

REPENTANCE  
Message 8  
Text: Revelation 3:14-22  
Date: 2021-04-10  
Words: 5970

INTRO: We are back in the messages on repentance. Since it has been a while let me remind you where we have been. We defined repentance. It is a change of mind that leads to a change of action. We looked at the relationship between repentance and forgiveness. No repentance, no forgiveness. We looked at the importance of repentance and corporate repentance. We asked several questions regarding repentance. Is it a gift? Is repentance not possible for some? How is repentance brought about? Then we looked at words not worthy of repentance. Such words as apologize, or I'm sorry, or *if*, or *but*. And last, you can't do something nice in the place of repentance.

This is now the seventh point in this series and it is that repentance gives victory over sin. If you do not desire victory over sin, you need to ask if you are truly a Christian. So we want to look at the need for victory over sin. The doom of failing to gain victory over sin, and the way of victory over sin.

VII. REPENTANCE GIVES VICTORY OVER SIN

A. The Need for Victory over Sin

Let us consider the need for victory over sin. Repentance is one of the keys to overcoming sin. Turn to the book of Revelation. Chapters 2-3 speak to the Church. I think they also give us a prophetic view of the Church in seven stages and if that is correct, we are in the last stage, the Laodicean stage.

But look at the message to these churches. We begin in 2:7:

*Re 2:7 "He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God."*

Re 2:11 *"He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death."*

Re 2:17 *"He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except him who receives it."*

Re 2:26 *"And he who overcomes, and keeps My works until the end, to him I will give power over the nations—*

Re 3:5 *"He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.*

Re 3:12 *"He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. And I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name.*

Re 3:21 *"To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.*

Re 21:7 *"He who overcomes shall inherit all things, and I will be his God and he shall be My son.*

Who is the one who will experience all these promises? The one who overcomes! Overcomes what? Sin! In order to partake of glory and of the promises given here, we must gain the victory over sin! And how does one overcome sin? By repentance and faith!

Now turn to Revelation 14. The context speaks of the false prophet who is the head of the false church, and the antichrist who is coming. And verse 14 says:

14 *"These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those who are with Him are called, chosen, and faithful."*

When they make war with the Lamb, as I understand Scripture, that will be the battle of Armageddon. If you want to read about the time spoken of here you can read Revelation 19. By that time the Church has been caught up to heaven. And they are the bride dressed in white in chapter 19. And they come back down to earth and they are described in 17:14 as, "Those who are with Him are called, chosen, and faithful." These are the overcomers spoken of in Revelation 2-3. And what I am proposing is that repentance is one of the major things that helps us overcome sin.

Now, the very moment we become Christians we are going against the flow. We are going against the storm. We are battling waves that threaten to do us in. Our opposition is the world, the flesh, and the devil. I have had enough years to watch young people become Christians then grow and then mature and then slip away into some wrong teaching. Some stay in the church but their lives are shallow and worldly. Some slip off the path altogether.

Tozer has said the Christian is not on a playground, but a battlefield. Everything that can be arrayed against the Christian most likely will be and sometimes ever so slyly sin sets in, in one form or another. It is a constant battle to maintain a godly walk.

And when sin enters and one lets one little thing slip, Satan begins his work. He uses the world and the flesh and starts a work the unsuspecting Christian may not realize. Soon it is a little more and then a little more and without knowing worldliness has set in and then things continue to grow. The Christian life that began as such a glorious time for many can become a drab life of going through the motions or slipping off the path altogether. Somewhere sin has set in.

I want to do one more message after this. I want us to look at the reason why revival is necessary in the church time and again. It is always because sin has set in. Without a moment's hesitation I say there is all kinds of sin buried in many professing Christians in this community so that if it were to be repented of in a short time there would be a flood of sin revealed. The only reason revival is needed is because repentance has not been an ongoing thing in the lives of many Christians. There is a huge need for victory over sin all over America.

B. The Tragedy of Failure of Victory over Sin

So there is the need for victory over sin. But now consider the tragedy of the failure to gain victory over sin. I want to mention something that is preached about very little. It is that which happens in the life of the believer, or saint, if you will, who fails to gain victory over sin. What is it? It is that which we have come to know as apostasy! The word from which we get the word "apostasy" means a *departure*. The sense in which I am using the word means a departure from the faith. The idea of an apostasy from the faith, that is a departure of the faith, is usually taken from 2 Thessalonians 2:3. I have shared that I do not believe that it speaks of an apostasy from the faith there.

