

## Lesson 22

### The question of the security of the believer

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel KJV

#### I. The Debate

- a. Many have used this and nearly 100 other verses to suggest that the security of the believer is conditional.
- b. The debate as to whether once saved always saved was most fully articulated by John Calvin who was the chief protagonist for the doctrine of the perseverance of the saints.
- c. The opposite side (conditional security of the believer) was argued by Jacob (James) Arminius in the late 1500's. Those who subscribe to his theology are called Arminians.
- d. Arminius' argument is that Christians may in fact lose their salvation, or put another way; the security of the believer is conditional based on the will of the believer.
- e. Arminius stated that he thought it possible for a believer, "through negligence to desert the commencement of their existence in Christ".
- f. He said that Satan lacked the power to drag a believer out of Christ against his will, but the believer himself has the power to cause "Divine grace to become ineffectual".

#### II. Key Questions

- a. In order to harmonize these contradictory positions we need to explore 10 important issues:
  1. Who is a true believer?
    - a. Many who deny eternal security are merely saying that superficial faith is not enough to save. Both sides agree on this point.
    - b. Many of the verses used by those who deny eternal security to establish their arguments deal with those who are superficial in their belief. Matt 5:13; 6:23; 7:16-23; 13:1-8
    - c. Many of the verses used by those who deny eternal security to establish their arguments deal with those who are false teachers or deceivers. 2 Peter 1-22
  2. What is the role of human works in salvation?
    - a. Genuine salvation should be manifest by a changed life. Both sides agree.
    - b. Judging a person by works is deceiving since an unsaved person can appear to do good works and a saved person can lapse into sin.
    - c. Mere moral reformation is not salvation. Luke 11:24-26
    - d. Reversion back to the former life does not correspond to one's having lost one's salvation. Matt 26:69-75
  3. What are some of the warnings and cautions relating to superficial belief?
    - a. Jews are warned that since their sacrifice has ceased they must turn to Christ or be lost. HE 10:26
    - b. A person may come very near true discipleship and yet may fall away. IE. Judas
      1. He may become enlightened as Baalim was. Num 24:3
      2. He may taste of the heavenly gift as one samples food set before him yet does not eat it. John 6:70

## Lesson 22

### The question of the security of the believer

3. He may partake of the gifts of the **Holy Spirit** and cast out demons or do many wonderful works without being a true believer. Matt 7:21-23
4. He 10:26 does not say of them that they were truly converted, or that they were justified. This verse is no proof of the **final apostasy** of true saints.
- c. All who profess to be believers are warned to search their souls to confirm their adoption into the family of God because many are **self-deceived**. 2 Pe 1:10; Psalm 139:23; Rom 8:16; 11:21-22; 1 John 5:13
- d. Warnings against superficial faith in Christ **are not** to be regarded as the same as warnings of the possibility of losing ones' salvation.

### III. Application

- a. One of the most sobering thoughts that it is possible for the human mind to consider is whether one is truly **in Christ or not**.
- b. When you consider the question of whether you are truly in Christ what **emotional effect** does it have on you?
- c. What danger is posed if we attempt **to convince** someone other than ourselves that they are truly saved?
- d. What courses of action **are open** to one who believes that s/he is not truly saved and yet, desires to be saved?

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  - c. The opposite side (\_\_\_\_\_ of the believer) was argued by Jacob (James) Arminius in the late 1500's. Those who subscribe to his theology are called Arminians.
  - d. Arminius' argument is that Christians may in fact lose their salvation, or put another way; the security of the believer is conditional based on the \_\_\_\_\_
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- II. Key Questions
  - a. In order to harmonize these contradictory positions we need to explore \_\_\_\_\_ important issues:
    1. Who is a \_\_\_\_\_ believer?
      - a. Many who deny eternal security are merely saying that superficial faith is not enough to save. Both sides \_\_\_\_\_ on this point.
      - b. Many of the verses used by those who deny eternal security to establish their arguments deal with those who are \_\_\_\_\_ in their belief. Matt 5:13; 6:23; 7:16-23; 13:1-8
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    2. What is the role of human \_\_\_\_\_ in salvation?
      - a. Genuine salvation should be manifest by a \_\_\_\_\_. Both sides agree.
      - b. Judging a person by works is \_\_\_\_\_ since an unsaved person can appear to do good works and a saved person can lapse into sin.
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## Lesson 22

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4. He 10:26 does not say of them that they were truly converted, or that they were justified. This verse is no proof of the \_\_\_\_\_ of true saints.
  - c. All who profess to be believers are warned to search their souls to confirm their adoption into the family of God because many are \_\_\_\_\_.  
2 Pe 1:10; Psalm 139:23; Rom 8:16; 11:21-22; 1 John 5:13
  - d. Warnings against superficial faith in Christ \_\_\_\_\_ to be regarded as the same as warnings of the possibility of losing ones' salvation.
- III. Application
- a. One of the most sobering thoughts that it is possible for the human mind to consider is whether one is truly \_\_\_\_\_
  - b. When you consider the question of whether you are truly in Christ what \_\_\_\_\_ does it have on you?
  - c. What danger is posed if we attempt \_\_\_\_\_ someone other than ourselves that they are truly saved?
  - d. What courses of action \_\_\_\_\_ to one who believes that s/he is not truly saved and yet, desires to be saved?