

God's Grace

and

Our "So Great Salvation!"

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- I. Grace**
- II. The Gospel of Salvation**
- III. Salvation According to Scripture**
- IV. Some Questions about Salvation**
- V. So Great a Salvation (50 Gifts)**
- VI. Eternal Security**

I. Grace

1. **Grace is the undeserved favor of God. Therefore, it depends on who and what God is, not who and what man is. Exo 34:6**
2. **God displays His Grace because the demands of His Righteousness and Justice were met by Christ on the cross. 1 John 2:1-2**
3. **When man receives Grace at salvation all the credit is due God. If man could work for salvation, then man would be due credit. Eph 2:8-9**
4. **At salvation we enter into God's plan of Grace as newborn babes and then are to grow up. 1 Pet 2:1-3**
5. **Since we entered by Grace, we are to continue in Grace. Col 2:6-7**
6. **As Believers we are to:**
 - A. **Grow in Grace. 2 Pet 3:17-18**
 - B. **Come with confidence to the throne of Grace. Heb 4:16**
 - C. **Recognize Grace in our sufferings. 2 Cor 12:9-10**
 - D. **Stabilize our lives through Grace. 1 Pet 5:12**
 - E. **Live a holy life by means of Grace. 2 Cor 1:12**
 - F. **Use God's Grace to produce good. 1 Cor 15:10**
 - G. **Encourage others to rely on God's Grace. Heb 12:15**
7. **The truth which is found in the person of Jesus Christ is designed to set one free. John 8:31-32**
8. **The enemies of Grace will use legalism to try to again enslave. Gal 5:1**
9. **The freedom that we are given should be used to serve others instead of ourselves. Gal 5:13**

II. The Gospel of Salvation

1. The word "Gospel" comes from the Greek word EUAGGELIA and means "good news."
2. The message of the Gospel. 1 Cor 15:1-4
 - A. It should be clearly presented. 1 Cor 1:17
 - B. It is to be given free of charge. 2 Cor 11:7-8
 - C. It is the same in every Dispensation. Gal 3:8
 - D. It is Eternal. Rev 14:6
3. The role of the Holy Spirit is to reveal the Gospel. 1 Thes 1:5
 - A. Satan is the avowed enemy of the Gospel. 2 Cor 4:3-4
 - B. There is a false Gospel which is based upon works. Gal 1:6-8
4. Believers should not be ashamed of the Gospel. Rom 1:16
5. The Church is responsible to spread the Gospel. Luke 24:44-49
6. Some characteristics of the "Gospel."
 - A. The power of God for salvation. Rom 1:16-17
 - B. Rooted in God's Grace. Acts 20:24
 - C. Glorious. 1 Tim 1:11
 - D. Approved by the Apostles. 2 Tim 2:8; 2 Cor 4:3-4; 1 Thes 1:5
 - E. Brings a message of peace. Eph 6:14-15
 - F. Offers the kingdom of God to everyone. Matt 24:14

III. Salvation According to Scripture

1. Introduction
 - A. Even if a person could keep the Mosaic Law, it would not save Him. Gal 2:15-16
 - B. Our salvation is not based on any of our works. Titus 3:5-7
 - C. Therefore, man cannot save His own soul. Matt 16:25-26; Matt 19:25-26
 - D. Jesus came to save the world not to judge it. John 3:16-18; John 12:47-48
 - E. Since faith is the means of access to God, salvation becomes a matter of faith. Heb 11:6
 - F. The merit of faith is in the object. James 2:19
 - G. God's Word about Jesus Christ, accepted in faith leads to salvation of the soul. James 1:21; Rom 1:16
 - H. Since the merit is in the object, belief in Christ is all that is necessary for even the greatest sinner. 1 Tim 1:16
2. Jesus is the only way of salvation.
 - A. John the Baptist carried the message of faith. John 1:7-8
 - B. The issue is faith in Jesus Christ. John 3:36; John 6:47-48; John 8:24
 - C. We are commanded to believe in Jesus Christ. 1 John 3:23-24

- D. Jesus Christ is the Father's "message," so to believe the Father, one must believe in the Son. John 5:24; John 12:44-46
- E. Even if man considers the Gospel to be foolish, it is all that is necessary for salvation. 1 Cor 1:21
- F. The Gospel that saves is based on faith in the death, burial and resurrection of Jesus Christ. 1 Cor 15:1-4
- G. Only in Jesus can anyone be saved. Acts 4:12
- H. Jesus is the one who saves from sins. Matt 1:21
- I. Belief in Christ is necessary to be forgiven from sins. Acts 10:43
- J. Jesus is the entry door to salvation. John 10:9
- K. Call upon the Name of the Lord and be saved. Acts 2:21
- L. To be saved one must believe in the Lord Jesus. Acts 16:30-31
- M. No one is too great a sinner to not be saved. 1 Tim 1:15
- N. Identification with Christ is what saves. 1 Pet 3:21

