come on now, 1 John 5:17, says, **“All unrighteousness is sin: and there is a sin not unto death.” “All unrighteousness is sin.”** Do you mean to tell me you don't know when you don't do right? Do you know why a Holiness doesn't dare admit that he has sinned after he gets eradicated and sanctified and gets the baptism of the “holyghost”? Because he's afraid that according to Hebrews 10, he will go to Hell. So, he does one of two things. He says, “I can't live it” and “loses it,” or else the poor simpleton goes on professing to be eradicated and sanctified in spite of what John said (1 John 1:8), **“If we say that we have no sin, we deceive ourselves, and the truth is not in us.”**

I am talking to people who profess to be Christians. I wouldn't talk this way to an unsaved man for anything in this world, if I knew he was unsaved. I mean at least if he doesn't profess to be an expert on the Bible. These silly, deluded Campbellite elders go around professing to have “gospel” meetings and “Bible studies.” I wouldn't change my tone of voice for them, and that's the crowd I am aiming at. But a poor, unsaved man on his way to Hell, I wouldn't talk this way to him. God feels sorry for those folks, but don't you think God has any patience with a Bible-twisting, Bible-denying, Bible-perverting, Bible-quoting reprobate who rejects His word on the grounds of His word!

In our previous study you may have noticed the time we spent discussing the passages in Matthew 5–7; Matthew 20, 22, and 25; and Hebrews 3, 6, and 10. Discussing those passages, you may have noticed that every single time *we were dealing with a passage about which there was a question about where it applied doctrinally*. This is the heretic's meat. There hasn't been a false apostle or a minister of the Devil who ever lived who didn't quote Scripture and study the Scripture, but he always chooses the questionable or doubtful portions.

Two things, however, went wrong. What 2 Timothy 3, says about these people is that they are **“ever learning, and never able to come to the knowledge of the truth.”** Simon Peter says in his second epistle chapter 3, **“They that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.”** You say, “Well, how can I be sure of these things if you have to be brilliant?” You don’t. You say, “How can I be sure of these things if I’m not a very good student?” You don’t. As a matter of fact, *no man can be deceived by these things unless he is a dishonest man.* There’s an old saying that you can’t con a man if he is honest. The only man you can con is a crooked man. If you will give very careful attention to Ezekiel chapter 14 verses 1 to 11 and 2 Thessalonians chapter 2, verses 1 to 13, *you will understand that the amount of brains you have or the amount of time you spend studying Greek or Hebrew is a secondary matter to the heart condition with which you approach the Bible and the heart condition with which you face God.*

As we’ve already seen in our study, we have found at least six passages that teach *somebody* can lose their salvation. It is a very obvious fact. Now the Baptists won’t buy that. Many times the Baptists are just as pig-headed and infidelic in their Bible studies as some of these other heretical groups, but that’s no skin off my nose. I believe the Book *AS IT STANDS*. As I said before, I am first a man, second a saved sinner, and third a Bible-believing Christian. After that, I am a premillennial Baptist. I don’t have any misgivings about my calling, but I profess to have more sense than to think that a man who makes his basic foundation the teachings of Matthew, Acts, and Hebrews is an honest man. Honest people wouldn’t do that. There’s no such thing as a mature, intelligent, Christian, rooted and grounded in the word, who has not first mastered Romans 4; Romans 10; Colossians 2; Ephesians 3; Ephesians 4; Philippians 4; 1 Corinthians 1; and Galatians 3–5. There isn’t any such thing. When you hear these Campbellites occasionally pull a reference out of Galatians and Romans, it’s an occasional pullout to subject Galatians and Romans to Matthew, Acts, and Hebrews. As I said before, you don’t use celetex tape for the foundation of a house. You don’t use light bulbs for siding. You don’t use bricks for ventilated windows. You may believe everything in the house is the house, but there’s a proper place to start and a proper place to finish. You do not put shingles on the dining room table; you put them on the roof.

All right, with this orientation now we have settled one doctrinal matter conclusively. First, every passage so far found in Matthew, Acts, and Hebrews which seems to indicate that a Christian can lose his salvation is in a context where the word “Christian” does not appear, the words “new birth” do not appear, the word “regenerated” does not appear, and nobody is “in Christ.” Second, we have established the fact that there certainly are passages in the Bible that would indicate that somebody can lose salvation. A good example of this is in Revelation 22:14, **“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”** John R. Rice has thrown this out of his mythological “Bible” on the grounds that it does not agree with Baptist doctrine. So, since John R. Rice is a good Baptist, he just simply throws out any part of the Bible that does not agree with what Baptists say. This is an example of radical fanaticism. We conservative Bible believers don’t fool with this stuff a minute; we don’t tolerate such foolishness. *We believe what the Book says is so, and if it doesn’t match Baptist doctrine, then Baptist doctrine can chase itself.*

Again, look at it, Revelation 22:14, **“Blessed are they that do his commandments, that they may have right to the tree of life....”** The obvious intimation is (according to Seventh-day Adventists and Ellen G. White) “If you don’t do His commandments, you won’t have a right to the tree of life.” We will allow for that intimation and allow the supposition which follows. Now, having faced the text and left it where it is, tell me something, my good brother, *if you have eternal life in Jesus Christ, what would you be fooling with a tree for in the first place?* You see, folks just don’t think. So, when John R. Rice and other radical fanatics go around destroying the word of God, making themselves their own authority, and accusing everybody else of trying to be an author, they say it should be “washed their robes.” That doesn’t do anything, **FOR THE CHRISTIAN DIDN’T WASH ROBES!** Not by a sight. The Christian **WAS WASHED HIMSELF.** The passage that speaks of a born-again believer (*John being one of them in John 1*) *speaks about someone who “loved us, and washed us from our sins in his own blood”* (Rev. 1:5). The people who washed robes and made them white in the blood of the Lamb is plainly *another set of people altogether.* This is very clear from Revelation 7:14, **“And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”** Read it, read it, READ IT! Instead of going by the eight verses some Fundamentalist taught you, read your Bible. Revelation chapter 7 has nothing to do with a born-again believer in Christ. It said *those folks came out of great tribulation,* and they came out with a hundred and forty-four thousand Jews who were marked. That isn’t all. If you study your Bible at all, how can you fail to notice there wasn’t any church in Revelation 7? You do read your Bible, don’t you? You do notice there was no church in Revelation 5, don’t you? Do you notice that there was no church in Revelation 6?

Now there we have a beautiful problem. The problem is simply this—any minister of the Devil can reach for the Bible at random and pull out anything to prove anything, as long as he changes it like John R. Rice changed Revelation 22:14 or as long as he adds to it or subtracts from it like any Campbellite does 1 Peter 3:21 or if he takes it out of context. Now, the people who have washed their robes are **NOT** the saved people in the Body of Christ—at least they aren’t within two chapters either way from where it was quoted. Therefore, Rice’s attempt to line up Revelation 22:14 with Baptist doctrine is, if you will pardon the expression, hogwash, for somebody there has washed their robes in the wrong material.

The *child of God has himself* been washed in the blood: **NOT HIS ROBES.** That isn’t all. The child of God has received eternal life from a Saviour that hung on the cursed tree. For it is written, **“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. 3:13). Then why in the name of Heaven would you go to Revelation 22:14 and worry about keeping or not keeping the commandments to get to a tree of life, unless you were a lost man trying to get to Heaven by your works? Now, that’s what we run into all the time. The people who argue the most about eternal security are the unsaved people who know nothing about it. The people who argue the most about falling from grace have never had any to fall from! Revelation 22:14 has no more application to anybody I am talking to right now than it does to a terrorist in the IRA.