It is used as an apostasy from truth in one verse and that is Acts 21:21. You might want to turn there. We'll begin in verse 18:

*18 On the following day Paul went in with us to James, and all the elders were present.*

*19 When he had greeted them, he told in detail those things which God had done among the Gentiles through his ministry.*

*20 And when they heard it, they glorified the Lord. And they said to him, "You see, brother, how many*

*myriads of Jews there are who have believed, and they are all zealous for the law;*

*21 "but they have been informed about you that you teach all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children nor to walk according to the customs.*

In verse 21 Paul was accused of teaching the Jews who were among the Gentiles to forsake Moses. That is, he was teaching them to apostatize from the teachings of Moses.

So in speaking of *apostasy* I mean a departure from the faith. Sin causes one to leave the faith. Every Christian who lives in some known sin is departing the faith to some degree. Sin always causes us to depart from the faith. And when the departure is complete, there is no coming back. That is complete apostasy.

One of our folk told me of a preacher he had listened to and he told the story of a certain man, who had attended some meetings. And he watched this man as he was preaching and he thought several times he would get up and come to the front of the church. And finally he did get up, but he turned and left the church.

Sometime later the preacher was called to the hospital and this man was dying. And the preacher said, "Did I not see you in church at such and such a time?" And he said he had been there. And the preacher said he had thought he was under such conviction he would make a decision for the Lord that day. And the man said he had been under huge conviction but somehow he couldn't bring himself to deal with sin. And then he said, "Something died in me that day."

God said His Spirit would not always strive with man. There comes a time when it is too late. That is also true when we apostatise. And the reason that happens is because along the way one did not repent somewhere.

It might have been some little thing, but it was the beginning of the road of apostasy.

Some time ago our church bulletin carried a devotional by A.W. Tozer. Here is what Tozer said: "With large blocks of evangelicals praying and preaching like Christians while they live and talk like worldlings, how much longer may we expect them to remain evangelical? Apostasy always begins with conduct.

"Apostasy always begins with conduct. First there is a wrong orientation of the life, a facing toward the lost world with yearning and enjoyment; later there comes a gradual surrender of the truth itself and a slipping back into unbelief. That has happened to individuals and denominations and it can happen to the whole present evangelical communion if it is not checked before it is too late. For this cause, the facing-both-ways attitude of our present Christianity is something to be alarmed about. And if that attitude were the result of plain backsliding there would be much more reason for optimism. Unchristian acts done by a Christian through weakness and over the protests of his better heart may be bad enough, but they are not likely to be fatal (Let me just add they are not AS likely to be fatal, but may be fatal too)."

Now listen to the rest of the quote:

"But when he does them with the sanction of his teachers and with the belief that they are all part of the Christian way, how is he to be rescued?" (Taken from the Alliance Tozer Devotional)

When we let things go that we know we should not let go, we are on a dangerous path. Romans 8:13 says that if we live after the flesh we will die. That is a warning to Christians. Any sin let go is always a danger to us. It always has some affect, even if we don't ultimately go entirely off the path. The solution is repentance.

But what Tozer was really driving at is this: "But when he does them (i.e. he sins) with the sanction of his teachers and with the belief that they are part of the Christian way, how is he to be rescued?"

There are some teachings I feel have helped to subtly lead the church into Laodicean Christianity and Christians live in sin and we have the sanction of the Church. First, there is a doctrine that has permeated the modern Christian church. Unlike Calvinism or Arminianism, I cannot trace it to its source. It is known by the name Once Saved Always Saved. From what I have found so far, it is less than 200 years old and it is absolutely everywhere. The earliest writer I am familiar with who taught this view is Harry Ironside. He was a pastor of Moody church. Here is what he says:

"We mean that once a poor sinner has been regenerated by the Word and the Spirit of God, once he has received a new life and a new nature, has been made partaker of the divine nature, once he has been justified from every charge before the throne of God, it is absolutely impossible that that man should ever again be a lost soul" (pg. 6).

A more recent writer, Charles Ryrie says eternal security is, and I quote, "The work of God which guarantees that the gift of God (salvation), once received, is possessed forever and cannot be lost" (Corner, pg. 14).

I do not know, but I suspect it is this teaching that kept Ravi Zacharias from repenting after living in adultery for some years while at the same time he was preaching and teaching. It is a subtle and most dangerous teaching. The humbling required to repent for such sins as he lived in, takes more than anyone is willing to do, if there is any hope of getting away with it without repenting.

Here is a teaching preached from thousands of pulpits and it subtly undercuts the fear of God and comforts

those who come under heavy conviction for sin and are called to repent.

Go to the book of Hebrews chapter 2. It is helpful to read some passages. This book is written to Jewish believers who are discouraged and wanting to go back to their Judaism. And the writer is encouraging them not to go back. This is the path of apostasy.

