

# Once saved always saved?

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**Question: "Once saved always saved?"**

**Answer:** Once a person is saved are they always saved? When people come to know Christ as their Savior, they are brought into a relationship with God that guarantees their salvation as eternally secure. Numerous passages of Scripture declare this fact. (a) [Romans 8:30](#) declares, "And those He predestined, He also called; those He called, He also justified; those He justified, He also glorified." This verse tells us that from the moment God chooses us, it is as if we are glorified in His presence in heaven. There is nothing that can prevent a believer from one day being glorified because God has already purposed it in heaven. Once a person is justified, his salvation is guaranteed - he is as secure as if he is already glorified in heaven.

(b) Paul asks two crucial questions in [Romans 8:33-34](#) "Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? Christ Jesus, who died more than that, who was raised to life - is at the right hand of God and is also interceding for us." Who will bring a charge against God's elect? No one will, because Christ is our advocate. Who will condemn us? No one will, because Christ, the One who died for us, is the one who condemns. We have both the advocate and judge as our Savior.

(c) Believers are born again (regenerated) when they believe ([John 3:3](#); [Titus 3:5](#)). For a Christian to lose his salvation, he would have to be un-regenerated. The Bible gives no evidence that the new birth can be taken away. (d) The Holy Spirit indwells all believers ([John 14:17](#); [Romans 8:9](#)) and baptizes all believers into the Body of Christ ([1 Corinthians 12:13](#)). For a believer to become unsaved, he would have to be "un-indwelt" and detached from the Body of Christ.

(e) [John 3:15](#) states that whoever believes in Jesus Christ will "have eternal life." If you believe in Christ today and have eternal life, but lose it tomorrow, then it was never "eternal" at all. Hence if you lose your salvation, the promises of eternal life in the Bible would be in error. (f) For the most conclusive argument, I think Scripture says it best itself, "For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord" ([Romans 8:38-39](#)). Remember the same God who saved you is the same God who will keep you. Once we are saved we are always saved. Our salvation is most definitely eternally secure!

### **Once Saved, Always Saved – The Biblical Evidence**

The Bible teaches “once saved, always saved” -- that we can be saved once and for all only through a repentant, saving faith in Jesus Christ. Once a person has accepted Christ as Savior, they may wonder if it is possible to lose that salvation. What if they commit a sin? What if they commit a lot of sins? What if they do something very, very wrong? Is it possible to be saved, and then lose that salvation? Fortunately, the answer is a resounding “no.” Once a person has accepted Jesus Christ as Savior, he/she is forever saved. This fact is referred to as the doctrine of “eternal security,” often summarized as “once saved, always saved.”

There are several reasons why a person can be confident in their “eternal security.” First and foremost is the evidence of Scripture. [John 3:15-18](#) says about Christ: “The Son of Man must be lifted up, that everyone who believes in him may have eternal life. For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God’s one and only Son.”

The [salvation in Christ](#) is not temporary, it is eternal.

In [John 10:28-30](#), Jesus says: “I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father’s hand. I and the Father are one.” The forgiveness of God through Christ is sufficient to cover all of our sins -- past, present, and future. There is nothing a person can do that God cannot forgive. This doctrine is supported by [Romans 8:38-39](#), [Ephesians 4:30](#), and [Jude 24](#), among others.

### **Once Saved, Always Saved – The Logical Evidence**

As with many other scriptural doctrines, the idea of “once saved, always saved” is also supported logically. Eternal security is consistent with everything else the Bible teaches about mankind, and God. Examining the doctrine in relation to the rest of Scripture demonstrates that it is consistent with all other biblically sound teachings. The idea of losing our salvation is not only unscriptural, but it creates monumental problems with other doctrines, including salvation by faith, the sin nature of man, and the purpose of Christ’s sacrifice.

