

# 5-31-26 Message, Once Saved, Always Saved

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## SPEAKERS

Pastor Dow Boyer

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**P** Pastor Dow Boyer 00:00

Alright, let's pray. Dear Heavenly Father, thank you for this day. Thank you for the opportunity to be able to communicate your word, Lord. I pray that it would be communicated clearly and without distraction. I pray that the hearers would be edified by your word, Lord, and I pray that as a result, Lord, that we would want to go and live out, live out our lives and be the best ambassadors we can for you to see all men saved and come to the knowledge of the truth, but we love you, and we just thank you for the opportunity and the freedom to come together to worship you. Amen. Years and years and years ago, because yes, I'm realizing I am of that older generation. Luke and I were talking before the teen class today, and one of the kids was talking about one of their birthdays, and we were trying to remember how old we were when, or how long ago was when we had that same birthday, and I said to Luke, I was like, all I can think of is mr. Gorbachev, tear down that wall, not quite that bad, but nearly that bad. But anyway, once upon a time, I, and you young people, you're going to get an education here today. But we had pagers. Where's my pager people at? And okay, so a teenager with a pager, though. I mean, here's what we had to do. We would send these messages, and there would be like five numbers and a space, and then two numbers and a space, and then four numbers, and you know that's nobody's phone number, but what somebody was doing was sending you a message, and then you had to get out your little phone or whatever, and you had to be like, well, that number represents an A, B, or C, and you got a little scrap piece of paper, and you do all that just to read, like, I love you, or be right back, or something like that, but it was kind of fun, I mean, we would get these, these pages, and this message that probably was a two-second thing, ended up being like five minutes, but then you, when you got really good, and you understood what the letters, what words the letters represented, you could do it really quickly. We were like, so proud of ourselves, but then, but then texting came out, and we realized we were not efficient at all. I mean, now texting, you wouldn't have that, you didn't have to decode anything, you knew, right? What somebody was saying. Here's the words, and boom, that that was the words. But apparently we got even more efficient because we got to a point we didn't even have to put words anymore. We started doing acronyms. It was great, so I didn't have to say I'm laughing out loud instead, lol. And it took me a while when they started putting the R O F in front of the L O L, and I was like, "What in the world is that? And so it's like, "Okay, well, it's rolling on the floor, laughing out loud, and I'm like, "Uh, well, that explains it, because I can now do six letters instead of a whole word. It was awesome. And then I'm a big IU fan, so on the message boards, when they were unfortunately talking pretty negatively about Mike Woodson for a number of years, but it was just CMW. He was like, they couldn't even bother to type his name out anymore, they wanted him fired so bad. And I'm just thinking about in life how things just kept getting shortened and shortened, and then today it's like, lol, that's too long, we'll be even more efficient, we're just going to send an emoji, and guess what,

