



# Eternal Security

## Basic Doctrine



# Basic Questions

- Is Salvation defined by the Bible or by man?
- What kind of salvation does God provide?
- Who is responsible for the Plan of Salvation?
- Can a believer lose his/her salvation?



# Salvation: Who is Responsible?

- “As we consider with you the doctrine of security, we recognize immediately that our security is related to the kind of salvation which God has provided for sinners. Has God provided salvation, or has God provided a chance for salvation to those who accept Jesus Christ as personal Saviour? Related to this is the question, Who is responsible for man’s salvation? Does God do a saving work for men? Or do men contribute something to their own salvation? For it stands self-evident that, if God does the work, God will make no mistake and there will be no failure. If man contributes something to his own salvation, man may make mistakes and man may lose his salvation because he did not fulfill his obligation”

Dwight Pentecost (Things Which Become Sound Doctrine, pp123-124)

# Motivation

- Eternal Security is Taught by Scripture
- Knowledge of Eternal Security Stabilizes the Believer
- You can stop trying to keep your salvation and move forward in your Christian life toward rewards
- Salvation is not a lottery ticket – some few win and others don't
- There is no Purgatory: There is only Heaven and Hell (Lake of Fire)

# Andy Woods

- And eternal security is the idea that once saved always saved and a lot of people just haven't come to the conclusion that they're saved even though they've placed their trust in Christ. And this is an issue of great debate in the body of Christ so I wanted to really slow down and focus in on this and to get you familiar with the issue of eternal security because I believe that if whatever you settle on this, it shapes really your whole Christian life. Are you serving God out of fear or gratitude is really what it comes down to. And a lot of people believe that they're saved by grace through faith but then they go into their Christian lives and they say well, all that is true but I've got to maintain my salvation through my own works. That's how a lot of people think and I'm trying to explain to us that that's really not what the Bible says. In other words, if you believe that, you're living beneath your privileges in Christ.

Soteriology study lesson 39 [<http://slbc.org/sermon/soteriology-039/#transcriptlink>]

# Conservative Theology

- “The doctrine of security is one of the five points of the Calvinistic system, but it is more distinguished by the fact that it is set forth in the New Testament in the most absolute terms and is there seen to be an indivisible feature of that which God undertakes when a soul is saved.”

L.S. Chafer in his “Systematic Theology, Volume 3, Soteriology, p 267

# Walvoord Statement

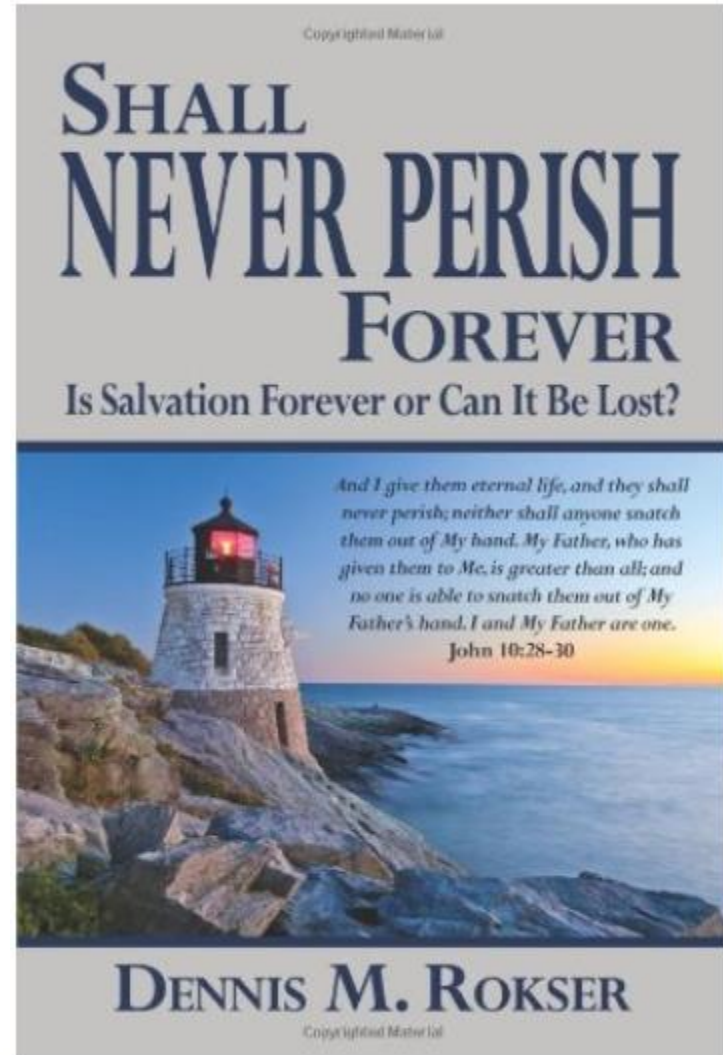
- “The bestowal of eternal life cannot be revoked. It declares the unchangeable purpose of God to bring the regenerated person to glory. Never in the Scriptures do we find anyone regenerated a second time.”

