



Epistle to The Romans



Lesson 11, Romans 8 Part 3: Our Eternal Security

For the law of the Spirit of life in Christ Jesus hath made me free [set me free] from the law of sin and death. Romans 8:2

“The law of the Spirit of life” could read “The law or principle of the Life-giving Spirit.” This verse summarizes Romans 7. While the law of sin and death will be with us as long as we are in this body, it doesn’t necessarily have dominion. We have a choice by abiding in Him in an organic union.

Romans 8:28-39

Verses

28-30 “Boot Camp” for Heaven?

31-39 Eternal Security; Predestination vs. Free Will?

What this section of Romans deals with is a topic that has divided the Christian body for a little more than four centuries. It is the doctrine of eternal security. Can you lose your salvation?

Many of us have been asked that question or had doubts ourselves. It is a common question that comes up time and time again, and you will find good scholars that give different answers.



It is important to develop your view on this subject from your knowledge of the scripture, not because of David’s view or someone else’s view. We are to anchor our belief in the Word of God.

Eternal security or Predestination

Read Romans 8 Verse 28

We have previously talked about justification. Justification is by belief alone; you have your passport for heaven stamped, you have been given a ticket for entry. You, yourself, haven’t changed but you are clear, you have been declared not guilty. Justification declares you ‘legally’ righteous. You are separated from the penalty of sin. You are not separated from the power of sin, that is what sanctification is all about.

Sanctification, from its beginning in regeneration to its completion in glorification, is ultimately God’s work, appropriated by faith (Phil 1:6).

The phrase here, “...all things work together...” could read “He works together.” This emphasizes that this is a continuing activity of God. It takes continual external inputs to coordinate the process.



Did you know? Take for instance every cell forming in the human embryo. As every cell divides, having the complete coding in each cell, i.e...DNA, is not enough. What is needed is called conflict resolution logic (computer science term) to make decisions and form specific tissue, organs, etc. Somebody has to be the quarterback.

There is a view held by some scientists that God is involved in each cell division. Secular science has no explanation as to 'why' the cells respond the way they do.

In verse 28, those that are "called" means those summoned to or divinely selected and appointed (Rom 1:6; 8:30). Example: The saga of Joseph (Gen 50:20).

Eternal Security

Can a man lose his salvation? Yes! If it depends on the person:

- The Arminian denies that the true child of God is eternally secure. The Arminian point of view beliefs you better preserve to the end or you are not really saved. This makes you salvation the result of your energy and efforts. There are many churches have evolved around this viewpoint.
- The Calvinist insists that, if he does not persevere in holiness, he was never regenerate in the first place. The Calvinist argues the same way but for different reasons. If he asks, "am I saved? The answer will be, "watch and see." If you persevered, then it can be assumed you were saved.

So, the Arminians believe that salvation is free, but you really have to earn it. That contradiction never gets quite resolved.

The Calvinist goes the other way around. If you are saved it is because you were predestined from the beginning. How do you know? The only way to find out is when you get there, or not.

The answer is: Both points are correct in what they assert but are wrong in what they deny.

After 400 years of doctrinal disputes, with outstanding scholars on both sides of this issue, appear to be the result of a failure to adequately distinguish between justification (salvation) and the possibility of several different inheritances.

There is a path between the two viewpoints, and we will try to understand it.

Paul uses the word 'metachoi,' in the next few chapters which means Partaker. The partaker as a true child of God, is "obligated" to persevere (Paul's word, Rom 8:12). A doer of the word, not just a hearer. But he might not. If he does not persevere, he does not forfeit salvation, but faces divine discipline in time, and the loss of reward at the judgment seat of Christ.

All three persons of the Godhead have a share in preserving to fruition that which God has determined. We will attempt to interweave their individual commitment with this review of Romans 8.

The Basis of our Eternal Security

Our eternal security is based on three people, and YOU are not one of them.

1) Upon His Sovereign Purpose

Eternal purpose declared: Eph 1:11-12. This eternal purpose is anchored within the veil, confirmed by an oath: Heb 6:17-20.

