

SERMON OUTLINE

SERMON TITLE:	Eternal Security: A Scriptural Defense
SERMON REFERENCE:	John 10:27
LWF SERMON NUMBER:	#1729

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1) INTRODUCTION

- a) There are many Scriptures that show that once we are saved, we are eternally secure.
 - i) Romans 8:38-39
 - ii) Philippians 1:6
 - (1) God completes what He started.
 - (2) If God started with you, then He's going to finish with you.
 - iii) Romans 11:29
 - iv) Romans 8:29
 - v) Hebrews 10:14
 - vi) John 5:24
 - vii) 1 John 5:12
 - viii) Hebrews 7:25
 - ix) John 17:15, 20
 - (1) Jesus' prayers are always answered.
 - x) 1 Peter 1:5
 - (1) We are kept by the power of God.
 - (2) It's not a matter of us holding onto God but God holding onto us.
- b) Today's message will look at other Scriptures that may seem to indicate the opposite, that we are not eternally secure.
 - i) When we find a supposed contradiction in the Bible, we need to be sure we're not taking it out of context and examine it carefully.

2) 2 PETER 2:20-22

- a) This is a classic illustration of a passage often used to indicate that we might be able to fall away.
 - i) But if we look at the Scripture more carefully, it does not teach that a saved person can be lost again; rather, it teaches the opposite.
- b) 2 Peter 2:20
 - i) This speaks of a person who has been living in sin, and they free themselves.
 - (1) They hear about Jesus, and they turn over a new leaf.
 - (2) But they never receive a new life.
 - ii) This verse doesn't say that they are saved and on their way to Heaven.
 - iii) They have heard the Gospel and know about our Lord Jesus Christ, but they are again entangled therein.
 - (1) "Entangled" literally means to weave something into a pattern.
 - (2) They are weaving themselves deeper and deeper into bondage by following certain false teachers.
 - iv) What Peter is speaking of here hinges on the area of false teachers.
 - (1) They hear about Jesus from false teachers, and they never really learn what it is to be saved, to be born again.
 - (2) They weave into their hearts and minds certain philosophies and false truths, and they never know the Gospel of grace.

- (a) When they do, they are worse off than they were before they ever heard anything about Jesus.
- c) 2 Peter 2:21
 - i) Those who live by truth get more and more freedom.
 - ii) Those who live by lies experience more and more bondage.
 - iii) Reformation without transformation leads to greater degradation and final condemnation.
 - (1) It is better for someone not to have known the way of truth than to reform their lives without meeting the Lord Jesus Christ.
 - (2) The classic example of this is Judas.
 - (a) Matthew 26:24
 - (i) It would have been better for him not to have been born.
 - (b) Judas heard the truth.
 - (c) He reformed his life.
 - (d) He escaped the pollution of the world for a while, but his latter end was worse than his first.
 - iv) Sinful desires do not disappear by reformation; they only hibernate and wake up stronger.
 - (1) Salvation, on the other hand, gives us a new nature.
 - (2) Reformation doesn't give us a new nature.
 - (a) Reformation doesn't change anything.
 - v) Some people claim that if they believed in eternal security, then they would get saved and sin all they want to because their ticket to Heaven would be secure.
 - (1) A Christian doesn't want to sin.
 - (2) If someone has the idea that eternal security is a license to sin, then they probably need to get saved.
 - (a) They need a brand new "wanter."
 - vi) The people Peter is talking about had reformation, but they never had regeneration.
- d) 2 Peter 2:22
 - i) Peter gives two classic examples that make it very clear that he is not talking about someone who is saved and then lost their salvation:
 - (1) The dog
 - (2) The hog
 - ii) God never called any of His children a dog or a hog.
 - (1) God refers to His children as sheep.
 - iii) The dog went back to his vomit because he was still a dog.
 - (1) Proverbs 26:11
 - (2) That's his nature.
 - iv) You can wash a pig, but the pig will stay clean only until it has the opportunity to go back to the mire.
 - (1) That is the natural habitat of a pig.
 - v) The dog feels better and the pig looks better, but neither is changed.