Verse 12:

*12 Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God;*

*13 but exhort one another daily, while it is called "Today," lest any of you be hardened through the deceitfulness of sin.*

Chapter 6:4:

*4 For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit,*

*5 and have tasted the good word of God and the powers of the age to come,*

*6 if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame.*

Many are the explanations of these passages, but they speak plainly for themselves. Here is a very clear warning not to head down the path of apostasy.

We go to 10:24:

*24 And let us consider one another in order to stir up love and good works,*

*25 not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.*



26 *For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,*

27 *but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.*

28 *Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses.*

29 *Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?*

Again, if one holds to the once saved always saved doctrine, these passages do not mean what they "seem" to say. But if you take them at face value, they are very strong warnings. The OSAS doctrine has comforted many a believer living in sin.

Now let me just say, no one is in danger of accidentally losing their salvation. But we are all in danger of slipping into some sin and if we do that, we are in danger of selling our salvation for a pot of soup. One of the most quoted passages to refute what I just said is John 10:29. Jesus said:

29 *"My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand."*

And I say, "But nobody is able to put anyone into God's hand either. It is always a personal choice." I believe the OSAS doctrine has comforted many in sin and thus kept them from repentance.

There is another heretical teaching that undermines repentance. It is the teaching of unconditional grace. This teaching says God bestows grace unconditionally. What many believe that means is that though we live in sin, God's unconditional grace will keep us covered.

Let me quote from a message I did years ago refuting unconditional grace:

"Philip Yancey, a popular evangelical writer, whom I would call a rebellious evangelical, must have experienced some of the difficulty that comes with defining grace for he writes, 'Grace does not offer an easy subject for a writer. To borrow from E. B. White's comment about humor, '[Grace] can be dissected, as a frog, but the thing dies in the process, and the innards are discouraging to any but the pure scientific mind.'" Then he says, "I have just read a thirteen-page treatise on grace in the *New Catholic Encyclopedia*, which has cured me of any desire to dissect grace and display its innards. I do not want the thing to die. For this reason, I will rely more on stories and syllogisms. In sum, I would far rather convey grace than explain it" (Pg. 16).

"And I ask you, if one cannot define grace, how then will one explain it? Perhaps that is why he too, like many others, favors unconditional grace. In his book called, 'What is So Amazing About Grace' he quotes David Seamands, of whom he said that he summed up his career in this way: 'Many years ago I was driven to the conclusion that the two major causes of most emotional problems among evangelical Christians are these: the failure to understand, receive, and live out God's unconditional grace and forgiveness; and the failure to give out that unconditional love, forgiveness, and grace to other people... We read, we hear, we believe a good theology of grace. But that's not the way we live. The good news of the Gospel of grace has not penetrated the level of our emotions'" (pg. 15) end quote.

When one has sinned and the only way to relieve the conscience is repentance, unconditional grace will relieve your conscience and leave you in the sin.

In Calvinism, here is grace: God, in eternity past chose some to salvation. These are the elect. He left the rest to reprobation. They cannot repent nor

believe. Why? Because God did not elect them. Then, somewhere in time He causes each one of the elect to be born again. They might have no idea they even want to be saved. But God, by His grace, chose them, and so they will be born again. When they are born again, He now gives them irresistible grace. And now they can't help themselves. They all of a sudden want to repent and believe. There is nothing they can do to go against that because this is irresistible grace. These are the ones Christ died for, not the rest. Then by grace God keeps them persevering to the end."

And why does God send them irresistible grace? Does it have anything to do with the sinner? Nothing! It is God's unilateral decision to send them grace. There is nothing either good or bad in any sinner that caused God to choose one above another. It is all unilateral grace. It is God's choice and His alone. Now if you feel I was too harsh in explaining that, then study their writings.

So let me ask you, is there anything in the person who gets saved that gives a reason why God extends grace to them and not to others? Recently we studied the word grace in our Bible study evening. When God wanted to destroy mankind with the flood it says that Noah found grace with the Lord. It is an active verb and means he sought it. Hebrews 11 tells us how He found grace, or favor with God. It was by faith. Hebrews tells us that without faith we cannot find grace with God. It says, "Without faith it is impossible to please God." And when we please God, He extends grace!

Repentance and faith and humility are the things that cause God to extend grace to those who do them. Listen to 1 Peter 5:5-6:

*5 Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for "God resists the proud, But gives grace to the humble."*

*6 Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time,*

*7 casting all your care upon Him, for He cares for you.*

To whom does God extend grace? To the humble! The responsibility to humble ourselves is ours. The result is God gives grace when we do that. Is grace unconditional? No! Humility is the condition! Pride is man's major sin problem and there is no grace for the proud!

