

if...

by Percy Trueblood

The sermon emphasizes the conditional nature of salvation and the importance of faith and obedience in maintaining a relationship with God.

Duration: 46:33

Scripture: Psalm 51:7-14, Luke 6:12, Romans 14:17

Topics: "Kingdom Living", "Eternal Security"

Description

In this sermon, the preacher focuses on the importance of righteousness, peace, and joy in the Holy Ghost as the true essence of the Kingdom of God. He references Psalm 51, where David, a backslider, repents for his sins of adultery and murder. The preacher emphasizes the need for discipline and a clean heart, as well as the danger of not abiding in Jesus and keeping His commandments. He also addresses the topic of eternal security and refutes the idea that salvation can be lost, emphasizing that salvation is from sin and is evidenced by a transformed life.

Transcript

Colossians chapter one verse twenty-one. And you that were sometimes alienated, and enemies in your mind were wicked works, yet now hath he reconciled. It's wonderful to be reconciled.

And you that were sometimes alienated, and enemies in your mind were wicked works, yet now hath he reconciled in the body of his flesh through death to present you holy and unflameable unto approval in his sight. If, if, are you looking on? If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel. You see that in your Bible.

Sometimes people come up and say to me, Mr. Trueblood, do you believe in the eternal security of the believer? And I answer yes and no. This talk has gone around in many circles about eternal security ought to be changed. These people are not teaching eternal security, they're preaching unconditional security.

Once you've been regenerated, it matters not where you go, what you do, how much you sin, you're still a Christian. That is unconditional security. We hear much talk about salvation these days.

We get it all over the country. But you notice the term salvation is a big term. It doesn't always mean the same thing.

All Bible terms have various meanings, and so it is with term salvation. In theology, we speak of primary salvation, or initial salvation. That is salvation from our sins, s-i-n-s, or regeneration.

Second, we speak of full salvation, salvation from our sin, s-i-n, or sanctification. Third, we speak of final salvation, salvation from our infirmities, or glorification. Over in Luke 1, 7-7, justification is called salvation.

In 2 Thessalonians 2, 13, sanctification is called salvation. In Hebrews 9-28, glorification is called salvation. And if I understand the scriptures, I'm using it for your benefit, because you might like to disagree with the minister, and I like to be nice to people.

You don't get anywhere acting ugly in the book, or anywhere else. I have friends who disagree with me, and they may be here this morning, so I'm using it for your benefit. If I understand the scriptures, salvation from start to finish is conditional.

Perhaps you don't see it that way. I'm telling you the way I see it. If I understand the scriptures, you may be saved from your sins, s-i-n-s, regenerated.

If you repent, confess, and believe, you've read Acts 3-19, repent ye therefore, and be converted, that your sins may be blotted out. And in 1 John 1-9, if we confess our sins, if he is faithful just to forgive us our sins. And Romans 10-9, if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

You see, there's some ifs in the fact. You may be saved, I say, from your sins. You may be regenerated if you repent, confess, and believe.

Second, you may be saved from your sins, s-i-n. You may be sanctified wholly if you don't have to be sanctified. Do you think you have to be sanctified? No, you don't have to be sanctified.

Sinners don't have to be converted, neither do believers have to be sanctified. But they may if 1 John 1-7, if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. That is, the blood cleanses and continues to cleanse if we walk in the light.

It's conditional. Jesus said in John 14 verse 15 and verse 16, if you love me, here, keep my commands, and I will pray the Father, and he shall give you another comforter, that he may abide with you forever. Third, I believe you may be saved finally, eternally, if you continue in the faith, grounded and settled, and be not moved away from the hook of the cross.

Now, somebody's wrong, so if I'm wrong, I'll straighten out at the judgment. You straighten you out too, brother, you'll get the kings out of your head, mine too, on that occasion. Let's be careful what we believe, lest we are damned.

