

On What Does God Base Eternal Life?

**Is It Predestination? Or Observation?
Is It Justification? Or Rehabilitation?
Is It God's Call? Or the Unborn's Call to God?
Is It God's Preservation? Or Man's Continuation?**

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I. Is eternal life based on God's predestination? Or God's observation?

A. God's observation

1. What God saw (and still sees) when He looked (looks) down

Gen 6:5 And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* evil continually.

Psa 14:2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God.

Psa 14:3 They are all gone aside, they are *all* together become filthy: *there is* none that doeth good, no, not one.

Rom 3:10 As it is written, There is none righteous, no, not one:

Rom 3:11 There is none that understandeth, there is none that seeketh after God.

Rom 3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Rom 3:23 For all have sinned, and come short of the glory of God;

2. Some would say, "Surely God sees that some were good enough."

Isa 64:6 But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags...

Jas 2:10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

Deu 27:26 Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

B. The Bible says that eternal life is not based on man's works

Eph 2:9 **Not of works**, lest any man should boast.

Rom 9:11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, **not of works**, but of him that calleth;)

2Ti 1:9 Who 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,

C. The Bible says that eternal life is not based on man's faith

Rom 9:16 So then *it is not of him that willeth*, nor of him that runneth, but of God that sheweth mercy.

Rom 3:3 For what if some did not believe? shall their unbelief make the faith of God without effect?

Rom 3:4 God forbid: yea, let God be true, be true, but every man a liar...

2Ti 2:13 If we believe not, *yet* he abideth faithful: he cannot deny himself.

D. The Bible says that eternal life is based on God's predestination

Rom 8:29 For whom he did foreknow, he also did **predestinate to be conformed to the image of his Son**, that he might be the firstborn among many brethren.

Rom 8:30 Moreover **whom he did predestinate**, them he also called: and whom he called, them he also justified: and whom he justified, **them he also glorified**.

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Eph 1:5 **Having predestinated us unto the adoption of children** by Jesus Christ to himself, according to the good pleasure of his will,

Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Eph 1:11 In whom also we have obtained an inheritance, **being predestinated** according to the purpose of him who worketh all things after the counsel of his own will:

II. Is eternal life based on God's justification? Or man's rehabilitation?

A. How can God justify the ungodly?

Job 25:4 **How then can man be justified with God?** or how can he be clean *that is* born of a woman?

Job 25:5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

Job 25:6 How much less man, *that is* a worm? and the son of man, *which is* a worm?

Job 9:2 I know *it is* so of a truth: but **how should man be just with God?**

Job 15:14 **What is man, that he should be clean?** and *he which is* born of a woman, that he should be righteous?

Psa 130:3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

Psa 143:2 And enter not into judgment with thy servant: for **in thy sight shall no man living be justified.**

B. Rehabilitation cannot change the past

By definition justification is a declaration of righteousness and innocence

How is God right if He declares the guilty to be innocent? If He justifies the ungodly?

It is a miscarriage of justice to declare one who is guilty to be innocent

True justification is the act of declaring innocence in one who is truly innocent

No man is innocent pertaining to God's law— '*All have sinned, and come short*'

Keeping part of the law—part of the time—is not innocence as to the whole law

Keeping part of the law—part of the time—does not undo the part that was broken

Even if perfect rehabilitation were possible—it could not erase the past sins

Rehabilitation is not innocence—God can only justify those who are innocent

A changed life to follow Jesus is important—But eternal life is for the innocent

C. Christ is the way God makes men to be innocent and declares them to be such

Man's works do not make a man to be righteous and innocent

Man's faith does not make a man to be righteous and innocent

Christ (the righteousness of God) makes a man to be righteous

There is no other means to being righteous and innocent

Christ is the only basis on which man can be righteous

Christ is the only basis on which a man can be declared righteous

D. Eternal life is by God's justification based on Jesus' finished work on the cross

1. Christ removed the sins from and cleansed all for whom He died

Psa 103:12 As far as the east is from the west, *so* far hath he removed our transgressions from us.

Isa 43:25 I, *even* I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

Rev 1:5 ...Unto him that loved us, and washed us from our sins in his own blood,

2. All for whom Christ died were made the righteousness of God

2Co 5:21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

3. Christ eternally perfected all for whom He died

Heb 10:14 For by one offering he hath perfected for ever them that are sanctified.

4. Christ satisfied God in the behalf of all for whom He died

Isa 53:11 He shall see of the travail of his soul, *and* shall be satisfied...

5. God has justified (declared to be righteous and innocent) all Christ died for

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Rom 8:33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

6. Christ has and will save all for whom He died

Mat 1:21 ...thou shalt call his name JESUS: for he shall save his people from their sins.

Joh 19:30 ...he said, It is finished: and he bowed his head, and gave up the ghost.

