***Eternal Security  
RO44-02***

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We are looking at Romans 5:1-5 again on the segment of Paul's summary of the effects of justification.

In Romans 5, the apostle Paul, having completed his statement of the doctrine of justification, is now tying it all up by reviewing some of the magnificent consequences of justification in the life of a believer. We have seen that this falls into three categories" the effects of justification on the believer's past; the effects upon his present status; and, then the effects upon his future. We have looked at the effects upon his past, which he has indicated means that he has absolute righteousness imputed to his account so that he is pronounced justified: "Therefore, being justified by faith." Then he declares something about the believer’s present status, and that is that the soul of the believer is in a state of peace about his sin, and has a permanent standing in the grace of justification through Jesus Christ. We have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace; that is, the grace of justification in which we stand.

So, the apostle declares to us that the believer has a verdict of justification which he can never lose. One of the reasons we know that, as we have pointed out, is from the Greek tenses that are involved in this passage. When the apostle Paul says, "We *have* access," it is that perfect tense, which means that it happened in the past; it continues to the present; and, it will continue forever. When he says, "We *stand* in this grace," that is also perfect tense. It's one of those great and dramatic expressions from the Greek language that, once you're headed for heaven, you're never going to go anyplace else. You can never reverse that. You can never turn that around. You can never lose that salvation. It is eternal. You have it. You stand in it. It is perfect sense, from the past forever.

There are millions of Christians who actually are going to face death with the uneasy question in their mind, and the wonderment whether they're going to make it into heaven or not. They're just not sure where it is they're going. And the saddest part about that is if you have a doubt as to whether you're going to heaven or to hell, we have seen (in the instruction that we received here from Paul in Romans) that it's almost a sure indication that you're not going to heaven, because God's conditions, when understood, would not raise that question in your mind. And I hope by now you have this thoroughly understood. But be sympathetic for the countless millions of believers who do not have the issue of salvation, and of security, so thoroughly understood that they can lean back and rest at ease. Most of them are very much on edge.

So, God, in fact, Paul says, has brought us out of the cold into the warmth of His family. Indeed, it seems that that is too good to believe.

**The Doctrine of Eternal Security**

So, this brings up the great doctrine of eternal security of the believer. We're going to summarize that in this session. The doctrine of eternal security summarized:

1. **A Born-Again Believer can never Become Lost Again**

Eternal security means that a sinner, once born-again into the family of God, can never lose that position and become lost again. Once you're in the family of God, you can never become lost again. That's what we mean when we speak of eternal security.

**Believers are not Sinless**

*This does not mean that a believer is sinless*. 1 John 2:1 says, "My little children, I am writing these things unto you that you sin not." What he means is: "My little born-again children, I write these things so that you would not be guilty of sinning. And if any man sins, we have an advocate with the Father – Jesus Christ, the righteous one." But he says, "If you do sin as a Christian, I want you to know that you have the world's greatest lawyer, who has never lost a case, and never will lose a case, Who is acting as your advocate in heaven, defending you against Satan's accusations that your sin deserves the punishment of hell because your lawyer pleads the case of His provision and payment of His death in your behalf." So, when we say that salvation is secure, that does not mean that the believer is sinless, because the Bible recognizes that he is a sinner, but it made a provision for that.

**God will Still Discipline Believers**

Nor does it mean that God will not discipline His sinning child. This is the thing that people often fear. They say, "Oh, if you tell somebody that once they're going to heaven, they can never lose it again, then they're going to live like the devil." Well, they may try that, but here's what the Bible says about that if you do try that. Hebrews 12:6-11: "For whom the Lord loves, He chastens. And He scourges every son whom He receives. If you endure chastening, God deals with you as with sons. For what son is he whom the Father does not chasten? But if you be without chastisement, of which all our partakers, then you are illegitimate, and not sons. Furthermore, we have had fathers of our flesh who corrected us, and we gave them reverence. Shall we not much rather be in subjection unto the Father of spirits, and live? So, they verily, for a few days, chastened us after our own pleasure; but He for our profit, that we might be partakers of His holiness. Now, no chastening for the present seems to be joyous, but grievous. Nevertheless, afterward, it yields the peaceable fruit of righteousness unto them who are exercised by it."