John Walvoord, *The Holy Spirit*, Zondervan, 1970, p137

# Rokser

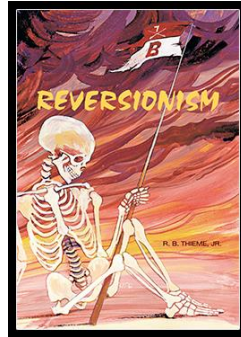
- “Eternal Security means that those who have been genuinely saved by God’s grace through faith alone in Christ alone shall never be in danger of God’s condemnation or loss of salvation but God’s grace and power keep them forever saved and secure.”

Dennis Rokser, Shall Never Perish Forever, p.11





# Thieme



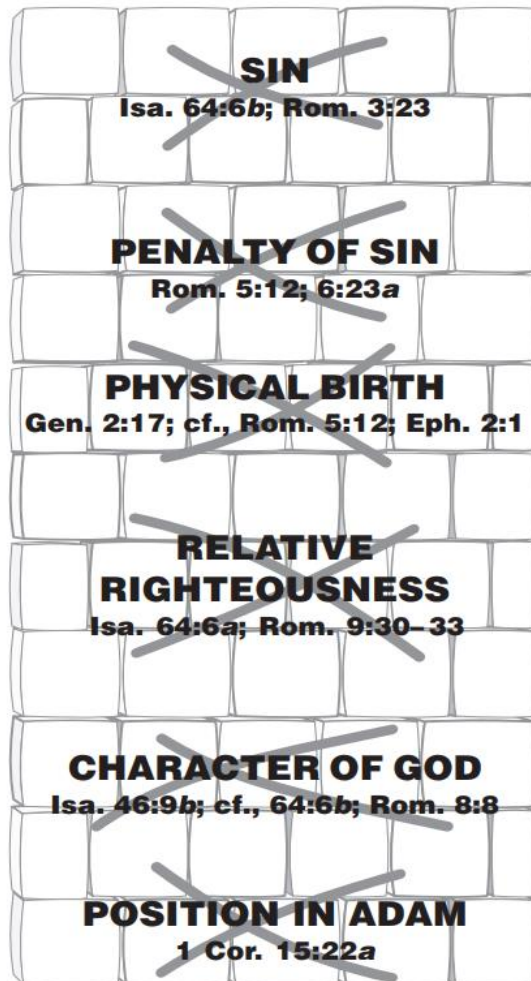
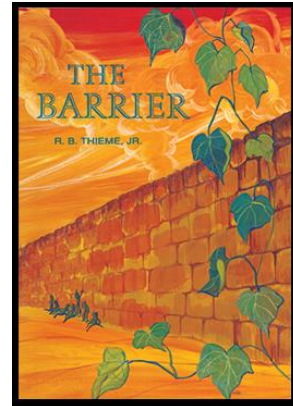
- “Can a Christian immerse himself in sin and evil and still be a Christian? Throughout the Church Age pastors and theologians have struggled to explain this paradox. Some contend that perpetually carnal believers were never genuinely saved. But the Bible emphatically states that once a person expresses faith alone in Christ alone, he is eternally saved (John 3:16, 36). Others assert that believers who continually sin can lose their salvation. But since every believer has an irrevocable position “in Christ” (2 Cor 5:17), neither sin nor evil, not even God Himself, can separate the believer “from the love of God, which is in Christ Jesus” (Rom 8:39). The believer is eternally secure, forever a son and heir of God (Gal 4:5-7).
- “Although the believer can never lose his eternal life, he can be in danger of destroying his spiritual life and losing all the blessings that “God has prepared for those who love him” (1 Cor 2:9)” (Reversionism, p. 1).
- <https://faithalone.org/blog/perpetually-carnal-yet-eternally-secure/>



# Who does salvation depend on?

- If salvation depends on Man, then maybe we can lose it.
- If salvation depends on God, then we cannot lose it.