- (1) Neither has been essentially or eternally changed.
 - vi) We remember the story of the prodigal son, but there isn't a story about a prodigal pig.
 - (1) Luke 15:11-32
 - (2) When the prodigal son was down in the hog pen, he said that he wasn't made to live with the hogs.
 - (a) The pig belongs in the hog pen.
 - (b) The child of God belongs in his Father's house.
 - e) This passage in 2 Peter 2 is talking about reformation without regeneration.
 - i) Reformation without regeneration makes a person worse off than they were before.
- 3) MATTHEW 24:11-13
- a) This is another passage that people frequently use to try to prove that we can lose our salvation.
 - b) Some claim that this passage states that in order to be saved, we must endure to the end.
 - c) But, instead, God teaches here that in order to endure to the end, we must be saved.
 - i) Those who endure are the ones who are saved.
 - (1) They're not saved because they endure; they endure because they're saved.
 - d) Endurance is the mark of reality in the life of a human soul.
 - i) We endure because God has worked a miracle in our lives.
 - ii) It is not that we've held onto Him, but that He's held onto us.
 - e) Luke 22:31-32
 - i) Satan can't do anything to us unless God allows him.
 - ii) God does allow Satan to do certain things to us.
 - (1) He does allow Satan to sift us.
 - iii) In verse 32, the word "converted" does not mean when he's saved, but it means "when you turned."
 - iv) Jesus was praying for Peter; and because Jesus was praying for Peter, his faith would not fail.
 - (1) Peter did endure.
 - (2) Peter, who was frightened and trembled and cursed and denied the Lord Jesus, never ultimately forsook the Lord Jesus.
 - (a) Eternal security is like a strong rubber band that God puts around us when we get saved.
 - (i) We may stray, but He keeps drawing us back.
 - f) Luke 22:47-48
 - i) There's another person in this chapter besides Peter, and that is Judas.
 - (1) If we had been there in that day before Peter denied Christ and before Judas betrayed Christ, we would have likely said that Judas was saved and Peter wasn't.

- (a) Peter was a mess.
 - (i) He was frequently putting his foot in his mouth.
 - (ii) He was impetuous.
 - (iii) He was always blustering.
 - (b) Judas was the treasurer.
 - (i) The treasurer is normally the person you trust most.
 - (2) Judas did not endure but fell away.
 - ii) John 6:64
 - (1) Jesus knew that Judas never believed in Him.
 - (a) John 6:70-71
 - (b) John 17:12
 - (i) Jesus chose Judas so that the Scripture might be fulfilled.
 - iii) Why did Peter endure to the end and Judas not endure?
 - (1) Peter had faith.
 - (a) Luke 22:32
 - (2) Judas didn't have faith.
 - (3) Judas never believed, and Simon Peter did.
 - (a) 1 John 2:19
 - (i) Those who go away don't lose their salvation.
 - (ii) Those who don't endure don't lose their salvation.
 - 1. They never had salvation.
- 4) JOHN 15:5-8
 - a) Some people say that this is a picture of someone who was in Christ, is cut away from Christ, and is thrown into the fire and burned.
 - b) But the Lord Jesus is not talking about salvation in this passage.
 - i) He is talking about fruit bearing.
 - (1) He is using an illustration and a metaphor that we are to abide in Christ if we bear much fruit.
 - c) The husbandman or vinedresser trims the grapevine.
 - i) He takes his pruning knife and cuts away the branches that don't bear fruit.
 - ii) If the wood is not good, he throws the branches that have been cut off onto a brush pile to burn it.
 - d) If we don't abide in the Lord, we are good for nothing.
 - i) He's not talking about Heaven or Hell.
 - ii) He's not talking about salvation but about fruit bearing.
 - iii) The Apostle Paul spoke of the same thing when he said that he didn't want to become a castaway.
 - (1) 1 Corinthians 9:27
 - (2) Paul did not want to become useless.
 - e) We should never try to get theology from a metaphor.
 - f) The truth taught in this passage is that we need to abide in the Lord Jesus if we are going to bear fruit.