3. What is accomplished?

- A. The Holy Spirit meets our faith and brings about our salvation. 2 Thes 2:13
- B. Spiritual gifts come as a result of salvation. Acts 11:17
- C. God's righteousness is given to those who believe in His Son. Rom 3:21-23; Rom 4:3-5
- D. we believe in Christ, we are sealed by the Holy Spirit which indicates a permanent status. Eph 1:13-14
- E. Believing that we are saved based on faith permits us have a sense of peace in this life. Heb 4:1-3
- F. Those who believe in Christ become children of God. 1 John 5:1-5
- G. Belief in Jesus Christ guarantees resurrection. 1 Thes 4:13-14

4. Other kinds of salvation

- A. As Believers we are already saved from the wrath of God. Now as family we can be saved from a lack of perseverance, character and hope. Rom 5:9-10 cf 5:3-5
- B. Justification by faith saves us eternally, while confession of Christ saves us from an additional sin of denying Him. Rom 10:8-11
- C. Our works may be burned up, but our salvation remains. 1 Cor 3:15

5. Telling others of salvation

- A. Salvation is the same for Gentiles and Jews. Acts 13:48; Acts 15:11
- B. Salvation was the same for the Old Testament group as well. Rom 4:3; Rom 9:32-33
- C. We can be flexible on the methods we use to present the Gospel so that others might be saved. 1 Cor 9:22; 1 Cor 10:32-33
- D. The Gospel not accepted may be lost from one's memory. Luke 8:12
- E. Evil fears that all will believe in Christ. John 11:48

IV. Some Questions about Salvation

1. A Roman jailer once asked the Apostle Paul the world's most important question, "What must I do to be saved?" Acts 16:30-31
2. What do we have to believe about Jesus Christ? 1 Cor 15:3-4
3. Can we know we are saved? 1 John 5:13
4. What did God promise to those who believed in Jesus Christ? John 3:16-18; John 3:36
5. Can the good deeds we do save us? Titus 3:4-7
6. So then, how are we saved? Eph 2:8-9
7. Since God loved us when we were sinners, why would He possibly love us less now that we are His children? Rom 5:8-10
8. Is there any condemnation for those who believe in Jesus Christ? Rom 8:1-2
9. Can anything separate us from Christ's love? Rom 8:35-39
10. What if there are times when we are unfaithful to Him? 2 Tim 2:13
11. When we physically die, are we alive forever with Christ? John 11:25-26

V. So Great a Salvation (50 things you receive at salvation)

1. We are released from condemnation in Adam. Rom 5:17-19
 - A. Our spiritual death is removed. Rom 5:12; 6:23; John 5:24; 1 Cor 15:22
 - B. God's wrath is removed from us. John 3:36; Rom 5:9-10; Eph 2:3; Eph 5:6
 - C. Our spiritually blind eyes can now see. Acts 26:18; 2 Cor 4:3-4 2; Tim 1:8-10
 - D. Our spiritual alienation is removed. Eph 2:12-15; Rom 5:6; Col 1:21-22
 - E. Our hostility is removed. Rom 5:10; Col 1:21; Eph 2:15-16
 - F. Our eternal condemnation is removed. Rom 5:16-18; Rom 8:1-3
 - G. Our unrighteousness is removed. Rom 3:10; Rom 3:22-24; Rom 10:10
 - H. We are transferred from Satan's kingdom to God's. Col 1:13-14; Eph 5:8; Acts 26:18
 - I. We are freed from the curse of the law. Gal 3:10-14; Rom 10:4; Col 2:14
 - J. We are freed from the slave market of sin. Gal 4:7; Gal 5:1; Gal 5:13; Rom 6:6-9; Rom 6:17-20
 - K. We are no longer simply a "natural man." Jude 1:19; 1 Cor 2:12-14; 1 Cor 15:45-46

