

**The P in Tulip,
The Preservation & Perseverance of the Saints
(Eternal Security of the Believer)**

The Arminian View

The Calvinist View

<u>P</u>	<u>P</u>
The believer may fall from grace and lose his salvation; Or, The possibility of a lapse from grace; perseverance depends upon one's own actions.	The elect cannot fall from grace; Or, Perseverance of the elect is absolutely certain.

To recap and to bring us to this last message in this series, most of Christendom rejects what we maintain in this *Grace Series* to be the truth of God's Word.

Total Depravity:

Man has completely fallen by the sin of Adam; Or, A total, complete, comprehensive, all encompassing depravity of man resulted from Adam's sin.

Man in died in the day of Adam's sin. God is spirit. Simply put, dead men have no means to communicate with God. Even their prayer is an abomination. Faith is a spiritual fruit therefore they cannot believe in Christ unless God Himself intervenes. Only when we understand man's total depravity can men best comprehend that salvation is wholly of the Lord.

Unconditional Election:

God's election is of grace without any condition whatsoever in the sinner.

God, before bringing anything into existence, knew the end from the beginning.

Isa 43:21 This people have I formed for myself; they shall shew forth my praise.

Isa 46:9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

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10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

The electing act of God preceded the foundation of the world and is not based for foreseen faith. If so, faith necessarily preceded election and could not be before the foundation of the world. Though it is clear that the Lord knows who believes and who does not, these are only results of election and reprobation. Election was *unto salvation*, therefore election must be unto faith in Jesus Christ.

The time of the experience of our being chosen, elected out:
2Th 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth ...

Limited Atonement:

Jesus' death saved His people from their sins; Or, A limited atonement.

Scripture is clear that Christ died for all *without distinction* (Re.5.9), shedding His blood for His fallen seed in Adam's race. Otherwise, if Christ died for all *without exception* then either all men must be saved or our Lord was unable to save them.

Irresistible Grace:

The new birth cannot be resisted or rejected. God's grace is irresistible, unfrustrable, irreversible, and effectual. And,

Based on both the omission in Scripture of any person ever resisting the grace of God, and the overwhelming testimony to the contrary, that the grace of life is a sovereign bestowal, grace must be said to be truly irresistible. We therefore most joyfully called it *sovereign grace*.

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Perseverance:

The elect cannot fall from grace; Or, The perseverance of the elect is absolutely certain.

That God cannot fail to save those for whom He sent His only Son to die. The elect shall endure unto the end of that salvation to which the Lord has chosen them.

The foundation of the salvation of the elect is dependent upon the only begotten Son of God, Jesus Christ. To God be the glory for salvation's origination, all of the means and the end which He has effected for His loved and own. Every man who stands on eternity's shore shall declare in unison with all of the redeemed,

Re 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

On this topic, there are some who speak of the perseverance and preservation of the elect, which is fine, but to me it is a redundancy of terms. For the elect to persevere means that they shall certainly be preserved.

What does it mean when we speak of the perseverance of the elect?

I do not say *saints*. The term *saints*, as used in the Bible, always refers to those baptized believers who are particularly associated with a church of the Lord Jesus Christ. Therefore I ask what it means when we speak of the perseverance of the elect.

It means that they continue as the elect children of God from eternity past, through their death in Adam's sin, their life in Christ's righteousness, to eternity future; that it is an impossibility for those whom the Father has given to Jesus Christ His Son, that they should not be saved. For one of the elect not to reach salvation's end would mean that God lacked in Himself the power, the ability to keep his Word and promise. But what does the Word of God say?

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Jn.10.27 My sheep (πρόβατα, nom. pl.) hear (ἀκούει, 3rd, ps, pres, ind, act, literally, it hears ... sheep hear; the whole lot of them) my voice, and I know (γινώσκω) them, and they follow me:

ἀκολουθούσιν, dat, pl, masc, part, pres of ἀκολουθέω;
ἀκολουθούσι is found in these three places: Mt. 8.10; Mk.6.1;
simply, *follow*, is the best tense of the verb.