when I read the emoji, I know not only what the acronym would have been, but I know what the words would have been. We just keep getting more and more. In fact, I think at some point it's just we're going to send like a brain link to somebody, which is like, you know what I'm thinking, right? Well, okay, I do. But it's really no different than what's involved today in the body of Christ, and we think about Bible translations for the longest time, and we would always shorten those into acronyms like the KJV, and then some people were like, well, we really need to call it the KJB. It's like, because if it's a version, it's just another version, but it's the King James Bible, but KJB, KJV, right? And so I want to talk today, and the title of my lesson is O S A S once. Once saved, always saved. So we're going to use an acronym today. This thing's gonna go viral. I know it's gonna be all over the internet. It's interesting, though. This doctrine has been under tremendous attack in more recent days. I mean, it seemed like a lot of denominations, kind of be a couple that wouldn't, but but denominations struggle with this idea of once you are saved, you're always saved, you know, whether we are saying, oh well, I'm too Calvinistic if I'm going into the pee and perseverance of the saints, or I'm trying to take one of these kind of viewpoints there, but but the struggle has been for people, it's like I see the way somebody has lived, there's no way they're really saved, and there is some struggles with this idea, because we, as a man, I'm trying to determine who's saved, who's not saved, based on what we see, and then there's certain scriptures that say. Something very similar to that, and I was thinking about this this week. I was like, I think one of the big reasons this is under so much attack is because we don't get the first s right, so it makes sense why we don't understand the last s, and what I mean by that is I don't think we're all on the same page about the once saved, because that would require all of us to be having the same path or the same message, the same gospel, and we don't. So, I think once you understand first s, you can't help but conclude the second s, and so it's easier to understand this, so I'm hoping I can help with a little bit today. I've had people ask me about this lately. I've had people left side across from.. we've had, we've had tense conversations there. There was some challenging on this point here over the last few, a few months. I'm thinking this maybe is a good time for us to be able to talk about this. I think it's first, though, let's talk about what it means to be saved, first and foremost, because the rest of it means nothing if we don't get that right, and Paul says some very interesting things in Galatians chapter one that leads you to believe that even back in the first century there's some mass confusion about how one actually would become saved. In fact, in verse six of chapter one, he says, "I marvel, I'm amazed that you are so soon removed from Him that called you into the grace of Christ unto another gospel. He says, which is not another, but there be some that trouble you and would pervert the gospel of Christ. But though we are an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. See, what was going on with the saints in Galatia is that they were excited, they were hearing this message of about how one could be justified by faith alone, right. And then here was coming the Judaizers, and if you want more information on this, I've only did about 20 lessons on Wednesday night that you can pull back up. We just finished Galatians, there's my cheap plug, right. So anyway, so we were all through this, right, but here's the thing, when he says those who trouble you is actually talking about those who are adding the Mosaic law, saying you're not saved unless you're specifically being circumcised or keeping the law, and so Paul's saying anything added to the death, burial, and resurrection of Jesus Christ is another gospel. It's not the gospel that saves today, and see, this is part of the confusion of how people struggle with this doctrine that really should be a very simple, straightforward doctrine, unless you're just mixing it all together. He says this in Galatians two seven, for contrary wise, when they, when they saw that the gospel of the uncircumcision was committed unto me, Paul, and the gospel of the circumcision was unto Peter. In fact, Paul goes so far as to say, hey, the thing that I'm preaching, I didn't learn it from Peter, I did not learn it from the 12. I'm not just regurgitating something that I got from a school or from for my theology department, right from my seminary. In fact, he says in chapter one, verses 11 and

12, he says, I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Now let that sink in for a second, because today there's a real ecumenical movement to have everybody just come along, and we would just say that all of our denominations, everybody just gets gets along together, as long as we disagree on the, as long as we agree on the gospel, the rest really doesn't matter. We don't agree on the gospel, we agree on the terminology of the word gospel, but we're not all saying the same thing. And I think it's important to understand that, that what we're talking about today to help unlock the truth of this doctrine is the fact that Paul wasn't taught this message, and he studied under Gamaliel. He was a Pharisee of the Pharisees. He says, I was not taught this gospel message, but I received it by revelation from Jesus Christ. And even in Acts 20:24 he says, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God. Paul is defending the one gospel for today, and it is the very thing that unlocks the doctrine of once saved always saved. And what is this gospel? It's summarized in First Corinthians 15:1-4. It says, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein you stand, by which also you are saved, if you keep in memory what I preached unto you, unless you have believed in vain. Here it is. For I delivered unto you first of all that which I also received. How that Christ died for our sins according to the scriptures, and that He was buried, and that He rose again the third day according to the scriptures, now it is interesting. He says, "I received this by revelation, but then he's quoting some facts that were according to the scriptures, and we didn't even have the full canon of scripture yet. So, there were certain facts that were already known and were in the scriptures, but the meaning of those things for the body of Christ was kept hidden before the world began, and Paul is now unlocking this truth that he received from Jesus to give this hope for them and for us, and so today he's saying this gospel that saves today is not based on how much you give, it's not based on how much you attend, right. It's not based on how many good things that you do. It is about placing your faith in Jesus alone, and what He did, because this is our situation. Every human being, right, we are sinners. The Bible says that we've all sinned and come short of the glory of God. Even the very best of us are still sinners, and as a result of our sin, we've fallen short of the glory of God. Sin cannot enter God's presence. There is this deep divide. God created mankind, wants to be, wants to be with them for all eternity, but can't because of sin. We could not keep the law perfectly. No one ever could, so the law couldn't do it right. There's no amount of works you or I could do to ever be right with God. So God did the ultimate work, the only work that could have done it right. And the reason this work was so important is God came down in the form of His son in flesh, lived 33 years, didn't commit one sin, and then died on a cross, and when that blood was pouring out, it was sinless blood, it was the perfect sacrifice, the payment was being released from Jesus Himself, and it was paying for every one of our sins, he died, and then three days later rose again. And the reason today that we can say nothing else is needed is because that payment was accepted by the Father on our behalf, because the Bible says the wages of sin is death. There's a payment for our sin, but somebody else paid the payment, so Paul's standing on this gospel message as I'm preaching it to you today. Right, this is how one can be saved and have a right relationship with God, and it doesn't matter. All your past doesn't matter, Jesus' blood was strong enough, all the things that you've done wrong, all the things that you've thought, all the relationships that you've wrecked. Jesus's blood was strong enough to pay for all of it. All we have to do is receive that gift today. Ephesians 2:8-9 says, "For by grace are you saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast. This is that gospel message. It's why there cannot be any confusion. Says this in Romans 1:16 he says to him that it has the power, sorry, that is of power to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret

since the world began, and so many of you in this room, you're like, 'Well, I've heard that before, and I can accept that as my, as the gospel. But I mean, haven't they been preaching the gospel since Matthew? I mean, hasn't it been this gospel? Why the distinction shouldn't it all just be the same thing? I mean, after all, was Jesus's earthly ministry. Well, I'd like to challenge that today. Luke nine two says He sent them, the 12, to preach the kingdom of God and to heal the sick, but they were not doing what I'm doing today. In fact, in Luke 18:34 just nine chapters later, it says He took unto him the 12, and he said unto them, "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished, for he shall be delivered unto the Gentiles, shall be mocked and spitefully entreated and spitted on, and they shall scourge him and put him to death, and the third day he shall rise again. Now, listen to this next part. They understood none of these things. Let that sink in for a second. How could they have been preaching the death, burial, and resurrection of Jesus Christ for salvation in Luke chapter nine, when they did not understand that Jesus had to die on the cross, they could not have been preaching that. What were they preaching? The kingdom of God to Israel to prepare them to go into the millennial kingdom. So, just because somebody is preaching a gospel in the Bible does not mean they're preaching the gospel that Paul is preaching, and that he received by revelation from Jesus Christ. Remember, he said in Romans 16:25 that what he's preaching was kept secret before the world began. But listen to what Paul, excuse me, listen to what Peter says in Acts chapter three, verses 21 through 25 since so many people want to say that Acts 23:8 is the gospel for today, it is no, is nothing more than a continuation of John's gospel message, but Acts 3:21 says He shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things which God has spoken by the mouth of all of his holy prophets, since the world began. Check that out. Since the world began, Paul says, before the world began, there was a secret that was kept hidden. That's not what Peter was preaching. Since the world began, and this was an invitation, if you will, this was an extension in Acts chapter three of the kingdom being offered. John 29 says, for as yet they knew not the scriptures that he must rise again from the dead. So, when they were going out the other places in John up until John chapter 20, what were they preaching? Repent, for the kingdom is at hand. Repent and be baptized, every one of you, for the kingdom is at hand. That was what they were preaching. That's what was being preached on Acts 23:8 says they knew not the scripture that he must rise again from the dead, that verse in Luke 18, they did not understand what Jesus was talking about, and we know this from First Corinthians 15:14 and listen to this: if Christ be not risen, then is our preaching vain, and your faith is also vain. How crucial is the resurrection to the gospel message? It's vain if we don't have the resurrection. What was being preached by the 12, not the resurrection? It would be a vain message for the body of Christ today, a very specific message for Israel, but not for us today, as well as the fact of Matthew 10:5 and 6, these 12 Jesus sent forth and commanded them, saying, "Go not to the way of the Gentiles and into any of the city of the Samaritans, enter ye not, but go rather to the lost sheep of the house of Israel. Not only were they taking a message out that wasn't the same as Paul's message, they were taking it to Israel, and they were not taking it to the Gentiles. All of us in this room would have been left out of that messaging, right. Matthew 19:21 adds a little bit more. Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, give to the poor that thou shalt have treasure in heaven, and come and follow me. That's not practiced today as part of the gospel message, Acts 23:8 that we talked about a second ago. Peter said unto them, Repent, be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost. How similar, besides the gift of the Holy Ghost, peace is it to what John was saying, Matthew 28:19 and 20. Go ye therefore teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. And we don't just stop there because scripture didn't, but if you're going to do that part, you've got to do the next part, teaching them to observe all things whatsoever I have commanded you, and lo, I am

