

Eternal Security

The Doctrine of Eternal Security is an important doctrine. It is so important that this is the third time I am teaching it.

1. **Critical.** An Understanding of the doctrine of eternal security is critical to your spiritual life.
2. **Service.** Eternal Security frees the believer to serve God without fear in grace rather than chain him or her to constantly fearing loss of salvation. This effort to maintain salvation can lead to legalism, working from the Old Sin Nature to please God rather than to serve Him. We serve out of gratitude, not from fear.
3. **Documentation.** The doctrine of Eternal Security is well documented in the Bible. There are several different Biblical passages that clearly document that once God has saved an individual based upon that person's faith in Jesus Christ and His work on the cross, the believer will not lose that salvation.
4. **Obligation.** Eternal security leads us to an obligation to serve. God has gifted each believer with a spiritual gift. God has given each believer a mission enhanced by the spiritual gift. Love sees a need. The believer's mission enhanced by a spiritual gift provides an obligation to fulfill that need. As a pastor-teacher, I have an obligation to the Church to study and teach. But, this service must be based upon faith-dependence on the Holy Spirit.

“Anyone can devise a plan by which good people may go to Heaven. Only God can devise a plan whereby sinners, who are His enemies, can go to Heaven.” Lewis Sperry Chafer¹

¹ <https://quotefancy.com/quote/1613598/Lewis-Sperry-Chafer-Anyone-can-devise-a-plan-by-which-good-people-may-go-to-Heaven-Only>

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As we approach this doctrine, there are several questions that come to mind that need to be answered:

- 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?
- Is personal sin greater than Christ's work on the cross?

As Herman often says, we are a Bible Church. So there are certain things we believe about the Bible:

1. The Bible is the divinely inspired, inerrant Word of God.
2. Often, to obtain the true meaning of a passage, the study must delve into the original languages, context and historical settings. The key question is "What did the writer mean?"
3. One passage in Scripture cannot contradict another. We may not understand a part of Scripture. That is where prayer and the power of the Holy Spirit are necessary.

As motivation, let us review what some noted conservative theologians and Bible teachers said.

Dwight Pentecost.

"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

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make mistakes and man may lose his salvation because he did not fulfill his obligation²”

This reminds me of something R. B. Thieme Jr. said about eternal security. Paraphrasing now, a plan is no stronger than it's weakest link. If man is a link in God's plan of salvation, man can make a mistake and then salvation can fail. But if man is not a link in executing the plan of God, then the plan cannot fail.

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.³”

L. S. Chafer.

“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.⁴”

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

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

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

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John Walvoord.

“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.⁵”

Dennis M. 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.⁶”

R. B. Thieme Jr.

“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 him⁷””

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

6 Dennis Rokser, *Shall Never Perish Forever*, p.11

7 <https://faithalone.org/blog/perpetually-carnal-yet-eternally-secure/>

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There are several ways to approach the doctrine of eternal security. L. S. Chafer followed an outline based upon the individual members of the Trinity and what each one contributes to the believer's eternal security. I like the way R. B. Thieme Jr. presented this doctrine. He approached this doctrine 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.

As a side note, if you need to sharpen your memory skills, there is a book that helped me memorize things. It is *The Memory Book* by Harry Lorayne and Jerry Lucas. Even though originally written in the 1970's, it is still available on Amazon.

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

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We will start with the first point and work our way down the list. The order in the list is not important.

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.

Douglas Moo.

“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.⁸”

In everyday terms, if I can walk a mile, I can surely walk 100 feet.

The next verses are from Romans chapter 8. That is one of the chapters in the Bible centered on the believer’s spiritual life. Just like 1 Corinthians chapter 15 is centered on resurrection, so this chapter is concerned with the believer’s spiritual life. It is then instructive to note that eternal security is a basis for living the spiritual life.

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?

8 Douglas Moo, Commentary on Romans

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This verse is similar to the chapter 5 quote. If God did the most for us at the cross, certainly He can do things that are easier based upon the cross work of Jesus Christ.

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.

When Satan goes to God and says you committed some terrible sin, it is Jesus who is our defense attorney. He defends us before God the Father. Jesus says, I took care of the eternal penalty of that sin. It is true that we can be disciplined for continually being out of fellowship. The desire is for the believer to return to walking by faith.

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

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condemn us?’ Even He cannot do both. While interceding on our behalf, He cannot condemn.⁹”

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. ...”

“...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.”

If you have committed some “terrible” sin, admit it to God, pick yourself up, dust yourself off and move forward. King David did that. Apostle Peter also did that. Jesus already paid the eternal penalty for that sin. He is waiting to bless you. Just don’t get in His way.

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

Romans 8:38 For I am convinced 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

9 Kenneth Wuest

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**from the love of God, which is in Christ Jesus
our Lord.**

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. Chafer 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.¹⁰”

Hodges

“In short, our total and unqualified acceptance before God on the basis of our full justification cannot be challenged. In the court of heaven no accuser has any standing at all because of what Christ did (died, rose) and because of what He *is* doing (intercedes). Paul may have in mind here the story of Satan’s accusations against Job (who suffered enormously). That Satan is still engaged in such accusatory efforts is clear from Rev 12:10. But any such attempts (by “angels,”

¹⁰ Douglas Moo, Commentary on Romans, p544

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“principalities,” or “powers”) are utterly ineffectual as Paul will triumphantly affirm in 8:38. No accuser can get through our Intercessor.¹¹”

Adolph Deismann (from his book on Paul¹²).

