

Wednesday Night BIBLE STUDY

Wednesday, November 29, 2023 – First Baptist Church Buda
Midweek Prayer Meeting & Bible Study



SAVED, SURE AND SECURE

A Study on Assurance of Salvation and Eternal Security

Falling from Grace in the Bible

Galatians 5:1-6

Throughout the years, eternal security has been a hotly debated issue in theology. Many theologians say you can lose your salvation, and many claim you cannot. This doctrine of eternal security is sometimes referred to as “the perseverance of the saints” or “once saved, always saved.” Today, however, many believe a Christian can lose his or her salvation. Such a person is considered to have backslidden – to have fallen away from Christ.

It is a heartache to me as a pastor to realize that so many Christians lack assurance of their salvation and have embraced the idea that they could possibly lose what God has given to them. They lack confidence that their sins are truly forgiven and their place in heaven is eternally secure.

Just to give you an idea of how controversial and debated the subject of eternal security and losing one’s salvation in among main-line Christian denominations I

gave you this chart a few weeks again as we began this study that indicates that the majority of mainline Christian denominations hold a view that salvation can be lost, or that one can lose her or her salvation..

CHRISTIAN DENOMINATIONS EMBRACING ETERNAL SECURITY

- | | | |
|--|--|--|
| <input type="checkbox"/> Methodist | <input type="checkbox"/> Lutheran | <input type="checkbox"/> Catholic |
| <input type="checkbox"/> Episcopal | <input type="checkbox"/> Nazarene | <input checked="" type="checkbox"/> Southern Baptist |
| <input type="checkbox"/> Church of Christ | <input type="checkbox"/> Holiness | <input type="checkbox"/> Mennonite Brethren |
| <input checked="" type="checkbox"/> Evangelical Free | <input type="checkbox"/> Assembly of God | <input type="checkbox"/> Pentecostal |
| <input checked="" type="checkbox"/> Presbyterian | <input type="checkbox"/> 7th Day Adventist | <input type="checkbox"/> The Christian Church |

And even among those denominations that are “Baptist” by name, there is disagreement. The following chart lists several of the different know Baptist denominations. Maybe you didn’t realize there were so many different flavors of Baptist. Give this one a try. ***Place a check [✓] beside those Baptist denominations that you believe hold to the doctrine of eternal security.***

BAPTIST DENOMINATIONS EMBRACING ETERNAL SECURITY

- | | | |
|--|---|--|
| <input type="checkbox"/> American Baptist | <input type="checkbox"/> North American Baptist | <input type="checkbox"/> Free Will Baptist |
| <input type="checkbox"/> General Baptist | <input type="checkbox"/> Regular Baptist | <input type="checkbox"/> Missionary Baptist |
| <input type="checkbox"/> Primitive Baptist | <input type="checkbox"/> Landmark Baptist | <input checked="" type="checkbox"/> Southern Baptist |

These two charts may give us an indication of just how controversial this subject is and a need to understand the issue from a Biblical perspective. **What does the Bible really say/teach on the issue?** As we continue in our study on the subject of the eternal security of the believer it is important to understand as much as we can about both sides of the issue. The fact that many believe that you can lose your salvation, means we need to at least investigate the debate. Is the idea of “falling from grace” biblical? Where do we get the idea of “once saved, always saved” and is this concept taught in Scripture? This study will take a closer look at the debate and where the idea of losing one’s salvation may possibly come from. In our last study you were given three key passage that are often used to support the teaching that one can lose his or her salvation. These passages reflect the only places in Scripture where the language of “falling from grace” and “falling away” from the

faith appear. That means we must give diligent to what the passage are actually saying.

