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**Teaching: Carlon Tschetter**  
**Series: Romans: The Just Shall Live by Faith**  
**Message: If God Is For Us – We Are Secure**

**Transcribed Message**  
**August 1, 2021**  
**Romans 8:31**

I know that we are all aware of the fact that we're right in the middle of the 2020 Olympics even though it's 2021. We're still calling it the 2020 Olympics because we missed last year. Of course, what you have is some of the best athletes in the world who come together every four years to compete against each other in hopes of taking home a medal. When they're not at one of the Olympic events every four years, they're usually, if they're one of these dedicated athletes, then they're spending the in-between years preparing for the next set of Olympics. They almost for a period of time give their life completely to whatever athletic endeavor they're involved in. When they get to the Olympics, and their goal might very well be to take home a gold or silver or bronze, when they get to the Olympics it is all about performance. There really isn't a measure of grace that gets thrown in to the Olympic competition. You don't get to say to the judge, wait a minute! I didn't mean to start right there. I want to re-do that. You don't get re-dos. You don't get restarts. You don't get opportunities to go back and do do-overs. You step up to that moment either individually or as a team and it's all about performance in that moment that needs to reach a certain level and scale of proficiency.

I'm so thankful that the outcome of our salvation is absolutely certain, absolutely sure that we can be 100% confident about it, but that we also know that because of the amazing grace of God that is always at work in our life. So we just finished last Sunday a set of the most amazing verses in the Bible wrapping up Romans 8:28 to 30. In these verses as you've been with us, we have seen the eternal purposes of God being outlined for us from beginning to the end, taking us back into eternity past and into eternity future. They are so certain, they are so sure that Paul can word them in such a way that all of those things that we looked at – to be foreknown, to be predestined, to be called, to be justified, to be glorified – Paul says they're so certain, they're so sure that they are as good as done. It is as we said last Sunday. It is as if we've already been in

heaven 10,000 years and we haven't even gotten there yet but that is the certainty with which God presents that to us. When we enter into this next set of verses, as we will Lord willing next Sunday, and a question gets asked: if God is for us who can be against us. If God is for us, then we most certainly must be secure.

What I'd like to do is to take one Sunday just this morning and wrap up those five words and the concept that is behind them and speak this morning about this matter of the security of the believer. God guarantees that whoever believes in His Son has eternal life and He is the one who makes sure that we stay saved forever. Let's start off with just a little bit of an overview – a look back and a look ahead. You know that, if you've been with us in these verses, what God begins He finishes. From the beginning of this process to the end of this process, we have said repeatedly there isn't any dropouts. There isn't any falling off. There isn't anybody that's missing from the beginning to the end. There is nothing clearer than that in Romans 8:28 to 30. If someone were to say to you at some point do you have any verse in the Bible or a section of the Bible that speaks about my security and my salvation as a believer and follower of Christ, one of the first places you want to go is to Romans chapter 8. You just want to walk through verses 28 through 30 as we did and explain how it is that we are kept all through that process, from eternity past all the way into eternity future. God is overseeing the process. He is the one who is supervising. He's the one who is accomplishing His eternal purpose and will.

Then secondly, our focus over these past weeks has rightly been on God the Father and we have said that many Sundays in a row. The pronoun "he" is referencing in these verses the work of God the Father. But here's the thing. While we focus on that, because that's what Paul lifts up in these verses, the truth of the matter is our salvation involves the whole of the Trinity. Our salvation involves all of the Trinity – the Father, the Son, and the Holy Spirit. As you look at your outline, we're not going to go through all of the verses that are listed with each of these comments, but I do want you to see this overview of what the Father does, what the Son does, what the Holy Spirit does in giving to us this sense of absolute certainty with regard to our salvation.

We start again with the Father. In Romans 8, it was the Father's purpose. It was the Father's purpose that began in eternity past to bring glory to Himself in this amazing

salvation that He's provided. Romans 8 covers that beautifully but then there is also the Father's power that keeps us safe. In 1 Peter chapter 1 verses 3-5, but in particular verse 5, Peter mentions that we are in fact kept by the power of God. What could possibly overcome the power of God? What could possibly overtake the power of God? That's why he said it in that way. We are kept by the power of God. That's the Father doing that work. I'm so glad, as we've said before, that it isn't me holding onto Him and my puny strength, hoping that it stays strong enough. It's not me holding onto Him. It is Him holding on to me by His purpose, by His power.