28 And I give

δίδωμι, 1st ps, pres, ind.; Wuest, 'Not, *I will give*. The gift is present and continuous.'

unto them eternal life;

First we notice the promise of eternal life. It is made to all of the elect in Christ Jesus.

and they shall never (shortened for *not ever*)

οὐ μή, double negative, no, not ... εἰς τὸν αἰῶνα; Usually this translated *forever*. Literally we could translate this, *and they shall no, not forever perish* ; KJV, Mt. 5.18; **Jn.6.37**, *in no wise*; Mt. 5.20, *in no case*; Mt. 5.26, *by no means*; Re. 18.21, *no ... at all*, Re. 21.25, *not ... at all*

perish,

*shall ... perish, ἀπόλωνται, 3rd p pl, aor. 2, subj., mid. of ἀπόλλυμι; ἀπό forth, since, from, of + ὄλλυμι LXX, cf. ὀλλύνται, translated, perish, ruin, destroy, slain; so ἀπόλωνται, has the meaning of **the possibility for perishing 'shall not ever be.'***

neither οὐκ shall any man pluck

*shall ... pluck, ἀρπάσει, 3rd ps, fut, ind, act of ἀρπάζω; KJV, Mt. 11.12, take ... by force; Mt.13.19, catcheth away; 2Co.12.2, was caught up; Jude 23, **pulling [them out]**.*

them out of my hand.

That is the security, the means for the perseverance of the elect of God. None of this is conditional. This is God's act, not the elects'. Their salvation, in addition to being promised and sure, is founded upon the supremacy of the power of God ... the next verse ... [He] is *greater than all*.

29 My Father, which gave

δέδωκε, 3rd ps, perf. ind, act.; this giving of the Father chronologically precedes Christ's giving life.

them me, is greater than

*greater than, μείζων, comparative of μέγας; KJV, greater than, greatest; can be here to mean **greatest [over] ... all**.*

all;

How should we interpret the word *all*? We consider what is said throughout the context of these portions of Scripture. It means that the Father's work for those that he gave to the Son is greater than every **thief** (v.1) who would take away the sheep, every **stranger** (v.5) whose pretense is as the sheep, every **robber** (v.8) who would spoil the sheep, and every **wolf** (v.12) who would devour the sheep. The Father's providence shields every sheep of Christ from being stolen away, deceived, spoiled, and devoured. In what way? Context! (v.10 ... *that they might have life, and that they might have it more abundantly*.) So, this concerns their eternal life. That every elect,

child of God shall receive *life everlasting* is beyond question here!
The sheep shall **no, not forever**, perish.

and no man [οὐδεὶς, **lit. no one**, nothing, none,] *is able* [δύναται, 3rd ps, pres, ind] *to pluck them out of my Father's hand.*

So perseverance of the elect is based upon both the promise and omnipotence of God, and the inability of *anything* else to disannul what He has purposed to do. Salvation for them is that certain. To whom the Lord gives eternal life they shall not ever perish, and nothing is capable of forcing those same ones from the hand of God. Therefore those must *persevere*. The potential for the perishing of the elect is non-existent.

30 I and my Father are one.

We see here a covenant agreement between the Father and the Son. It is not written, I and my Father are one *if the elect will believe*. It is not written, I and my Father are agreed if the elect do their part. No. It is written that I and my Father are one about providing the means so that our elect persevere. This oneness was framed between the Father and the Son in eternity. (Eph. 1.4)

*2Ti 1:9 Who (God) hath saved us, and called us with an holy calling, not according to our works, but **according to his own purpose and grace**, which was given us in Christ Jesus **before the world began** ...*

God the Father and God the Son agreed from eternity concerning the salvation of all of the elect.

Tit.1.1 ¶ Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect (or, the counsel of God), and the acknowledging of the truth which is after godliness;

*2 In hope of eternal life, which God, that cannot lie, **promised before the world began;***

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour ...