The Bible teaches that man is inherently sinful -- that a sinful nature is a part of all of us ([Romans 3:10](#)). This means that even after being saved, every single believer is going to sin from time to time. Thinking that we can live a perfect, sinless life after our salvation is not only unscriptural, but arrogant ([James 2:10](#)). If we are not eternally secure, this sinning will cause us to lose our salvation, but how much sin is too much? There is no scriptural “yardstick” given to tell us how many or what kind of sins are enough to void our salvation. Without eternal security, the Bible would describe a situation where Christianity is a perpetual game of Russian Roulette; a life in which condemnation and salvation alternate every time we sin and confess, and we never know if we’re saved or not.

Scriptural passages ([Ephesians 2:8-9](#), [Isaiah 64:6](#)) indicate that our attempts at good deeds will never earn us a place in heaven. We cannot make up for our past, present, or future sins by doing good works. A saved believer will, as a natural product of their faith, shun sin and practice good works ([James 2:18](#)). If “once saved, always saved” is not true, then by necessity we are saved both by our faith and our works. If we can do sinful things, or not do good things ([James 4:17](#)) and lose our security, then our good deeds are a part of our salvation. This is concept is contradictory to Scripture. It also creates an unlivable scenario where we have to try to do enough good to outweigh our sinful natures. The doctrine of “eternal security” goes hand in hand with the doctrine of “saved by faith alone.” To deny eternal security is to endorse a “faith plus works” salvation system.

Jesus Christ made some powerful statements about morality during His earthly ministry. In those three short years, He talked the talk and walked the walk of the toughest moral and ethical system in human history. Most religions focus on the external actions, but Christ took the concept of sin and holiness to a much deeper level. For example, most religions are satisfied to condemn the physical act of adultery, but Christ said “*Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart*” ([Matthew 5:28](#)).

Christ set the bar for holiness at a level all Christians are called to aspire to, but none can ever fully live up to, because of our sin nature. Just as the law of Moses was meant, in part, to demonstrate to Israel how impossible it

was for mortal man to obtain the moral perfection of God, the standards of Christ also remind us of how shallow our best efforts at goodness really are. Thankfully, God has always provided a way for us to be forgiven for our shortcomings. Christ's sacrifice on the cross served the same purpose for all mankind that the sacrificial lambs did for specific families before His ministry. Christ was a sinless, blameless substitute for our sins. The Bible clearly tells us what Christ's moral expectations are for us. If we lost our salvation every time we fell short of those ideals, then none of us would be saved for more than a few minutes at a time. If that were true, what purpose was there in His death?

Also, according to the Bible, if we could lose our salvation, then it would be lost forever, because Christ only died once. [Hebrews 6:4-6](#) is an often misunderstood passage, which strongly supports the doctrine of eternal security in two ways: it implies that Christ's sacrifice must be sufficient for all sins, and states that if it were possible for a person to lose their salvation, it would be forever lost. According to this passage, if a person could do something that cost them their salvation (which they cannot), then it would be "impossible" for them to be re-redeemed.

### **Once Saved, Always Saved – The New Creation**

Critics of the "once saved, always saved" doctrine claim that it gives Christians a license to sin. They presume that those who believe in eternal security intend to accept salvation, and then continue to willingly sin. This is inaccurate, because anyone who has been truly saved is a new creature ([2 Corinthians 5:17](#)), has the conviction of the Holy Spirit ([John 14:26](#); [1 Thessalonians 4:8](#)), and now wants to live for Christ. Someone who continues to willingly and blatantly live in sin has not truly accepted Christ ([1 John 2:19](#); [1 John 3:6](#); [James 1:26](#)). While this false belief may be held by some, it is not a part of the teachings of any true Christian church ([Romans 3:8](#)).

A person who willingly, humbly, repents of sin and turns towards the cross, trusting Christ as their Savior, will be saved ([Acts 16:31](#); [John 6:37](#); [John 14:6](#)). That salvation is once and for all, eternal, and secure. Those who truly trust in Christ are saved once, and saved always.

# If our salvation is eternally secure, why does the Bible warn so strongly against apostasy?

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**Question:** "If our salvation is eternally secure, why does the Bible warn so strongly against apostasy?"

