

ATTACK AGAINST THE TRUTH ANSWERED

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“My sheep hear My Voice, and I know them, and they follow Me; and I give unto them ETERNAL LIFE: and they shall NEVER PERISH, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father’s hand. I and My Father are one. Then the Jews took up stones again to stone Him.”

JOH.10:27-31

REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest:** Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινή) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation – abbreviated WET) based on Nestle’s critical text.

Note: *Definitions of references pulled from Wikipedia, The Free Encyclopedia, January 2013.*

DISCLAIMER

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In my hands is a pamphlet against the Scriptural doctrine and sweet experience of eternal life. It is a heartless abuse of those who believe and teach it. The entire article is exceedingly unscriptural. It twists the doctrine of the new birth and of our spiritual sonship and belittles the Fatherhood of God concerning those who believe unto salvation. The writer of the article thus shows either his criminal ignorance of God's Word, or his crafty deceit in handling it.

The article begins with 2 false accusations:

- It brands the doctrine of eternal security as among the most subtle; and
- it claims that its advocates teach once in grace always in grace which, they say, is absolutely untrue.

We teach emphatically that many people, after they are saved by grace, actually fall from grace and choose to be under Law where the writer of the article in question evidently lives. His digest breathes bitterness unbecoming to a Christian minister. He declares that this doctrine has caused the damnation of more souls than any other doctrine preached on this continent. Has he never read the blessed words of Jesus, quoted on the cover of this tract? Or, having read them, are they nothing to him? Has he not read "*In hope of **ETERNAL LIFE**, which God, that cannot lie, promised before the world began*" [Tiu.1:3]? Or, "*And this is the promise that he hath promised us, even eternal life*" [1Jo.2:25]? Does he not know that Christ "*obtained **ETERNAL REDEMPTION** for us*" through His blood [Heb.9:12]? Does he not believe, "*that God hath given to us **ETERNAL LIFE**, and this life is in His Son*" [1Jo.5:11]?

BUILDS ON A MIXED BASE

The article starts wrong. Instead of believing the plain statements of Scripture, it mixes the principles of life—whatever they may mean—with the Word of God and treats the two as a measuring rod. Note the critic's own words, "*It must be carefully measured by the facts of Scripture and the true principles of life.*"

Here is where the evangelist falls down at his first step. He tries to measure eternal life by Scriptural facts. If he would only measure himself by what God says, he would find himself woefully short. Who told him to measure eternal life? How much easier to believe and enjoy it!

Then, what is still worse, he measures God's eternal life by "*the true principles of life*" as he calls them. What truer principle of life is there than eternal life? He names one of his principles of life, saying that "*man is a free moral agent.*" Before Adam fell, he was free and moral; but, he is neither one, since he sinned. Every man is a slave, either to Satan or to God. Either sin or righteousness reigns in every life. "*Death reigned from Adam to Moses,*" and sin reigns in mortal bodies today [Rom.5:14, 17; Rom.6:12].

"Ye were the servants of sin...Being then made free from sin, ye became the servants of righteousness."
[Rom.6:17-18]

How can men be free while under the dominion of "*the prince of this world,*" "*the prince of the power of the air,*" "*the spirit that now worketh in the children of disobedience*" [Joh.12:31; Eph.2:2]?

Mr. Critic, you cannot measure eternal life by that principle. However you measure it, **Eternal Life Is Eternal** and you cannot shorten it. Faith in Him who has abundance of eternal life to give away will deliver the captive of sin, and Satan, and bring him into the liberty of the children of God. He will be eternally free, and yet be a bondman of Jesus Christ. Hallelujah! I think we have here an eternal principle of life, which the evangelist has not seen. This fellow reminds me of my first examiner in theology—putting reason first. If he had asked me what was the source

of Truth, my answer was correct. Like that examiner, this man wants us to seek for Truth in what he calls the true principles of life, instead of confining ourselves to the infallible Word of God. What a huge blunder. *"To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them"* [Isa.8:20].

UNDERMINES THE NEW CREATION

"I am set for the defense of the gospel." [Phi.1:17]

So are we. The critic's assaults on eternal life and once in grace always in grace cannot hurt us. His argument from the principles of life can have no weight with us. But we will not have it that he should wrest the Scriptures to the distress of poor helpless, honest souls. Of course, if the people are saved, error cannot send them to hell; but it does entangle them and drag them into bondage and gloom. Therefore, we seek to open blind eyes to their place and privileges in Christ.