I was in a big city church a few years ago, and the minister was preaching on the Perseverance of the Saints, and during his discourse, he came down near the front of the pews and said to a boy, son, come up here a minute. And a child came to the front, and the minister said, is the mother of this boy in the church? Some woman rose, and he said, is this your son? Yes, answered the woman. I want to know if your boy goes out into sin, in the worst of sins, fornication, adultery, murder.

Does he cease to be your son? Of course not, replied the woman, and she sat down. Well, I suppose most people swallow what the doctor said, but I don't always swallow when I go to church. I'm afraid to swallow in some churches.

I'm afraid I might swallow something and die dead. So, I'm very hesitant. What was wrong with the doctor's philosophy? Not a thing.

You say what? What's the thing wrong with his philosophy? Where was the trouble? With the premise. A system of philosophy may be logical, it may be consistent, but only wrong in the conclusion if the reasoning is based on a premise. I don't care how well you may reason.

If you start wrong, you'll likely end wrong. If you begin right and reason right, the chances are you'll reach a right conclusion. The minister got the wrong start, so he reached the wrong end.

He's trying to prove the relationship between father and son can't be changed. Once a son, always a son. One time for me can't be unborn.

What we read over in 1 John 3, where the apostle said he that committed sin is a devil. And it doesn't say whether you belong to my church or your church. He that committed sin is of the devil.

Verse 8, verse 9, whosoever is born of God doth not commit sin. And verse 10, in this the children of God are manifest as the children of the devil. So John speaks of two classes of people, children of God and children of the devil.

Those who commit sin, John says, are the children of the devil. Those who do not commit sin are the children of God. And he says that's the way you can tell one from the other.

That's a little old-fashioned, isn't it? Now if this teaching that's abroad in the land, and it's abroad my friend, if this teaching that's abroad in the land, once a son always a son, is true as they claim it to be, then there is no hope for the sinner. We can never become a child of God to begin with. Why? We were all first by nature the children of wrath.

Ephesians 2, 1 to 3. But you know I'm glad that a son can cease to be a son, aren't you? If you can't see the difference between the physical birth and the spiritual birth, you need some Holy Ghost eyesight. No wonder some of you people can't see very clearly. You've got so much of trash and filth and dirt from Hollywood in your system.

You need some Holy Ghost eyesight. You know I didn't have a thing to do with my physical birth. I was born a victim of circumstances.

They didn't even consult me about it. But I had a whole lot to do with my spiritual birth, brother. It's a matter of choice.

My will entered into the transaction. My choice produced a moral change, not a physical change, but a moral change. A moral change can take place one way as well as another.

I say if you can't see any difference between the physical birth and the spiritual birth, you need some Holy Ghost eyesight. I'm glad a son can cease to be a son. A son of the devil can cease to be a son of the devil and become a son of God.

A son of God can cease to be a son of God and become a son of the devil. That's the way I see it. If you don't see it like that, that's up to you.

I say God is treating you and me out of the church. You get all the key to our thinking. The radio man said sometime ago, and he's on about 800 stations.

I suspect he's got a lot of your money. He said if a Christian should backslide and go into sin and refuse to come back to God, that God would kill him and take him to heaven. Isn't that wonderful? So on these 800 stations, that appeals to the masses.

Another nationally known evangelist said when Jesus comes back to his own in the course of this age, some Christians may be found in sin, some in theatres, some in beer joints and dance halls and club houses, and many a David after God's own part in other matters may be found with some Bathsheba when Jesus comes. It is an act of adultery with his neighbor's wife. Many a Peter, a woman for the devil's pride and honor his Lord, will be found when Jesus comes.

So the tops of picture houses he configures will need repair. Broken by rapture, but shame Christians at the rapture. It will be a grace and not a word.

A rapture and not a rupture. End quote. Isn't that wonderful? He's the one that gets a lot of your money.

You say, who is that? You find out. Stop sending your money where you don't know where it's going. One of my Calvinistic friends said to me some time ago, he said, what are you going to do with John 5 24? You don't believe in eternal security like we Christians.

