

What Happens When a Man Leaves the Gospel?

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I was preparing the Sunday school lesson for January the 13th which includes verses 15 through 20 of 1 John chapter two. And I do not intend to teach the Sunday school lesson tonight. I will save that for the teachers for January the 13th. But a word caught my eye in verse 19 and it just glued my eyes to the page and I began to try to find out just exactly what the Lord was saying in this verse 19. I felt impressed to give more attention to it, to study it more thoroughly. And the more I studied it and looked at it, the more I felt impressed to bring it to you tonight.

Do you see that last line in verse 19? I have never really looked at that for any length of time so as to have any understanding of it. I read the first part and I have quoted it again and again and again as you have.

“They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us.”

And, Charlie, how many times have we stopped right there? I have stopped there nearly every time I have ever quoted this verse. But there is another phrase there.

“That they might be made manifest that they were not all of us.”

That God might teach us something, reveal something to us by the presence of these false professors and by their departure.

So let's look at it tonight. And my subject is: What happens when a man leaves the gospel, when he leaves the fellowship of believers, when he leaves what we call the truth of redemption by the grace of God? And numbers do. Too many do. It is too big a turnover even in churches that preach the gospel of grace. There are people coming in. But, unfortunately, there are people going out. And John starts verse 19 with this statement.

“They went out from us.”

Now who is he talking about? And I have taught you this before and I want to remember it myself. Read what is said before. He is talking about antichrist, false prophets and false professors. Everyone who professes to know Christ who does not know Christ, who denies Christ in his heart is an antichrist.

I know that is a terrible statement and we have been looking of what we call the antichrist.

Well, people who believe that the antichrist is one man are quite mistaken because John says in verse 18, "Even now are there many, not one, many antichrists."

Any man who denies that Christ is the only Savior is an antichrist. Any religious person who denies that Jesus Christ is come in the flesh is an antichrist, opposed to Christ. An enemy of Christ is an antichrist.

And so he is talking about these false professors, these false teachers. He says, "Little children, it is the last time." These are the last days.

"You have heard that antichrist shall come. Even now are there many antichrists whereby we know it is the last time."

These false preachers and false professors and false religionists and people who do not know Christ for various reasons have entered the fellowship of the visible church.

Turn, if you will, to Acts chapter 20. Paul grieved over this. Paul warned the early Church of this. Paul said, "I haven't ceased to warn you day and night with tears about this, that the enemy is going to sow tares not on the outskirts, not on the outside, among you."

Look at Acts 20 verse 28.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers."

He is... Paul is bidding farewell to the preachers and elders. And these are his closing comments to them. He says, "You take heed to the congregations, to the flock over which the Holy Ghost hath made you overseers to feed the church of God which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise, right out of your own midst, right out of your own group, even among elders and preachers shall men arise speaking perverse things to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."

These false religionists the Bible says they creep in. They creep in unaware. The first thing you know they are in the pulpit. The first thing you know they are in the eldership.

The first thing you know they are on the deacon board. The first thing you know they are in the place of leadership in the Church. The first thing you know they are occupying seats of importance in the church. They creep in and they keep up this masquerade living, acting under false pretenses for a time.

But John says sooner or later they will go out. Sooner or later they will go out. Sooner or later they will depart from the gospel of grace. Sooner or later they will depart from the church. Sooner or later they will depart from the fellowship of believers.

Now four things contribute to this departure. The first is this and I think Paul pointed this out in Acts 20, the Scripture I just read. If the pulpit for which the pastor and elders are responsible, if the pulpit and if the church Bible teachers will be faithful to the true gospel of God's grace and of God's glory, false professors will not remain in that congregation. They are not going to sit and listen to the truth. Grace and works cannot abide long together.

Charles Spurgeon said, "A lie will sit down forever beside another lie. But a lie will not long remain with the truth."

And people who come in to congregation and infiltrate churches who do not know God and who do not know Christ and who do not love the gospel of God's glory and of Christ's mercy and grace, if the pulpit will just continually preach it and preach it and preach it and the teachers will teach it and teach it and teach it and the people will talk it and talk it and talk it, they will get up and leave. They can't stand it. A man who does not know the grace of God is not going to long listen to it. A man who does not love the truth of sovereign grace, of redeeming mercy, of Christ's glory, he is not going to stay long listening to that message. And they will get up and leave or they will try to get rid of the one who preaches it and teaches it.

