

Eternal Security for the Believer!

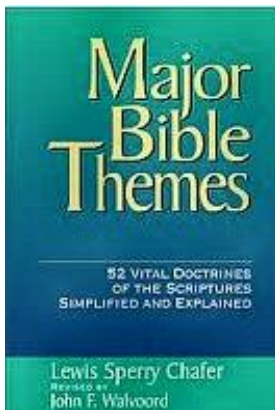
*"For I am persuaded, that neither death, nor life, nor angels,
nor principalities, nor powers, nor things present,
nor things to come, Nor height, nor depth, nor any other creature,
shall be able to separate us from the love of God,
which is in Christ Jesus our Lord." Romans 8: 38-39.*

Some in these days are preaching "ANOTHER GOSPEL" which has a curse upon it! Galatians 1: 6-9. Any "gospel" that removes the **KEEPING power of God, His preservati on** of those who are under the Blood Covenant in Christ, and **His perfecting** of the saints by Grace alone is a FALSE "gospel" which is under a curse!

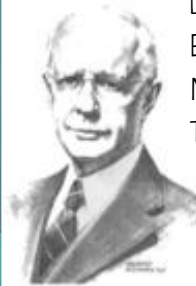
GRACE ALONE, CHRIST ALONE, FAITH ALONE.

"...If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal.1:9.

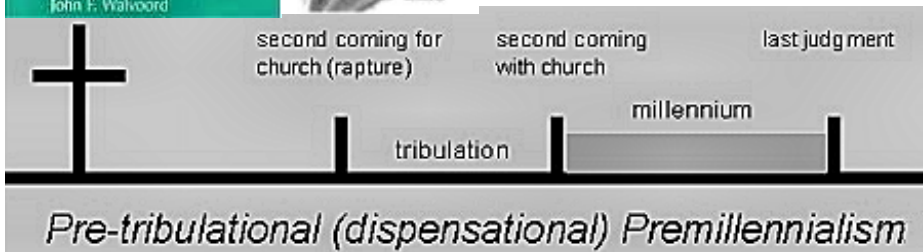
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DESPATCH MAGAZINE DOES NOT EMBRACE EITHER ARMINIANISM NOR CALVINISM. WE **DO** EMBRACE THE CLEAR, UNCLUTTERED WORD OF GOD ON THE "SECURITY IN CHRIST" SUBJECT. *EDITOR*



SECURITY OF SALVATION

This chapter is concerned with the Biblical answer to the question,



"Could a person once saved ever be lost again?"

Since fear of eternal perdition must destroy the believer's peace, and since to suppose that one once saved might be lost again, of necessity, limits the saving grace of God as it is in Christ, the subject of this chapter is of utmost importance.

The claim that one who is once saved might be lost again is usually based on a form of rationalism which, emphasizing certain passages of Scripture, does not consider sufficiently the testimony of all the Word of God. Concerning this question, church creeds have taken opposing sides; but it will be observed that belief or disbelief in the security of all who are saved is more personal than creedal. While the great body of New Testament Scriptures which bear directly or indirectly on this question declare the believer to be secure, there are upwards of twenty-five passages which have been cited in evidence by those who maintain that the believer is insecure. It is certain that an individual could not be at the same time both secure and insecure. Therefore, of these two bodies of Scripture, one body of Scripture must of necessity conform to the other.

From careful study it will be seen that the so-called "**insecurity passages**" are **NOT** such in reality, that they **DO NOT** oppose the positive doctrine of security, and that they seem to teach insecurity only when they are misunderstood or misapplied.

Certain of these do not apply to the Christian since they belong to another dispensation (Matt. 24:13; Ezk. 33:7, 8; Matt. 18:23-35; 25:30).

Other passages refer only to false and unregenerate teachers of the "last days" (1 Tim. 4:1, 2; 2 Pet. 2:1-22; Jude 1:17-19).

One passage describes that which is merely a moral reformation (Luke 11:24-26).

Several of these Scriptures bear on the important fact that Christian profession is justified by its fruits. Salvation which is of God will, under normal conditions, prove itself to be such by its own fruits (1 John 3:10; John 8:31; 15:6; 2 Pet. 1:10; Jas. 2:14-26; 1 Cor. 15:1, 2; Heb. 3:6, 14).