Hebrews 6 forces upon us this point: we can't fall away. If we could we couldn't be renewed again to repentance. So, the chapter concerns the perseverance of the elect of God.

He.6.17 Wherein (in which , βεβαίωσιν, confirmation, foundation, or basis for the oath, v.16, Based on this foundation) God, willing more abundantly

Wycliffe (1380) 'plenteouslier.'

to shew unto the heirs of promise the immutability

the unchangeability,
unmovability,
unturnability,
untranslatability [of
place]

ἀμετάθετον, acc. sing. neut of ἀμετάθετος, ἀ negative particle + μετά change, alter + τίθημι appoint, ordain, purpose, set; cf. to non-negated, μετατίθημι, (Acts 7.16, *were carried over*; Gal. 1.6, *are ... removed*; He. 7.12, *being changed*; He. 1..5, *translated ... had translated*; Jude 4, *turning*);

of his counsel, confirmed

ἐμεσίτευσεν, 3rd ps, aor. 1, ind of μεσιτεύω, cf. also the root μέσος, midst, among, between: *interposed or inserted*.

it by an oath:

Wycliffe, ‘putted betwixt an oath’

18 That by two immutable things (that is, His counsel and His promise [?]), in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us ...

God’s counsel of election and His promise to give to them all eternal life is founded upon the oath of the *I will*. (cf. He. 6.14) *Surely blessing I will bless thee, and multiplying I will multiply thee.*

It is God who preserves, keeps, reserves, and observes each of His elect in Christ Jesus so that shall be saved. But more than this – He confines and contains them in His love.

1Pe 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,
4 To an inheritance incorruptible, and undefiled, and that fadeth not away,
To an incorruptible, undefiled, and unfading inheritance ...

for fading, cf. Ja.1.11, ...so also **shall the rich fade away in his ways.**

reserved

τετηρημένην, acc., sing., fem., parf., pass., of τηρέω; to keep, reserve, observe.

in heaven for (εἰς, unto) you, (as, to your account)
5 Who (the, τοὺς [ones]) are kept

φρουρουμένους, (not τηρέω) **as those in a city or prison that receive either protection or containment**; 2Co.11.32, *kept the city ... with a garrison*; Gal.3.23, *we were kept under the law*; Php.4.7, *shall keep your hearts and minds*.

by

By what? Our faith, or our works? No. By ...

the power of God through faith

Not that our faith enables God to keep us, but that the power of God enables us to have faith. Faith is the fruit of the working of God, not of carnal generation or effort. (Gal. 5.22)

unto (εἰς) **salvation ready** (ἑτοίμην, prepared) *to be revealed* (ἀποκαλυφθῆναι, aor.1, infin., pass; ἀπό from, since, forth + καλύπτω cover, hide) *in the last* (root ἔσχατος, last, uttermost, lower, latter end) *time*.

The salvation of the elect cannot be undone. We are born again by God's abundant mercy, and confined, contained as His own by his almighty power.

Of the remnant of Israel and the elect of the Gentiles (?)
Isa 54:10 For the mountains shall depart, and the hills be removed (Gill, 'it may be understood comparatively; sooner shall these depart and be removed than the kindness and covenant of God' [be] ...); **but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.**

...

17 No weapon that is formed against thee (that people of God) *shall prosper; and every tongue that shall rise against thee in judgment thou (LORD) shalt condemn. This is the heritage of the servants of the LORD, and **their righteousness is of me, saith the LORD.*** (This last statement tells us that the reason that God is faithful is not because of us, but because of His

own righteousness to us. Even because of His name's sake. Below in 1Sa. 12.22)

In view of the great apostasy of Israel against the Lord, we do not see that God forsakes them, but rather that God keeps covenant forever:
Isa 59:21 As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

Israel, the remnant perseveres, and the nation perseveres. Israel shall be saved (Ro.11.26):

