

THE DOCTRINES OF GRACE

TABLE OF CONTENTS

TULIP – The Doctrines of Grace

| | |
|--|----|
| Total Depravity of Man_____ | 1 |
| Unconditional Election_____ | 7 |
| Limited Atonement (Particular Redemption)_____ | 13 |
| Irresistible Grace_____ | 19 |
| Preservation of the Saints_____ | 23 |

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The Doctrines of Grace

Total Depravity

- Total Depravity of Man
 - We believe in the doctrine of original sin that Adam's fall in the garden plunged his entire posterity into death in trespasses and sins and that man cannot, of his own free will and ability, recover himself from the fallen state that he is in by nature.

- 1. Fall of Man
 - A. Man was originally made a pure, good creation by God
 - Gen. 1:26-27 – Adam was made in the image of God
 - Eccl. 7:29 – God made Adam *“upright”*
 - B. Sin entered into the world by Adam's transgression of God's command
 - 1 John 3:4 – *“for sin is the transgression of the law”*
 - C. The penalty for Adam's transgression was death
 - Gen. 2:17 – *“in the day that thou eatest thereof thou shalt surely die”*
 - Rom. 6:23 – *“for the wages of sin is death”*
 - James 1:15 – *“sin, when it is finished, bringeth forth death”*
 - Ezek. 18:4 – *“...the soul that sinneth, it shall die.”*
 - Ezek. 18:20-24, Rom. 8:2, 1 Cor. 15:56

- 2. Original Sin
 - A. Adam's sin was imparted onto all of his posterity; now that Adam was a sinful man, he could only reproduce a sinful posterity
 - Gen. 5:3 – Adam's son was then born *“in his own likeness, after his image”*
 - Gen. 1:24-25 – Adam could only produce offspring *“after his kind”* which was sinful and corrupt
 - Job 14:4 – *“Who can bring a clean thing out of an unclean? not one.”*
 - Eph. 2:1-3, Titus 3:3-5 – Our nature is now sinful and corrupt
 - B. Adam – as the representative (or federal head) of all mankind – plunged all men into sin
 - Rom. 5:12-21
 - *“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men for all have sinned”* (5:12)
 - *“Therefore as by the offense of one judgment came upon all men to condemnation”* (5:18)
 - 1 Cor. 15:21-22
 - *“For since by man came death...For as in Adam all die...”*

- 3. Total Depravity
 - A. Now, as a result of Adam's sin, all men are “totally depraved” (or “fully corrupt”)
 - Rom. 7:18 – in man's flesh *“dwelleth no good thing”*
 - Ps. 53:3 – *“they are altogether become filthy”* (*“filthy”* literally means *“corrupt”*)

The Doctrines of Grace

Total Depravity

3. Total Depravity (Continued)

B. Sinners by Nature from Conception

- i. Ps. 51:5 – *“Behold, I was shapen in iniquity; and in sin did my mother conceive me”*
- ii. Ps. 39:5 – *“every man at his best state is altogether vanity”*
- iii. Eph. 2:3 – *“by nature”* man is just like *“the children of wrath”* in the world
 - Titus 3:3

C. Sinners by Practice

- i. We begin to sin immediately, even from the womb
 - a. Isaiah 48:8 – *“for I knew that thou wouldst deal very treacherously, and was called a transgressor from the womb.”*
 - b. Ps. 58:3 – *“The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.”*
 - Job 11:12, Prov. 22:15
- ii. All men are sinners by practice with no exceptions
 - a. Rom. 3:9-18 (Gal. 3:22)
 - *“for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, there is none righteous, no, not one”* (Rom. 3:9b-10)
 - *“There is none that doeth good, no, not one”* (Rom. 3:12)
 - Ps. 14:1-3, Ps. 53:1-3, Micah 7:2-6, Eccl. 7:20
 - b. There is no man that does not sin
 - Rom. 3:23 – *“for all have sinned, and come short of the glory of God”*
 - Eccl. 7:20 – *“for there is not a just man upon the earth that doeth good, and sinneth not”*
 - 1 John 1:8,10, 1 Kg. 8:46, 2 Chr. 6:36, Ps. 130:3

D. Characteristics of the totally depraved man

- i. Man is dead in trespasses and in sins
 - a. Eph. 2:1-5 – *“(1) And you hath he quickened, who were dead in trespasses and sins...5) Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)”*
 - Col. 2:13, Rom. 4:17, 2 Cor. 5:14, John 5:25, Rom. 5:6
 - Gen. 2:17, Rom. 5:12-21, 1 Cor. 15:21-22, Rom. 6:23
- ii. Man’s nature is totally corrupt
 - a. *“Corrupt are they, and have done abominable iniquity:”* – Ps. 53:1
 - b. Wicked
 - Ps. 5:9 – *“their inward part is very wickedness”*
 - 1 Sam. 24:3 – *“wickedness proceedeth out of the wicked”*
 - Ps. 10:4, Gen. 6:5, Gen. 8:21
 - God hates the wicked
 - Ps. 5:5, Ps. 11:5, Hosea 9:15
 - Because God hates wickedness – Ps. 5:5, 45:7