So John R. Rice has a first-rate problem: fidelity to the word of God. There are

certainly verses in the Bible that teach *somebody* can lose it. I'll show you another one out of the same book, Revelation. This one here is found back in the chapter where the church is mentioned. For example, I will come across back here and get in the Church Age and deal with a passage that occurs in a context where you can find the word "church." This passage here says that if a man keeps his works unto the end, the Lord will not blot his name out of the book of life here in Revelation 3:5: **"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."** The obvious implication is that if a man *does not overcome*, his name *will* be blotted out of the book of life. So a fellow says, "See there, if you don't overcome, you will get blotted out." Sounds like a tough case, doesn't it? Read 1 John 4:4, **"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world,"** and 1 John 5:4–5, **"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"** Now, isn't that something? There's a man who says, "What if you don't overcome?" The children of God have *ALREADY* overcome. They are not waiting to overcome. We saved people, we don't have to go up and down the street throwing up Communist salutes—pretending they are black power salutes and putting up Papal two fingers—pretending they are peace signs and singing "We Shall Overcome." *WE ALREADY OVERCAME!* Now maybe *you* haven't, but that doesn't mean you can tear up our Bible and go around perverting that word of God to suit your fancy or try to damn somebody else while you are damning yourself. If you want to be damned, it's a free country, brother. If you want to go to Hell, nobody *can make* you get saved, but don't kid us while you're quoting Scripture to go to Hell. I imagine when you get down to Hell, you will find out the Devil has that Bible memorized.

Somebody can lose it, but it's not the born-again, regenerated believer in the Body of Christ. That's a cinch. The passage on this person here is very clear.

For just a breather now, for just a moment, let's go through the Pauline Epistles and notice the difference in the clear, plain, flat, bedrock, root, ground, foundation statements aimed at the child of God, and the places where we have been prying around in Revelation (a book on prophecy), Hebrews (written to Hebrews), James (written to the twelve tribes of Israel), and Matthew (of which the first twenty-six chapters occur before the New Testament is in effect). Now notice the difference.

Let's start in Romans. I am here reading in an Epistle written by the Apostle to the Gentiles who had a specific commission. This specific Gentile ministry given to this specific apostle was given by the revelation of God, Galatians chapter 1, for a specific purpose, and notice now clearly he writes, **"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness"** (Rom. 4:5). **"Blessed is the man to whom the Lord will not impute sin"** (Rom. 4:8). **"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 the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith"** (Rom. 3:24–27). Doesn't that sound a

sight different from the Sermon on the Mount? Isn't it a contrast to Matthew 25, Hebrews 6, Hebrews 10, and all of the other strong, heavy, dispensational chunks of meat that you are getting sick at your belly trying to understand, with an unsaved man teaching you who doesn't know as much about them as you do?

You know what Paul said about some of you people who always spend your time trying to damn yourself and get people to listen to you? You who are trying to talk Christians out of their salvation? Do you know what the Lord said to you, and said it to you in no uncertain terms? He said in Hebrews 13:9, **“Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.”** There! When you start fooling around with Jewish Epistles, written to Jews under the law—like the Sermon on the Mount in the book of Matthew and to scattered Jews of the dispersion in the Tribulation—like the book of James and to Hebrews on the threshold of salvation during the Acts of the Apostles—like in the book of Hebrews or the Tribulation—like in the book of Hebrews, you know what you are doing? You are trying to pretend that you are a professor, a big boy.

Look out for these people coming around to your house and always trying to get you into Matthew 24; Hebrews 6, Hebrews 10; and Acts 2—when they themselves don't know the first, simple, fundamental, base, rudimentary things that they ought to know: that a man is saved by grace through faith and is justified *FREELY* by the gift of God, which is eternal life through Jesus Christ our Lord. Now, I will tell you what you do. You get that one mastered, then go work on the rest, okay? Until you do, don't profess to know what you are talking about when discussing Eternal Life.

Notice the contrast again in Paul's Epistles written to saved people. Romans chapter 5 verse 1, **“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”** **“Therefore being justified by faith** (*not works* like in James), **we have peace....**” We are not worrying about losing it. *WE HAVE PEACE*. Why? Verses 6–9, **“For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood....”** Justified by his blood. Justified by *HIS BLOOD!* **“...we shall be saved from wrath through him.”** Now, if some of you are as dumb as the Campbellite water dogs who throw water all over the place, do you know what you will do? Like a crazy ass you will run to one place that says **“justified by faith”** (like vs.1), then to another place that says **“justified by his blood”** (where I just read vs. 9), and then, so help me Hannah, you will go to an Epistle written to **“the twelve tribes which are scattered abroad”** (James 1:1) and add **“justified by works,”** won't you? Won't you? Yes, you will! You are so set on getting to Hell, you will bust your neck to get there—and you might even make it.

What man in his right mind—after reading clear statements like the two I just read, aimed at Gentiles (like you) who are saved (like you), if you are saved, and who were saved by accepting the free gift of God (like you)—would go to James 2 and take an Old Testament illustration of Abraham offering up Isaac and use it as an example of eternal salvation? Why, Abraham was saved *by grace through faith* long before he offered up

Isaac. Look at Romans 4:3, **“For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.”** Now listen, Abraham believed God, and it was counted unto him for righteousness in Genesis 15. He didn’t offer up Isaac until Genesis 22. What are you doing, man, going to James chapter 2, written to the twelve tribes and quoting verse 24? **“Ye see then how that by works a man is justified, and not by faith only.”** Oops! Then you quote verse 21 which says, **“Was not Abraham our father justified by works, when he offered Isaac his son upon the altar?”** Why, offering up Isaac had nothing to do with Abraham’s eternal salvation. *Abraham’s salvation was by the imputed righteousness of God in Genesis 15* before Isaac was born, man !

Now you see what I mean by “studying and ever learning, and never able to come to a knowledge of the truth?” No Greek teacher expositing ANY Greek text could improve on that revelation of the truth. No man with an honest heart could possibly miss seeing what I just showed you there about Genesis 15 and Genesis 22 and James. You couldn’t miss it. You couldn’t possibly miss it—unless you were a dishonest man and *wanted* to miss it.

You say, “Brother Ruckman, are you trying to say that all those people making their living by teaching a Christian that he can lose his salvation are dishonest?” Yes, as a matter of fact, that is exactly what I am saying. The Bible doesn’t say that in the last day there are going to be a few of them. The Bible says in the last days there are going to be *many* of them.

Let’s get our bearings here. When you get in these Pauline Epistles written by the Apostle Paul to the Gentiles, you read things that are plainly *different* from the things that you have been reading in James and Hebrews. At least, they are different *doctrinally*. For example, Romans 5:18, which is a very plain, clear passage, **“Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.”** A fellow says, “You can get this gift by working for it.” No you can’t! *It is a free gift*. The Lord knew perfectly well when he said the “gift” of God was eternal life, that some of you nuts would say you had to do something to get it. The Lord knew that, so he said **“FREE GIFT.”** Do you see that thing? Do you see that business? You say, “But it is in italics.” Well, it’s not in italics in verse 16! Romans 5:16 says, **“And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.”** You say, “But what about that other Scripture?” Well, why don’t you get a straightjacket for yourself? You say, “What about that verse that says....” Look, if you want to go to Hell, go on, but don’t try to take me with you. Some fellow says, “But doesn’t it say over there again....” Yes, it says a lot of things. You could twist it to say, “Mary had a little lamb”—what of it?