3 Key Controversial Passage for Study:

- (1) **Galatians 5:1-6** – This passage raises the question, “Is it possible to fall from grace?” a phrase used only here in scripture. Someone in this passage is falling from grace... again the phrase is used here. It is a biblical term/phrase. The question is “who” is falling from grace?
- (2) **Hebrews 6:1-6** – This passage seems to raise the question, “Is it possible to fall away from the faith?” a phrase that is used only here in the Bible. This passage also raises the question, in my mind, “If you could lose your salvation, would it be possible to get it back (be resaved)?”. Clearly in this passage the possibility is raised. Someone here in this passage is “falling away,” but who? These are some issues that must be raised and answered biblically.
- (3) **Hebrews 10:26-29** - This passage addresses the subject of one losing his or her salvation by raising the question, “Is it possible that a Christian can sin so much that no more sacrifice remains to cover that sin and therefore he or she becomes re-lost? In other words the sacrifice of Christ runs out. If this passage is dealing with losing one’s salvation it does seem on the surface to indicate one can sin so much that the at some point the sacrifice runs out.

This study is going to focus on the first of these passages, Galatians 5:1-6, and a deeper understanding of just what this passage, that is often used to teaching one can lose their salvation, is saying.

Just for review let’s reminds ourselves of some of the reasons why people may lack assurance and doubt their salvation... in other words, why they may have a hard time believing in the eternal security of the believer.

5 Reasons People Often Lack Assurance:

- (1) **Doubting the reality of one’s commitment to Christ** – No evidence/commitment in their life and it causes them to doubt
- (2) **Questioning the correctness of a procedure one followed (when saved)** – Can’t pin point a specific time, didn’t follow the right procedure, don’t think they did it right the first time... these are the common pitfall especially among those who were perhaps saved in a faith setting where a large emphasis is put on a particular “plan,” or “prayer,” or “procedure” that must be followed when one accepts Christ is saved.
- (3) **Disbelief in the possibility of eternal security** – That is, those who do not believe in the biblical doctrine of eternal security or the perseverance of the

saints... those who do not believe “once saved, always saved” will be more susceptible to the possibility that they could lose their salvation. Especially for those who are young in the faith and may still struggle with sin in some areas, or with a lack of confidence in their faith this may be a sure pitfall. If you don’t believe in “eternal security” you must always wonder if you are really saved or still saved.

- (4) **Sin** – Sin in a believer’s life will always lead to doubt if it remains unconfessed. And especially in the life of a believer when a particular sin hangs on and we continue to struggle with it the enemy may gain a foot-hold in our life to cause us to question the legitimacy of our salvation experience. “If you were really a Christian, you would still be struggling with this same sin over and over!”
- (5) **A lost condition** – For that one who is having doubts or lack of assurance of their salvation they should check it out and be sure they are saved because some who doubt have reason to... they may indeed be lost. That is they may have never truly entered into a personal relationship with Jesus Christ, making Him Lord and Savior of their life. They may be a church member, a good person, a religion person, and yet have never truly been saved.

As we continue in our study on the subject of the eternal security of the believer it is important to understand as much as we can about both sides of the issue. The fact that many believe that you can lose your salvation, means we need to at least investigate the debate. Is the idea of “falling from grace” biblical? Where do we get the idea of “once saved, always saved” and is this concept taught in Scripture? This study will take a closer look at the debate and where the idea of losing one’s salvation may possibly come from.

CLAIMS OF THOSE WHO ADVOCATE THE IDEA OF FALLING FROM GRACE

3 Claims That Have To Be Made For a Believer to Fall From Grace:

1. **Salvation must be conditional** – That is based on something that we do or have done.

Rebuttal: Scripture teaches that **salvation** is “**unconditional**” in nature and indeed doesn’t depend on anything that we do or have done.

- (1) **Ephesians 2:8-9** - *“⁸ For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—⁹ not by works, so that no one can boast.”*

- (2) **John 3:16** - *“¹⁶ For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”*
- (3) **Romans 6:23** - *“²³ For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.”*

2. **Man must maintain salvation** - Since God has saved us, we will maintain our salvation as we continue to match up with God’s standards. If we fail to match up at any point we lose our salvation

Rebuttal: Man could never **match-up to God’s standard** according to Scripture. Man could never be good enough to match up to God’s standard.