with you always, even until the end of the world. Amen. We don't do that, do we? People that talk about the Great Commission, do they teach them to observe all things? Are they keeping the Jewish feast? Are they preaching circumcision? No, they're taking this death, burial, and resurrection, and this command from Matthew 28:19 and 20, and taking the parts of it that sound good, but they're not doing it. So, the reason we want to start there, when we're trying to define this once saved, always saved, is if. You start with the right gospel. It's really a very easy doctrine to understand, but if you do not, then it gets very confusing. Yeah, when you start reading a bunch of verses in John and a bunch of verses in Matthew that basically says, if you will persevere until the end, if you do these things, you shall be saved. It is a different covenant. We try to mix the whole thing together, right? And then we throw in Hebrews, which was written to Hebrews, right? It's for a letter in the future. And then we, we get really messed up with Hebrews, chapter six. Who is it written to? All the major texts that people try to use to defeat once saved always saved. All the main texts are all out of a different dispensation that they are just trying to mix together. If you just stay in between Romans and Philemons, what other doctrine can you have other than once saved always saved? And I would argue, and I've said this before, that if you can lose it, then Paul is guilty of spiritual malpractice, because he had 13 books to give us detailed instructions how not to lose it, and he didn't. You could say, "Oh, well, what about the three lists, you know, the list in Galatians five and Ephesians, right? And in First Corinthians, chapter six, the list, those shall not inherit the kingdom of God. Yeah, he's listed characteristics of people who will not inherit the kingdom of God. What does that have to do with losing your salvation? And how many things do we just rip out of context, and we just think, well, this has to deal with that, has to deal with salvation, it doesn't, and so I'm going to give you some things today that I'm saying. If these facts are established by Paul, how could you possibly lose your salvation? So that's where we're going to be for the next few minutes. So hang on tight, we're going to rapid fire some of these passages from Paul, and a couple of them are pretty lengthy, but they need to be. The first one, Romans 3:19 through 28. Now we know that what what things soever the law say, it saith to them who are under the law, that every mouth may be stopped and all the world may become guilty before God. Now listen to this. Therefore, by the deeds of the law there shall no flesh be justified in his sight, no flesh justified in his sight. If it is about the deeds of the law, he says, "For by the law, by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all of them that believe, for there is no difference. He says all have sinned and come short of the glory of God. But then he says, being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood to declare His righteousness for the remission of sins that are past through the forbearance of God. Did you catch that? Justified freely by His grace. The word justified literally means to have a right standing with God, and it's not because you earned that, it's not because you got there eventually as a good person. It is by His blood, by His grace we can have a right position with God. Verse 26 to declare, I say at this time His righteousness, that He might be just and a justifier of him which believeth in Jesus? How believe in Jesus? Did you hear that? Where is boasting? Then it is excluded by what law of works? Nay, but by the law of faith. Therefore, we conclude that a man is justified by faith without the deeds of the law. So, when we get saved, that very moment we are considered justified with God. You know, you've heard the expression, "just as if I'd never sinned, right? As far as trying to define justified, I know it's kind of a cute way to describe it, but literally it gives the idea of God looking at you in that glory of God standard that now is acceptable for you to be in a relationship with Him, and it's because of Christ. That's what all these messages say. It's what all these verses say. It's not because of you, it's because of Christ. Romans four one through five says, What shall we say then, that Abraham, our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory, but not before