The Doctrines of Grace

Total Depravity

3. Total Depravity (Continued)

D. Characteristics of the totally depraved man (Continued)

ii. Man's nature is totally corrupt (Continued)

c. Not righteous or good

- Rom. 3:10-12, Ps. 14:1-3, Ps. 53:1-3, Micah 7:2-6, Eccl. 7:20, Isaiah 64:6, Matt. 19:17

d. Every part of man is fully corrupt

- Heart – Jer. 17:9-10, Matt. 15:19, Prov. 6:18, Eccl. 9:3
- Mind – Rom. 8:6-8, Isaiah 59:7
- Eyes – Rom. 3:18, Ps. 36:1
- Throat – Rom. 3:13, Ps. 5:9
- Tongue – Rom. 3:13, Ps. 5:9, Ps. 10:7, Ps. 140:3
- Lips – Rom. 3:13, Ps. 140:3, Prov. 12:22, Prov. 24:2
- Mouth – Rom. 3:14, Ps. 10:7
- Feet – Rom. 3:15, Prov. 6:18, Isaiah 59:7
- Hands – Prov. 6:17, Isaiah 59:3

iii. Man is totally opposed to God

a. Enemies of God

- Rom. 5:10, Rom. 8:7, Col. 1:21
- They even hate men who act godly
 - Prov. 29:27 – *“he that is upright in the way is abomination to the wicked”*

b. Will not and cannot seek after God

- Rom. 3:11, Ps. 10:4, Ps. 53:2, John 5:40, John 6:44

c. Cannot do good

- Rom. 3:10-12, Ps. 14:1-3, Ps. 53:1-3, Micah 7:2-6, Eccl. 7:20
- Gal. 5:22 – Note that *“goodness”* is a fruit of the Spirit and an attribute of God, and the wicked are totally opposed to goodness

d. Cannot please God

- Rom. 8:8, Heb. 11: 6 (it's impossible)

e. Cannot be subject to the law of God

- Rom. 8:7-8

f. Cannot hear or truly believe the word of God

- John 8:43 (43-48), John 10:26 (25-27)

g. Cannot understand spiritual things

- 1 Cor. 2:12-14, Rom. 3:11, Ps. 53:2, Rom. 8:5-8

h. Do not fear God

- Rom. 3:18, Ps. 36:1, Ps. 55:19

i. Engages in all manner of carnal sin and lust

- 2 Pet. 2:14 – *“cannot cease from sin”*
- Gal. 5:16-21, Eph. 2:2-3, Rom. 8:5-8, Titus 3:3

The Doctrines of Grace

Total Depravity

4. Man is totally incapable of recovering himself from his fallen condition
 - A. Man does not have the ability to improve his state or meet any condition for salvation
 - i. Man is dead in sins with no life or ability to approach unto God (3-D-i)
 - a. Until man is given life, he cannot approach unto God; dead men have no ability to perform any action
 - ii. Man is fully corrupt and wicked with no good in his nature (3-D-ii)
 - a. Until man's nature is changed, he cannot do good in the sight of God
 - o Jer. 13:23 – Natural man who is wicked and dead in his sins has just as much ability to choose to do good as an Ethiopian has ability to choose to change his skin color or a leopard has ability to choose to remove his spots; all three cases have no ability to improve or change their condition
 - b. Until man's sin is removed, God cannot even look upon him
 - o God cannot even look upon sin
 - Hab. 1:13 – *"Thou art of purer eyes than to behold evil, and canst not look on iniquity"*
 - c. Until a man's sin is removed, he cannot offer a prayer or sacrifice that is acceptable before God
 - o Prov. 28:9 – Prayer of the wicked is an abomination before God
 - o Prov. 15:8, 21:27 – Sacrifice of the wicked is an abomination before God
 - Gen. 4:3-5, Heb. 11:4, 1 John 3:12 – God did not accept the sacrifice of Cain because he was wicked
 - iii. Man does not have the ability to seek God (3-D-iii-b), do good (3-D-iii-c), please God (3-D-iii-d), obey God (3-D-iii-e), believe God (3-D-iii-f), or understand spiritual things (3-D-iii-g)
 - a. Until a man is given life and a new nature, he has no ability to seek God, do good works, please or obey God, or even able to please God
 - o Man must be given the Spirit of God in the new birth to believe God and please God
 - 1 Cor. 12:3 – No man can believe God without the Spirit
 - Heb. 11:6 – Faith is a fruit of the Spirit (Gal. 5:22), so it is impossible for man to please God without the Spirit
 - B. How does man receive new life and receive a new nature?
 - i. By man making a choice to change and convert himself?
 - a. Man who is dead in sins is wholly unable to change or improve his condition (see all of 4-A above for the empty plight of man)
 - o Jer. 13:23
 - ii. By man praying a prayer?
 - a. The prayers and sacrifices of wicked man are an abomination in the sight of God (see 4-A-ii-c)