In addition to this, there are certain passages that contain warnings which, when rightly interpreted, do not imply the insecurity of the believer under grace. Jews are warned that since their sacrifices have ceased they must turn to Christ or be lost (Heb. 10:26), in like manner, unsaved Jews as well as Gentiles are warned against "falling away" from the illuminating, converting work of the Spirit (Heb. 6:4-9).

So, also, unspiritual Jews are warned that they will not be received into the coming kingdom (Matt. 25:1-13), and

Gentiles are given a corporate warning which has no reference to the individual believer (Rom. 11:21).

Again, the one who is saved and safe may lose his reward (1 Cor. 3:15; Col. 1:21-23), and be disapproved concerning his service for Christ (1 Cor. 9:27).

Likewise, he may lose his fellowship because of sin (1 John 1:6), and he may be chastened of God (1 Cor. 11:29-32; John 15:2; 1 John 5:16).

And, finally, it is possible for the believer to "fall from grace" (Gal. 5:1-4), which, however, is never accomplished by sinning; for the Christian falls from grace only when he turns from his true liberty under grace to the bondage of the law.

The POSITIVE DOCTRINE OF SECURITY rests upon an extended body of truth in which no less than **TWELVE UNCHANGEABLE FACTS** of divine grace and its accomplishments are declared; any one of which alone would suffice to form an adequate basis for perfect rest and peace.

I. THE COVENANT OF GOD

The direct, unqualified promises of security (John 5:24; 6:37; 10:28) form an unconditional covenant in which God simply declares what He is going to do, which is also an expression of His unchangeable will. In Romans 8:29, 30 this eternal purpose is revealed and its realization is assured through sovereign grace and apart from every human work and merit.

II. THE POWER OF GOD

As being absolutely free from every limitation the Scriptures assert

⁴ that God is able to keep all who are saved through Christ (John 10:29; Rom. 4:21; 8:31, 38, 39; 14:4; Eph. 3:20; Phil. 3:21; 2 Tim. 1:12; Heb. 7:25; Jude 1:24).

III. THE LOVE OF GOD

Not only is God revealed as one who is able to do according to His eternal purpose, but His love for His own is a motive which can never fail. In Romans 5:8-11 that love is declared to exceed even His love for sinners because of which He gave His Son to die (John 3:16). The argument is simple: If He loved men enough to give His Son to die for them when they were "sinners" and "enemies," He will love them "much more" when, through redeeming grace, they are justified in His sight and reconciled to Him. Such knowledge-surpassing love for those whom He has redeemed at such limitless cost is sufficient assurance that they could never be plucked out of His hand until every resource of His infinite power has been exhausted.

IV. THE PRAYER OF THE SON OF GOD

While here on earth Christ prayed that those whom the Father had given Him should be kept (John 17:9-12, 15, 20) and this prayer which had its beginning on earth, we may believe, is continued in Heaven (Rom. 8:34; Heb. 7:25. Note, also, Luke 22:31, 32). Considering this, there is abundant assurance of security in the fact that no prayer of the Son of God could ever be unanswered.

V. THE EFFICACIOUS SUBSTITUTIONARY DEATH OF THE SON OF GOD

The death of Christ is the sufficient answer to the condemning power of sin (Rom. 8:34). When it is claimed that the saved one might be lost again, that claim is usually based on the fact of possible sin. Such an assumption of necessity proceeds on the supposition that Christ has not borne all the sins the believer will ever commit, and that God, having saved a soul, might be disappointed and surprised by unexpected, subsequent sin. On the contrary, the omniscience of God is perfect. He foreknows every sin or secret thought that will ever darken the life of His child, and for those sins the sufficient, sacrificial blood of Christ has been shed and by that blood God has been propitiated (1 John 2:2). Because of that blood which avails for the sins of both saved and unsaved God is as free to continue His saving grace toward the meritless as He is to save them at all. He keeps them forever; not for their sakes alone, but to satisfy His own love and manifest

His own grace (Rom. 5:8; Eph. 2:7-10). It is because of the fact that salvation and safe-keeping depend only on the sacrifice and merit of the Son of God that all condemnation is forever removed (Jn.3:18; 5:24; Rom. 8:1. R.V.; 1 Cor. 11:31, 32).

