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**How Does the Doctrine of Eternal Security
Affect our Method of Doing Missiology?**

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Introduction

My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. John 10.27-29

Outlay of Eternal Security

The doctrine of eternal security is a biblical concept anchored on God's love for the elect. It states that those who are saved have eternal life and no satanic manipulation is capable of separating them from God. It is a doctrine that stresses the sovereignty of God in the salvation of man. It seeks to enthrone God by stating the biblical position that salvation is an initiative of God and is sustained by God. It also emphasizes the frailty of man to sustain himself in the economy of salvation. Because it anchors on salvation by grace it is

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not possible for one to believe in the biblical doctrine of grace without believing in the doctrine of eternal security. Salvation is a free gift from God, sustained by God and remains God's initiative. Scriptural texts that support the doctrine of eternal security are as numerous as the texts that express salvation by grace. This doctrine is a composite of salvation concept pulling along the biblical ideas of predestination, perseverance of the saints and unconditional election of God. The bible emphasizes that eternal life is a free gift of God to a totally depraved and mortal man whose propensity to sin is linked with his adamic nature. In a fallen state man is hopelessly and helplessly bad. Only the initiative of God can rescue him. The hub of eternal security is the love of God, as Romans 8.35 states "*Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword?*" One may then ask again, is it Satan, who was defeated by Christ two thousand years ago? Is it sin, which Christ took over on our behalf? Is it faithlessness, which was strengthened by Christ? What? Paul also said, Philippians 2.13 "*for it is God who works in you to will and to act according to his good purpose.*" Whoever believes in these biblical texts consequently believes the doctrine of eternal security, either consciously or unconsciously. Without eternal security there is no assurance of salvation. What is assurance of salvation if the assurance is momentary or conditional? Without eternal security believers are only believers for today and not for tomorrow. The implication is that no believer is sure of salvation until that believer continues to the end of life, yet the end is very bleak in view of complicated satanic devices and manipulations. It is therefore safer to belief in the biblical doctrine of eternal security.

Biblical basis for Eternal Security

John uses the agrarian analogy of the shepherd and the sheep to establish this truth. John 10.27-30 "My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. I and the Father are one." In John's society the shepherd's care, passion and security for the sheep cannot be overemphasized. The shepherd is always ready to do anything possible to keep the sheep safe and to rescue the sheep from

any form of danger as well as to provide for the sheep. In biblical times shepherds had extremely incredible ability to communicate with the sheep and the sheep was neither apathetic nor stupid. Bouquet observed that “shepherds have extraordinary control over their sheep, and are able to move them about by whistling to them or playing the flute.”² John emphasizes the fact that the believer is a gift from the Father to the Son, therefore cannot be snatched away in the secured hands of the Son. The believer’s eternal security is even emphasized again by the fact that nobody can snatch him away from the Father’s hand. From this text one is reminded that the decision to save a man is God’s and not that of human being. It is not the decision of the one who wants to be born again but that of God. It is a spiritual decision and absolute prerogative of God.

John 5.24 “I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life.” Crossing from death to life is a concluded reality. Assurance of no condemnation is a future reality. The implication is that the believer is saved today and will not be condemned in the future. Salvation is not just a present reality but also a future assurance and truth that must be upheld to strengthen the faith of the believer in everyday activities.

Jude 24 “*To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy.*” It is the ability of God that sustains the Christian in faith, keeps him from falling and finally presents him without fault at the end. It is not the ability of the Christian to struggle to keep himself safely and righteously. No human being has the ability to sustain himself in righteousness to eternal life. It is the righteousness and love of God that keeps the believer.

Romans 9.16-17, “It does not, therefore, depend on man’s desire or effort, but on God’s mercy. For the Scripture says to Pharaoh: ‘I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth.’”

Sacrificial Basis of Eternal Security

The eternal security of the believer is established on the benefits of the redemptive sacrifice of Christ. I Peter 1.18-20 “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your

² A. C. Bouquet, *Everyday Life in New Testament Times* (London: B. T. Batsford Ltd. 1956), 142.

fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.” Our salvation is not a function of mundane activities and institutions. It is established in the blood of Jesus, which is without blemish. It was ordained before the foundation of the world. It did not become active the day the Christian decided to surrender his life to Jesus. The benefits are present and futuristic. The present benefits are Effectual Calling, Justification and Sanctification. The future benefits are Resurrection and Eternal Life.

There are two forms of calling, the external and the internal.