2) Upon His Solemn Promise

Our salvation depends upon His promise, and not our faithfulness: Rom 4:16: *Therefore it is of faith [nothing on man's part], that it might be by grace [everything on God's part]; to the end the promise might be sure...*

You have to accept the free gift via faith, but other than that our part is ZERO. We do nothing. Remember, if you are doing something for that gift, you are insulting the giver.

If it depended at any point upon human ability to continue to believe, then the promise could not be secure. It would be subject to your whims. God has designed this so you can't mess it up. If it relied on man, in any way, man would ultimately mess it up. The promise that those who believe will be saved is confirmed everywhere: Gen 15:6; Jn 3:16; Acts 16:33; Rom 4:23-24, et al. Bottom line: If you believe in Jesus Christ, you shall be saved. No footnotes, no conditions.



3) Upon His Infinite Power

He is free to save us. Christ's death has rendered God free to save us in spite of moral imperfection. Our eternal security does not depend upon our moral worthiness. Christ is the propitiation (payment) for our sins (1Jn 2:2).



To assume that there is some sin which is sufficiently serious to cause us to forfeit our salvation is to assume that we were less worthy of salvation after having committed this sin than before, and it reduces salvation down to human ability to merit it!

He has purposed to keep us saved:

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. John 6:37-40

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. John 10:28, 29

“Shall never” in the previous verse (John 10) is a double negative in the Greek, a form which is especially emphatic. Also note, there are two hands involved! Jesus’, and God’s.



Some suggest that we, ourselves, can yet snatch ourselves out of the Father’s hand. What kind of security is it that offers no security against our own weaknesses? (Jn 5:24). I propose that based on this scripture that nothing, no one, even yourself, can snatch ourselves out of the Father or the Son’s hand.

4) Upon His “Much More” Love

His intent is love based: Cf. **Rom 5:6-10**. God knew when He saved us that we were totally depraved, and therefore any new manifestation of sin in our lives after our conversion cannot be any motivation to God to change His mind and withdraw His grace and His salvation. Cf. Rom 11:29; Rom 8:32, 38-39.

He saved us for reasons independent of us and outside of us. He was motivated by His electing love, and not by observation of good in the sinner. We will explore that in our next session we review, Romans 9:10-13.

5) Upon His Answer to the Prayer of His Son

Does God answer Jesus’ prayers?

We, as believers, are called many things in Scripture: saints, believers, elect, sheep, partakers, etc. But the title most dear to the heart of Christ is repeated seven times in His high priestly prayer (Jn 17): “those whom thou hast given me.” (Cf. Jn 17:11-12). Jesus prays that we will be kept from hell (17:15); and will be with Him in heaven (17:20, 24). [This keeping is from perishing, not necessarily all forms of inheritance.] I believe that the Father always answers the prayers of the Son (Jn 11:42).

A Chain of Five Links: Romans 8:29-30



God’s sovereign purpose is exemplified in these two verses:

Read Romans 8 Verses 29 & 30

This eternal choice and foreknowledge involves more than establishing a relationship between God and believers—it involves the certainty of our sanctification! Those God foreknew He also predestined to be conformed to the likeness of His Son (Rom 8:29).

1) Foreknow: prior choice, as well as advance knowledge (Amos 3:2): a personal, loving, and intimate prior choice. The process starts with foreknowledge. The entire group is brought into God’s eternal plan by divine foreknowledge and choice is predestined, “predetermined.”

2) Predestinate: simply planned in advance. Eph 1:4-6 adds insight...

3) Called: referred to here is the efficacious call to come to Him. Jesus said, “My sheep hear my voice and they follow Me” (Jn 10:27-30). This is an effectual calling: all that are justified will be glorified (Rom 8:23).

4) Justified: declared righteous (Rom 5:1; Cf. Rom 3:24, 28; 4:2; 5:1, 9).

5) Glorified: “Glorified” is another way of saying that God’s children will be “conformed” to His Son; and that is God’s ultimate “purpose.” No longer will they “fall short of the glory of God” (Rom 3:23). In the process not a single person is lost.

These are five unbreakable links: “Those...he also”: This is a clear statement of the eternal security of the saints.

The Goal is the resurrected and glorified Lord Jesus Christ will become the Head of a new race of humanity, purified from all contact with sin and prepared to live eternally in His presence: cf. 1 Cor 15:42-49 (which precedes the rapture passage!).