- L. We can no longer perish. John 3:16; John 10:27-28; 1 Cor 1:18; 1 Cor 15:16-18; 2 Cor 4:3-4
 - M. Our ungodly status is changed. Rom 1:18; Rom 4:5; Rom 5:6-8; Rom 5:12; Rom 5:19; 1 Tim 1:8-9; 1 Tim 1:15; 2 Pet 1:5-7
2. God gives us gifts so that we may fellowship with Him. 1 John 1:7
- A. Redemption—purchased by Him. 1 Pet 1:18-19; Heb 9:11-12; 1 Cor 6:20; Eph 1:7
 - B. Reconciliation—at peace with Him. 2 Cor 5:17-19; Col 1:20; Eph 2:16
 - C. Justification—declared righteous. Rom 5:1; Rom 5:8-9; Rom 5:18
 - D. Sanctification—set apart. 1 Cor 1:2; 1 Cor 1:30; Col 1:22; Heb 10:10; Heb 10:29
 - E. Propitiation—His righteousness and justice are satisfied. Rom 3:24-26; 1 John 2:1-2; 1 John 4:10
 - F. Forgiveness—removal of our sins. Eph 1:7; Eph 4:32; Heb 9:22; 1 John 1:7-9
 - G. Cleansing—heal us from the effects of sin. 1 John 1:7-9; Heb 9:8-15
 - H. A New Covenant—to remind us of His Grace. Luke 22:20; 1 Cor 11:25; Heb 10:9-18; Heb 12:24
 - I. Victory in Angelic Conflict—the battle is won. Rev 12:10-11; 1 John 2:14; 1 John 3:8; 1 John 5:4
3. Salvation works of the Holy Spirit. Acts 1:5-8
- A. Regeneration—brings about a new birth. John 3:1-8; John 6:63; Titus 3:5
 - B. Spiritual life—given to replace spiritual death. Eph 2:5; Rom 8:9-11; Gal 5:16; 2 Cor 2:15-16
 - C. Sealing—God's stamp of approval. 2 Cor 1:21-22; Eph 1:13-14
 - D. Spiritual gifts—God's additional blessings. 1 Cor 12:11-14; Rom 12:3-8
 - E. Indwelling—God's residence within us. 1 Cor 6:19-20; Gal 3:1-3; Rom 8:9; Eph 2:22
 - F. Access to God—God's invitation for fellowship. Eph 2:13; Eph 2:18; Heb 4:14-16; Heb 10:21-22
 - G. Adoption—now in God's family. Rom 8:14-17; Gal 4:4-6; Eph 1:5; Heb 12:8
 - H. Baptism—identified with God. 1 Cor 12:13; Eph 4:4-6; Gal 3:26-29
4. Our new status as Royal Family. 1 Pet 2:9
- A. Brethren—relationship to other Believers. 1 Thes 1:4; Heb 2:9-12; Eph 3:14-15
 - B. Son of God—relationship to the Father. Gal 3:26; Rom 8:14-16; John 1:12-13
 - C. Child of Light—relationship to the Son. Eph 5:8-9; John 1:4-9; 1 John 1:5-7; 1 Thes 5:4-8; Col 1:12-13
 - D. Child of Promise—eternal relationship to the Father. Rom 9:8-9; Gal 3:1-29; Gal 4:28-31
 - E. Firstborn—holder of special rights. Heb 12:23; Rom 8:29; Col 1:15-20; Rev 1:5
 - F. Beloved—receiver of God's love. Rom 1:7; Eph 1:6; Col 3:12
 - G. New Creation—changed by God. Col 3:9-11; 2 Cor 5:17; Gal 6:14-16
 - H. Elect/chosen—foreknown by God. Eph 1:4-5; 2 Thes 2:13-14; 1 Pet 1:1-2

- I. Righteous—made so at great cost. 2 Cor 5:21; Rom 3:21-26; Rom 5:21; 1 John 2:1
 - J. Possessor of Eternal Life—problem solved. 1 John 5:11-13; John 11:25-27; John 20:31
5. Privileges as Royal Family.
- A. Ambassadorship—carry God's message to others. 2 Cor 5:18-20; Eph 6:15; Eph 6:20
 - B. Priesthood—serve and worship Him. 1 Pet 2:5; 1 Pet 2:9
 - C. Fellow-heirs with Christ—family fellowship. Rom 8:16-17; Gal 4:7; Acts 20:32
 - D. Inheritance reserved—promises are real. 1 Pet 1:3-4; Col 1:12; Eph 1:3; Eph 1:18; Heb 9:15
 - E. Heavenly citizenship—responsibilities now. Php 3:20-21; Eph 2:19; Heb 12:22-23
 - F. Sainthood—all Believers are "Saints." Php 4:21-22; 2 Thes 1:10-12; Rom 1:7
 - G. Membership in the Body of Christ—exclusive club. 1 Cor 12:12-27; Eph 1:22-23; Eph 5:23; Eph 5:29-30
 - H. Bondslaves to Jesus Christ—serving a great master. Gal 1:10; 1 Cor 7:22-23; Eph 6:6-8; 1 Pet 2:16
 - I. Living Stone in God's house—important in God's plan. 1 Pet 2:4-8; 1 Cor 3:9; 1 Cor 3:16; Eph 2:19-22
 - J. Calling—not an uninvited guest. 2 Tim 1:8-9; Rom 8:28-30; Col 3:15; 1 Cor 1:9; 1 Cor 1:22-26

VI. The Security of Salvation

1. Introduction

The subject of Eternal Security has been highly debated in the Church for many centuries. This short paper seeks to apply the Protestant system of Biblical Hermeneutics to the subject at hand.