Secondly, there is of course the work of the Son and in the work of the Son you have the promise to us of Jesus. That's the promise of the Son in John 10. I give them eternal life and they will never ever perish. That's what the Son promises to us. But it isn't just the Son's promise, there's also the Son's prayer. The Son's prayer in John 17. You talk about an efficacious prayer. You talk about a prayer that is effective. You talk about a prayer that is most certainly going to be answered. The Son praying to the Father on our behalf and saying Father, I pray for them. I pray that You will keep them safe in Your purpose, in Your power. God certainly is going to honor the prayer of Jesus.

Then thirdly of course there is the work of the Spirit in our salvation. There is the Spirit's pledge, the Spirit's sealing us. That is Ephesians chapter 1 verse 14. The Spirit is given to us as a down payment. That is the word that Paul uses. The Spirit at the point of salvation comes into our life, and Paul in Ephesians 1 said that's like a down payment because there's more to come. Then, when you get to the 4<sup>th</sup> chapter of Ephesians, he does say that the Holy Spirit is the seal over our life. Paul says in that 4<sup>th</sup> chapter the 30<sup>th</sup> verse do not grieve the Holy Spirit of God. What would grieve the Holy Spirit? What word would you answer back to me? What would grieve the Holy Spirit? Sin. When you read Ephesians 4:30 and he says don't grieve the Holy Spirit. Don't sin. Don't walk in disobedience. Do what God says you are to do so that you honor Him. But don't grieve the Holy Spirit. Isn't it interesting that he follows up that statement don't grieve the Holy Spirit by whom you are sealed for the day of redemption. As we're going to press into, you would think that sin might very well break the seal, but he tells us in that verse don't grieve the Holy Spirit because obviously that's sin. But oh by the way,

you are sealed with the Holy Spirit for the day of redemption. In our salvation (Romans 8) Paul highlights the work of the Father, but we can add to that the work of the Son and we can add to that the work of the Spirit that speaks of this amazing salvation that God has given.

Let's look this morning at the doctrine of eternal life because in my mind as I'm reading Romans 8:28 to 30, before I'm done with those verses I'm in possession as a follower of Christ, as a believer, I'm in possession of eternal life. That's what God has gifted to me from eternity past. I was in His mind to eternity future when I will spend all of eternity with Him. When we think of it in that way, I'm using that phrase purposely even though when we talk about the security of the believer oftentimes we use that phrase. Is the believer eternally secure? Or I am eternally secure? That's good language. There is nothing wrong with that, but that phrase doesn't appear in the Bible. Eternal security doesn't appear in the Bible. But that's not a disqualifier because other words don't necessarily appear in the Bible. It's the truth that we're after in the Word. The truth of eternal security or the truth of eternal life certainly does appear in the Bible, but it's the language of the New Testament to speak of eternal life. When we think of the security of our salvation, the New Testament doesn't use that language we are eternally secure. The New Testament uses the language we have eternal life. 52 times the writers of the New Testament assure us as followers of Christ and those who have believed and trusted Him alone for salvation that we do have this gift of eternal life. If our salvation can be lost, then it's forfeited. If our salvation can be taken away, then the Holy Spirit's choosing the words that you have eternal life is not a very good choice of words. He should have said if you trust Jesus as your Savior but it can be lost, you have a chance at eternal life. You have the opportunity to experience eternal life, but of course He doesn't say that. He says that we have eternal life. Over and over again He says we have eternal life.