*Jer 32:36 And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;
37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and **I will bring them again** unto this place, and **I will cause them** to dwell safely:
38 And they shall be my people, and **I will be** their God:
39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:
40 And **I will make** an everlasting covenant with them, that **I will not turn away** from them, to do them good; but **I will put my fear** in their hearts, that **they shall not depart from me.** (Perseverance)
41 Yea, **I will rejoice** over them to do them good, and **I will plant** them in this land assuredly with my whole heart and with my whole soul.
42 For thus saith the LORD; Like **as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.***

*Joh 14:16 And I will pray the Father, and he shall give you another Comforter, that **he may abide with you for ever;** (This is no temporal indwelling.)*

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17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

*Ps 94:14 For **the LORD will not** cast off his people, neither will he forsake his inheritance. (Ro.11.2)*

There are places which seem to say otherwise, but those are of temporal judgments. Anyone who fails to recognize this is a very poor interpreter of Bible truth. God cannot and will not forsake His own:

De 31:6 Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

*1Sa 12:22 For the LORD will not forsake his people **for his great name's sake**: because it hath pleased the LORD to make you his people.*

God stakes His name upon the salvation of all of the elect.

There is no one, and there is no-thing greater than God who keeps us from perishing. We, the elect of God cannot be separated from the Lord under any circumstances?

*Ro 8:35 **Who** (τίς, or What) **shall separate us from the love of Christ?** shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

There is neither an outward trial, nor an inward turmoil, nor hatred, nor the deprivation of food or clothing, nor dangers of any kind, nor even death itself that can separate us from the love of Christ. That is what this verse communicates to the hearts of the people of God.

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

*37 Nay, in ἐν all these things **we are more than conquerors***

ὑπερνικῶμεν, 1st p, pl, pres, ind of ὑπερνικάω, ὑπέρ hyper, to exceed + νικάω KJV, *conquer, overcome, prevail, gotten the victory*; this is the only instance where are ὑπέρ and νικάω coupled together; We are more than victors, more than triumphers, more than overcomers; **We have exceeded in rule over all these things.**

through διὰ him that loved us.

38 For I am persuaded,

πέπεισμαι, 1st ps, sing, perf, ind, **pass** of πείθω; is always translated in the KJV, 5 times, **am persuaded** (Ro.8.38; 14.14; 15.14; 1Ti. 1.5, 12); By the Word of God, how can it be otherwise?

that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Emphasizing that there is no-**thing** about dying or living that can separate us; not angels, not rulers, not authorities, not anything present, and not anything future; (Past things are not even a consideration.)

39 Nor height, nor depth,

There is no *high thing* (2Co.10.5); no *deep thing* (1Co.2.10) ... notice ...

nor any other creature,
created thing

κτίσις, once of seven times this is translated *creation* (v.22), otherwise always *creature*. (Ro.8.20, 21, 22; 2Co.5.17; Gal.6.15; He.4.13); meaning possibly, *created thing*.

And, if there is any other creature, that *thing* cannot separate us.

shall be able

δυνήσεται, 3rd ps, fut, ind of δύναμαι, of ability; cf. Mk.8.4 *can*; 9.39 *can*; 1Co.6.5 *shall be able*; there is nothing whatsoever in all of the infinity of the future that poses a potential threat of separation from the love of God, which is in Christ Jesus.

*to separate
to divorce ...*

χωρίσαι, aor.1, infin., act. of χωρίζω, KJV, *separate, put asunder, depart; to part, to put [us] asunder* as in being divorced from the love of God. **Since no man may put asunder in all of the sphere of time that which God has joined together in the marriage between a man and a women, how much more it is that we cannot be divorced from the love of Christ for all of eternity?** In other words, nothing shall part ...

us from the love of God, which is in Christ Jesus our Lord.

1Co 1:6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

*8 Who shall also confirm you **unto the end**, that ye may be blameless in the day of our Lord Jesus Christ.*

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

confirm, ἐβεβαιώσῃ, 3rd ps, fut., ind., act. of βεβαιώω, KJV, confirm, establish, stablish.