- (1) **Isaiah 64:6** – *“⁶ All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away.”*
- (2) **Romans 3:10, 23** – *“¹⁰ As it is written: ‘There is no one righteous, not even one’... ²³ for all have sinned and fall short of the glory of God.”*
- (3) **Matthew 7:21-23** - *²¹ “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. ²² Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?’ ²³ Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’”*

3. **Salvation has to be based on a works** - The teaching that one can fall from grace must always insist that salvation should be seen from a works-righteousness perspective.

Rebuttal: Scripture clearly teaches that we are **“not” saved by works**. This claim would be in direct violation of Scripture.

- (1) **Ephesians 2:8-9** - *“⁸ For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God— ⁹ not by works, so that no one can boast.”*
- (2) **Titus 3:5-7** – *“⁵ He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, ⁶ whom he poured out on us generously through Jesus Christ our Savior, ⁷ so that, having been justified by his grace, we might become heirs having the hope of eternal life.”*

CONTROVERSIAL PASSAGE ON FALLING FROM GRACE – GALATIANS 5:1-6

The first of the three more controversial passages of scripture that must be properly interpreted is Galatians 5:1-6. This the only place in the Bible where the words “falling from grace” appear. That necessitates an accurate understanding of exactly what scripture is saying and not saying in this passage. This is one of those passages on which the doctrine of eternal security either rises or fall to some measure. Before we get into the interpretation of this passage lets be reminded of some of the principles to remember when interpreting a passage... particularly one like this.

Some Things to Remember When Interpreting a Passage:

- 1. Always interpret a passage within its context** – A verse or passage of Scripture must be interpreted in context... both immediate and broader context. (*Ex. Galatians 5:4 seems to be saying that is possible to “fall from grace”, but what does it say when it is read in the context of verses 1-6 and in the broader context of the book of Galatians?*)
- 2. Always interpret a passage with an understanding of its background** – Historical background, literary understanding (type of literature... remember Scripture is filled with historical narratives, poetry, letters, prophetic and apocalyptic literature, etc.), grammatical background and understanding (remember Scripture was originally written in three languages; Hebrews, Greek and Aramaic, also grammatical issues, sentence structure, etc. are important in getting at a correct interpretation). (*Ex. Galatians 5:4 seems to be saying that it is possible to “fall from grace,” but understanding the type of literature that the book of Galatians, the historical background about what was going on and what Paul was dealing with, and looking at grammatical issues in the passage may reveal something quite different*)
- 3. Always read the passage in light of what the rest of Scripture says** – Scripture is the best interpreter of Scripture. No text of Scripture (properly interpreted in its context) will contradict another text of Scripture. When contradictions seem to exist, it is the task of the interpreter to explain the seeming contradiction. He must never seek to do so by ignoring or denying any part of the truth that is revealed in Scripture. (*Ex. Galatians 5:4 may indicate that it is possible to “fall from grace” but Jude 24 says He (Jesus) is about to “keep you from falling”... an apparent contradiction that can only be cleared up through careful interpretation of the whole of Scripture... remember Scripture does not contradict itself*)