**Answer:** The reason the Bible warns us so strongly against apostasy is that true conversion is measured by visible fruit. When John the Baptist was baptizing people in the Jordan River, he warned those who thought they were righteous to “produce fruit in keeping with repentance” ([Matthew 3:7](#)). Jesus warned those who were listening to Him while He was giving the Sermon on the Mount that every tree can be known by its fruit ([Matthew 7:16](#)) and that every tree that does not bear good fruit will be cut down and thrown into the fire ([Matthew 7:19](#)).

The purpose behind these warnings is to counter what some people would call “easy-believism.” In other words, following Jesus is more than saying you are a Christian. Anyone can claim Christ as Savior, but those who are truly saved will bear visible fruit. Now, one may ask the question, “What is meant by fruit?” The clearest example of Christian fruit can be found in [Galatians 5:22-23](#) where Paul describes the fruit of the Holy Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. There are other types of Christian fruit (such as praise, winning souls for Christ), but this list provides us with a good summary of Christian attitudes. True believers will manifest these attitudes in their lives to an increasing degree as they progress in their Christian walk ([2 Peter 1:5-8](#)).

It is these true, fruit-bearing disciples who have the guarantee of eternal security, and they will persevere to the end. There are many Scriptures that bear this out. [Romans 8:29-30](#) outlines the “golden chain” of salvation by pointing out that those who were foreknown by God were predestined, called, justified, and glorified—there is no loss along the way. [Philippians 1:6](#) tells us that the work God began in us, He will also finish. [Ephesians 1:13-14](#) teaches that God has sealed us with the Holy Spirit as a guarantee of our inheritance until we possess it. [John 10:29](#) affirms that no one is able to take God’s sheep out of His hand. There are many other Scriptures that say the same thing—true believers are eternally secure in their salvation.

The passages warning against apostasy serve two primary purposes. First, they exhort true believers to make sure of their “calling and election.” Paul tells us in [2 Corinthians 13:5](#) to examine ourselves to see whether we are in the faith. If true believers are fruit-bearing followers of Jesus Christ, then we should be able to see the evidence of salvation. Christians bear fruit in varying degrees based on their level of obedience and their spiritual gifts, but all Christians bear fruit; and we should see the evidence of that upon self-examination.

There will be periods in a Christian’s life where there is no visible fruit. These would be times of sin and disobedience. What happens during these times of prolonged disobedience is that God

removes from us the assurance of our salvation. That is why David prayed in Psalm 51 to restore to him the “joy of salvation” ([Psalm 51:12](#)). We lose the joy of our salvation when we live in sin. That is why the Bible tells us to “examine yourselves to see whether you are in the faith; test yourselves” ([2 Corinthians 13:5](#)). When a true Christian examines himself and sees no recent fruitfulness, it should lead to serious repentance and turning to God.

The second reason for the passages on apostasy is to point out apostates so that we may recognize them. An apostate is someone who abandons his religious faith. It is clear from the Bible that apostates are people who made professions of faith in Jesus Christ, but never genuinely received Him as Savior. [Matthew 13:1-9](#) (the Parable of the Sower) illustrates this point perfectly. In that parable, a sower sows seed, symbolizing the Word of God, onto four types of soil: hard soil, rocky soil, weed-choked soil, and freshly tilled soil. These soils represent four types of responses to the gospel. The first one is pure rejection, whereas the other three represent various levels of acceptance. The rocky soil and the weed-choked soil represent people who initially respond favorably to the gospel, but when persecution comes (rocky soil) or the cares of the world bear down (weed-choked soil), they turn away. Jesus makes it clear with these two types of responses that, although they initially “accepted” the gospel, they never bore any fruit because the seed (of the gospel) never penetrated the soil of the heart. Only the fourth soil, which was “prepared” by God, was able to receive the seed and bear fruit. Again, Jesus says in the Sermon on the Mount, “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven” ([Matthew 7:21](#)).

It may seem unusual for the Bible to warn against apostasy and at the same time say that a true believer will never apostatize. However, this is what Scripture says. [First John 2:19](#) specifically states that those who apostatize are demonstrating that they were not true believers. The biblical warnings against apostasy, therefore, must be a warning to those who are “in the faith” without ever truly having received it. Scriptures such as [Hebrews 6:4-6](#) and [Hebrews 10:26-29](#) are warnings to “pretend” believers that they need to examine themselves and realize that if they are considering apostatizing, they are not truly saved. [Matthew 7:22-23](#) indicates that those “pretend believers” whom God rejects are rejected not because of having lost faith, but because of the fact that God never knew them.

