

Salvation Series

Lesson #011

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Dean Bible Ministries

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Doctrine of Eternal Security

1. Definition: The work of God toward the believer at the instant of faith alone in Christ alone which guarantees that God's free gift of salvation is eternal and cannot be lost, terminated, abrogated, nullified, or reversed by an thought, act, or change of belief in the person saved.

2. The PROBLEM:

**Eternal Security vs.
Perseverance of the Saints;**

**Eternal Security vs. No Real
Salvation**

T Total Depravity

U Unlimited Election

L Limited Atonement

I Irresistible Grace

P Perseverance of the Saints

Perseverance:

The Westminster Confession of Faith

They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end and be eternally saved.

b. So what is the meaning of perseverance:

The doctrine of perseverance requires careful statement, especially in view of the fact that the term 'perseverance of the saints' is liable to misunderstanding.... We should guard against the possible misunderstanding that this perseverance is regarded as an inherent property of the believer or as a continuous activity of man, by means of which he perseveres in the way of salvation. ~Berkhof

**God preserves His people in
this world through their
perseverance. ~A. W. Pink**

3. The PURPOSE of God

Rom. 8:29, “For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren;

Rom. 8:30, “and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.”

4. The POWER of God

a. The problem here is often a distorted view of sin. Sin permeates every cell of man's body and the crevices of man's soul.

**James 2:10, “whoever shall keep
the whole law, and yet stumble in
one point, he is guilty of all.”**

Jude 1:24, “Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy,”

John 10:28, “and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand.

John 10:29, “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.”

Heb. 7:25, “Hence, also, He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them.”

1 Pet. 1:4, “to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you,

1 Pet. 1:5, “who are protected by the power of God through faith for a salvation ready to be revealed in the last time.”

2 Tim. 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 to Him until that day.”

5. The Love of God

6. The PROMISE of the Son

John 10:28, “and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand.”

7. The PRAYER of the Son

Heb. 7:25, “Hence, also, He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them.”

John 17:11, “And I am no more in the world; and yet they themselves are in the world, and I come to Thee. Holy Father, keep them in Thy name, the name which Thou hast given Me, that they may be one, even as We are.”

John 17:12, “While I was with them, I was keeping them in Thy name which Thou hast given Me; and I guarded them, and not one of them perished but the son of perdition, that the Scripture might be fulfilled.”

**John 17:13, “But now I come to Thee;
and these things I speak in the world,
that they may have My joy made full in
themselves.”**

**John 17:14, “I have given them
Thy word; and the world has
hated them, because they are not
of the world, even as I am not of
the world.”**

**John 17:15, “I do not ask Thee to
take them out of the world, but to
keep them from the evil one.”**

John 17:16, “They are not of the world, even as I am not of the world.”

**8. Christ as the head of the body
cannot sever a member once
joined to the body;
1 Cor. 12:13, 21**

9. The WORK of the Savior

Rom. 8:33, “Who will bring a charge against God’s elect? God is the one who justifies;

Rom. 8:34, “who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.”

10. Argument from the character of God

11. To think you can help God is arrogance and reverses the plan of salvation. God saves us, we do not save ourselves.

12. When you understand the dynamics and complexities of what God must do to save even one unbeliever you realize how complex it is.

Rom 5:1–3, “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our access by means of faith into this grace in which we stand. Consequently, let us have esprit-de-corps because of confidence in the glory of God.”

13. Character of God means that God keeps His promises. Because God is immutable, eternal, infinite, and perfect righteousness He cannot cancel the gift once it is given no matter how bad the believer is. Remember, Christ paid the penalty for every sin, so once that is applied, nothing the believer can do is “unpaid for.”

14. Holy Spirit seals us at the moment of redemption which is our guarantee for protection and salvation, 2 Cor. 1:22; Eph. 1:13, 4:30; 2 Tim. 2:19

1. Eph. 1:13, “In whom, when you heard the message of truth, the Gospel of your salvation [common grace]; in whom, when you believed [efficacious grace], you were also sealed by means of the Holy Spirit.” The signature guarantee of the Holy Spirit includes the following:

2. Eph. 4:30, “Stop grieving the Holy Spirit of God, by whom you have been sealed to the day of redemption.”

**15. Our position in Christ protects
us. Rom. 8:38, 39**

1. Rom. 8:38–39, “I have confidence that neither death nor life nor angels nor principalities nor powers nor things present nor things to come 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.”

Retroactive positional truth means that at the moment of salvation through the ministry of God the Holy Spirit, known as baptism, which means identification, everything we are as an unregenerate person is crucified with Christ. We are identified with Christ's death, burial and resurrection. Such identification once made is irreversible and provides eternal salvation.