The article in question seeks to kill the doctrine of eternal life. To do so, it warps the teaching of Jesus and the apostles about the new birth. It twists the clear utterances of Scripture to suit its erroneous purpose. It says, "We are adopted into God's family," citing as proof 4 Scriptures. Not one of these, and no other Scripture, teaches that we get into God's family by adoption.

The word [adoption](#) (Greek: **HUIOTHESIA**) means "*placing as a son*," or "*sonship*." It is from the Greek words **HUIOS** (meaning "*a son*") and **THITHEMI** (which means "*to set, to place*"). For example, Romans 9:4 literally reads that to Israel "*pertaineth the adoption* (sonship)." For God said of them, "*I loved him, and called My son out of Egypt*" [Hos.11:1]. This was also applied to Jesus [Mat.2:15]. Was He only adopted? Let us read Galatians 4:3-5 where we learn that Israel "*were children*," though under Law, before Christ came. By His Advent, they obtained their place as sons and were no longer counted servants. Note the beauty of Galatians 4:6,

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

To this exalted relationship, the place of sons or sonship, we have been "*predestinated*" or "*previously marked out*"; that is, God marked out a new creation, even "*many sons unto glory*" [Eph.1:5, Heb.2:10]. Everyone who believes on Jesus becomes one of this new creation. "*Therefore if any man be in Christ, he is a new creature* (creation); *old things are passed away; behold, all things are become new*" [2Co.5:17].

Again, Paul says, "*Ye have received the Spirit of adoption* (sonship or son placing)" [Rom.8:15]. But we just saw in Galatians 4:6 that "*the Spirit of His* (God's) *Son*" (His Divine, Human Spirit) is that Spirit of adoption (Spirit of sonship) which we receive when born of God. Then he adds, "*The Spirit Himself* (the Holy Spirit) *beareth witness with our spirit, that we are the children of God*" [Rom.8:16 RV]. All this proves that the word [adoption](#) in Scripture means much more than it means in common use. An adopted child does not partake of the nature of the people who adopt it; but we are made "*partakers of the divine nature*" [2Pe.1:4]. "*It pleased God...to reveal His son in me*," wrote the Apostle [Gal.1:15-16]. Do not these citations mean far more than adoption? In the face of such stern facts, how dare anyone say that we are not sons of God in the sense that we are sons of our earthly parents? Should not the supernatural birth be more real and radical than the natural? As the 1st Adam "*is the figure of Him that was to come*," even Jesus; so the natural is only a figure of the supernatural which is far greater [Rom.5:14]. We cannot enter into the full enjoyment of our spiritual sonship until we have our glorified bodies. Hence, the Apostle says that we are "*waiting for the adoption, to wit, the redemption of our body*" [Rom.8:23].

JESUS' TEACHING ON THE NEW BIRTH

"Except a man be born again, he cannot see the Kingdom of God." [Joh.3:3]

"Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." [Joh.3:5]

Here, Jesus contrasts the supernatural birth with the natural, without modification. He teaches clearly 2 creations; 2 distinct lineages or natures. The one is **flesh** and can be nothing else. The other is **spirit** and can never be flesh. People come into both these lineages by birth, not by adoption. Observe Jesus' own words,

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." [Joh.3:6]

The word **born** occurs 8 times in this lesson. Each time it is from the same Greek word GENNAUO, which means "to beget" or "to bring forth." Our critic denies that **born** means the same in the spiritual as in the natural and belittles the spiritual birth. He modifies its force by saying that in the natural we are born, but in the supernatural we are only adopted. God be praised, I was born again—born of the Spirit. "Christ liveth in me," and I have "eternal life." The critic says, "My son is a part of me, and has the same qualities of character and being that I have." But he declares that cannot be true of the spiritual. What colossal conceit! Has he mightier begetting power than Jehovah? How can God beget without producing "the same qualities of character and being" as Himself? If He did not do that, our salvation would not be a birth. What qualities and what character do we obtain, if not those of the Heavenly Begetter?

The critic dares to say that his son is a part of himself, but that we are not a part of God. I say, "No, we are not a part of Deity; neither is the evangelist's son a part of himself, but only his offspring." Although we are not a part of Deity; yet we are, in very deed, His spiritual offspring. We are made "*partakers of the divine nature*." We are partakers of the Deity and humanity of Jesus Christ. What else can the new birth mean?

