

NEWSLETTER

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OSAS

(Once Saved, Always Saved)

KIDS IN CHURCH repeat what they (think) they hear - like 3 yr old Reese: "Our Father, Who does art in heaven, Harold is His name. Amen."

When kids become adults, their spirituality almost never comes to a better understanding.

People chuckled at the above rendering; if they know the verse, at all. Yet, without controversy, a clear majority have no idea of the meaning of the verse; even, if they can recite it.

And, so it is with OSAS - *Once Save Always Saved*. Too many approach this concept in the same framework as the Disciples Prayer (Lord's Prayer). "Our Father, Which art in heaven" (Mt 6:9), simply carries little understanding with most saved folks because they have no idea what the KINGDOM MEANS. The end result is a foggy thinking when it comes to salvation.

Is a person saved forever after he is saved once?

Here's a few verses that give people trouble because they read without putting **KINGDOM** glasses over their fleshly eyes.

1 - 2nd Timothy 2:12, "If we suffer, we shall also reign with him: **if we deny him, he also will deny us:**

3 - 2 Timothy 2:13, "If we believe not, yet he abideth faithful: he cannot deny himself."

4 - Matthew 10:32, "**Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.**"

5 - Matthew 10:33 "**But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.**"

6 - Luke 12:8 Also I say unto you, "**Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:**"

7 - Luke 12:9 "**But he that denieth me before men shall be denied before the angels of God.**"

8 - Revelation 3:5 "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels"

Do these verses make it sound like a person can be lost after he is saved? All of them sound as if there is a loss of something. Second Timothy 2:12 ties "reigning with Jesus" to suffering with Him; that Jesus will deny us if we deny Him.

It sure looks like we need solid proof, if we affirm that OSAS is absolutely true. So, we run quickly to 1st Corinthians 5. Here, Paul makes judgment a matter of reward. And, since this is the judgment of the saved, it is at the first resurrection. This judgment is about honoring Christ with a life of service. It is not a time of finding out if we are condemned to hell or not. We are they because we are saved. The lost are raise a thousand years later (See Rev 20).

Notice: "Now if any man build upon the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will become evident...and fire will itself test the quality of each man's work. If any man's work which he has built upon it remains, he shall receive a reward. If any man's work is burned up, he shall suffer loss; BUT HE HIMSELF SHALL BE SAVED, YET SO AS THROUGH FIRE," vs 12-14. Did you catch the last sentence? Even if he is judged by fire, and **everything** is burned up, there is lose; but he remains saved.

Further, Jesus taught, "Not everyone who says to Me, 'Lord, Lord,' will enter the KINGDOM OF HEAVEN; but he who does the will of My Father who is in heaven." Did you catch what happens, here? It is a matter of entering the Kingdom; not about being saved from condemnation. Yes, we are saving our life by serving the Lord; but, if we think serving keeps us saved from hell, we had better read again the above verse with clean KINGDOM GLASSES on.

The Bible dictates to us that man is composed of a body, a soul and, a spirit (1st Thess. 5:23). The import of the Bible is salvation of man, as a whole; his spirit first, then his soul (life) and, in the resurrection, his body shall take on that of the resurrected Christ. But, the initial problem with man is his spiritual condition. Until man has his spirit quickened, he is lost. After his spirit receives the life of Jesus, he is saved, once and for all.

The above words are reference with the Apostle Peter. He says that man's spirit is "made alive," 1st Peter 1:23. The Greek tense is Aorist, meaning that "born again" occurred in time past, according to Peter. Just read it for yourself: "for you have been born again not of seed which is perishable but imperishable, that is through the living and abiding word of God."

What we need to do, when it comes to our salvation, is "Let God be true and every man a liar" (Ro 3:4). People make all kinds of claims; such as, global warming destroying the earth's habitat. But, that's not going to happen, for Peter declares: "But the present heavens and earth by His word are being reserved for fire, kept for the day of judgment and destruction of ungodly men," 2nd Peter 3:7.

Neither is destruction of man's spirit going to occur. God is in control here. He saved us, having given us His love, through His Son, Jesus. Scripture means what it says; but, we have to place verses within their proper Biblical framework.

Certainly, we will suffer loss if we do not honor Christ with our lives. However, "God abideth faithful, He cannot deny Himself," 2 Tim2:13. In verse 10, Paul says his desire is "that they (elect) may also obtain the salvation which is in Christ Jesus with eternal glory."

We have the truth of God from His word. It will always set us straight. Just as the earth is kept for the Day of Judgment, so Christ keeps us. Will we inherit the Kingdom? That's the question. It's not about losing our salvation and ending up in hell.

On this important subject, Missionary Baptists have always taught "Once Saved, Always Saved."

It's a historical fact. In his "History of North Carolina Baptists," printed in 1930 by The General Board North Carolina Baptist State convention, G. W. Paschal writes what Baptists believed on OSAS. "The fundamental principle of the Baptists is the competency of the individual with God, without sacrament, priest or other mediator than Jesus Christ. As each one must be reconciled to God for himself the church is composed of regenerated members; by regeneration is meant the new birth which come to one who repents and accepts Jesus Christ as Lord and Savior. True salvation for any one is a matter of personal faith and is not bestowed by baptism or other rite or sacrament, nor does growth in the spiritual life depend primarily on sacraments, but comes about by the response the individual makes to the divine appeal as he finds it in the New Testament, by the promptings

of the Holy Spirit, in the preaching of the Gospel, and in communion with his fellow Christians both in church services and in daily walk and conversation.

Paschal gives 1663 as the date of beginning of the North Carolina Baptists. In the better known work, "A History of The Baptists," by Armitage, page 149 quotes Professor Ypeig, Chaplain to the King of Holland, who, together, prepared a History of the Netherland's Reformed Church, for the government to have a record of principles.

"We have now seen that the Baptists who in former times were called Anabaptist, and at a later period Mennonites, were originally Waldenses, who, in the history of the Church, even from the most ancient times, have received such a well deserved homage. On this account the baptists may be considered, as of old, the only religious community which has continued from the times of the Apostles; as Christian Society which has kept pure through all ages the evangelical doctrines of religion. The uncorrupted inward and outward condition of the Baptist community afford proof of the truth contested by the Romish Church, of the great necessity of reformation of religion such as that which took place in the sixteenth century, and also a refutation of the erroneous notion of the Roman Catholics that their denomination is the most ancient."

Paul had a tough time dealing with apostates in his day when it came to OSAS, too. Some desired to go back under the Law. It just makes us feel religious when we do things, but our salvation is based upon what Jesus did; not our doing.

And, the flesh is deceitful. We must constantly check our flesh, understanding that our salvation is a gift that came to us by grace through faith. Therefore, when looking at verses that demand service, we had better, first, be on the solid foundation of Christ and Eph 2:8-9. That's why we "study to show ourselves approved," 2 Timothy 2:15.