Joh 6:37 All that the Father giveth

δίδωσι, 3rd ps, pres., ind., act. of δίδωμι, to give; gives; **the act of the Father in time.**

me shall come (shall arrive!) to me;

Stressing the experience. As certainly as the Father gives these to me, is as certainly as they *shall come*, or arrive to me by faith. This is the first part of the experience.

shall come, ἔξει, 3rd ps, fut., ind. of ἔκω; KJV translates ἔξει as *shall come* (5); *will come* (3); the idea is *shall arrive*; He. 10.37 uses both ἔρχομαι and ἔκω, where a distinction can be made as to the meaning of the words.

*Heb 10:37 For yet a little while, and he **that shall come** [or, He that cometh]*

ὁ ἐρχόμενος, or, KJV, *He that cometh; that should come; whosoever cometh; which should come; when ... comest*

will come [ἔξει, shall come], *and will not tarry.*

tarry, χρονιέῃ, 3rd ps, fut. of χρονίζω, KJV, delay, tarry (the action of lapsing time).

and him that cometh to me

that cometh, ἐρχόμενον, acc., sing., masc, part, pres. of ἔρχομαι; lit. καὶ τὸν ἐρχόμενον, and him that comes; the one that was to arrive **has now arrived**. This one Jesus says ...

to me, πρὸς με, toward, unto.

I will in no wise cast out.

in no wise, cf. Jn. 10.28, above; the Greek οὐ μὴ; *never* (not ever); double negative, emphatic. There is no question as to whether or not this one is received as Christ's own. The elect have been manifested by the Father's bringing them to the Son. And now the Son keeps them so that they are *not ever, never* cast out.

will ... cast out, ἐκβάλω, 1st ps, aor. 2, subj., act. of ἐκβάλλω; ἐκ of, out + βάλλω to cast; twice is used in reference to *pull out* the mote in the eye (Mt.7.4; Lk.6.42.)

38 *For I came down from heaven, not to do mine own will, but the will of him that sent me.* (Synonymous to saying, I and my Father are one.)

39 *And this is the Father's will which hath sent me,*

which hath sent, πέμψαντος, gen., sing., masc., part., aor. 1; KJV, *that sent, which hath sent, which sent*; referring to simple past act of commissioning from the Father.

*that of **all** which he hath given me*

hath given, δέδωκεν, 3rd ps, perf., ind., act of δίδωμι; **Only the apostle John uses this verb tense which are always acts of the past:** Jn.3.35; 5.22; 6.32; *6.39; 7.19, 22; *10.29; 13.3; 18.11 the preordained cup of suffering; 1Jn.3.1 calling for witness of their regeneration; 4.13; 5.20

*clearly refers to the eternal act of God's election of grace.

I should lose nothing, (lit. I should not lose *of it* ... referring back to *all*),

should lose, ἀπολέσω, 1st ps, aor. 1, **subj.**, act of ἀπόλλυμι; cf. Jn.10.28, *shall ... perish*; ἀπό forth, since, from, of + ὄλλυμι LXX, cf. ὀλλύνται, translated, *perish, ruin, destroy, slain*; the subjunctive shows the future potentiality is not there of losing any.

nothing, ἐξ αὐτοῦ, Mt. 26.27, of it; Mk.5.30, of him; Lk.22.16, thereof)

but should raise it αὐτο up again at the last day.

should raise ... up again, ἀναστήσω, 1st ps., fut, ind., or aor. 1, subj., act. of ἀνίστημι; ἀνά re-, again, anew + ἵστημι KJV, to stand, set, establish; the verb tense, ἀναστήσω, is found by John all four times (Jn.6.39, 40, 44, 54).

it, αὐτο, properly indiscriminate because it refers to all as a whole. In verses 40, 44, and 54 it is translated him because it refers to the individuals (every one) that constitute the all.