External Calling: The external calling is the expression of the Word of God as preached by a preacher or any other means that God chooses. It is an extension of invitation to hearers of the Word of God. This is implied in Matthew 24.14 *“And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.”* It is also represented in Romans 10.14 *“How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?”* The elect receives the opportunity of the call made by a preacher or whichever way God chooses to present the written or spoken Word of the Lord. There are various ways the Gospel is preached to those outside the Christian fold. The Bible commands the believers to be ambassadors of the Lord. The ambassadorial position of the believer confers on the believer the responsibility of making Christ known. Whether the hearers have the right and power to reject the external calling should not be the bother of the missionary. The bother of the missionary should be how to obey the injunction of God to advance the Kingdom. It is a personal choice by the hearer. The external calling is referred to in the first part of Matthew 22.14 *“For many are called, but few are chosen.”* It is God that makes the choice and not the missionary.

Internal Calling: Internal calling is the extension of invitation of the Gospel in the heart of a person by the Holy Spirit. This call is very effective because it is made by the Holy Spirit. It comes to the elect by the power and presence of the Holy Spirit and cannot be resisted. Paul says, Romans 8.30, *“And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.”* The effectual calling cannot be resisted because it is foreordained and predestined. The faith that appropriates the benefits of the Gospel does not come from the hearer of the Gospel but from the Holy Spirit.

Calvin puts it this way:

But faith is the principal work of the Holy Spirit. Consequently, the terms commonly employed to express his power and working are, in large measure,

referred to it because by faith alone he leads us into the light of the gospel.... Paul shows the Spirit to be the inner teacher by whose effort the promise of salvation penetrates into our minds, a promise that would otherwise only strike the air or beat upon our ears.³

This idea is also represented in I Corinthians 1.26-29:

Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. He chose the lowly things of this world and the despised things – and the things that are not – to nullify the things that are, so that no one may boast before him.

The emphasis in these verses is that of God's initiative and prerogative. The choice is absolutely that of God and not a negotiation with man. Not even personal faith or righteousness negotiates the choice.

Justification in eternal security: This is the act of declaring a sinner just before God. It is an initiative and prerogative of God. The elect is declared righteous before God because God decided to absolve the sins of the elect in the sacrifice of Jesus Christ. It is an action in the past, sustains the elect in the present and prepares the elect for the future redemption. Justification is necessary because sin is not just a personal matter between man and God but a transgression of God's law. It is possible because Jesus accepted the penalty of sin and vicariously suffered for the elect.⁴ Romans 3.21-24 reads, "*But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus.*" The vicariousness of Jesus Christ as the sole basis for the redemption of human beings is emphasized in this text. Redemption itself is a continuous process that consummates at the coming of Jesus Christ. Jude 24 read "*To him who is able to keep you from falling and to present you before his glorious presence*

³ Donald K. McKim, ed., *Calvin's Institutes – Abridged Edition* (Louisville: Westminster John Knox Press, 2001), 66.

⁴ John Eddison, *The Dictionary of Bible Words* (London: Scripture Union, 1977), 66.

without fault and with great joy.” “For it is God who works in you to will and to act according to his good purpose” (Philippians 2.13).

Sanctification: This is a process of separating the unholy activities of the believer, intentions and desires. It emanates from God and establishes the believer in the right communion with God. God is a holy person and will not share a relationship that is not holy. Since human beings are neither holy nor have the ability to be holy the holy God separates the believer in his own way that sustains holiness in the believer. Again the initiative and prerogative belong to God. If God sanctifies the believer there is a firm assurance of eternal relationship with God. Sanctification is performed by the word of God and is a continuous process leading to the consummation of the believer’s life and ultimate union with Christ at the parousia. It is interesting to note, “While we are to continually confess our sins, it is not to obtain or keep salvation but for cleansing. Our fellowship with God and his people can be hindered and severed for a time but our union with Christ can never be taken away. The same one who saves us is the one who keeps us. If maintaining our faith for salvation were dependent on us alone then none of us could be saved.”⁵

Eternal Security as a Sovereign Choice

The doctrine of eternal security emphasizes the sovereignty of God. The earth is the Lord’s and the fullness thereof (Psalms 24.1). So God has the absolute right to impose his will on human beings if he wants to. God’s absolute authority notwithstanding, he directs his will in love to human beings. God is fully in control of the universe, in spite of the disobedience and other acts of insubordination of human beings. In God’s absolute authority he makes the choice of salvation of individuals he chooses to. The choice is not that of the individual, it is God that chooses whom he wants to reconcile to himself. It is his prerogative and right. It is not difficult to understand, especially when one realizes that God owes nothing to human beings and, in fact, human beings merit destruction because of their insubordination to him. It should rather be a wonder why he should even choose to secure any human being. It dethrones man from the salvation thrones and sustains God’s rightful position. God is at the

⁵ “Eternal Security/ God’s Assurance,” www.LetUsReason.org/Doct8.htm, retrieved May, 2011.

centre and not man. This sovereignty supersedes all satanic and human efforts. God cannot begin a work without bringing it to a perfect accomplishment. He does not lead a sinner to accept salvation and then abandons the sinner to decide into abyss. *“For it is God who works in you to will and to act according to his good purpose”* (Phil 2.13). This point should gladden the Christian in missions. It places the prerogative on God and not on satanic powers that put huddles at various points to stop missionary activities. It is an assurance to the missionary that God who started the good work will not abandon the missionary to satanic and capricious powers of the missionary field. Eternal security as a sovereign choice insists that God is fully in charge. Fear is removed from the missionary who understands this divine truth and such a missionary becomes bold and focused in the missionary activities.

