



Eternal Salvation

Eternal security is that aspect of Soteriology (study of salvation) which contends that no individual, once the recipient of the saving grace of God through faith in Christ, will ever fall from that estate, because the believer is by eternally protected by the power of God.

To understand the doctrine of eternal salvation, four things are essentials.

First: The total depravity of man. There is nothing in fallen man that could in any way commend him to God. He is an object of divine grace.

Second: The efficacious grace of God. Fallen man's salvation is made possible entirely by God the Holy Spirit. It is His power and His graces that acknowledge the faith of a spiritually dead person and make it effective for salvation.

Third: The sovereign and eternal election of the believer. Those who are saved by efficacious grace from the estate of depravity have been chosen for that special purpose even before the foundation of the world.

Fourth: The eternal security. Those chosen of God and saved by grace are, of necessity, preserved until the plan of God to be conformed to the image of the Lord Jesus Christ is realized.

The truth of eternal security is inherent in the nature of salvation itself! Salvation is the creation of a new spiritual species composed of unchangeable and imperishable elements and every aspect of it is made to depend on the perfect and immutable merit of the Son of God, then there can be no failure! God is not offering a salvation to men which are not eternal in its very nature.

John 3:15, *"that whoever believes may in Him have **eternal life**."* And in 3:36, John the Baptist said, that *"He who believes in the Son has **eternal life**; but he who does not believe the Son shall not see life, but the wrath of God abides on him."*

John 10:28, Jesus said of all believers, that *"...I give **eternal life** to them, and they shall never perish; and no one shall snatch them out of My hand."*

Romans 6:23 *"For the wages of sin is death, but the free gift of God is **eternal life** in Christ Jesus our Lord."*

John 5:11-13, that "...the witness is this that God has given us *eternal life*, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life. These things I have written to you who believe in the name of the Son of God, in order that you may know [with absolute certainty] *that you have eternal life.*"

Doubts about the security of believers can be traced almost universally to a failure to comprehend the reality of what God accomplishes in sovereign grace, a finished and complete redemption, reconciliation and propitiation! Scripturally, it is a fact that no soul once saved has ever been, or ever will be, lost again. The salvation of the believer is eternally secured.

Romans 8:1 *"There is therefore now no condemnation for those who are in Christ Jesus*

Ephesians 1:3-6: *"Blessed {be} the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly {places} in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. (NAS)*

1 Corinthians 15:22: *"For as in Adam all die, so also in Christ all shall be made alive. (NAS)*

Romans 6:3 say's, "...do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?"

1 Corinthians 12:13, "For by one Spirit [Holy Spirit] we [Church Age believers] were all [none excluded] baptized into [identified with forever, at the moment of salvation] one body [Body of Christ], whether Jews or Greeks, whether slaves or free, and we [Church Age believers] were all [none excluded] made to drink of one Spirit [a reference to the eternal indwelling of the Holy Spirit which is another factor that is unique to the Dispensation of the Church]."

The baptism by the Spirit brings the believer into living union with Jesus Christ. Through the baptism by the Spirit, the believer is vitally and spiritually united to the Lord. Being "in Christ," he is a possessor of the righteousness which Christ is. "In Christ" we are perfected to the point which satisfies divine integrity and on that ground alone God declares us justified in His own sight.

Romans 5:8-9: "God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath {of God} through Him."

We see in Romans 3:26-28 Paul saying, “for the demonstration, {I say,} of His righteousness at the present time, that He [God / Father] might be just and the justifier of the one who has faith in Jesus. Where then is boasting? It is excluded. *For we maintain that a man is justified [declared legally righteous in the sight of God] by faith apart from works of the Law.*”

Having justified us completely “in Christ,” God cannot and will not bring any charges against His “elect.” Justification logically follows the imputation of God’s absolute righteousness at the moment of salvation. “Justified” is from the root verb dika/iow (dikaioo). To “justify” was a legal term meaning- secure a favorable verdict, acquit, vindicate, declare righteous.

Romans 8:29, “For whom He foreknew, He also predestined [proori/zw (proorizo), from pro- before, and horizo- determine or appoint; it means- ordain beforehand, predestine] {to be} conformed [summo/rfoj (summorphos), comprised of sun with, and morphe- refers to the outward expression of an inward nature or essence; thus together they mean- be similar in form (inner man- soul) and appearance (outer man- body)] to the image [ei)kw/n (eikon)- likeness, embodiment, manifestation; and in Mat. 22:20 of the emperor’s head on a coin; in the NT it comes to mean not just a copy or facsimile but a living image in which the original is always present; just as the child is the eikon of his parents,

so we as children of God are eikons of Christ-- He is refining (Ps. 17:3- “tried... and tested” by God, 66:10- “refined... as silver is refined”; tested and refined both come from the Heb. tsaraph- smelt, refine, test; 1 Pet. 1:7 speaks of our faith being “tested {dokimazo- used for the testing and examination of precious metals for their genuineness} by fire”) us into Christ-likeness through the process of spiritual growth, a process to be consummated with our resurrection body at the Rapture] of His Son, that He [Jesus Christ] might be the first-born among many brethren.”

