

THE BIBLE DOCTRINE OF ETERNAL SECURITY

Or
Once Saved, Always Saved

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I. What the Doctrine Does Not Say.

A. That, A True Saint will Persevere to the End.

John Calvin (né Jean Cauvin; 10 July 1509 – 27 May 1564) was an influential French theologian and pastor during the Protestant Reformation. He was a principal figure in the development of the system of Christian theology later called Calvinism. Originally trained as a humanist lawyer, he suddenly broke from the Roman Catholic Church in the 1520s.(Wikipedia, the free encyclopedia)

The last of the Five Points of Calvinism, is not equivalent to the position of the true doctrine of Eternal Security, as it puts the responsibility for persevering on man, even though Calvinism does not assign man any measure of responsibility of anything. All is by the election and grace of God. They contend, then, that God will see to it that he perseveres, so that he has no other choice.

B. That One May Sin All They Please, Since We are Secure In Christ.

Nowhere does the Bible teach, nor do Baptists believe and teach that the Bible gives us the freedom to sin, since we are secure in Christ. Scripture and the true Baptist position teach just the opposite (Romans 6:1, 2).

Armenians

(Arminianism is a school of soteriological thought within Protestant Christianity based on the theological ideas of the Dutch Reformed theologian Jacobus Arminius (1560-1609) [1] and his historic followers, the Remonstrants. The doctrines' acceptance stretches through much of mainstream Christianity, including evangelical Protestantism.) (Wikipedia, the free encyclopedia)

hold to a measure of innate goodness in man, and to the free-will of man. Large responsibility for remaining in the Faith would lie within the man. So then, since man is responsible for himself, he must refrain from sin, lest he revert back to it, and be lost again.

It is interesting to note that of all the Armenian professing Christians, who have sinned publicly and disgraced (no pun intended) themselves and God: i.e. Swaggart, the Bakers, A. A. Allen, etc., none, to this author's knowledge, has ever professed to get re-saved, and to be re-baptized, and to re-join the church! They seem to just "slip on back in, and resume their position and activities."

Further, one would love to know from them, what happened to their name written in the Book of Life? Was it erased, and re-entered? Were they "unborn?" and then "born again...again?" Did the Lord tear down their mansion, and then rebuild it? Did the saints in Heaven, who rejoiced when they were converted, suddenly begin weeping?

One supposes they have not yet began rejoicing, again, as these fallen ones have not professed to be saved again. Perhaps they were special cases, and did not actually lose their salvation—just, sort of, erred for awhile.

They are certainly silent on the matter.

Research shows that in past generations, preachers of the “lose it” camp, preached that if one sins, they are lost again. A revision has occurred, in which many now contend that salvation is only lost if one continues in sin until death comes. Then they are ultimately lost.

That is a mark of false doctrine.

Those who have the truth never have to revise it!

Fundamental, independent Baptists still believe what our Fathers believed. We alone, of all the sects, denominations and/or groups, who have long generational roots, can say that.

II. What the Doctrine Does Say:

A. Salvation is by Pure Grace (Ephesians 2:8-10)

Works for salvation is unknown in the revelation of God’s plan of salvation.

B. Salvation is Designed to Deliver us from Sin (Acts 26:18; Titus 2:11 - 14).

C. Salvation is not by the Works of Sinners (Titus 3:5).

D. Salvation that is Eternal is Biblical (John 4:13, 14; 5:24; 10:27, 28; Philippians (1:5).

E. Salvation that is Eternal is Theologically Sound.

If one can work for salvation, then is it logical to conclude that one could “work” to lose it. If one cannot obtain it by works, then one cannot lose it by works. If one cannot obtain salvation by ceasing to sin, then neither can one lose salvation by returning to sin.

However, to the natural mind, it is not logical that one could sin after being saved, and continue saved. That is why God says to “Come now and let us reason together” (Isaiah 1:18), for: Isaiah 55:8.

I John 3:9 is a key verse, showing that the saved man has two natures. Even if sinning could rob us of our salvation, the fact is, the born again one never sins!

Then, we may conclude that if one professes to be saved, and continues in sin, or, returns to the former sin—if conviction doesn’t come, followed by chastisement and repentance, or, premature death with a refusal to repent, then such an one was not really saved to begin with.

F. Salvation that could be Lost is Wrought with Problems.

1. It is Not of the Lord (Jonah 2:9)

2. It is Not a Certainty (I John 5:13)

3. It is Not a Comfort (I Thessalonians 4:13)

4. It is Not a Shelter (II Thessalonians 1:7)

5. It is Not a Source of Peace:

a. If one works for salvation, how does he know when he has done enough?

b. If one Works (i.e. sins) following salvation, how will he know when he has done too much?

G. Salvation that is Eternal Ends Condemnation (Romans 8:1).
One must distinguish between judicial judgment and familial chastening.

Judicially, our sin was judged in Christ, and to lose salvation would mean the whole process would have to be repeated again—each time one might lose it.

In the family, sins is judged as “child training,” and not as a criminal outside the family. God will punish the unsaved, but never punishes His children—he will, and does, chasten them.

The man, Lot (Genesis 19), is a prime example (II Peter 2:6-9).

A man who is saved may fall into the pig pen of sin, but he will only stay there until, either, the Holy Spirit pressures him back home, or takes him home!

A man who is lost will never fall out of the pig pen of sin. Only the grace of God can deliver him out of it, and clean him up.

I Know that, whatsoever God doeth, it shall be forever...(Ecclesiastes 3:14)