VI. THE RESURRECTION OF THE SON OF GOD

The eternal security of the believer is made certain through two vital facts connected with the resurrection of Christ:

1. The gift of God is eternal life (John 3:16; 10:28; Rom. 6:23), which life is the resurrection life of Christ (Col. 2:12; 3:1), eternal as He is eternal, and as incapable of dissolution or death as Christ is incapable of dissolution or death.
2. Likewise, by union with the resurrected Christ by the baptism with the Spirit and the impartation of His eternal life, the child of God is made a part of the New Creation in which he stands in the federal headship of the Last Adam. Since the Last Adam cannot fall, there is no fall possible for the weakest one who is in Him.

VII. THE INTERCESSION AND SHEPHERDHOOD OF THE SON OF GOD

The present ministry of Christ in glory has only to do with the eternal security of those on earth who are saved. Christ both intercedes and advocates. As Intercessor, He has in view the weakness, ignorance, and immaturity of the believer - things concerning which there is no guilt. In this ministry, Christ not only prays for His own who are in the world and at every point of their need (Luke 22:31, 32; John 17:9, 15, 20; Rom. 8:34), but on the grounds of His own sufficiency in His unchanging priesthood, He guarantees that they will be kept saved for ever (Heb. 7:25; Rom. 5:10; John 14:19).

VIII. THE ADVOCACY OF THE SON OF GOD

The present ministry of Christ as Advocate has to do with the Christian's sin - that concerning which there is guilt. Since sin is always sinful in the sight of God and can be cured only on the ground of the blood of Christ, the death of Christ is efficacious as much for the sins of the saved as for the unsaved (1 John 2:2). God is infinitely holy; therefore the Christian's sin in every case merits eternal condemnation, and that judgment would of necessity be executed were it not for the fact that, a Advocate, Christ pleads the saving value of His own blood before the throne of God (1 John 2:1; Rom. 8:34; Heb. 9:24). This He does, not after the Christian sins, which

⁶ would imply that there might be even a moment of insecurity in the believer's position before God; but when he is sinning he has an Advocate with the Father.

IX. THE REGENERATING WORK OF THE SPIRIT

By the regenerating work of the Spirit the believer is made a child of God (John 1:13; 3:3-6; Titus 3:4-6; 1 Pet. 1:23; 2 Pet. 1:4; 1 John 3:9), an heir of God and a joint-heir with Christ (Rom. 8:16, 17). Having thus been born of God, he has partaken of the divine nature and that nature is never said to be removed or disannulled.

X. THE SPIRIT'S INDWELLING

The fact that the Spirit now indwells every believer (John 7:37-39; Rom. 5:5; 8:9; 1 Cor. 2:12; 6:19; 1 John 3:24) and never leaves him (John 14:16) should be recognized by every Christian. The Spirit may be grieved by unconfessed sin (Eph. 4:30), or He may be quenched in the sense that He is resisted (1 Thess. 5:19); But He, as the divine Presence in the heart, is never removed. For this reason, the child of God continues as such forever.

XI. THE BAPTISM WITH THE SPIRIT

By the Spirit's ministry in baptizing, the believer is joined to that body of which Christ is the Head (1 Cor. 12:13; 6:17; Gal. 3:27) and he is therefore said to be in Christ. To be in Christ, constitutes a union which is both vital and abiding. In that union, old things -- as to position and relationship which might be the ground of condemnation - are passed away, and all positions and relationships have become new and are of God (2 Cor. 5:17, 18). Being accepted for ever "in the beloved," the child of God is as secure as the One in whom he is and in whom he stands.

XII. THE SPIRIT'S SEALING

Finally, it is declared that all true Christians are sealed with the Spirit unto the day of redemption (Eph. 4:30; 2 Cor. 1:22; and Eph. 1:13 which should read "having believed ye were sealed"). Since this sealing is of God for His own purpose and glory, and since it is unto the day of redemption, this ministry of the Spirit also guarantees the eternal security of all who are saved.

END OF PART I ... PART II



SECURITY OF SALVATION

In the history of the church, there have been opposing systems of interpretation known as Calvinism, in support of eternal security, and Arminianism, in opposition to eternal security (each named after its foremost apologist, John Calvin or Jacob Arminius).

A. Arminian View of Security

As many as **eighty-five passages** are listed by those holding the Arminian view as establishing the doctrine of conditional security.