40 And this is the will of him that sent me, that every one (all) which seeth the Son, and believeth on him, may have

*may have, ἔχῃ, 3rd ps., pres., subj. of ἔχω, I have; Mk.4.25, For he that hath, to him shall be given; Jn.3.15, 16, should not perish; 2Co.8.12, according to that a man hath; Eph.4.28, that he may have to give to him that needeth; meaning **should possess ...***

everlasting life: and I will raise him up at the last day.

Those whom the Father gave to the Son in eternity, before the world began, before the foundation of the world (Eph.1.4; 2Ti.1.9), will the Father bring to the Son in time. These shall not ever be cast out and all potentiality of there being lost is not possible.

We might live our lives defeated at every turn. We might do some horrible things as the children of God. We might waste our whole Christian experience in bitterness and forgiveness, coldness, harshness and whatever other miserable state there is, but we shall be saved. Why? Certainly not because of us. But because God is faithful. How many are worthy of this

glorious salvation by the shed love and blood of Christ I ask? Not one. But that doesn't negate living obediently among the saints of God. Probably one of the most difficult things that we face as brethren is dealing with the fact that my brother or my sister in the Lord are human beings, and they're going to sin ... against me at some point in time. That is going to hurt. But so do you to them. Let us leave the things that are behind and press forward in the name of the Christ who died for *my sin*.

These same shall see the Son and believe on Him, receive everlasting life and be raised up in the last day. God has hemmed us in on every side. He shall save His people from their sin. (Mt. 1.21) They shall persevere by His grace, and His grace alone.

Jer.32.36-41 (The future aspect of this covenant that is called an everlasting covenant is synonymous with *bringing them into the bond of the covenant*. [Ez.20.37]) *And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that **they shall not depart from me***. (Clearly it is the remnant that enjoy this covenant. It is a selective people; not all Israel. Their perseverance is certain.)

Isa 40:25 *To whom then will ye liken me, or shall I be equal? saith the Holy One.*

26 Lift up your eyes on high, and behold who hath created these things,

The waters of the earth, the span of the heavens, the nations, the princes and the rulers.

that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. (to be brought out by number by His power.)

27 ¶ Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? (He doesn't see; He doesn't care; based on our suffering condition.)

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28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

29 (Perseverance) He giveth power to the faint; and to them that have no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 (Perseverance) But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Not a soul of the elect of God will fail to stand before the Lord, not because of anything that they do, but because of His own covenant and power. Therefore **there cannot be such an apostasy of any of the elect of God**. There are some things that the elect cannot do. They cannot not be saved. They cannot deny Christ Jesus come in the flesh. They cannot deny the Father or the Son. These are impossibilities with God and them.

Of all that which the children of God combat against, sin, Satan, and self, their salvation is not one of them. No child of God battles either to get life or to keep it. While it is true that we slip, and slide, and fall, we cannot be utterly cast down.

Ps.37. 22 For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

23 The steps of a good man are ordered by the LORD: and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.

Pr 24:16 For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

*Ps 37:39 But **the salvation of the righteous is of the LORD**: he is their strength in the time of trouble.*

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*Jon 2: 7 When my soul fainted within me **I remembered** the LORD: and **my prayer came** in unto thee, into thine holy temple. (There in the deep, dark, heart of the earth Jonah cried out to the Lord.)*

...

*9 But **I will sacrifice** unto thee with the voice of thanksgiving; **I will pay** that that I have vowed. **Salvation is of the LORD.***

There is no question that the elect of God persevere unto the end, without fail, and shall everyone be saved.

*Joh 17:11 And now I am no more in ἐν the world, but these are in ἐν the world, and I come to thee. Holy Father, **keep** (τήρησον, reserved, kept, observed) **through ἐν thine own name those whom thou hast given me, that they may be one, as we are.***

12 While I was with μετ᾽ them in ἐν the world, I kept ἐτήρουν them in ἐν thy name: those that thou gavest me I have kept (ἐφύλαξα, contained, confined, protected, 1Pe.1.4, above), and none of ἐξ them is lost, but (εἰ μή, lit. none but or none except) the son of perdition; that the scripture might be fulfilled.