Eternal Security as eternal

The eternal security of the believer is eternally established before the foundation of the world and remains in eternity. It is not an afterthought. It is not accidental. God did not suddenly wake up and remembered he should have secured the believer. This removes all fear and despondency. It is a guarantee that nothing can remove the believer from God’s security. It strengthens the believer in missions. *“But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth”* (2 Thess. 2.13). If God got up one day and remembered that the believer should have been eternally saved then he may also get up one day and change his mind. It is the eternal purpose of God to sustain the believer. The believer is saved and is eternally saved. God is able and ready to lead the believer through the sinful nature of the flesh and worldly attractions Satan puts in place to lure people away from God.

Missiology and Eternal Security

Missiology is the theology of mission. It defines the way of doing mission. Mission, as an activity, is defined as “an active participation of the Christian in the life of the society with the ultimate purpose of a holistic salvaging of the habitat to the satisfaction and glory of Jesus

Christ.”⁶ In the context of this topic, mission is the external means by which God invites human beings into his Kingdom, in its present reality, and secures them therein. Missiology sees the earth from the point of view of God redeeming creation to his glory. Man, being the crown of creation is redeemed to redeem world order. World order includes systems and habitat. It is human beings that must honour God by bringing all creation to obedience to the supremacy of God. When mission is focused on human beings it is to bring the human being into the kingdom of his dear Son. Often people use the term mission when they actually want to discuss evangelism. Mission is much more than evangelism. Evangelism is part of mission. Mission includes world order in the advancement of the kingdom of God but evangelism is more concerned with the salvation of a person. Mission considers salvation as well as world order being brought into the kingdom of God. Evangelism is the communication of the kerygma in the life of the society by a Christian. It is soul-saving or heart-transforming while mission is eco-centric and eco-transforming. Human beings are transformed to transform the world order. It is the world order that is against God because human beings have created an antagonistic order against God. The earth is becoming hostile to human beings because human beings have become too insubordinate to the will of the Maker. Mission therefore involves the processes of evangelism and socio-ecological transformations to the satisfaction and glory of God the Creator. Since human beings are the crown of creation and it is human beings that are the vanguards of the kingdom of God efforts are centred on human beings when doing evangelism. But human beings must create world order that is friendly to God. This makes evangelism very paramount in missions and one cannot discuss the way of doing missions without emphasising evangelism methods. World political systems, ecosystem, social and economic orders must consider divine principles and any hostile endeavour must be judged from the standpoint of God’s missionary intent. It is in Christian missions that the eternal security offered by God is brought to fore. Human beings appreciate God’s love in missions when the doctrine of eternal security is fully expounded.

⁶ Ezichi A. Ituma, “Mission in Johannine Gospel,” PhD Thesis presented to the Department of Religion, University of Nigeria, Nsukka, 2006.

Missionary Effect of the doctrine built on God's love

Eternal Security is a doctrine that is built on God's love for a people that do not deserve his love. It is a call for missionary zeal and commitment. It reminds human beings that God's love is immeasurable. The mere reflection on the privilege of eternal security when one was actually supposed to be damned is encouraging. It is not a wonder that a sinner should be punished by God, because he deserves it. It is rather a wonder that God could decide to save a sinner and seal him for eternal salvation, when he does not deserve it. Sin is very offensive against God and a sinner is an enemy of God. How God could come down to suffer for such a sinner is a wonder. That a missionary remembers that he does not merit his lovely relationship with God gladdens and spurs him to obey God. That God could show so much love to the sinner is unimaginable. It gives hope and strength to the missionary. McDonald has described the grace of God as "the active love of God; a love which has its cause in God's own being. It is a love spontaneous and unmotivated by not being called forth by any worthiness in those who are the objects of it."⁷ Bosch observed that "In the missionary awakening love became a powerful incentive – love as gratitude for God's love in Christ and as devotion to him who 'so loved the world that he gave his only begotten Son.'⁸ The missionary awakening of the 19th century was energized by love and sustained by love. Warren, in Bosch, observed that within 18 months 10 missionaries, out of 12, died of fever in Sierra Leone, yet the Church Missionary Society did not abandon the mission field. Rather, more and more missionaries volunteered to the mission field. According to Bosch, "the primary motive of most missionaries was a genuine feeling of concern for others; they knew that the love of God had been shed abroad in their hearts and they were willing to sacrifice themselves for the sake of him who had died for them."⁹

⁷ H. D. McDonald, *Living Doctrines of the New Testament* (London: Pickering & Inglis Ltd, 1971), 192.