And then here is another thing that contributes to their departure. John said they went out. Another thing that contributes to their departure is trials. A man is not going to long suffer persecution for something he doesn't really believe.

In other words, a fellow may come into a church and he may have some kind of a religious experience and join up and talk about Jesus and the cross and the Bible and heaven and hell and life after death and all these things. But he is not going to suffer persecution for something that he doesn't really believe. So when trial comes along...

As our Lord said, they sow the seed and it fell among the... on the stony ground and not having root when the sun came out... He was all right in the shade. He was all right in the comfort and cool of the shade, but when the sun came out, when persecution for the sake of the truth came his way, he died. He is not going to take it.

But, you know, another thing that contributes to the departure of false brethren is not only trials of poverty and suffering and persecution, but trials of prosperity. Some people leave the fellowship of the gospel because they are persecuted. Others leave the gospel of

the grace of God because of prosperity. And, as I have said before to you, Charles Spurgeon once said, "For every one man that I have seen depart from the faith because of poverty, I have seen 50 depart because of prosperity." False professors can't handle either one.

Paul said, "I know how to be abased. I know how to be humbled. I know how to do without. I know how to suffer trial." He suffered enough of it. But he said, "I know how to abound. I know how to handle prosperity. I know how to handle blessing so as not to make idols of them, so as not to put my undivided attention upon them, so as not to suffer in my spiritual life, so as not to suffer in my relationship to Christ. I know how to take care of prosperity." He said, "I know how to be hungry, but I know how to be full. My hunger does not make me steal, but my prosperity does not make me forget God."

Paul said, "I know how to be abased and I know how to abound. I know how to be hungry and I know how to be full. I know how to conduct myself when I don't have anything in my pockets and I know how to conduct myself when I have got my pockets full."

A lot of folks don't know that. You get a professor of religion and he comes into the church and he comes in empty handed and he begins to prosper. His needs begin to be met. He begins to be somebody. The first thing you know, he is a proud individual. He is an arrogant individual. He has got more to do than to sit down and listen to the gospel. He is a busy man.

All right. I will tell you another thing that causes folks to go out. John said they went out. The gospel drove them out. The truth drove them out. God's people would not compromise with them. God's people would not meet them half way. God's people held the line to the truth. So they quit. Trials drove them out.

But here is another thing that causes false professors to leave. They have their own glory, not God's glory in their hearts. They are not seeking his praise and his glory. They are seeking their praise and their glory. They do not have the general welfare of the congregation. And I regret to say this. Most preachers... This is a terrible thing to say, but I really am convinced of it. Most preachers do not have the glory of God at heart nor the general well being and welfare of the church. I do not believe they do. If they did, I do not believe we would suffer so many divisions in churches. I do not believe we would suffer so much conflict in churches if the preachers and the people...

You know, a false professor, he wants his way. He wants his will done. And when his will crosses God's will and God's way, he is offended. He is easily offended. He can't be rebuked. Can you be rebuked? He can't be reproved. He can't be admonished. He can't be instructed. He can't be taught. And when his will is crossed and when his way is denied, he is not going to give way to the general good of the congregation and the general glory of God. He is going to have his way.

Have you ever been in that position? I will just quit. I have been there. I have done that. I have wanted my way and my will. And when my way and my will was crossed by others, well, I just quit. I just left you have it.

Now that is not the well being of the church and the congregation. That is not for the glory of God. And it indicates one of two things. It indicates a believer who is on the wrong path or it indicates a false professor who never has known Christ.

I am to submit my will and my way to the glory of God and the general spiritual well being of his Church. If it costs me, Cecil, my life. His Church must go on. His people must be fed. His glory must be accomplished. We are nothing but a part of his glory.

Somebody said, "Grind us all... grind us all to powder and fill the dish and let the chariot of Christ roll over it and let's be just a part of that right down there."

But that happens so often. False professors get offended. And they quit. They leave. "They went out from us," John said.

And then another thing. This is the fourth thing that contributes to the departure. When true love for Jesus Christ is missing men soon weary of pretence. I used the term a whole lot, "Playing church." And this is what I am talking about. And really and truly, my friends, I believe that most religious organizations today are nothing in the world but adults playing children's games.

When I lived in Fairfield, Alabama my pastor was an evangelist. He was a well known all over the South. He was always holding meetings. We always had tent meetings everywhere which is good. I wouldn't mind having a tent myself.