In approaching any passage or topic of Scripture, we must always consider the fact that there are no contradictions in God's word. Subjects that are confusing are confusing because of us, not because of God. We will seek to pay careful attention to the language that the Bible uses to describe our spiritual status.

Many people in Western culture in particular believe that we are eternally secure in Jesus Christ, yet they do not know why they hold that position other than the fact that they have been instructed that this position is correct. Serious students of the Word ask, "Why?"

Many in the history of the Church have held that we are sovereignly elected or chosen by God and that our salvation never has or never will depend on us. We are not even responsible for faith. This is known as Calvinistic Theology, named after John Calvin, one of the original Reformers. Others have held that we choose whether or not to be saved and that by an act of will we can even become unsaved (Arminian Theology). There are varying degrees of beliefs in between

those two and this study considers both the sovereignty of God and the responsibility of man.

Basic logic tells us that we must first look in God's Word for universal statements that tell us we cannot lose our eternal salvation and then see if there are *Scriptural* exceptions to the universal rule. It only makes sense that if the Bible makes the statement, only the Bible has the authority to make an exception. For example, the Scripture says, "all have sinned and fallen short of the glory of God (Rom 3:23)." The only exception made in Scripture is for the Lord Jesus Christ, whom we would expect, "who committed no sin (1 Pet 2:22)." This approach lets us reason deductively, which means from the whole to the part. Deductive reasoning is valid (if all have sinned except Jesus Christ, then that includes me), while inductive reasoning, which reasons from the part to the whole (since I have sinned, then all have—which is almost correct), may be lacking in accuracy if one does not consider all the parts.

We are going to look at reasons to believe salvation is by faith alone in Christ alone, and once that happens personal salvation is forever secure.

While considering other viewpoints, it will not be the purpose of this study to analyze each of them in detail. This study will rather present the overwhelming evidence for this position.

You will find that many of these arguments would prove the Security of the Believer all by themselves, that once saved a Believer cannot become "unsaved." When you consider them all the evidence is overwhelming.

Many people when they hear the term "Eternal Security" have reacted to those who believe people to be predestined either to heaven or hell. They believe it is a license to sin. A person who is a spiritual baby or adolescent may use this as a license to sin, but a mature Believer will see it as a "license to serve because they are freed from sin." (Gal 5:13)

The word "predestine" comes from the Greek word PROORIDZO. This word is a compound word, meaning it is made up of two distinct words. HORIDZO means "to mark out, as one does a boundary," and PRO meaning "beforehand," thus it means to "mark out a boundary beforehand." HORIDZO is from the verb HORAO that means "to see." When a -DZO ending is placed on a verb it is causative and thus means "cause to see." It is in this causative sense that the term "predestine" has come into being and through faulty reasoning the responsibility of man to accept an offer of salvation by faith has been removed by some. This appears to be where most people react because the proposition of Eternal Security has been presented in the "predestination" and "elected to salvation" sense. "Election to salvation" means that God chose certain individuals to be saved and because of His choice it is so.

If we simply take the word at face value, indicating to make something seen or visible, and that it is seen or visible beforehand, we would realize that this word is like PROGINOSKO, which means "to know beforehand." PROGINOSKO is a word

that speaks of God's Omniscience rather than His Omnipotence. He "knows before it happens." As King, He has "marked out boundaries beforehand." This refers to standards that He has established and conditions that He made by His own decree. By decree He made man in His own image (Gen 1:28), which must include the perfect ability to decide. Mankind however does not have the ability to decide perfectly—every time.

People often take God's sovereignty and put it together with His Omnipotence to make grace irresistible, meaning nothing can stop the force of grace, it is going to be given whether accepted or not. If this were truly the case, then all would be saved because that is God's stated will (1 Tim 2:4; 2 Pet 3:9). We know that not all will be saved because some will end up in the Lake of Fire (Matt 25:41).

God's "sovereignty" is a term that comes from His Kingship. A position that takes "sovereignty" to refer to unbridled power to bring about His will does not consider all the issues of the responsibility of man for his own decisions. The Calvinist view is an unbalanced view of the revealed plan of God. Kings have the ability to make laws along with penalties for violation. As King, God declared that man must come to Him by faith, accept His Son by faith and live his life by faith (John 3:16,18,36; Col 2:6; Heb 11:6). Mankind is responsible to choose what to believe. If man is not primarily responsible for his own decisions, then God would be the author of sin, which is blasphemy. If God is responsible for man's decisions then all will be saved. If man does not have a responsibility to "believe in the Son" to be saved, then that verse and a plethora of other verses in Scripture that refer to faith are meaningless and useless. If one believes that to be the case, then one doesn't believe in inspiration which says "all Scripture is profitable..." (2 Tim 3:16-17).