God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh, check this out. Now him that worketh is the reward not reckoned of grace, but of. Debt, but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. To work towards God would be to pay off a debt, it was a gift, not something to be repaid. Romans 8:35 through 39 then says, Who shall separate us from the love of Christ? And listen to this list: shall tribulation or distress or persecution or famine or nakedness or peril or sword? As it is written, For Thy sake we are killed all the day long. We are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. And I love this conclusion. He says, 'For I am persuaded after what I've just said, after what I've been saying for eight chapters, I am convinced wholeheartedly inside my soul I am persuaded I cannot be. I cannot be swayed from this belief that neither death nor life nor angels nor principalities nor powers nor things present nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord. That deserves an amen. Right. We talked about Ephesians 2:8-9 for by grace are you saved through faith, that not of yourselves is the gift of God, not of works, lest any man should boast. Titus 3:5 says not through works of righteousness, which we have done, but according to His mercy He hath saved us by the washing of regeneration and renewing of the Holy Ghost. So I have some questions. The first one is this: if works have nothing to do with my salvation, then how can the absence of works lose my salvation? Right, I mean, think about that for a second. If my works have nothing to do with my salvation, then how can the absence of my works lose my salvation? Or another way to put it, I mean, if it could be of works, how much is enough work? I think the Bible would have been pretty clear about that, right? What is the level? What is that last act that would have pushed me over the finish line to say, "Ding, ding, ding, you've won, you're now justified. How much is enough? How little is too little, but then if we're saved by grace through faith, it's like what He tells the Galatians, He's like, how it's you're foolish, right? Do you not remember how you started and now you're trying to be made complete by what you're doing? Romans 5:1-2 says, therefore, being justified by faith, we have peace with God. What peace would there be if that justification could be broken? It's interesting that just a few words apart, we have justification and we have peace, but he says with God through our Lord Jesus Christ, by whom also we have access by faith unto this grace wherein we stand and rejoice in hope of the glory of God. So another question that I would have is, what specific act can we do that will make us unjustified again? Shouldn't we find that in scripture? Is there a specific thing you know we've all sinned, and even experienced this as believers, but where's that threshold? Where's that one sin that says the warning lines, the warning lights are going off, the sirens are going off, warning, warning, you're getting close to unjustified. Where is that one thing that's going to push me over into an unjustified state, and a loving God who wants to be with us in a relationship for all eternity, wouldn't He have given us that, or should we just guess? The reason it's not mentioned is because He's saying trust in the permanence of your position that is found through the shed blood of Jesus Christ, not because of you, so you think, why is scripture silent on the act that would then make us unjustified? Ephesians 1:13 and whom you also trusted, after you heard the word of truth, the gospel of your salvation, whom also you believed, you were sealed with that holy spirit of promise. And the next verse even says that this holy spirit is an earnest of our inheritance until the redemption. Talk about the permanence here of the holy spirit. I mean, people want to just yank stuff out of here, you know. We're not talking about grieving the holy spirit or quenching the holy spirit. I'm talking about how do you become unsealed by the holy spirit. It literally is a down payment for the future, God would have to bankrupt the down payment, wouldn't He? So another question I would have is, what can cause us to be unsealed with the Holy Spirit? Shouldn't there be scriptures saying warning signs, beware, you're getting close, the Holy Spirit, you're about to be unsealed. You don't see that in scripture. There's all we see is this permanent position based