Maybe we will some day and hold some more tent meetings. But when we weren't as kids, we weren't going to the tent meetings at night, we was home playing church. We had across the street there was a family that went to our church and down the street and all us kids would get over in the back yard and we had a tent back there. We built us a tent out of blankets and stuff and we got in there. We had a little pulpit and we had a song leader and the other kids would sit there, you know. And one of us would be the preacher and one would be the song leader and one would be the announcements... make the announcements and one would teach the Sunday school class. And we used to play church. And we had fun. We had fun building the tent. We had building the pulpit. We had fun going out trying to get some benches to sit on and we had fun carrying on the services, but we soon got tired of it. And after a while we quit playing games and we went to some other amusement.

And I will tell you this. This is what I think most folks today are doing. They are playing play life, children's game. They are meeting together and they are going through all the motion and if the fellow in charge of the game doesn't keep some new entertainment and new projects and new promotions and new purposes and new revelations, he is going to lose his crowd.

Do you just come and sit and listen to the gospel and pray and seek the face of God and weep over our sins and try to find as Darwin prayed the will of God? That gets awful old to a man unless it is really a part of his heart. And he is not going to stay with it. That is the reason churches always are promoting things, youth night, family night, Father's Day, Mother's Day, anniversary day, shut in day, all these different things, you know, to celebrate, to keep them coming, something, contests.

These things are nothing in the world but to keep the children's interest who get tired of playing games.

Well John says they went out from us. They got weary of playing church and they left. And he shows us about four things that resulted from their going out.

Here is the first one. He said they went. It doesn't matter why. There are several things that contribute to their going. One, they couldn't take the truth. Two, trials, poverty or prosperity. Or, number three, they are seeking their glory and somebody crossed their will or way or then it was the true love for Christ was missing. They just wearied of the game. They are going out and playing something else now.

But John says, "Here is the... here is what the results is."

Number one, they went out from us but they were not of us. What did he mean by that? Well, he means this. Their bodies were here, but their hearts were not here. Never were.

Our Lord said, "You call me Lord with your lips, but your hearts are not with me."

Their names were on our rolls, but their name was never in the book of life. They took up the name of Christ, but they never took up the cross of Christ.

Doris asked me the other day, "What does that verse mean? Take up your cross and follow me."

Well, I don't know a whole lot about that, but I do know this. I know what the cross is. The cross is a symbol of death. That is what the cross is. Our Lord died on the cross. He took up his cross and bore it to Calvary. The cross is the symbol of death.

So when I take up my cross I am dead to this world and alive to Christ. I am dead to my ambitions and alive to his will and his commandments. I am dead to my merit and righteousness and I am alive to Christ's righteousness and Christ's merit.

Secondly, the cross is not only a symbol of death, it is a symbol of shame, a cross of shame. And I will tell you this. The gospel is offensive. The gospel of God's grace is offensive. When you and I are stripped, we are stripped to our shame. Our shame is revealed. Our filthiness and guilt, the awful nature that is within us and our hearts and minds is revealed by the gospel. And that shame and reproach is the shame and the

reproach that Christ bore on that cross as he was stripped, as he was humiliated, as he was humbled, as he suffered up there, the most ignominious death, the most awful shame hanging there accursed between heaven and earth. My cross is the cross of shame. I admit what I am, who I am and I look to Christ for his covering and for his cleansing and for his atonement and for his acceptance. And I am never anything but what Christ was on that cross, not anything, not in human flesh. I never graduate from there. I take up the cross of shame.

All right, like Lot's wife, though, Lot's wife left Sodom. She left Sodom in body, but she never left Sodom in heart. She never left Sodom in mind. And people who are false professors of religion they leave the world and they leave their worldly companions for a while and they leave the outward sins for a while and come into the Church, but they never really left them.

Lot's wife when the angel went down and said, "Get out of here now, Get out of here. God is going to destroy this city," Lot left that place. And he was glad to leave it. His righteous soul was vexed all the time he was down there and he was willing. He not only left it in body, he left it in heart and mind and every other way. But his wife in body she followed him, but her heart was still back there and her mind was still back there. And then angel said, "Don't look back." But she could not resist turning and looking back because that is where her interest was. And that is... John says they never were of us. Their bodies were here, but their hearts weren't. Their names were on the roll, but not in the book of life. They took up the name of Christ, but never took up the cross of Christ. Like Lot's wife, they left Sodom. They left the world in body. They never left it in heart.

I saw a man wearing a lapel pin some time ago. I don't even remember where it was, but kind of shocked me because he claims to believe something about the Word of God. He had a lapel pin. It said, "Try God."

