

Eternal Security of The Believer - Detailed Happenings at Salvation

Part 1 - Exercised His Power, In Divine Hands, Saved us

Exercised His Power

One of the first lessons many parents teach their children when going for an important interview is, "First impressions last". When we consider God, what is the first manifestation of Him and what impression does it make? Turning to the first creation narrative (Gen. 1:1-2:3) the first manifestation of God is one of startling suddenness: "In the beginning God". There is no introduction to Him and He is manifested as the God of knowledge, foreknowledge, wisdom, understanding, orderliness and power. He has the power to:

- a) Create (vv.1, 21, 27), that is to bring into existence without previous materials.
- b) Make (vv.7, 16, 25, 31; 2:2, 3), that is to give form with magnificent beauty and intricacy.
- c) Move (v.2), that is to be self empowered and able to enable inanimate articles to respond.
- d) Speak (vv.3, 6, 9, 11, 14, 20), that is to have creating power by the power of His speech.
- e) See (saw) (vv.4, 10, 12, 18, 21, 25, 31), to call to call (called) (5, 8, 10); to divide (v.4)
- f) Set (v.17); to finish (ch. 2:2); and to bless (ch. 1:28; 2:3).

He has the power to withhold life, give initial life, and to end life, as well as resurrect to life. When our Lord was here He manifested the resurrecting power of God on three recorded occasions: one before a funeral, one during a funeral, and one after a funeral. However, the greatest manifestation of His power was when the Lord raised Himself from the dead by the power of God.

The gospel is the power of God unto salvation. The power that raised up Christ from the dead is the power that raised up from spiritual death, quickening us (Eph. 1:19). When speaking about the death of the Lord we can easily miss the fact of the two dimensions in it. It was not only physical, but had a spiritual avenue. When the Lord entered death, for He was never a dying man, He entered death in a way no man had ever entered before. Death was the mighty fortress of Satan, his impregnable citadel, and all who were taken into those doors had no options and no way out. The sacred record stands firm: "And all the days" of Adam, Seth, Enos, Cainan, Mahaleel, Jared, Methuselah" were so many years, "and he died" (Gen. 5:5, 8, 11, 14, 17, 20, 27). No one had ever entered the spirit world, the region of the dead, and come back of their own ability. Christ entered death as a mighty Victor about to claim the last spoils. Then, on the first day of the week, the final outpost of satanic power was broken, the debilitating power of sin's enslavement by satanic power was broken, the foundation for the complete eradication of death was completed, and the satanic hordes had no option but to stand in brokenness. Gloriously we sing:

"Death could not keep its prey, Jesus My Saviour,
He tore the bars away, Jesus my Lord"

Up from the grave He arose, with a mighty triumph ore His foes,
He arose a Victor from the dark domain, and He lives forever with His saints to reign.
He arose! He arose, Hallelujah! Christ arose!

Paul writes to the Ephesian saints: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which He wrought in Christ, when He raised him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. And you hath He quickened, who were dead in trespasses and sins" (Eph. 1:18-2:1). How great is the fulness of these statements, the power that raise up from the dead is the power that quickened the believer. Continuing his theme he writes: "When we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And has raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:5-6). The individual who has accepted Christ as Lord and Saviour has been, "blessed with all spiritual blessings in heavenly places" (Eph. 1:3). The reality stands, for an individual to lose their salvation then they would have to be greater than God,

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and utterly displace Christ from His lofty position, and replace Him in the tomb. If that could be done, then the individual could lose their salvation.

In Divine Hands

The Sons hands

*"I give unto them eternal life; and they shall never perish,
neither shall any man pluck them out of my hand."
(Jn. 10:28)*

This verse is packed with beautiful truths. The word "never" is a combination of three words on the emphatic future negation. The text reads "ou me eis". "Ou" indicates full and absolute negation; no circumstances can ever affect the truth being present. "Me" indicates a conditional negation. The "ou me" is a double negative strengthening the denial and declaring the absoluteness of the declaration, and when these two words are put together, then it becomes such an idea that under absolutely no conditions could this individual perish.

The tense adds another dimension for it is an emphatic future negation, which means it is not just speaking of now but for the future, no matter how long the future is.

Being in the hands of the Son means never, under any circumstances, will the individual find themselves in a situation resulting in perishing, and that for evermore.

The Father's hands

*"My Father, which gave them me, is greater than all;
and no man is able to pluck them out of my Father's hand."
(Jn. 10:29)*

One of the truths most precious is what is not said. It does not say, "No man is able to pluck them out of the Almighty's hand", or "out of Elohim's hand", or "out of Adonai's hand", but "My Father's hand". Yesterday a shopping center was swarmed by terrorists in Nairobi. Of all the pictures there is one that is very beautiful. It is of a mother who is holding her little child tight in her arms with her back to where the bullets would come from. This is the picture of love. We are in Father's hands, the place of security and deep affection.