An outstanding passage on this is Isaiah 66:1-2. Listen to it:

*1 Thus says the LORD: "Heaven is My throne, And earth is My footstool. Where is the house that you will build Me? And where is the place of My rest?"*

*2 For all those things My hand has made, And all those things exist," Says the LORD. "But on this one will I look: On him who is poor and of a contrite spirit, And who trembles at My word.*

There is another teaching that undermines the doctrine of repentance. It is the teaching of unconditional forgiveness. Let me quote from David Cloud:

David Cloud writes, "Closely associated with the doctrine of unconditional love is unconditional forgiveness. Over the past two decades this has become a major element of the psychology movement. It is a form of therapy. It is considered a channel to inner healing and self-esteem."

He further says, "The movement of therapeutic forgiveness is all about self. It is unconditional forgiveness for *mysake*, to help *me* feel good about *myself*, to have personal peace of mind, to have personal self-esteem and psychological wholeness, even to gain "good karma points" and avoiding "inhibiting our very life-force."

"I am taught not only to forgive others unconditionally, but also to forgive myself and even

to forgive God. R.T. Kendall says that since 'God has allowed bad things to happen ... He has allowed us to suffer when we didn't do anything that we know of to warrant such ill-treatment ... We therefore must forgive him--but not because he is guilty, but for allowing evil to touch our lives'" (*Total Forgiveness*, p. 33).

"What blasphemy, what foolish audacity, for a mere man to think that he can forgive Almighty God! This is definitely the worship of a false god. Like unconditional love, unconditional forgiveness is unscriptural. Biblical forgiveness is predicated on confession and repentance", end quote.

Unconditional grace, unconditional love, and unconditional forgiveness require no repentance.

Listen now to Luke 17:3-5:

3 *"Take heed to yourselves. If your brother sins against you, (forgive him, right? No) rebuke him; and if he repents, forgive him.*

4 *"And if he sins against you seven times in a day, and seven times in a day returns to you, saying, 'I repent,' you shall forgive him."*

But if you forgive before he repents, now why should he repent? Listen to Matthew 18:15-18:

15 *"Moreover if your brother sins against you, (forgive him, right? No) go and tell him his fault between you and him alone. If he hears you, you have gained your brother.*

16 *"But if he will not hear, (then forgiven him, right? No) take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.'*

17 *"And if he refuses to hear them, (now you shall forgive, right? No) tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.*

These are some of the most disobeyed passages in the Bible. How many Christians rebuke one who sins against them and ultimately take it to the church if he does not repent? I have never seen or heard of it happen. That is because of the teaching of unconditional repentance.

There is another heretical doctrine taught in numerous churches. It is that repentance is a work and therefore it is not required. When a person becomes a Christian his sins are forgiven, past, present and future. Repentance is never necessary. Now if my sins are forgiven for all time, why would I repent? I simply wouldn't humble myself in repentance if that is the case.

So Tozer says that if the Christian can commit sin with the sanction of his teachers with the belief that they are all part of the Christian way, how is he then to be rescued? There is no hope unless the Spirit of God gets a hold of him in a mighty way. But this is almost impossible if the teaching is wrong.

#### C. The Way of Victory over Sin

We ask now, how does repentance give victory over sin? In the whole pie of salvation, which has many pieces, only two are required of man. In salvation there are many doctrines like justification and sanctification and election and predestination and preservation and vocation and adoption. And among all the doctrines of salvation, two are required of man; repentance and faith. These two doctrines make up a larger one called conversion.

Repentance and faith are not gifts, they are responsibilities. Exercising faith in salvation is something everyone who hears the Gospel can do. Faith is believing that which we cannot see, but it has evidence beyond a reasonable doubt. The Gospel rests on the historical evidence that Jesus Christ died for the sins of the world, He died, was buried, and rose again to bring salvation to mankind. These statements

have historical evidence that cannot be justly disputed.

Believing that those things are true is not salvation. Only when believing the message is true turns into the action of repentance and living by faith, does salvation occur. Jesus gave the order like this in Mark 1:15: "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel."

The one who repents of past sins now needs to live a life of faith. This life of faith will be a continual life of repentance and faith. If we truly live by faith, we will truly repent when sin occurs in life. 1 John 1:9, speaking to Christians says, "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

It is the clean life that is the victorious life. First John 5:4 says:

*4 For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith.*

If I live in sin, I am not living by faith. If I live by faith I will repent from sin when it occurs. And I believe nothing will help one overcome sin like repentance. CUT

Let me illustrate. I want to go back to two illustrations I have given. First, turn to Luke 15. I want to read the whole account and make one point from it.