So, the right of the Hebrews says, "If you are a member of the family of God, then you can expect discipline from God for your sinning as His child. Because you are His child, He will discipline you. But the purpose of it is to bring you around where you're functioning in the godliness where God can bless you.

**Spiritual Birth is Just as Irreversible as Physical Birth**

What it does mean is that spiritual birth is just as irreversible as physical birth. You cannot reverse your physical birth, and you cannot reverse your spiritual birth. For that reason, John 10:27-29 say, "My sheep hear My voice. I know them, and they follow Me. And I will give unto them eternal life, and they shall never perish. Neither shall any man pluck them out of My hand. My father who gave them to Me is greater than all, and no man is able to pluck them out of My Father's hand."

Now, the Bible could not be more specific on the fact that, having once entered the family of God by the new birth (by the spiritual birth), you cannot leave it again because that birth is irreversible.

1. **God's Justice against Sin has been Exercised by Jesus Christ**

Eternal security is based on the fact that God's justice against all sins of the world has been exercised completely and forever on Jesus Christ.

* 1. **Unlimited Atonement**

1 John 2:2 declares for us the fact that God's justice has been satisfied. For John says, "And He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." We call this the doctrine of unlimited atonement; that is, that Jesus Christ died for the sins of the whole world. Not everyone in the world will be born-again, but He did die for the sins of the whole world.

**Limited Atonement**

There is the view among some believers that Jesus Christ died only for those who are going to heaven, and that those who are non-elect – He did not die for them. And the person to whom this is attributed is one of the great reformers: John Calvin. But I want to read something to you. Some of you are interested in this subject. You have asked me some questions about it.

**John Calvin**

I shocked a man the other day who was a very great proponent of limited atonement – attributing this to John Calvin. I pointed out to him that John Calvin indeed knew his theology, but he knew it better as an older man than he did as a younger man. As an older man, at the end of his ministry, had this to say relative to the death of Christ, at this point right here that is so critical to eternal security. I am quoting from Dr. Augustus Strong's Systematic Theology, volume 2, on the subject of "The Doctrine of Salvation on page 788. Here is the quotation from John Calvin on the first that we just read: 1 John 2:2:

"Calvin wrote, 'He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. Christ suffered for the sins of the whole world, and in the goodness of God is offered unto all men without distinction; His blood being shed not for a part of the world only, but for the whole human race. For although in the world, nothing is found worthy of the favor of God, yet He holds out the propitiation to the whole world, since without exception, He summons all to the face of Christ, which is nothing else than the door unto hope."

That's quite a shocker that poor John Calvin, who is being accused of limited atonement, obviously did not, at least in his more mature days, hold to such an idea. It is clear from 1 John 2:2 that Jesus Christ is the capitulation (the satisfaction) not only for our sins (we who have believed), but for the sins of the whole world, including the poor people who have not believed.

Let me read you another one. John Calvin wrote a commentary on the book of Mark. 14:24 says, "And He said unto them: 'This is my blood of the New Testament which is shed for many.'" John Calvin said about this verse: "The word 'many' does not mean a part of the world only, but the whole human race. He contrast 'many' with 'one,' as if to say that He would not be the Redeemer of one man, but would meet death to deliver many of their cursed No doubt that in speaking to a few, Christ wished to make His teaching available to a larger number. So, when we come to the holy table, not only should the general idea come to our mind, that the world is redeemed by the blood of Christ, but also each should reckon to himself that his own sins were covered."

Now again, that's a pretty clear statement on the part of Calvin that the blood of Christ was shed for the sins of the whole world. That's important because if that is not true, then you cannot be certain that you are saved in the first place, let alone that will be secure. I could not say to you, as the Bible says, "Whosoever will may come. I would have to say to you, in inviting you to salvation, "Look to God and ask Him hopefully whether He, in His mercy and grace, has extended salvation to cover you. Ask Him whether you are under that limited atonement. Seek out to Him and reach out to Him, hopefully that He would answer you and say, 'Yes, you're one of the ones for whom I died. You may be saved.'" Then I would have to tell you to try desperately and sincerely, in every way, to seek His grace.

Well, you see what I've interjected is one mass of human effort on your part that is unbelievable to even suggest. Yet, I heard the invitation to salvation by the limited atonement people, and that's exactly what they fall into. They throw in a lot of human effort; trying; struggling; and, struggling with God. And God says, "Listen, it's all over. I've told you in 1 John 2:2 that I am satisfied. All I want you to do now is to come across the line from spiritual death into spiritual life, and accept the gift that I have for you."