The Doctrines of Grace

Total Depravity

4. Man is totally incapable of recovering himself from his fallen condition (Continued)
 - B. How does man receive new life and receive a new nature? (Continued)
 - iii. By man doing good works?
 - Man does not even have the ability to do good works (see 3-D-iii-c) or make a sacrifice that is acceptable unto God (see 4-A-ii-c)
 - Man cannot be saved by works because his works are all corrupt, wicked, and evil
 - Eph. 2:8-9, Titus 3:5, 2 Tim. 1:9, Rom. 3:28, Job 25:4, Ps. 143:2
 - Job 9:20 – Man’s own mouth and sinful actions would contradict our claims of righteousness and any attempt to justify ourselves
 - iv. By another man or society doing good to him or showing him the right way?
 - Isaiah 26:10 – *“Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.”*
 - Prov. 26:11, Prov. 27:22, Isaiah 1:5-6, Jer. 2:30, Jer. 5:3
5. God’s sovereign, over-powering grace is the only hope of salvation for the totally depraved sinner
 - A. God gives life to those that are dead in sins (compare to 4-A-i)
 - i. Eph. 2:1-5, Col. 2:13, Rom. 4:17, 2 Cor. 5:14, John 5:25, Rom. 5:6
 - ii. The life given by God to the dead sinner is not based on a condition met by man, but according to His own purpose and grace
 - John 5:21 – *“For as the Father raiseth the dead and gives them life, even so the Son of Man quickeneth whom he will.”*
 - Eph. 1:4-6, Titus 3:3-7, 2 Tim. 1:9
 - B. God gives a new nature to those that are corrupt in the flesh (compare to 4-A-ii)
 - i. 2 Cor. 5:17 – *“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new”*
 - Gal. 6:15, Eph. 4:24, Col. 3:10
 - ii. Ezek. 36:26 – *“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.”*
 - Ezek. 11:19, 2 Cor. 3:3
 - C. God gives His children ability to believe, obey, and serve Him by the imparting of the Holy Spirit in the new birth (compare to 4-A-iii)
 - i. Ezek. 36:27 – *“And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.”*
 - Ezek. 11:20, 2 Cor. 3:6
 - ii. 1 John 5:1 – *“Whosoever believeth that Jesus is the Christ is born of God.”*
 - John 1:12-13, 5:24, 8:47, 10:25-26; 1 Cor. 12:3; 1 John 4:2,6,15

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The Doctrines of Grace Unconditional Election

- Unconditional Election

- We believe that God, before the foundation of the world, chose a definite number of the human race in Christ Jesus to salvation and they, in particular, are redeemed.

1. Election

A. Election means “the act of picking out or choosing”, so God chose a people to salvation.

i. God chose His people “*before the foundation of the world*”

- Eph. 1:4 – “*According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*”
 - 2 Tim. 1:9, Titus 1:2, Rom. 9:11, Ps. 33:12, 139:16; Rev. 17:8
- 2 Thess. 2:13 – “*Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.*”
 - John 15:16, 1 Pet. 2:9, Ps. 65:4, Acts 13:48
- 1 Pet. 1:2 – “*Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ:*”
 - Rom. 8:29, John 17:23-24, Jer. 31:3

ii. The evidence of God’s election and choice of a person is evident to others in one’s life after they have been born again (called) by the Spirit of God

- 1 Thess. 1:4 – “*Knowing, brethren beloved, your election of God.*”
- 2 Pet. 1:10 – “*Whether the rather, brethren, give diligence to make your calling and election sure:*”
 - Rom. 8:29, 9:11; Acts 13:48

iii. Jesus taught election in his ministry

- Luke 18:7 – “*And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?*”
- Matt. 24:22,24,31 – “*22) for the elect’s sake those days shall be shortened. 24)...insomuch that, if it were possible, they shall deceive the very elect. 31) And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds...*”

iv. Scripture is replete with references to “*election*” and “*the elect*”

- By Jesus
 - Matt. 24:22,24,31; Mark 13:20,22,27; Luke 18:7
- By the Apostles and writers of the New Testament
 - Apostle Paul – Rom. 8:33, 9:11, 11:5,28; Col. 3:12; 1 Thess. 1:4; 2 Tim. 2:10; Titus 1:1
 - Apostle Peter – 1 Pet. 1:2, 5:13; 2 Pet. 1:10
 - Apostle John – 2 John 1,13

The Doctrines of Grace
Unconditional Election

1. Election (continued)

B. How did God choose (or elect) a people to save?

- i. God did not choose a people based on works (or a condition required to be met)
 - a. God's election of a people to salvation was not based upon who would do good or choose to accept Christ (not based on any foreseen merit in the life of a man) because then no man would have been chosen because of the depth of man's depravity
 - o Ps. 14:2-3 – *"2) The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. 3) They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."*
 - Ps. 53:2-3, Rom. 3:10-18
 - b. God uses the example of His sovereign choice to bestow favor upon Jacob and to love Jacob in the Old Testament as an example of God's sovereignty in choosing an elect people to save; Jacob had not even been born yet when God pronounced him as the chosen or preferred son, so God's choice could not have been based on his future good works; and in turn God's elect people were chosen before the foundation of the world, before they even had the possibility of doing any good works to merit their choosing by God
 - o Rom. 9:11-13
 - *"12) It was said unto her, The elder shall serve the younger. 13) As it is written, Jacob have I loved, but Esau have I hated."* (Rom. 9:12-13)
 - o So how was Jacob chosen as the favored son instead of Esau? Why was Jacob loved by God, but Esau hated by God?
 - *"(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth;),* (Rom. 9:11)
- ii. God chose a people to save by His own grace, love, and purpose, apart from any works or foreseen merit in the life of man
 - a. The elect were chosen because of God's grace towards them
 - o 2 Tim. 1:9 – *"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."*
 - Titus 3:4-7, Eph. 1:6
 - o Salvation and God's election is by grace – God's unmerited favor bestowed upon undeserving sinners – not by the works of man
 - Eph. 2:8-9, 2 Tim. 1:9, Titus 3:5, Rom. 9:11,15-16; Rom. 11:5-6; John 1:13