Between the start and finish of God’s plan are indispensable steps:

- 1) being called (cf. Rom 1:6; 8:28),
- 2) being justified (cf. Rom 3:24, 28; 4:2; 5:1, 9), and
- 3) being glorified (cf. Rom 8:17; Col 1:27; 3:4).



...and in the process not a single person is lost. God completes His plan without any slippage or shrinkage of inventory! Precisely the same number of men are called, justified, and glorified.

It depends Upon *God the Father*

It is astounding to realize that God’s plan of salvation for people is a program that reaches from eternity past to eternity future which God will carry out perfectly.

Recognizing this, we now encounter...

Seven Questions

Seven questions which specifically raise the question of the believer’s eternal security in this magnificent conclusion to Romans 8:

1, 2) Can opposition defeat the Christian? *Read Romans 8:31*

Paul asks two questions in verse 31.

The word “If” is a first class conditional and can be read as “since.” Obviously, Satan and his demonic hosts are against believers (cf. Eph 6:11-13; 1 Pet 5:8), but they cannot ultimately prevail and triumph over believers. God is the self-existent One and the sovereign Creator and, since He is for believers, no one can oppose believers successfully.

3) Will we have the resources? *Read Romans 8:32*

The KJV failed to translate the little Greek particle “even,” which gives this passage a peculiar emphasis.

The word “spare” is the same word used in the Septuagint in Genesis 22:12, translated “withheld.” God said to Abraham, “You have not withheld your son.” Then God directed Abraham to spare Isaac and to offer a ram as a substitute (Gen 22:2-14), whereas God offered His own Son, on that very spot, as the Sacrifice for sin (Jn 1:29).

Since God gave the greatest Sacrifice of all, His own Son, He will certainly not hesitate to give believers all other things pertaining to and leading to their ultimate sanctification (cf. 2 Peter 1:3). Answered: Rom 5:6-10. The next two questions are forensic (legal) in nature:

4) Will our failures reverse our justification? Read Romans 8:33

“Charge” means to make a formal accusation in court or press charges. (cf. Acts 19:40; 23:29; 26:2).

Satan is identified as “the accuser” of God’s people (Rev 12:10; cf. Zech 3:1). His accusations are valid, because they are based on the believer’s sinfulness and defilement. But Satan’s accusations will be thrown out of court, because it is God who justifies. The Judge Himself declares the accused person righteous on the basis of his faith in Jesus Christ (Rom 3:24; 5:1). As a result, all accusations are dismissed, and no one can bring an accusation that will stand (cf. Rom 8:1!).



5) Can anyone condemn us for any reason? Read Romans 8:34

Jesus is God’s appointed Judge (Jn 5:22, 27; Acts 17:31), so Paul answered this question by stating, Christ Jesus. But Jesus is the very One whom the believer has trusted for salvation. Furthermore, He is the One who died—more than that (lit., “but more”), who was raised to life—who is at the right hand of God (cf. Lk 22:69; Acts 2:33; 5:31; Eph 1:20; Col 3:1; Heb 1:3, 13; 8:1; 10:12; 12:2; 1 Pet 3:22) and is also interceding for us. The Lord Jesus Christ is indeed the Judge, but He is also the One with whom each believer is identified by faith.

As a result He is a believer’s Sacrifice for sin (cf. Rom 5:8; 8:32), his new life (a believer shares in Christ’s resurrection life; 6:4, 8, 11; Eph 2:5-6; Col 2:13), his Intercessor (cf. Heb 7:25; also the Holy Spirit intercedes, Rom 8:26-27) and his Defense (1 Jn 2:1). Certainly the Judge will not condemn His own who are in Him by faith! (Again, cf. Rom 8:1.)

It Depends Upon *God the Son*

Thus, if God has already justified the man who believes in Jesus (Rom 8:26, 30), how can He lay anything to the charge of His justified one?

His justification comes from the imputed righteousness of Christ and is legally ours! It is not a subject of merit, and its loss cannot be the subject of demerit. Like a father, God can and does correct His earthly sons, but they always remain sons. (Cf. the Prodigal Son, Lk 15:24.)