Among these, the more important passages are as follows:

Matthew 5:13; 6:23; 7:16-19; 13:1-8; 18:23-35; 24:4-5, 11-13, 23-26; 25:1-13;

Luke 8:11-15; 11:24-28; 12:42-46;

John 6:66-71; 8:31-32, 51; 13:8; 15:1-6;

Acts 5:32; 11:21-23; 13:43; 14:21-22;

Romans 6:11-23; 8:12-17; 11:20-22; 14:15-23;

1 Corinthians 9:23-27; 10:1-21; 11:29-32; 15:1-2;

2 Corinthians 1:24; 11:2-4; 12:21-13:5;

Galatians 2:12-16; 3:4 - 4:1; 5:1-4; 6:7-9;

Colossians 1:21-23; 2:4-8, 18-19;

1 Thessalonians 3:5;

1 Timothy 1:3-7, 18-20; 2:11-15; 4:1-16; 5:5-15; 6:9-12, 17-21;

2 Timothy 2:11-18, 22-26; 3:13-15;

Hebrews 2:1-3; 3:6-19; 4:1-16; 5:8-9; 6:4-20; 10:19-39; 11:13-16; 12:1-17, 25-29; 13:7-17;

James 1:12-6; 2:14-26; 4:4-10; 5:19-20;

1 Peter 5:9, 13; 2 Peter 1:5-11; 2:122; 3:16-17;

1 John 1:5 - 3:11; 5:4-16;

2 John 6-9; Jude 5-12, 20-21;

Revelation 2:7, 10-11, 17-26; 3:4-5, 8-22; 12:11; 17:14; 21:7-8; 22:18-19.

*A study of these passages involves
a number of IMPORTANT QUESTIONS.*

1. Probably the most important question facing the interpreter of the Bible on the subject is the question of who is a true believer. Many

who oppose the doctrine of eternal security do so on the ground that it is possible for a person to have intellectual faith without actually being saved. Adherents to eternal security agree that a person can experience a superficial conversion or outward change in his life, may go through the outer motions of accepting Christ such as joining a church or being baptized, and even experience a measure of change in his life pattern, yet still be short of real salvation in Christ.

While it is impossible to lay down binding rules on how to distinguish one who is saved from one who is not saved, obviously in the mind of God there is no question. An individual believer must first of all make sure that he has really received Christ as Savior. It is helpful in this regard to understand that receiving Christ is an act of the will which may involve some knowledge of the way of salvation and may be expressed emotionally to some extent, but the fundamental question is, "Have I really received Jesus Christ by faith as my personal Savior?" Until this question is honestly faced, there can, of course, be no ground for eternal security and no real assurance of salvation. Many who deny eternal security are merely saying that superficial faith is not enough to save. Adherents to eternal security agree on this point. The question properly stated is whether one who is actually saved and has received eternal life can lose that which God has done in saving him from sin.

2. Many of the passages quoted by those who oppose eternal security deal with human works or the evidence of salvation. One who is truly saved should manifest his new life in Christ in both his character and his works. However, judging a person by works can be deceiving, as sometimes those who are not Christians can conform relatively to the morality of a Christian life, while those who are genuine Christians sometimes can lapse into carnality and sin where they become indistinguishable from those who are unsaved. All agree that mere moral reformation such as is mentioned in Luke 11 :24-26 is not genuine salvation, and reversion back to the former life does not correspond to losing salvation.

Several passages also bear on the important fact that Christian profession is justified by its fruit. Salvation which is of God will, under ordinary conditions, prove itself to be such by its fruit (John 8:31; 15:6; 1 Cor. 15:1-2; Heb. 3:6-14; James 2:14-26; 2 Pet. 1:10; 1 John 3:10). However, not all Christians at all times manifest the fruits of salvation. Accordingly, all passages which deal with the evidences of salvation in works do not necessarily affect the doctrine of the security of the believer, as the question is one of fact, that is, whether God Himself considers a person saved.

3. Many passages quoted in support of the insecurity of believers are in the form of warnings against superficial belief in Christ. Jews in

the New Testament are warned that since their sacrifices have ceased they must turn to Christ or be lost (Heb. 10:26). In like manner, unsaved Jews as well as Gentiles are warned against "falling away" from the illuminating, converting work of the Spirit (Heb. 6:4-9). Unspiritual Jews are warned that they will not be received into the coming kingdom (Matt. 25:1-13). Gentiles, a group as opposed to Israel as a group, are warned concerning the danger of their losing, through unbelief, their place of blessing which they have in the present age (Rom. 11:21).