There are many people who are willing to identify with Jesus. Who doesn’t want eternal life and blessing? However, Jesus warns us to count the cost of discipleship ([Luke 9:23-26](#), [14:25-33](#)). True believers have counted those costs, whereas apostates have not. Apostates are people who, when they leave the faith, give evidence they were never saved in the first place ([1 John 2:19](#)). Apostasy is not a loss of salvation, but rather a demonstration that salvation was never truly possessed.

## A True Child of God Cannot Continue To Habitually Practice Sin!

Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. 1John 3:6

A true child of God cannot continue to habitually live a lifestyle on sin! It is *impossible!* In fact, if someone claims to be a child of God but continues in a life of sin, it is more than likely that he was never genuinely born again in the first place. You see, the Bible makes it clear that it is simply *impossible* for a bona fide child of God to continue in a life of sin! Today I want to tell you the reason why this is impossible.

First John 3:6 says, “Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.” Do you see the word “sinneth” used two times in this verse? In both cases, the Greek tense indicates continuous action, which means the verse could be more accurately translated, “*He who abides in him does not go on continually, habitually sinning as a way of life; he who continually goes on routinely sinning as a way of life has not seen him, neither known him.*”

I realize this is a very strong statement, but this is precisely what John said to us in this verse. According to this verse, anyone who continues to live in habitual sin does not know Jesus. It could be that this individual has come close to the Kingdom of God and has even tasted the powers of it. But the fact that he has continued uninterrupted in the practice of sin shows that he has never become a real child of God. The fact that his life never changed demonstrates that his nature was never changed. This is exactly what John wrote in First John 3:6.

John then goes on to tell us, “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God” (1 John 3:9). The tense of the word translated “commit” again indicates continuing action, which emans the verse could be translated, “*Whosoever is born of God simply cannot go on continually sinning...*” And then John tells us why!

John writes, “...for his [God’s] seed remaineth in him: and he cannot sin, because he is born of God.” The word “seed” is the Greek word *sperma* – and yes, it is where we get the word *sperm*.

According to this phenomenal verse, God injected His own seed into you the day you gave your life to Christ! Just as the sperm of a human father carries the DNA of that father, God’s seed – the Word of God – carries the life and nature of God within it. When that divine seed was implanted on the inside of you, it imparted the very nature of God Himself to your spirit.

Peter referred to this miraculous event when he wrote that you are “...born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever” (1 Peter 1:23). This means the day you got saved, that divine seed came rushing into your spirit, carrying the life and nature of God within it to give you a new nature. Just as a human seed produces a human life, God’s divine seed immediately began to produce the life of God inside you.

In Genesis 1, God declared a spiritual law – that every living thing produces after its own kind (vv. 21,24,25): Humans produce humans; horses produce horses; plants produce plants, and so on. This principle is also true in the spiritual realm. The day that God’s divine seed was planted in you, that seed transported the very nature of God Himself into your spirit, with the full expectation that His very life and nature would be reproduced on the inside of you. This is why your desires suddenly changed after you were born again. This is also why you felt so badly about sin that previously didn’t bother you at all and why you became so driven to possess a holy life. You weren’t the same anymore, because you had a new nature. *The nature of God Himself had been planted in you!*

This is the reason a genuinely born-again person cannot continue habitually in his past sinful patterns. His new nature will drive him to be different, to be holy, to be like God. His born-again spirit will grieve and sorrow if sins are committed, because such actions violate the new nature that has been implanted in his spirit. If a person continues in sin as though nothing happened inside him, then *nothing* is probably exactly what did happen! More than likely, he was never really born again, for if he had been born again, that new nature of God within him would not permit him to continue living habitually in sin.