So what about John 5 24? Where Jesus said, he that heareth my word and believeth on him that saith, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. What is everlasting life? Did you know that everlasting life and eternal life are virtually one and the same thing? And that is salvation. What is salvation? The love of God shall grow the heart of the Holy Ghost.

Romans 5 1 to 5. What is the love of God? It is in substance the life of heaven. It is as eternal as God himself. For God is love.

He read 1 John 4 16. God is love, and he that dwelleth in love, dwelleth in God, and God in him. I like that.

Now turn over to John, the Gospel of John chapter 15 and look at the first time where Jesus said, continue ye in my love. Is that the way to read? If you are in it, continue in it. Ah, he tells us in the next verse, verse 10, if, you can follow this from the Bible, if ye keep my commandments, ye shall abide in my love.

The love of God is a gift, my friends. We receive it on condition, and we keep it on condition. The point is, if ye keep my commandments.

First John 3 24, he that keepeth his commandments, dwelleth in God, and God in him. What is eternal life? Christ himself. I'm trying to make it simple.

You've read 1 John 5 11 and 12. This is a record that God has given us eternal life. This life is in his Son.

He that hath the Son hath life. He that hath not the Son of God hath not life. The minister said to me some few years ago, he said, Mr. Trueblood, if you could lose salvation, then it wouldn't be eternal.

I wonder why some preachers have heads and asses. They never seem to use them. Just a nuisance up on their shoulders, that's all.

Yes, he said, if you could lose salvation, then it wouldn't be eternal. Now listen, you don't have to be much of a Bible student to know that Jesus Christ is our salvation, and he is eternal before you find him. He'll be eternal if you lose him.

Whether we find him or whether we lose him has nothing to do with his eternity. That is simply one of his attributes. Look at 1 John 2 24.

I'm preaching about this. If that which you have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father. That's verbatim, Son of God is a gift.

We receive him on condition, and we keep him on condition. Romans 6 23, the gift of God is eternal life through Jesus Christ our Lord. What is eternal life? You say, why do you care? It's important.

Listen to Jesus in John 17 and verse 3. This is a good definition. This is life eternal that they might know thee, know the true God and Jesus Christ who God has sent. Now, to know God or to know Christ means that you have eternal life.

Isn't that simple? Didn't Jesus say in John 10 30, I and my Father are one? And to Philip in John 14 9, he that has seen me has seen the Father. So, to know God or to know Christ means eternal life. This is life eternal that they might know thee, know the true God and Jesus Christ who God has sent.

Now, can you hold that in your mouth for a minute? Know what the book used to say? Eternal to 1 John 2 3, that is book 23 chapter 2 and verse 3, this is life eternal. Keep that in mind, John 17 3, that they might know thee with John 1 John 2 3, if I do we know that we know him, if, if we keep his commandments. Backsliders don't keep his commandments, so backsliders don't know him.

And if they don't know him, they don't have eternal life. 2 or 2 or 4 you know, 1 John 2 4, he that saith I know him, are you listening? He that saith I know him, and keepeth not his commandments, is a liar. That includes all the big preachers who deny it.

He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. The idea doesn't matter what we've seen, where we go, how much we've seen, we're still a Christian. Only one thing wrong with that is not so.

But back to John 5 24, this is a wonderful verse. I want you to look at it. He that heareth my word, not he who did hear my word 40 years ago, look at it, help the way it reads.

It explains itself. It's not difficult. He that heareth h-e-a-r-e-t-h, present tense, action continued, can't believe it.

Not he who did believe, but he that believeth, p-e-r-e-t-h, present tense, action continued, everlasting life. Yes he has and continues to have it as long as he hears, as long as he believes. All three words, the same tense, express the same action.

And second, everyone who believes is passed from death, from spiritual death, onto life, onto spiritual life. And third, shall not come into condemnation. What a promise.