4. Some passages deal with the matter of reward rather than the question of salvation. One who is saved and safe in Christ may lose his reward (1 Cor. 3:15; Col. 1:21-23) and be disapproved concerning his service for Christ (1 Cor. 9:27).

5. A genuine Christian may also lose his fellowship with God because of sin (1 John 1:6) and be deprived of some of the present benefits of being saved such as having the fruit of the Spirit (Gal. 5:22-23) and enjoying the satisfaction of effective service for Christ.

6. A true believer because of his waywardness may be chastened or disciplined just as a child is disciplined by his father (John 15:2; 1 Cor. 11:29-32; 1 John 5:16), and this may be even to the point of taking away his physical life. This chastening, however, is not an evidence of lack of salvation but, on the contrary, the evidence that he is a child of God who is being dealt with by his heavenly Father.

7. According to Scripture, it is also possible for a believer to be «fallen from grace" (Gal. 5: 1-4). This properly interpreted does not refer to a Christian's losing salvation, but rather falling from a standard of grace in his life and losing the true liberty which he has in Christ by returning to the bondage of legalism. His fall is from a standard of life, not from a work of salvation.

8. Much of the difficulty relates to passages which are cited out of context, especially passages that relate to another dispensation. The Old Testament does not give a clear view of eternal security, although it may be assumed on the basis of New Testament teaching that an Old Testament saint who was truly born again was just as safe as a believer in the present age. However, passages which relate to a past or future dispensation must be interpreted in their context, such as Ezekiel 33:7-8; and major passages such as Deuteronomy 28 dealing with the blessings and curses on Israel for obedience or disobedience to the law. Other passages refer to false and unregenerate teachers of the last days (1 Tim. 4:1-2; 2 Pet. 2:1-22; Jude 17-19), which are people who, although having a Christian profession, have never really been saved.

9. A number of passages offered in support of insecurity are

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simply misinterpreted, like Matthew 24:13: "He that shall endure unto the end, the same shall be saved." This refers not to salvation from the guilt or power of sin but deliverance from enemies and persecution. The verse refers to those who survive the Tribulation and are rescued by Jesus Christ at His second coming. Scripture clearly teaches that many true believers will die as martyrs before Christ's second coming and do not endure, or survive, until Christ returns (Rev. 7:14). This passage illustrates how verses may be misapplied to the question of security or insecurity.

10. The ultimate answer to the insecurity or security of the believer rests on the question of who does the work of salvation. The concept that a believer who is once truly saved is always saved is based on the principle that salvation is the work of God not resting on any merit in the believer and not sustained by any effort of the believer. If man does the saving, it is insecure. If it is a work of God, it is secure.

The solid scriptural basis for believing that a person once saved is always saved is supported by at least twelve important arguments. Four of these works relate to the Father, four to the Son, and four to the Holy Spirit.

B. The Work of the Father in Salvation

1. Scripture reveals the sovereign promise of God which is unconditional and which promises eternal salvation to everyone who believes in Christ (John 3:16; 5:24; 6:37). Obviously what God promises He is able to do, and His unchangeable will is revealed in Romans 8:29-30.

2. The infinite power of God is able to save and keep eternally (John 10:29; Rom. 4:21; 8:31,38-39; 14:4; Eph. 1:19,21; 3:20; Phil. 3:21; 2 Tim. 1:12; Heb. 7:25; Jude 24). God clearly not only has the fidelity to fulfil His promise but the power to accomplish anything He wills to do. Scripture reveals that He wills the salvation of those who believe in Christ.

3. The infinite love of God not only accounts for God's eternal purpose but assures that His purpose will be fulfilled (John 3:16; Rom. 5:7-10; Eph. 1:4). In Romans 5:8-11 the love of God for those who are saved is said to be greater than His love for those who are unsaved, and this assures their eternal security. The argument is simple: if He loved men enough to give His Son to die for them when they were "sinners" and "enemies," He will love them "much more" when through redeeming grace they are justified in His sight and reconciled to Him.