What does this mean for you and me? If a person who claims to be born again continues uninterrupted in habitual sin, we can take it as a strong indicator that he has probably never really been born again. This person may have come close to the Kingdom of God; he may have even learned the lingo of the

saints. But the fact that his actions are unchanged indicates that his nature has never been changed. If he had really been infused with the divine seed of God, that life-giving seed would have so changed him that he wouldn't be able to continue living as he had lived in the past.

This is why I say that people who claim to know the Lord but whose lives never reflect a change should question if they have ever really been born again. The great preacher, Charles Finney, once remarked that most people who attend church are probably *not* born again. When asked why he believed this, Finney remarked that it was impossible for true children of God to live in blatant sin as many believers do. Finney made this statement over 100 years ago. As I contemplate the amount of sin that is so prevalent in the Church today, it makes me wonder, *How many people who attend church in our own day are not genuinely born again?*

- Could it be that many who claim to know the Lord really aren't born again but instead have only been "enlightened" by coming closer to the Kingdom of God?
- If someone is really born of God, could he continue to blatantly live in sin, completely unchanged in his actions or attitudes?
- Doesn't John tell us that it is impossible for a person to continue in habitual sin if God's nature genuinely resides in his heart?
- Don't you think it is tragic that many people who come to church week after week, assuming they are saved, may not really be saved at all?

First John 3:9 plainly declares that an authentic child of God cannot routinely commit and live in uninterrupted sin. Because he has been "born of God," he is so inwardly changed that it affects him outwardly. He acts differently because he *is* different. Now God's seed resides in his spirit, and that seed is producing the life of God in him; therefore, he thinks, behaves, and acts like God's child.

On the other hand, if a person's life does *not* emulate God, perhaps it is an indication that he has never really received God's divine seed into his spirit. If he *had* been implanted with God's seed, that seed would have caused clear and visible changes in his life.

You must remember that in regard to the works of the flesh, Paul said, "...They which do such things shall not inherit the kingdom of God" (Galatians 5:21). The word "do" is Greek word *prasso*, which means *to practice*. The Greek expresses the idea of *a person who performs these things as a matter of routine*. These actions are *his ritual, his norm, his pattern of life*. It means the verse could be translated, "...*Those who put these things into practice and who do these things routinely shall not inherit the Kingdom of God.*"

This is *not* the story of someone who has lost his salvation; rather, this is the story of someone who thought he was saved but who never really possessed genuine salvation in the first place. If he had truly been saved, he wouldn't have been able to continue living a consistent life of sin. The apostle John made this point emphatically clear in First John 3:9.

There is nothing more important than your salvation, friend. If you make a mistake about your spiritual condition, it is a mistake you will regret for all of eternity. Because this is such a vital, eternal issue, I advise you to carefully examine your won life to see if you reflect the life and nature of God.

- Does your life reveal that your nature has been changed?
- Or have you continued uninterrupted in your old attitudes and sinful actions since the time you thought you were saved?
- Does your daily life demonstrate clear evidence of your salvation, or have you just learned the lingo of Christians and how to behave among believers?

This question is too serious for you to make a mistake. If these questions disturb you, take the time to let the Holy Spirit speak to your heart and tell you the truth. If your life gives proof that you are saved, then rejoice! But if an honest evaluation reveals that you have only become more religious but have never really changed, perhaps you need to reconsider whether or not you have ever really been saved.

If you find that this last statement best describes you, it's time for you to make your heart right with God. Don't let pride hold you back from doing what is right. Many people will have an eternal destiny in hell because they couldn't bear the thought of publicly admitting they weren't saved. Don't let pride stop you from doing what is right. *The question of where you will spend your eternity is too important to ignore! Determine to put aside your pride so you can do what God's Spirit is urging you to do!*



**Are you confident of your place in heaven? Or do you worry that you might somehow sin and thereby lose your salvation?** As a Christian, you can be sure of the permanence of your salvation. Eternal security is the work of God that guarantees this gift—once received, it cannot be lost. Many people associate the concept with specific denominations, but eternal security is a biblical principle. It is a truth that will set people free from the anxiety of wondering if they have been good enough to enter the Kingdom of God.