One accusation leveled at those who do not hold to a Calvinistic viewpoint of Sovereignty is that "their God is too small or too weak." This position comes from those who cannot see how God can "elect" certain people to salvation, namely to write their names in the "Lamb's Book of Life" before the foundation of the world, and still give man the ability to decide concerning his salvation. Rather, the greatness of God should be seen in how He can still give His creatures volition and "see the end from the beginning."

Jesus Christ is "The Elect One" (Luke 9:35). When we believe in Him we are in union with Him and thus share His election. This leads us to realize that we cannot lose our salvation once accepted. Our salvation was foreknown by God in eternity past (Rom 8:29-30; 1 Pet 1:1-2). The parameters of our salvation were "marked out beforehand" and those who met the previously established conditions entered inside the boundary through Jesus Christ and were thus saved (John 10).

Some people believe that one is saved by grace through faith in Jesus Christ but can lose their salvation through sin(s). It is this position that will be explored during the course of this study. While there are verses that clearly indicate that the Believer can experience loss, one must ask "loss of what?" and "when?" and

“for what reason(s)?” Without answers to these questions, one’s study is incomplete.

Please take the time to prayerfully consider the propositions set forth. What will happen is that you will come to be more fully assured of your salvation than ever before. It is the Lord through His Word who has made these statements and He is the standard for truth (1 Tim 6:3).

All Scripture quotations are taken from the New American Standard Revised Version unless otherwise noted. The reason this version is used is because it more closely follows the earliest texts of Scripture.

There are various ways to prove that once a person receives the Gospel they are forever saved. The next sections will explore some of them.

2. Proofs

A. The Gospel Argument

- 1). The word "gospel" comes from a Greek word that means "good news."**
- 2). The message of the gospel. 1 Cor 15:1-4**
- 3). Descriptions of the "gospel."**
 - a). It is the power of God for salvation. Rom 1:16-17**
 - b). It has its roots in God's Grace. Acts 20:24**
 - c). It is glorious. 1 Tim 1:11**
 - d). It has apostolic approval. 2 Tim 2:8; 2 Cor 4:3-4; Thes 1:5**
 - e). It carries a message of peace. Eph 6:14-15**
 - f). It offers the Kingdom of God to everyone. Matt 24:14**
 - g). It never changes. Rev 14:6**
- 4). The Holy Spirit reveals the gospel. 1 Thes 1:5**
- 5). The gospel is the same for all dispensations. Gal 3:8**
- 6). The believer should not be ashamed of the gospel. Rom 1:16**
- 7). The church is responsible to spread the gospel in this dispensation. Luke 24:44-49**
- 8). The gospel should clearly present the means of salvation. 1 Cor 1:17**
- 9). The gospel is to be given free of charge. 2 Cor 11:7-8**
- 10). There is a false gospel, which is based upon works. Gal 1:6-8**
- 11). Satan is the enemy of the gospel. 2 Cor 4:3-4**

B. The Grace Argument

- 1). Proposition #1: Grace is the undeserved favor of God. Therefore, the distribution of it and for what reasons, depend on who and what God is, not who and what man is or does. Exo 34:6-7**
- 2). Proposition #2: God displays His grace because the standards of His righteousness and justice exceed man’s capabilities and thus were met by Christ on the cross. 1 Jn 2:1-2**

- 3). **Proposition #3: When man receives grace at salvation all the credit is due to God, the Giver. If man could work for salvation, then man would be due the credit. Eph 2:8-10**
 - 4). **Proposition #4: At salvation we enter into God's plan of grace as newborn babes. We are then to grow up. 1 Pet 2:1-3**
 - 5). **Proposition #5: Since we entered by grace, we are to continue in grace. Col 2:6-7**
 - 6). **Proposition #6: As believers we are to:**
 - a). **Grow in grace. 2 Pet 3:17-18**
 - b). **Confidently come to the Throne of Grace. Heb 4:16**
 - c). **Recognize grace in sufferings. 2 Cor 12:9-10**
 - d). **Stabilize our lives through grace. 1 Pet 5:12**
 - e). **Live a holy life by means of grace. 2 Cor 1:12**
 - f). **Use God's grace to produce good. 1 Cor 15:10**
 - g). **Encourage others to rely on God's grace. Heb 12:15**
 - 7). **Proposition #7: The truth, which is found in the person of Jesus Christ the distributor of God's grace, is designed to set one free. John 8:31-32**
 - 8). **Proposition #8: Enemies of grace will use legalisms to try to once again enslave us to various forms of religious action. Gal 5:1**
 - 9). **Proposition #9: The freedom that we are given should be used to serve others instead of self. Gal 5:13**
- C. The Salvation Argument**
- 1). **Proposition #1: Salvation has always been a matter of faith in the One who could save from sin. Mankind could never save himself from his sins nor do enough good to redeem himself for the sins committed. Titus 3:5-7**
 - 2). **Proposition #2: Since all sins were judged at the cross, and we accepted forgiveness for them, sins cannot undo our salvation. Psa 103:12; Isa 1:18**
 - 3). **Proposition #3: Since Old Testament saints received righteousness based on faith (Gen 15:6 cf Rom 4:3), the sin of unbelief, perpetuated until physical death, was not imputed to Christ, thus it is the only sin not paid for on the cross. Rom 4:6-8; Rom 4:3 quoting Gen 15:6**