# “The Barrier”



**REDEMPTION**  
Eph. 1:7; 1 Pet. 1:18–19  
**UNLIMITED ATONEMENT**  
2 Cor. 5:14–15; 1 Tim. 4:10

**EXPIATION**  
Col. 2:14

**REGENERATION**  
John 3:1–18

**IMPUTATION**  
1 Cor. 1:30; 2 Cor. 5:21

**JUSTIFICATION**  
Rom. 4:1–5; Gal. 2:16

**PROPIATION**  
Rom. 3:22–26; 1 John 2:2

**POSITION IN CHRIST**  
1 Cor. 15:22b; 2 Cor. 5:17



# Salvation Logic

- Salvation is based on Faith not on Works
- Jesus Christ paid the penalty of Sin
- All Sin was judged on the Cross
- Sin is not the issue in salvation, righteousness is
- Faith in Jesus is the means of receiving righteousness from God
- Since it is God's righteousness and not our own, how can sin be an issue for salvation?



# Chafer's Outline of Eternal Security

- Reasons depending on God the Father
  - Sovereign Purpose of God
  - Father's Infinite Power Set Free
  - Infinite Love of God
  - Influence on the Father of the Prayer of His Son
- Reasons depending on God the Son
  - Christ Has Died
  - Christ is Risen
  - Christ Advocates
  - Christ Intercedes
- Reasons depending on God the Holy Spirit
  - God the Holy Spirit Regenerates
  - Holy Spirit Indwells
  - Holy Spirit Baptizes
  - Holy Spirit Seals

L.S. Chafer in his "Systematic Theology", Volume 3, Soteriology, Chapter XVI, pp 313- 339



# R. B. Thieme Points

Thieme's approach  
is easier to remember  
for some

1. Logical Approach: Rom 5; Rom 8:32
2. Positional Approach: Rom 8:1,38-39
3. Anthropomorphic Approach: Ps 37:24; Jn 10:28
4. Experiential Approach: 2Tim 2:12-13
5. Family Approach: Gal 3:26; Jn 1:12
6. Inheritance Approach: 1Pet 1:4-5
7. Power of God: Jude 24-25; 2Pet 2:9
8. Sealing Ministry of the Holy Spirit: Eph 1:13
9. Body Approach: 1Cor 12:21
10. Greek Tense (Perfect) Approach: Eph 2:8-9

# 1. Logical Approach “A Fortiori”

- Rm 5
  - Hodges
  - Moo
- Rm 8:32
  - Hodges
  - Wuest
  - Moo

# Hodges Commentary Rom 5:9

- Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him. <sup>10</sup> For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.
- “This [verse 9] and the following verse draw the obvious inference, from the freeness and greatness of the love of God, as just exhibited, that believers shall be ultimately saved. It is an argument a fortiori. If the greater benefit has been bestowed, the less will not be withheld. If Christ has died for his enemies, he will surely save his friends.”

(Hodge, Commentary on the Epistle to the Romans, Eerdmans, 1972 p 138[actually first written in 1886])



# Moo Commentary Rom 5:9

- “In this case, however, the “how much more” in Paul’s transition suggests that the argument proceeds from the “major” to the “minor”: if God has already done the most difficult thing – reconcile and justify unworthy sinners – how much more can he be depended on to accomplish the “easier” thing – save from eschatological wrath those who have been brought into such relationship with him.”

Moo, Douglas J., NICNT The Epistle to the Romans, Grand Rapids: Eerdmans, 1996, p 310



## Romans 8:31-34

<sup>31</sup> What then shall we say to these things? If God *is* for us, who *is* against us?

<sup>32</sup> He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?

<sup>33</sup> Who will bring a charge against God's elect? God is the one who justifies;

<sup>34</sup> 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.



# Hodges Commentary Rom 8:33

Rm 8:33 “This and the following verse show how fully the security of believers is provided for by the plan of redemption. What is it they have to fear under the government of a just and powerful God? There is nothing to be dreaded but sin; if that be pardoned and removed, there is nothing left to fear. In the strongest manner possible, the apostle declares that the sins of believers are pardoned, and shows the ground on which that pardon rests. To them, therefore, there can be neither a disquieting accusation nor condemnation.”