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.

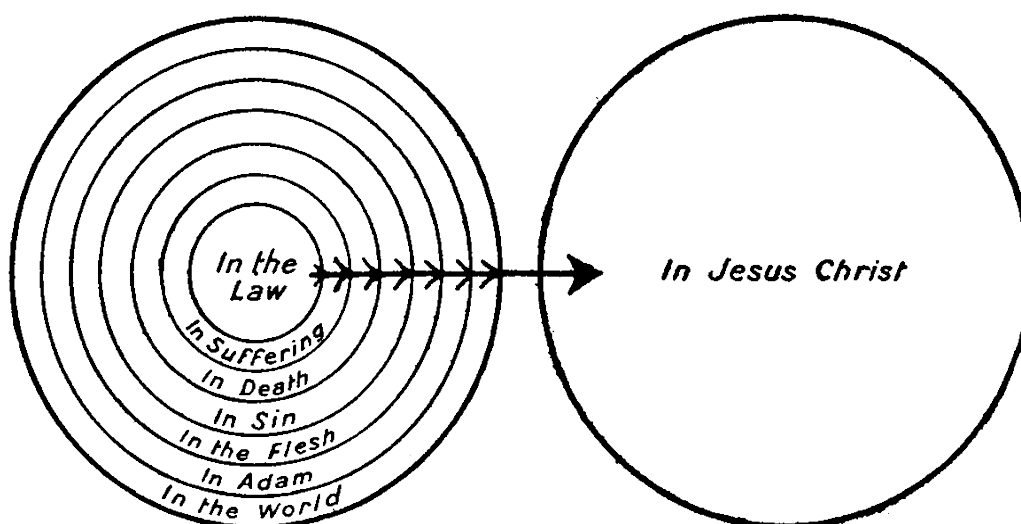


DIAGRAM 4.

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:** Psalm 37:24; John 10:28

John 10:27 My sheep hear My voice, and I know them, and they follow Me;

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

¹¹ Zane Hodges, Romans: Deliverance from Wrath, p246

¹² Adolf Deissmann (1972). Paul. p7

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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)¹³”

Note that it is Jesus that will “snatch” believers from the earth at the Rapture.

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).¹⁴”

*** 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: 2 Timothy 2:12-13**

13 Carson, D.A. (1991). The Gospel according to John. Nottingham: Apollos. p393

14 Köstenberger, A.J. (2004). John (Baker Exegetical Commentary on the New Testament). Baker Academic. p312

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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.¹⁵”

At some point in the future, I would like to revisit this passage (2 Timothy 2:1-13). In particular, I have had trouble following the usual interpretation of “if we deny Him He will deny us” as referring to loss of rewards. I believe that is the correct interpretation, but I have not seen a good explanation of how to arrive at that interpretation. It involves context and logic.

5. **Family Approach:** Galatians 3:26; John 1:12

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

¹⁵ Thomas Constable commentary on 2 Timothy 2017, p23

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“...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.¹⁶”

6. **Inheritance Approach:** 1Pet 1:4-5

Wuest.

1Peter 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.¹⁷”

1 Peter 1:4 Wuest Translation 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

¹⁶ Kenneth Samuel Wuest (1974). Galatians in the Greek New Testament for the English reader. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co. page 111

¹⁷ Kenneth Samuel Wuest (1973). *Wuest's word studies from the Greek New Testament : for the English reader*. Grand Rapids, Mich.: Wm. B. Eerdmans. (Volume II, 1 Peter, page 22)

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1 Peter 1:5 Wuest Translation 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. Power of God: Jude 24-25; 2 Peter 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

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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.”

“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.¹⁸"

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.¹⁹"

¹⁸ <http://www.deanbibleministries.org/new-testament-menuitem/jude-menuitem/message/23-build-yourself-up/read>

¹⁹ <https://planobiblechapel.org/tcon/notes/pdf/jude.pdf> (quoting Hiebert)

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

Ephesians 1: 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,

“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).²⁰”

“The Spirit indwelling as an anointing is Himself the Seal. His presence in the Christian indicates a finished transaction, divine ownership, and eternal security.²¹”

9. **Body Approach:** 1Corinthians 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.

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

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

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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 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.

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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 perfect would say nothing about the state resulting from the act of being saved.²²”

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 within 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 existing 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.²³”

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

22 Wallace, D.B. (1996). Greek grammar beyond the basics : an exegetical syntax of the New Testament. Grand Rapids, Mich.: Zondervan. Page 575

23 Wallace, D.B. (1996). Greek grammar beyond the basics : an exegetical syntax of the New Testament. Grand Rapids, Mich.: Zondervan. Page 573

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point of faith in Jesus Christ as Savior with the lasting 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 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 (imputation) 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.”²⁴

24 J. Dwight Pentecost (1965). Things Which Become Sound Doctrine. Kregel Publications.

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Nation Israel Passages – If they continue in disobedience they will be set aside (exiled) Matthew 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 used to support the doctrine that a man may lose his salvation fall into this classification.”

Apostates in the Last Days – never born again 1Timothy 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

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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 case 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 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; 1 Corinthians chapter 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 Galatians 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

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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.”