That’s the problem we always have to deal with. We have always got to deal with these people who are interested in either using the Bible as a tool to build up their denomination (preachers and teachers) or hopping, skipping, and jumping from one verse to another to prove they’re right (dishonest, deceived laymen) instead of facing the truth with an honest heart and an open mind.

Romans chapter 8, verse 1 says, **“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”** No condemnation! You say, “But what if you walk after the flesh?” Verse 13—we’re way

ahead of you. **“For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.”** See, that’s the trouble with you people, you didn’t want the truth anyway. You give a fellow a verse like that and he says, “Well, if you don’t walk after the Spirit but walk after the flesh, there is condemnation.” Sure there is, verse 13, we can read. *You’ve* got the problem, not us. God says in verse 13 that He will kill the Christian that walks after the flesh, but what about his soul? Verses 38 and 39, **“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”** That was in the same chapter, written by the same Apostle, to the same believers, in whom dwelt the Holy Spirit. Is that verse clear? Do you have trouble with that?

The problem is when you put it over the plate waist high where any honest man can get it, they duck it and dodge it and begin to run because they are *CROOKS!* Now, you couldn’t miss verses 38 and 39 in Romans 8 if you couldn’t hit the inside of a bathtub with a bowling ball! The very idea of you running from that to some other verse—when that thing was so clear and so inclusive. I’m going to go through it again—Romans 8:38–39—and just in case you say, “But that passage talks about unsaved people whom Christ loved,” let’s look at verse 37 first: **“Nay, in all these things we are more than conquerors through him that loved us.”** You say, “No, that’s to unsaved people.” It is? Look at verse 29, **“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.”** We know whereof we speak; we are not merely talking. Listen, we Bible-believing people don’t memorize ten verses and then try to make the whole Bible line up with them. The context is talking about a saved man. Now, let’s go. Romans 8:38–39, **“For I am persuaded, that neither *death* [if you die, you won’t lose it], nor *life* [if you go on living, you won’t lose it], nor *angels* [they won’t take it from you], nor *principalities* [mayors, governors, princes, they can’t get it away from you], nor *powers* [kings, they can’t get it from you], nor *things present* [nothing going on right now], nor *things to come* [nothing going on tomorrow or next week or next year], Nor *height* [nothing up above you], nor *depth* [nothing down below your feet], nor *any other creature....*”** Over and above all the things mentioned so far, just in case that isn’t enough, He said, **“NOR ANY OTHER CREATURE.”** Now, how much more conclusive can He be? So you say, “But what if...?” Well, then go to Hell if you want to. If you have got your mind made up to go, just go on and shut up. God gets sick and tired of hearing you trying to talk other people into being lost just because you are lost. We’ve got our promises. That chapter 8 we are reading says in verse 28, **“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.”**

You know why many of these folks have so much trouble with these clear, simple, plain passages I have quoted? Do you know what their problem is with them? I mean, really? They are about half nuts; that’s the problem! How could you miss this, Romans 10:11, **“For the scripture saith, Whosoever believeth on him shall not be ashamed.”** Let’s look at Romans 10:13, **“For whosoever shall call upon the name of the Lord shall be saved.”** **“Shall be saved.”** Is that clear? Do you get that? You say, “Oh, that’s future.”

It is future, is it? It is really future? What does it mean then when it says in Romans 8:2, 3, 4, **“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”** **“Hath made me free.”** There—that’s *PAST TENSE*! It has already happened! **“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.”** **“Sending his own Son,”** past tense. **“Condemned sin,”** past tense. They are already done, finished, accomplished, over, complete. **“That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”**

You say, “What if you walk after the flesh?” Romans 8:13, God will kill you! **“For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.”** Remember that? Verse 10, **“And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.”** Now there’s the trouble. Most of these people getting verses out of the Bible to prove they can lose salvation don’t have two natures. If you don’t have two natures, you can’t understand Romans 6, 7, and 8. Romans 6, 7, and 8 is built for somebody with two natures.

Now, how do you understand these spiritual things if you don’t have the two natures? **“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”** Well, the answer, my dear fellow, is—you can’t. It’s just nonsense for me to talk to you about a fleshy nature that goes on to the grave when the child of God is saved; while the new man (the spirit nature) is sinless and couldn’t “fall from grace” if he had to. The passage you quoted to prove that—in Galatians chapter 5—is talking about somebody who is counting on the law to justify them. Read it. **“Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.”** The verse says, **“Christ is become of no effect unto you, (comma, to clarify) whosoever of you are justified by the law; ye are fallen from grace.”** Seventh-day Adventists can fall from grace; they’re counting on the law to justify them. You couldn’t get a born-again child of God to fall from grace with a falling machine, because we’re *not counting on the law* to justify us. We are counting on His blood. “Our hope is built on nothing less, than Jesus’ blood and righteousness. On Christ the solid rock we stand, all other ground”—including Scriptures misquoted or misplaced—“is sinking sand.”

For just a while we’re going to pretend that we understand the Scriptures, and just for a joke we are going to do this: We are going to say that a blood-washed believer is circumcised by a spiritual application not made with hands (Col. 2) and placed in the Body of Christ (Eph. 5) by the Holy Spirit as a free gift (Rom. 6) by receiving Jesus Christ (John 1). We are going to say that as bone of Christ’s bone and flesh of His flesh, there isn’t any chance at all that he can go to Hell whatsoever, but there is a chance he might lose his joy, testimony, character, reputation, health, and life. We will grant that, but not that he could lose his salvation. Then, we are going to believe that shortly after the Body of Christ is taken off of this earth in the Rapture (1 Thess. 4; 1 Cor. 15; Psa. 50; Isa. 26; Song of Sol. 2; Job 37. Don’t ask the Campbellite where they are, he doesn’t know.), there will come a time on this earth when works will have to be coupled with faith, and a man will have to have a combination of faith and works to be saved. Having supposed this situation to be true—supposing after the Body of Christ leaves and Daniel’s Seventieth Week takes place in which God renews His dealing with Israel (Dan. 12)—we are going to

assume for a minute that during the Tribulation, the time of Jacob's Trouble (not the church's troubles), in Daniel's Seventieth Week dealing with the Jews and the Antichrist (not the church age), that a combination of faith and works is necessary to be saved.