# Wuest on Rom 8:33-34

- “Paul’s argument is ‘Who shall prefer any charge or accusation against the chosen-out ones of God? God, the one who justifies? Even He cannot do both, accuse and justify at the same time. And since our justification resides in a Person, the Lord Jesus our righteousness, in whom we stand as uncondemned and unchargeable as the Son Himself, it is impossible, after having been justified, that we be again accused – and brought under condemnation.’”
- “Again, Paul’s argument is, ‘Who is he that condemns? Christ that died, yes, rather that is risen again, who is even at the right hand of God, who also makes intercession for us?’ Paul asks ‘Can Christ who is always making intercession on behalf of us, at the same time condemn us?’ Even He cannot do both. While interceding on our behalf, He cannot condemn”

Wuest, K. S., Romans in the Greek New Testament, in Wuest’s Word Studies from the Greek New Testament, Volume 1, Grand Rapids: Eerdmans, 1966, p148

# Moo on Rom 8:31-39

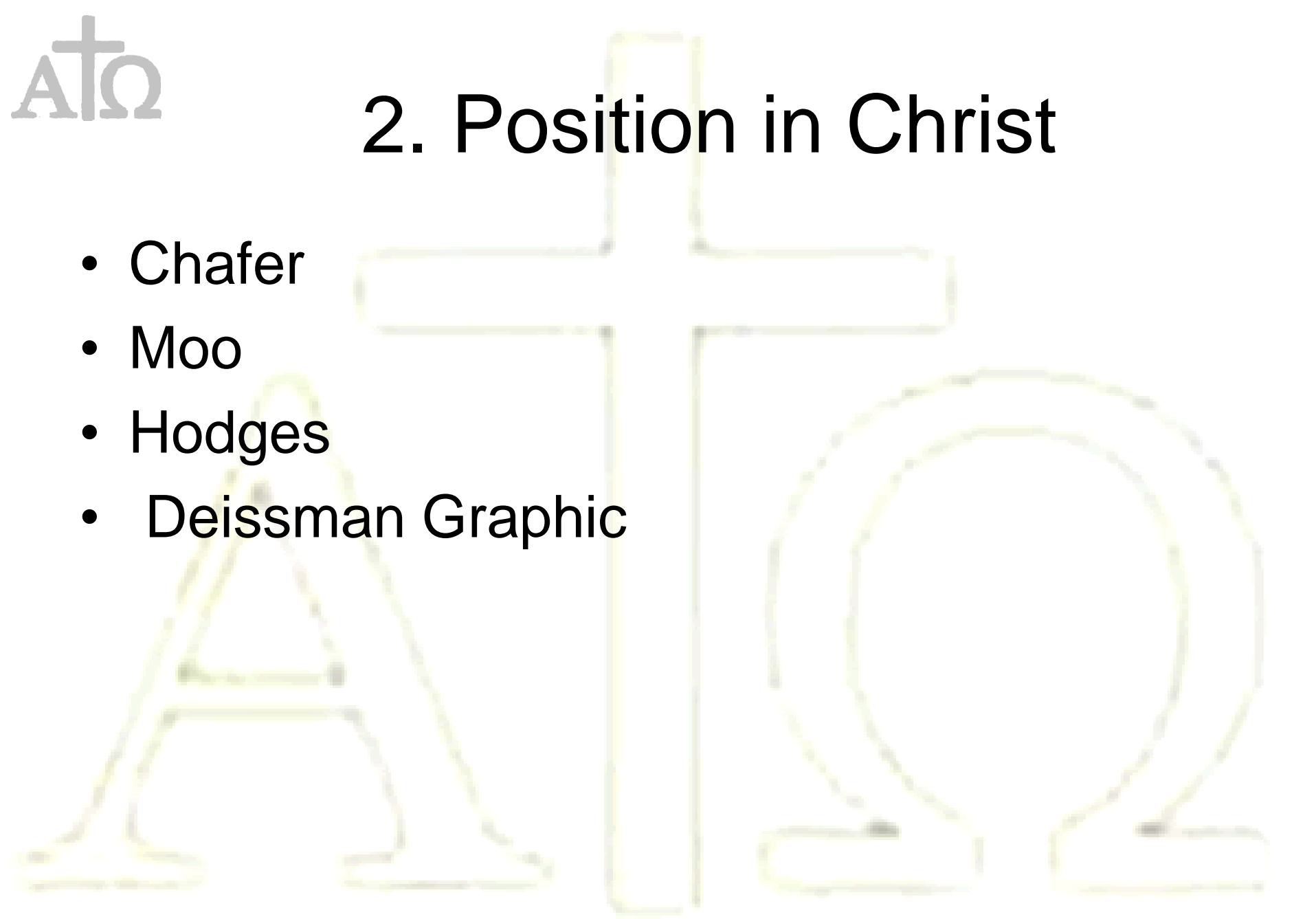
- “This beautiful and familiar celebration of the believer’s security in Christ comes in response to Paul’s rehearsal of the blessings that have been granted to the believer through the gospel. Since Paul has been enumerating these blessings from virtually the first verses of the letter, this paragraph could be the climax of the letter up to this point. ...
- “...Thus we hear again, as in 5:1-11, of the love of God in Christ for us and the assurance that that brings to us; of the certainty of final vindication because of the justifying verdict of God; and of how these great forces render ultimately impotent and unimportant the tribulations of this life.