What does our Lord mean? He means that Judas was lost because he was not given to Him by the Father in election. Otherwise Judas *could* not have been lost.

*2Ti 1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that **he is able to keep that which I have committed unto him against that day.***

Paul was convinced by the testimony of the revealed Word of God that God could and would do precisely what He promised that He would do. And all of the elect of God in Christ Jesus can have that same firm confidence.

*Php 1:6 Being confident of this very thing, that **he which hath begun a good work in you will perform it until the day of Jesus Christ ...***

Heb 7:25 Wherefore he, (This man [vs.24]; Jesus, [v.22]) is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (or, seeing he ever liveth for to intercede on their behalf)

uttermost, παντελής, , πᾶς all, whole, every + τέλος [designed] end, final.

Kenneth Wuest, vol. 2. p.138, 'He is able to save the believer in his totality of being, body, soul, and spirit, and do all that to the point of termination, an unending state of salvation in eternity.'

The perseverance of all of the elect of God from one end of eternity to the other is a true teaching of the Word of God. Can you imagine what the Arminian must think of God in his doctrine? How unsure he is to being saved. He must think that there are going to be empty mansions in the Father's house? (Jn.14.2) He must think that God is keeping in vain inheritances for those who will never make it to glory. (cf. 1Pe. 1.4) He must think that the masses of the elect that are recorded in the book of the Revelation must be alterable. That there might be a falling short of the numbers of that wonderful multitude. (... 100 trillion, angels, elect, and beasts giving glory in that day to Jesus Christ because He is worthy. Re. 5.11) But no it isn't true. As sure as these things are recorded in Scripture they shall come to pass. There'll be no sad scenes of empty mansions when we enter that golden city, no inheritance unclaimed, and no elect not reaching that eternal shore. All will be there because of the grace of God in Christ Jesus. The golden chain of salvation cannot be broken. (Ro.8.29-30, the *whom* is a person who is foreknown, and predestinated, and called, and justified, and glorified. And each verb is aorist.)

for, ὅτι, because; whom, ὅς, acc. pl. masc, of ὅς;

foreknew, προέγνω, 3rd ps, aor., 1, ind.; he foreknew.

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Ro 11:2 God hath not cast away his people which he foreknew. ... refers to a remnant. (v.5)

predestined, προώρισε, 3rd ps, aor., 1, **ind.**; He predestinated.

Acts 4.28, *determined before*; 1Co.2.7, which God **ordained** before the world.

called, ἐκάλεσε, 3rd ps, aor., 1, ind., act.; He called, (ind., act. **calls**)

called (9), bade (1)

justified, ἐδικαίωσεν, 3rd ps, aor., 1, ind., act.; He justified; (ind., act. justifies)

glorified, ἐδόξασε, 3rd ps, aor., 1, ind., act.; He glorified; (ind., act. glorifies)

This is what makes them stand out before others. (cf. Lk.23.47; Acts 3.13; Ro.8.30; He.5.5; Re.18.7)

God predestinated the ones He foreknew; He calls the ones he predestinated; He justifies the ones He calls; He glorifies the ones He justifies ... What do we say to these facts? He who spared not His own Son, but delivered Him up for us all, will give us all things. There is nothing that can be charged against us to undo what God has done. *It is God that justifieth*, δικαίωσεν, nom., sing., masc., part., pres., act of δικαίωω *that justifies* (just [5], justifieth [1], righteous [1]).

We trust to your conscience to confirm whether the things that were presented in this Grace Series are the truths of the Word of God. To me it has been a wonderful study to consider again. Read in closing *Joh 3:16, For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* It is in this manner that God loved us. Being without hope, without God in the world he overruled and bestowed upon us His

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wonderful love in the Beloved and Only Begotten Son of God. Do you believe God loved you in this manner? If you do let the people of God know and rejoice with you. Amen