

## Salvation, sonship, sin & security.

### **Our premise for this teaching.**

We believe God's words in the 1611 Authorised Bible and therefore all of His promises. A private interpretation of the scriptures is proven when it contradicts good or sound doctrine (1 Tim.1: 10 & 11).

### **From our premise we provide this study that will cover –**

the nature of sin, the nature of man, salvation in this age, sonship, sin and the son, the doctrine of the eternal security of a believer, and finally a look at a verse that says a man born of God cannot sin.

### **From our study we –**

#### **i) provide our thesis statement.**

When the lost believe in their heart the gospel of Christ crucified they are saved, sealed with the holy Spirit, forever a son of God (a disciple of Christ), and as such have a choice to obey their Heavenly Father and be blessed, or sin and suffer chastisement, but regardless of their behaviour they are eternally secure.

#### **ii) our warning – “Be not deceived” (Gal.6: 7).**

There are some that challenge the doctrine of eternal security with verses that say a Christian cannot sin, and by inference, when they do they lose their salvation and sonship. Hence many are deceived, feel discouraged, and often fall away because they confuse sonship and discipleship. To establish “sound doctrine” for today we compare scripture with scripture as “God is not the author of confusion” (1 Cor.14: 33).

#### **ii) our challenge –**

Prove to yourselves (1 Thes.5: 21) whether what is taught from the scriptures in this teaching is sound doctrine.

### **The nature of sin.**

According to the scriptures sin is –

- \* “transgression of the law” (1 Jn.3: 4), &
- \* “All unrighteousness is sin” (1 Jn.5: 17), &
- \* “that which is not of faith” (Rom.14: 23), &
- \* to know “to do good, and doeth it not, it is sin” (Jam.4: 17), &
- \* “when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ” (1 Cor.8: 12), &
- \* “God forbid that I should sin against the Lord in ceasing to pray for you” (1 Sam.12: 23), &
- \* “And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord” (Lev.4: 27), &
- \* “In the multitude of words there wanteth not sin: but he that refraineth his lips is wise” (Prov.10: 19), &
- \* “he that hasteth with his feet sinneth” (Prov.19:2), &
- \* “An high look, and a proud heart, and the plowing of the wicked, is sin” (Prov.21: 4), &
- \* “The thought of foolishness is sin” (Prov.24: 9).

## The nature of man.

- \* Man is "spirit and soul and body" (1 Thes.5: 23), &
- \* "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen.6: 5), &
- \* "your iniquities have separated between you and your God, and your sins have hid his face from you" (Is.59: 2), &
- \* "There is none righteous, no, not one" (Rom.3: 10), &
- \* "For all have sinned, and come short of the glory of God" (Rom.3: 23), &
- \* "And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others" (Lk.18: 9). &
- \* "If we say that we have no sin, we deceive ourselves and the truth is not in us" (1 Jn.1: 8), &
- \* "If we say that we have not sinned, we make him a liar, and his word is not in us" (1 Jn.1: 10).

## Salvation in this age (between Christ's resurrection & the rapture).

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jn.3: 16).

The risen Lord Jesus Christ, after His death, burial and resurrection appeared to the apostle Paul (the apostle to the Gentiles – Rom.11: 13) in a vision, and gave to him the gospel (Gal.1: 12) of the grace of God, the gospel of Christ crucified (1 Cor.1: 23) that can save a man today (Rom.1: 16).

Paul identified that message as –

- a) the gospel of the grace of God because it is by grace, and grace alone (Eph.2: 8 & 9), &
- b) the gospel of Christ crucified because the focus of the message is Christ's crucifixion.

Paul sets out that message in 1 Cor.15: 3 & 4 – "how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures."

### According to the scriptures salvation occurs in this age when a lost man –

- \* receives the gospel that the risen Lord gave to Paul (1Cor.15: 3), &
- \* receives the Lord Jesus Christ (1 Cor,15: 1), &
- \* believes in his heart that God hath raised him from the dead (Rom.10: 9), &
- \* confesses with his mouth the Lord Jesus (Rom.10: 9), and so calls on His name (Rom.10: 13), &
- \* repents to the acknowledging of the truth (2 Tim.2: 25).