The Doctrines of Grace Unconditional Election

1. Election (continued)

B. How did God choose (or elect) a people to save?(continued)

ii. God chose a people to save by His own grace, love, and purpose, apart from any works or foreseen merit in the life of man (continued)

a. The elect were chosen because of God's grace towards them (cont'd)

o Grace and works are incompatible

- Rom. 11:5-7 – *"5) Even so then at this present time also there is a remnant according to the election of grace. 6) And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more of grace: otherwise work is no more work. 7) What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."*
- Notice in Rom. 11:6 that grace and works are wholly opposed and incompatible to each other; so if election (God's choice) is of grace, then, by definition, it cannot be of works
- Grace is "unmerited favor", but if an action is required to be performed to cause "grace" to be bestowed upon an individual, then it is no longer "grace" but "wages" because a work or action has been performed that has now "merited" favor being shown unto you
- This is why grace and works are incompatible, when one performs a work that causes a good action to be done unto them, what has occurred is now "merited favor", rather than grace that requires the good work to be "unmerited" in the recipient

b. The elect were chosen because of God's love for them

- o Eph. 2:4-5 – *"4) But God, who is rich in mercy, for his great love wherewith he loved us, 5) Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved);"*
- o Rom. 9:15-16 – *"15) For he saith unto Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16) So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."*
- o Jer. 31:3 – *"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."*
 - God's love for His children never began and will never end – it's "everlasting"
 - Rom. 8:35-39

The Doctrines of Grace
Unconditional Election

1. Election (continued)

B. How did God choose (or elect) a people to save?(continued)

- ii. God chose a people to save by His own grace, love, and purpose, apart from any works or foreseen merit in the life of man (continued)
 - b. The elect were chosen because of God's love for them (cont'd)
 - o Deut. 7:7-8 – *“7) The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: 8) But because the Lord loved you...”*
 - God's choice to bestow favor on the natural nation of Israel – showing a type of God's favor bestowed upon the elect – was not because they merited God's favor in any way, but just because God loved them
 - c. The elect were chosen because it was God's purpose and will to save them
 - o Eph. 1:4-6 – *“4) According as he hath chosen us in him...5) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.”*
 - o Matt. 11:25-26 – *“25) I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 26) Even so, Father: for so it seemed good in thy sight.”*

2. Predestination

- A. God predetermined the final, eternal destiny of all those that God chose (elected) to love before the foundation of the world
- B. Predestination, in the scriptures, always pertains to “a people” (a “whom”, Rom. 8:29-30) who were predetermined to salvation, and never refers to events (or a “what”) that God has unalterably fixed to occur in a certain manner
 - i. God predetermined to save His people from their sins (Matt. 1:21) and predetermined the final destination of His elect children
 - Eph. 1:5,11, Rom. 8:28-30
 - ii. However, nowhere in scripture does God predetermine the events of man's life, particularly God has not predestinated the sin that man commits in his life – God is not, and cannot be, the author of sin
 - Jer. 19:5 – *“They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind.”*
 - o Jer. 7:31, 32:5, 44:2-5; 1 Thess. 4:3

The Doctrines of Grace
Unconditional Election

2. Predestination (continued)

B. Predestination, in the scriptures, always pertains to “a people” (a “whom”, Rom. 8:29-30) who were predetermined to salvation, and never refers to events (or a “what”) that God has unalterably fixed to occur in a certain manner (continued)

ii. However, nowhere in scripture does God predetermine the events of man’s life, particularly God has not predestinated the sin that man commits in his life – God is not, and cannot be, the author of sin (continued)

- James 1:13-14 – *“13) Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14) But every man is tempted, when he is drawn away of his own lust, and enticed.”*
 - Hab. 1:13, Zeph. 3:5, Job 34:10

C. What was the final destiny of the elect that God predestinated before the world began?

- i. For the elect to be adopted into the family of God, as children of God
 - Eph. 1:5 – *“Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.”*
 - Rom. 8:15,23; Gal. 4:5
- ii. For the elect to receive a full, eternal inheritance, as joint-heirs with Jesus Christ
 - Eph. 1:11 – *“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.”*
 - Rom. 8:16-17, 1 Pet. 1:4, Matt. 24:34
- iii. For the elect to be given eternal life by Jesus Christ
 - John 17:2 – *“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”*
 - John 10:27-28 – *“(27) My sheep hear my voice, and I know them, and they follow me: 28) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my Father’s hand.”*
 - Titus 1:2, 2 Tim. 1:1, John 6:38-40
- iv. For the elect to live with God in the heavenly, eternal kingdom
 - Matt. 24:34 – *“Then shall the King shall say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”*
 - John 11:52, 14:1-3, 17:24
- v. For the elect to be finally conformed to the image of Jesus in glorification
 - Rom. 8:29 – *“For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.”*
 - 1 John 3:2, Rom. 8:18,30, 9:23; Ps. 17:15; Job 19:26

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The Doctrines of Grace
Limited Atonement (Particular Redemption)

- Limited Atonement (Particular Redemption)
 - We believe that God, before the foundation of the world, chose a definite number of the human race in Christ Jesus to salvation and they, in particular, are redeemed.