Upon making that presumption, we shall now go back and read the passages in the books of Matthew, James, Hebrews, and Peter and see if there is a difference between *Christian doctrine for a Jew in the Tribulation and Christian doctrine for a born-again child of God in the Body of Christ, where there is neither Jew nor Gentile*. Before plunging into this matter, let's go back to that book of Revelation at the end of your Bible that deals with times that will take place on this earth after the church is called out, which is perfectly evidenced by the fact that the word "church" doesn't appear anywhere in chapters 4, 5, 6, 7, 8, 9, 10, 11, 12 or in chapters 13, 14, 15, 16, 17, 18, 19, or 20. Notice also that in this Book are some very definite statements that indicate that *somebody's salvation is conditioned on faith and works*. The Baptists can holler until they are red, white, and blue in the face, but you cannot alter the statements in these passages unless you are using the Bible instead of *believing* the word of God like you should. Revelation 12:17, **"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which...."** What? Number one: this remnant of the seed, **"keep the commandments of God, and...."** Number two: this remnant of the seed, **"have the testimony of Jesus Christ."**

Now, I don't care what you do with that verse, there isn't an orthodox, Bible-believing preacher in the world who doesn't know who that woman is. That woman in verses 1 and 2 is defined in Genesis 37 as being Israel, with the Scriptures interpreting themselves. The private interpretation of the Catholic Church that makes the woman the church or Mary is, of course, obviously wrong, which can be proved by reading the next four verses. If you will read Revelation 12:1-6, you will find this woman flees to the wilderness and is fed three and a half years by God. The fact remains that this woman is said to have a seed and that the Devil in the Tribulation goes to make war with her seed. Her seed is not saved by grace through faith; her seed is not said to be regenerated and born again; her seed is said to, **"keep the commandments of God, and the testimony of Jesus Christ."** The testimony of Jesus Christ is clearly defined in the same book, so we don't have to worry about interpretation. In Revelation chapter 19, you are told in verse 10 that the testimony of Jesus **"is the spirit of prophecy."** Now, this bunch of people have the testimony of Jesus Christ, but that isn't all. In Revelation chapter 14, look at the second time this expression occurs. Revelation 14:12 states, **"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."** Now, here are some people again who have the faith of Jesus, the testimony of Jesus, and they keep the commandments of God. That isn't all. Whoever these people are, they are said to be connected with a dragon or a devil or a beast who puts out a mark (Rev. 14:9), and in the passage you are reading (Rev. 14:1), they are said to be a hundred and forty-four thousand *Jews*—exactly as you find them listed by their tribes in Revelation 7, verses 4 to 8. (Now, if you are a Jehovah's Witness, you can't get it, so don't try. You didn't begin with salvation by the free gift of God; you began with a Bible study in Matt. 24 which you knew nothing about, then you perverted the hundred and forty-four thousand Jews and made them Spiritual Jews, which they are not. So when you went to Rev. 14, you couldn't possibly have known your top from your bottom in the passage, and there is no use trying

to argue with you about it.)

The verse says those people have the “faith of Jesus Christ and keep the commandments of God,” and the same bunch we found in chapter 12 are Israelites, and the same bunch we found in chapter 7 are given as twelve tribes. They are not called “Spiritual Jews” (like Rom. 2); they are not called the Israel of God (like Gal. 6). We’ve got all ten of your verses memorized, and the other thirty verses that explain why you got them wrong.

In the tribulation *somebody* has faith, and they are also keeping commandments. Nothing could be clearer than this from the passage in Revelation 22:14 that said, **“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”** Well, obviously this is somebody from some other dispensation. Do you think I give a flip about entering into the gates into the city? I am *part* of the city. Didn’t you read in your Bible that that city is the “Lamb’s wife”? Didn’t you read there in Revelation 21:2 when the holy city came down from God, that it came down from God as the Lamb’s wife, Revelation 21:9, “the bride”? Do you think I’m worried about going in through the gates? I own the city, man! Do you think I am worried about the tree of life? I’ve got the One who gave me eternal life from the tree of death.

Do you see how we’re coming up on this thing? That Book said, **“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, RIGHTLY DIVIDING the word of truth”** (2 Tim. 2:15). As sure as some of you folks I am talking to are going to Hell just like a bullet, you couldn’t explain that Bible or teach it or learn it if you sat up all night—because your heart is bad. The Bible ought to open these things to you, for these things are clear and simple to an open heart. The passages in Revelation 7, 12, 14, and 21 that I just told you about speak of the same thing, in the contexts in which they appear, aimed at a certain class of people. You will notice in summing up things in Revelation 22, not only is an invitation given to these people in the Tribulation, verse 14, but also the Church Age, verse 17, **“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”** Now, that’s something else. When you begin to talk about the Water of Life, you are talking about something else. You talk about the tree of Life, that’s one thing, and commandments have to do with that, but when you begin to talk about the Water of Life, you are getting on other grounds, brother. Christ said, “I am the water of life.” He said, **“He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water”** (John 7:38). He plainly told a woman at a well one time that if she drank of that water she would thirst, but He said to the woman in the discussion, John 4:10, **“If thou knewest the GIFT OF GOD,”**—there is that free gift you tangled with back in Romans; here it comes again—**“and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.”** Verse 13, **“Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall GIVE HIM (GIVE HIM! “Ask, and I’ll give it to you.” Give Him!) shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”**

Do you see it yet?! Is there any chance you will ever get it? You see how that Book is

put together? It has proper divisions. When you are talking about commandments of God, the faith of Jesus Christ, and the Tribulation Jews, you are talking about somebody who is going to get their eternal life off of the tree of life. When you talk about **“whosoever will, let him take the water of life freely,”** you are talking about the bride giving an invitation to sinners to come and get them a drink. Did you ever drink?

Notice how all those passages deal with salvation through faith and works. Notice how very often this appears in the book of Revelation. For example, in Revelation 14, notice that the gospel that is being preached is not the good news that Christ died for sinners. Look here, Revelation 14:6–7, **“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea and the fountains of waters.”** Is that the Gospel? It’s not the Gospel Paul preached. Paul said, “If any man preach any other gospel than what I preach, let God curse him.” As a matter of fact, Paul said, **“Though we, or an angel from heaven, preach any other gospel.”** Well, in Revelation 14, verses 6 and 7, there is an angel preaching another one! (Boy, you know if you were an infidel, you would have pretty good grounds for throwing the Book out of the window, wouldn’t you? But for those of us who “study to show ourselves approved unto God,” we can “rightly divide” it.) If we know there is a difference between the angel preaching the Everlasting Gospel during the Tribulation and the Apostle to the Gentiles preaching the gospel of the grace of God in this age, what do we know? The people who believe under the angel’s gospel are not only saved by faith, but they had better watch their step. Look at verses 9–11, **“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”** So you see, there is somebody who is going to believe a different gospel than what we have. They are saved by faith *AND* works—like you are not—and they are in a period of time that you are not in. Of these people Matthew said (and now we’re back to Matthew), **“But he that shall endure unto the end, the same shall be saved”** (Matt. 24:13).

By now you ought to have your eyes opened to a great truth. This great truth is that this great Book was not all written for a bunch of people in the twentieth century. This Book was written for people from Adam to the end of the Millennium; *God did not confine His remarks to the Church Age.* We are reading verses here that deal with someone else in a different time, in a different situation, in a different locality, and if that weren’t enough, they are of a different race. They were given the commandments. So if you are a Seventh-day Adventist, among other things, you are a thief—trying to get saved by the commandments—trying to get saved by the law by perverting the word of God!

For example, Revelation 22:14 (which you tied up with 1 John 2), and then Matthew, yes, Matthew bless his heart, good old Matthew, and then you kicked yourself and your congregation to Hell with your scriptural foolishness. That’s why Simon Peter said, **“They**

that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction” (2 Pet. 3:16). **“If the blind lead the blind both shall fall into the ditch”** (Matt. 15:14). You won’t reject the free grace of God and come out unharmed. You will come out smoking. I don’t care how much Scripture you quote.