So, all of you are covered. Every sinner is covered by the death of Christ. That is what 1 John 2:2 makes very clear. And because all of you are covered, all of you may come.

* 1. **God will Never Release You Again**

Now, the next thing is the fact that, having come, God will never release you again. The absolute righteousness of God demands perfect justice in Himself toward sin. Sin must be punished, or God is unrighteous. Remember that you have all these qualities in the essence of God working against one another. God's absolute righteousness demands that perfect justice be exercised. And if God were to say, "Well, I'm not going to have absolutely perfect justice and just punish everybody for sins," then immediately His righteousness would have been violated.

* 1. **God Demands that Every Sin be Punished**

So, you must understand, first of all, that God's righteousness is such that it demands that every sin be punished. He cannot ignore a single one. Thus, absolute righteousness rejected fellowship with the sinner; and, perfect justice administered the penalty and demanded a spiritual death. Romans 6:23 tells us that the wages of sin is spiritual death. God's absolute righteousness demanded that justice be exercised. And perfect justice separated God from the sinner and applied spiritual death to the sinner.

* 1. **Imputation**

This penalty has been transferred to Jesus Christ on the cross, and the absolute righteousness of God has been permanently imputed to the sinner trusting in Christ as Savior. 2 Corinthians 5:21 reminds us: "For He has made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him." The penalty of spiritual death was transferred to Christ. He paid for spiritual death. Now what God's absolute righteousness demanded of God's perfect justice has been satisfied all around. Justice has been executed. And now divine justice has no demands to make against the believing sinner. Justice has been met, and divine righteousness is preserved.

* 1. **Divine Justice can only Bless Forever**

Since the believer possesses absolute righteousness permanently, divine justice can only bless forever. It can never condemn again. You have that absolute righteousness imputed to you permanently. Therefore, God's justice can never find anything wrong in you.

So, remember the point we began with. The second point said that eternal security is based on the fact that God's justice against the sins of the world has been exercised completely and forever on Jesus Christ. God is not ignoring your sin. You must understand that He Himself covered it.

1. **God's Righteousness is Imputed to a Sinner upon Believing the Gospel**
   1. **Biblical Salvation**

Absolute righteousness is imputed to a sinner upon accepting Jesus Christ as his Savior. He believes the gospel. When you invite people to eternal life, please invite them the way the Bible does. You invite them to believe on Jesus Christ as Savior; that is, to trust in Him.

* 1. **Non-Biblical Salvation**

We will not go into all the weird substitute expressions that are being put out. These expressions that are substituting for biblical concepts are again expressions of evil. All of those expressions arise out of the intentions of good religious leaders who are trying to get people saved. But that fantastic fiend, the devil, has again been able to maneuver his way into the thinking of godly men so that they are men of evil. They men who produce that which is contrary to Scripture. Anytime you act in a way that is contrary to the principles of the Word of God, then you have become a person of evil.

That is why we have men in government who are fine men. Some of them are Christians. And yet, they come along, and they vote in Congress for things that the Word of God specifically forbids a government to do. So, suddenly you realize that these men are evil men. You and I have that same problem all day long. If you're not going to be an evil person, and if I'm not going to be an evil person, we have to avoid doing human good. And we can only avoid it as we understand the Word of God.

When you realize how critical the knowledge of the Word of God is to your being able to produce good and not evil, then you recoil with horror, because immediately what do we do? Well, we immediately open up our human spirits, and we look down, and we say, "Wow, if my preservation from evil is dependent upon how much doctrine I have in my human spirit, then I'm in a bad way," because some of you don't have a whole lot down there. And unless you have it down there, stored through your learning process (through the grace method of perceiving spiritual things), you're not going to be a godly person. You're going to be an evil person.

If you start thinking about that, you will be very sobered this week, as you walk around and you think to yourself how much of an evil person you really are, and those bad mental attitudes that you have (those bad expressions of the sin nature that pour out from you), and those good expressions of sin nature that pour out from you. You're only going to reverse that with the intake of doctrine. And boy, you're going to get panicky. And you'll be rushing up to that tape room, and you'll be grabbing fistfuls of tapes. And you'll say, "I've got to start back at basics number one. That's what will keep you from being an evil person. Anytime you deviate from the prescribed order of the Word of God, that is evil, no matter how good it is.