I have not always understood eternal security. I can remember kneeling by my bed at night as a teenager and confessing sin. To this day I recall how it felt to think that according to what I had been taught, I was no longer saved until making that confession. The church in which I was raised preached that it was possible to lose one's salvation, and I armed myself with verses to defend that position. Throughout high school and college, I argued that sin jeopardized a person's salvation, but somewhere along the way, I began to doubt that position. As I studied the Word of God and read some of those key verses in context, my argument began to crumble. Finally, I realized it was impossible to reconcile my belief that we are saved by faith alone with my ideas about losing salvation. Once I understood that eternal security was true, all I wanted to do was praise and thank the Lord—I no longer needed to worry about keeping my salvation. Furthermore, God impressed upon my heart that I had been eternally secure since I was saved at twelve years of age.

Eternal security guarantees us that salvation is forever. Doubts

concerning a permanent place in heaven often spring from a misunderstanding of what Scripture actually teaches. If sin were solely equated with our actions, rescue from a lost condition would depend upon correcting our behavior. We would strive to maintain acceptable conduct in order to satisfy God and consequently preserve our place in heaven. But this constant effort to please Him misses the point of true salvation.

Our basic sin problem is not one of behavior, but condition. We were born with a sinful nature that was turned away from God. In our natural state, it is normal to rebel against Him and live in a self-centered fashion. We are helpless to correct this—we can change behavior but not nature—and as long as our condition is unholy, we are unacceptable to a holy God. But thankfully, He made provision for us by sending His Son to die, bearing the full penalty for all of our sins—past, present, and future. Since our sin problem is a matter of condition, no amount of good behavior will save us. When we receive the gift of Jesus Christ as our Savior, He comes into our life and makes us a new creation with a new nature. ([2 Corinthians 5:17](#)) Once our condition is changed through receiving Christ, God seals us for eternal life, regardless of any potential future sins.

Jesus promised our eternal security when He told the religious leaders of His day, “My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand” ([John 10:27-28](#)). He said His sheep will never perish—what more could He say to persuade His listeners that what He offers cannot be lost? Notice that He did not say, “No one will snatch them out of My hand unless, if, or but . . .” Instead, Jesus’ words clearly remind us of God’s might—His children cannot be taken from Him because omniscience cannot be surprised and omnipotence cannot be overpowered. No sneak attack by Satan to tempt us into sin can ever be so successful that we are plucked from God’s grasp.

Sometimes people will say, “I hope I can hold on” when a crisis of faith arises. Truthfully, there is nothing for you to hold on to because the omnipotent hand of a loving Father has you in His grip—your letting go of God is irrelevant. In other words, we cannot walk away from God and voluntarily forfeit our salvation. Any motivation to doubt or reject God is from Satan. It is his objective to cause people to sin against the Lord. He attempts this in several ways: by convincing believers they can make it alone; by suggesting life will be easier if they are free from obedience to the Father; or by tricking us into believing our salvation is in jeopardy. Certainly the Enemy cannot force us to do anything—rejecting God is like any other sin in that it involves our choice. However, no sin can separate us from God after we are saved, because we are made righteous by the blood of Jesus and have been sealed by the Holy Spirit for eternity.

To validate the idea that believers could lose salvation would require two false concepts to be true: first, it would mean that Jesus made a promise of eternal life which He could not fulfill; and second, to be saved and then lost again would demonstrate that there is a power in the world greater than God. Both the Old and New Testaments clearly establish God as the

preeminent Power in the universe, who is specifically and fully capable of providing our eternal security. “Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them” ([Hebrews 7:25](#)).

**Jesus guarantees eternal life, and He secures it through our salvation and His continuing act of intercession**—going to the Father on behalf of each believer when he or she sins. References to Christ as intercessor are found throughout the New Testament, where He is described as seated at God’s right hand. ([Romans 8:34](#), [Hebrews 10:12](#), [1 John 2:1](#)) He knows each failure, fault, and moment of unbelief that we experience, but when Satan accuses us of our sin before God, Jesus is right there to declare our righteousness on the basis of His blood sacrifice. Our entire sin-debt was placed upon Him, and we cannot be tried in God’s court for sins whose atonement has been paid. We have been justified—in other words, we are declared no longer guilty. Not a single scripture indicates that justification is temporary. Instead, Jesus prays for us the same prayer He pronounced over His disciples: “I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are . . . I do not ask You to take them out of the world, but to keep them from the evil one” ([John 17:11,15](#)).