Let's begin by just clarifying the issue that's involved and I want to just put before you two statements or two questions for you to consider. I think these two statements, these two questions will just bring right before us the issue that is involved. The first one is this: Is the eternal nature of my salvation conditioned upon my behavior? Is the eternal nature of my salvation conditioned upon my behavior? When I look at that

statement and if the answer to that question is yes, then to me it looks like we're right back to a works generated salvation. It looks like I'm back to working for it. It looks like it's really back on me to make this happen or to keep it happening. When we think about that, is there something that I need to do in order to stay saved. That's basically the question that we're asking. If Christ saves me by grace, now that I've been saved by grace is it dependent on me to hold on to or to maintain this salvation, to keep saved? If that answer is yes, then in my mind I'm working towards my salvation or at least keeping it.

The other way that we can ask this question is this: Is the eternal nature of my salvation unconditional? Is the eternal nature of my salvation unconditional? In other words, regardless of my hate behavior I'm still saved. Now we may not like the wording of that and that may cause us to wonder. But if that statement is true, the eternal nature of my salvation is unconditional regardless of my behavior, then in my mind we're talking about grace both in obtaining salvation and in maintaining that salvation. Here is what I know. Only one of those statements can be true. They can't both be true. One of them is true and one of them is not true. I don't believe that God ever can contradict Himself in Scripture. I would set this forward. There are many, many verses in the Bible that states that God has given us the gift of eternal life and that very expression eternal life means I am going to live forever. For God so loved the world that He gave His only begotten Son that whoever believes in Him should not perish but have, at the moment of faith, have everlasting life. You don't die and get eternal life. You trust Jesus and you get the gift at that moment and you are already on an eternal life adventure.

Listen to what Jesus said in John chapter 6 and verse 37. Jesus says, "All that the Father gives Me will come to Me, and whoever comes to Me I will never cast out. For I have come down from heaven not to do my own will but the will of Him who sent Me, and this is the will of Him who sent me; that I should lose nothing of all that He has given me, but raise it up on the last day. For this is the will of My Father – that everyone who looks on the Son and believes in Him should have eternal life, and I will raise Him up on the last day." Does that sound familiar at all? Do those concepts and those words, that language ring a bell with anybody? I read John 6:37 to 40 the words of Jesus. It's like Jesus took those concepts and that's what Romans 8:28-30 is talking about. It's

really just a picture in Paul's language in Romans 8 of what Jesus said in John 6. There is a statement here that is so very clear that He has given to us the gift of eternal life.

Now here is what we do when we read our Bible when we handle Scripture. There is a rule of interpretation. There is a rule that we follow in terms of Bible reading. It is simply this. When you have many clear verses stating a particular doctrinal truth, when you encounter a verse that it's not quite as clear, you interpret the verse as not quite as clear in light of the many, many verses that are clear. You don't superimpose the verses that are challenging or not quite as clear over onto all the verses that are clear and call those into question. You say God has many, many times said we have eternal life. Again I say to you, he did not say you have a chance at eternal life. He said you have it as a possession because in eternity past He foreknew you. He predestined you to a particular destiny. He called you in time, space, and history. He justified you. He has promised that He will glorify you.

With that, let's step into some questions first of all that I want to just throw out to you and then we want to look at some specific verses of Scripture together. Let's look at some practical questions that we need to answer about this issue. The first one is this. What if a believer falls into sin, stays in sin, and dies in that state? Will that person still go to heaven? Here's what I want you to do. Take your paper and a pen or pencil. Just put either a little "y" for yes or a little "n" for no by that first question and then show it to the person sitting next to you if you're confident they won't call you out publicly. Just let them see what you wrote down. What if a believer falls into sin, stays in sin, and dies in that state of sin? Will they go to heaven? I believe the answer is yes. I believe the answer is yes because I believe, as we'll see in a moment, that we can not only see this in Scripture but we can see it in the life of people within Scripture. There is no question, there is no doubt that believers fall into sin. They fall into significant sin. That's the storyline of the Bible. The storyline of the Bible is not people who come to God in some experience and then live out the perfect life. God is brutally honest about His people and how they walked with Him.

