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Eternal Security #1

Proof from Scripture that once a person is saved, he is always saved.

The following are a few of the Scriptural considerations which teach that the believer is eternally secure:

1. First, every child of God was chosen in Christ before the foundation of the world (Eph 1:4). The Father's election and predestination of His own insure their eventual salvation and eternal preservation (Rom 8:30). See also John 6:37.

2. Salvation depends, not on what we do for God, but on what He has done for us. It depends on the finished work of the Lord Jesus on the cross. That was a perfect and complete work (Heb 10:12). It cannot be added to or improved upon (Heb 10:18). To doubt eternal security is to dishonor the sufficiency of the Lord's atoning work.

The believer's acceptance is in Christ, not in himself. Therefore, it is a perfect and complete acceptance (Heb 10:14). It is as eternal as Christ Himself.

3. God knew all about us before He saved us. He knew all the sins we would ever commit. Yet He saved us just the same. When the Lord Jesus died, He died for all our sins—past, present, and future. Actually, when He died they were all future—and He died for them all. Therefore, the penalty for all these sins has been paid once. God will not demand payment twice—first at the hands of Christ, and then at the hands of the believer. This would be unjust, and God could not act unjustly.

4. As we have seen before, salvation is a gift. God does not give one day and take back the next. "The gifts and callings of God are without repentance" (not subject to change or recall). (Rom 11:29).

5. Salvation is spoken of as a birth (Jn 3:3). When a person is saved, he is born from above. He is henceforth a child of God (Jn 1:12). Now a birth is final and unchangeable. Once it has taken place, it can never be undone. A child may grieve or even disgrace his father, but the relationship still exists.

So it is with the new birth. A Christian may sin and grieve the heart of God, but God is still his Father. This is clearly stated in 1 John 2:1, ". . . And if any man sin, we have an advocate with the Father." He is still our Father, even if we sin. Sin breaks *fellowship* with God, but not *relationship*.

6. A believer is no more able to keep himself saved than he was to save himself in the first place. When the Galatians attempted to do this, Paul asked them, "Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?" (Gal 3:3).

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7. God has paid too dearly for His people to ever give them up. He saved us when we were His enemies. Will He abandon us now when we are His children? “If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” (Rom 5:10).

8. God promises *eternal* life to the believer. How long is *eternal*? It is forever. “I give unto them *eternal* life, and they shall never perish” (Jn 10:28). See also John 3:16, 36; 6:47. He will never go back on His promise.

9. According to Romans 8:30, all who are justified will be glorified. To be glorified means to be taken to heaven, given a new body, and removed forever from the presence of sin. The glorification of the believer is so certain that God speaks of it as if it had already taken place, “. . . whom he justified, them he also *glorified*.”

10. Salvation is an act which God undertakes to accomplish for the believer. He not only guarantees to save in the first place, but to keep as well.

“He is able to keep . . .” (2 Tim 1:12).

“He which hath begun a good work in you will perform it until the day of Jesus Christ” (Phil 1:6).

“Unto him that is able to keep you from falling” (Jude 24).

11. The believer’s preservation is assured by the present ministry of the Lord Jesus Christ as High Priest and Advocate at the right hand of God.

John 17:1-26, Christ prays that His own might be kept.

Romans 5:9, 10, “We shall be saved by his life,” that is, by His present life and ministry for us in heaven.

Hebrews 7:25, “He ever liveth to make intercession for them.”

1 John 2:1, “We have an advocate with the Father, Jesus Christ the righteous.”

12. Nothing can ever separate the believer from the love of God—“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” (Rom 8:38, 39).

13. The Holy Spirit of God is said to indwell the believer *forever*. “He shall give you another Comforter, that he may abide with you forever” (Jn 14:16, 17). See also 1 John 2:27.

14. The believer is also said to be sealed by the Holy Spirit unto the day of redemption (Eph 4:30). And the Holy Spirit is the “earnest of our inheritance until the redemption of the purchased possession” (Eph 1:13, 14). This guarantees His ministry for the child of God until heaven is reached at last.

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From all of the above, it should be evident that the Christian is “kept by the power of God through faith unto salvation ready to be revealed in the last time” (1 Pt 1:5).

To say that this is a dangerous doctrine is to show a decided lack of appreciation of the meaning of grace. Also, it creates the fantastic idea that whenever a person is saved, he immediately has a strong urge to commit fornication, murder, and other vile sins, and that unless he is restrained by fear of punishment, he will actually do these things.

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What are the facts?

The facts are these:

(1) Instead of encouraging men to sin, the doctrine of eternal security presents the strongest reason why men should not sin. The knowledge that God has provided a full, free and eternal salvation makes the believer want to serve Him forever.

Love is a stronger force than fear of punishment. Men will do, out of a sense of love, what they would never do through fear. Love binds the heart like nothing else does. "It is not necessary that men should be kept in continual dread of damnation to render them circumspect. Love is the noblest and strongest principle of obedience; a sense of God's love to us will increase our desire to please Him"—Robinson.

Therefore, the Christian does not live a holy life in order to retain his salvation, but through love to the One who saved him. To him, it is a greater crime to sin against grace than against law.

(2) Secondly, when a person is saved, he receives a new nature (2 Pt 1:4). Instead of having a strong urge to sin, the Christian has a hatred of sin which he never had before.

This new nature not only creates a horror of sin, but causes the believer to be most miserable when he does sin. To have one's fellowship with the Father broken is one of the greatest tragedies of the Christian life. It is to experience loss of reward at the Judgment Seat of Christ (1 Cor 3:15). Not until the erring Christian confesses and forsakes that sin is he restored to the full fellowship of his Lord.

Of course, a man may profess to be saved, and then go out and live in sin. It is not just that he commits occasional acts of sin, but he practices sin. It is the habit of his life. Here it is not a matter of the person's having been saved and then lost. This man proves by his behavior that he never was genuinely saved at all. He is merely a false professor who has never truly experienced the grace of God.

But for those who have genuinely trusted the living, loving Savior, there is the unfailing promise of God that He will take them safely home to heaven. They can sing with the utmost confidence:

"My name from the palms of His hands,
Eternity will not erase;
Impressed on His heart it remains,
In marks of indelible grace.
Yes, I to the end shall endure,
As sure as the earnest is given,
More happy but not more secure,
The souls of the blessed in heaven."