on what Jesus did, Second Corinthians 5:19. And this is a big one. This is a legitimate question that it really doesn't seem to be an answer for in things that I've read. It says, to wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. So, another question, I'm filled with them today. If sin is not being imputed, then what sin can lose your salvation? Wouldn't that I mean, that's the thing that separated us from God. It was sin, but if sin's not being imputed to our account anymore, and now the perfect righteousness of Christ has been put to our account, talks about in verse 21 then what sin can be the disqualifying sin that says you're no longer saved? There can't be one, because it's not being put into your account. And then Romans 8:1, there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. Question, we would have to be no longer in Christ in order to be in a condemned state, how do we become no longer in Christ? You should see scripture warning us of that, but you don't. In fact, since we are part of His body, to lose our salvation, wouldn't that be like some spiritual amputation? I mean, seriously. Oh, I cut off a limb, that must have been the ones over here who lost her salvation, right? So now Jesus is walking around without an arm. No, it's the whole body is fitly joined together to be in Christ as a permanent thing, because of what Christ did. Now, the point to all this is that all the proof texts to say you can't - there's no such thing as once saved, always saved. All the main proof texts come from a different dispensation. If you just looked between Romans through Philemon, and we rightly divide the word of God. I have no idea how you could come up with any other solution other than once saved always saved, and it would make sense you don't see it in other places, because things were being revealed to Paul that were kept secret before the world began. So then the question really becomes this, but if you preach that, won't people just go and sin if there's no threat, won't they just do whatever they want to do, so then it becomes about me trying to control people and us trying to make sure we keep them saved, emphasis on ourselves. And I thought about this this week. I thought this is this is a good way for me to help explain this, at least to me. If it's not, I apologize. But when I was in my younger days, I want to say probably somewhere between 19 or 20, when this happened, I worked at a baseball card shop, and I was told that if to save us on shipping, and there was this time-sensitive thing, that if we can go and if we can get all these NASCAR collectibles, and you can get them back to me today, then we will have them before other people, and we can sell them and make a higher profit margin. So, your job today is you need to drive to Illinois, get the package, and drive back. And I was like, "Hey, I'm gonna get paid for this. This is a good deal. So, me and my less wise days, I guess we'd call that unwise, right? So, I said, I started kind of doing the math, I'm like, if I go 90 miles an hour and I pull through quickly on for food, then I'm getting paid for a full day, and I think I can get back in four hours, so and I had a red car, because that's always a good idea if you're going to go 90 miles an hour, smart, yeah, the wisdom was not there, so I'm trucking, and it's just.. I feel like it's still safe, though. I mean, I'm not swerving around people, I'm just.. I'm in the fast lane, somebody's in front of me, I go the other lane, but I'm not really running in, but off the road, I'm just keeping a really good pace, and all of a sudden the red of my car wasn't the only red that I saw. In fact, there was a couple other colors with it, and they're spinning behind me. And I was with a friend, and I had all these plans for I was going to do with my half day off. I got pulled over doing 91 and a 55 in Illinois out of state. Guess what, you came. Just pay for this one, so I came home, and her, I came back to the shop, delivered the package, and then I was told, told them what happened, and I didn't even ask permission, I was like, I'm just going to go home for the rest of the day, but then I had to tell my dad, and we had to explain, and we kind of put our heads together, and I could not pay this ticket. I was going to have to show up in court in Illinois as a result of this. At the time, I was a frequent spring breaker. I probably, if back then they would have had a VIP card, I would have had one, but I had I had sun and in my hair, and if my hair was more orange and it was kind of longer, and my dad had to have the tough conversation that you're going to be