This is also known as “blasphemy of the Holy Spirit” or the “unpardonable sin” since it calls the Holy Spirit a liar concerning Jesus Christ for the entirety of one’s lifetime. All people, as unbelievers, are blaspheming the Holy Spirit by not accepting Jesus

Christ, so the issue is perpetuation to physical death. It is a lifetime sin. Matt 12:31-32 cf John 16:13-14

- 4). Proposition #4: Belief in Christ was the basis for salvation prior to the Church Age. Gen 15:6; Isa 28:16; John 3:5-6,10-15; 1 Pet 2:6**
- 5). Proposition #5: All who take refuge in Christ will not be ashamed or condemned. Psa 34:22**
- 6). Proposition #6: Since salvation is a grace gift it cannot be revoked. Rom 11:29**

D. The Positional Argument

The “Positional Argument” is derived from the fact that upon placing our faith in the Lord Jesus Christ we are entered “into” union with Him. If we were to draw a circle that represents Jesus Christ and another circle inside of that circle which represents us, this would picture that union.

- 1). Proposition #1: There is a direct statement in the book of Romans that those who are “in” Christ Jesus face no condemnation. Rom 8:1**

The word used in Romans 8:1 is KATAKRIMA which is only used three times in the New Testament. The other usages are Romans 5:16 and 5:18, where KATAKRIMA is clearly used for an “eternal condemnation.” Those who are in Christ by faith face no eternal condemnation.

If we could face eternal condemnation there would have to be a way to get “out” of Jesus Christ, but as a child of God any who attempt to remove us face the power that spoke and brought the heavens into existence.

Some translations add the phrase “who do not walk according to the flesh, but according to the Spirit,” to that verse but that phrase is not found in the oldest manuscripts, so it should not be considered in the interpretation of the passage.

- 2). Proposition #2: Since we are now “sons” of God and “in” Christ Jesus, the love of God for the Believer is equal to His love for His Son. Rom 8:38-39; Eph 1:5-8.**

The new position we have in Christ as a result of faith not only invites us come to a fuller comprehension of God’s love, but invites us experience the power of His love toward His Son. There is no force in the universe that is able to separate the Father’s love from His Son and thus toward the adopted sons.

- 3). Proposition #3: The fact that we already share Christ's resurrection, which has been completed forever. Eph 2:6**

As a Believer, one of God's children, residing in His Son Jesus Christ, we are already with Him spiritually in the heavenlies, seated at the right hand of the Father.

- 4). Proposition #4: The "head" cannot remove members of the body and have a complete body. 1 Cor 12:13**

This is an illustration from a human body. When we accept Jesus Christ as our savior, through the Holy Spirit we are entered into union with all the others of the Church Age who have accepted Him. From the total illustration of 1 Corinthians 12 we realize that the Body needs all of its parts to function. Once in the Body we are not removed.

E. The Family Argument

- 1). Proposition #1: Entry into the family of God is through faith in Christ Jesus. Gal 3:26**

This proposition, like so many others, comes from direct statement in the Word of God. We are told how the entry occurs, through faith, and we are also told of the object of the faith, Christ Jesus.

Faith is a non-meritorious act. That means that all the importance and power is in the object of the faith, not the one having it. A person could become so deluded that they have faith that they can wave their arms up and down like a bird and fly from one mountain top to another. We know that won't happen though, not because of a lack of faith but because the object lacks the power to accomplish the event. The "power" of faith is in the object. The object of our faith is Christ Jesus who conquered sin and death. He has the power to save us.

- 2). Proposition #2: We must be born into God's family but birth only happens once, not many times. John 3:1-21**

In the analogy that Jesus used to teach Nicodemus he spoke of a man's need to be "born again (John 3:3,5)." Nicodemus did not understand (3:4). In the illustration, Jesus compares physical birth to spiritual birth. As one can only be born physically one time, it follows that He was referring to being "spiritually" born one time (3:6-8).

Jesus then went on to explain that the spiritual birth takes place by faith in Him (3:15-18) and that most of mankind will not believe (3:19-21).

If man could die spiritually after spiritual birth then there would be a need to be born again and again, but this is not the case.