We now have our footing. Let’s get back with those hard verses. Matthew 5:19, **“Whosoever therefore shall break one of these least commandments (there we go), and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”** There’s your proof text for going to Hell. Do you want to go to Hell on it? Jump on it and ride, brother. You can go to Hell on that one; that’s a good one. You can just say, “Well, you can’t keep them all, so if I can’t keep them all, I’ll just lose it and go to Hell.” See what I mean? I’ll tell you something. If these tribulation Jews don’t keep them, they *will* go to Hell. You had better look out for that Sabbath in the Tribulation. Do you know why? Because in Matthew 24, in the same Tribulation context you read in verse 20, **“But pray ye that your flight be not in the winter, neither on the sabbath day.”** What did Paul say about the Sabbath to the born-again believer in the Body of Christ? Romans 13:9 states, **“For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.”** The Apostle Paul threw the Sabbath out! Folks say, “They would be least in the kingdom of heaven.” Paul must have been least in the kingdom of heaven; Paul wouldn’t teach the Sabbath. Romans 13:9 gives the commandments and purposely leaves out and omits the Sabbath.

That isn’t all. The Apostle Paul, writing to the saved believers (born into the Body of Christ), purposely tells you the Ten Commandments were done away with as a means of salvation. No doubt about it, they are passed away, their glory done away with (2 Cor. 3), and the commandments he is talking about are the commandments graven on stone. So don’t let some blasphemous Seventh-day Adventist come around to your house and tell you Christ just got rid of the moral law but didn’t get rid of the Ten Commandments, when the Ten Commandments were part of the law He died for. You say, “Well, what about the Christian that doesn’t keep them, and do you mean to tell me that you shouldn’t....” You see, you still won’t face the Scripture. You are still trying to find a way out. You say, “Well, if you say the Ten Commandments are done away with, then it’s all right for a Christian to commit adultery and kill and steal.” We are not talking about that. *We are talking about sound doctrine.* You will find the other commandments given in Romans 13:9, if you will go back and read the verse. You see, you are in too much of a hurry. *The one that was omitted was a sign to Israel, the Sabbath.*

That isn’t all. This sign to Israel was said to be a **“sign,”** because Paul said in 1 Corinthians 1 that **“the Jews require a sign.”** That’s why the Holy Spirit said, way back there in Ezekiel 20 where nobody could miss it, that the Sabbath was a sign between the Lord and Israel that they might know that he was the Lord God that sanctified them (Ezek. 20:12, 20:20). You couldn’t jam that thing down on a Christian from Matthew 5 unless you were a Hell-bound sinner, counting on the law to justify you, and in that case, according to Galatians, you have fallen from grace. Don’t try to teach us, we’ll teach you. But they still go on with it. All over this country, hundreds and thousands of people are

following this kind of teaching. They are *NOT* zealous for the truth. They are *NOT* zealous for the word. They want to heap to themselves “teachers having itching ears after their own lusts.” They are “turning away from the truth and being turned unto fables” (2 Tim. 4:4). The commandments you found in every one of these passages are aimed right at Israel. You couldn’t possibly miss it.

Israel solves many a problem. For example, remember those virgins in Matthew 25? Remember over there in Matthew 25 when they were waiting for the Lord to come? In Matthew 25, those *virgins* were said to be *virgins*, plural; they weren’t waiting to *marry* that bridegroom; they were waiting to *meet* him. They went into a marriage where the bridegroom was already marrying another bride. Matthew 25:10, “**And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.**” They went into the marriage. They were virgins as you find the word virgins in Revelation 14:1–4. They were *Jewish Tribulation saints*, in a condition where they would *NOT* be ready for the Lord to come and they would have to go out and work for their salvation. Now, every passage falls into the proper place, and no knowledge of Greek is needed to understand any of it.

For example, speaking of the works to get the oil: did you notice how the verses in Hebrews on the so-called split rapture now come into the right context? You read, “**Holiness, without which no man shall see the Lord.**” When? At the Second Advent. There’s your split rapture. There’s a rapture at the end of the Tribulation that *IS* a split rapture. “**So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation**” (Heb. 9:28). If you are not looking for Him, He will not appear to you in the Tribulation. He only appears to them that *look* for Him, and “without holiness, no man shall see Him.” Let’s go right back to Matthew 24 and watch it dovetail in again. In Matthew 24, speaking of these same Tribulation saints, we find a Tribulation rapture. Matthew 24:29–31, “**Immediately after the tribulation of those days ...And then shall appear the sign of the Son of man in heaven...And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.**”

It all came together without one hitch. Not one Greek teacher was needed to teach any of it. Here are Jews to whom a Jewish Messiah spoke in a Jewish context (under the law, before the crucifixion). He spoke to them about commandments and works in connection with their salvation, referring to a time when He was going to come again in a situation when they would have to have works and keep the commandments of God to get their salvation. Among these commandments was the Sabbath, which they had been keeping. They were to pray their flight would not be on the Sabbath in the Tribulation, because when He came back in the Tribulation, at the end, there would be a Post-Tribulation rapture for the Tribulation saints. These Tribulation saints would have to be ready when He came, or the door would have to be shut up upon them. Also, He would say He didn’t know them, and they would have to “work out their salvation” and “endure to the end” to be saved, or they could not get through, “for without holiness no man could see the Lord.”

Every verse is left exactly as it should be in the context in which it appears—exactly as it stands in a King James 1611, Authorized Version—without twisting, rendering, perverting, wresting, garbling, destroying, or changing ONE SINGLE WORD, of one

single verse, in one single context, in which ANY of them appear. When that procedure is followed, you have the truth, the whole truth, and nothing but the truth. No Greek teacher in a thousand years of church history has ever found the revelation as it stands in the AV of 1611.

Look out for any Baptist who makes those verses say anything they don't say to fit Baptist doctrine—just like you would look out for any fellow who thinks you can lose it to make the verses fit the church age, which *THEY DON'T!* It's all found throughout. Notice in Matthew 25:30, that unprofitable servant did lose it and was cast into outer darkness. Notice in Matthew 25:44–46, they lost it because, in the Tribulation, they didn't have the works. You take the mark of the beast in that Tribulation, brother, and you've had it!

That brings us back to the very interesting passage in Hebrews chapter 6, which we will now read just right, as long as we know where to place it. It is talking about somebody who, if they fall away, cannot be “renewed again to repentance.” All they can do is wait for the burning in Hebrews 6:8. Now it begins to make sense. Go back now and pick up that passage in Hebrews 3:6 and 3:14 and notice that “holding the confidence steadfast unto the end” is plainly a reference *to the end of a period of time* in which God is dealing with the Hebrews, so we find it written in the book of Hebrews; and since the book of James is written to the “twelve tribes” of Israel in James 1:1, James says by James 2:24 that a man is justified by works and not by faith only—faith and works—“The faith of Jesus Christ and the commandments of God.”

Now this is what we mean when we say, **“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, *RIGHTLY DIVIDING* the word of truth.”** The Baptists who make every verse in the Bible teach eternal security for everybody in every dispensation are just as far off as the Methodists, Episcopalians, Jehovah's Witnesses, Roman Catholics, Holiness, and Church of Christ elders who will try to talk a Christian into losing his salvation, when he can no more lose it than he can skate to Jupiter. You say, “But what about those other passages?” They will all fit in their proper place. The problem is finding the proper place. It isn't a matter of us changing a verse or getting rid of it because we don't understand it, you see? That's what these stupid Greek teachers will do. It is simply a matter of believing that God meant what He said, as He said it. If it doesn't fit into one situation, it has to fit into another. **“Let God be true, but every man a liar”** (Rom. 3:4). We're not going to cram and jam it in on somebody it doesn't belong to—like a Campbellite jams Acts 2:38 to the Christian. We are going to believe what God said, as He said it, where He said it.

