

ETERNAL SECURITY (44)

It is very clear from these passages that the only person who is unsaved is one who does not have the Spirit of God. If one has the Spirit of God he is saved. One who claims one may lose his salvation must, in fact, believe the Holy Spirit will leave the believer if the believer commits some certain sin(s). Such a belief or teaching, no matter how rational or logical it may seem to be, is not in line with Biblical revelation concerning N.T. salvation. The indwelling of the Holy Spirit in the N.T. Age is a permanent indwelling, not a temporary indwelling. It is abiding (**I John 2:27**) and it is forever (**John 14:16**). This makes the loss of the Holy Spirit an impossibility.

It stands to reason that the sinner who is regenerated by the Holy Spirit will certainly be kept by the Holy Spirit. The Holy Spirit would not go to all the trouble to move upon one to be born again so he could be lost again. The doctrine of the Holy Spirit in the N.T. always teaches a permanent indwelling by the Spirit of God, thus making the loss of salvation an impossibility.

(Work #3) - A believer cannot possibly lose his salvation because the Holy Spirit baptizes.

Of all of the works of the Holy Spirit, the most misunderstood of all is Spirit baptism. Dr. Lewis Sperry Chafer wrote: "Not many New Testament doctrines are more misunderstood than that of the Spirit's baptism..." (Vol. 3, p. 337).

The baptism of the Holy Spirit was clearly predicted by John. It was to be a very unique work fully authorized by Jesus Christ (**Mark 1:8; John 1:17, 33**). The official Biblical birthday of this new age was the Day of Pentecost, which is found in **Acts 2 (Acts 1:5 / 2:1-4)**. The Apostle Peter specifically identified this day as the "beginning" of this new dispensation and Age (**Acts 11:15-16**). Later, when Paul addressed this subject, he revealed that **all** believers have been baptized by the Holy Spirit into the body of Jesus Christ (**I Corinthians 12:13**).

The word "baptize" means to dip something or to immerse something into something else. For example, the term was used for the sinking of a ship. A ship that sinks is dipped or immerse in water, thus changing its place of existence from being above the water to being under the water. The word was also used of dipping something into dye, thus changing the color of the material (Smith, pp. 74-75).

We may conclude from this that the baptism of the Holy Spirit is that work of the Holy Spirit in which He places a person into Christ, thus changing from being "in sin" from God's perspective to being "in Christ" from God's perspective (**I Corinthians 12:13**). The baptizing work of the Holy Spirit so identifies a person with Jesus Christ that, in the mind of God, he actually shares in the death, burial, and resurrection of Jesus Christ (**Romans 6:1-10; Colossians 2:12**). This baptism work means that one is completely immersed into the body of Jesus Christ. The Spirit of God, at the moment of salvation, places one into Christ so that instantly one is identified with Christ's work and Christ's family. Christ specifically prayed that this baptism would happen (**John 17:21**). In the context of Christ's discussion concerning the work of the Holy Spirit in **John 14**, Christ clearly refers to both the indwelling work and the baptizing work of the Spirit. In **John 14:20**, the "you in Me" refers to being baptized into Christ by the Holy Spirit and the "I in you" refers to being indwelt by the Holy Spirit.

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As pertaining to the issue of eternal security, this work of the Holy Spirit makes it absolutely impossible for one to lose his salvation. Just as a ship that has been sunk cannot raise itself out of its sunken status; and just as a garment that has been dyed cannot change, by itself, its color, so one who has been baptized into Christ by the Holy Spirit cannot change, by himself, his saved condition.

Again we cite Dr. Chafer: "As ground upon which the certainty of eternal security rests, the baptism of the Spirit should be recognized as that operation by which the individual believer is brought into organic union with Christ. By the Spirit's regeneration Christ is resident in the believer, and by the Spirit's baptism the believer is thus in Christ. ...Immeasurable grace is manifested in the provision of a righteous way by which fallen men may be translated from a ruined estate to a new creation; but, after one is translated, there is no passing back and forth from one estate to the other as changing merit or demerit might seem to require" (*Ibid.*, pp. 337-338).

Once the Spirit of God has placed a believer into the body of Jesus Christ, since this work is divinely accomplished, it cannot be humanly unaccomplished. This reality means that one who has been saved is always and forever saved.

(Work #4) - A believer cannot possibly lose his salvation because the Holy Spirit seals.