F. The Essence of God Argument

- 1). **Proposition #1: God is Sovereign, meaning He is King and as King He has authority to establish conditions and grant to those who meet them eternal life. John 17:2-3; 2 Pet 3:9; Eph 1:4-8; Rom 8:28-32**
- 2). **Proposition #2: His Love was the motivator to provide salvation, while we were yet His enemies and thus to keep us saved. Rom 5:10; Rom 8:38-39; John 3:16**
- 3). **Proposition #3: His unchanging nature, His Immutability will keep His promises even if we do not keep ours. 2 Tim 2:13; John 3:16; 5:24; 6:35-37; 10:27-29**
- 4). **Proposition #4: His Truthfulness or Veracity stands behind anything He says, including the offer of salvation. Titus 1:2**
- 5). **Proposition #5: The fact that He is all-powerful or Omnipotent tells us that there is no power strong enough to break that which He holds in place, which includes our security. John 6:39-40; 10:27-30; 1 Pet 1:3-6; Jude 1**
- 6). **Proposition #6: The fact that He is all-knowing or Omniscient means that He knows when we truly believed and will never forget that time or us. Acts 15:8; John 10:14**
- 7). **Proposition #7: The fact that He is everywhere at the same time with the same intensity or Omnipresent means that we can never go somewhere He is not. He will never lose us. Psa 139:7-10**
- 8). **Proposition #8: The fact that He is absolute Righteousness means that He always makes the right decision, speaks words of truth and does the right thing. If He were to make a promise and then not keep it He would be unrighteous. Rom 4:3-8; Psa 32:2**
- 9). **Proposition #9: Since God is Eternal Life, He can give it to others. One cannot give what they do not possess nor have authority over. John 3:14-16; 4:13-14; 5:24; 6:39,40,47; 10:28-30**
- 10). **Proposition #10: Since God is absolutely Just this means that He always carries out that which His Righteousness demands. Since all the sins of the world have been paid for, He is Just to forgive anyone who believes in the one who paid for them. 1 Jn 2:2**

G. The Character Argument

- 1). **Proposition #1: We can deny Him, but He cannot deny us salvation since He will not renege on a promise. 2 Tim 2:13**

In this passage the “we” are Believers including the apostle Paul. As Believers we sometimes sin (1 John 1:8,10) and can fail to trust in Jesus Christ. We are still weak humans. He on the other hand is God. When He makes a promise He keeps it. So if He says believe in His Son and we do, then keeping the promises are based on His character and not ours.

- 2). **Proposition #2: He can deny us some eternal blessings. 2 Tim 2:12**

This is also compatible with His character. He told His children that there are rewards above the normal but still incredible blessings of heaven. Even though sins are paid for and we have been eternally forgiven, God’s character still detests them. After all, they put His Son on a cross.

H. **The Argument from Christ's Session**

- 1). **Proposition #1: We have an Advocate with the Father. 1 Jn 2:1-2; Rev 12:10**

An Advocate is a “defense attorney.” This means that for the Believer, Jesus Christ is their defense attorney in the courtroom of God. Satan is an “accuser of the brethren” (Rev 12:10) so we need one who will defend us concerning our sins. Notice that if Jesus is defending us concerning sin, and since He paid for them, how could sin(s) cost us our salvation?

- 2). **Proposition #2: His Mediatorship involves a "man-in-the-middle." Gal 3:20-21; 1 Tim 2:5; Heb 8:6; 9:15; 12:24**

As a mediator, Jesus is in the middle between God and man. He is perfect for that ministry because He is equal with both, being both God and man. As the God-man He is the perfect intercessor. Since the personal cost to Jesus was so great, once we are His why would He give us up?

- 3). **Proposition #3: His Intercession is for His elect. Rom 8:31-35**

Once we share His election we have the greatest intercessor in history, One who steps into the battle and will never permit God’s love to depart from us.

I. **The Ministry of the Holy Spirit Argument**

- 1). **Proposition #1: The Holy Spirit regenerates and since we are born of incorruptible seed, we cannot again die. 1 Cor 15:42, 52; 1 Pet 1:22-25; John 11:25-26**

- 2). **Proposition #2: The Holy Spirit indwells the believer at salvation and is the down payment on our resurrection body. Rom 8:9-10; 1 Jn 2:27; 2 Cor 1:20-22**

- 3). **Proposition #3: The Holy Spirit baptizes us into union with Christ. Rom 8:9-10; 1 Jn 2:27**
- 4). **Proposition #4: The Holy Spirit seals us with respect to the day of redemption. 2 Cor 1:20-22; Eph 1:13,14; 4:30**

J. The Logical Argument

- 1). **Proposition #1: If salvation is by grace through faith, then works are ruled out as a means of either security or salvation. Eph 2:8-10**

Ephesians offers a direct statement that salvation is not of works. Salvation is all about God's provision, not about what we have done to earn it. Works are important to the Christian life, but only as an outgrowth of being a Christian, not to become one.