Verse 11:

*11 Then He said: "A certain man had two sons.*

*12 "And the younger of them said to his father, 'Father, give me the portion of goods that falls to me.' So he divided to them his livelihood.*

13 *"And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living.*

14 *"But when he had spent all, there arose a severe famine in that land, and he began to be in want.*

15 *"Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine.*

16 *"And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything.*

17 *"But when he came to himself, he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger!*

18 *'I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you,18 'I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you,*

19 *"and I am no longer worthy to be called your son. Make me like one of your hired servants."'*

20 *"And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him.*

21 *"And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.'*

This is true repentance. And here is my point: How likely is this son going to repeat his sin after he has repented? Repentance gives victory over sin first of all because we are now free of that sin. And second, because we in no wise want to repent again over the same thing. It may happen but it will fix the resolve even more not to sin again. We would like to



overcome sin without an experience like this. We would like a miraculous way to get over sin so we didn't have to repent. When revival becomes necessary, there is a reason why it is necessary. What is it? Sin has been left undealt with. And it brings about a slow death.

Let me give the illustration from Jonathan Goforth, that I gave in an earlier message from the book, "By My Spirit."

"After the evening of the third day, a few of us missionaries were conversing together. 'I can't understand how it is,' said one, 'that our Chinese leaders are so silent these days. So far all the praying has been done by the ordinary church members. In the prayer meetings that were held before Mr. Goforth came the leaders didn't hold back at all. Why, then, should they be so silent now?' 'I think you can count upon it,' I said, 'that there is a hindrance among your leaders. It is sin that makes them dumb.' Immediately one of the lady missionaries took me up. 'Oh, come now, Mr. Goforth,' she said, 'you surely don't expect us to believe that there are such sinners among our leaders as there were at Mukden and Lianoyang. Why, we would be ashamed of ourselves if there were.'

"On the fourth day we began the afternoon meeting about four o'clock. Following my address the same deep intensity in prayer became evident. After prayer had continued for about half an hour a strange thing happened. More than half the congregation went down on their knees. Strange, I say, because it was a Presbyterian Church, and the people had always been accustomed to stand while praying. Feeling, however, that it was the direction of the Spirit, I intimated that they might all go down on their knees if they wished - and they did.

"Then an elder stood up and said to another elder, who was seated on the platform: 'In the session meetings it was always my bad temper that was the cause of

trouble. Please forgive me.' And the elder who was thus addressed cried back: 'Please don't say any more. I'm just as much at fault as you are. It's you who should forgive me.'

"A few minutes of silence followed, and then a man rose from his knees and in a clear voice, though he was bordering on tears, began to pray. For several days I had been taking note of the man, although I did not know who he was. He had a strong, intelligent face, upon which anxiety was plainly written. 'O God,' he cried, 'you know what my position is - a preacher. When I came to these meetings I determined that, come what would, I would keep my sins covered up. I knew that if I confessed my sins it would bring disgrace not only upon myself but upon my family and my church. But I can't keep it hidden any longer. I have committed adultery... But that is not all. In one of the out-stations a deacon committed a horrible sin which hindered Thy cause. My plain duty was to report the affair to the missionary, but the deacon bought me a fur garment, and I accepted it and it sealed my lips. But I can't wear it any longer.'" With that he tore off the garment and flung it from him as it had been a plague. Then he continued to pray with glowing intensity until the whole audience was swept as by fire. Even the smallest children began to cry out for mercy. The meeting did not break up until ten o'clock that night, having lasted a full six hours" (35-36).

Now here is the point I want to make: When true repentance takes place, as in the case of this pastor, how likely is he to commit adultery again, or how likely is he to accept a fur garment in return for keeping his mouth shut? And what was it that will be the greatest deterrent to ever do it again? Repentance before others!

Now I want to raise a most sobering question: How much sin can you harbor and still be classed an overcomer?

CONCL: So we conclude. Our subject was that repentance gives victory over sin. We saw the need for victory over sin. Every

Christian should seek to gain victory over sin. To not gain victory over sin carries with it the danger that comes from not gaining victory. The teaching that it is absolutely impossible that that man should ever again be a lost soul, after being saved, is a most dangerous teaching.

The book of Hebrews is full of warnings to those who are looking back and are contemplating leaving the faith. Apostasy from the faith is a very real danger. Those who repent when sin takes place and live by faith, these are the ones to whom eternal life is promised.

So I have suggested that the way of victory in the Christian life is to keep up to date in repentance and to live by faith day after day.