Moo P537-538



## 2. Position in Christ

- Chafer
- Moo
- Hodges
- Deissman Graphic



# L. S. Chafer

- “Let it be restated that, by that baptism which the Spirit accomplishes, the believer is vitally joined to the Lord. Being in Christ, he [the believer] is a partaker of the righteousness of God which Christ is. He is thus perfected to that point which satisfies infinite holiness, and on that ground and on no other God declares him justified in His own sight. Though He may discipline the justified one, God, having justified, cannot consistently lay anything to the charge of His elect (Rom. 8:33)”

L.S. Chafer in his “Systematic Theology”, Volume 3, Soteriology, Chapter XVI, p 338

# Moo

- “The assurance expressed in v. 37 [Rom 8:37] is now grounded in a more personal testimony of Paul’s own. Paul stands completely convinced that nothing at all will be able to separate believers from the love of God in Christ.”

Moo, Douglas J., The Epistle to the Romans, Grand Rapids: Eerdmans Pub. Co., 1996, pp 546



# Moo

- “Are even the responsible decisions of Christians themselves included in this last phrase? Calvinists usually think so, and conclude that Paul clearly teaches here the eternal security of believers. Others, however, argue that Paul, by implication, focuses on only those forces that lie outside the believer’s own free and responsible choices; and that what Paul says here and in this paragraph does not, then, preclude the possibility that a believer might decide to separate himself from the love of God in Christ. While we must not press Paul’s language beyond what he intends, we think that the broad “who” in v. 35 and the phrase here more naturally would include even the believer herself within the scope of those things that cannot separate us from Christ.

Moo, Douglas J., *The Epistle to the Romans*, Grand Rapids: Eerdmans Pub. Co., 1996, pp 546-547

# Hodges on Rom 8:1

- “Those who are in Christ are not exposed to condemnation. And this again is not to be understood as descriptive of their present state merely, but of their permanent position. They are placed beyond the reach of condemnation. They shall never be condemned. The meaning of a proposition is often best understood by the arguments by which it is sustained. It is so in this case. The whole chapter is a proof of the safety of believers, of their security not only from present condemnation, but from future perdition. Nothing shall ever separate them from the love of God, is the triumphant conclusion to which the apostle arrives.