My friend, let me tell you something and this may be a key right here that will help you. One does not try God like you try on a suit to see if you like it. One does not try God as you try out an automobile to see if it runs good or if it will meet your need. One does not try God as he tries a job or a new community.

Go back to verse 16 here, verse 15. Look at it here, verse 15 of 1 John two.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Nothing in this world, nothing identified with this world, nothing of this world meets our need. Christ is our light. There is no other light but his light. You can't try that on. You have to experience it. There is no other joy but his joy. You can't try out joy. It is borne in the heart. There is no other love, but his love. There is no other righteousness but his righteousness. There is no other hope but his hope. There is no other family but his family. There is no other way but his way. That is not something that you try on. It is

something that is revealed. It is a new life. It is a new creation. It is a new master. It is a new hope.

And the believer loves Christ first.

Now look at this verse right here, verse 15.

“Love not the world.”

That means you are not supposed to love your relatives? No, it doesn't mean that at all. The believer loves his relatives and friends. In fact, the Bible says if a man doesn't care for his own household he is worse than an infidel. He loves his relatives. He loves his children. He loves his grandchildren. He loves his friends. He loves and pities and all men. The Scripture tells us to love all men, to love our neighbor as ourselves. He loves and enjoys the blessings that God affords him in this life. But he holds these relationships and he holds these interests according to their relationship with his Lord. He loves Christ first and foremost and supremely. And all of these other things are temporary. They are means. They are relationship that he knows will some day be dissolved and their relationships and their guilts and their blessings that some day will have to be laid down and all of his interests and concern is towards Christ. Now that is not trying something, you see. That is a new creation. That is a new life. That is a new nature. That is the life of God. You can't wean a man's love from the things of this world unless Christ gives him a new love. You can't wean a man's interest from the things of the world unless Christ gives him new interests. You can't take a man's affections from the things of human nature unless God gives him a new nature. And greater is he that is in you than he that is in the world.

And this is a miracle. This is a new birth. This is regeneration. And this is what John is saying here in verse 19. They went out from us. Whatever the cause for their coming in, whatever the cause for their going out, this is one thing that is revealed by their leaving. They were not of us. They were among us. They were numbered with us. But they were not of us.

Do you see what he is saying?

They were among us and they were numbered with us, but they were not of us. They were not of that new creation. They were not of that new life. They were among those who were trying God. They wearied for a while of this or they wearied for awhile of that or they wearied for a while of this. Or perhaps they saw some attraction or attractive thing. Perhaps they got interested for the moment in something that was promised so they came and joined up.

But there was never a regeneration. There was never a new nature. They were never a new life and a new love shed abroad in them by the Holy Spirit. They never bowed to a new master.

I will tell you, when Saul of Tarsus met Christ on the road to Damascus he didn't try God. Right there he was smitten. He was stripped. He was blinded. He had revealed to him that this world was just nothing. It was temporary. It was just so many trinkets and toys. He saw Christ, his glory, his majesty, his power. He heard Christ speak. He came to know who Christ is. And right then all this other stuff just was revealed for what it really was, nothing. And Christ became everything. And from then on, whether he was in prison or whether he was in Nero's palace, it didn't make any difference. It was all trinkets.

A prison would... a palace prove or a palace would a prison prove if Christ wasn't there or Christ was there. Do you see that? He became nothing. And Paul loved his friends and his relatives and he loved good food that God gave him. He loved clothes that God gave him. He loved comforts that God provided him, but whether he had the comforts or didn't have them, whether he had the friends or didn't have, it really didn't matter. He had Christ. And that is of us.

Nobody understands what you are talking about. Somebody that identifies with you in this relationship with Christ. That is what makes this so difficult when you are really, like the old timers used to say well saved, truly saved. Try to go back and fellowship with some of the people you fellowshiped before you met the Lord.

Well, they... you don't have the same interests. You don't talk the same language. You are not ambitious or concerned about the same things. They are uptight about this, that and the other. You are not. They are ambitious to get more or gain more, enjoy more and you are just not. You will take it if God gives it. You will do with out if God withholds it. You will live here if God enables you to live there or God enables you. But what difference does it make? You are going to live always with him.

They are not of us. We are going to have learn what that means, of us. Everybody that is with us is not of us. Everybody that is among us is not of us.