Probably the clearest example in just thinking about this question is a man in the Old Testament by the name of Lot. Lot lived out a life that you for all practical purposes look at it, and while he was a nephew of Abraham who was the follower of Jehovah

God, and Lot obviously was a follower of that same God with Abraham. His life was a picture of a believer just living for the world. In fact, the end of his life is so inglorious that you almost don't want to read the account of things that happened at the end of Lot's life. Honestly, if all we had was the account in Genesis of this man's life, I'd be up here going I don't even know if the guy was ever saved. But amazingly, when you read the New Testament and you come to 2 Peter chapter 2 and about verse 7, Peter, under the inspiration of the Holy Spirit, actually lifts up Lot as an example of something that he is talking about and he says this man Lot was a righteous man. He called him a righteous man. This righteous man. His soul was vexed when he saw all of this sin. You're just like – wow! I did not see that coming.

In answering this question, I want you to just look at this diagram for a moment. This diagram that speaks to this matter of what it is that God has done for us – what the Father has done, what the Son has done in relation to us. We talked about the cross a lot in Romans. For I am not ashamed of the gospel of Christ. It is the theme of the book. The cross is right in the middle of everything. There is the work of the Father and the work of the Son and with regard to each one of us as a believer. Jesus in His work on the cross (Romans 3) made propitiation for sin. He dealt with the wrath of God. He made it possible (Romans 3:25) for us to be redeemed, for us to experience deliverance, redemption, salvation. The Holy Spirit is working behind the scenes in all of this. He is bringing all of this application of God's gospel into our life. The Father justifies us in that glorious work of salvation. We have this beautiful picture. Here's my question to you. Which of our sins did Christ deal with on the cross? Which of our sins did Christ deal with on the cross? What did Jesus mean when He said it is finished? When you trust Christ for eternal life, all of your sins are forgiven. You trust Christ for eternal life. That's what Paul says in Colossians 2, that all of our sins have been forgiven – past, present, and future.

We are given, as a result of being justified by faith, an unimprovable standing before God. Let that sink in. We are given an unimprovable standing before God. There isn't anything that you can do to make God love you more. There isn't anything you can do that will cause God to love you less. You are in an unimprovable standing because you are clothed in the righteousness of Christ. If salvation is offered for sin, how can

salvation be taken away by sin? If salvation is offered for sin and paid for and Jesus said it's finished, then what sin could you commit that would cause you to lose that salvation? Is there a particular sin that we need to be aware of, that could cause us to lose our salvation? Is it a matter of being in sin for a long time and how long does it have to be? Who knows the answers to those questions? When we think about that first question, I believe the answer is yes, a believer who has put their faith and trust in Christ alone who falls into sin in their daily walk with God and remains in that, dies in that state, I would say the Scriptures would speak as we have said – that their salvation is secure. They have eternal life.

Second one. What happens if a person believes in Christ as Savior but later renounces their faith? What happens if a person believes in Christ as their Savior but later renounces their faith? Can you in fact undo your faith, undo your belief, undo your salvation? Make a little “n” or a “y” on your paper and show it to your friend. I hope they don't call you out if you're wrong on this one. Maybe put it another way. Can you stop believing and undo God's work of salvation? Again, I say no. No, you can't. We're hearing more and more about people deconstructing their faith, which is just a big word for saying that they stopped believing. At some point earlier in their life, they made a statement of trust and faith in Christ, and then circumstances of life being what they are they come to some later point and they deconstruct their faith. They basically no longer believe. Now whether that example is what we're dealing with or any other, I don't have the ability to look in anybody's heart, nor do you, to understand or know what it is that is true about their relationship to God through Christ and through the gospel. We obviously have to acknowledge that. But the truth of the matter is, I believe the Scripture speaks to this issue and I believe the answer the Scripture says is no, you cannot unbelieve once you have trusted Christ as your Savior.

I want to show you in both of the passage of Scripture and in a person's life what this looks like. In 2 Timothy chapter 2 and verses 11 through 13, we have what many Bible teachers think is a Christian hymn of the first century that they may very well have sung as a part of their worship. You've heard this passage before. You've seen this before. “The saying is trustworthy, for if we have died with Him we will also live with Him. If we endure, we will also reign with Him. If we deny Him, He will deny us. If we are



faithless, He remains faithful.” What is going on in that statement of this hymn perhaps of the 1<sup>st</sup> century? What is the statement there when he says we are denying Him? We are no longer believing. We’re doubting. If you asked the question what is unbelief, what is doubt, you would answer back and say it is sin. What is doubt? What is unbelief? It’s sin. Whatsoever is not of faith, Scripture says, is sin. We’re back to question number one. What sins did Jesus die for with regard to my life? He died for my sins in the past, present, and future. He died for all of them. Even unbelief? Is unbelief sin? Yes. Then He died for that too, because that’s exactly what we read.

