

ETERNAL SECURITY (33)

- 6) **II Timothy 1:12** - Paul had full confidence that God was powerful enough to guard and protect his own soul. Paul certainly had acknowledged that he was a sinner; in fact, at one point he called himself, as a believer well-advanced in his spiritual years, the “foremost of sinners” (**I Timothy 1:15**). As Paul neared the end of **II Timothy** and was thinking about going into eternity (**4:6-8**), his comfort for his eternal security was not in the works of himself, but in the delivering power of God (**4:18**). He knew God had the power to save Him in spite of the evil he had done, and Paul found his own eternal comfort in God’s power. It is interesting to note that Paul recognized he was a sinner until the very day he went to be with the Lord.
- 7) **Hebrews 7:25** - The precise point of this verse is that God has the power to save one forever who has believed on Jesus Christ. It is a permanent salvation that cannot be lost (**7:24**).
- 8) **Jude 24** - The glorious doxology of Jude is that God, by His power, is able to eternally keep the N.T. believer. Jude clearly differentiates between those without the Spirit (**verse 19**) and those with the Spirit (**verse 20**). Those who have believed on Christ, have the Spirit of God and that Spirit of God guarantees that one is forever and eternally saved (**Ephesians 1:13**).

To suggest that one can lose his salvation is to deny not only the written revelation of God, but also the eternal power of God. One who holds to this position does not, will not, and cannot bring glory to God.

(Proof #3) - True salvation is according to the infinite love of God the Father.

One of the great failures of the Arminian is the failure to grasp the true character of God. Not only does this lead to a distortion of God’s Person, but also of God’s salvation.

God is an infinite God. He is a God who cannot be limited by any one or any thing. The only limits that are on God are those He, Himself, chooses to place upon Himself. The Bible makes it clear that certain attributes of God are absolutely unlimited. For example, God’s power and understanding are infinite (**Psalms 147:5**). There are no limits to God’s power or knowledge. The Bible also makes it clear that this is also true when it comes to God’s love (**Ephesians 3:19**). In fact, to begin to comprehend the love of God is something that is even greater than knowledge (**Ephesians 3:19**), faith or hope (**I Corinthians 13:13**).

We might ask which would be the infinite way to demonstrate the love of God? **A.** To save one and let them go when they sin? **B.** To save one and keep them in spite of their sin? The love of God is something that far surpasses any human love, for none of us would permit our own son to die for those who mock us, reject us, and hate us, if we had anything to say about it. Just as it would be ludicrous to think that a father, who loves his child, would or could eliminate his child from being his child, it is far more ludicrous to assume that our God, who loves His children, would or could eliminate them from being His children. This thinking is heretical.

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When it comes to the matter of eternal salvation, the matter of God's love is intricately woven into the doctrine:

(Reality #1) - It was God's love that actually provided salvation. **John 3:16**

(Reality #2) - It was God's love that actually saved wretched sinners. **Romans 5:8**

(Reality #3) - It was God's love that actually loved us as sinners. **I John 4:9-10**

In fact, the Bible is very clear that the **only** reason we love God is because He first loved us. To think in terms of God loving us enough to provide salvation, and loving us enough to save us when we were in sin, but not loving us enough to keep us as sons, is absolutely absurd. **If God loved us as sinners, how much more does He love us as sons.**

(Reality #4) - It was God's love that actually keeps a believer. **Romans 8:37-39**

These verses emphasize that **NOTHING** can separate a believer from the love of God. One who claims he can lose his salvation obviously knows nothing of the true salvation which is rooted in God's love. Dr. Lewis Sperry Chafer said: "To deny this love its full manifestation and satisfaction, as it is disclosed by God Himself, is to attempt to impair, if not to deny, the essential reality of one of God's most glorious attributes" (Vol. 3, p. 323). One who attacks the doctrine of eternal security is one who really attacks the character of God. To live one's life with thinking that attacks the character of God, which He, Himself, has revealed in His Word, is to live in the realm of thoughts that will never be rewarded by God.

When one stops to consider that salvation is a work of God the Father according to His sovereign purpose and according to His infinite power and according to His infinite love, it must be concluded that none God saves could ever possibly be lost. God the Father drew the sinner to the Son (**John 6:44**), and none who are drawn to the Son may ever be cast out (**John 6:37**). Therefore, the loss of salvation is an impossibility.

(Proof #4) - True salvation is according to the Christological prayer made to God the Father.

The matter of eternal security is a matter connected to a special prayer made by God the Son to God the Father. Therefore, as Dr. Chafer said, "To deny the safekeeping of the believer is to imply that the prayer of the Son of God will not be answered" (Vol. 3, p. 324). Just before our Lord was crucified, He prayed a remarkable prayer to God the Father. He had completed all of His work on earth and it was time for Him to leave, which means the historical context and the content of this prayer are extremely important. This "High Priestly" prayer is found in **John 17**. In this wonderful prayer, we get to see what is on the heart and mind of the Lord Jesus Christ and we also get to observe a very special and sacred moment of communication between God the Son and God the Father.

