

Bryan Station Baptist Church

INDEPENDENT ESTABLISHED 1786 MISSIONARY

THE PIONEER BAPTIST

"Preaching The Same Truth We Preached Before Kentucky Was A State"

THE SECURITY OF THE SAINTS

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In this article there are three expressions which we shall use interchangeably: The Security of the Saints, the Preservation of the Saints, and the Perseverance of the Saints. While these are not identical statements, they do affirm the same thing of saved people, namely, their eternal safety. The preserving power of God accounts for the perseverance of the saint in faith and holiness: "For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever" (Ps. 37:28).

There are two doctrines which are mutually exclusive, antagonistic, and destructive. There is no compromise possible between them. They neither give nor ask quarter. One is true, the other is false. One is the doctrine popularly called apostasy, which means that a saved person, a saint, one born of God, made a partaker of the Divine nature, justified by faith in the Lord Jesus Christ, may through sin forfeit his saintship, become a child of the devil, and be finally and forever lost. The other is known as the perseverance of the saints, which means that one born of God, made a saint by the effectual call of the Holy Spirit, justified by faith in the Lord Jesus Christ, may do that which is wrong, grieve the Holy Spirit, lose the joy of salvation, and bring upon himself the corrective chastisement of the Lord; nevertheless, shall persevere in faith and shall not be lost in the end.



Location: 3.3 miles out Bryan Station Road. Right on Briar Hill Road.

- Sunday School 9:45 a.m.
- Worship Service 11:00 a.m.
- Evening Service 7:00 p.m.
- Wednesday Night Prayer Meeting 7:30 p.m.

Air-Conditioned Nursery Provided

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Apostasy is based upon salvation by works in whole or in part; security is based upon salvation by the grace of God. The one makes salvation a human project; the other makes salvation a Divine undertaking. If salvation is of

man, failure is not only possible but certain; if salvation is of the Lord, it must be a success.

One of these doctrines is established by Scripture, the other is denied by Scripture. So all arguments pro and con must be based upon Scripture. Unaided human reason and human experience and observation have no place in the discussion. "What saith the Scripture?" must be our guiding star.

WHAT THE DOCTRINE IS. The doctrine we subscribe to is rarely, if ever, correctly stated by those who reject and oppose it. It is dressed up in a false and ugly garb, then ridiculed and held up to scorn. The opponents build up a man of straw and then proceed to tear it to pieces. They never deal with the doctrine as it is believed and preached by its friends.

1. It is no part of the doctrine that all church members are secure and certain to go to heaven. All church members ought to be saints, but alas, many of them are not. To those who have no other ground for thinking they are saved than church membership, this doctrine offers no hope or ground of rejoicing. Security is predicated of saints, born again people, who are justified by faith in Christ. These are preserved by God and persevere in their attachment to Christ as Lord and Saviour. Persevering faith in Christ is the grand mark which distinguishes saints from superficial professors.

"We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Heb. 3:14). One who has been made a partaker of Christ by faith will persevere in faith until the end of his days.

"Then said Jesus to those Jews which believed on Him: If ye continue in my word, then are ye my disciples indeed" (John 8:31). There is a faith that is temporal, where the root of the matter is not in the professor, where there has really been no experience of grace. This is the faith of the stony ground hearer. But real disciples have a Divinely given faith and continue in the word of Christ.

"They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us" (I John 2:19). These were superficial professors, not real professors of the grace of God, and their departure from the fellowship of the saints made manifest their true character. John plainly says that if they had been real saints, they would have continued in the fellowship of the saints. This verse unmistakably supports our doctrine. Judas furnishes an apt illustration of the apostasy of false professors. Judas was never a real believer, although associated with real believers: "Jesus knew from the beginning who they were that believed not, and who should betray him" (John 6:64).