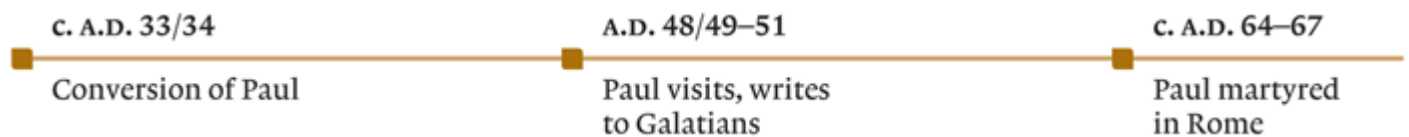
- 4. Remember that there is really only one proper interpretation of Scripture... God's** – The Apostle Paul told us, under the inspiration of the Holy Spirit that, *“¹⁶All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness”* (2 Timothy 3:16). The word translated in that verse as “*inspiration*” means “*God-breathed*.” So literally the Greek translates this way, “*All Scripture is breathed out by God...*” In other words it comes from Him, therefore, you cannot hope to arrive at a correct understanding of Scripture independent of God, through the person of the Holy Spirit. The illumination of Scripture can only come from the Spirit of God. **1 Corinthians 2:12-13** says, *“We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us. That is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.”* **Because the author of Scripture – God the Holy Spirit** (2 Peter 1:21, *“For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.”*) – **resides within the child of God** (1 Corinthians 3:16, *“Don't you know that you yourselves are God's temple and that God's Spirit lives in you.”*), **he or she is in a position to receive God's illumination** (1 Corinthians 2:10-11, *“... God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God. For who among men knows the thoughts of man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God.”*). And, indeed, the Spirit of truth not only provides insight that permeate the mind, but also provides illumination that can penetrate the heart. This is why when we go to trying to understand and correctly interpret Scripture we must ask for the Holy Spirit to teach us, show us, guide us, direct us, guard us, in understanding the truth. We are not the final say on His Word, God is!
- 5. Use available tools and resources** – This may be the most simplistic yet practical help in interpreting a passage. Use good tools are resources that are readily available to a student of Scripture. Good and reliable Bible Concordances, Bible Dictionaries, Biblical Commentaries, Biblical language helps, varying reliable translations, etc. are extremely helpful in getting at a right interpretation of Scripture. A word of caution here... be sure that you are using a “good” and “reliable” source. There are many Bible helps out there that are not theologically and doctrinally sound. Also remember that, there are just man made tools and should not be substituted for Scripture itself. They are helps! Scripture should still be interpreted using the above mentioned criteria.

So we come to Paul's words, in his letter to the Galatians, where we know he is dealing with a group of false teachers (Judaizers) who had come into these churches and begun to promote and teach the false idea that a person is saved by works, or by obeying the law, by what they do... a works-righteousness salvation. Remember Galatians is written to expose and dispute these false teachers' claims (their false teaching). Paul's words in our passage... really in **Galatians 5:1-12** are really a continuation of that argument, and right in the middle of his words is this rather controversial and often misinterpreted passage in Galatians 5:4. How are to take Paul's words about "falling from grace?" Let's look at it, really focusing on verses 1-6, but let's get it somewhat in context reading on down to verse 12 (**READ: Galatians 5:1-12**)

"¹Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. ²Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. ³And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law. ⁴You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace. ⁵For we through the Spirit eagerly wait for the hope of righteousness by faith. ⁶For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love. ⁷You ran well. Who hindered you from obeying the truth? ⁸This persuasion does not come from Him who calls you. ⁹A little leaven leavens the whole lump. ¹⁰I have confidence in you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is. ¹¹And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased. ¹²I could wish that those who trouble you would even [^c]cut themselves off!" -Galatians 5:1-12 (NKJV)

Let's recall some of the helpful background material to the book of Galatians that might be help to keep in minds as we rightly interpretation this somewhat controversial passage...

TIMELINE



Key Background Information for Galatians:

- (1) **Authorship: The Apostle Paul** – Paul is more critical of his audience in this letter than in any of his other letters
- (2) **Date: A.D. 48** – This is the first and earliest of Paul's letters (remember that 2 Timothy was his last letter just before his death, Galatians is his first letter written at toward the beginning of his ministry)
- (3) **Literary Type: Circulatory Letter** – Unlike Paul's other letters found in the New Testament, Galatians was written not to an individual (Titus, Timothy), nor to an individual church (Ephesians, Philippians, Thessalonians), but was written to a series of Churches located in the region of Asia Minor known as Galatia. It was meant to be circulated between these church that Paul has helped to establish on is first missionary journey into this region.



- (4) **Recipients: Galatians** – More particularly the Galatians were descended from Celts or Gauls who had invaded Greece and Asia Minor in the 3rd century BC . Peter also wrote to the Galatians among others. He mentions the Galatians among "exiles of the dispersion (*diaspora*)" (1Peter 1:1). James also wrote to "the twelve tribes which are scattered abroad" (James 1:1). This refers to Jews whose homeland was Judea, its capital Jerusalem. However, social, political, economic, and religious pressures caused many Jews to migrate to places like Galatia, where they were still able to keep in touch with "home". The Jews established synagogues around the world (eg Acts 13:4-5,14). Galatia was no exception. Ruins of synagogues can still be found today in what was once Galatia. Inside these synagogues Paul would teach the Jews, and make converts of some to Jesus Christ.