The Holy Spirit’s indwelling presence within each believer is the Father’s seal of eternal security. In ancient times, a seal was significant in several ways. First, it proved authenticity. In giving the Holy Spirit to us, God substantiates the reality of our salvation by grace. “In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise” ([Ephesians 1:13](#)). Second, a seal shows ownership, so the presence of the Holy Spirit confirms that we are not our own. ([1 Corinthians 6:19](#)) The rights of self are given up in favor of redemption and servanthood to Christ. Most importantly, the authority behind any document was signified by the seal placed upon it. We are urged not to grieve the Holy Spirit, but despite our actions, the seal is firmly affixed, based on the authority of the Father. ([Ephesians 4:30](#))

Do you realize that God knew you would fail and sin repeatedly, but He saved you anyway? No one can condemn God’s children, but that does not mean we are free from temptation. Some people worry that the promise of eternal security will be interpreted as a license to sin and disregard the consequences. As a believer, you cannot get away with living in sin. The Bible says that although your life will be saved, your heavenly reward will be lost. ([1 Corinthians 3:11-15](#)) You will not lose your salvation, but there is still much to lose by sinful living. Truthfully, to fret that someone might misuse eternal security as an excuse for sinning shows a wrong focus—there is far greater likelihood that a believer will be motivated to obey God and follow His commands. The more we understand about the Cross, the stronger our love for Jesus Christ grows.

Performance is not the foundation of God's redemptive plan; faith is. Eternal security is yours by telling God, "Father, I recognize that I am a sinner. I believe that Jesus Christ died for all my sins at Calvary, and today I place my faith in Him as my personal Savior." Once you receive Christ, you are eternally secure in His love—you are guaranteed a place in the paradise He is preparing for believers. The promise of Easter is fulfilled!

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## Eternal Security Matters

As Easter approaches, we focus our thoughts on the sacrifice of Jesus Christ at Calvary. From His atonement springs our blessed assurance of salvation and eternal life. Many people who trust Christ as their Savior know they are saved but are not quite certain about eternal security, the work of God that guarantees salvation is permanent. They believe salvation can somehow be lost through wrong actions or a voluntary choice to forfeit it.

Eternity is one of God's promises, and He wants His children to be confident about their guaranteed future with Him. That is why the Word of God says, "These things I have written to you who believe in the name of the Son of God, so that you may *know* that you have eternal life" ([1 John 5:13](#), emphasis added). In fact, not even one scriptural passage in any way limits the saving power of Christ's all-sufficient, sacrificial, substitutionary death.

The Bible teaches that when we receive Jesus Christ as Savior, we unquestionably have eternal life. This God-given assurance influences every aspect of our faith and is a foundational cornerstone for effective and godly service in the power of the Holy Spirit. A believer who is sure of eternity is not working to get something from God, but is diligently serving Him out of love and devotion.

The promise of heaven affects our understanding of repentance and forgiveness. We repent of our sins in order to receive Christ as our Savior. That is, we change our thinking about sinful behavior and confess our helplessness to God. Because of that repentance, we receive forgiveness and are "saved"—our eternal life starts immediately and continues without interruption. Thereafter, confession and repentance are not necessary for gaining our forgiveness, because we already possess a full measure. Instead, repentance makes right our fellowship with Christ.

Assurance of salvation depends upon eternal security. Basing

salvation upon anything other than the finished work of Jesus Christ on the cross puts a person on shaky ground. Attempting to involve oneself in the salvation process by good works or right behavior leads to doubts about eternity—such thinking can lead people to feel they must earn God’s good will and heaven. Grace is a gift. If we add a single work requirement to salvation, it is no longer a gift; it is payment for services rendered, and that is simply not how God works in the life of the believer.

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