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pantel h, *panteles*; to save utterly, to save completely

Matthew 11:28, “Come to Me, all *you* who labor and are heavy laden, and I will give you rest.”

The 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 any thought, act, or change of belief in the person saved.

When a person trusts in Christ

for salvation

God permanently justifies and regenerates and gives eternal life,

and this can not be lost, no matter what that person does or does not do from that instant on until the day he dies.

2. Other terms for this are once saved always saved; assurance of salvation and eternal security.

Eternal Security refers to the objective work of the triune God in keeping us saved. This is often called the objective aspect of this doctrine.

Assurance of Salvation is the subjective side, the individual's believers realization and confidence that he is indeed saved and cannot lose that salvation.

3. The Historic Positions

High Calvinism

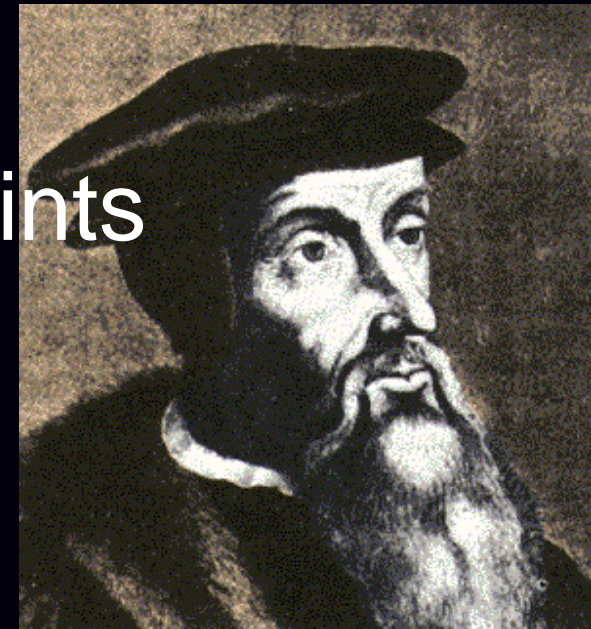
T Total Depravity; Total Inability

U Unconditional Election

L Limited Atonement

I Irresistible Grace

P Perseverance of the Saints



Classic Arminianism: Jacob Arminius, (1560–1609), followers believe a saved person can lose salvation only by a complete denial of Christ. Once this occurs they can never again be saved.



Wesleyan Arminianism. Wesley, 1703–1791.

Salvation can be lost through any serious intentional sin.

“I cannot believe... that there is a state attainable in this life from which a man cannot finally fall.”

“I find no general promise in holy writ ‘that none who once believes shall finally fall.’”

“On this authority [Ezek 18:24], I believe a saint may fall away; that one who is holy or righteous in the judgment of God himself may nevertheless so fall from God as to perish everlastingly.”

“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.”

The Westminster Confession of Faith

“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.”

Louis Berkhof, *Systematic Theology*

“...this devoted apostle considered himself as engaged in a life struggle of his salvation.”

Charles Hodge, on 1 Cor 9:27

“Perseverance in holiness, therefore, in opposition to all weakness and temptations, is the only sure evidence of the genuineness of past experience, of the validity of our confidence as to our future salvation.”

A Misconceived Theological Spectrum



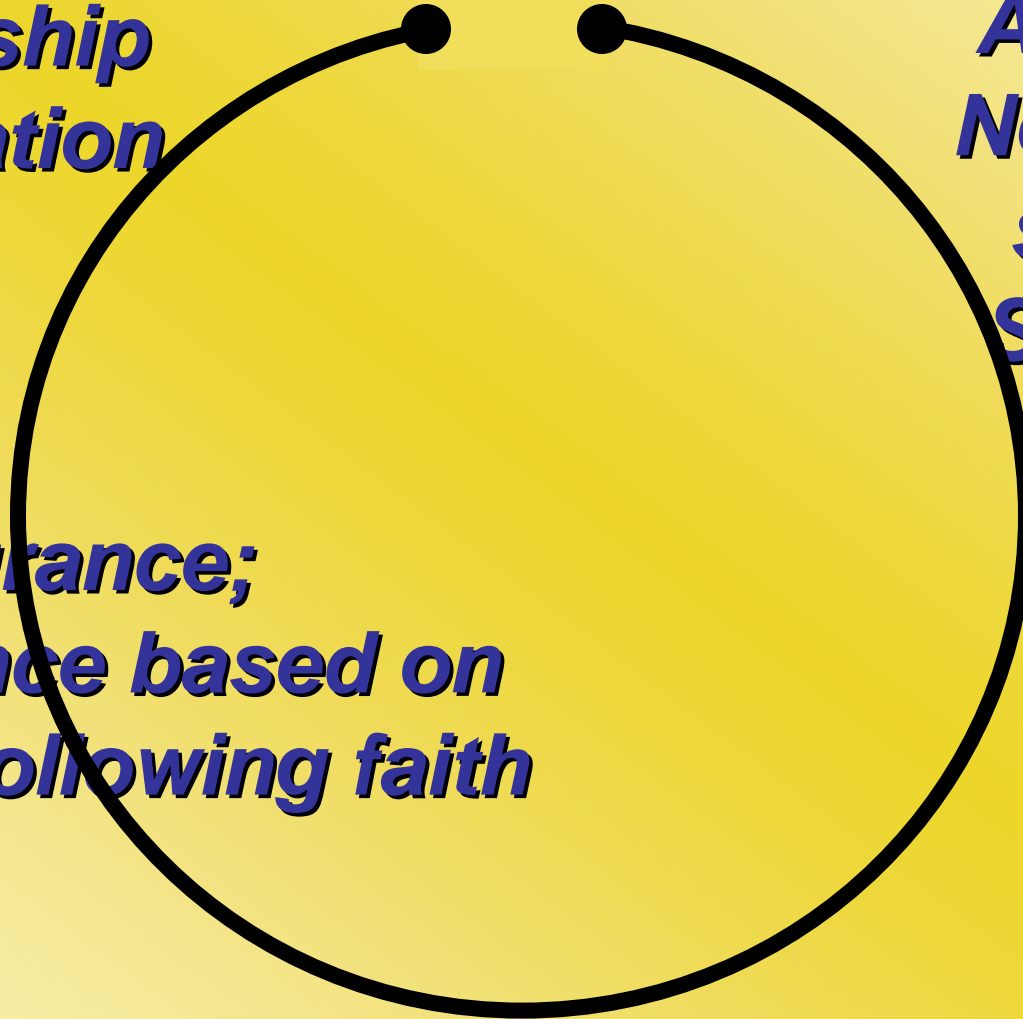
***Lordship
Salvation
No assurance;
Assurance based on
Works following faith***

***Armenian
No eternal
security
Salvation***

An Accurate Theological Spectrum

***Lordship
Salvation***

***Armenian
No eternal
security
Salvation***



***No assurance;
Assurance based on
Works following faith***

ESSENCE OF GOD

Sovereign

Omniscient

Righteousness

Omnipresent

Justice

Omnipotent

Love

Veracity

Eternal Life

Immutability

ESSENCE OF GOD

Sovereign

Omniscience

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Eternal

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Love

Justice

Truth

2 Tim 2:11–13, “Faithful is the Word. If we died with Him [and we have], we shall live with Him. If we endure [in suffering for blessing], we shall rule with Him [as mature believers]. If we deny Him, He will deny us [rewards, escrow blessings]. If we are unfaithful [disbelieving, faithless], He remains faithful, for He cannot deny Himself.”

1. Argument from the character of God

The believer is secured by the purpose, power, provision, and love of God the Father.

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.”