

## ETERNAL SECURITY (11)

(Fact #3) - One who possesses eternal life and continues in sin will lose eternal rewards.

**I Corinthians 3:10-15; 9:24, 26**

There is much on the line for the believer who refuses to live a spiritually disciplined life that pursues godliness. It is possible to have eternal life and lose eternal rewards. This would include a loss of governmental, management level responsibilities in eternity (i.e. **Luke 12:42-44**).

(Fact #4) - One who possesses eternal life and continues in sin risks weakness, sickness, and death. **I Corinthians 11:30; I John 5:16**

It is a very serious matter for one who has eternal life to live in continual sin. One not only risks losing rewards, but also his very health and life.

(Fact #5) - One who possesses eternal life and continues in sin risks church excommunication. **Matthew 18:15-18; Romans 16:17-18; I Corinthians 5:11-13; II Thessalonians 3:14-15; I Timothy 5:20; Titus 3:10-11; Revelation 2:20**

The Church, both universal and local, is extremely important to God in this Age. To be excommunicated from a church, and to have leaders called by God to give an account of the individual, carries weighty eternal ramifications which would certainly include a loss of eternal rewards (i.e. **Hebrews 13:17**).

(Fact #6) - One who possesses eternal life, possess it in part so he may produce good works. **John 15:8; Ephesians 2:8-10; Titus 3:8**

The believer is not saved “by” good works, but he is saved “for” and “unto” good works. Naturally, if a believer is living a carnal, sinful life, he is not fulfilling the purpose for which we have been saved. We have not been saved simply to go to heaven.

(Fact #7) - The understanding of the doctrine of eternal life does not lead to a sinful lifestyle.

It is very clear from a text like **I John 5:13** that God has written much of His Word so people may “know” they have eternal life. Sound doctrine always strengthens a person and never weakens them. It is knowledge that produces spiritual growth (**I Peter 3:18**). It has often been observed that it is poor doctrine that corrupts morals, not sound doctrine (**I Corinthians 15:33**).

Those who reject and struggle with the doctrine of eternal security, which is a God-revealed true doctrine of the Bible, often struggle and yield to the same sin over and over again and never seem to gain victory or stability. It may also be observed from Church History that some of the most stable believers in the history of the church were staunch defenders of eternal security.

## ETERNAL SECURITY (12)

From a personal and pastoral perspective of observation, I have never seen a person come to an understanding of the doctrine of eternal security, who took the position that now that they know they are secure they can go out and plunge deep into sin. In fact, I have witnessed just the opposite reaction. Those who come to terms with the doctrine of eternal security typically develop a deep love for the God who saved them and sealed them forever.

We must believe that the doctrine of eternal security is a healthy doctrine for people to know or else God would not have revealed it. It stands to reason that when properly grasped, it will have a very positive impact on those who grasp it. The line of reasoning that says one who believes in the doctrine of eternal security is destined to go out and live a life of sin, is a pure invention of man. Such reasoning is humanistic, not theistic.

Dr. S. Lewis Johnson, the former professor of theology at Dallas Seminary, once told the story of a banker in Scotland who was saved at a small gospel hall in Scotland. The banker had a friend who knew of this gospel hall and knew that they taught the doctrine of eternal security. One particular day, the banker's friend approached the banker and said to him, "Ah, now you believe 'once saved always saved!'" The banker replied, "Yes." The banker's friend then said, "Then you believe that you can do what you like?" The banker thought and then wisely responded, "Yes, I do, but I've got different likes now!"

The truth is, once one has an understanding of eternal security, one develops in a deeper level of commitment to Jesus Christ and to the Word of God. God's doctrines do not ever need an apology; they need to be taught.

**Clarification #3** - The doctrine of eternal life is not a continual perseverance of man ; it is a continual perseverance of God .

The doctrine of eternal security emphasizes the faithfulness of God, not man (**II Timothy 2:13**). No man reaches complete sanctification in this life (**i.e. Philippians 3:13**). Although the new nature begins a righteous and purifying work, there will at times always be evidence of the old nature (**i.e. Romans 7:15-23**). To place the responsibility of maintaining eternal life on any sinful human, is to place an impossible burden on one who cannot possibly carry the burden. If eternal life were left up to the perseverance of any man, certainly there would be no such doctrine of eternal security. However, the doctrine of eternal security rests upon God who predestines, calls, justifies and glorifies (**i.e. Romans 8:30**). Again Dr. Johnson comments on **Romans 8:30**; "Now I want you to notice the apostle's use of his pronouns in verse 30. He writes: '... moreover **whom** He did predestinate, **them** He also called.' Note the 'whom' and the 'them.' Was anyone lost in the process of moving from predestination to calling? Then follow on in the verse as the apostle continues, '**whom**, He called, **them** He justified.' Was anyone lost in the process of calling and justification? Finally, Paul concludes with, 'and **whom** He justified, **them** He also glorified.' A glorification so certain that he writes, 'glorified,' not 'will glorify.' Is anyone lost in the process? ... Not a single one is lost, nor can be lost" (Johnson, p. 3). Since it is God who saves, it is also God who keeps. Eternal life is the work of God, not man.