

PRESERVATION OF THE SAINTS

(Sermon to the saints at Westboro Baptist Church, Topeka, Kansas, February 18, 2018)

The doctrine of the saints' final perseverance in grace to glory is, that those who are truly regenerated, effectually called, and really converted, and internally sanctified by the Spirit and grace of God, shall persevere in grace to the end, and shall be everlastingly saved; or shall never finally and totally fall, so as to perish everlastingly.

In the complete presentation of this doctrine I would need to transcribe great parts of the Bible. Based upon the brevity of this sermon, I shall only select eight passages, both out of the Old and New Testament, which fully express it.

Passage No. One: Job 17:9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

By the righteous man is meant one that is made truly righteous, by the righteousness of Christ imputed to him, and which he receives by faith; in consequence of which he lives soberly and righteous. (See, e.g., Philippians 3:9, Romans 10:4, and Titus 2:11-14). See our picket sign: "Christ Our Righteousness."

By "his way" is meant, Christ "**the way**" (John 14:6); in whom he walks as he has received him, as the Lord his Righteousness (e.g. Romans 3:26). And it is promised, he "**shall hold on**" in this his way. This is opposed to going back, turning aside, and standing still. If he went back, or apostatized, or turned either to the right hand or the left, or was at a full stop, he could not be said to go on; and if he goes on he must persevere. Though he meets with discouragements in the way, from sin, and Satan, and the world, yet he goes on. Though he may slip, and slide, and stumble, and even fall; yet as the traveler, when this is his case, gets up again and pursues his journey. So the believer rises again in the strength of Christ, in whom he walks, and in the exercise of faith and repentance; and still goes on his way, rejoicing in Christ his righteousness and strength; and to which his going on is not due to his own conduct, power, and strength.

As "hands" are an emblem of action, by "clean hands" are meant, a holy, upright walk and conversation, arising from an inward principle of grace in the heart. **Psalm 15:1-2: "LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."** **Psalm 24:3-4 "Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."**

Though he may have but little strength (Revelation 3:8), yet he has some, to resist temptations, oppose corruptions, exercise grace, and perform duty, he shall have more, be **“stronger and stronger,”** as here promised. God will, and does, **“giveth power to the faint, and to them that have no might he increaseth strength.”** (Isaiah 40:29). Indeed, **“But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”** (Isaiah 40:31) Consequently they persevere to the end. **“The way of the LORD [itself] is strength to the upright.”** (Proverbs 10:29). The Lord himself is "strength" unto them; as they walk in it, they become stronger and stronger, and go **“from strength to strength,”** till they appear before God in Zion above, **Psalm 84:5-7**. See our picket sign: “Christ our Strength. 2 Cor 12:9; Php 4:13.”

Passage No. Two: Psalm 94:14: “For the LORD will not cast off his people, neither will he forsake his inheritance.”

The Lord’s people are his special and peculiar people (**Psalm 135:4**), whom he has loved, chosen, redeemed, and called, his "foreknown people" (**Romans 8:29**); these he never casts off, casts out, nor casts away, **“God hath not cast away his people which he foreknew.”** (**Romans 11:2**) Though he may seem to do so to the clouded eye; and saints may think he has in their weakened condition, when he does not immediately arise for their help in distress; and when he withdraws his presence, or afflicts them, or suffers them to be afflicted by others, which seems to be their case in Psalm 94; so for their comfort these words are said. See **Psalm 94:5,6,12,13: “They break in pieces thy people, O LORD, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherless....Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law; That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.”** And see **Psalm 44:9, 23, 24** and **Psalm 88:14**.

God does not cast off, at least for ever, as unbelief sometimes suggests; he never casts them off, nor casts them out from being in his sight. In fact they are engraved on the palms of his hands (**Isaiah 49:16**). In fact, they are always on his heart, for they are set as a seal there (**Song of Solomon 8:6**). In fact they always have a place in his house, for being sons they always abide there. (See e.g., **1 Kings 18:15; Psalm 23:6; Psalm 27:4**). He takes the utmost delight in them (**Psalm 16:3**); grants them nearness to himself (**James 4:8**), and expresses the strongest affection for them (e.g. **Song of Solomon 6:3**), and takes the greatest care of them, even as the apple of his eye (**Deuteronomy 32:10**): and these are his "inheritance," (**Deuteronomy 32:9**) which he will **“never forsake,”** (**Hebrews 13:5**). (**“The Lord’s portion is his people; Jacob is the lot of his inheritance.” Deuteronomy 32:9.**) Though he may seem to forsake them for a little while, yet