- 1. Jesus' sacrifice for sins was effectual (effective) to accomplish His intended purpose
 - A. What was the purpose that Jesus came into the world?
 - i. To do the will of God the Father
 - John 6:38-40 – *“38) For I came down from heaven, not to do mine own will, but the will of him that sent me. 39) 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. 40) 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.”*
 - The will of the Father was for Jesus to save all that were given to him, without the loss of one – anything less than every one given to Jesus having everlasting life would not be the fulfillment of God the Father’s will
 - John 17:2
 - Heb. 10:9 – *“Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he might establish the second.”*
 - ii. To save sinners (not to offer salvation or make salvation possible)
 - 1 Tim. 1:15 – *“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.”*
 - Matt. 1:21 – *“And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.”*
 - iii. To give eternal life to those that were given to Jesus by the Father
 - John 17:2 – *“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”*
 - A definite, restricted group of people (*“the sheep”*, John 10:28-29) were given to Christ when He came into the world (John 17:2, 10:28-29, 6:37-39; Heb. 2:13)
 - iv. To give His life for the sheep, and the sheep will never perish
 - John 10:11,27-28 – *“11) I am the good shepherd: the good shepherd giveth his life for the sheep. 27) My sheep hear my voice, and I know them, and the follow me. 28) And I give unto them eternal life; and they shall never perish, nether shall any man pluck them out of my hand.”*
 - Matt. 25:33-34
 - v. To redeem those that were under the law and adopt them into His family
 - Gal. 4:4-5 – *“4) But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, 5) To redeem them that were under the law, that we might receive the adoption of sons.”*

The Doctrines of Grace
Limited Atonement (Particular Redemption)

1. Jesus' sacrifice for sins was effectual to accomplish His intended purpose (continued)
 - B. Jesus accomplished everything He came into the world to do
 - i. Jesus fulfilled the will of the Father
 - John 8:29 – *“And he that sent me is with me: the Father hath not left me alone; for I do always those things which please him.”*
 - John 4:34, 15:10; Heb. 10:9
 - ii. Jesus finished the work that He came to complete
 - John 17:4 – *“I have glorified thee on the earth: I have finished the work which thou gavest me to do.”*
 - John 19:30 – *“When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.”* (Heb. 10:18 – No more offering is necessary now)
 - iii. Jesus made the sacrifice for sins one time and thereby saved sinners
 - Heb. 9:26 – *“For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.”*
 - Heb. 1:3 – *“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the majesty of the throne on high;”*
 - Heb. 10:11-14,18 – *“(11) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13) From henceforth expecting till his enemies be made his footstool. 14) For by one offering he hath perfected forever them that are sanctified. ”*
 - John 1:29, Dan. 9:24, 2 Cor. 5:21, 1 Pet. 3:18, Heb. 2:17
 - iv. Jesus presents before the Father all the children that were given to Him, without the loss of one
 - Heb. 2:13 – *“And again, I will put my trust in him. And again, Behold I and the children which God hath given me.”*
 - John 17:2, 10:28-29, 6:37-39; Heb. 2:13, Matt. 25:33-34
 - v. Jesus obtained eternal redemption for us that were in bondage
 - Heb. 9:12 – *“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”*
 - Heb. 2:14-15 – *“(14) Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15) And deliver them who through fear of death were all their lifetime subject to bondage.”*

The Doctrines of Grace
Limited Atonement (Particular Redemption)

2. Universal or Limited Atonement?

A. Universal Atonement – that Christ died for and saved every person that has or ever will live, without exception

- If Jesus loved and died for all of mankind without exception, then all men have already been saved by Christ to spend eternity in heaven
 - Because Jesus promised that all that were given to Him by the Father would have everlasting life and none of them would ever perish – John 6:37-40, 10:27-29
- However, we find at the end of time, there is a group of people who will be banished from God's presence into the lake of fire for eternity, so the scriptures deny a "universal atonement"
 - Rev. 20:11-15, Matt. 25:31-46, 2 Thess. 1:8-9

B. Limited Atonement – Christ died for a number of person less than all of mankind

- Any person who doesn't believe all of mankind will be in heaven adheres to a "limited atonement" view of the work of Christ. There are, therefore, two causes of the limitation of Christ's atonement: by the choice of man or by the choice of God.

i. Limited by the work or choice of man

- In this case, salvation is limited by the "effectiveness" of the sacrifice of Christ
 - If Jesus died for the whole world, but did not actually "atone" for their sins because man did not perform a work to complete the transaction, then it's actually man that limits the atonement of the death of Christ
- So if Jesus loved and died for all mankind, but yet all of those for whom He promised to save do not inherit eternal life in heaven, we are forced to conclude:
 - a. That God has failed in His purpose and intent to save
 - But God cannot fail nor be discouraged
 - Isaiah 42:4, Eccl. 3:14
 - b. That God's sovereign will has been overruled
 - But none can stay the hand of God, or resist God's will
 - Dan. 4:35, Is. 14:24, Rom. 9:19-23
 - c. That God has been made a liar
 - God promised eternal life (Titus 1:2) before the world began, but He couldn't deliver
 - Jesus proclaimed to the Father that He finished the work of salvation (John 17:4, 19:30), but He made a false profession
 - But God (and Jesus) cannot lie
 - Titus 1:2, Heb. 6:18, Ps. 89:35