Romans 8:30, “*and whom He predestined, these [same ones] He also called [elected to privilege]; and whom He elected to privilege, these [same ones] He also justified [declared righteous]; and whom He declared righteous, these [same ones] He also glorified [a future event written in the past tense- stated as already accomplished, though still future in the fullest sense; Paul is saying that this conclusive step of glorification is both final and inevitable in the divine decrees].*”

Ephesians 1:4-5: “*just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will.*”

Ephesians 1:11-12: *“Also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, to the end that we who were the first to hope in Christ should be to the praise of His glory”.*

Ephesians 2:4-7: *“But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly {places}, in Christ Jesus, in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.”.*

These passages encompass all of eternity. They reveal a divine purpose from eternity past. They reach on to its realization and fulfillment in eternity future. All of the aforementioned conclusions are accomplished without one reference to human conditions!

1 John 2:2: *“And He (Jesus Christ) Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.”*

1 John 2:2 declares that the believer’s sins, as well as “those of the entire world,” have had their precise and consummate judgment accomplished and finished by Christ in His death. This judgment was so perfect that God the Father is rendered infinitely propitious by it. God the Father is able, because of His omnipotence, to keep His children eternally. God the Father is set free through the sacrificial death of His Son to keep His children, in spite of the “moral problem” of personal sin from the OSN.

If there is a sin which wasn’t paid for on the Cross, and which can subsequently cause a man to lose his salvation, then Christ died for nothing and everything we believe is a lie! **The real problem is not the infallible Bible doctrine but the preachers who are proclaiming distorted church doctrines.**

Psalms 37:23-24: *“The steps of a man are established by the LORD; and He delights in his way. When he falls, he shall not be hurled headlong; because the LORD is the One who holds his hand: In this verse, the believer is pictured as falling, which is a reference to personal sin, yet held securely by the hand of Almighty God. **God’s hand holds the believer whether he or she is holding His or not!**”*

John 10:27-29: *“My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand. My Father, who has given {them} to Me, is greater than all; and no one is able to snatch {them} out of the Father’s hand.”*

This verse tells us that regardless of human conditions and circumstances, the believer will never perish. **There is no created power sufficient to snatch the**

believer out of the hand of Christ, including his own free will. The hand of God the Father is seen as closed around the hand of Jesus Christ which holds you and I as His sheep.

Romans 5:8-10: *“But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath [of God] through Him. For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life*

We are seen as the “enemies of God” prior to salvation. While we were His “enemies” God did the most for us by providing the sacrifice of His perfect Son on the Cross. We are reconciled to God through the sacrificial death of Jesus Christ (v. 10).

This includes justification through His blood (spiritual death) and salvation from eternal wrath through Him (v. 9). Now that we are His children, He will do “much more” than the most.

Romans 8:35-39: *“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Just as it is written, “For Thy sake we are being put to death all day long; we were considered as sheep to be slaughtered.” But in all these things we overwhelmingly conquer through Him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord”.*

The spiritual believer draws His strength from the Word of God. The Psalmist wrote, *“The LORD is for me; I will not fear; what can man do to me?”* Psalm 118:6.

The phrase “I am convinced” is distinctive, used only twice by the Apostle Paul, both times referring directly to the eternal security of the child of God. First usage is universal (includes all believers, v. 38).

2 Timothy 1:12, *“For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted [a banking term meaning- deposit; it speaks of the only thing Paul had to offer Christ-- his faith] to Him until that day [of Paul’s physical redemption].”*

There is unconditionally no danger, pressure, problem or adversity, including our own personal sins that can “separate us from the love of God, which is in Christ Jesus our Lord.” Nothing and none can ever fracture, invalidate or annul your union with Christ! There is no creature or creation, whether angelic or human, in

either the physical or spiritual realm which can “separate us from the love of God, which is in Christ Jesus our Lord.”

The Holy Scriptures, inerrant and God-breathed, bear abundant testimony to the unrestrained ability of God to keep eternally secure those whom He has saved through Jesus Christ His Son. Consider the Infinite love of God the Father. That which actuated God the Father from eternity past in His elective choice of those whom He would bring into glory was His love (agape) for them.