he never does, finally and totally; he has promised he will not, and he is faithful who has promised (**Hebrews 10:23**). He never forsakes their persons, neither in youth nor in old age (**Isaiah 46:3-4**). He will not forsake the work of his hands on them, but fulfils **“the good pleasure of his goodness in them, and the work of faith with power”** (**2 Thessalonians 1:11**). **Psalm 135:4: “For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.”** **Malachi 3:17: “And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.”** If, therefore, he will not cast off his people for ever, nor utterly forsake them, then they shall persevere to the end, and be saved, and not everlastingly perish.

Passage No. Three: Psalm 125:1-2: “They that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever.”

Saints **“trust in the Lord,”** and not in the creature, nor in creature services. (See e.g., **Philippians 3:3; Romans 8:39; Isaiah 2:22; Psalm 118:8-9; Proverbs 3:5**) They trust in him at all times, and for all things; for temporal and spiritual blessings; for grace and glory.

These are **“like mount Zion,”** in many ways, but especially for its immovableness. For the saints, like that mountain, cannot be removed; not from the love of God, in which they are **“rooted and grounded”** (**Ephesians 3:17**); and not from the covenant of grace, which is as immovable as hills and mountains. **Hebrews 12:28: “Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.”** Indeed hills and mountains may be removed but not his everlasting covenant for the benefit of his saints. David testified that it is **“ordered in all things and sure.”** (**2 Samuel 23:5**). **Isaiah 54:10: “For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.”** They cannot be removed from Christ, the foundation on which they are laid. (**1 Corinthians 3:11**). **“Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.”** (**Isaiah 28:16**). They will patiently wait for all of God’s work of grace in them. They cannot be moved out of a state of grace, in which they stand (**1 Peter 5:12**); neither moved from sanctification, which is connected with life everlasting (**2 Thessalonians 2:13**); nor removed from justification, for those who have passed from death to life, shall never enter into condemnation (**John 5:23**).

These saints, like mount Zion, abide for ever; they abide on the heart of God (**Song of Solomon 8:6**), in the hands of Christ (**Isaiah 49:16, John 10:28**); they abide on him the sure foundation laid in Zion (**Isaiah 28:16**); they abide in the house of God (**Psalms 52:8**), and abide in the family of his people (**Ephesians 3:15**).

And what makes their safety and security appear still the greater, is, that as Jerusalem is encompassed with mountains, which is a natural and strong fortification to it; "**so the Lord is round about his people, even for ever**"; he surrounds them with his love, encompasses them with his favors, as with a shield, guards them by his special providence, and watches over them night and day, lest any hurt them; and keeps them by his power as in an almighty fortress, through faith unto salvation. (See e.g. the **Book of Psalms**). And if all these things are true of them, as they most certainly are, then they shall finally persevere in grace, and be eternally saved.

Passage No. Four: Jeremiah 32:40: And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

We can reasonably conclude from this verse, from the perpetuity (time without end) of the covenant of grace, sovereign and free, absolute and unconditional, "ordered in all things," useful to the welfare and happiness of the saints; in all spiritual blessings, for time and eternity, in both grace and glory, which are eternally secured in it, and therefore said to be "**sure**;" its blessings are the sure mercies of David (**Isaiah 55:3**); its promises yea and amen, in Christ (**2 Corinthians 1:20**); and the whole is ratified and confirmed by the blood of Christ (**Hebrews 13:20**). This covenant was made with Christ, as their head (this is a separate sermon, but see, e.g., **Romans 8:1; Proverbs 8:30**), and with them in him; and stands fast with him for evermore (**Psalms 89:28**). It is everlasting, flowing from everlasting love, and founded on an everlasting purpose; consisting of promises, which God, that cannot lie (**Titus 1:2**), made before the world began. "**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. 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. (Romans 8:29-30.)**" "**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.**" (**Romans 8:38-39**). "**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?**" (**Romans 8:32**). The blessings of this everlasting covenant are irreversible, and its promises are always fulfilled; its grace is sufficient for the saints under all their temptations, trials, and

exercises, to bear them up, and bear them through time to eternity (**2 Corinthians 12:9**): covenant interest always continues (it is everlasting, that is its name: see **Hebrews 13:20**); he that is their covenant God, will be their God and guide even unto death (**Psalms 48:14**), and through it, to the world beyond the grave (**Luke 16:22-31**); and therefore they shall most certainly persevere, and be saved.