# Deissmann Graphic

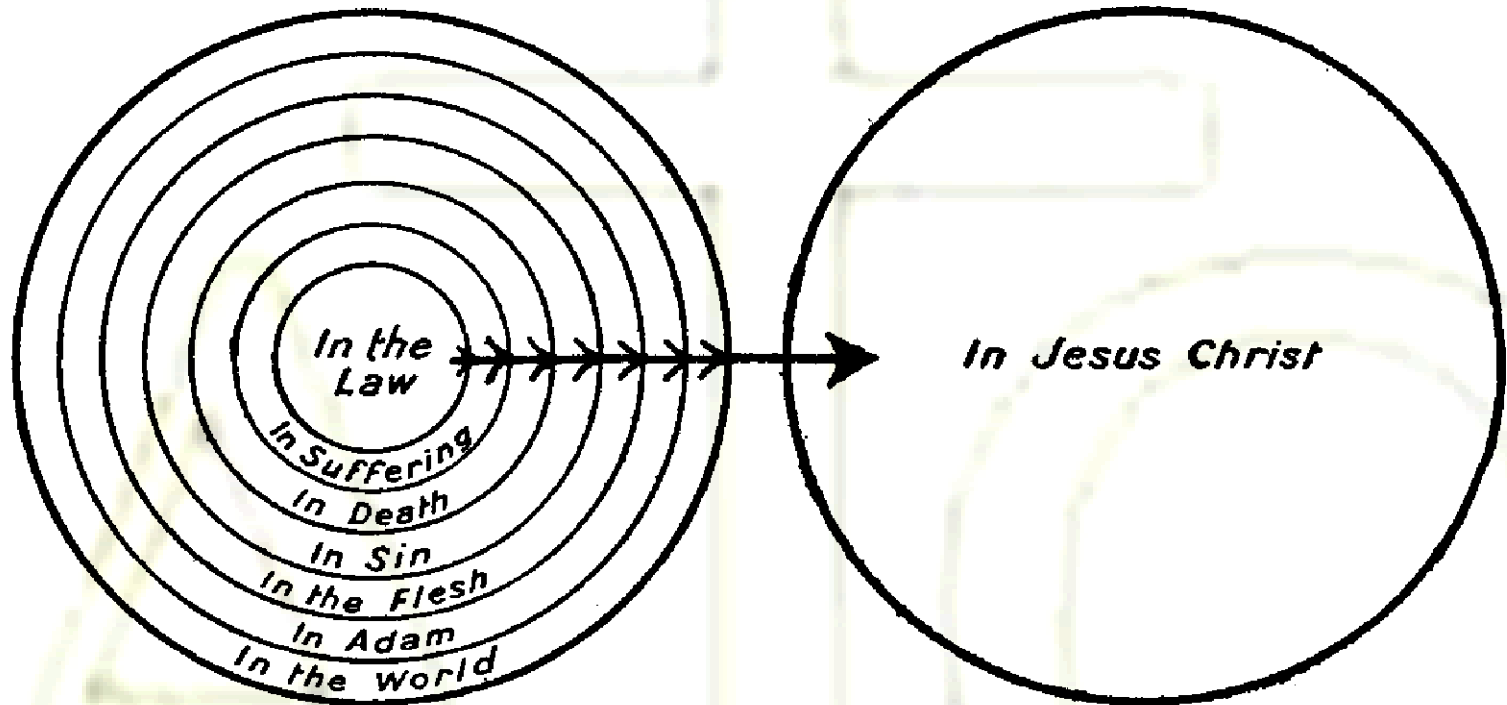


DIAGRAM 4.

The seven spheres of evil apart from salvation in the experience of the 'old' Paul.

DIAGRAM 5.

The one sphere of salvation in the experience of the 'new' Paul.

Adolf Deissmann, *Paul A Study in Social and Religious History*, 1972, p297  
[first published in 1912]

# R. B. Thieme

- Thieme has a lengthy Doctrine of Positional Truth which is not produced here.



### 3. Anthropomorphic\*

- Ps 37:24 When he falls, he will not be hurled headlong, Because the LORD is the One who holds his hand.
- Jn 10:28 and I give eternal life to them; and they shall never perish, and no one shall snatch them out of My hand.
- \* an interpretation of what is not human or personal in terms of human or personal characteristics

(from <https://www.merriam-webster.com/dictionary/anthropomorphism>)

# D. A. Carson

Commentary on John 10:28:

The consequence of his knowing his sheep, and of his gift to them of eternal life, is that they *shall never perish*. It could not be otherwise, if they have eternal life (cf. notes on 6:51, 5; 8:51, 52; 11:26). Even so, the focus is not on the power of the life itself, but on Jesus' power: *no-one can snatch them out of my hand*<sup>1</sup>, not the marauding wolf (v. 12), not the thieves and robbers (vv. 1, 8), not anyone. To think otherwise would entail the conclusion that Jesus had failed in the explicit assignment given him by the Father, to preserve all those given to him (cf. notes on 6:37-40). The ultimate security of Jesus' sheep rests with the good shepherd.

<sup>1</sup> The Greek employs the future tense, *ouch harpaesei*, used in connection with its semantic force of 'expectation' to stress that no-one should expect to seize them from Jesus' hand (cf. Porter, pp 403-439, esp. p416)

[Carson, D. A., PNTC The Gospel According to John, Grand Rapids: Eerdmans, 1991, p 393]

# Kostenberger (John 10:28)

- Jesus' reference to the Father's sovereign power recalls statements in both the OT and Second Temple literature that no one can deliver out of God's hand (Isa. 43:13\*) and that the souls of the righteous are in his hand (Wis. 3:1).

[Kostenberger, Andreas J., John, Grand Rapids: Baker Academic, 2004]

\* Isaiah 43:13 "Even from eternity I am He, And there is none who can deliver out of My hand; I act and who can reverse it?"

# 4. Experiential

II Tim 2:12-13

As a child of God: We belong to the family, are IN Christ, share in the inheritance

- A. It is through His work on the cross that provides eternal life (Positional Truth). 2Tim.2:11
- B. We can deny Him through reversionism in which He will deny us SG3. 2Tim.2:12
- C. However, even our faithlessness in Him does not invalidate His work on the cross/forgiveness of sins and therefore He cannot deny our Ph1 salvation, since He can't deny Himself. 2Tim.2:12
- D. Even though believers can produce worthless “works” before God and these things will be destroyed, their salvation still remains intact.
  - 1Cor.3:10-15 esp. vs.15 “...but he himself shall be saved/σωζω – future passive indicative, yet so as by fire.”