- 2). **Proposition #2: If the "new birth" constitutes us a "sons" of God, then our failures cannot change who is our father. John 1:12-13**

The "new birth" described by John in his gospel is accomplished by faith in Jesus Christ. It is not accomplished by genetic birthright (blood), nor by a sinful/selfish choice to save oneself (will of the flesh), nor simply by man's will to save himself. The "new birth" is accomplished by God for those who believe in the Son.

- 3). **Proposition #3: If God did the most for us while we were His enemies, namely, save us, would He not do less for us now that we are His children, namely, keep us saved? Rom 5:9-11**

This is another example of logical reasoning since it moves from the greater to the smaller. The most difficult thing God could do was to save us. Scripture refers to salvation requiring the "arm" of God while creation of the heavens was viewed as His "fingerwork." (Isa 59:16 cf Psa 8:3) It is clear that the most "difficult" thing for God to do was to save us to begin with as that cost Him His Son. We were enemies to Him when that occurred. To keep us saved, by comparison, is a very small matter.

- 4). **Proposition #4: The "Parable of the Prodigal Son" is a clear illustration of the Security of the Believer. Luke 15:11-32**

One son took his inheritance early and wasted it all. He then realized what he had done and returned to his father, thinking that he had been disowned. Instead, the father welcomed him home. The son no longer had his inheritance, but he had not lost his sonship. One we become a "son" through the new birth, we can no longer be lost.

K. The Greek Tense Argument

- 1). **Proposition #1: The word “believe” in Acts 16:31 is found in the Aorist tense which denotes a point of time action, not action extended over a long period of time.**

In view is the point of time in which a person accepts the Lord Jesus Christ as their savior. All those who do so will be saved.

Acts 16:31 = Believe (**Aor Act Ind PISTEUO**) in the Lord Jesus and you shall be saved, you and your household.

- 2). **Proposition #2: Once we are declared righteous through faith in Jesus Christ we have a permanent introduction into God’s grace and a permanent standing before Him.**

Romans 5:1 established a condition for being declared righteous which is by faith in Jesus Christ. As a result of that faith we have a present peace with God. In Romans 5:2 the Perfect Tense of ECHO is used to denote that which we permanently have, an introduction into grace which is a permanent “standing” (the Perfect tense of HISTEMI) with God.

Therefore (**OUN = conclusion drawn from Chapters 3 & 4**), having been justified (**Aorist Passive Participle DIKAIOW = as a prerequisite to peace**) by faith (**the conclusion**), we have (**Present Active Indicative ECHW = as a present reality**) peace with God through our Lord Jesus Christ, through whom (**Jesus Christ**) also we have obtained (**Perfect Active Indicative ECHW = we have with lasting results**) our introduction (**PROSAGOGE = a bringing before the face of; introduction**) by faith into this grace in which we stand (**Perfect Active Indicative HISTEMI = stand with lasting results**); and we exult in hope of the glory of God.

L. The Typological Argument

- 1). **Proposition #1: Noah's Ark is a picture or “type” of our security because the Lord closed the door and sealed them so they could go safely through the Flood. 1 Pet 3:20-21**
- 2). **Proposition #2: The Red Sea Crossing is also a picture of security because they were “baptized” with Moses (although they didn’t get wet) in that Moses was a type of Jesus Christ as Deliverer of His people. Not one perished at the Red Sea. 1 Cor 10:1-2**

M. The Argument from Silence Argument

- 1). **Proposition #1: There is no command found anywhere in Scripture to be saved again. A man is to be reborn and birth just happens once.**

2). **Proposition #2: There is no record of anyone being saved more than once or be urged to be saved again. If anyone in Scripture ever needed to be saved again it would be those of the church at Corinth. Cf 1 Cor 1:2**

- a. **Chapter by chapter in 1 Corinthians we find problems.**
- b. **Chapter 1: They divided over the issue of baptism.**
- c. **Chapter 2: They did not pursue spiritual things.**
- d. **Chapter 3: They distorted eternal rewards.**
- e. **Chapter 4: They challenged duly established authority.**
- f. **Chapter 5: They permitted flagrant sin.**
- g. **Chapter 6: They brought lawsuits against one another.**
- h. **Chapter 7: Their marriages were in trouble.**
- i. **Chapter 8: They abused their freedom.**
- j. **Chapter 9: They abused giving.**
- k. **Chapter 10: They abused their spiritual heritage.**
- l. **Chapter 11: They distorted the Lord's Table.**
- m. **Chapter 12: They did not understand the use of spiritual gifts.**
- n. **Chapter 13: They were not loving.**
- o. **Chapter 14: They distorted church government and decorum.**
- p. **Chapter 15: They questioned the resurrection.**
- q. **Chapter 16: They ran off their pastor—Apollos.**

But they are still called saints. 1 Cor 1:2