If any man preaches any other gospel than that which the risen Lord gave to Paul – that he (Paul) proclaimed unto the church, he is accursed (Gal.1: 8 & 9).

### Implications of faith in Christ –

Faith that saves a man takes place in his heart ("For it is with the heart man believeth unto righteousness" (Rom.10: 9), and when God sees our faith ("the Lord looketh on the heart" (1 Sam.16: 7).

Some of the things that happen to a person when they believe the gospel and receive the Lord Jesus Christ; they are:-

- \* regenerated (so they no longer have a dead spirit) and renewed (Titus 3: 5), &
- \* sealed with the Holy Spirit until the day of redemption (Eph.1: 13, 4: 30 & Rom.8: 23), &
- \* forgiven and washed from all their sins by the blood of Jesus Christ (Rev.1: 5 & 1Jn.1: 7), &
- \* given the free gift of eternal life and abundance of grace (Eph.3: 7, Rom.6. 23 & Jn.10: 28), &
- \* given the gift of Christ's righteousness which is imputed to them (Rom .4: 22–24), &
- \* given great and precious promises and their names are written in the book of life (2 Pet.1: 4 & Phil. 4. 3), &
- \* reconciled to God (Rom.5: 10), &
- \* redeemed and justified by his blood, by faith and by grace (Rom.5. 1,9, Eph.1: 7 & Tit.3: 7), &
- \* saved from wrath and hell and they have a mansion in heaven (Rom.5. 9, Jn.14: 2–3 & 3: 16), &
- \* not able to be separated from the love of God and will be preserved unto the Lord's coming (Rom.8: 38–39, 1 Thes.5: 23 & Ps.97: 10), &
- \* circumcised with the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ (Col.2: 11–13 & Rom.2: 28, 29) i.e. their body is separated from the soul and spirit so they are no longer "in the flesh" (Rom.8: 9). However they still walk "in the flesh", can live and walk "after the flesh" (2 Cor.10: 3) and "fulfil the lust of the flesh"(Gal 5.16), &
- \* given the atonement and become saints in Christ Jesus (Rom.5: 11 & Phil.1: 1).

The gifts and calling of God are without repentance. Faithful is he that calleth you who also will do it. And being fully persuaded that, what he had promised, he was able also to perform. (Rom.4: 21, 1 Thes.5: 24 & Rom.11: 29).

**Evidence that a man believes the gospel in his heart –**

- a) faith that is in the heart will produce works (Eph.2: 10), &
- b) the Spirit of God dwells in the saint (Rom.8: 9) & will bear fruit of the Spirit (Gal.5: 22 & 23).

## **Sonship**

As a son of God Christians are –

- \* born again by the Spirit of God (Jn.3: 5–6 & 1: 13), &
- \* heirs of God, and joint heirs with Christ (Rom.8: 17), &
- \* adopted as a son of God and are new creatures (Gal.4: 5–7, 1 Jn.3: 5 & 2 Cor.5: 17), &
- \* placed in the body of Christ (1 Cor.12: 12, 13, Rom.12: 5).

A Christian has a dead body, a live soul and a live spirit

An unsaved man has a live body, a live soul and a dead spirit.

## **Sin and the son (children of God).**

**Examples from the scriptures that prove the children of God sin.**

A) The apostle Paul sinned –

- i) he admits to doing evil (Rom.7: 19) even though he did not want to (Rom.7: 15), &
- ii) he admits that sin dwelt in him (Rom.7: 17 & 20), and where did it dwell? Answer – “(that is in my flesh,) dwelleth no good thing” (verse 18), &
- iii) he said “I am carnal, sold under sin.” (Rom.7:14).

Paul was writing of, and knew the infirmity of, the weakness of man’s flesh, when he said – “I speak after the manner of men because of the infirmity of your flesh” (Rom.6: 19).