standing before a judge, you think you want to do something about that. So I did. We did something about that, but a few weeks later, the disappointed father, knowing I was doing the unwise thing, was the one who drove me to Illinois, and so this question of will God no longer be my father because I've done wrong. Do you do that to your kids? No. Now, do we, as parents, say you're grounded? I'm disappointed in you. You made a wrong decision. Don't wreck your life. Yes, we absolutely do. But am I still their father? Right. So this idea that it's like, oh, we're going to just outsend God's fatherhood to us, if you will. If that's a word, if not, I invented it, but but is ridiculous. Instead, today we have the freedom to want to serve the one who gave everything for us. It's 514 it says the love of Christ constraineth us, because we thus judge that if one died for all, then we're all dead, and Paul anticipates he anticipates the thoughts of this doctrine producing loose living, and so in Romans chapter six verses one and two he says, What shall we say then? Shall we continue in sin that grace may abound? If this doctrine were not true, why ask that question? I think it's a proof text of why you would have to address this, because once you know that you have this salvation and sins not being emptied to your account, and you cannot lose this salvation, saying, Okay, shall we continue in sin that grace may abound? He says, God forbid you don't have to threaten us with losing our salvation. Why would we want to live a riotous life to our flesh when one, we had been of such a great price was paid for us, and then secondly, we've been given a job to do, and you're not going to be able to do that job if you're just living in the flesh and you're just doing everything that the world says to do. He says, God forbid, how shall we that are dead to sin live any longer therein? And wrapping this up again, the question for me is, if you could lose it, then why wouldn't Paul spend time in 13 books telling us what to do to not lose it, and don't pull this little verse out of Colossians, and these three passages here, when those are easily understood from the context of what Paul was talking about. I'm talking 13 books. If he spent so much time telling people how to get saved, why not a long discussion on how to stay saved. You don't find it. The confusion of this comes from using Israel's verses for the body of Christ today. Even the Asian churches that are mentioned in Revelation chapter two, when he's saying, if you overcome until the end, we try to pull all of this into the body of Christ, and it is not for us today. And I think once you are able to rightly divide, then you see certain doctrines like this make a lot of sense. The only time they're confused is when people want to mix things from other dispensations, when you're trying to take food off of a lot of different shelves in the, in the grocery store, right, because you like this, you like this, you like this, and you put everything in your cart, and that's your theology. What confusion is there if you understand that Paul was given a distinct message, this, this mystery is kept secret before the world began, and if you understand your doctrine is between Romans through Philemon, but all scripture is for you, but not all specifically to you. What confusion is there about once saved, always saved? There's not. Paul was given direct revelation, spent three years in Arabia getting revelations, and got revelation even after that, and what he is explaining to. The body of Christ today is the full benefits and effects of the cross of Christ that was kept secret before the world began. So we don't have to be confused, we don't have to be uncertain. Today, if you are saved, it is not a license to sin, but you cannot lose your salvation, that thing that you feel so terrible about, that you wish you never would have done. It did not disqualify you. If you are truly a child of God, the moment you are saved, you are sealed with that Holy Spirit of promise. You are His. It's an earnest. It's earnest for a future permanent redemption in heaven for all eternity. And Satan's really good at beating you up over the things that you've done, and because you feel disconnected, you feel not saved. You trust your feelings instead of the facts, and the facts of Scripture is that price has been paid, you have a permanent position, it's in Christ, and nothing can separate you from the love of God. I'm going to have everybody stand at this time. If you've been coming, you want to join us, or you want to get involved, you want to serve. We'll have workers up front. If you'd like to talk to us, or if you just have questions in general, you want to know more about salvation, make sure that your questions are answered, or what the next steps are after you

get saved. We'd love to have that conversation with you. I'm going to pray for us right now. We're going to sing, and then we will be dismissed. Dear Heavenly Father, I thank you that it is not about me. The pressure is not on me to stay saved, Lord, but the work you did on the cross has sealed me. I am now no longer condemned. There's nothing that can separate me from your love. Sin is not being added to my account. Christ's perfect righteousness has been put to my account. I am now justified. I have a right standing with you because of what Christ did on my behalf, and I place my faith in that alone, Lord. I pray that there's a soul here today who's been struggling because maybe they've done something that they regret even after they were saved, and now they're doubting everything. I pray today we give them courage and give them hope to be able to keep going for you, knowing that they are sealed and secured. Of course, you don't want us to continue in sin, Lord, but there's many of us that are carrying around these burdens of sin that's already been dealt with, and we've even responded correctly out of it. Lord, may Satan not rob us of such a great salvation that we have, and may we not be embarrassed of it, but may be able to defend it. And we thank you, Lord, that once we get saved, we are always saved.

P

Pastor Dow Boyer 43:01

Amen. to

P

Pastor Dow Boyer 43:04

be like Jesus, to be like.