

Eternal Security – Part 2

Eternal Security is a very important doctrine. Knowing this doctrine and believing it, we live and worship God in gratitude for having a secure salvation, not in fear of losing it.

Here are major points covered last week:

- I. Eternal Security and it's doctrine. Once saved, always saved.
- II. Eternal Security from the standpoint of the work of Jesus Christ on the cross.
- III. Eternal Security from the essence of God.
- IV. Eternal Security from the standpoint of the work of the Holy Spirit.
- V. Eternal Security from the point of view of man.

Sin was taken care of at the cross. We are not saved by not sinning. So you do not lose salvation by sinning. We are saved by the work of Jesus Christ on the cross. Faith doesn't save us. Faith is how we acquire salvation as a permanent possession. So even if you stop believing you don't lose your salvation.

VI. Various Aspects of Eternal Security from the Text

A. Family Approach (Spiritual Birth)

That is being born into the family of God.

John 3:3,7 Jesus declares you must be born from above (not again).

Being born – new life.

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How are we born from above? A new creation. When we die we go back to our point of origin.

1 Peter 1:3, 23 There it does say “born again.”

How are we going to be born again? By faith in Jesus Christ. This is the doctrine of regeneration.

You are born again (i.e. spiritually) only once. John chapter 3.

Galatians 3:26 For you are all sons of God through faith in Christ Jesus.

You cannot be unborn.

John 1:12 But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,

You are born into the family of God by faith in Jesus Christ. You cannot be unborn.

B. Greek Grammar of the text.

Acts 16:31 They said, “Believe in the Lord Jesus, and you will be saved, you and your household.”

You will be saved. Aorist tense – point in time when you believed in Jesus Christ, you were saved.

Ephesians 2:8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God

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You have been saved. He uses not the aorist but the perfect tense. The perfect means it happens here and continues forever. Happened here, results go on.

Aorist tense – You are saved once and for all.

Perfect tense – Once you are saved, you are always saved.

C. Inheritance.

This breaks down in our modern society where we can change the will even after the old boy is gone. Let's go to court and change it up. We don't like the way he did his will and we will figure out how to change it to our liking.

Inheritance in Christ cannot be taken away. It's yours.

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

You cannot lose it. Once you believed in Jesus Christ you became an heir of Christ. It cannot be taken away.

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

You may be a scoundrel but you cannot lose your inheritance.

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D. Part of the Body of Christ.

Colossians 1:18 He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything.

Christ is the head, we are the body. Just because we sin, He isn't going to cut off his toe.

1 Corinthians 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."

You are part of the body of Christ.

E. Relationship.

I'm not talking about our relationship to God. I am talking about God the Father's relationship with Christ. Because of Jesus Christ's relationship with God the Father, you have eternal security. God cannot reject Christ's work on the cross. God's faithfulness to Jesus Christ is part of our relationship.

John 17:11 I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are.

F. Sanctification.

Sanctified means you are set apart to God. Once you are sanctified, you remain sanctified forever.

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Hebrews 10:10 By this will [the will of God] we have been sanctified [perfect tense, past – it remains forever] through the offering of the body of Jesus Christ once for all.

Hebrews 10:14 For by one offering [Jesus Christ] He has perfected [made perfect] for all time those who are sanctified.

VII. Eternal Security and your life here on earth.

- A. Inner Peace especially in difficult times.
- B. The inner comfort knowing that He will never leave you. No matter how you fail, He will never leave you.
- C. The inner peace and inner comfort of knowing that no one, not even you, can take you out of the hands of God. Not even you.
- D. Romans 5:1-3 plus the inner peace of Romans 5:2 make it easier for you to exalt in times of tribulation.

2 Timothy 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.

No matter what I do. It is not about me, it is about Him.

- E. Inner peace and joy especially when you have sinned, when others forsake you when others judge you, just knowing that He will never leave you, never forsake you. You are locked in.

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Hebrews 13:5 Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, “I will never desert you, nor will I ever forsake you,”

- F. Such confidence, peace, comfort, encouragement in knowing that we are secure in God.

Romans 8:38 For I am convinced [by studying the Scriptures in the power of the Holy Spirit and believing what the Scriptures say] that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

Romans 8:39 nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

- G. When we sin and fail and no longer feel that we are deserving of His love, deserving of our salvation, eternal security guarantees we still have it.

Psalm 37:24 When he falls, he will not be hurled headlong, Because the Lord is the One who holds his hand.

- H. Knowing eternal security and believing eternal security makes it easier to just trust Him in time of life and death. Patterned after Abraham. Even when He was about to sacrifice his son.

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Romans 4:21 and being fully assured that what God had promised, He was able also to perform.

- I. Even though you failed neither God the Father nor Jesus Christ will cast you aside. You are still in their hands and He still has a plan for you. His plan for you is still operative.

1 Corinthians 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.”

Here are the main points of L. S. Chafer’s lesson on eternal security from his work on Systematic Theology.

- 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

Now, I am going to give you another set of points that is based upon R. B. Thieme’s doctrine of eternal security. There are overlaps between Herman’s coverage and Thieme’s. The way Thieme approached this

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doctrine is through word pictures. This helps the student have something to grasp in order to better remember the point. Remember, this doctrine is very important to your Christian life.