You can expand that out to the times when people do not apply themselves in our free enterprise system to provide for their families, which the Bible says, "If you don't, you're worse than an infidel." And instead, what money they do have, they blow it on trivial things and secondary things. So, that along comes Thanksgiving time, and they are dirt poor because of their own indolence. And then what do you do? "Let's have a Thanksgiving Day basket for the poor folks. All of you people bring us a can of something, and we're going to make a basket and take it down to this poor slob down the street here" – who should have been earning his money, but instead has been living off of other people.

The Word of God indicates that he who will not work shall not eat. That's the principle. If your child runs into some kid who squandered his money on something else, you tell that kid, "I don't want you to be guilty of evil. I don't want you to be an evil child, and be guilty of an act of evil by giving him money so that he can buy his lunch." And the next time somebody comes along to you and says, "Hey, we have to get a big basket full of Thanksgiving Day food, you better check for sure who is going to get that, and whether that is an object that God the Holy Spirit is approving and directing you to give to.

Now there are people who deserve that kind of treatment. But our society is shot-through with a welfare system that is evil to the core, because it is pure, unadulterated human good.

So, I stress to you that that's the point here. Absolute righteousness is imputed to the believer upon accepting Jesus Christ as Savior on the basis of biblical acceptance. It is not some substitute religious organization's idea of how to invite people to be saved: inviting Christ into your heart; walking an aisle; or, any number of other ways which are pure human good. Those organizations that sponsor that kind of a notion are organizations of evil, and you should wash your hands of them, because they're inviting you to participate in an act of evil, of all things, relative to preaching the gospel.

You think about that a little bit, and it will give you a deeper respect for the devil. He is clever; he is sharp; and he is so subtle that you cannot notice his clawing little hands when they're right there in the midst of the thing, manipulating you, and you don't realize whose hands it is that are in your back pushing you into evil, when you think that God is the one you're serving.

Now do you see why we say that the charismatic movement is evil to the core? It is so far out of line with the Word of God that it could not produce an iota of divine good. It's evil. And anybody who participates in it is not a godly person. He's an evil person, because he's spewing out from the old sin nature an emotional expression which God condemns in His Word.

* 1. **Salvation is Instantaneous**

This new birth is instantaneous. Acts 16:31 says, "Believe on the Lord Jesus Christ, and you shall be saved." This means that immediately that a person trusts Jesus Christ as Savior, he receives the absolute righteousness of Jesus Christ.

Romans 4:23-24 says, "Now it was not written for his sake alone, that it was imputed to him, but for us also to whom it shall be imputed if we believe on Him that raised up Jesus our Lord from the dead." If we believe on God the Father, then we believe what He said about His Son having died for our sins.

* 1. **God Declares the Believer Justified**

God recognizes His own absolute righteousness in the believer, and declares him justify. That means God views that person as if he had never sinned. The whole transaction is a grace gift to the sinner *with no human works involved or required*. Romans 6:23 says, "The gift of God is eternal life through Jesus Christ our Lord." It's a gift. Thus, the believing sinner possesses an absolute righteousness which is neither his own by nature, nor maintained by him after he has received it. The salvation of God is a gift with no strings attached for retaining it.

1. So, the real issue in eternal security is whether the genuinely born again person who possesses eternal life can lose that eternal life, which God alone has provided in saving him. That's the issue. The question is very simply: can a salvation, which God alone has provided as a gift to the individual, be lost again to that individual? That issue is often very, very much confused and very much ignored.
2. **God Alone does the Work of Saving**

The ultimate issue in eternal security is: who does the work of saving? You have three possibilities. Who does the work in saving a soul? Is it the sinner alone; the sinner and God; or, God alone. Those are the only three possibilities you have to answer that question.