The surpassing love of God for those whom He has redeemed at such infinite cost is sufficient assurance that He will never allow them to be plucked out of His hand until every resource of His infinite power has been exhausted (John 10: 28-29); and, of course, the infinite power of God can

11

never be exhausted. The promise of the Father, the infinite power of the Father, and the infinite love of the Father make it impossible for one who has once committed himself to God the Father by faith in Jesus Christ ever to lose the salvation which God has wrought in his life.

4. The righteousness of God also assures the eternal security of those who have trusted in Christ because the demands of God's righteousness have been completely met by the death of Christ in that He died for the sins of the whole world (1 John 2: 2). God in forgiving sin and promising eternal salvation is acting on perfectly righteous grounds. God in saving the sinner is not doing so on the ground of leniency and is perfectly righteous in forgiving sin, not only for those in the Old Testament who lived before the cross of Christ but for all who live after the cross of Christ (Rom. 3: 25-26) . Accordingly, the eternal security of the believer cannot be challenged without challenging the righteousness of God. Thus His faithfulness to His promises, His infinite power, His infinite love, and His infinite righteousness combine to give the believer absolute security in his salvation.

C. The Work of the Son

1. The substitutionary death of Jesus Christ on the cross is the absolute guarantee of the believer's security. The death of Christ is the sufficient answer to the condemning power of sin (Rom. 8:34). When it is claimed that the saved one might be lost again, that claim is usually based on the fact of possible sin. Such an assumption of necessity proceeds on the supposition that Christ has not borne all the sins the believer will ever commit, and that God, having saved a soul, might be disappointed and surprised by unexpected, subsequent sin. On the contrary, the omniscience of God is perfect. He foreknows every sin or secret thought that will ever darken the life of His child; and for those sins the sufficient, sacrificial blood of Christ has been shed and by that blood God has been propitiated (1 John 2:2). Because of that blood which avails for the sins of both saved and unsaved, God is as free to continue His saving grace toward the meritless as He is to save them at all. He keeps them forever; not for their sakes alone, but to satisfy His own love and manifest His own grace (Rom. 5:8; Eph. 2:7-10). It is because of the fact that salvation and safekeeping depend only on the sacrifice and merit of the Son of God that all condemnation is forever removed (John 3:18; 5:24; Rom. 8:1; 1 Cor. 11:31-32).

2. The resurrection of Christ as God's seal upon the death of Christ secures the resurrection and the life for the believers (John 3:16; 10:28; Eph. 2:6). Two vital facts connected with the resurrection of Christ make the eternal security of the believer sure. The gift of God is eternal life (Rom. 6:23), and this life is the resurrection life of Christ (Col. 2:12; 3:1). This life is

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eternal as Christ is eternal and is just as incapable of dissolution or destruction as Christ is incapable of dissolution or destruction. In the resurrection of Christ through baptism of the Spirit and receiving eternal life, a child of God is also made a part of the new creation. As a sovereign object of God's creative work, the creature cannot reverse the creation process, and because he is in Christ as the Last Adam he cannot fall because Christ could not fall. While failures in the Christian life and experience are all too evident, these • do not affect the position of the believer in Christ which is holy because of the grace of God and the death and resurrection of Christ.

3. The work of Christ as our advocate in heaven also assures our eternal security (Rom. 8:34; Heb. 9:24; 1 John 2:1). In His work as the advocate or legal representative of the believer, Christ pleads the sufficiency of His work on the cross as a basis both for propitiation, or satisfaction of all God's demands on the sinner, and as affecting reconciliation, or the reconciliation of the sinner to God through Christ. Since the work of Christ is perfect, the true believer can rest in the security of the perfection of the work of Christ presented as it is by Jesus Christ as the believer's representative in heaven.

4. The Work of Christ as our intercessor supplements and confirms His work as our advocate (John 17:1-26; Rom. 8:34; Heb. 7: 23-25). The present ministry of Christ in glory has to do with the eternal security of those on earth who are saved. Christ both intercedes and serves as our advocate. As intercessor, He has in view the weakness, ignorance, and immaturity of the believer - things concerning which there is no guilt. In this ministry Christ not only prays for His own who are in the world and at every point of their need (Luke 22:31-32; John 17:9,15,20; Rom. 8:34), but on the grounds of His own sufficiency in His unchanging priesthood, He guarantees that they will be kept saved forever (John 14:19; Rom. 5:10; Heb. 7:25).