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We may safely assume, since Jesus Christ has perfectly done the will of the Father, that this prayer is according to the will of the Father and is guaranteed to be answered (**I John 5:14-15**). In this prayer, there are two key points that clearly pertain to salvation and security :

(Point #1) - Those who are saved have been given by the Father to the Son .

It is clear from **John 17**, that the doctrine of Sovereign election is one that Jesus Christ, Himself, wants to emphasize in this final Priestly prayer, for this very point is brought out seven times in this wonderful prayer - **17:2, 6, 9, 11, 12, 24 (twice)**. Jesus Christ specifically viewed those who believed on Him as those who had been given to Him (**17:20**). To downplay or to deny the doctrine of election is to downplay and deny what Christ, Himself, believed, taught, and prayed about shortly before His own execution. Christ viewed saved people as those who had been given to Him by the Father.

(Point #2) - Those who are saved have been prayed secure by the prayer of the Son to the Father .

Dr. Lewis Sperry Chafer writes: “It is reasonable to believe that each individual ever to be saved by the grace of God through the Savior, Jesus Christ, was in the ages past individually presented as a particular love gift from the Father to the Son; that each individual represents a thought that could never be duplicated; and that if one of these jewels should be missing from the whole company, the Lord would be deprived as only infinity could be injured by imperfections” (Vol. 3, p. 324). Having stressed several times that those saved are a gift to Him from the Father, Christ specifically prays that the Father will keep those He gives to the Son (**17:11**). The word “keep” is one that means to watch, to guard and to preserve (G. Abbott-Smith, p. 445). Christ is specifically praying that the Father will watch, guard and preserve those that He has given to the Son.

An important grammatical point concerns the verb “keep” (**17:11**). It is an aorist verb. When Christ prayed this prayer, He prays aoristically for God to keep those whom He gave to the Son. What this means is that Christ is praying for one specific action, for an action in its entirety which is the watching and guarding and preserving of those brought to the Son. In the mind of Jesus Christ, the “keeping” is a one moment in time decision. He views the keeping of a soul as a one time decision.

The real question of eternal security is whether or not we can expect God the Father to answer and honor this prayer request of God the Son. If God answers this request, then every person brought to the Son will be kept by the Father. If God does not answer this request, then it is possible one could be brought to the Son and then not be kept. Again the words of Dr. Chafer hit at the crux of this issue: “The Arminians hesitate to believe that it will be answered in the case of every believer, while the Calvinists assert that the prayer will be answered and point to the fact that no prayer by Christ has **ever** been unanswered, nor could it be. The request itself which this prayer presents should not be overlooked. The Son asks the Father to keep those saved whom the Father has given to the Son. ...To deny the safekeeping of the believer is to imply that the prayer of the Son of God will not be answered” (Vol. 3, p. 324).

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God has promised to answer the prayer of one who prays in faith (**James 1:6-7**), without sin (**Isaiah 59:1-2**), without improper motives (**James 4:3**), in accordance with His will (**I John 5:14**). The real question is whether or not we can expect that God the Father would hear and answer the prayer of God the Son. We really get an answer to this question in **John 11:42**. In this passage, Christ claims that the Father always hears and answers Him. Then He miraculously brings one who is dead back to life. The answer to our question is “Yes.” God the Father will always answer the prayer of God the Son, which means one who has been brought to the Son has been prayed secure by the Son and is “kept by the power of God” (**I Peter 1:5**).

Category #2 - Salvation cannot possibly be lost because salvation is a work of God the Son.

One of the best texts which deals with the subject of salvation and the specific work of God the Son is **Romans 8:34**. In this one amazing verse, four Christological reasons are given as to why it is impossible for a person once saved to lose his salvation:

(Reason #1) - A believer cannot possibly lose his salvation because of Christ's death.
Romans 8:34a

In the context of **Romans 8:34**, the matter of Christ's death is offered as an answer to the question, “Who is the one who condemns?” The clear purpose of the answer is to show that it **cannot possibly** be Jesus Christ who will condemn the believer, because it is Jesus Christ who died for the believer to save him from condemnation.

One critical Christological question that must be answered is why did Jesus Christ die? The Bible gives us several specific answers to this question and we cite just a small portion here:

- 1) **Matthew 26:28** - Christ's blood was poured out for the “forgiveness of sins.”
- 2) **Romans 5:8** - Christ died for us “while we were yet sinners.”
- 3) **I Corinthians 15:3** - Christ died “for” (hyper - in behalf of, in the place of, for the sake of) our sins.
- 4) **I Thessalonians 5:9-10** - Christ died for us so that we might have salvation and someday be able to live with Him.
- 5) **I John 2:2** - Christ died to be a “propitiation” for our sins.

It is very clear from these few passages that the purpose of Christ's death was so that sin might be taken away for one who believes on Him. If it is possible for one to lose his salvation, then Jesus Christ did not accomplish what the Bible says is the purpose of His death - He does not completely take away the sin from the sinner and, therefore, one who sins is able to nullify the work of Christ on the cross.