

Can we lose our salvation and can
we have assurance of our
salvation?

Salvation—deliverance from the debt and penalty of our sins. There are a number of other types of salvation, but we are talking about spiritual salvation.

Assurance—confidence or certainty. Biblically speaking, it is certainty that we are saved and will be with the Lord when we die.

3 Main Views regarding the security of our salvation

- **Calvinism**—the elect will persevere in the faith and manifest good works because God will cause them too. If they are not manifesting faith and good works then it is evidence that they are not one of the elect. This view confounds the preservation of the saints with the perseverance of the saints.
- **Arminianism**—“salvation is conditioned on whether a man perseveres in the faith”. Conditional security.
- **Eternal Security (Preservation) view (aka Free Grace)**—The moment we believe the gospel God saves us from the penalty and power of sin and places us in Christ. Despite our future decisions and conduct we cannot lose our salvation and position in Christ. The change is eternal and binding. God preserves the saints.

Calvinism and Arminianism are Practically the same

- Both systems require perseverance in faith and good works as a manifestation of true faith.
 - Arminian Shank stated, “keeping His commandments is not optional for men who would enter into life. it is an essential aspect of saving faith”. Also, “There is no saving faith apart from obedience.”
 - Arminian Duty declared, “There is no cleansing from sin, and no salvation, without a continual walking in God’s light.”
 - Calvinist Pink stated, “There is a deadly and damnable heresy being widely propagated today to the effect that, if a sinner truly accepts Christ as his personal Savior, no matter how he lives afterwards, he cannot perish. That is a satanic lie, for it is at direct variance with the teaching of the Word of truth. Something more than believing in Christ is necessary to ensure the soul’s reaching heaven.”

Calvinism and Arminianism are Practically the same

- Both lack **Assurance**
- Assurance—confidence or certainty. Biblically speaking, it is certainty that we are saved and will be with the Lord when we die.
- Question: Does God want us to have assurance of our salvation?
- Calvinists don't truly know they are one of the elect because they must continue in the faith and holy living their whole life since some will fall away from the faith manifesting that they were not truly one of the elect, so there is no assurance.
- Arminians, tend to believe that you have to continue to persevere in the faith until the end of your life, since they think you can lose your salvation, so there is no assurance.

Calvinists use Mt. 7 as Proof text —Fruit Inspection

- Mt. 7:16-20—*“Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.”*
- Context: Who is the “them” in v.16? v.15—false prophets, which come to you in sheep’s clothing,”
- What is the fruit? Mt.12:31-37—their words; what comes out of their mouths. See the article I wrote at www.crbible.org
- What is the fire? Temporal judgment, especially the Lord’s Day of wrath.

Calvinists use James 2 as Proof text

- James 2—Faith without works is dead. Is a dead faith still faith? Is the salvation mentioned in James 2 the free gift of eternal life? Was Paul justified unto eternal life two different ways—by faith alone (Rm.4) in Genesis 15 and by faith plus works (James 2) in Genesis 22? Or is there more than one type of justification being spoken of in the two passages?
- **Different Views:** Reformed, Validation, Profitability/Vitality

Lordship Salvation

- According to gotquestions.org, “The doctrine of lordship salvation teaches that submitting to Christ as Lord goes hand-in-hand with trusting in Christ as Savior. Lordship salvation is the opposite of what is sometimes called [easy-believism](#) or the teaching that salvation comes through an acknowledgement of a certain set of facts.”
- Dr. Vance commented, “The real issue is whether a sinner must make Christ the Lord of his life at the time he believes on Jesus Christ for salvation.”

Lordship Salvation

- Pink stated, “The Gospel calls upon us to obey, to surrender ourselves fully to the Lordship of Christ, to take His yoke upon us, to walk even as He walked.”
- MacArthur said, “The signature of saving faith is surrender to the lordship of Jesus Christ.”
- Gentry said, “Lordship advocates teach that believing in Christ and resolving to obey Him are not two acts but one.”
- The Calvinist Belcher stated, “Lordship salvation flows from a Calvinistic foundation.”
- The Ariminian Shank said, “The lordship of Jesus over self, life, and possessions must be acknowledged if we are to know Him as Saviour.”

Problems with Lordship Salvation

- **It fails to recognize a carnal Christian:** *“And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.”* (1 Cor. 3:1) (Read 1 Cor. 6:1-11)
- **It denies that the believer has two natures—flesh and Spirit:** *“This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things they ye would.”* (Gal. 5:16-17)
- **It clouds the distinction between a believer’s standing and state:** *“If we live in the Spirit, let us also walk in the Spirit.”* (Gal. 5:25)
- **It adds a requirement beyond faith for salvation:** *“...it pleased God by the foolishness of preaching to save them that believe.”* (1 Cor. 1:21)

Problems with Lordship Salvation

- **The definition of “faith” was changed.**

“In the Puritan era...there was a shift in the definition of saving faith. In the generations following the Reformation, some theologians subtly changed the Reformers’ definition of faith from a passive receptivity to an active response on the part of the sinner, centered in the will and containing both commitment and obedience.”

—Lewellen, “Lordship Salvation,” 58.

Faith Definition #1: Believing assent; the inward conviction that what God says to us in the gospel is true; firm conviction; childlike trust

Faith Definition #2: Faith involves not only believing but also surrendering and obedience. It involves submitting to Christ as the Master of your life.

What saith the scriptures?

- “...Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” (Acts 16:30-31)
- “Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.” (Romans 3:22)
- “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” (Romans 5:1)
- “But not as the offence, so also is the free gift...much more the grace of God, and the gift by grace...but the free gift is of many offences unto justification...much more they which receive abundance of grace and of the gift of righteousness.” (Romans 5:15-17)

What saith the scriptures?

- *“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”*
(Ephesians 1:13-14)
- *“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”* (Ephesians 2:8-10) (If Perseverance of the Saints is true, then it should say, “we will walk in them.”)

What saith the scriptures?

- *“Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. What shall we say then? Shall we continue in sin, that grace may abound? God Forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”* (Romans 5:20—6:4)
- *“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.”* (Romans 6:11-13)

What saith the scriptures?

“For we are labourers together with God: ye are God’s husbandry, ye are God’s building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man’s work shall be made manifest: for the day shall declare it., because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.” (1 Cor. 3:9-15)

The Doctrine of Rewards is often neglected.

What saith the scriptures?

“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.” (2 Tim. 2:19-22)

What saith the scriptures?

“Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself.” (II Tim. 2:10-13)

What happened to you when you believed the gospel?

You were made a child of God (Rom.8:16), a saint (1Cor.1:2), free from sin (Rom.6), a servant of righteousness (Rom.6), a servant of God (Rom.6), baptized into the death, burial, and resurrection of Jesus (Rom.6), crucified with Christ (Rom.6), spiritually circumcised (Col.2:11), complete in Him (Col.2:10), sealed with the holy Spirit (Eph.1:13), positionally seated with Christ in heavenly places (Eph.2:6), predestinated unto the adoption of children (Eph.1:5), predestinated to be conformed to the image of Christ (Rom.8:29), accepted in the beloved (Rom.1:6), new creature (2Cor.5:17), quickened (Eph.2:1), regenerated (Titus 3:5), made alive (1Cor.15:22), received the atonement (Rom.5:11), made a member of Christ's body (1Cor.12:13).

Conclusion: 3 Views

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