

Eternal Security of The Believer

Part 2 - Eternal Security Illustrated from the Old Testament

Introduction

In the Old Testament the Lord has given a number of pictures which illustrate the truth of eternal security. Four of these are:

- a) The Israelite boy
- b) The Children of Israel and the reason they offered sacrifices
- c) The Burnt Offering
- d) The Candlestick in the Tabernacle.

The Illustrations

1) The Israelite boy in Exodus 12

- a) In Exodus 12 there are five main participants, the Israelite lad; the Egyptian lad (Ex. 12:12); the Lamb (Ex. 12:3); the Lord (Ex. 12:13); and the Lord as the Destroyer (Ex. 12:13, 23). God said He would slay all the firstborn in the land of Egypt, but if the blood was on the doorposts and lintel then He would hover over the door (Passover) and the Lord as the Slayer could not come in. Thus, in an Israelite house there was one individual who knew he would be alive in the morning, the firstborn son. Nothing could remove that blessing for the blood indicated a judgment executed (Ex. 12:6), the condemnation of God averted through the blood sacrifice and the blood applied (Ex. 12:7). Salvation was assured.

2) The Children of Israel and why they offered sacrifices.

- a) In Exodus there is the divine record of a people who were redeemed by blood and delivered from their re-enslavement to Pharaoh by the power of God. At Sinai these people were told to build a Tent so that he could dwell among them, so they visually saw the Lord in their midst (Ex. 25:8). These people had been brought into a covenant relationship with God (Ex. 20:1-17). This was not some cold musty set of rules given by a cold legalistic God, but a covenant of love, for God looked on it as the day of espousals (Jer. 2:1-2). Tragically, throughout their history they got very far from God with, at times, God strongly disciplining them, even to giving them over to captivity. BUT, even in the darkest days of departure, God still spoke of them as “His people”, “My People” (Isa. 49:13; Isa. 1:3). They had been brought in to an unbreakable relationship with Himself, irrespective of how they behaved. This did not give them the right to do as they wanted, and when such was done, they were disciplined. In time the Tabernacle was erected and God told them that they must offer sacrifices (Lev. 1-6). One then asks: “Why offer sacrifices? Since all these ‘spiritual experiences’ had been known by them, had that relationship been broken by something they had done?” One truth is evident, they did not offer sacrifices to be re-redeemed! They had been redeemed by God and could never be re-redeemed, but they did offer sacrifices to maintain fellowship with God. There is a difference between relationship and fellowship. In every marriage there are those times when one spouse does not see things eye to eye with their beloved, and while the fellowship is damaged the relationship is unchanged.
- b) When God saved us He redeemed us, and as we shall see, that can never be redone. When I sin, it is not a broken relationship but a fractured fellowship. I do not need to be re-redeemed, but restored to fellowship. I can never be re-redeemed! Then a major lesson is to be learnt, for when Israel entered the land, the Canaanites sought to withhold or retake from them every part of their inheritance and the enjoyment of it. So with us, because of a number of reasons, Satan the enemy would seek to take from us that portion of our inheritance, the assurance of eternal security.

3) The Burnt offering

- a) In Leviticus one, the expression in verse 3; “His own voluntary will” can very easily be misinterpreted so that an individual would think this was an optional matter. That is, if one wanted to come with a Burnt Offering they could do such, and if they did not want to then that was their

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prerogative. Nothing could be further from the truth. When there was an approach to God there had to be an offering for man's acceptance. There are several matters of particular interest:

- i) Thank God it is recorded that the sacrifice was assured of being accepted before the actual killing and burning: "It shall be accepted for him" (Lev. 1:4). This indicates not only that God was satisfied with the sacrifice, the propitiatory aspect of the sacrifice, but very importantly that man had absolutely nothing to do in the making of himself acceptable. His acceptability depended on the satisfaction of God with the judgemental death of another. Knowing God had pledged His satisfaction and the sacrifice offered, what an insult it would have been to God had the individual gone home questioning if he had really been fully accepted. But, what if he sins on the way back home? Has it irradicated the acceptance he had? NO, but he had then to offer a sin or trespass offering. Thank God for the permanent richness of the sacrifice of the Lord which keeps us constantly cleansed from all sin. Precious are the words: "The blood of Jesus Christ his Son cleanseth us from all sin" 1 Jn. 1:7). Incomprehensible thought, even when we are sinning, we are still clean before God.
- ii) The expression "His own voluntary will" (Lev. 1:3) is the translation of one Hebrew word, "ratsown" and is found in 56 verses in the scriptures. It is translated in the following ways: "favor" 15 times; "will" 14 times; "acceptable" 8 times; "delight" 5 times; "pleasure" 5 times; "accepted" 4 times; "desire" 3 times; "acceptance" 1 time; and "self-will" 1 time. With this in mind, the translation of the word depends on context. This would indicate that the statement "his own voluntary will" would be better translated "for his acceptance", which would be substantiated by Lev. 1:4, which says: "It shall be accepted for him".

4) The Candlestick

- a) It is always important to observe when God departs from His normal way of doing things. For instance, in Genesis there is the repeated genealogies of individuals (Gen. 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2) and yet here is none given of Melchisedec (ch. 14:18). This man just appears without any history or progenitors. Again, in the instructions for the Tabernacle God will constantly give directions as to size, or weight except in two pieces of furnishings, the Laver and the Candlestick. It is not the purpose of this paper to suggest why this is, but a matter left for an individual's personal study.
- b) It is vital to understand that the candlestick was not pieced together, that is, the central shaft was not a separate entity with the other pieces secured on (Ex. 25:32, 33, 35). This was not an artificial apparent union. It was a vital union. This indicates the indivisible union between Christ and the church. Having the same ornamentation it portrays the thought of unity and likeness.
- c) The question is, "Could they have been broken off?" Of course not, otherwise it would never have been as God intended. The intention of God is for the living organic union between Christ and His people, and that union can never be broken. Such is the purpose of God. However, some will ask, "If I sin once or repeatedly, would the Lord ever separate me from union with His Son, the Holy Spirit and Himself? After all, we do read: "If God spared not the natural branches, take heed lest he also spare not thee" (Rom. 11:21), or "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire" (Jn. 15:6). Therefore, could I ever cease from being united to Christ, no longer be a branch, and so lose the salvation I now have? The branches union is so intact that nothing could separate it. The Holy Spirit caused Paul to write in Romans 8:30-39:

"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.

What shall we then say to these things? 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?

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*Who shall lay anything to the charge of God's elect? It is God the 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."*

- d) The individual who lives life with concern and uncertainty, will never be able to enjoy the many pledged blessings of God. The blessings include those which God has given to us, and since "the gifts of God are without repentance" (Rom. 11:29), it means, once they are ours, they are ours in perpetuity.
- i) We have:
1. Access to God (Eph. 2:18); Christ as our Advocate with the Father (1 Jn. 2:1-2); Christ as our High Priest (Heb. 7:24-26; 8:1); the pledge of eternal glory (2 Tim. 2:10); eternal life (Jn. 3:16); eternal redemption (Heb. 9:12); everlasting consolation (2 Thess. 2:16); forgiveness of sins (Eph. 1:7); peace with God (Rom. 5:1); and been brought into the glorious liberty of the children of God (Rom. 8:21).
- ii) We are:
1. Sealed by the Holy Spirit (Eph. 1:12-14); delivered from condemnation (Jn. 5:24) and the law of sin and death (Rom. 8:2).
- iii) We now:
1. Live in anticipation of our eternal inheritance (Heb. 9:15) knowing that He which hath begun a good work in you will perform it until the day of Jesus Christ (Phil. 1:6); are being confirmed unto the end (1 Cor. 1:8); are predestinated to be conformed to the image of Christ (Rom. 8:28-29); ultimately we shall receive the redemption of the body (Rom. 8:23-24; Phil. 3:21); shall appear with Christ in glory (Col. 3:3-4); and share His glory for all eternity (Rom. 5:2).
- iv) We can never:
1. Be separated from God's love (Rom. 8:31-39); perish (Jn. 10:27-30) or be brought under the wrath of God (1 Thess. 5:9).

This is eternal security.

**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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