- (5) **Purpose: Correct false teaching and expose false teachers** - Paul wrote to correct the false teachers who had convinced the Galatians that they needed to be circumcised and follow the law of Moses. These false teachers were known as Judaizers and what they were actually teaching was a works based salvation. The work was that you had to obey certain Jewish laws and customs in order to be truly saved. You would think Paul would have an easier time with Jewish Christians than with Gentile converts of pagan background. It turned out, however, that Jewish converts were spreading a false doctrine that Christians must keep Jewish laws and customs to be saved (Acts 15:1). This doctrine arose in Judea, spread up to Syrian Antioch, and then on to Galatia. Paul actively disputed and debated with the false teachers. So much of what Paul says in the letter is an argument stating Paul's position on the issue of whether Christians have to keep the Jewish law of Moses. It was no academic question. It was a matter of salvation.
- (6) **Theme: The sufficiency of Christ for salvation** - The main theme of the letter is the sufficiency of Christ's death and the new covenant. Christ's death has brought in the age of the new covenant (3:23–26; 4:4–5, 24). People do not have to become Jews or follow the outward ceremonies of the Mosaic law in order to be Christians (2:3, 11–12, 14; 4:10). To require these things denies the heart of the gospel, which is justification by faith alone and not by keeping the “works of the law” (2:16). In this new age, Christians are to live in the guidance and power of the Spirit (chs. 5–6).

A Closer Examination Galatians 5:1-6 and Falling from Grace:

The focus seems to be on verse 4 where Paul says, *“⁴ You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.”* The question is, “Who is falling from grace or fallen away from grace in this passage?” Let's examine the question in light of three of the above mentioned principles of interpretation applied to the our passage in Galatians 5, especially verse 4.

3 Principles of Interpretation in Understanding Galatians 5:4:

- (1) **Context Principle** - This is a context issue. Galatians 5:4 seems to be saying that is possible to “fall from grace”, but what does it say when it is read in the context of verses 1-6 and in the broader context of the book of Galatians? Is the issue “falling from grace” or is the issue how a person is “justified” or “saved.” The context of the passage and the book give us a better understanding of what is being addressed in verse 4. The book Galatians is about being justified or saved by faith through grace as opposed to attempting to be justified or

saved by works or what we do... work of religions (keeping the law), works of morality (being a good person), etc.

(2) **History Principle** – Historically remember that Galatians was a circular letter written to churches in the region of Asia Minor known as Galatia. Again, it would be in the area of present day Turkey. Paul had helped to establish these churches probably in his first missionary journey. After his departure, false prophets and teachers known as Judaizers had come into these areas and begun to spread their false teaching, mainly that a person was saved by particular works (the law) and not just by grace. The works they emphasized were Jewish works. In other words they taught that in order to become a Christian, you must first become a Jew and obey Jewish laws, rites and custom. You must be “circumcised” and begin to obey all Jewish laws. It was the Judaizers and Galatians who were following them that were falling further and further away from God grace and thus, salvation. So, historically the passage is not even talking about believers, but rather unbelievers and how they are trying to get to God. Their methods were leading them further away from Him, rather than to Him.

(3) **Grammatical / Linguistic Principle** - Grammatical issues in the passage help us to better understand who is being addressed and what is being said and by implication what is not being said. Just notice Paul’s word grammatically and linguistically in verse 4. Paul says, “*You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.*”

