

DOCTRINE OF ETERNAL SECURITY

September 4, 1980

1Pet.1:5 "*who are protected by the power of God through faith (saving) for a deliverance (Rapture) ready to be revealed in the last time.*"

I. The logical approach.

- A. If salvation is by grace through faith, then works are ruled out either as a means of salvation or as a means for its security, Eph.2:8,9.
- B. If the new birth constitutes us as "sons", then our failings cannot change who our "parents" are, Jn.1:12,13.
- C. The *a fortiori* argument: since God did the most for us when we were His enemies, how will He do less (keep us saved) as sons, Rom.5: 9,10,15,17,20.

II. The positional truth approach.

- A. Direct statement, Rom.8:1.
- B. The love of God for the believer is equal to God's love for His natural Son, Rom.8:38,39; cp. Eph.1:58, especially vs.6.
- C. We already share Christ's resurrection, Eph.2:6.
- D. The head cannot repudiate members of the body and continue to have a complete body, 1Cor.12: 13,21.

III. The family approach, Gal.3:26 "*For you are all sons of God through faith in Christ Jesus*"; cp. Jn.3.

IV. The Greek tense approach, Act.16:31 "*Believe (aor.act.imper.) in the Lord Jesus Christ, and you will be saved (fut.pass.ind.)*."

V. The typological approach.

- A. Noah's ark, 1Pet.3:20,21.
- B. The Red Sea crossing, 1Cor.10:1,2.
- C. The breastplate attached to the ephod, Ex.28:22-28 (emphasizes security via the elaborate procedure for tying the uniform together: gold rings, chains, and a blue cord).

VI. The approach from Christ's current ministry, seated at the right hand of God, to believers.

- A. Mediatorship implies a go-between and is based on the Cross, Gal.3:20; 1Tim.2:5 (He represents both parties and, being perfect, He secures a settlement equally suitable to both parties); Heb.8:6; 9:15; 12:24.
- B. He is our advocate with the Father, 1Jn.2:2; cp. Rev.2:10 (Satan is unsuccessful).
- C. His intercessory work covers us for Phase 2 sins, Rom.8:31-34; Heb.7:23,25; Lk.22:31-34 (for Peter).

VII. The experiential approach, 2Tim.2:12,13.

- A. We can deny Him in reversionism, but He cannot deny us salvation, since He cannot go back on a promise, vs.13.
- B. He can deny us surpassing grace blessings in Phase 3 (SG3), vs.12.

VIII. The ministry of the Holy Spirit approach.

- A. Regeneration, 1Pet.1:22-25. We are born of incorruptible seed (the gospel), not corruptible, therefore we cannot die, Jn.11:26b.
- B. Indwelling, Rom.8:9; 1Jn.2:27. This is down payment or earnest on our resurrection body, 2Cor.1:22.
- C. Baptism, see point II.
- D. Sealing, 2Cor.1:21,22; Eph.1:13,14; 4:30. We are sealed with respect to the day of redemption.

IX. The essence of God approach.

- A. Sovereignty, 2Pet.3:9 "*not willing...*"; Eph.1:58; cp. Rom.8:28,30.
- B. Love, Rom.8:38,39; Jn.3:16.
- C. Immutability, 2Tim.2:13; cp. Jn.3:16; 5:24; 6:37; 10:28.
- D. Veracity cannot lie, Ti.1:2.

- E. Omnipotence, Jn.10:28; 6:39; 1Pet.1:5; Jd.1 *"To those who are the called, beloved in God the Father, and kept for Jesus Christ."*
- F. Omniscience, Act.15:8. God is called ὁ καρδιογνώστης, ho kardiognostes; He *"knows the heart"* with respect to Cornelius and his household's conversion, cp.Jn.10:14.
- G. Omnipresence, Ps.139, the example of Philip and the Ethiopian eunuch.
- H. Righteousness, the doctrine of imputation, which is forensic and irreversible, Rom.4:38; cp. Ps.32:2.
- I. Eternal Life, Jn.3:15,16; 4:13,14 *"Jesus answered and said to her, 'Everyone who drinks of this water shall thirst again; but whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of living water springing up to eternal life'"*; Jn.5:24,39; 6:39,40,47,54; 10:28; 17:2,3.
- J. Justice. Christ died for all sins for all people, 1Jn.2:2.
- X. Problem passages can be explained due to a confusion of Phase 2 and Phase 3 grace with Phase 1, Jn15:6; Gal.5:4; Rev.22:19.
- XI. Christ's prayer for eternal security of the royal family presents an area of His intercessory work, Jn.17:2,6,9,11,12,24. He prays for us and this is one of the things He prays for. Jd.24,25 *"Now to Him who is able to keep you from stumbling (reversionism), and to make you stand in the presence of His glory blameless with great joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen."*
- XII. Soteriological (salvation) approach.
 - A. Since all sins were judged at the Cross, sins cannot undo our salvation, Ps.103:12; Isa.1:18; cp. Isa.53.
 - B. Since Old Testament saints had righteousness (+R) by faith (Gen.15:6; cp. Rom.4:3), their unbelief was not imputed to Him (Ps.32:2; cp. Rom.4:68).
 - C. Belief in Christ was the basis for salvation, Gen.15:6; Isa.28:16; Jn.3:5; 1Pet.2:6.
 - D. *"And all who take refuge in Him will not be ashamed"*, Ps.34:22.
- XIII. The believer himself can do nothing to negate the salvation adjustment to the justice of God, Rom.8:39 *"nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."*