Go back to the classic passage of Acts 2:38 where Catholics and Campbellites tell us that receiving the Holy Ghost is conditional upon water baptism. **“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”** Now, before we get into this greatly perverted passage, let's lay a little background. You may have noticed by now the number of times that we have had a Jewish reference (or a reference to Israel) in dealing with these passages about somebody getting saved by faith and works. Some of our Baptist brethren fly off the handle and insist that men have always been saved by grace, and then prove this by pointing out Abraham before the law. But this is another foul ball if you stop and think for a minute about three characters in the Old Testament under

the law—Samson, Saul, and David. Did you ever give those characters close consideration? Hasn't it struck you as rather odd that Saul turned into another man when the Spirit of God came upon him, and then the Spirit of God left and *NEVER* came back? Samson had the Spirit of God on him, and the Spirit of God left him and then *CAME BACK*. David had the Spirit of God on him and prayed, **“Take NOT thy Holy Spirit from me,”** Psalm 51, and the Lord *didn't*! Doesn't that strike you as rather odd in view of the fact that the New Testament says about the Holy Spirit to the born-again believer in the Body of Christ, **“Grieve not the holy Spirit of God, whereby you are sealed unto the day of redemption”** (Eph. 4:30)? When Jesus Christ spoke about the Holy Spirit, He said, *“He dwelleth with you, and shall be in you.”* He said when the Holy Spirit came, John 14:16, **“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.”** He would abide with you **“for ever.”**

Now, how does one explain these matters? He didn't abide with Saul for ever. He didn't abide with Samson for ever. He came and left. He abode with David for ever, but He could have left. David recognized this perfectly in his prayer. *Hasn't it gotten through your thick head yet that there is a difference between God's dealing with Israel as a nation, and God's dealing with the individual, born-again child of God in the Body of Christ?* Hasn't that gotten through to you somewhere? Well if it has, maybe you will come through Hebrews, James, and Matthew a little slower the next time you sit down to study your Bible.

Instead of stealing everything from the Jew that doesn't belong to you, it might do you good to recollect that the Bible is a Jewish book. *Without a proper understanding of the place of the Jew in God's program, there isn't any chance that you will be anything but a Bible blockhead.* Into that classification go about 90 percent of the professing Bible teachers and elders and so-called “apostles” of today.

Now here's a perfect case. Acts 2:38 states, **“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”** There is a beauty if you ever saw one. There never was a man who counted on Acts 2:38 to get saved who ever knew that he had eternal life or was ever assured of eternal life. There isn't one Campbellite or Catholic on the face of the Earth that claims Acts 2:38 who doesn't think a Christian can lose his salvation. Since the whole passage deals with Israel, wouldn't this be just the place for the Devil to start if he wanted to damn you into Hell as a “Christian.” Simon Peter, an orthodox, circumcised, pork-abstaining, Sabbath-observing, temple-worshipping Jew with no New Testament written is speaking: **“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”** The Lord *OUR* God. **“The Lord *OUR* God shall call!!”** Now, haven't some of you heard some depraved idiot tell you that that's the plan of salvation? Aren't your airways filled with these deluded nuts raving and screaming about being “buptized” in the name of Jesus for the remission of sins? Aren't your airways filled with these nuts who have never gotten out of Acts 1–3 (a Jewish feast day—Pentecost—which was given to Old Testament Jews under the law, Lev. 23)? Haven't they just dogged your ears to death with this business without telling you that Matthew, Mark, Luke, and John were not written when these

events took place? Do you realize that at the time that Simon Peter speaks these words in Acts 2, he doesn't have anything in his hand but Genesis to Malachi?

Somebody said, "But what he said was still the truth." Why listen, what Solomon said was the truth back in the book of Ecclesiastes, but you know more about it now. You can't get rid of progressive revelation. You can't get born and live and die in Acts 2 without passing on to Acts 10 and 15. In Acts 15, the same Peter, the same Simon Peter, the same Jew standing up to preach and inform the council there in Jerusalem, doesn't say one word about any Gentiles getting baptized in any water to get saved. The same Simon Peter, not fifteen chapters later, says in Acts 15:11, "**But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.**" When did Peter change his tune? Well, regardless of that, I'll tell you something: if he changed it, you had better flat change yours with him. If he was inspired in Acts 2, he was just as inspired in Acts 15. If they don't match, Peter has learned something. God has shown him something, and what could be any clearer than that, if you had read Galatians 2. But who reads Galatians 2? As a matter of fact, who would follow my discourse to this point anyway? I mean, after all, the real issue was not the word of God to start with, was it? Wasn't it family trouble? Enrollment? Job trouble? Income? In-law trouble? Attendance? You see, if you don't fool me, you are not going to fool the Lord, that's for certain. I've talked by the year to these people who quote this line of Scripture and profess to be authorities on it, and I find that if you pin them right down to the mat or get them into the corner, there isn't one out of fifty of them who has any regard for what God said at all, except to use this Book as a tool to teach what they want to believe.

Back to Acts 2. When Peter says "**unto them**" who could he be talking to? Acts 2:38, "**Then Peter said unto them.**" Is that clear? Is he talking to you? Is he talking to any of your kinfolk? Who are the "**them**"? A text without a context is a pretext. Acts 2:5, "**And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.**" Acts 2:14, "**But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words.**" Try again, verse 22, "**Ye men of Israel, hear these words.**" One more time with feeling: verse 36, "**Therefore let all the house of Israel.**" And in case you are blind as a bat: verse 38, "**Then Peter said unto them.**" Do you want to go to Hell? Claim Acts 2:38. That's just about as quick as you can get there without using the Sermon on the Mount. Acts 2 was a Pentecostal message preached by an Old Testament orthodox Jew to Old Testament orthodox Jews who came to a feast day under the Levitical law, under the ceremonial law of Old Testament Israel. There wasn't a Gentile in the group that wasn't a proselyte to orthodox Judaism. Nobody in the chapter even asked what to do to get saved. The question asked of Simon Peter in the chapter in verse 37 was, "**Men and brethren, what shall we do?**" Not one word about the new birth; not one word about the blood atonement for sinners; not one word about the Body of Christ; not one word about spiritual circumcision—and you let some feather duster of a deceived preacher talk you into Acts 2:38 as Scripture for you, when the poor, deceived, deluded jackass hasn't any more idea what he is saying than a three-year-old Ubangi discoursing on nuclear physics. You ought to be ashamed of yourself!

You say, "But Brother Ruckman, godly men and dedicated and...." I know, we've got a lot of idiots running around in this country these days that think they are "godly"

because they don't do some of the things that you do. That's got nothing to do with the truth or the whole truth or nothing but the truth. When Simon Peter preaches and says the promise is to them (aimed at Israel in the context) and to their children (aimed at Israel in the context), he is merely quoting Daniel 9:7, **“O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.”** In plainer words, if any man tells you that Acts 2:38 is the plan of salvation, he's an unsaved man who has privately interpreted the Scripture *without any regard for what God said at all*. Simon Peter, in that promise, is addressing the house of Israel, giving them a promise aimed at those in Daniel 9:7; and Daniel 9:7 interprets Acts 2:39 where you couldn't miss it if you couldn't hit the broadside of a barn with a bunch of bananas.