- 5) HEBREWS 6:4-9
 - a) The writer here is talking about an impossibility.
 - i) He says that it is impossible for a certain category of people to be renewed unto repentance if they do a certain thing.
 - b) Hebrews 6:4
 - i) If we use this verse to prove that a person can lose their salvation, then it also proves that you can never be saved again.
 - (1) Therefore, if you don't believe in once saved always saved, then you have to believe in twice lost always lost.
 - c) This passage is not talking about people who have been saved.
 - i) Hebrews 4:9
 - ii) The author is speaking of people who come to the very threshold of salvation and turn away.
 - (1) It is impossible for those who have done business with God, who know the truth and turn from the truth with their eyes wide open, to be brought to repentance.
 - (2) They have committed the unpardonable sin.
 - (3) They were once enlightened.
 - (a) The entrance of God's Word gives light.
 - d) There are those who have heard the Word of God preached.
 - i) They were made partakers of the Holy Ghost.
 - (1) The Holy Ghost gripped their hearts.
 - ii) They tasted the good Word of God.
 - iii) They still turned away.
 - (1) This is not a person who sins in ignorance or who sins without understanding, but someone whose eyes are wide open and says, "I don't want Jesus."
 - (2) As an illustration, this is like someone who loves cheese and has just sampled a rare and exquisite piece of cheese.
 - (a) He decides he likes the cheese and wants to buy it.
 - (b) He gets to the checkout counter and discovers how much the cheese costs.
 - (c) Even though he has tasted the cheese, sniffed it, and is aware of exactly what he is doing, he is not willing to pay the price and walks out.
 - e) Hebrews 6:7-8
 - i) This illustration shows us two plots of ground.
 - ii) Both plots get rain.
 - (1) Matthew 5:45
 - iii) Both plots get sunshine.
 - iv) Both of them have the breezes that blow.
 - v) On one plot, there comes wonderful fruit.
 - vi) On the other plot, there are thorns and briars.

- vii) The same sun, the same ground, the same rain, the same atmosphere, but there is a difference in what's on one side and what is on the other side.
 - (1) The difference is the seed.
 - (2) The Holy Spirit works on both sides, but there are individuals who will say yes to Jesus and others who say no to Him.
 - (a) It all depends upon the seed that's in the heart.
 - f) This book of Hebrews was written to the Jews.
 - i) It is talking about Jews who were coming out of the old way and coming into the new way.
 - (1) They were coming out of the old dispensation (the Old Testament laws) and coming into the new way.
 - ii) Many of these Jews and early disciples had to turn their backs on the old way, and many were persecuted and even put to death.
 - (1) Some of them did not want to pay the price, and they turned their backs on the Lord Jesus Christ.
 - (a) They tasted, they knew, they had gone along with the Holy Ghost, they heard the Scriptures read in the synagogue, and they heard the apostles testify.
 - (2) The book of Hebrews was written to those who had a tendency to want to turn and go back to Judaism, to the old way.
 - iii) In Hebrews 11, we read were many did die.
 - g) Hebrews 6:6
 - i) Hebrews 10:29
 - ii) The author is not talking about a saved person (a saved person could never do this) but an unsaved person.
 - (1) Hebrews 6:9
- 6) CONCLUSION
- a) If you're a child of God and you know that you're saved, rejoice and rest in His love.
 - i) Out of gratitude, serve Him because of such a wonderful salvation.
 - (1) We cannot work for salvation.
 - (a) Our Lord has done the work.
 - b) If you are not saved, you can be today.
 - c) Pray to the Lord Jesus and Him to come into your life.
 - d) Call upon Jesus today. Repent (turn) from your sins, and turn to Jesus. Ask Him to forgive you of your sins, and acknowledge Him as Lord of your life.
 - i) Romans 3:23
 - ii) Romans 10:9-10
 - iii) Romans 10:13
 - iv) Acts 16:31
 - v) John 3:16