The Doctrines of Grace
Limited Atonement (Particular Redemption)

2. Universal or Limited Atonement? (continued)

B. Limited Atonement – Christ died for a number of person less than all of mankind (cont'd)

ii. Limited by the choice of God

- In this case, salvation is limited by the “extent” of God’s choice, so the atonement was restricted by God’s unconditional, sovereign election
 - See all of “Unconditional Election” from page 7-11
- The scriptures do not support that God loves all of mankind without exception
 - a. God cannot love everyone without exception because He hated Esau
 - Rom. 9:13 (Mal. 1:2-3) – *“As it is written, Jacob have I loved, but Esau have I hated.”*
 - b. God hates the wicked
 - Ps. 11:5 – *“The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth.”*
 - c. God hates the workers of iniquity
 - Ps. 5:5 – *“The foolish shall not stand in thy sight: thou hatest all workers of iniquity.”*
- The limitation of the atonement by Christ’s death is, therefore, limited to those that God chose to love, elect, and predestinate – a group of persons that is less than all of mankind, but a group that is both definite and particular in nature
 - John 17:2 – *“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”*
 - Rev. 5:9 – God’s redeemed people are “out of” every kindred, tongue, people, and nation – not all inclusive
 - 2 Tim. 2:19 – *“them that are his”* – this phrase clearly shows that there are some that “are not his” otherwise there would be no need for this distinction
 - Rom. 8:29-30 – The same group that God elected, foreknew, and predestinated is the same definite group (not universal) that will be “called” (or born again), “justified” (by the blood of Christ), and “glorified” (remade into the divine body of Jesus)
- The character of God revealed in scripture emphasizes that Jesus did not, and could not have, failed in His salvation of sinners and atonement for sin. And since all men without exception are not saved to heaven, we then conclude that the atonement that Christ procured on the cross was limited in nature, but yet still definite and particular in scope.

The Doctrines of Grace
Limited Atonement (Particular Redemption)

3. For whom exactly did Jesus Christ die?

- A. Jesus came to die for all that were given to Him by the Father
 - John 17:2 – *“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”*
 - John 6:37-39, 10:28-29; Heb. 2:13
 - Jesus did not pray for *“the world”*, but rather for all that were given to Him
 - John 17:9 – *“I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine.”*
- B. Jesus came to die for His people
 - Matt. 1:21 – *“And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.”*
 - Ps. 111:9 – *“He sent redemption unto his people...”*
 - Isaiah 53:8
- C. Jesus came to die for His sheep
 - John 10:11,15 – *“(11) I am the good shepherd: the good shepherd giveth his life for the sheep. 15) As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.”*
 - Matt. 25:32 – *“his sheep”*
- D. Jesus came to die for the church
 - Acts 20:28 – *“...the church of God, which he hath purchased with his own blood.”*
- E. Jesus came to die for a vast multitude which no man can number
 - Rev. 7:9 – *“After this I beheld, and, lo, a great multitude, which no man could number of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.”*
 - Rev. 19:1,6; Gen. 13:16, 22:17; Heb. 11:12; Rev. 5:9
 - Jesus came to save “many” people, not just a few
 - Matt. 20:28, 26:28; Rom. 5:15,19, 8:29; Heb. 2:10, 9:28; John 14:2, Isaiah 53:11

4. Conclusion

- A. The Bible teaches that Jesus was successful in His purpose to come into the world to save sinners (from 3-A)
- B. The Bible teaches that God chose and Jesus saved a number that is less than all of mankind, but a group of people that is definite and particular in scope. This known as Limited (or Definite) Atonement and Particular Redemption. (from 3-B)
- C. The Bible teaches that Jesus purposed to save and actually did save a definite, particular group of people (the elect, His people, His sheep, the church), which is not a small, limited number, but Jesus saved a great multitude so vast that man cannot even count the number of God’s elect children. (from 3-C)

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The Doctrines of Grace
Irresistible Grace

- Irresistible Grace (the Effectual Call)
 - We believe that God's elect shall be called, regenerated, justified, and glorified by the Holy Spirit and that the saints will be preserved by grace and never fall finally away.

- 1. One of the requirements in the covenant of redemption from Rom. 8:29-30 is that all of God's children will be "called" and "regenerated" at some moment in their lifetime between conception and death. God's calling of sinners to life in Christ is taught very prevalently throughout the scriptures:
 - A. God's calling of sinners unto Himself in regeneration is described in many, various ways in scripture
 - Calling – 2 Tim. 1:9, Rom. 8:28,30, 9:11; Acts 2:39, Gal. 1:15, 1 Thess. 5:24, 1 Pet. 5:10; Jude 1:1; John 5:24-25, 10:16,27
 - Drawing – John 6:44, 12:32, 6:37; Jer. 31:3
 - Washing – Tit. 3:5, 1 Cor. 6:11, Eph. 5:26, Heb. 10:22, Rev. 1:5
 - Sprinkling (of Christ's blood) – 1 Pet. 1:2, Heb. 10:22
 - New birth (born again) – John 3:3-8, 1 Pet. 1:23, John 1:13
 - Regeneration – Titus 3:5
 - Resurrection from death to life
 - John 5:24-25, Col. 3:1, John 11:43, 1 John 3:14
 - Quickening – Eph. 2:1,5; Col. 2:13, John 5:21, 6:63
 - New creation – 2 Cor. 5:17, Eph. 2:10, 4:24