This perseverance of the saints is confirmed from the promise made in the covenant that God will "**not turn away from them to do them good!**" He may withdraw his gracious presence, and return again, which shows that he does not turn away from them forever; he never turns from his affections to them, which are unalterably fixed on them; nor from his kind purposes concerning them; for he is in one mind, and none can turn him (**Job 23:13**): nor from his gracious promises to them; for he is not a man, that he should lie or repent (**Numbers 23:19**); but what he has said, he will do, and not alter the thing that is gone out of his lips (**Psalms 89:34**). "**For the gifts and calling of God are without repentance.**" (**Romans 11:29**). He continues to do them good, both in things temporal and spiritual, as they stand in need of them (and in this time of our sojourning we are always in need); he has laid up much good for them in covenant, and in the hands of his Son; and he has bestowed much good upon them, given himself to them to be their portion and exceeding great reward (**Genesis 15:1**). He has given them his Son, and all things with him (**Romans 8:32**). He has given them the Holy Spirit, and his graces (**John 15:26**). He continues the supplies of his grace (daily loading them with benefits, (**Psalms 68:19**)), and carries on his good work in them (**Ephesians 2:10; Philippians 2:13**), and makes all things to work together for their good (**Romans 8:28**).

This work of perseverance is further strengthened by what follows; "**I will put my fear in their hearts, that they shall not depart from me.**" Not that they shall cease to sin; every sin being, in a sense, a departure from his precepts, and his judgments, **Daniel 9:5**. Nor that they shall not revolt and backslide from God, to which they are prone; and which backslidings are partial departures from him. But these do not break the relation between God and them, as of father and children, of husband and wife: and besides, he heals their backslidings, and still loves them freely. (See, e.g. **Jeremiah 3:14 and Hosea 14:4**). But they do not wickedly depart from him; as David says at **Psalms 18:22**: "**For all his judgments were before me, and I did not put away his statutes from me.**" That is, not purposely, obstinately, and with an evil intent, and finally and totally. They do not depart from the word of faith they have received; that is, when it has once been placed in their hearts, and becomes the engrafted word (**James 1:21**), and they have a true experience with this word (**Hebrews 6:4** "**have tasted**" and "**been enlightened**"). This word of faith can never be utterly departed from, through the sleight of them who lie in wait to deceive (**Ephesians 4:14**): nor a complete departure from the worship, ordinances, and people

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of God. Having set their hand to the plough, they neither turn back nor look back (**Luke 9:62**), so as entirely to leave the good ways (**Jeremiah 6:16**), and good people of God (**Luke 19:17**). This is the fear of God, put into their hearts, which guards them against, and influences them to the contrary. (**Nehemiah 5:15**). Now if God will not turn away from his people, and will continue to do them good; if he so influences their hearts with his fear that they shall not depart from him, then they shall certainly persevere to the end, and be saved.

Passage No. Five: John 10:28: “And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.”

These words are spoken of the sheep of Christ, which he owns (I saw a tweet or a mock up of a sign recently that said, “Christ Owns Us.”— **Psalms 100:3** “**Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.**”), whom the Father has given to him (**John 6:37**), and he has laid down his life for (**John 10:11, 15**); whom he knows and calls by name, and they follow him in paths he directs them to. (**John 10:14, 27; Isaiah 42:16**).

Now to these he gives "**eternal life**," which he has in his hands, and a right to bestow; and which he does give to all his chosen, redeemed, and called. And if he gives them eternal life, they must live forever, or it would not be an eternal life he gives them; they can never die the second death (**Revelation 20:14**), or be hurt by it; but must persevere in a life of grace, till they come to a life of glory; and if Christ says, "**they shall never perish**," who dare say they may or shall perish? Though they were lost in Adam, with the rest of mankind, yet they were preserved in Christ, and saved by him, who came to seek and to save that which was lost (**Luke 19:10**). Though in their natural state they seem "**ready to perish**" (**Deuteronomy 26:5**), and see themselves to be in such a condition, and therefore apply to Christ, and say, "**Lord, save us, we perish!**" (**Matthew 8:25**). Yet they never shall really perish; for he is able and willing to save all that come to him. **John 6:44: “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.” 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.” Hebrews 7:25: “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.”**