Let me revert to John 3:6: "*That which is born of the Spirit is spirit*."

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

"But as many as received Him (Jesus), to them gave He power to become the sons of God, even to them that believe on His Name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." [Joh.1:12-13]

If we are born of God, and thus become sons of God, are we not divine? If in the new birth we are not born after the flesh in any sense, and hence are not flesh, are we not far different in the new creation from Adam? Should not the Last Adam line be as far different from the First Adam line, as Christ is different from Adam?

JOHN'S WORDS ON DIVINE SONSHIP

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." [1Jo.3:1-2]

It seems that some preachers never read these precious words, or at least do not receive them at their face value. In 1 John 3 the Apostle John joins 3 fundamental facts of experience: ❶ *"sons of God,"* ❷ *"born of God,"* and ❸ *"eternal life"* [1Jo.3:2, 9, 15]. He shows us how we become sons of God, even by being born of Him; and that birth gives to us eternal life. Let us consider these facts together.

"Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God." [1Jo.3:9]

Whatever the 1st Adam was or had, he was not born of God; for we know that he sinned. If he had been born of God and had possessed *"God life,"* as the critic declares, he would not and could not have sinned; for *"whosoever is born of God doth not commit sin,"* and *"cannot sin."* *"His seed"* was not in Adam. Peter announces that the new birth is *"not of corruptible (natural) seed, but of incorruptible, by the Word of God, which liveth and abideth forever"* [1Pe.1:23]. John says further,

"We know that we have passed from death unto life, because we love the brethren." [1Jo.3:14]

He names the supernatural traits of the newborn ones, as ...

- righteousness,
- love,
- compassion,
- confidence, and
- obedience.

Someone raises 2 objections, saying, "But Christians do sin, and John acknowledges that they do sin" [1Jo.1:8-10]. Exactly so. John plainly teaches that **believers are a dual nature**. In them is seen both the old Adam and the new Adam, the corruptible old man and the incorruptible new man. The 1st Adam was free from sin; but he was not beyond the possibility of transgressing, because he was corruptible, natural, earthy. But they who partake of the Last Adam by faith in Him cannot sin, because they obtain an incorruptible life through the incorruptible Word of God. They are *"born of God."* They are *"saints"* (*"holy ones"*; Greek: HAGIOS). Although he was sinless, Adam was not holy. He was not born a son; he was only a creature, though intelligent. Therefore, he could disobey, and did. He was on probation. Christians are not probationers. By the new birth, we obtain a holy life, a holy nature, a life that cannot sin. We are made *"partakers of the divine nature,"* which cannot fail. Again, we quote Jesus' words, *"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."* That is the *"whosoever"* whom John says cannot sin.

JESUS' SONSHIP AND OURS

The evangelist thinks to knock us out of the ring by saying that Jesus is *"the only begotten of the Father,"* *"His only begotten Son"* [Joh.1:14, Joh.3:16]. He argues that, if Jesus is the *"only begotten Son,"* then there can be no other sons of God. Surely, He is the only Son of God who was with Him and in His bosom from eternity. Of course, there is only **one Son in the Godhead**. The Word,

before He was made flesh or took upon Him a human form, was that only Son. We do not deny that Truth. But, the doctrine of our sonship from God does not contradict that fact; rather, it confirms and glorifies it. Jesus' eternal Sonship is displayed through our sonship. His eternal Sonship in Deity is the basis and guarantee of our eternal sonship of humanity and Deity joined. He was the Son of God before He became the Son of Man. But He took upon Him a human form—"The seed of Abraham"—that He might bring to His Father "*many sons*"—the Seed of God [Heb.2:16, Heb.2:10].

"The Word was made flesh, and dwelt among us...full of grace and truth" [Joh.1:14]

Thus, God's only begotten Son became the God-Man. He, who was Divine, became human; that we, who are human, might become Divine. "*We beheld His glory, the glory as of the only begotten of the Father,*" wrote John in parentheses. But "*grace and truth*" introduced an added glory; namely, that He should be the Elder Brother of a new line of sons, whom "*He is not ashamed to call...brethren*" [Heb.2:11]. These "*many sons*" partake of Christ's Deity. This they do in being "*born of God,*" by which they obtain a Divine Human Nature, which John terms "*eternal life*" [1Joh.3]. They must receive of His Holy Humanity, because our old Adamic humanity is a sinful ruin.

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