And shall not come into condemnation. That is if he continued to hear my word, if he continued to believe on him that sent me, if he endured in the faith unto the end. You don't believe it means that.

Look at John 8 51. Jesus speaking, if a man keep my saying, ever read it? If a man keep my saying, he shall never, he shall never see death. But that didn't satisfy my friend.

He came back and said, what about John 10 27 28, where Jesus said, my sheep hear my voice, and I know them, and they follow me, and I give them to them eternal life, and they shall never perish. Neither shall any man put them out of my father's hand. He said, what about that? Did you note the way that reads? They are my sheep, present tense, they hear my voice, present tense, they follow me, present tense.

Actually, I don't follow Jesus. People live in sin, commit adultery, murder, theft, don't follow Jesus. So they're not any sheep in the sense of John 10 27 28.

But my friend said, you know, Brother Trueblood, it's not reasonable to teach that sheep cease to be a sheep. He said, who ever heard of a sheep ceasing to be a sheep? Well, I said, what about teaching that a goat can cease to be a goat? And he was gone. You know, some people know when to leave and others don't.

Now Jesus is not talking about animals. He's not teaching that goats are sinners, they're sheep prisoners. He's simply telling us that goats are typical sinners and sheep typical prisoners.

In the physical realm, I've never seen a sheep cease to be a sheep, nor a goat a goat. But in the spiritual realm, and that's what he's talking about, in the spiritual realm, I've seen a goat cease to be a goat become a sheep, and I've seen a sheep cease to be a sheep become a goat. No man shall pluck them out of my Father's hand.

Paul says about the same thing in Romans 8. You shall separate us from the love of Christ. No one can but the person who walks in your shoes Did you ever meet him? You'll meet him at the judgment, brother. He'll be there to give an account of what he's done in the body, but keep the judgment in mind.

Don't swallow everything you hear over the radio. But Jesus said, now in him is able to keep you from falling. Yes, but what did Jesus say three verses above? He said, keep yourselves in the love of God.

You see, some people don't read enough. Keep yourselves in the love of God, G21, and if you don't, God will keep you from falling, G24. The reader of that in 1 John 5, 18, he has forgotten that God keeps himself.

That wicked one touches him not. You see, it's a covenant. If you do your part to keep and God will do his.

God can keep you, my friend, but he can only keep you if you keep yourself in his keeping. One of my friends said that David didn't pray for salvation, he prayed for the joy of salvation. Oh, in Psalm 51, 12, when he said, restore to me the joy of thy salvation.

You know, they put quotation marks about the word joy, but I haven't found any in my Bible. What is salvation but divine joy? Romans 14, 17, the King of God is not meeting Christ, but righteousness and peace and joy in the Holy Ghost. You ever read Psalms 51? It's a wonderful passage.

Courage me with discipline, I shall be clean. Wash me, and I shall be whiter than snow. Verse 7, verse 9, hide thy face from my sin, for I will not repent of my sin.

Verse 10, create in me a clean heart, O God, and your right spirit within me. Verse 11, cast me not away from thy presence, and take not my Holy Spirit from me. These are the lines that cross the dead line and drop into hell.

Restore to me the joy of thy salvation. Verse 12, verse 14, deliver me from blood killing, O God. Who was David? A backslider.

What was his sin? There were two, adultery and murder. If you remember, he saw a man's wife taking a bath, and she neglected to pull down her window jade. And David saw her in her nude, and he lusted after her, and sent for her, and committed adultery with her.

And when he discovered she was pregnant, he had her husband killed, and tried to cover up the dirty deed. But he didn't lose his salvation, he only lost the joy. I'm glad that's not in my theology.

I'll tell you something, you people, and you're honest about it, I presume. I'll tell you to read 1 John 3.15, and you know that no murderer has eternal life abiding in him. And that's not in the Old Testament, brother.