2. It is no part of the doctrine that all who are active in religious work shall be saved forever. Many religious workers are not saved now. They are not saints. They have not been born again. They have not partaken of the Divine nature. The Saviour says, "Many will say to me in that day, Lord, Lord, have we not prophesied

in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity" (Matt. 7:22,23). The Flagellants were a religious sect in Italy in the 13th Century. They were active as long as they could parade in the streets and publicly scourge themselves. But when their public processions were prohibited, the sect died out. They could not survive in obscurity. In the time of Christ there were many who did things to be seen of men for human praise. And there is reason to believe that the race of those who love the sound of human praise has not perished from the earth. All saints should show their faith by their works, but their works should be works of love to Christ, and not works of love for human acclaim. May this truth probe the hearts of both writer and reader.

3. It is no part of the doctrine that saints may not fall. Saints have fallen and been sorely bruised by the fall. But every fall does not mean a broken neck, either physically or spiritually. Many have fallen into sin, and who among us dares to deny that he has ever fallen into sin? Where is the sinless person? The sinner was not saved by becoming sinless, and he is not kept saved by living a sinless life. The sinner was saved by trusting Christ as Saviour, and he is kept saved by the power of God through faith. He continues as he began; a poor helpless sinner trusting a mighty Saviour. The born-again person can never be lost, because he will never renounce his faith in Christ and go about looking for another Saviour or give up in despair. Harken to the Scriptures: "Rejoice not against me, O my enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me" (Micah 7:8). "A just man falleth seven times and riseth up again" (Prov. 24:16). "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Ps. 37:23,24).

PROOF THAT THE DOCTRINE IS TRUE. Arguments from Scripture are so abundant that one hardly knows where and how to begin in arranging them. A saint is one who has been elected by God the father, redeemed by God the Son, and regenerated by God the Holy Spirit.

1. The saint is secure because all the attributes of God are for him. The will of God is for him: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:39). The power of God is for him: Christ said, "My Father is greater than all and no man is able to pluck them out of my Father's hand" (John 10:19). Also I Peter 1:5 says "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." The love of God is for the saint. There is nothing able to separate us from the love of God which is in Christ Jesus (Rom. 8:38,29). God's mercy is for the saint. God is rich in mercy. "But God who is rich in mercy, for his great love wherewith he loved us" (Eph. 2:4). It was mercy that made us alive when we were dead, and mercy will not destroy that which she saves. The holiness of God is for the saint: "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me" (Ps. 89:35,36). God's word and His oath are given to the one who has fled to Christ for refuge that he may have strong consolation.

God's justice is for the saint. Justice put Christ to death for the believer's sins, and justice will not punish two persons for the same offence. If one died as a substitute for all, then it follows all died. The sin Christ died to was our sin imputed to Him, therefore, His death to sin was our death to sin, and this led Paul to say, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

2. The saint is secure because he is not under the moral law as the way of life. One under law would have to keep the law perfectly or be condemned. If he only broke the law one time in one point, he would be a law-breaker, and condemned. The only possible way of escaping condemnation and judgment is to get out from under the law. And the only way to get out from under the law is to trust Christ, Who is the end of the law for every believer (Rom. 10:5). One cannot get out from under the law by obeying it. Obedience, if possible, would prevent condemnation, but it would not remove from under the law. And, of course, one cannot get out from under the law by breaking it; he only gets in the toils of it and is punished by it. Nor can one get out from under the law by mourning. Mourning does not satisfy law. Neither can the law be set aside; it must be satisfied. The only way to get out from under the moral law of God is through faith in Christ Who met its penalty and satisfied its claims against the sinner by His death on the cross.

3. The saint is eternally safe from the danger of hell because he is dead to sin. This is death in the judicial sense and is on the ground of the substitutionary death of Christ. The believer is not yet dead to sin subjectively, but only objectively. He is not yet dead to sin as an experience, for he is more sensitive to sin as a saint than when he was a lost sinner. He is dead to the guilt and penalty of sin because Christ bore the penalty in His own body on the tree.