B) Christians in Ephesus, Galatia and Corinth that Paul was writing to had sinned –

i) In Ephesus –

- \* “fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints” (Eph.5: 3).

ii) In Galatia –

- \* “O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?” (Gal.3: 1).

iii) In Corinth –

- \* they had not repented of their uncleanness and fornication (2 Cor.12: 21), &
- \* commonly there was reported that there was fornication among them (1 Cor.5: 1), &
- \* such fornication that they might have their father’s wife, where those that committed such sin were put out of the physical church – “To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus” (1 Cor.5 :5), &
- \* envying, strife and divisions (1 Cor.3: 3), &
- \* there were heresies among them (1 Cor.11: 18), &
- \* the babes in Christ were carnal (1 Cor.3: 1).

C) Paul’s exhortation to restore a brother that has sinned –

“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted” (Gal.6: 1).

D) James’ instruction on the development of sin from lust –

“every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin” (Jam.1: 13 & 14).

E) John’s exhortation on what to do when we sin –

"These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins...."If any man see a brother sin a sin which is not unto death..." (1 Jn.2: 1-2 & 5: 16).

Sound doctrine is – a son of God sins because of their flesh.

### **Do we continue in sin? (The question Paul asked in Romans chapter 6).**

"GOD FORBID" – Paul said twice in Rom.6.

#### **A believer's attitude to sin –**

- \* "Let every one that nameth the name of Christ depart from iniquity" (2 Tim.2: 19), &
  - \* "flee fornication" (1 Cor.6: 18), and "flee also youthful lusts" (2 Tim.2: 22), &
  - \* "abstain from fleshly lusts, which war against the soul" (1 Pet.2: 11), &
  - \* "abstain from all appearance of evil" (1 Thes.5: 22), &
  - \* "flee these things; and follow after righteousness, godliness, faith, love, patience, meekness" (1 Tim.6: 11), &
  - \* "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor.7: 1).
- "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh" (Gal. 5: 13).

#### **Bottom-line – Fear God.**

According to the scriptures – the fear of the Lord is to depart from evil (Prov.16: 6 & 1 Pet.2: 17).

#### **The Christian warfare**

And let us not forget that we have an enemy, the devil, Satan, who is spiritual and he uses his devices to destroy, deceive, delay, discourage and tempt us to sin –

- \* "Lest Satan should get an advantage of us: for we are not ignorant of his devices" (2 Cor 2:11),
- \* We are not to give place to the devil (Eph.4: 27),
- \* We should beware as the devil seeks to snare us (2 Tim.2: 26),
- \* "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet 5:8),
- \* The Christian battles the world (James 4.4), the flesh (Rom 8.7 and the Devil (1 Peter 5.8)
- \* "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb.4: 15).

#### **The two natures in a son of God – the Old man, the flesh, & the New creature, in the Spirit.**

A i) old man –

"Put off the old man with his deeds" (Col.3: 9 & Eph.4: 22), and "our old man is crucified with him that the body of sin might be destroyed" (Rom.6: 6). Hence our old man is "our flesh".

ii) new man –

"Put on the new man, which after God is created in righteousness and true holiness" (Eph.4: 24 & Col. 3: 10). Hence our new man is "Christ in you" (Col.1: 27 ), "Christ liveth in me" (Gal.2: 20), "the Spirit of him that raised up Jesus from the dead" (Rom 8.11).

B i) outward man –

"For which cause we faint not; but though our outward man perish" – the flesh (2Cor 4:16) ,

ii) inward man –

"yet the inward man is renewed day by day" (2 Cor.4: 16).

i) Old nature –

"Likewise reckon ye also yourselves to be dead indeed unto sin" (Rom 6:11).

ii) New nature –

"**but** alive unto God through Jesus Christ our Lord" (Rom 6: 11).

The lost man is "in the flesh" (he has a dead spirit and when his flesh sins it taints his soul).

Whereas the saints physically “live in the flesh” (Gal.2: 20) and can walk “after the flesh” (Rom.8: 1 & 2 Cor.10: 3) but “ye are not in the flesh” (Rom.8: 9). Saints have a dead body (Rom 8.10) which is cut away (circumcised) from his soul and living spirit.