If a person can't commit murder and have eternal life, he can't commit any other known sin and have eternal life. For sin is sin in God's sight. Didn't James say in chapter 2, verses 10 and 11, whoso shall keep the whole law, yet offend in one part, break one commandment, is guilty of all? But he that said, Do not commit adultery, said also, Do not kill.

Now, if thou commit no adultery, yet if thou kill, thou shalt become a transgressor of the law. I'm not preaching salvation, but words don't misunderstand that. Some of my Calvinistic friends don't understand my theology.

They accuse me of preaching salvation by words. I never preach salvation by words. I preach salvation from sin, but that works.

It works in your heart and in your life and on your job if you have it. If you have it. By that fruit ye shall know.

Another of my friends said, Do you really believe Jesus was ever saved? I said, Why not? He said, I don't believe he was. I like the way it reads over in Luke 6, verses 12 and 13, And it came to pass in those days that he, Jesus, went out into a mountain to pray, and he continued all night in prayer to God. And when it was day, are you listening? And when it was day, he called unto him his disciples.

He called unto him whom? His disciples. This is all that goes right. And of them he chose eleven.

Is that the way it reads? Of them, of his disciples, he chose twelve, whom also he named apostles. That's what Jesus did, the omniscient God. Then over in Mark 3, verse 14, And he, Jesus, ordained eleven, twelve.

That they should be with him, he might send them forth to preach. Then in Mark 10, 5-8, These twelve Jesus sent forth, and commanded them, saying, Go preach. The kingdom of heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely you have received, freely give. He means to tell me that Jesus Christ, the omniscient God, which elects a sinner, can ordain a sinner, and commission a sinner, and send a sinner out to preach the gospel, and give him power to heal the sick, and cleanse the lepers, and raise the dead, and cast out devils. He means to tell me that Jesus would do that.

But someone says that the Bible teaches that Judas was a devil from the beginning. No, it doesn't. No, it doesn't.

I've heard that, but I didn't get it from the Bible. Neither did you. Jesus did say in John 6-7, having I told you twelve, one of you is a devil.

The vast difference between was and is. You've studied verbs, I presume. When did Jesus make this statement? At the beginning of his ministry, or at the end? At the end.

Luke 22-3, Then handed Satan into Judas. When? Just prior to the crucifixion of Jesus. You know, Judas was a fact slacker.

Acts 1-25, Judas, by transgression, fell. He fell from his apostleship, and he fell from his discipleship. I like the way it reads over in John.

I'm not preaching this morning, I'm just talking about the Bible. I like the way it reads over in John 15. I'm going to give you some of my scriptures now, some I like very much.

I am the true vine, and my father's the husband. Every branch in me that beareth not fruit, he taketh away. You ever read that? And every branch that beareth fruit, he purges it.

He cleanses it. He sanctifies it, and he may bring forth more fruit. Now do you cling to the word which I have spoken unto you? These disciples have been cleansed from the outward transgressions, but not from the inward about.

Read John 17, 17, Acts 15-89. But back to John 15-4. A vine in me, and I in you.

As the branch cannot bear fruit, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branch. He that abideth in me, and I in him, the same bringeth forth much fruit.

Without me he can do nothing. Think of verse 6. If a man abide not in me, if a man abide not in me, he is cast forth as a branch, and is withered. And men, angelic men, they'll be there chopping the cloves of his eggs, will gather them and cast them into the fire, into hell fire, and they'll burn.

You've read the passage, but you know I've had some strange experiences in my evangelistic career. As I told you yesterday sometime, I used to do a lot of interdenominational campaign work, and I was assisting a Calvinistic minister a number of years ago in a revival campaign. I was being entertained in his home at the park, and the subject of eternal security came up one day at the dinner table.

I don't know who brought it up, I never did learn very much about tax when I was in school, but I knew enough not to bring the subject of eternal security up at the man's dinner table. But the subject came up, and the more we talked about the worse it became. He was a much older minister than I, and had more experience than I'd ever had.