The sheep are "in the hands" of Christ, and can never be plucked from thence; being put there by his Father, through his act of choosing them in him, as an instance of his love to them, and care of them, and for their security: and which is expressive of their being in his possession, at his disposal, under his guidance, care, and protection, and therefore must be safe. It is not in

the power of any man, either by force to pluck them, or by fraud to draw them out of Christ's hands. Not the most violent persecutor, by the most cruel methods he can practice; nor the most cunning and artful false teacher, by all the wiles and sophistry he is master of. Not "any one," man or devil; Satan, with all his principalities and powers, can never force anyone from Christ; nor with all his stratagems, can draw anyone from him. They are in his hands, who is not only the mighty Savior (**Isaiah 63:11**), and mighty Mediator (**Galatians 3:19-20**, **1 Timothy 2:5**, and **Hebrews 8:6, 9:15, and 12:24**), who has all power in heaven and in earth (**Matthew 28:18**), but is the Lord God Almighty (**Revelation 4:8, 11:17, 15:3, 16:7 and 21:22**). They are in his hands, which made the heavens and the earth (**Jeremiah 10:10-12**); and which hold and uphold all things in being (**Hebrews 1:3**), and who is the Governor of the universe (e.g., **1 Peter 3:22**, **Philippians 2:10**); then they shall never totally and finally fall away, or perish everlastingly.

Passage No. 6: John 17:12: While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

These words of Christ in his prayer to his Father are another proof of the preservation of his people by him. The apostles of Christ are the ones immediately spoken of, yet they were not the only persons given to Christ out of the world, and who stand opposed to the world. See **John 17:6 and 9**: **"I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. ...I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."** Given to him by an act of special grace, as united to him, members of him, and believers in him; and as such, preserved by him: and if the preservation of them as such was secured to them, by being thus given to him; why may not the preservation of all other true believers in him be equally as sure and certain? The things Christ speaks of, and prays for in this chapter are spiritual; such as sanctification, union, and eternal glory. All his disciples, in a spiritual sense, were preserved to his kingdom and glory, as all true believers will be. Moreover, as it was from evil that he desires his Father would keep them, it was the same which he kept them from, namely, from the "evil" of the world; not from suffering reproaches, afflictions, and persecutions in it; for such he has given all his followers reason to expect (see, e.g., **2 Timothy 3:12**). But what is prayed for here, and what will be efficacious to all his people, is that they will be kept from sinking under "the evil," and being overcome by "the evil," so as to drop their profession of him. And they will be kept from the evil one, Satan, under whose influence the world is (**1 John 5:19**); and from the evil of sin in the world.

In that same sense, and by that same power, Christ kept them while with them in the world. He has continued in that work and will continue in that work of keeping them until he presents his children at the time of his second coming, as described in **Hebrews 2:13: “Behold I and the children which God hath given me.”** Until then, all the elect of God remain under the care and keeping of Christ. The manner in which he keeps them is in his Father’s “name,” in the name of the Majesty of his God; in which he stands and feeds them, as Mediator, through a delegated power and authority committed to him as such. And they are kept in his gospel, and the doctrines of it, called his “name.” They are kept in the faith of the gospel, and in the profession of it, so as not to relinquish either; and, indeed, so as to be “lost,” no, not one of them, that is, to be eternally lost. It is both his will and the will of his Father that not one of those who truly believe in him, no not the least of them, should ever perish. **“Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.” Matthew 18:14. “And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.” John 6:39, 40.**

And whereas it may be said, there is an instance in the text of one that was given to Christ who perished, Judas. The answer is, that though Judas was given to Christ, and chosen by him as an apostle, yet was not given to him by an act of his Father’s special grace; nor was he chosen in him, and by him, and united to him, and a member of him, as the rest were; nor does it appear, from all accounts of him, that he ever was a partaker of the true grace of God; and so this is no instance of the apostasy of a real saint. Judas stands distinguished from the rest of the apostles as kicking him like a donkey would (See Spurgeon’s commentary on Psalm 41:9), in the choice of Christ; **“I speak not of you all; I know whom I have chosen,” (John 13:18: “I speak not of you all: ...but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me)** that is, to eternal life; for otherwise, Judas was chosen as an apostle with the rest; **“Have I not chosen ye twelve, and one of you is a devil?” (John 6:70).** And as here, a son of perdition; and was never considered as an object of his, or his Father’s love, and so was left to that perdition to which he was appointed, **“that the scripture might be fulfilled,”** which foretold it. The particule “but” is not “exceptive,” but an “adversative” conjunction; and does not imply that he was one of those given to Christ to be kept, but the contrary.