Therefore, is it any wonder that Paul says – “O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin” (Rom.7: 24 & 25).

**With regards to the flesh we are to –**

- \* “mortify the deeds of the body” – (Rom.8: 13), &
- \* crucify the flesh with the affections and lusts (Gal.5: 24), &
- \* crucify the old man that the body of sin might be destroyed (Rom.6: 6), &
- \* serve not sin (Rom.6: 6), &
- \* yield your members servants to righteousness unto holiness (Rom.6: 19), &
- \* “walk not after the flesh” (Rom.8: 1), &
- \* “make no provision for the flesh, to fulfil the lusts thereof” (Rom.13: 14).

It is no wonder that Paul says – “I die daily” (1 Cor.15: 31).  
Let us therefore die to our flesh and the lusts thereof.

**With regards to the spirit we are to –**

- \* Walk in the Spirit and ye shall not fulfil the lust of the flesh (Gal.5: 16), &
- \* live in the Spirit, let us also walk in the Spirit (Gal.5: 25), &
- \* be led of the Spirit (Gal.5: 18).

And remember that the “law is spiritual” (Rom.7: 14), and the words Jesus spoke “they are spirit” (Jn. 6: 63), therefore let us feed our spirit (which is born again of God) with the words of God.

**A disciple of Christ has a choice –**

A non-believer is “free from righteousness” (Rom.6: 20) in other words, they have NO choice, they can only serve sin.

Whereas a Christian has a choice–

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit” (Rom.8: 1).

**Walk “after the flesh”** (Rom.8: 1), and “if ye **live** after the flesh, ye shall die” (Rom.8: 13) OR  
**Walk “after the Spirit”** (Rom.8: 1), and “if ye through the Spirit do mortify the deeds of the body, ye shall live” (Rom.8: 13).

The Christian’s choice is also evident in Romans chapter 6, where the Christian either yields their “members as instruments of unrighteousness unto sin” OR “yield yourselves unto God” (Rom.6: 13). “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death” OR “of obedience unto righteousness” (Rom.6: 16).

**Consequences for children who choose to walk after the flesh (disobey their Heavenly Father)**

When a Christian **chooses** to yield their members unto unrighteousness their Father chastises them as His children, those whom He loves (Heb.12: 4 – 7), just as an earthly father does his children (Eph. 6: 4).

At the Lord’s Supper if you eat and drink unworthily you sin, and it is “For this cause that many are weak and sickly among you, and many sleep” (1Cor.11: 30). The sleep here is death (1 Cor.15.51). The “damnation” of verse 29 is the same as condemnation in Rom 8.1. The “damnation” of Rom 14.23 (as here) has nothing to do with Hell

God will hasten physical death for carnal Christians, who are living after the flesh and fulfilling the lusts of the flesh which war against the soul, (see also the example in 1Cor.5: 5).

Therefore, the Christian can lose their rewards, their joy, their testimony, their reputation, health, and finally, as we see from the example in the Corinthian church – God can bring about an early death ('many sleep'). However our spirit is "saved in the day of the Lord Jesus Christ". This is the condemnation for a Christian that walks after the flesh (Rom. 8:1, 6 and 13)

The Lord Jesus "condemned sin in the flesh" verse 3 by preaching against it and living a sinless life.

It is not the eternal condemnation in Hell of John 5:24 (context determines meaning).

The "no condemnation" for those who walk after the Spirit of Rom 8:1 is:-

- \* to be free from the condemnation of the law by reckoning the flesh dead, &
- \* because your dead body (vs10) is cut loose and separated from the soul and spirit – see Col.3: 3, Gal.5: 24, &
- \* because they produce the "fruit of the Spirit... against such there is no law" (Gal.5: 22 & 23), &
- \* for the Christian who has The Lord Jesus through the Holy Spirit living in him and fulfilling 'the righteousness of the law' (vs 4), &
- \* when the saved man yields and obeys the Lord and "mortify the deeds of the body" (vs 13).