- 2. Necessity of the new birth for the child of God
 - A. Man must be born again to enter into the heavenly kingdom
 - John 3:3,5,7 – *"3) Jesus answered and said unto him, Verily, Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 5) Jesus answered, Verily, Verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 7) Marvel not that I said unto thee, Ye must be born again."*

 - B. All of God's children will be born again at some moment in their lives between conception and death
 - Titus 2:11 – *"For the grace of God that bringeth salvation hath appeared to all men,"*
 - Heb. 8:11, Rom. 8:30, John 3:3-8, John 6:37
 - Gal. 4:6 – *"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."*
 - Rom. 8:15-16

 - C. Every child of God is born again in the same manner
 - John 3:8 – *"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell when it cometh, and whither it goeth: so is every one that is born of the Spirit."*
 - Acts 4:12, 15:11; Titus 2:11

The Doctrines of Grace
Irresistible Grace

3. Sovereignty of God in the new birth

A. The new birth is based on God's grace, not on man's works

- 2 Tim. 1:9 – *“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,”*
 - Titus 3:5, Rom. 9:11, Acts 15:11

B. The new birth is determined by God's will, not man's will

- John 1:12-13 – *“12) But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13) Which were born, not of blood, nor of the will of man, but of God,”*
- John 5:21 – *“For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.”*
 - John 3:8, Rom. 9:15-16

C. The new birth is performed by God at a time determined by His own will and purpose, not as a reaction that was caused by the work of man

- John 3:8 – *“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell when it cometh, and whither it goeth: so is every one that is born of the Spirit.”*
 - John 1:12-13, Rom. 9:11-13, 2 Tim. 1:9, Titus 3:5
- Gal. 1:15-16 – *“15) But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16) To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:”*
 - Acts 9:1-6, 22:5-10, 26:14-18; Gal. 2:21

D. Man has no ability to come unto God in his fallen nature, dead in sins; so God must be the great Initiator to draw and bring all His children unto Him

- John 6:44 – *“No man can come unto me, except the Father which hast sent me draw him: and I will raise him up at the last day.”*
 - John 12:32, Jer. 31:3, Hosea 11:4
- Ps. 65:4 – *“Blessed is the man whom thou choosest, and causest to approach unto thee...”*

4. The Effectual Call and Irresistible Grace

A. God's call unto man always produces the intended result in the recipient. Therefore, the new birth is also referred to as the “effectual call” because God's calling is always effectual (effective) in its intended purpose.

- Isaiah 55:10-11 – *“10) For as the rain cometh down, and the snow from heaven, and returneth not hither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: 11) So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”*

The Doctrines of Grace
Irresistible Grace

4. The Effectual Call and Irresistible Grace (continued)
- B. Man has no ability to reject the call of God unto him because man is dead in trespasses and sins, with no ability to either accept or reject. Since God's grace that is imparted into the heart of God's children cannot be rejected or resisted by man as the recipient, this doctrine is also known as "irresistible grace"
 - Gal. 1:15 – *"But when it pleased God, who separated me from my mother's womb, and called me by his grace,"*
 - John 5:25, 6:37, 10:27, Titus 2:11, 1 Cor. 15:10, Heb. 8:11
 - Rom. 9:19 – *"...For who hath resisted his will?"*
 - Gal. 1:15-16, Isaiah 14:24, Dan. 4:34-35
 - C. Man, who is dead in sins, does not have the power to reject the voice of the Son of God that calls unto them – all of God's children who are dead will be given life by the power of the voice of Jesus Christ
 - John 5:25 – *"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."*
 - Jesus has the words of life – John 6:63,68
 - Jesus went to the dead and raised them to life by the power of His voice
 - 1) John 11:43, 2) Luke 7:14-15, 3) Luke 8:52-56
 - D. All of God's sheep will hear the voice of their Great Shepherd, and all the sheep will follow Jesus Christ
 - John 10:27 – *"My sheep hear my voice, and I know them, and they follow me:"* (also see John 10:14,16)
 - E. All that God calls upon will come unto Him
 - John 6:37 – *"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."*
 - F. All that God calls will know the Lord
 - John 10:14 – *"I am the good shepherd, and know my sheep, and am known of mine."*
 - Heb. 8:11 – *"And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."*
 - Gal. 4:6, Rom. 8:15-16

The Doctrines of Grace
Irresistible Grace

5. Effects of the new birth

A. New heart and new nature

- Heb. 8:10-11, 10:16; 1 Thess. 4:9; 2 Cor. 3:3; Rom. 2:15; Ps. 37:30-31, 40:8; Jer. 31:33; 2 Cor. 5:17; Eph. 2:10, 4:24

B. Fruit of the Spirit

- Gal. 5:22-23, 1 John 4:13

C. Love shown unto others

- 1 John 3:14, 4:7,12; 1 Thess. 4:9; 1 John 4:19-21, Rom. 8:28

D. Belief in Jesus Christ

- 1 John 5:1, 4:2, 4:15, 5:9-11, 5:13; 1 Cor. 12:3
- John 3:36, John 5:24, John 6:47, John 8:47, John 10:26-28

E. Doing righteousness and following God's commandments

- 1 John 2:3-5, 2:29, 3:7

F. Response to spiritual things

- Rom. 8:14-17, 1 Cor. 2:10-14
- Given ears to hear – Matt. 11:15, 13:9,16,43; Rev. 2:7,11,17,29, etc.