Forsaking oneself for Christ's sake is not an optional step of discipleship subsequent to conversion; it is the *sine qua non* of saving faith. (GAJ, 135)

**Faith as He [Jesus Christ]
characterized it is nothing less than a
complete exchange of all that we are
for all that He is. (*GAJ*, 135)**

The faith God begets includes both the volition and the ability to comply with His will (cf., Philippians 2:13). In other words, faith encompasses obedience. Berkhof sees three elements to genuine faith: an intellectual element (*notitia*), which is the understanding of the truth; an emotional element (*assensus*), which is the conviction and affirmation of truth; and a volitional element (*fiducia*), which is the determination of the will to obey truth.

Modern popular theology tends to recognize *notitia* and often *assensus*, but eliminate *fiducia*. Yet faith is not complete unless it is obedient. (GAJ, 173).

And so the faithful (believing) are also faithful (obedient). “Fidelity, constancy, firmness, confidence, reliance, trust, [and] belief” are all indivisibly wrapped up in the idea of believing. (GAJ, 176)

[Faith] is the *inward conviction* that what God says to us in the gospel is true. That and that alone is saving faith.

This is astoundingly inaccurate.
Assensus is *not* an “emotional
element,” and *fiducia* means trust and
not a “determination to obey the
truth.” (*AF*, 207, f. 5)

False faith lacks the elements of true repentance and submission to God. Thus, saving faith ought not to be defined in terms of trust alone, but also in terms of commitment to the will of God. In the absence of this kind of submission, they insisted, one could not describe his faith as biblical saving faith. *MacArthur*

Do these basic facts about the Gospel require only a casual, academic, or intellectual acceptance in order for one to be saved? Not if one defines *faith* as the Greek dictionary does: “be convinced of something” or to “give credence to.” Specifically to believe in the Gospel is “to put one’s trust in the Gospel.

Being convinced of something or putting one's trust in the gospel could hardly be said to be a casual acceptance of something. When a person gives credence to the historical facts that Christ died and rose from the dead and the doctrinal fact that this was for his sins, he is trusting his eternal destiny to the reliability of those truths. (SGS, 30)

Faith means “confidence, trust, holding something as true.” Certainly, faith must have some content. There must be confidence *about* something or *in* someone. To believe in Christ for salvation means to have confidence that He can remove the guilt of sin and give eternal life.

It means to believe that He can solve the problem of sin which is what keeps a person out of heaven.

Berkhof does not inject or speak to the issue of the mastery of Christ over one's life when discussing these three elements of faith. His third aspect, *fiducia*, concerns the involvement of the human will in personal trust in the Lord for salvation, not commitment of the years of one's life to His mastery (contrary to MacArthur's misrepresentation of Berkhof).

No one is saved simply by believing facts... The object of saving faith is not a creed; it is Christ Himself. True faith embraces the person of Christ, not just the data of the gospel.

MacArthur

Salvation is a gift, but it is appropriated only through a faith that goes beyond merely understanding and assenting to the truth. Demons have that kind of “faith” (James 2:19).

MacArthur

The Bible knows nothing about an intellectual faith as over against some other kind of faith (like emotional or volitional).

A. Prayer is that grace provision of the royal priesthood whereby the Church Age believer has access and privilege to communicate directly with God; the purpose of this communication is to acknowledge our sin, express adoration and praise to God, give thanks, intercede for others, and convey our personal needs, petitions, and conduct intimate conversations with God.

MAT 6:5 ¶ "And when you pray, you are not to be as the hypocrites; for they love to stand and pray in the synagogues and on the street corners, in order to be seen by men. Truly I say to you, they have their reward in full.

MAT 6:6 "But you, when you pray, go into your inner room, and when you have shut your door, pray to your Father who is in secret, and your Father who sees in secret will repay you.

Matt. 6:7 “And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words.

John 15:7 Jesus said, If you abide in me [fellowship] and my words abide in you [doctrine] then ask what you will and it will be done unto you.

**PSA 66:18 If I regard wickedness in
my heart, The Lord will not hear;**

PROV 15:29 The Lord is far from the wicked, But He hears the prayer of the righteous.

John 16:23 “And in that day you will ask Me no question. Truly, truly, I say to you, if you shall ask the Father for anything, He will give it to you in My name.

John 16:24 “Until now you have asked for nothing in My name; ask, and you will receive, that your joy may be made full.

**John 14:13 “And whatever you ask in
My name, that will I do, that the
Father may be glorified in the Son.**

John 14:14 “If you ask Me anything in My name, I will do it.