You know what. It is just like I read a book one time by a man who... I think it was kind of called *Black Like Me*. A white man dyed his face or something and went among the black people. He found out they talked a different language. They had different interests. It was a whole new world, a new life. And he was there. He was among them. he was dressed like them. He looked like them. They didn't know the difference. He wasn't of them. He never did become of them.

And, brother, I tell you this. You can talk like a Christian and you can learn doctrine like a Christian and you can go around with a pious look and look like a Christian and you can do the things that Christians do like going to church and paying your tithes and doing all these different things. But there is another thing to be of us, of us. And John said the reason they went out, they never were of us.

For look at the second thing. Look at what he says next.

“For if they had been of us...”

Am I getting through to you what I am talking about? If they had been one of us, contrite heart, broken spirit, in love with Christ, willing to die for him, loving that gospel, living on it, feeding on it, finding joy in it. If they had been of us they would no doubt, not a question about it, John said. I don't have a doubt about it. They would still be here. That is what he said.

Our Lord said one time that thousands were before him and fed them and preached to them and they didn't like what he said and they left. He turned to the 12 disciples and he said, “Will you also go away?” And they said, “To whom?”

I tell you, Charlie, why you are not going to leave here. You ain't got no place to go. Now that is just come down to it. To whom shall we go? I will tell you why you are not going to leave Christ. There is no one to go to. Where are you going to find joy, happiness, sanctification, justification, eternal life? Where are you going to find wisdom and redemption? Where are you going to find a hope? Where are you going to find comfort and joy? Where are you going to find his good providence? No where.

And they said, “To whom shall we go? Thou hast the words of eternal life.”

Turn to Jeremiah 32. Let me show you a verse of Scripture, Jeremiah 32. And I have got to move on. But I want you to see this. Jeremiah 32 verse 40. Our Lord says here in Jeremiah 32 verse 40, he said, “I will make an everlasting covenant with them. I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me.”

There is a two fold continuance in this thing. He said, “I will not depart from them and they will not depart from me.”

There is preservation and there is perseverance. We are kept by the power of God through faith. That is right. And if anybody wants to leave he can leave, but those who are redeemed don't want to leave. They have got no place to go. God's children don't leave the gospel. God's children won't leave the family. God's children don't leave the table. God's children don't leave the things that identify them with him. And the reason they don't is they have found in him a resting place. And he hath made them glad. They found in him all the joy that their hearts can stand. They have found in him all the hope that their hearts need. They found in him their total satisfaction for all that he meets every need. He meets every need.

We are familiar with verses that go like this

“My sheep hear my voice and they follow me. You are my friends if you do what I command you. By this shall men know you are my disciples if you love one another.”

But John adds this. Perseverance is evidence of salvation.

“If they had been of us, they would have stayed with us. They would have stayed with us.”

All right. In closing here is the statement. That but they went out, but they went out.

Verse 19. Are you with me?

“But they went out, that they might be made manifest that they were not all of us.”

God permits false professors and false teachers to find their way into the Church. That is a fact.

Turn, if you will, to Matthew chapter 13.

What are you saying, preacher?

Stay with me, now. God permits. There is a directive will of God and there is the permissive will of God. I can't explain that. I just know that everything that is done in regard to his church and his kingdom is according to his will.

“He worketh all things after the counsel of his own will.”

He is God. God doesn't attempt to do anything or try to do anything or hope to do anything. He does what he purposes to do.

“Known unto God are all his works from the beginning. He declares the end from the beginning and from ancient times things that are not yet done saying my counsel shall stand. I will do all my pleasure.”

The fall of Adam was in the permissive will of God or he never would have fallen, Bob. God wasn't on vacation when Adam fell. Before Adam ever fell God said, “I have a lamb slain for sinners”

Well, there aren't any sinners, Lord.

There will be.

Verse 24 of Matthew 13.

“Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field.”

Well, you know who that is and you know who the seed are.

“But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder, the good man came and said, ‘Sir, did you not sow good seed in that church? Where did those tares come from, those false professors, those self righteous people, those enemies of the gospel?’ He said, ‘An enemy did this.’ Well, the servant said, ‘Do you want me to go and gather them up?’”

Oh, boy. A lot of folks have tried that. I have heard preachers say, “I know who is saved and who is not saved.”

Boy, I don’t. I don’t have the faintest idea. I know who does, but I don’t.

Brother Mahan, do you believe there are tares in this congregation?

I wouldn’t be surprised, would you? Our Lord had 12 and one of them was a devil.

Well, don’t you think you ought to discipline them, you ought to run them off?