When we look at this couplet, this little hymn, notice these four great truths that come out of the statement. The very first one. If we died with Him, we will also live with Him. What chapter in Romans is that from? Romans chapter 6. It is Romans 6. Paul is just reiterating in that first statement that we have died with Christ. That was the whole point of Romans 6. We’ve died with Christ. The second thing he says if we endure, we will also reign with Him. That deals with our faithfulness. It deals with the matter of reward. There is a statement there that if we’re faithful we’re going to be rewarded. We’re going to reign with Him. That’s Romans 8:17 sharing in the glory of the coming kingdom with Christ. If we deny Him, He will also deny us. It’s speaking of the danger of apostasy. It’s speaking of the danger of falling away. It’s speaking of the danger of unbelief, of not remaining faithful, but it’s speaking of falling away with regard to the reward that God wants to give to us for our faithfulness.

If we aren’t faithful then there’s not going to be a reward. We should disabuse ourselves of the idea that when we get to heaven everybody gets treated the same in terms of reward because that’s not what the Bible teaches. The Bible teaches that at the judgment seat of Christ some believers are going to see everything burn up from their life because they basically lived life for themselves. That’s what Paul says in 1 Corinthians 2. Others are going to be rewarded because they have been faithful. They have obeyed. That’s what he’s saying here. So, if you’re not faithful then He’s going to deny your opportunity for reward. He’s not going to deny that He’s your Father and you’re His son or daughter. Those who are unfaithful finally he says lose their reward, not their salvation because He cannot deny Himself.

What a strong statement that is. Would you think that you could come up with anybody in the Bible who would fit into this category? I think there is somebody. His name is John the Baptist. In Matthew chapter 11 remember the story of John the Baptist, the forerunner of Christ. The prophet was out in the wilderness bearing witness to the Christ. But before you ever get to that point remember when Mary comes to visit Elizabeth and they're both pregnant. Elizabeth is pregnant with John and Mary is pregnant with Jesus. Mary comes into the house and what happens? Little John the Baptist leaps for joy in her womb. What a remarkable insight into the sanctity of life, but also to the very witness that John the Baptist is going to have of Jesus. Literally little John is in there fluttering around. Elizabeth knows something significant is happening here. Mary, you're pregnant too. It'll be John who will be going out into the wilderness and he will be announcing that we must repent and turn to the coming Messiah. John would point to Jesus and he said He must increase and I need to decrease. You guys need to go follow Him because He's the one who is going to make payment for our sins. Behold, the Lamb of God who takes away the sin of the world.

You've got this remarkable testimony of John the Baptist about the Messiah about Jesus. until you get to Matthew 11. In Matthew 11 John is in prison. He is in despair. He's discouraged. He's depressed. He's not sure about what is true about anything. He sends his disciples (Matthew 11:3) to go ask Jesus. Get this. He sends them to go ask Jesus if You are really and truly the Messiah or should we go look for somebody else. Wow. What a point of despair in John the Baptist's life. You remember in Matthew 11 and about verse 11 Jesus answers back and says, I cannot believe John the Baptist would say something like that. That guy. He is not faithful. I'm not going to be faithful to him either. He's out. Go tell him. No. You know what Jesus said. He said you go back to John and you say that John is the greatest prophet who has ever walked the earth. That, my friends, is the faithfulness of our God. Even in that moment of unbelief and doubt, Jesus lifts him up and says these words of encouragement.