* 1. **The Sinner Alone**

If you say it's the sinner alone, that cannot be, because the sinner is totally spiritually dead, and therefore he is totally incapable of producing a single divine good work meriting salvation. One of the things that Ephesians 2:1 points out that that God does for the believer is to make him spiritually alive: "And you have made alive who were dead in trespasses and sins. Well, if you're spiritually dead, then you can do nothing to provide spiritual life for your salvation. So, it cannot be the sinner alone. The sinner cannot produce one single good work to merit salvation. I hope you understand that. It's ludicrous to talk about working for your salvation, because until you are a believer, all you can produce is this evil we've been talking about. That's the only thing that flows out – what the old sin nature producers of human good. So, until you are a believer, there is no work that you can produce that is acceptable to God.

* 1. **The Sinner and God**

Well, let's take the second possibility which is a combination: part the sinner; and, part God. Well, that violates what we have learned so well here in Romans – the grace-alone basis of salvation. Romans 4:4-5 make that very clear – that grace and works cannot be mixed: "Now to him that works, the reward is not reckoned of grace, but of death. But to him that does not work, but believes on Him who justifies the ungodly, his faith is counted for righteousness."

Then Ephesians 2:8-9: "For by grace you are saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast." So, the Bible makes it clear that it cannot be part of human doing and part of God's doing. So, it's not that.

* 1. **God Alone**

The truth of the matter is that the Bible says that salvation is the product of God alone. So, John 3:16 says, "For God so loved the world that He gave His only begotten son, that whosoever believes in Him should not perish, but have everlasting life."

In Romans 5:6-8, we read, "But when we were without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die. Yet, perhaps for a good man, some would even dare to die. But God commended His love toward us, and while we were yet sinners, Christ died for us."

This is what the Bible teaches. The ultimate provider of salvation, and the one who does the work of saving, is God alone. So, eternal security is based on the fact that salvation depends on who and what God is. And what He does never depends on who and what man is or what man does.

1. **Salvation is a Grace Gift**

Salvation is never a reward in the Bible, but always a gift. Salvation is always presented as a grace gift (John 4:10, Romans 6:23, Ephesians 2:8-9). We have already looked at some of these verses. In John 4:10, we read, "Jesus answered and said to her, 'If you know the gift of God, and who it is that says to you, Give me to drink,' you would have asked of Him, and he would have given you living water.'"

So, the point to remember about salvation is that it is a gift.

**Rewards**

Now, the Bible does speak about rewards. These are earned for divine good service, and they are lost for carnality (Matthew 10:42, 1 Corinthians 9:24-25). Let's read that last one: "Don't you know that they who run in a race run all, but one receives the prize? So, run that you may obtain. And everyone who competes in the games exercises self-control in all things. They do it to obtain a corruptible crown, but we an incorruptible." Here this is referring here to the crowns – those special medals of honor that are to be awarded to believers.

In Revelation 22:12 says, "And behold, I come quickly, and My reward is with Me, to give every man (every Christian person) according as his works shall be."

So, salvation is always presented as a gift that God gives you. But there are rewards for service that you do earn. Salvation is a reality. The rewards are simply potential.

These reward passages are often confused with salvation issues. And sometimes people will quote these reward passages to you and say, "You see, you can be lost again." But they deal with the good works of the believers.

1. **Salvation is Sure**

Salvation is provided by God as a grace gift for the simple, definite purpose of making that salvation sure – making certain that you can never lose that salvation again. We've already learned that here in Romans 4:16: "Therefore, it is of faith so that it might be by grace, to the end that the promise might be sure to all the seed." That's why God says, "I'm doing it by grace to make it a salvation that you cannot lose.

1. **Peace in the Soul**

Perfect security in salvation means peace in the soul of the believer. That's what we've learned here in the passage we're looking at in Romans 5:1. Now, you as a Christian can go on to storing treasures in heaven. You don't have to be looking over your shoulder fearfully, such that somehow God is going to sneak up and grab you, and cast you in the hell for something that you have done. The Christian is to go on to spiritual prosperity, and not to spiritual bankruptcy. That's what God's plan is for you.

1. **Born Again**

Eternal security applies to one who has been genuinely born-again. When we talk about being eternally secure, we're not talking about the person who never was a Christian in the first place. There are many people who are like that. It is not uncommon to find that there are people who are protesting salvation who are not Christians indeed. We have this pointed out, for example, in 1 John 2:19. John says, "They (some of the people who once were in the fellowship of the Christians) went out from us, but they were not of us. For if they had been of us, they would no doubt have continued with us. But they went out that they might be made manifest that they were not all of us."