From Lake Erie Bible Church website



## 2 Tim 2:11-12

11 It is a trustworthy statement:

For if we died with Him, we will also live with Him;

12 If we endure, we will also reign with Him;  
If we deny Him, He also will deny us;

13 If we are faithless, He remains faithful, for He cannot deny Himself.



# Constable: 2 Tim 2:11-13

Since we died with Him / We will live with Him	Resurrection (Col 2:20; 3:1,3; Rom 6:2-23)
If we endure / We will reign	There are “degrees” of reigning with Christ. If we endure, we may have greater responsibility in the Millennium kingdom.
If we deny Him / He will deny us (rewards)	There are rewards waiting for us. If we deny Him and avoid walking by faith in the Power of the Holy Spirit, we may lose rewards 1 Cor. 3:12-15; cf. Luke 19:24-26
If we are faithless / He is faithful	Christ remains faithful even if we don't

“The point of this quotation is that Christians should continue to endure hardship and remain faithful to the Lord, *in view of* what Jesus Christ has done and will do.”

From Constable commentary on 2 Timothy 2017, p23

## 5. Family

- Gal 3:26; Jn 1:12
- Gal 3:26 “For all of you are God’s sons through faith, in Christ Jesus” (Wuest Translation)
- “...The word translated children is *huios* and is the important word here. This word signifies someone of full age. Under law, the individual was in his minority and under a guardian. Now, under grace, he has attained his majority, having outgrown the surveillance of his former guardian. (Wuest “Galatians in the Greek New Testament p 111)

## 6. Inheritance:

- Wuest (1Pet 1:4-5): As begotten children of God, we become His heirs, and joint-heirs with His Son Jesus Christ (Rom. 8:17), and thus come into an inheritance. This inheritance is incorruptible because it belongs to the future life which the risen saints share with God Himself. It is undefiled as our great High Priest is undefiled (Heb. 7:26 same word). It is non-fading, not able to wither away, as a flower would. The word “reserved” is from tereo which means “to watch, to observe, to guard, protect, to reserve, set aside.” Heaven is the safe-deposit box where God is guarding our inheritance for us under constant surveillance. The participle is in the perfect tense, speaking of a past completed action having present results. We could translate, “has been laid up and is now kept guarded in safe deposit.”

# Wuest Translation

- ... (4) and an inheritance incorruptible, and undefiled, and that does not fade away, which inheritance has been laid up and is now kept guarded in safe deposit in heaven for you (5) who are constantly being kept guarded by the power of God through faith for a salvation ready to be revealed in the last time.



## 7. The Power of God

- Jude 24 - 25:

24 - Now to Him who is **able** to keep you from stumbling, and to make you stand in the presence of His glory blameless and with great joy

25 - to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen



# The Power of God (continued)

- II Pt 2:9:  
9 - then the Lord knows how to rescue the  
godly from temptation, and to keep the  
unrighteous under punishment for the day  
of judgment

# Jude 24 (Dean)

- Jude 1:24 NASB "Now to Him who is able to keep you from stumbling ..." A lot of times in Scripture when we have the English word "keep" we have the word tereo. Here we have the Greek word phulasso. It has the idea of establishing a guard, to keep or protect someone from danger. It is an important word and it shows that it is God who keeps us. There is a dual aspect to this, as there is in many things in the Christian life. God has a responsibility. He keeps us from stumbling. But we also have a responsibility and that is emphasized in other passages. It is God who ultimately preserves us for salvation. What we see here is that Scripture says it is not the individual who keeps himself; it is God who keeps us from stumbling.
- R. Dean, <http://www.deanbibleministries.org/new-testament-menuitem/jude-menuitem/message/23-build-yourself-up/read>



# Jude24/2Thes 3:3 (Dean)

- We see this also stated in passages like 2 Thessalonians 3:3 NASB "But the Lord is faithful, and He will strengthen and protect you from the evil {one.}" This is God's responsibility, not ours. He keeps us saved. He is the one who perseveres, it is not us. Another passage is 2 Timothy 1:12 NASB "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."

# Jude 25 (Dean)

- Finally in a great statement related to the character of God: Jude 1:25 NASB "to the only God our Savior ..." The NKJV has it "who is alone wise." Some translations don't have this. It is not stated in some of the MSS. It is in the Majority Text, so there is support for "To God alone our savior who is wise." "...{be} glory, majesty ..." Because of who He is, the creator God who will ultimately bring all things to judgment. But He is the one who oversees history today in light of the message Jude, and He will bring judgment to those who are disobedient and rebellious. "...dominion and authority ..." Emphasizes His sovereignty over human history. He has the authority and the power, the omnipotence for ruling and reigning over history." "... before all time and now and forever. Amen."