The clear statements of Scripture where they are, as they stand, show you that Simon Peter in Acts 2, preaching to the House of Israel, is giving them what God has to give them *at that time before the New Testament is completed; and at that time they were to be baptized to show they were sorry for crucifying their Messiah*.

When God calls the Apostle of the Gentiles out (Paul) and gives him the revelation of the gospel of the grace of God, he communicates it to Simon Peter in Galatians 2, and Simon Peter gives it in Acts 15. The final summation of opinion in Acts 15 and Acts 13:39 and Acts 10:43 is that a man is saved by grace through faith plus nothing, and that he receives the Holy Spirit before he's baptized in water. Look at the last four verses of Acts 10 and read them. The next time you go back to Acts 2 after God showing you that, God is going to put you on the shelf. Do you hear what I said? Spiritually, you are on the junk pile if you run right back to Acts 2, after God shows you what He will show you in Acts 13:39 and Acts 10, the last four verses, and Acts chapter 15. Woe be to the man that leads you back under the law after you have gone that far, “you have fallen from grace.” That's exactly what Paul was talking about. If you read the book of Hebrews over and over again, you will find that being brought out. That Jew is told to continue, and hang on, and hold out and keep on, going until he perceives the truth of the grace of God, and not to go back under the law and count on it to justify him. The theme goes on over and over again.

Now, there are a few places in the Pauline Epistles where if a fellow wanted to talk himself out of salvation and go to Hell, he could do it. One of these is in 1 Corinthians 15; one of these is in 2 Corinthians 13. In 2 Corinthians 13, an unsaved man who tries to teach the Bible by lying, teaches that verse 5 shows that a child of God can be a child of God and then a reprobate. **“Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?”** Of course the verse said nothing of the kind; the verse says, **“Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?”** Well, that's pretty apparent what that is. It's pretty apparent from that passage that *unless a man is a reprobate, he ought to know that Christ is in him*. If he is a reprobate, he can't know it. See how they get screwed up?

Then look at 1 Corinthians 15:2, **“By which also ye are saved, if ye keep in memory what I preached unto you....”** They say, “Well, what if you don't?” Well, if you don't,

you were never saved to start with. They say, “Where do you get that from?” I get it by finishing the verse. You see, I fooled you again. I only quoted you half of it—you didn’t look it up. Who are you trying to kid? You never looked up anything; you are afraid that Bible is going to cross every fond opinion you have if you look it up. Paul said in 1 Corinthians 15:2, **“Unless ye have believed in vain.”** There are many people who have believed in vain because they have only believed in their heads. They followed the fool-proof—Campbellite—formula for damnation: repented, as Judas did; believed, like Simon the Sorcerer did; confessed, like Pharaoh did; and were baptized, like Judas; and then went to Hell with them. You see, exercising faith in the gospel and obeying the gospel has to do with heart belief. Notice how clear this is brought out in Acts 8 where the Ethiopian eunuch is about to be baptized, and Philip says to him in Acts 8:37, **“If thou believest with all thine HEART, thou mayest.”** Notice how this is reinforced in the Pauline Epistles in Romans 6 when Paul is talking to the saved people there, he says in verse 17, **“God be thanked, that ye were the servants of sin, but ye have obeyed from the HEART that form of doctrine which was delivered you,”** and again in Romans 10:10, **“With the HEART man believeth unto righteousness.”**

Now we are getting nearer the root, aren’t we? The root of the matter is very evident. An unsaved man cannot understand that Book. If he were to memorize that Book, he couldn’t understand it. For **“the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned”** (1 Cor. 2:14). When you hear a man get in the pulpit and talk about a born-again believer in this age in the Body of Christ losing his salvation, you are dealing with a man who is spiritually blind. That’s why God keeps saying, “Son, give me thy heart.” **“Keep thy heart with all diligence; for out of it are the issues of life.”** It is possible to believe in vain. The demon-possessed man over there in Acts 19 who jumped on the seven sons of Sceva said, **“Jesus I know, and Paul I know; but who are ye?”** The demon-possessed man in Mark 1 said, **“I know thee who thou art, the Holy One of God.”** The unsaved people in Matthew 7 that came up and said, **“Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils,”** were lost. Thus, we come to another great truth. It is possible to know Christ, believe about Christ, repent, confess, get baptized, cast out devils, do miracles, have apostolic signs and wonders, and go to Hell just like a bullet. I’ll tell you a joke. There isn’t a man who doubts the eternal security of the believer who wouldn’t say yes to what I just said, but the poor deluded fool makes the mistake of saying that according to everything I have just said, the man was saved. He wasn’t. You’ve got to be born again, fellow. **“Marvel not that I said unto thee, Ye must be born again.”**

You can’t say by following a ritualistic, legalistic form—one, two, three, four, five—that you’ve been born again. Listen! you can talk in tongues and pretend that’s the initial evidence of the baptism. You can get dunked according to Acts 2:38 and pretend you got the holyghost, when you didn’t. Or you can quote Scripture till you are black, blue, deaf, dumb, and blind and still fall into Hell so quick you will make a hole it will take the Devil six months to patch up.

Those of us who are saved and born again, “We know whom we have believed, and are persuaded He is able to keep that which we have committed unto him against that day.” “He that has begun a good work in us will perform it until the day of Jesus Christ.”

“We are sealed by the Holy Spirit of God unto the day of redemption.” “Where 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.” “For we know whom we have believed.” “We shall not come into judgment, but we have passed, (already) from death unto life.” We have received the free gift of God, which is eternal life by the grace of God, and we are freely justified by his grace, because He shed His blood as a propitiation for our sins. *We are covered, redeemed, sanctified, separated, justified, saved, born again, and seated in heavenly places with Christ Jesus; WE ARE ALREADY THERE!* We don’t have to worry about going; we’ve already received the salvation of our souls, 1 Peter 1. We are in heavenly places with Christ, Ephesians chapter 2, seated at the right hand of God, and it is only a matter of time before our bodies make the trip.

You say, “What if?” Well, in that case, I’ll be up there, and you will be down here. As long as you live on “what if,” you haven’t learned the first thing about the word of God that you ought to learn. There is no “what if” to it. All the promises of God in Jesus Christ are “yea and amen to the glory of God.” “We’re more than conquerors through Him that loved us.” “Thanks be unto God who hath given us the victory in Jesus Christ.” “If we live after the flesh, we shall die.” If we don’t judge ourselves, we shall be sick and sleepy and lose rewards and get ill. If we don’t live for the Lord, God will chasten us, **“For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth”** (Heb. 12:6). If we cross over the line too far, the Lord will kill us and just drop us dead in our tracks. “There is a sin unto death, I say not that they shall pray for it.” But we are no more worried about losing God’s salvation and winding up in Hell than we are worried about Rap Brown stealing all the snow in Iceland or Greenland.