Passage No. Seven: 1 Corinthians 1:8-9: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

This same kind of passage that shows the proof of the saint's final perseverance may be found at **1 Thessalonians 3:13, 1 Thessalonians 5:23 and 24, and 2 Thessalonians 3:3**. The blessing itself promised and assured is confirmation, or establishment, in Christ; in faith in Christ, in the grace of faith, and in the doctrine of faith, and in holiness. The author of it is God (**Hebrews 12:2**); though ministers may be instruments of establishing the saints (**1 Thessalonians 3:2**); God is the efficient cause: he has promised it; and he, as the God of all grace, is able to do it, and will. **"Now he which stablisheth us with you in Christ, and hath anointed us, is God," 2 Corinthians 1:21. "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." 1 Peter 5:10.** The duration of it is to the end; not for a short time, but to the end of life; so that such shall endure to the end, or finally persevere; yeah, so confirmed are they, that they shall be "unblameable." **"To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."** (**1 Thessalonians 3:13**). And the saints shall be "**preserved blameless to the coming of our Lord Jesus**" (**1 Thessalonians 5:23**). Though not in themselves, yet in him (**Philippians 3:9**), who will then present them to himself glorious, and "**without spot**" (**Ephesians 5:27**); and to his Father "**faultless before the presence of his glory with exceeding joy**" (**Jude 1:24**). And to do all this, the faithfulness of God is engaged (**1 Corinthians 1:9; 1 Corinthians 10:13**); and which faithfulness of his he will never suffer to fail (**Psalms 89:33**); and therefore the confirmation, and the preservation of the saints to the end, even to the coming of Christ, are sure and certain; and their final perseverance in grace to glory, without doubt.

Passage No. Eight: 1 Peter 1:5: Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

The "who" of **1 Peter 1:5** are the same "who" of **1 Peter 1:2**: "**ELECT.**" The elect, "**according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ,**" are kept in the love of God. They are kept in the covenant of grace. They are kept in the hands of Christ, and on his heart; in him, the strong hold, and on him, the foundation. They are kept in a state of grace, both of sanctification (**1 Peter 1:2**) and of justification (**Romans 8:30**); and in the paths of truth and holiness (**Proverbs 2:8; Psalm 23:31; Hebrews 12:14**). They are kept from Satan, not from his temptations, but from destruction by him (**John 17:15**). They are kept from false teachers, and their errors, from being carried away with them, and finally deceived by them. They are kept from sin, not from the indwelling of it in the hearts of believers; nor from all acts of sin in their conversation; but from the dominion, power, and tyranny of it; and from a final and total falling away through it. The means by which they are kept is, "the power of God," which is as a fortress to them, which cannot

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be removed. The Greek word means, “to guard, protect by a military guard, either to prevent hostile invasion, or to keep the inhabitants of a besieged city from flight.” So they are safe and secure; there being no might or power of men or devils that can withstand, break through, or weaken the power of God. Likewise they are kept, "through faith," in the power of God, and in the person and grace of Christ; through faith looking to Christ (**Isaiah 45:22**), living upon him (**Colossians 3:4**), and leaning on him (**Proverbs 3:5; John 13:23**). They are kept through that faith which overcomes the world (**John 16:33**), and every spiritual enemy (**Revelation 12:11**). They are kept through the views that faith has of eternal glory; and so the believer endures, as seeing what is invisible (Hebrews 11:27). And what they are kept unto, is "**salvation**"; the full possession of that salvation which Christ is the author of (**Hebrews 5:9**), and they are heirs of (**Hebrews 1:14**); and which shall be completely enjoyed in a future state; to which, and till they come into it, their perseverance is certain. As to the “**last time**” in this verse, I refer you to Brother Tim’s numerous sermons on eschatology. **For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. (1 Thessalonians 4:16-18).**

There are many other passages of scripture which might be produced in proof of this doctrine; but these are sufficient for today’s sermon.

If the Lord is willing I hope in the future to open up from scripture that the perfections of God are manifestly displayed in the doctrine of the saints’ final preservation; including his immutability, his wisdom, his power, his goodness, his grace, his mercy, his justice and his faithfulness. Furthermore, I hope to bring forth scripture that this doctrine of the preservation of the saints is that which God has revealed concerning his purposes and decrees, his promises, and his love towards fallen man. Indeed I submit to you that to deny this doctrine is to deny God.

I love you. Amen