This accomplishes two things: a) You have two opportunities to learn this important doctrine b) the second set of points goes into depth on some of the passages.

Here is a list of Thieme's points:

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

We will start with the first point and work our way down the list.

1. Logical Approach Romans 5; Romans 8:32.

Romans 5:9 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.

From Hodges commentary on Romans concerning Romans 5:9:

“This [verse 9] and the following verse draw the obvious inference, from the freeness and greatness of the love of God, as just exhibited,

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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.”

From Douglas Moo’s commentary on Romans concerning Romans 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.”

Romans 8:31 What then shall we say to these things? If God is for us, who is against us?

Romans 8:32 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?

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

Romans 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.

Hodges on Romans 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

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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.”

Kenneth Wuest, a Greek scholar from the last century says this about Romans 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.”

Douglas Moo on Romans 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. ...”

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“...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.”

2. Positional Approach: Romans 8:1,38-39

Position in Christ, or “Positional Truth” using Thieme’s terminology, is a vast study in its own right. This treatment of eternal security will only cover one chapter in Romans for this.

L. S. Chafter on Romans 8:33

“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).”

Douglas 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.”

“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

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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."

Hodges

"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."

Adolph Deismann (from his book on Paul).

Deismann's diagrams are beautiful illustrations of Paul's terminology. It would have been even better if he had included one with all that we have "in Christ." That would be a crowded diagram.

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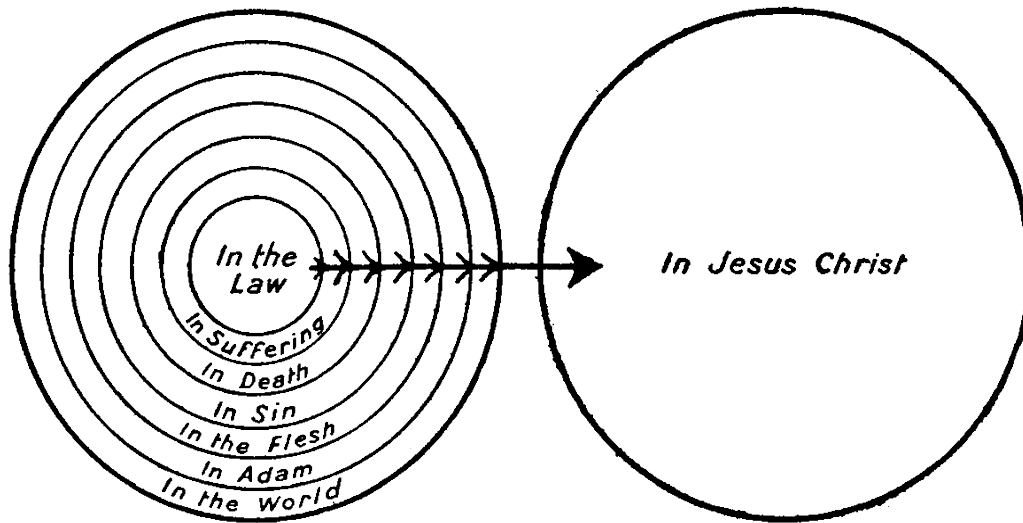


DIAGRAM 4.

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.

3. Anthropomorphic Approach: Ps 37:24; Jn 10:28

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*, 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.”

“* 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)”

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Kostenberger (from his commentary on the Gospel of John)

“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).”

*** 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 Approach: 2Tim 2:12-13

The following table is taken from Thomas Constables commentary on 2 Timothy.

Text	Remark
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

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5. Family Approach: Gal 3:26; Jn 1:12

Gal 3:26 (Wuest Translation) “For all of you are God’s sons through faith, in Christ Jesus”

“...The word translated children is huiois 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 Approach: 1Pet 1:4-5

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.”

...(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.

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7. Power of God: Jude 24-25; 2Pet 2:9

Jude 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

Jude 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

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

Robby 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.”

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“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.”

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."

<http://www.deanbibleministries.org/new-testament-menuitem/jude-menuitem/message/23-build-yourself-up/read>

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.

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8. Sealing Ministry of the Holy Spirit: Ephesians 1:13

“The Holy Spirit is Himself the seal. In the symbolism of Scripture a seal signifies:

A finished transaction (Jer. 32:9,10; John 17:4)

Ownership (Jer. 32:11, 12; II Tim. 2:19)

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 Approach: 1Cor 12:21

1 Corinthians 12:18 But now God has placed the members, each one of them, in the body, just as He desired.

1 Corinthians 12:19 If they were all one member, where would the body be?

1 Corinthians 12:20 But now there are many members, but one body.

1 Corinthians 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.”

1 Corinthians 12:22 On the contrary, it is much truer that the members of the body which

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seem to be weaker are necessary; [the Greek work for “necessary” also means “essential” and “indispensable.”]

Once we believe in Jesus Christ, we are placed in the body. Every part of the body is “necessary” or indispensable.

