

“ONCE SAVED, ALWAYS SAVED” IS IT TRUE?

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INTRODUCTION:

I. THE DOCTRINE DEFINED.

- A. Defined: a belief that once someone is saved, his salvation cannot be lost. This doctrine is sometimes called, “Eternal security.”**
- B. This doctrine was promoted by John Calvin. It was part of his system of theology, known as Calvinism. Prior to this, the doctrine was not prominently advocated.**
- C. An example of this teaching:**
 - 1. Sam Morris, a Baptist preacher in an article said, “We take the position that a Christian's sins do not damn his soul. The way a Christian lives, what he says, his character, his conduct, or his attitude toward other people have nothing whatsoever to do with the salvation of his soul. That is settled in Christ and Christ alone. All the prayers a man may pray, all the Bibles he may read, all the churches he may belong to, all the services he may attend, all the sermons he may practice, all the debts he may pay, all the ordinances he may observe, all the laws he may keep, all the benevolent acts he may perform will not make his soul one whit safer; and all the sins he may commit from idolatry to murder will not make his soul in any more danger.”
 - 2. While this example may be extreme, it demonstrates the “bottom line” for those who believe in this doctrine.

II. WHAT DOES THE BIBLE TEACH.

A. Notice just a few passages that refute this doctrine:

- 1. **Rom. 11:22** “Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, *if thou continue* in his goodness: otherwise, *thou also shalt be cut off.*”
- 2. **1 Cor. 9:27** “But I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, *I myself should be a castaway.*”
- 3. **1 Cor. 15:1-2** “Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, *if ye keep in memory* what I preached unto you, unless ye have believed in vain.”
- 4. **Gal. 5:4** “Christ is become of no effect unto you, whosoever of you are justified by the law; *ye are fallen from grace.*”

B. Also note: 1 Tim. 4:1; Heb. 3:12-15; Heb. 6:4-6; 2 Peter 2:20-22.

III. ANSWERING OBJECTIONS: SOME WILL SAY...

A. It is argued that if we are saved by grace, then there is nothing we can do to save ourselves.

- 1. **Romans 8:35-39** if God be for us, who can be against us. It also notes that NOTHING can separate us from the love of God and Christ.
 - 1) Sin separates us from the Lord (**Isaiah 59:1-2**).
 - 2) **1 John 1:5-7**: This letter was written to the saints. God will not fellowship those who are living in sin.
- 2. **1 John 3:9** Whoever is born of God “doth not commit sin.”
 - 1) We know that we DO sin (**1 John 1:8, 10**).

- 2) The verb, “cannot” that modifies sin in this verse, is present tense meaning ongoing action. Thus, it is saying, he does not continue in sin.
3. **John 10:29** “*No man is able to pluck them out of my hand.*”
 - 1) Note the context: the condition of the one described = His sheep hear His voice and follow Him. Both are present tense verbs.
 - 2) The passage illustrates that God is greater than Satan in every point. Satan will NOT win against God!
 - 3) However, that does not mean that we cannot leave Him (Demas did: **2 Timothy 4:10**; Judas did: **John 13:21-27**).

B. Who did Peter have in mind in **2 Peter 2:20-22?**

IV. SOME OF THE DANGERS OF THIS DOCTRINE?

- A. First, it gives a false security. When weighed in light of all scripture has to say about faithfulness to God, and the numerous warnings found throughout scriptures, it is akin to Satan saying, “you shall not surely die”.**
- B. It takes away our accountability.**
- C. It dismisses Bible truths (Galatians 5:4;).**

V. COMFORT.

- A. God does not want you to perish (2 Peter 3:9).**
- B. Understanding His grace, mercy and love ought to be a source of comfort.**
- C. Even when we do sin, He has provided a path to return to Him.**
 1. **Acts 8:22**: Repent and pray.
 2. **1 John 1:9**: Confess our sins.
- D. We must understand that God will not tolerate sinfulness**