Last question or statement. Isn't the doctrine of eternal life a license to live anyway you want? Sometimes I don't ever use this phrase because I think it's a gross misunderstanding of Scripture, but sometimes you hear people say I believe in the doctrine of eternal security – once saved always saved, no matter what you do. It is just

a miscarriage of Scripture to characterize this gift of eternal life in that way. Paul deals with this question in Romans 6 verse 1 when he asked the question: what should we do? Should we continue in sin that grace may abound? That was the issue, wasn't it? Paul was criticized all through his ministry for being a preacher of grace. A preacher of grace. He was constantly criticized for this very truth. Paul, if you teach this to people they're just going to go out there and live anyway they want. Paul asked that question. Seriously? Really? Do you think that's what this is about? Should we continue in sin that grace may abound? And all of God's people shouted back the answer: *me genoita!* That's exactly right. He said no way. That is not happening. That's not what's involved here. Can grace be abused? Of course, grace can be abused. Does God withdraw His grace because it can be abused? Of course, He doesn't. But when we understand the grace of God, it doesn't motivate us to go out and live any way we want. It motivates us to want to walk in a way that is pleasing to God, to holy living.

Here's what we're going to do for the rest of our time. There are some passages that we need to try to understand. These passages point to statements in the Bible that almost could be read as loss of salvation verses. There's five of them here. By each one of these verses, I'm going to give you a category in which a verse or two like it might fall in. We'll just see how far we get. If we don't get to cover all of them, then so be it. We'll have all those questions left out there for another time, but we'll see what we can do. Trust me. I'm not going to slow down and try to go real slow so that we can't cover all of these. Know that right now. I'm not going to go real slow.

The first one is Galatians 5:4. It says this: "I testify again to every man who accepts circumcision, that he is obligated to keep the whole law. You are severed from Christ, you who would be justified by the law. You have fallen away from grace." I put that verse in a category of verses called legalism. There are other verses that read like this but of course the key thought or phrase that jumps out at us is you have fallen away from grace. Is falling away from grace a bad thing? Yeah, I think it would be. I don't want to fall away from grace. Is falling away from grace the same as falling away from your salvation? No, it's not. He doesn't say you have fallen away from your salvation. He says you have fallen away from grace. Grace is how in this context you are saved. That is what he is focusing on. It is the how you are saved. They were saved by grace.

They were now misunderstanding that and talking about salvation by works and by the law.

As an illustration, if you left Covenant and you decided that you are going to start attending another church. Yes, I will come look for you. But if you left Covenant and you went and started attending another church, and one day at Lowe's we encounter each other and I said hi and you said hi and it got uncomfortable and then you finally said I'm going to another church. I said okay. And then you went on to tell me about the fact that this church that you're going to teaches a gospel that says yes, you have to believe in Jesus. But yes, you have to read your Bible every day in order to stay saved, and you have to pray every day in order to stay saved. And you cannot ever miss church in order to stay saved. And oh by the way, to make really sure, you need to be baptized. I would simply say to you, I'm so sorry. You have fallen away from grace. You have fallen away from salvation by grace alone. That is what Paul is saying in Galatians.

How does he start off Galatians? The book of Galatians is the only epistle that Paul writes to a church in which he does not commend them for something. The reason he can't commend them is because he says you have forsaken the gospel for another gospel, but there really isn't another gospel. So don't fall away from grace in terms of how it is that you're saved.

A second passage is 2 Peter chapter 1:10. "Therefore, brothers, be all the more diligent to confirm your calling and election, for if you practice these qualities you will never fall." That to me is in the category of fellowship, talking about our walk with God. 1 Corinthians 10:12 says, "to him who thinks he stands, take heed lest he fall." These are exhortations that Peter and Paul are making to believers about their walk with God, about fellowship with God. To fall here is not the fall from salvation. To fall here again is in reference in the context to how it is that we walk with God. Listen. After you've come to Christ and Satan has lost that battle, you've believed the gospel, Satan wants you to live a distracted life. He wants you to live an inconsequential life. He wants you to live your Christian life so marginalized that nobody knows you're even a believer. You're so sucked in and involved in the world that it is without consequence. That's what he's speaking of here. It is a beautiful passage in which he calls us to press in to the things

that are going to make us productive and useful. Those are the the very words that he uses about this matter of our walk with God.