# Jude 24-25 (Constable)

- "The concluding doxology (vv. 24-25) is universally recognized as one of the fullest and most beautiful in Scripture. Stressing the security of the believer in the midst of apostasy, it brings the epistle to a marvelous conclusion."
- Constable quoting Hiebert, *Second Peter* . . . , p. 204.



# Sealing Ministry of God the Holy Spirit

- Eph 1:13

13 - In Him, you also, after listening to the message of truth, the gospel of your salvation -- having also believed, you were sealed in Him with the Holy Spirit of promise.



# Sealing Ministry of God the Holy Spirit (Continued)

- II Cor 1:22

22 - who also sealed us and gave us the Spirit in our hearts as a pledge.

# AtΩ 8. Sealing Ministry of God the Holy Spirit (Continued)

- Eph 4:30

30 - And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.



# Sealing Ministry of God the Holy Spirit (Continued)

- (Scofield) “The Holy Spirit is Himself the seal. In the symbolism of Scripture a seal signifies:
  1. A finished transaction (Jer. 32:9,10; John 17:4)
  2. Ownership (Jer. 32:11, 12; II Tim. 2:19)
  3. Security (Esth. 8:8; Dan. 6:17; Eph. 4:30).”

# Quotes on Sealing - 1

- “The Holy Spirit is Himself the seal. In the symbolism of Scripture a seal signifies:
  - 1) A finished transaction (Jer. 32:9,10; John 17:4)
  - 2) Ownership (Jer. 32:11, 12; II Tim. 2:19)
  - 3) Security (Esth. 8:8; Dan. 6:17; Eph. 4:30).”

The New Scofield Bible, Oxford University Press, 1967, p1273

- “The Spirit indwelling as an anointing is Himself the Seal. His presence in the Christian indicates a finished transaction, divine ownership, and eternal security.”

L.S. Chafer in his “Systematic Theology, Volume 3, Soteriology, p 338



## 9. Body

- I Cor 12:21 And the eye cannot say to the hand, “I have no need of you”; or again the head to the feet, “I have no need of you.”

## 10. Greek Tense:

- Eph 2:8-9 “By the grace ye were saved and as a result are in a saved state at the present time” (Wuest translation)

AtΩ



# Wuest Translation Notes 1

- The words, “ye are saved,” are in the perfect tense in Greek. That is, a Christian was given a perfect salvation in past time when he believed, and as a result of that past completed work of Jesus Christ on the Cross and his past acceptance of the same, he at present is a saved person.

# Wuest Translation Notes 2

- His present possession of salvation is based upon one thing only, what Jesus did on the Cross for him and his past acceptance of that work. That means that the works of an individual, past or present, do not enter into his acceptance or retention of salvation. Salvation is the alone work of Christ. The believer is the recipient.

# Wuest Translation Notes 3

- That means the believer is saved and saved forever, for as he reads this text, the present results of the perfect tense are always present with the reader...

(“Golden Nuggets” p120)

# Hoehner - 1

The passive voice is labeled by some grammarians as a divine passive where God clearly is the subject. Sinners are being saved by God's gracious act. The perfect tense expresses a completed action with continuing results in the present time. The completed action occurred at the moment of their conversion. Here the perfect periphrastic intensifies the present results of being saved. Hoehner, Harold W., Ephesians: An Exegetical Commentary, Grand Rapids: Baker Academic, 2002, p333

# Hoehner - 2

Although it could be translated “you have been saved” (ASV, RSV, NASB, TEV, JB, NIV, NJB, NRSV), the translation “you are saved” (AV, NEB) better conveys the continuing results of being saved. In other words, God, by his grace, initially saves, but by that same grace he keeps believers safe or saved from God’s wrath and from sin’s grip of death from which they are delivered. On the other hand, one must not think that the perfect tense in itself guarantees future deliverance. It is the God behind the perfect tense that guarantees the future deliverance.

Hoehner, Harold W., Ephesians: An Exegetical Commentary, Grand Rapids: Baker Academic, 2002, p333



# Questionable Passages

- Nation Israel [Mat 18]
- Apostates in the last days [ITim 4:1-3]
- Professed to know Christ but never knew Him [Jn 15:6]
- Warnings to God's children [Heb 6]
- Loss of rewards [Jn 15:2]
- Falling from Grace [Gal 5:4]

(list from “Things Which Become Sound Doctrine”)

Adapted from J. Dwight  
Pentecost





# Summary

- Eternal Security is Sound Doctrine
- Eternal Security is Basic Doctrine
- Eternal Security is not a license to sin
- Eternal Security is a license to serve
- Sin has consequences;  
Service is rewarded

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- Dennis Rokser, Shall Never Perish Forever, p.11
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