Within any local church, there are tares. And the more careless that church is about how it invites people to become Christians, the greater the number of tares. And the Lord says that you are to be aware of the fact that there are people who have been given the impression that they are to trust in Christ plus something else to be saved, and they are not saved. So, do not look upon them as a test of the security of the believer. They are mere professors of salvation. They can imitate Christian virtues and the Christian lifestyle. But you do not look upon them as true believers. These false professors of salvation are always going to revert to their old lifestyle, and to the characteristics of the lost. They were never saved in the first place, so they have not lost their salvation in the second place. And false kinds of invitations are at the basis of confusing this issue.

1. **Misinterpreted Verses**

Some Bible verse are often quoted to prove the need to maintain one's salvation. These generally deal with human works which give evidence of salvation. We are told in Scripture that believers should show forth their new birth in their daily lives. James 2:14-26 says that your work should reflect the fact that you're born again. Some of these verses that are quoted are actually referring to broken temporal fellowship – not to eternal fellowship.

John 15:6 is a favorite one for people to quote and say, "You see, a person can really be lost again: "If a man does not abide in Me, he is cast forth as a branch, and is withered. And men gather them cast them into the fire, and they are burned." You might say, "Boy, what a verse! It's talking about hell fire. There it is. You see? You can be taken out of Christ and thrown right into hell." But if you understood this passage, you'd realize that Jesus Christ speaks about Himself abiding in the Father. And he says, "We are to abide in Him as He abides in the Father." And what does he mean? He's talking about temple fellowship. He's talking about being in fellowship with the Father as He is in fellowship with the Father. This verse has nothing to do with salvation at all. So, that's a misapplication.

1 John 1:9 indicates to us that we can break fellowship, and that's why we have to confess sins. Christians are saved to produce divine good works. The Bible warns us if we do not do that (Ephesians 2:10, Titus 3:8). Paul says, "This is a faithful saying: 'And these things I will that you affirm constantly; that they who have believed in God might be careful to maintain (good works). These things are good and profitable unto men.'"

The reason this emphasis is so great is because if you are not producing divine good works, you are producing human good works. So, you are producing evil. The subject of sanctification is how not to be an evil person. It is how not to be producing these evil, good things that Satan slips in on us all the time.

So, the Bible indeed says that you are to produce good works. Ephesians 2:10 says that you are God's workmanship for good works which He has ordained that you should do. And then the Bible says that if you don't do these good works, you're going to be sorry for it for all eternity. But this is because you're thrown into hell, but because you're going to look at yourself and say, "What a fool I was. I produced evil. I could have produced good. I could have had rewards. I had a lot of things on earth. And look at me now. I'm the pauper up here because I did not understand what an evil person I was with all these good things I was doing, rather than these divine things.

1. **The Family of God**

Salvation means entering the family of God by the new birth (John 1:12. Galatians 3:36). I must stress that salvation is entering the family of God. You can't reverse the birth.

1. **Discipline**

A child of God is disciplined for his sinfulness, but is not lost against. The chastening itself is an evidence that we are a child of God (1 Corinthians 11:29-32). This divine discipline may involve your physical death, but you die as a child of God (1 John 5:16). If you do not square away your life of evil (and I don't mean your sinning evil, but I mean your life of human good evil) – if you do not straighten it out, then God might take your life at a certain point. But you are still His child at that point.

So, failure to live a godly life of divine good production brings divine discipline, but nevertheless loss of salvation.

1. **"Fallen from Grace"**

The term "fallen from grace" in Galatians 5:1-4 does not refer to salvation, but to the lifestyle of freedom as a believer, rather than bondage of legalism.

One of our high school kids came to me this week and said, "I just talked to a fellow about salvation. And he brought up this business about being lost again. And he quoted that verse in Galatians about falling from grace. And I thought, 'How dumb can you be?'" Well, he can be plenty dumb. Obviously, this poor boy had never been taught that grace is a lifestyle, and that's what God has provided for him. And "fallen from grace" does not mean fallen from salvation – but fallen into legalism as a lifestyle as a believer.

1. **"Enduring unto the End"**

"Enduring unto the end" in Matthew 24:13 refers to the end of the tribulation period. And "being saved" in that passage means being rescued by Jesus Christ at His Second Coming. Matthew. 24:13 is a favorite verse of people who think you can be lost again. They'll say, "You see, unless you endure to the end, you will not be saved. That's what it says." But if you understand the context, you'll understand that this is talking about survival physically through the tribulation.