However a Christian does not, can not and will not ever lose his salvation as he is "accepted in the beloved" and "in Christ".

**Hence, the counsel from the scriptures is –**

First – "that ye sin not" (1Jn 2:1).

Second – "if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1Jn.2: 1).

Third – "and he is the propitiation for our sins" (1Jn.2: 2).

Fourth – repent and confess our sins (1 Jn.1: 9 & 2 Cor.12: 21 & 2 Cor.7: 10).

**A Concluding point – Good or sound doctrine is proven – ALL God's children sin because ALL are chastised.**

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

## **Given that Christian's do sin, how do we reconcile a verse that says they cannot sin?**

"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" (1 Jn.3: 9).

How do we reconcile this verse that says a Christian "cannot sin" with the sound doctrine that Christians do sin?

**What part of man is born of God?**

1 Thes.5: 23 informs us that man is – "spirit and soul and body"

**Our answer –**

Let us establish which part of man is "born of God" and in doing so we will establish which part "cannot commit sin".

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (Jn.3: 5 – 6 & 1: 13),

- (a) when is a man born of water? – see verse 6 – "that which is born of the flesh is flesh" – when he is born of his mother's womb ("her waters break").
- (b) when is a man born of the Spirit? – see verse 6 – "that which is born of the Spirit is spirit" – when he is born of the Spirit of God.

## **What happens to the spirit of man at the moment of conversion?**

### **Our answer –**

- \* “So then faith cometh by hearing, and hearing by the word of God” (Rom 10:17),
  - \* “being born again ... by the word of God” (1 Pet.1: 23),
  - \* the effect of hearing and believing the word of God is – the soul and spirit are cut asunder from the flesh – “the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart” (Heb.4: 12).
- Therefore, when we compare scripture with scripture we establish that at the moment a man is born of God his soul and spirit are circumcised, divided asunder from his body, flesh (joints and marrow) and his spirit is born again of the Spirit of God.
- \* “In whom also ye are circumcised with the circumcision made without hands” (Col.2: 11 – 13, and Rom.2: 28).

### **Supporting evidence from the scriptures –**

a) the flesh lusts against the Spirit and the Spirit against the flesh –

“For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would” (Gal.5: 17, Col.2: 11).

b) Sin dwells in our –

- \* flesh – “For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but [how] to perform that which is good I find not” (Rom.7: 18 & 25).
- \* members – “But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members” (Rom.7: 23).
- \* body – “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof” (Rom.6: 12).

We can now understand how Paul said of himself that “I am carnal, sold under sin” (Rom.7: 14), and “sin that dwelleth in me” (Rom.7: 17).

### **Conclusion to our answers–**

Given that the flesh, the joints and marrow, the member, the body continues to sin, and our spirit is born of God (born again) we conclude that the only interpretation of 1 Jn.3: 9 and other passages that do not contradict the good and sound doctrine that believers do sin, is – that it is our flesh that sins, and our spirit that is born of God that “cannot sin”.

## **Eternal security of a believer**

### **A) The doctrine of eternal security according to the scriptures for a believer in this age.**

- \* When a lost man believes the gospel that the risen Lord gave to Paul, he is sealed with the holy Spirit unto the day of redemption – “after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise” (Eph 1:13), & “grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption” (Eph.4: 30).
- \* Paul was persuaded “that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come...shall be able to separate us from the love of God” (Rom.8: 38, 39).
- \* Paul was 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).
- \* John also speaks of the eternal security of the believer where he points out that his seed remains in him – “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”: (1Jn.3: 9).
- \* “...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 Thes 5.23–24)
- \* “Who shall also confirm you unto the end....” (1Cor. 1.8)

### **B) Implications of eternal security for a believer**

- \* a believer can rest in the Lord (2 Thes.1: 7), &
- \* rejoice in the God of his salvation, &

- \* attributes the work of salvation solely to the work of the Lord, &
- \* knows he has eternal life (2 Cor.5: 1, 1 Jn 5.13), &
- \* has hope, certainty, and comfort (Rom.15: 4).