The Doctrines of Grace
Preservation of the Saints

- Preservation of the Saints
 - We believe that God's elect shall be called, regenerated, justified, and glorified by the Holy Spirit and that the saints will be preserved by grace and never fall finally away.

- 1. Glorification
 - A. All of the elect who were predestinated by God the Father, called by the Holy Spirit, and justified by the death of Jesus Christ will finally be glorified at the return of Jesus
 - Rom. 8:30 – *“Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified them, he also glorified.”*
 - Rom. 8:18,30, 9:23; Col. 3:3-4
 - Heb. 10:14 – *“For by one offering he hath perfected for ever them that are sanctified.”*
 - B. In what manner will the elect be glorified?
 - i. The elect will be changed into the image and likeness of Jesus Christ
 - Rom. 8:29 – *“For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.”*
 - 1 John 3:2 – *“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”*
 - Ps. 17:15 – *“As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.”*
 - ii. The elect will be resurrected and glorified in the same body that they inhabited during their earthly life
 - 1 Thess. 5:23-24 – *“(23) And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 24) Faithful is he that calleth you, who also will do it.”*
 - Job 19:26-27 – *“(26) And though after my skin worms destroy this body, yet in my flesh shall I see God: 27) Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.”*
 - 1 Cor. 15:51-54 – *“(51) Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53) For this corruptible must put on incorruption, and this mortal must put on immortality. 54) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”*
 - 1 Thess. 4:13-17, Col. 3:3-4

The Doctrines of Grace
Preservation of the Saints

2. Preservation of the Saints

A. All of God's children are preserved in Christ and will never finally fall away

- Jude 1:1 – *“Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:”*
 - Rom. 8:28-30, Heb. 10:14
- Ps. 37:28-29 – *“28) For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever: but the seed of the wicked shall be cut off. 29) The righteous shall inherit the land, and dwell therein for ever.”*
 - Ps. 31:23, Ps. 145:20, Ps. 97:10
- 1 Thess. 5:23 – *“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”*
 - Ps. 97:10
- 2 Tim. 4:18 – *“And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.”*

B. No child of God can ever be taken out of the hand of the Father

- John 10:27-29 – *“27) My sheep hear my voice, and I know them, and they follow me: 28) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29) 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 6:39 – *“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 at the last day.”*
 - John 6:37-40,44; Isaiah 49:16; John 5:24

C. God Himself will prevent any of His children from falling away

i. Covenant of God

- Ps. 89:30-34 – *“...34) My covenant will I not break, nor alter the thing that is gone out of my lips.”*
 - 2 Sam. 23:5, Isaiah 54:10, Rom. 8:28-30, 1 Kings 8:56

ii. Promise of God

- Titus 1:2 – *“In hope of eternal life, which God, that cannot lie, promised before the world began;”*
 - Heb. 6:17-18, 10:23; Ps. 89:34, Mal. 3:6, James 1:17, Heb. 13:8
 - John 14:19 – *“...because I live, ye shall live also.”*
 - John 14:3 – Jesus promised to return to fetch his people home
 - Col. 3:3-4, 1 Thess. 4:17

The Doctrines of Grace
Preservation of the Saints

2. Preservation of the Saints (continued)

C. God Himself will prevent any of His children from falling away (continued)

iii. Power of God

- 1 Pet. 1:4-5 – “4) *To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5) Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.*”
 - Jude 1:24, 1 John 5:4, Heb. 2:13, Ps. 37:23-24, 125:2

iv. Faithfulness of God

- 1 Thess. 5:24 – “*Faithful is he that calleth you, who also will do it.*”
 - Heb. 10:23; Rev. 3:14, 19:11; 1 Cor. 1:9, 10:13; 2 Thess. 3:3
- Ps. 89:30-34 – “*...33) Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail...*”
 - Isaiah 42:4 – “*He shall not fail nor be discouraged...*”
 - Heb. 13:5 – “*...I will never leave thee, nor forsake thee.*”
- 2 Tim. 2:13,18-19 – “*13) If we believe not, yet he abideth faithful: he cannot deny himself. 18) Who concerning the truth have erred...19) Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.*”
 - Col. 3:3 – “*...your life is hid with Christ in God.*”

v. Love of God

- Rom. 8:35,38-39 – “*35) Who shall separate us from the love of God? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 38) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39) Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*”
 - God’s love is “everlasting” so, naturally, it “lasts forever”
 - Jer. 31:3 – “*The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.*”
 - Ps. 89:33, John 17:23-24

D. God the Father planned salvation in election, the Holy Spirit applies salvation to the heart of the sinner in calling, Jesus Christ secured salvation by His death on the cross, and the work that God began to save sinners will be finally completed by Jesus Christ when He returns to bring all of His elect children home to heaven – the work that God started, He will complete and bring to perfect fulfillment in the elect

- Phil. 1:6 – “*Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:*”