Ephesians 1:4-5: *“Just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will”.*

“God is love” which means He has never acquired love, He does not sustain it by any effort whatsoever, nor does His love depend upon conditions; for He is the author of all conditions. God’s love is as eternal and immutable as His own existence. Predestination is, in reality, the supreme endeavor and fulfillment of His infinite compassion. Salvation springs, not from the misery of men which God in mercy might choose to relieve, but from the love God has for His creatures, which love can be satisfied by nothing short of their conformity to Christ in His eternal presence.

Romans 8:29: *“For whom He foreknew, He also predestined [to become] conformed to the image of His Son, that He [Jesus Christ] might be the first-born among many brethren.”* It simply will not do to infuse the love of God with the inconsistency and capriciousness which characterize human love, as though God loved His creatures when they were good but withdrew His love when they were wrong. The fact is God loved mankind enough to give His Son to die for them when they were “enemies” and “sinners.”

Romans 5:8-10: *“But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, **having now been justified by His blood, we shall be saved from the wrath [of God] through Him.** For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life*

The words “much more” occur twice in this passage and contrast the outworking of the love of God for the unsaved (the provision of salvation) with the outworking of the love of God for the saved (justification v. 9, reconciliation- v. 10, and eternal security v. 10). They indicate the opportunity has been made, through salvation, for His love to have a “much more” manifestation in those who are saved. The preservation declared at the end of v. 10 is due to the vital fact of Christ’s own life and all that He, the resurrected Son of God, is to the believer.

Hebrews 7:25-27, that *"...He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them. For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the {sins} of the people, because this He did once for all when He offered up Himself."*

Hebrews 9:12, *"and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption."* Love removed every barrier that sin erected and love will keep, by a "much more" manifestation even than that exhibited at Calvary, all whom God has chosen "in Christ" before the foundation of the world. To deny this love its full manifestation, is an attempt to impair, if not to deny the essential reality of one of God's most glorious attributes.

2 Timothy 2:12-13: *"If we endure, we shall also reign with Him; if we deny Him, He also will deny us; If we are faithless, He remains faithful; for He cannot deny himself."*

Verse 12 speaks of rewards not of salvation. When a believer is operating outside of the power of the Holy Spirit, he is not producing divine good; therefore, he is denying Christ. "If we "deny Him" refers to divine good production in time, He will "deny us" rewards in eternity. "Faithless" is the present indicative of a)piсте/w (apisteo) disbelieve, be unfaithful. The aoristic present is used to convey the idea of punctiliar action in present time. The declarative use of the indicative mood signifies the statement of a simple fact from the viewpoint of reality.

"If we disbelieve" is a literal translation. It designates the Christian who, after salvation, claims that he no longer believes in Jesus Christ and / or His Work on the Cross. "He remains faithful" is a phrase that describes Jesus Christ and His commitment to save us eternally in spite of our renunciation and apostasy. "He cannot deny Himself" is a reference to the immutability of Christ and His unwillingness to compromise His divine essence by taking a course of action other than what He has stated in His Word.

John 1:12: *"But as many as received Him, to them He gave the right to become children of God, {even} to those who believe in His name,* Galatians 3:26: *"For you are all sons of God through faith in Christ Jesus.* Based on regeneration you are born again into the Family of God.

Regeneration is the theological term for spiritual birth. At the moment anyone believes in Jesus Christ for eternal salvation God the Holy Spirit creates for that person a human spirit. God the Father then imputes eternal life to that human spirit

Titus 3:5: *“He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.”* A regenerate person passes from spiritual death to spiritual life. Once you are born again into the Family of God you can no more be unborn spiritually than you can enter back into your mother’s womb physically. Regeneration makes the believer a member of the Family of God. The baptism by the Spirit, which is unique to the Church Age, makes the believer Royal Family of God.

Ephesians 1:13: *“In Him, you also, after listening to the message of truth, the gospel of your salvation-- having also believed, you were sealed in Him with the Holy Spirit of promise,”* Ephesians 4:30: *“And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. The believer is sealed “In Christ” forever.*

The sealing indicates three things: A finished transaction, between yourself and God. This means your non-meritorious faith in Christ has secured eternal salvation. It is a done deal! Divine ownership which means that we belong to God forever. Protection and safe deliverance to our final destination (Heaven)

Salvation is not something the believer does but something he receives. What God provides in grace can only be received by faith. The Word of God is a title deed to eternal life and should be treated as an article of surety, for God cannot fail in any Word He has spoken.