The Bible says, **“Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love”** (1 John 4:17–18). Do you know what that means? Well, if you are unsaved, you wouldn’t. But that’s a statement that as Christ is up there, so are we in this world; *our standing in Jesus Christ is one of sinless perfection*. Our state may vary from time to time, as did the state of Israel in the wilderness when God had to deal with them and whip them and chastise them (read 1 Cor. 10:1–13), but our standing in Jesus Christ is according to Paul, **“accepted in the beloved.”** Accepted. I’ve been accepted. You say, “But a verse here says...” Go soak your head in a bucket of water three times and pull it out twice. You don’t really believe that anyway. You are just trying to prove something. The verse you were going to pull out had to do with the ministry, didn’t it? The verse you wrongly divided had to do with the Old Testament or the Jew in the Tribulation. We don’t have to fool with you five minutes. We know where you are going before you get there. You mark it down as sure as you live and breathe, whenever any Jehovah’s Witness, Seventh-day Adventist, Church of Christ, Mormon, Glossolalia, Pentecostal, Charismatic, Holiness Thingamabob tries to scare a Christian into thinking he can lose his salvation, he’ll be quoting out of an Old Testament passage or a Tribulation passage every time he quotes. If he doesn’t, he’ll be quoting a passage dealing with an unsaved man in this age or quoting a passage that deals with the loss of a testimony or a ministry—instead of the loss of eternal salvation.

“This is a faithful saying and worthy of all acceptance,” and when you read **“he that eateth and drinketh damnation to himself,”** in Corinthians, or **“he that doubteth is damned if he eats,”** Romans 14, or **“having damnation, because they have cast off their first faith,”** 1 Timothy—every time you come at us, we know exactly what you are talking about and where you come from.

There are only three ways to lie about the word of God to a child of God: quote a verse that deals with the Old Testament, before the finished blood atonement; quote a verse that deals with somebody in the Tribulation under a faith and works situation; quote a verse in the New Testament that deals with the loss of a ministry or a testimony or a life. Since none of these three things have anything to do with the finished, completed atonement of Jesus Christ and obtaining a free eternal salvation for a sinner by the grace of God, we don't pay any more attention to them in the context of our salvation than we would a blind gnat on a beach.

I have actually heard a Campbellite elder go to Romans 6 to prove water baptism was essential to salvation, when Paul doesn't mention water baptism one time in the whole Epistle—sixteen chapters. I heard some other stupid Campbellite quoting Galatians 3:27 to try to prove water baptism, when the word “water” doesn't occur one time through the entire Epistle. I heard one time a Campbellite going to Ephesians 4 to prove water baptism, when the word “water” doesn't occur one time in Ephesians 1, 2, 3, 4, 5, or 6; but these blind guides that lead the blind are incurable. There is no cure known by God or man for them. If anything is clear in Romans, it is clear that a man is saved and justified by grace through faith *PLUS NOTHING*. If there is any one thing clear in Galatians, it is that a man is kept safely by grace through faith *PLUS NOTHING*, and his justification hinges on Christ's finished work. Yet, even in these two grace Epistles written by the Apostle to the Gentiles, you will still find these vultures lurking ready to peck the eyes out of a dead corpse.

You ask the Bible believer to respect these men? We have absolutely no respect for them at all. I wouldn't jail them; I am not a Roman Catholic. (Roman Catholics do that kind of thing in North Ireland.) I wouldn't shoot at them; I am not a Roman Catholic. (That's the kind of thing the Irish people do in North Ireland and Belfast.) I wouldn't close down their churches; that's what the Catholics do in Spain to the Protestants. I certainly wouldn't beat them up or get the police on them like the Catholics did to the Buddhists in Vietnam. Fines, litigations, and court orders are the Catholic way of doing things; we born-again, Bible-believing people don't believe in that kind of carnal nonsense. What we can't accomplish through the preached word and our mouths and prayers, we leave alone. If this sermon hasn't converted you to the place where you know you are saved and are certain of it, then help yourself; go to Hell; it's a free country. I haven't got time to fool with you; I'm sure the Lord doesn't.

You have had enough truth to knock down an elephant. You've had enough truth to close every barn door around, and you couldn't get out of the hayloft if you tried. If you want to set the place on fire to prove that you are right; go on, be a nut; see where it gets you. The promises are clear. **“The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”** That's a clear one. That isn't like Acts 2:38. **“He that hath the Son hath life; and he that hath not the Son of God hath not life.”** That's

a clear one, unlike Hebrews 6. **“Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”** That’s much better than Hebrews 10. **“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”** That’ll put James 2 in the shade, and that isn’t my opinion. That is built on the basic, fundamental, primary premise known to every mature person on the face of this Earth, saved or lost. You do not become a forest ranger before you have ever looked at a leaf on a tree. You do not swim in the Olympics before you learn how to hold your breath under water. If you differ from those propositions, your problem is not the Bible, and it is not spiritual; your problem is mental. If I were you, I would go to my nearest health clinic and let them put the pieces back together. You have got problems—but don’t we all?

Now, I may have spoken today to some poor lost sinner who wants to be saved and have eternal life, and every time you try to get it, some Campbellite elder, Jehovah’s Witness, Charismatic, Glossolalia, Blubberblabber, tongues-speaking healer has got in your way and dropkicked you into Hell. I want to say this to you before I close. If you think for a minute that God would make salvation as hard as these nuts say that He has made it, you don’t have a very high opinion of your Creator. In this day and age where the just shall live by faith, *all God has asked you to do is to place your faith in the finished work of His Son, the Lord Jesus Christ*, who loved you enough to come down here and die for you on the cross. He required nothing of you but for you to feel your need of Him. I don’t care if the first forty-five Bible teachers in your community dumped upon you every verse from “Generation to Resolution” in order to keep you from seeing that—it’s still the truth. **“Whosoever will, let him come.” “Come unto me, all ye that labour and are heavy laden, and I will give you rest”** (Matt. 11:28).

God doesn’t make it hard for an unsaved man. God makes it hard for a Campbellite Elder who is trying to get to Heaven with all that crap. God makes it hard for a Catholic Priest who is trying to work his way to Heaven and get rid of the Bible while he is doing it. God makes it hard on a Pentecostal who has one feeling one day and another the next day and looks to his feelings and experience instead of the absolute authority. God has always made it tough on people who reject His authority, but He won’t make it tough on you.

Listen, if you don’t want to go to Hell, you don’t have to go. If you want eternal life, you can get it. Instead of messing around with that Bible and cutting that Book up from cover to cover to try to prove something that isn’t so and then accuse somebody else of cutting it up because they call it to your attention that you don’t know how to cut it, why don’t you just get down on your knees and say, “Lord, I’m a sinner. I believe Christ died for me and by the grace of God, I am going to trust Him as my Saviour.” Then trust Him.

Why don’t you try it? The verse says, **“He came unto his own, and his own received him not. 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 1:11–12). You weren’t told to receive a teaching; you were told to receive a *Person*. You weren’t told to receive a doctrine like we’ve been discussing in this book. You were told to receive a *Person*. Thousands of men who are teaching doctrines and trying to win people to doctrines and

churches have never even received that Person. **“He that hath the Son hath life; and he that hath not the Son of God hath not life.”** Have you received Him? I didn’t say one word about His teachings. I didn’t breathe one word about baptism. You can get as many views on that as you have nuts and bolts in an automobile. I am talking about HIM. He said, **“Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”**

We have it! I *HAVE* eternal life. I’m not worrying about losing it. *I’ll never lose it.* It isn’t mine to lose; it’s His. He gave it to me. **“For the gifts and calling of God are without repentance” (Rom. 11:29).** There isn’t one case anywhere in the New Testament where God took eternal life from a born-again child of God in the body of Jesus Christ. Any Scripture quoted to prove otherwise has been wrested to the destruction of the critic that looked it up in order to damn his own soul or to damn yours. You had better stay out of his way. May the Lord bless you and give you wisdom and understanding in His word for Jesus’ sake. Amen.