### **C) Implications if there is NO eternal security for a believer i.e. he loses his salvation when he sins.**

- \* Denies the efficacy of the finished work of Christ on Calvary, &
- \* makes God a liar, who cannot keep his promises (Heb.10: 23), &
- \* we have to be re-born, again and again, &
- \* we are in and out of the body of Christ, &
- \* we don't have eternal life or had it and have to get it again, &
- \* Christ is in us one moment and then not, and then back in, &
- \* we are no longer sealed with the holy Spirit, and have to be resealed with the holy Spirit, &
- \* we lose our sonship, and so no longer a child of God, no longer adopted, no longer an heir of Christ, and have to be re-adopted again, &
- \* we are not regenerated and so have to be regenerated again and again, &
- \* we are no longer a new creature, and have to become one again, &
- \* We haven't received the atonement and have to receive it again, &
- \* The blood of Jesus Christ doesn't cleanse and wash our sins, which aren't forgiven, &
- \* if what we do (i.e. sin), can cause us to lose our salvation then we contribute to our salvation – and we know that we are saved by grace, and “not of works lest any man should boast” (Eph.2: 8). “But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe” (Gal.3: 22). “Not by works of righteousness which we have done” (Tit.3: 5).
- \* And the list goes on.

When we make our weak brother to sin, and in doing so we “sin against Christ” (1 Cor.8: 12), does that mean that we cause both our weaker brother and ourselves to be removed by God from the body of Christ? Of course not!

**Bottomline** — IF our eternal security is based on the saint's ability **not** to sin then –

- God has not fulfilled His promises to preserve His children (Ps.97: 10), &
- the saint contributes to his salvation (which is blasphemy) and is discouraged as they have no eternal security, &
- the preacher is accursed of God because they have preached another gospel (Gal.1: 8 & 9) by adding the need to be sinless, which Paul does not include in the gospel of Christ crucified.

Ask yourself – is there **one** verse that says you have to be born again, and again, and again every time you sin?

In this teaching from the scriptures we have outlined our premise that we believe God's words as preserved for us in the English text of the 1611 Authorised Bible, and that **any** interpretation of a verse that contradicts sound doctrine is a private interpretation.

From our premise we have searched the scriptures and provided a study on the nature of man, sin, salvation, the two natures, and the doctrine of the eternal security of a believer.

From our study we have established that when the lost believe in their heart the gospel of Christ-crucified they are saved, sealed with the holy Spirit, forever a son of God, but still have a choice to obey their Heavenly Father and be blessed, or to sin and suffer chastisement, regardless of their behaviour they are eternally secure in the body of Christ.

We have compared scripture with scripture to reconcile an apparent contradiction between 1 Jn.3: 9 that says “whosoever is born of God doth not commit sin” with the good and sound doctrine that Christians do sin. We established that, “with the flesh (we serve) the law of sin” (Rom.7: 25), and with the spirit (which is born of God) we serve the law of God. Therefore it is our spirit that cannot sin, because it is born of God. We concluded this study with a look at the doctrine of the eternal security of a



person born of God and say that just as God promised to preserve His words, so HE will preserve His saints. He seals them until the day of redemption with His holy Spirit at the moment they believe. Let us not therefore confuse sonship (where a son of God is sealed unto the day of redemption) with discipleship where the son (disciple of Christ) is chastened for their disobedience.

God's promises are true – "let God be true, but every man a liar" (Rom.3: 4).

Prove to yourselves whether what is taught from the scriptures in this teaching is sound doctrine. Given the weight of evidence that it is good doctrine – if you believe it is not then you are deceived, pervert the words of God, privately interpret the scriptures, are unstable and unlearned, and wrest the scriptures to your own destruction.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 Jn. 1: 8), BUT – "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jn.1: 9).

Please receive this teaching – peradventure God "will give them repentance to the acknowledging of the truth...that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Tim.2: 25, 26).oooooo