God, having justified the ungodly (Rom 4:5), will not and cannot contradict Himself by charging them with evil. “Who is he that condemneth?” (Rom 8:34) Paul gives four answers, each of which are taught elsewhere in Scripture, but are gathered here to underscore the unconditional security of the believer:

- 1) Christ died;
- 2) He is risen;
- 3) He advocates; and
- 4) He intercedes.

*Justification was not
gained by merit;
therefore, it cannot be
lost by demerit.*

① Upon His Substitutionary Death (Rom 5:8, 8:34)

Who can condemn us if the penalty has already been paid? The greatest proof of eternal security is justification by faith. (Justification refers to how God sees us, not how others—or even we ourselves—see us. It is entirely a forensic (legal) matter: Col 2:14: our “Certificate of Debt” has been “paid in full”(Jn 19:30).

Even if you only committed 5 sins/day x 365 days/year x 70 years = 127,750 sins... each! Each sin was paid for individually, for each of us. No discount for volume; no “package deal.” This redemption was eternal (Heb 9:12); once and for all (Heb 10:12, 14).

② Upon His Substitutionary Life

Rom 5:9-10, 19; 10:4; Col 2:10, et al.

③ Upon His Present Session: Advocate and Intercessor

Legal Advocate (1 Jn 2:1-2). The Arminians fear that this doctrine will tend toward sin; John says here that it is a motivation not to sin. And priestly Intercessor (Heb 7:23-25; 9:24). “Saves to the uttermost” sounds pretty good to me.

It Depends Upon *God the Holy Spirit*

- 1) Upon His Ministry of Regeneration (Titus 3:5; 2 Cor 5:17; Eph 2:10).
- 2) Upon His Baptizing Ministry (Rom 6:3, 8-11; 1 Cor 12:13).
- 3) Upon His Sealing Ministry (2 Cor 1:22; Eph 1:13-14; Eph 4:30).

In Rom 8:23, the Holy Spirit is designated as a down payment, a “first fruits,” to be followed by more. We are sealed unto that day.

The Holy Spirit’s Sealing Ministry: If one person who was born again in Christ ever fails to enter into heaven when he dies, then God has broken His pledge. No conditions are mentioned. It is a work of God and depends upon Him alone.

The term “Sealing” used through scripture in reference to the Holy Spirit means to set a seal as a mark of protection (Cf. Mt 27:66, on the tomb of Christ) and ownership. It was also the term for a boundary marker. When the Holy Spirit seals, it is with the signet ring of the Father on hearts of wax. He leaves the mark of ownership. A broken seal is an indication that the protection wasn’t adequate. Can you break the seal? Can Satan?

That still leaves some issues of grave importance: what different kinds of inheritance are there? To “enter” is not equivalent to “ownership.” (We will be exploring this in Chapter 9 and following...)

Seven Questions Con’t.

- 1,2) Can opposition defeat the Christian? (Romans 8:31)
- 3) Will we have the resources? (Romans 8:32)
- 4) Will our failures reverse our justification? (Romans 8:33)
- 5) Can anyone condemn us for any reason? (Romans 8:34)

6,7) What kind of assurance can we have of victory? *Read Romans 8:35*

The apostle suggested seven things a believer might experience (Paul experienced all of them; 2 Cor 11:23-28) that some might think could come between a believer and Christ’s love:

- 📖 Tribulation or “pressure or distress”; mentioned frequently by Paul in 2 Corinthians;
- 📖 Distress or “narrowness,” meaning being pressed in, hemmed in, crowded;
- 📖 Persecution used 10X in NT, always in reference to the gospel.
- 📖 Famine 12X in NT; The God of Elijah looks after His own.
- 📖 Nakedness 1 Cor 4:11.
- 📖 Peril [jeopardy, danger] 8X in one verse, 2 Cor 11:26. Cf. 1 Cor 5:30.
- 📖 Sword. The world hates the saints.

These things—stated in increasing intensity—do not separate Christians from Christ; instead they are part of the “all things” (Rom 8:28) God uses to bring them to conformity to His Son.

Read Romans 8 Verse 36

Paul then quotes Psalm 44:22 to remind his readers that in this life the people of God must face much affliction (cf. Jn 16:33), including even martyrdom for some. In the early days of the church one or more Christians were martyred every day or faced the possibility of it. Their persecutors valued Christians’ lives as nothing more than animals to be butchered.