2 Key Words to Consider:

1. **“estranged”** - The Greek word translated as “estranged” in my Bible (you may have the word “alienated” NIV, or “cut off” NLT, or “no effect” KJV, or “severed” NASB or ESV). That word translated as “estranged” means “to be separated,” or “to be severed” literally. Here it is, “the path of man’s achievement as a mode of trying to get to God whatever that may be, whether good works, law keeping, being good enough, religions, rituals, is completely severed, cut off, separated from, estranged from God’s mode of getting to Him, which is Christ and His achievement on the cross on our behalf.” It’s not what we do, it’s what Christ has done.
2. **“fallen”** - The Greek word translated in verse 4 as “fallen” means “to lose one’s grasp on something.” Those who are trying to be justified by works or the law have lost their grasp on grace. Paul’s clear meaning is that any attempt to be justified by the law is to reject salvation by grace alone through faith alone. Those once exposed to the gracious truth of the gospel, who turn their backs on Christ (Hebrews 6:4-6) and seek to be justified by the law are separated from Christ and lose all prospect of God’s gracious

salvation. Their desertion of Christ and the gospel only proves that their faith was never genuine.

2 Important Pronouns to Pay Attention To: Notice the change of pronouns between verse 2-4 and verse 5-6.

1. **“you”** – Paul uses the pronoun “you” in verses 2-4, “² *Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing.* ³ *And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.* ⁴ *You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace”* **6 times**. Paul clearly does not include himself in this group he is referring to as “you” who attempt to be justified (or saved, made right with God) by law or good works. He is addressing the unbelieving Galatians who were buying into the Judaizers works-righteousness method of salvation... namely circumcision. That’s who is being severed from God’s method of salvation and falling farther and farther away from grace... God mode of salvation through what Christ has done for them.
2. **“we”** – Notice that in verses 5-6 the pronoun changes from “you” to “we.” Paul now includes himself in this group in contrast, “⁵ *For we through the Spirit eagerly wait for the hope of righteousness by faith.* ⁶ *For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.”* Paul includes himself, as a believer, among those who are being saved, justified by faith.

Some important keys to understanding Galatians 5:4:

- (1) **This verse is actually dealing unbelievers** – Those it is speaking of as “falling from grace” are actually not believers at all, but those who are trying to be justified or saved by what they do and have never actually experienced genuine salvation
- (2) **This verse is not dealing with the subject of eternal security but rather how a person is saved** – Any discussion of eternal security would only apply to a genuinely saved person. This verse is actually talking about a person who has not been saved, but rather is trying to be justified (saved) by what he or she does, the law, good works, religion, etc.
- (3) **This passage is not teaching that a believer can lose his or her salvation** – Again the passage is not about a genuinely saved person/believer. The person in the passage is not saved, and you can’t lose what you don’t have.
- (4) **This passage is teaching that a lost person who is trying to be saved by works is moving farther and farther away from saving grace** – The tragic understanding of this passage is that a person that is trying to be saved or

justified before God by what they do, by good works, by being a good religious person, by observing rules and regulation, the law is actually moving further and further away from the very thing they seek... God's grace.

SOMETHING TO CONSIDER

“The doctrine that claims a person can lose his salvation (fall from grace) makes salvation conditional. It says that since God has saved us, we will maintain our salvation as we continue to match up with God’s standard. But if we fail at any point we lose it.” – Dr. John MacArthur

What do you think of this quote? What do you think MacArthur is saying? Do you agree? Disagree? Why?

CRITICAL TRUTHS TO REMEMBER IN THE DEBATE

It is important to remember, in the ongoing debate over the subject of the eternal security of the believer, certain biblical truth facts. These are also key truth about salvation itself, that will keep you grounded.

3 Truths Worth Remembering About Salvation:

- 1. Salvation is always and only the work of God** – It is never the work of man. Man can in not way save himself. We are helpless, desperate, and totally in need of a Savior... God’s work.
- 2. Salvation is always and only a free and undeserved gift** – We can never work for it, earn it, purchase it. There is nothing within our power to secure our own salvation. And the good news is, we don’t have to earn it or be deserving of it. If that was the case, we would never get it.
- 3. Salvation is the gift of always and forever eternal life and right standing with God -**

“It is utterly and absolutely impossible that the sentence of the Divine Judge should ever be revoked or reversed... Sooner shall the lightnings of omnipotence shiver the Rock of Ages than those sheltering in Him be brought again under condemnation.”

-Arthur Pink, “Eternal Security”