The sheep were the Father's to begin with (Jn. 17:6). He had given the sheep to the Son, not as a gift in this portion but as a steward, and as such, He must be faithful in keeping the charge. (1 Cor. 4:2)

The Father is greater than all, glorious truth. There is no power which can stand against Him and with His power none can pluck us out of His hand. The word translated "pluck" is "harpazo" and indicates that which is taken by force (Matt. 11:12; Acts 23:10; 1 Thess. 4:17 (translated "caught"; Jude 1:23 translated "pulling"). The Father whose love has no limit, whose power has no boundaries, whose knowledge has no limitations; is whose we are and who holds us.

Another viewpoint is that the flock the Father has given to Christ is greater in His evaluation than anything else. When God looked at Israel and compared them to all the nations of the world, they were more precious. Are we less precious? Did God ever forsake Israel irrespective of how they behaved or in activity denied His name? He who pledged: "I will never leave thee, nor forsake thee" (Heb. 13:5) will hold us in His hand eternally.

Note the change from verse 28 when the Lord speaks: "Neither shall any man pluck them out of my hand"; and now when it is speaking of God the emphasis is changed to: "No man is able to pluck them out". In verse 28 it is future, "Shall"; and in verse 29 it is "Able", that is ability.

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Note that in both verses the word “man” is italicized, thus reading, “neither shall any”, “nothing is able”.

In conclusion to this glorious truth, I take the words of Paul: “If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 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. (Rom. 8:31–39).

We are doubly secured in divine hands, and there is nothing and no one that can take us out of those hands.

Saved Us

“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.”
(2 Tim. 1:9)

The Holy Spirit caused the clause “Saved us” to be written and read, not in isolation, but within its context. That immediate context is the “power of God” (v.8), and the “calling” was “not according to our works, but according to His own purpose” (v.9). Several observations must be seen:

- a) God has saved us. It is God who saved us as verse eight indicates, therefore, salvation in its entirety is a work of God as further shown by references in Timothy and Titus to “God our Saviour” (1 Tim. 1:1; 2:3; 4:10; Titus 1:3; 2:10; 3:4)
 - i) Called us with an holy calling
 - ii) Not according to our works, but according to His own purpose and grace. God is working out His own purposes for: “The praise of His glory” (Eph. 1:4-6); “that we would be a kind of firstfruits” (Jam. 1:18); who works “according to His good pleasure which He hath purposed in Himself (Eph. 1:9). The purposes, decrees, and plans of God must be brought to fruition.
 - iii) Which was given us in (through) Christ Jesus
 - iv) Before the world began. What glorious things happened before the world began. It was then God promised eternal life (Titus 1:2), and God chose us in Him (Eph. 1:4). As I read this, it can seem to refer to possibly two interlocking truths:
 1. The grace of salvation was given to us in eternity past
 2. The calling and purpose of God for saving us was centered in Christ before the world began.
- iii) It was a work done by the power of God. The word translated “power” is “dunamis” and it is the “dunamis” imbedded in the gospel which gives salvation (Rom. 1:16; 1 Cor. 1:18). The individual who is saved is “Kept by the power of God” (1 Pet. 1:5). The power (dunamis) which keeps is the “dunamis” of the Holy Spirit (Rom. 15:13); and is the power that raised Christ from the dead (Phil. 3:10).

Such is the power of God that it is impossible to break.

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What does God reveal about this message of salvation?

- a) It is God's salvation (Acts 28:28); and He is the only Saviour (Isa. 43:11)
- b) It is a common salvation being open to the whosoever will (Jude 1:3)
- c) It is a great salvation (Heb. 2:3)
- d) It is a personal salvation (Jn. 3:16; 6:47; Acts 16:31)
- e) It is a presently offered salvation (2 Cor. 6:2). (It must be observed that this is an application, not the interpretation, for the verse was written to saints.)
- f) It is an eternal salvation (Isa. 51:6; Heb. 5:9)

This salvation by which we are saved tells:

- a) What God has done for us (Eph. 2:5)
- b) What God will do for us (Eph. 2:7; 1 Pet. 1:9; 1 Jn. 3:2)

Through His salvation we are changed:

- a) From being an enemy to being reconciled (Rom. 5:10; Col. 1:21)
- b) From death to life (1 Jn. 3:14)
- c) From slavery to liberty (Jn. 8:34; Gal. 5:1)
- d) From no peace to peace (Isa. 48:22; Rom. 5:1)

This is the gift God offers, and irrespective of what happens, this, nor any other gift, can never be taken from us (Rom. 11:29), it is all through Christ. Well may we sing:

Full atonement! Can it be?
Praise be to God! What a Saviour!

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

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