There are three references in the N.T. that speak of this work of the Holy Spirit:

1) **II Corinthians 1:21-22** ; 2) **Ephesians 1:13-14** ; 3) **Ephesians 4:30**. Although an in-depth analysis is reserved for Pneumatology (Doctrine of the Holy Spirit), it is very clear that the **II Corinthians** passage clearly establishes the doctrine of eternal security and leaves no room for any other interpretation. This is also true of both references in **Ephesians** where it specifically stated that the sealing of the Holy Spirit is a guarantee of redemption (**Ephesians 1:14; 4:30**). The image of sealing was that of marking something as the property of someone. Usually a seal or signet ring was used to mark something as belonging to a certain individual (*i.e.* **Esther 8:8**).

The work of the Spirit is such that He Divinely marks the believer as belonging to God. This guarantees that the believer will receive his eternal inheritance and will receive eternal life. This sealing secures salvation for the believer, for it guarantees that he is the property of God forever.

Obviously this eliminates any possibility of losing one's salvation. Since the sealing was not of human work, it cannot be undone by human work. The Spirit of God sealed the believer at the moment of salvation (**Ephesians 1:13**). This sealing was totally independent of any human cooperation or responsibility. It was all done by God's Spirit.

If the sealing work of the Holy Spirit does not guarantee eternal life, what does it guarantee? Paul specifically says it is a promised pledge given by God to the believer of our inheritance and redemption (**Ephesians 1:14**). **One who believes one may lose his salvation must answer this question - What does Spirit sealing mean if it is not a guarantee of eternal life?** The answer to this question is - it means nothing! God wants His people to realize that once they believe in His Son, they are sealed forever as His child by the Holy Spirit which absolutely guarantees His child eternal life.

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Biblical salvation is not a work of man; it is completely a work of God. God the Father saves people according to His purpose, His power, His love, and according to His Son's prayer. God the Son died, arose, advocates, and intercedes for the believer. God the Spirit regenerates, indwells, baptizes, and seals the one who believes. One who claims he may lose salvation denies all of these precious Biblical and theological truths.

One might ask, in view of such overwhelming Biblical revelation, how does any person conclude that one may lose his salvation? Before we analyze verses that are used to try to defend this, it is imperative that we understand the thinking process of those who claim you may lose your salvation. The theology of the Arminian is based on several faulty misconceptions, all of which need to be pointed out in this study.

QUESTION #12 – What is the Arminian's view of the major doctrines connected to salvation?

There are seven doctrines we need to examine to begin to understand how so many can falsely conclude it is possible for one to lose salvation:

(Doctrine #1) - The Arminian view of Original Sin.

Arminianism, as would be expected, puts very little emphasis on the fact that man is born with a sin nature and because of that he does not have an ability in and of himself to choose God (**Ephesians 2:1-2; Romans 3:10-12; 5:10**). This lack of perspective leads to other misconceptions because it upgrades and elevates the will of a sinful unregenerate man not only to the unbiblical level that he can, in and of himself, choose at any time to be sinlessly perfect. The issue of salvation, therefore, does not become an issue pertaining to the will of God, but totally the will of man.

In spite of the fact that the Bible clearly asserts that sinful man will not choose God and that he is born with a nature that is dead in trespasses and sins, the Arminian denies this. He denies that God must save the depraved sinner. He denies that is God who must convict, convert, and keep. He denies that salvation is by God's grace alone. Those who believe you may lose your salvation, never seem to realize how desperately wicked and depraved the lost heart really is. The original state of sin is just glossed over by the Arminian.

(Doctrine #2) - The Arminian view of Universal Grace.

Arminians believe and teach that all people have the same ability at the same time to believe. Over and over again the Bible states that one who is lost cannot and will not believe, in and of himself (**Romans 3:11; I Corinthians 2:14; II Corinthians 4:3-4; Ephesians 2:8-9**). Christ, Himself, taught that salvation would come as a result of the Holy Spirit, not as a result of the will of man (**John 3:3, 6; 16:7-11**).

Even though these are the Biblical facts, the Arminian denies them. It is this human emphasis that leads the Arminian to conclude that one may lose his salvation. The Bible clearly states that a lost person is convicted of sin, of righteousness, and judgment by God (**John 16:8**). The Bible clearly states that a lost person is drawn to Christ by God (**John 6:37, 44**). The Bible