Read Romans 8 Verse 37

In all these adversities (cf. “all things” in Rom 8:28 and “all things” in v. 32 with all these things in v. 37), rather than being separated from Christ’s love, believers are more than conquerors (present tense, “keep on being conquerors to a greater degree” or “keep on winning a glorious

victory”) through Him who loved us. Jesus Christ and His love for believers enable them to triumph (cf. 2 Cor 2:14).

Read Romans 8 Verses 38 & 39

Principalities [demons]! Powers [of “darkness”!], Paul is referring to ranks of angels. What else is there? What else, in the entire universe, matters?

Chapter 8 opens with a guarantee of no condemnation and closes with a guarantee of no separation.

We should use this Chapter to re-prioritize our entire outlook on everything!

Coming Up!

The next three chapters focus on Israel: Chapter 9 - Israel Past; Chapter 10 - Israel Present; and Chapter 11 - Israel Future. Does God keep His promises? Who are the metachoi? What different kinds of inheritance are there?

For our next session read Romans 9:1-5



Names in the Bible Word Scramble



iashia
jsdua
nawder
bamraha

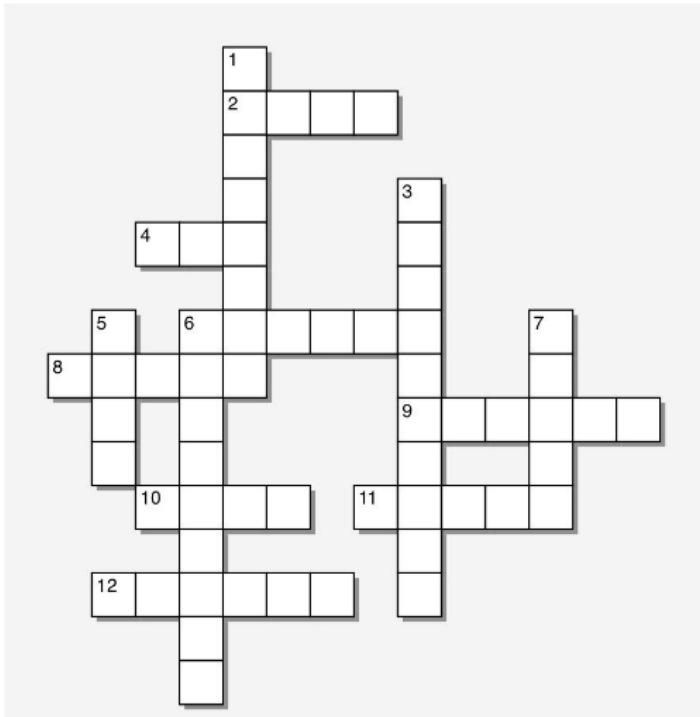
Isaiah
Judas
Andrew
Abraham

raachzaih
cjbao
imcah
entpesh

Zachariah
Jacob
Micah
Stephen



Romans 8:23-27



Across

- 2. To desire Gods love and expect it to happen
- 4. Who we worship and love
- 6. A body of persons
- 8. To make a harsh sound under strain
- 9. God the Holy _____
- 10. Not strong
- 11. To rescue us from sin
- 12. Coming after the present

Down

- 1. Collective name of Sons and Daughters
- 3. To get the meaning of
- 5. How we talk to God
- 6. Waiting with self control
- 7. What we use to communicate

Romans 28-39 True/False

- The Arminian belief says that the true child of God is eternally secure (page 2). True False
- The Calvinist belief is that God ‘predestined’ those he saves (page 2). True False
- Man can lose his justification IF it depends on the man, not God (page 2). True False
- Our salvation depends on our moral worthiness (page 3). True False
- We are secure in two hands, the Son’s and the Father’s (page 4). True False
- Satan is the accuser of the brethren (page 6). True False
- Satan’s accusation against us are untrue (page 6). True False
- Justification is not by merit and can’t be lost by demerit (page 6). True False

True/False: F,T,T,F,T,T,F,T
Isaiah, Judas, Andrew, Abraham, Zachariah, Jacob, Micah, Stephen