He's quite a scription, highly educated man. But he became a little nervous during the discussion in his own home, and finally, you know some preachers have bad nerves, finally he jumped up and he started out the dining room, and he acted like he was me. He said, we'll stop talking about this Mr. Trueblood.

You can't convince me, and I can't convince you, and we'll stop talking about the subject. Well, that made me feel bad. See, I'm a human being, I still have feelings.

I was in his home, you remember, and the revival wasn't over. That's what made it so bad. But I decided he knew what he was talking about.

But he couldn't convince me, and I couldn't convince him. It's a waste of time to talk about it. But what was really amusing, just after this, he and I were having dinner with another Calvinistic minister, a retired man.

And out on the porch just before dinner, this minister said, Mr. Trueblood, I have a question. I said, what is it? I want to know how it is that you read the Bible as much as you seem to, yet you don't believe in eternal security. Was that some question just before dinner? You can smell chicken frying back in the kitchen.

But I didn't know whether I was going to get any chicken or not. I was hungry. I said, my friend, have you ever read John 15? I only gave him one passage to think about.

I could have given him more, but I didn't. I didn't have time. I said, have you ever read John 15, where Jesus said, I am the vine and you're the branches? Oh yes, I've read that.

Well, I said, did you note that these persons were in Christ, branches of a true vine, of whom Christ said, I am the vine and ye are the branches? Oh yes, I've read that. Well, did you note that some of these branches abide not in Christ, that they cease to bear fruit and the Father taketh them away? He didn't say anything. I said, if you further note the passage, you'll see that these branches that cease to bear fruit are cast out, cast out from Christ.

If you read on, you'll note that they're women. If you keep on reading, you'll see that they're cast into the fire. If you read on, you'll find out that they're a birth.

I said, that's one of my reasons to not leave me parents security. If some of you people preach it, what do you think about it anyhow? Well, I suppose he said. He jumped up and started to study and said, let me go in here and see what Dr. So-and-so has to say about it.

I said, you better leave to talk to him then, come and see what Jesus has to say about it. He didn't know I died out for the doctors, and that was part of my consecration 30 years ago. I put them all on the altar, and they're still there as far as I'm concerned.

Oh, they say Jesus told them how fruit burns. Yes, but don't let that throw you off. It's not the fruit that's cast out.

It's not the fruit that's withered. It's not the fruit that's cast upon and burned, but the branches, ye are the branches. That's one of my passages.

Then I like the one over in Romans 11, 16 to 22. If the root be holy, oh, they say this is a dispensational lesson. Paul's talking about Jews and Gentiles.

Of course he is, but note the way it reads, if the root be holy, so are the branches. Now, whether Jewish branches or Gentile branches, if branches are holy, why are the roots holy? Could you get that? If you don't get that, you won't get the rest. Romans 11, 16, if the root be holy, so are the branches.

I say whether Jewish branches or Gentile branches, if branches are holy, and if some of the branches, Jewish branches, be broken off, and that referred to the Gentiles being a wild olive tree, were drafted among them, and with them partaken of the root and pattern of the olive tree, verse 20, be not high-minded, but fear. For if God spurneth not the natural branches, the Jewish branches, take heed lest he also spurneth not thee, the Gentile branches. Behold, therefore, the goodness and the severity of God on them who feel a severity, but taught thee goodness, if thou continue in his goodness.

Otherwise, thou also shalt be cut off. I say you may be saved from your sins, S-I-N-S, you may be regenerated, if. You may be saved from your sin, S-I-N, you may be sanctified, holy, if.

You may be saved finally, you may be saved eternally, if. If you continue in the faith, grounded and settled, and do not move away from the hope of the gospel, salvage that. Dear Lord, bless the truth.

We may not see any results down here, but we pray we might see some of the judgment, and that's what we're concerned about this morning. Lead us out, and lead us on, and lead us up, and help us to get to heaven, whatever the cost. We'll give thee praise, all that thou dost do, in Jesus' name.

Amen.

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