Taken as a whole, the work of Christ in His death, resurrection, advocacy, and intercession provides absolute security for the one who is thus represented by Christ both on the cross and in heaven. If salvation is a work of God for man rather than a work of man for God, its outcome is certain and sure and the promise of John 5:24 that the believer "**shall not come into condemnation**" will certainly be fulfilled.

D. The Work of the Holy Spirit

1. The work of regeneration or new birth in which the believer partakes of the divine nature is an irreversible process and the work of God (John 1:13; 3:3-6; Titus 3:4-6; 1 Pet. 1:23; 2 Pet. 1:4; 1 John 3:9). Just as there is no reversal of the creation process, there can be no reversing of the new birth process. If this is accomplished by God and not by man and is

entirely on the principle of grace, there is no just ground or reason why it should not continue forever.

2. The indwelling presence of the Spirit in the present age is a permanent possession of the believer (John 7:37-39; Rom. 5:5; 8:9; 1 Cor. 2:12; 6:19; 1 John 2:27). In ages preceding the day of Pentecost not all true believers were indwelt by the Spirit even though they were secure in their salvation; yet in the present age the fact that the body of a believer, even though sinful and corrupt, is the temple of God is another confirming evidence of the unswerving purpose of God to finish what He has begun in saving the believer. While the Spirit may be grieved by unconfessed sin (Eph. 4:30) and may be quenched in the sense that He is resisted (1 Thess. 5:19), it is never intimated that these acts cause a Christian to lose his salvation. It is rather that the very fact of his salvation and the continued presence of the Holy Spirit in his heart is made the grounds for an appeal to return to a walk, and fellowship in conformity to the will of God.

3. The work of the Spirit in baptism by which the believer is joined to Christ and to the body of Christ eternally is another evidence for security. By the Spirit's ministry in baptizing, the believer is joined to that body of which Christ is the Head (1 Cor. 6:17; 12:13; Gal. 3:27) and he is therefore said to be in Christ. To be in Christ constitutes a union which is both vital and abiding. In that union, old things - as to position and relationship which might be the ground of condemnation - are passed away, and all positions and relationships have become new and are of God (2 Cor. 5:17,18). Being accepted for ever "in the beloved," the child of God is as secure as the One in whom he is and in whom he stands.

4. The presence of the Holy Spirit in the believer is said to be the seal of God which will endure until the day of redemption, the day of the translation or resurrection of the believer (2 Cor. 1:22; Eph. 1:13-14; 4:30). Since this sealing of the Holy Spirit is a work of God and signifies the safety and security of the one thus sealed until God completes His purpose to present the believer faultless in heaven, it is another evidence that a believer once saved is always saved.

Taken as a whole, the eternal security of the believer rests upon the nature of salvation. It is a work of God, not a work of man. It rests on the power and faithfulness of God not on strength or faithfulness of man. If salvation were by works or if salvation were a reward for faith as a good work, it is understandable how a man's security might be in question. Because it rests instead upon grace and the promises and works of God, the believer can be assured of his security and, with Paul, "confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1: 6) .




"I know that, whatsoever God doeth,
 it shall be for ever:
 nothing can be put to it,
 nor any thing taken from it:
 and God doeth it,
 that men should fear before him."

Ecclesiastes 3:14




CONCLUSION ... PARTS I & II

It may be concluded, then, from this extensive body of truth that the **eternal purpose** of God which is for the preservation of His own can never be defeated. To this end He has met every possible hindrance. Sin which might otherwise separate has been borne by a Substitute who, in order that the believer may be kept, pleads the efficacy of His death before the throne of God. The believer's will is held under divine control (Phil. 2: 13), and every testing is tempered by the infinite grace and wisdom of God (1 Cor. 10:13).

It cannot be too strongly emphasized that while in this chapter salvation and safekeeping have been treated as separate divine undertakings as an adaptation to the usual ways of speaking, the Bible recognizes no such distinction. According to Scripture, there is no salvation purposed, offered, or undertaken under grace which is not infinitely perfect and that does not abide forever. 

GOD
DIED
FOR
MAN

¹⁶ STUDY THE WORD to be SURE your Gospel doctrine is sound & true.
GOD gives eternal security in His Son's Blood of sacrifice.
Beware the "gospel" which
DENIES that we are secure under the Blood eternally. 



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