1. **Every Sin has been Paid for**

Every sin a believer can commit has already been paid for by Jesus Christ (1 John 2:2). We emphasized earlier that He is the propitiation for all our sins. So, every sin you've committed has already been covered. What is the perfect justice of God going to find offensive in you because you sin?

1. **Practice of Evil does not Change a Believer's Position**

The believer's position of absolute righteousness cannot therefore be changed by his practice of evil at some point in time.

1. **Jesus Christ is the Believer's Advocate**

The work of Jesus Christ in heaven now, as the believer's advocate, assures our witness security. 1 John 2:1 and Hebrews 9:24 teach us that Jesus is there acting as our lawyer. Therefore, we are secure.

1. **Jesus Christ is Interceding for the Believer**

Jesus Christ is now in heaven, interceding in the believer's behalf to preserve him in salvation (Romans 8:34, Hebrew 7:23-25). Every time the Lord looks upon you, He prays for you. He intercedes for you. You have no idea how much evil you and I have not been guilty of this week in the form of sins and human good, simply because Jesus Christ turned to the Father and said, "Listen, Father, would you please protect John from doing this? Protect Jim from doing this. Protect Mary from doing this evil thing that's opening up before her.” And we have been preserved because Jesus Christ intercedes. Do you think that He would not intercede for us to preserve us from the sin that would ever lose us again, if that were possible?

1. **The Indwelling of the Holy Spirit**

The indwelling of the church age believer by the Holy Spirit is never presented as a temporary relationship, as if a believer can be lost again. This is demonstrated in John 7:37-39 and in 1 John 2:27.

1. **The Baptism of the Holy Spirit into Christ**

The baptism of the believer by the Holy Spirit into Christ is never read in the Bible as a temporary act, nor as one that is to be repeated, as if you could be saved and lost repeatedly. 1 Corinthians 12:13 and 2 Corinthians 5:17 says that we're baptized into Christ: period; over-and-out; and, once-and-for-all. You are never told to expect that to happen but once.

1. **The Sealing of the Holy Spirit**

Eternal security is evidenced by the sealing ministry of the Holy Spirit who makes a believer for eternal life (Ephesians 1:13-14, Ephesians 4:30, 2 Corinthians 1:22). During the tribulation, the mark of the beast will be sealed upon the forehead and the right hand of all those who follow him. But when God looks upon you, He sees upon you the seal (the stamp) of God the Holy Spirit. And that stamp, if you could see it, is glowing on you right now. The spirit of fire that sat upon the disciples at Pentecost sits upon you at this moment. It is not currently visible, but it's the mark of the Spirit of God, and it is a seal that can never be removed. Your destiny is in heaven, and that's the only place you're going to go.

1. **Negative Volition**

The believer’s negative volition toward God cannot cause God to deny His own work salvation and reverse it. 2 Timothy 2:12-13 tell us that even if you should decide you don't believe in Jesus Christ anymore – God, having saved you once, such that you will remain saved. It says that He cannot deny Himself, though you may deny Him. What does that mean? That means that they're going to drag you into heaven kicking and screaming if necessary. Once you're in, you are going, and there is no reversing it. It's like Social Security.

1. **Arrogance**

The believer who rejects eternal security has an arrogance in the soul which prevents him from going on in spiritual maturity. He thinks he has a sin that God could not cover. That's the height of arrogance. The idea of losing salvation is only held by immature Christians. And you cannot go on to spiritual maturity. You can never get to super grace if you think you can lose your salvation. That kind of a Christian has such pride, that his eyes are upon himself and his own doing, that he has never been able to look to the Lord and His doing to be able to go on to super grace maturity.

1. **Nothing can Separate a Believer from God**

The Bible declares that nothing can separate us a believing sinner from God's love for him as His child. Romans 8:35-39 tell us there is nothing – absolutely nothing that can ever separate you from the love of Christ again.

1. **The Power of God Himself**

The Christian is preserved for eternal life in heaven by the power of God Himself (1 Peter 1:4-5, Philippians 1:6, Jude 24).

Dr. John E. Danish, 1977

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