2Ti 1:9 Who hath saved us...

III. Is eternal life based on God calling the unborn? Or the unborn calling to God?

A. The Bible describes God's giving of eternal life as a birth

Joh 3:8 The wind bloweth where it listeth...so is every one that is born of the Spirit.

—Can a man cause his own birth? —What did you do before you were you?

B. The Bible describes God's giving of eternal life as a resurrection

Joh 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

Eph 2:1 And you *hath he quickened*, who were dead in trespasses and sins;

—Can a dead man raise himself? —How dead is dead?

C. The Bible describes God's giving of eternal life as a new creation

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

2Co 5:17 Therefore if any man *be* in Christ, *he is* a new creature...

—What did Adam do before he was created? —Can the uncreated create itself?

D. Prior to God's call to eternal life—natural man will not and cannot come to God

1. The unborn will not come to God—He has no 'want to'

1Co 2:14 But the natural man receiveth not the things of the Spirit of God: for **they are foolishness unto him...**

Joh 5:40 And **ye will not come to me**, that ye might have life.

2. The unborn again cannot come to God—He has no 'can do'

1Co 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: **neither can he know them**, because they are spiritually discerned.

Joh 3:3 ...Except a man be born again, **he cannot see** the kingdom of God.

Joh 8:43 Why do ye not understand my speech? *even* because ye **cannot hear** my word

Joh 12:39 Therefore **they could not believe**, because that Esaias said again,

Joh 12:40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted...

Joh 6:44 **No man can come to me**, except the Father which hath sent me draw him...

E. Eternal life is based on God calling the unborn—Not the unborn calling to God

1. While not yet born—Or in a state of deadness—Or in a state of non-existence

- No thoughts or actions are possible
- There is no will to come—Natural man will not come
- There is no ability to come—Natural man cannot come

2. Born again is totally of God's will and by God's action

- Man does not choose God—God chooses man
- Man does not first come to God—God first comes to man

3. God does not use man's help for born again—No 'ifs', 'ands' or 'buts' needed

- God does not save, 'if' the sinner will do so and so
- God does not do His part, 'and' then the sinner must do his part
- God does not save by grace, 'but' the sinner has to help grace be grace

4. Born again is by God's sovereign unassisted grace—PERIOD

F. Though born again comes when God comes—The born again should still come

Mat 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Rev 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

1. The born again—raised to life—new creature—has a new 'want to' and 'can do'

2. After God borns again—raises to life—and creates—You can and want to come

3. After God comes—You should come—You will never be happy until you do

4. After having received eternal life—Let us give glory to God by coming to Him

5. If God has born us again—Let us say, “Lord, what wilt thou have me to do?”

6. If Jesus has come to us—Let us come to Him and follow Him

—In order to praise Him for what He has done for us

—In order to say thank you for His salvation by grace

—In order to have fellowship with Him while in this world

—In order to have blessings in our obedience to Him

IV. Is eternal life based on God’s preservation? Or man’s continuation?

A. No man continually perseveres in a perfect walk of righteousness

Luk 22:61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

Luk 22:62 And Peter went out, and wept bitterly.

2Pe 2:7 And delivered just Lot, vexed with the filthy conversation of the wicked:

2Pe 2:8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

B. No man continually perseveres in unfailing faith

Mar 9:24 ...Lord, I believe; help thou mine unbelief.

Mar 4:40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

C. God will preserve all who are in His state of grace all the way to a state of glory

1. Jesus declared final preservation in grace

Joh 10:27 My sheep hear my voice, and I know them, and they follow me:

Joh 10:28 And I give unto them eternal life; and **they shall never perish, neither shall any man pluck them out of my hand.**

Joh 10:29 My Father, which gave *them* me, is greater than all; and **no man is able to pluck *them* out of my Father's hand.**

2. The Covenant of Grace demands final preservation in grace

Joh 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

Joh 6:39 And this is the Father's will which hath sent me, that **of all which he hath given me I should lose nothing**, but should raise it up again at the last day.

3. God’s purpose demands final preservation in grace

2Ti 1:9 Who 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,

4. God’s justice regarding Jesus’ finished work demands preservation in grace

—God has eternally justified each one Jesus died for—Each one must get to heaven

5. God’s faithfulness to His call to eternal life demands final preservation in grace

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:

1Th 5:23 And the very God of peace sanctify you wholly; and *I pray God* your **whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.**

1Th 5:24 **Faithful is he that calleth you, who also will do *it*.**

V. The four questions concerning the basis for eternal life are answered in one verse

Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

A. Eternal life is by God’s predestination—Not by God’s observation

B. Eternal life is by God’s justification—Not by man’s rehabilitation

C. Eternal life is by God’s call—Not by the unborn’s call to God

D. Eternal life is by God’s preservation—Not by man’s continuation