That is what this fellow thought, too. And the Lord said, “Hold on here now.”

Verse 29.

Hold it. Lest while you gather up the tares you root up the wheat. Be careful now. Be careful. Just let them both grow together.

Evidently there is a purpose behind this. God says, “Let them grow together. In the time of the harvest I will say to the reapers, ‘You gather together first the tares and bind them in bundles to burn them. Gather the wheat into my barn.’”

I know there are a lot of folks that spend a lot of time talking about when all of it is right and oh you can tell the difference and so forth and so on. But here is what our Lord is teaching. He is teaching several things here. And the thing he is teaching that you don’t decide who is saved and who is lost among professors. That is God’s business. And you don’t try to root out the tares lest you root up the wheat also.

But what I am pointing out is the very existence of tares among the wheat. And Spurgeon said this.

“The Church is like a threshing floor. The chaff will be blown away and the wheat will remain. The tares will grow among the wheat that it all might be evident.”

Now watch this. That it might be evident that we might learn from it, that we might be observant, that we might understand more clearly salvation is of the Lord.

You say, “How can I learn that?”

Nothing... now watch this. Nothing will reveal more clearly to me that salvation, sanctification, righteousness, wisdom, perseverance, all of these gifts of grace, nothing will reveal more clearly to me that this is all of the Lord than to observe what finally happens to people who try to do it for themselves.

Do you see what I am saying? This is what I am saying. We are taught by the Word of God and we are taught by the Spirit of God that it is God who chose us, that it is God who by his grace called us, that it is God who by his grace keeps us, that it is God who by the righteousness of Christ covers us, clothes us, sustains us, provides for us, makes us what we are.

Who maketh thee to differ? We are his workmanship created in Christ Jesus unto good works. We know that from the Word. We know that from the teaching of the Holy Spirit. But I will tell you how I can learn it also. It is to observe and watch people who try to do those things for themselves. That is what he is saying here. When this man comes into the congregation and he sits for a while and he endures for a while and he listens for a while and you see that he is going about to establish his own righteousness and you observe his conduct and observe his behavior and then observe him leaving you understand more fully if it wasn't for God's grace, I would be leaving, too. If it wasn't for God's grace, I would be weary of playing the game, too. If it wasn't for God's grace, I wouldn't have any interest in this gospel either. If it wasn't for God's grace, I wouldn't remain faithful either. If it wasn't for God's grace, I wouldn't have that love and concern for the gospel either. And that man's departure, it makes it more manifest and clear to me and to you that which sustains us and keeps us and makes us what we are is not our own effort, like the man who left. That is the result of his effort, but it is the grace of God.

Paul said, "I am what I am by the grace of God, by the grace of God."

Here is what he is saying here. These people were among us, never of us. And they left. They no doubt would have continued with us if they had been of us. But they left and God clearly manifests to you that if it wasn't for the grace of God you would leave, too. That is what he said. They manifested that to you. You see, they were born of Adam just like you are. They are human beings just like you. They have the same nature. They are dug out of the same pit. They are just exactly like us. And the fact that we are different...

Who maketh thee to differ?

Turn. Let me show you that verse again, 1 Corinthians chapter four verse seven.

"Who made you to differ from another? Who made you to differ from another? What do you have that you didn't receive? Now if you did receive it, why do you glory as if you did not receive it?" That is who made the difference.

So I can't take any credit or any praise or honor to myself. I am what I am by the grace of God.

And, brethren, it is two ways of ... there is two religions in this world. One of them is the religion of pure, complete grace, salvation is a gift and work of God and the other is salvation by works. And as I observe the results of this effort to establish a righteousness on the part of a man, as I observe that person and his finally departing from what he calls the faith, it makes it more clearly evident to me that if I continue in the faith it will be by the grace of God. If I continue, if you continue. It will be by his grace. He will get the glory for it, all the glory.

You see, he planted the wheat. An enemy planted the tares.

Our Father in heaven, grant unto us. You said we have been anointed by the Spirit, by the holy one. You have made us to differ. And we believe we are among those who have been made to differ. We believe we are among those who are partakers of this special anointing as to know the truth, the truth about God and who he is revealed in Christ the Lord, the truth about ourselves. Oh, the shame of our guilt and rebellion. The truth about salvation, it is in the blood of Christ, in the merits of Christ. The truth about repentance and faith, the gift of our God, the truth about perseverance. We walk in thee because of thy grace and because of thy preservation, kept by thy power and yet we believe.