Thirdly is 1 John 5:16 and 17. "If anyone sees his brother committing a sin not leading to death, he shall ask and God will give him life. To those who commit sins that do not lead to death, there is sin that leads to death. I do not say that one should pray for that. All wrongdoing is sin. But there is sin that does not lead to death." I put this verse in a category called discipline. I would put Hebrews 6 in there. I would put Hebrews 10 in there. I would put a whole bunch of Hebrews verses in there dealing with this matter of discipline within the family of God. John is writing to believers. All the way through he is talking about brothers, fathers, sons. He is talking about family things. He says there's a sin that leads to death. It is not a particular sin. He doesn't name a sin that leads to death. I think it is a picture again of a believer who is walking like Lot did, persistently in sin and out of fellowship with God. It's not a loss of salvation that is in view here. It's a loss of life. Not of spiritual life. Loss of one's physical life. This is talking about spiritual discipline that involves God calling a believer home early and just simply saying come on home. Come on home.

And you say God wouldn't do that, would He? Yes, not only do we have it spoken of here, but Acts chapter 5. Remember Ananias and Sapphira? Come on home. You blasphemed against the Holy Spirit. You've sinned openly, willfully, deliberately. I want to teach the church early in its life that sin is serious. Come on home. they didn't lose their salvation, but they lost their physical life. 1 Corinthians 11. Paul says you guys need to consider when you come to celebrate the Lord's supper that this is a serious matter. You need to do so in a manner that is worthy. Remember he said some of you have even fallen asleep, and he didn't mean in the service either. He meant they were no longer there. In Hebrews that you have something similar. In Hebrews 6 he talks about those who have fallen away. I think what's happening in Hebrews 6 is a confirmation of believers in a perpetual state of immaturity. What a terrible judgment that would be for God at some point in our earthly walk to see us so disinterested in spiritual things, so uninvolved in anything related to our spiritual journey that He would say this is what you want? Likelike Kadesh Barnea they were confirmed, literally confirmed in a state of unbelief.

Then 1 Corinthians chapter 9:27. "But I discipline my body and keep it under control lest after preaching to others I myself should be disqualified." Paul is not talking about salvation. He is using this whole passage talking about rewards. He is talking about the Christian life. He is not to be disqualified from his salvation. He is going to be disqualified from rewards. This is a passage dealing with rewards.

The last one. Philippians 2:12. "Therefore, my beloved, as you always have obeyed, so now not only as in my presence but much more in my absence. Work out your own salvation." Some people press into that phrase. I've got to work out my own salvation. I've got to save myself. No, you've got to work out your own salvation. Salvation being understood as deliverance. Deliverance in my daily walk. Not deliverance from the penalty of sin. That is the first way that we experience deliverance – from the penalty of sin. Deliverance from the power of sin in my life. that's what he's talking about. Ultimately, as we have said, there's deliverance from the very presence of sin. Salvation, my friend, is God's forever gift.

What do we take away? Salvation is not obtained by good works or maintained by good works. Salvation is not obtained by good works or maintained by good works. It's a gift. It is a gift from God based on what Jesus did, not what I can do. When God makes a promise and He clearly has, He keeps that promise forever. If you were to die today, do you know for sure that you would go to heaven? Your answer to that, if it is yes, then follow-up question from God is why should I let you into heaven? You would say because Jesus died on the cross for my sin and my entrance into heaven is what You promised me as a result of my faith and trust in Christ alone.

Let's pray. Gracious Father, thank You for this amazing truth of what is truly our security in our salvation by You giving to us this gift of eternal life. We are so thankful that it does not depend on us to gain this gift. Father, it doesn't depend on us to maintain this gift, but it is all of Your grace. I pray for myself and I pray for these believers at Covenant that we would be greatly motivated to walk with You so that we would live useful and productive and God-glorifying lives. Father, if there is someone here this morning or someone is listening that has never trusted Jesus as their Savior from sin, we pray that Your Holy Spirit would give them understanding and they too

would believe and receive this gift that is eternal life. We pray this in Jesus's name,  
Amen.