10. Greek Tense (Perfect) Approach: Ephesians 2:8-9

Translating from one language to another is not always easy. Many languages have phrases that are embedded in a nation’s culture and the way the people think. If it was simple, there wouldn’t be so many different translations of the Bible.

Ephesians 2:8 (NASB 1995) For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;

Ephesians 2:9 (NASB 1995) not as a result of works, so that no one may boast.

Ephesians 2:8 (KJV) For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Ephesians 2:9 (KJV) Not of works, lest any man should boast.

Here is a DTS Greek Scholar (Daniel Wallace) explaining why the KJV might be better than some modern translations: “The KJV translators, though not having nearly as good a grasp on Greek as modern translators, seem to have had a better grasp on English. They apparently recognized that to translate Eph 2:8 with an English

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perfect would say nothing about the state resulting from the act of being saved.” Greek Grammar Beyond the Basics, p575

Ephesians 2:8-10 (Wuest) For by the grace have you been saved in time past completely, through faith, with the result that your salvation persists through the present time; and this (salvation) is not from you as a source. Of God it is the gift; not from a source of works, in order that no one might boast; for we are His handiwork, created in Christ Jesus with a view to good works which God prepared beforehand in order that withing their sphere we may order our behavior.

“The force of the perfect tense is simply that it describes an event that, completed in the past (we are speaking of the perfect indicative here), has results exiting in the present time (i.e., in relation to the time of the speaker). Or, as Zerwick puts it, the perfect tense is used for “indicating not the past action as such but the present ‘state of affair’ resulting from the past action.”” (Wallace)

The point is, the perfect tense (in the passive) of the verb “to save” as used in Ephesians 2:8 indicates that believers are saved at the point of faith in Jesus Christ as Savior with the last for ever result of being saved. This is eternal security.

There are some attacks on the doctrine of eternal security. From a human perspective, it is “not fair” for a reprobate criminal, perhaps a murderer who is also a Christian to continue to eternal life with God. They certainly are not producing any righteousness. There are at least two

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problems with this attitude. First, it assumes that humans can produce a righteousness that pleases God. Isaiah 64:6. That is not possible.

Isaiah 64:6a “For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment;...”

This is the passage where I like to translate “filthy garment” as “used toilet paper.” It is not a literal translation but has the desired effect on the current day reader – this is not something I should be giving to God in expectation that He will bless me for it.

Secondly, all sin was judged at the cross. So the issue in salvation is righteousness. But it is God’s righteousness that counts. And that is received at the point of salvation as part of being in Christ. We inherit the righteousness of Jesus Christ. It is the gift of God, not of works.

Here is a list of some of the attacks with brief statements on why they are invalid. What follows are explanations of some passages by Dwight Pentecost from his book “Things Which Become Sound Doctrine.”

Nation Israel Passages – If they continue in disobedience they will be set aside (exiled) Matt 18.

“First, there are those passages which are related to the nation Israel, in which the nation is warned that it will be set aside by God if it continues in disobedience. For instance, in the Gospel of Matthew 18 there is the parable of the king making a reckoning with his servant—and there are some unfaithful servants who are banished from the king’s presence. This parable was designed to teach not that a man loses his salvation, but rather that a privileged servant-nation may be set aside if it persists in disobedience and unbelief, and rejection of Jesus Christ. Many of the Old Testament passages

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used to support the doctrine that a man may lose his salvation fall into this classification.”

Apostates in the Last Days – never born again 1Tim 4:1-3

“Then there are passages that relate to the apostates in the last days. For instance, in I Timothy 4:1-3, Paul says, “...the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth.” These apostates were never redeemed men, never born again; they never possessed eternal life but they held to a form of godliness while denying the power thereof—and of such we are warned.”

Those who claimed to be believers but were not John 15:6

“Then there is a third class of passages which relate to professors—those who professed to know Christ but never knew Him, in actuality. Perhaps John 15:6 would fall into this classification: “If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.” Christ is not teaching that a man who has been saved will be cast into hell; but such professors will be, because there is no truth behind their profession.”

Cannot erase past failures Hebrews chapter 6

“There are passages that contain warnings to God’s children. The problem passage in Hebrews 6 seems to fall into this classification, for the Apostle warns that it is impossible for those who have received God’s heavenly gift and tasted the powers of the age to

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come to renew them again to repentance if they should fall away. He is not threatening men with a loss of salvation, but is showing believers that they cannot erase the record of failure by going back and being saved all over again. Therefore, the record must stand. There are many warnings to God’s children that would fall into this classification.”

Loss of Rewards John 15:2; 1Cor 3

“Then, in the fifth place, there are those passages which relate to the loss of rewards. Believers are continually warned that if they are unfaithful, they will lose their reward: for instance, in John 15:2: “Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit”; or, in I Corinthians 3, Paul reminds believers that they shall be saved, yet so as by fire. A believer may lose this reward but loss of reward is not synonymous with loss of his salvation.”

Falling from Grace Gal 5:4

“There is the passage in Galatians 5:4, finally, that speaks of falling from grace. The Apostle Paul is not talking about losing one’s salvation, but rather about abandoning the grace principle by which we were saved and by which we are to live. Saved Jews who tried to live by the Law would be leaving the grace principle.”