⁸ David J. Bosch, *Transforming Mission – Paradigm Shifts in the Theology of Mission* (New York: Orbis Books, 2007), 286.

⁹ *Ibid*, 287.

Missionary Effect of Security from morbid introspection

One of the biggest problems of human beings is how to be liberated from morbid introspection. The assurance that God's security is upon an individual removes fears in the mind as to the future.¹⁰ That one is expecting an impending doom as a result of uncertainty of God's disposition in one's actions is diffused by the assurance of eternal security. As a result of this there is boldness in the believer. Mission field is full of debilitating challenges that are capable of dissuading one from divine injunction. It is natural. The challenges of debilitating illness, harsh climate, antagonistic and hostile primal religions as well as the thought of sin that could lead to eternal cleavage from God could depress a missionary and adversely affect the missionary's input. But the remembrance of the doctrine of eternal security energizes one into commitment and also removes depression that comes from morbid introspection. The fear of falling out of the grace of God is completely diffused out as a result of this doctrine. Augustine captured it well, "if grace is with us, then there is not possibility that we shall 'fall out' of love as easily as we 'fell into' it."¹¹

Missionary Methodology

There are many missionary methods in modern times depending on cultural differences. Whichever approach adopted, prayers, preaching and social actions have been emphasized.

Prayer: Prayer is a call, a command and the life of a Christian. Jesus, the only begotten Son of God, prayed more fervently and left us an example. Christians are encouraged to pray for the transformation of souls and the advancement of the kingdom of God. Whichever method that is advanced, prayer is an indispensable life force for the success of the method. In fact, Christians cannot do anything without prayers; otherwise one will be anchoring success on one's personal abilities as against God's ability, whose prerogative gives success. Prayer is the key. Jesus started with prayer and ended with prayer. Jesus is the Son of God. He knew the power and

¹⁰ W. R. Godfrey, "Predestination" *New Dictionary of Theology* (Illinois: Inter-Varsity Press, 1998), 529.

¹¹ Jan Henzel, *When Conversion is Joy and Death Victory: Historical Foundations of the Doctrine of Perseverance*, Tyndale Bulletin (Cambridge: Tyndale House, 2003), 127.

prerogative of God and he prayed quite regularly. But some Christians often ask, “If God is all-knowing, all-powerful and has predestined some persons to eternal life, does it really matter whether we pray for their salvation?” Prayer is both a relationship with God and a request that God do something. It is God’s command to believers. We may not always understand why God wants us to do something but we are encouraged to obey because God will always have the best in mind for us. In fact, “*In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray, but the Spirit himself intercedes for us with groans that words cannot express*” (Romans 8.26). The crux of this text is that even our prayer is energized by God. In other words, he prays for us. If then that God prays for us should we at any moment kneel down to pray? Should we not just continue on our activities since God will always pray for us? He knows our mind and also how to pray for us. These are questions that may be asked even if one does not want to accept the doctrine of eternal security. Yet, these questions are out of place when we consider the fact that we are acting in obedience to God’s word, who said that men “*should always pray and not give up*” (Luke 18.1). There are things that God wants us to do and there are that he alone does. The sinner is hostile to God (Romans 8.7), dead in trespasses (Ephesians 2.1), he is blind to the things of God (II Corinthians 4.4), he is a slave to sin (John 8.34), his heart is darkened and he is separated from God (Ephesians 4.18). But what should we say, it was in prayer that God directed the Apostle Paul to Macedonia; it was in prayer that he separated Paul and Barnabas for the work of missions; it was in prayer that he saved the sinners. The prayer of the missionary reconciles the sinner to God. It raises the sinner to life from trespasses. It restores the spiritual sight of the sinner. Prayer sets the sinner free from slavery, lightens his darkened mind and brings him close to God. It is the prayer of the missionary that brings salvation to the sinner. Yet, it is the prerogative of God. God does not depend on us though he requires us to pray. So, prayer is very necessary. “*This is why I told you that no one can come to me unless the Father has enabled him*” (John 6.65). John Calvin summarised

that it is “by the benefits of prayer that we reach those riches which are laid up for us with the heavenly Father.”¹²

Preaching: This is the effective communication of the word of God. Though it is the prerogative of God to save sinners he commissions believers to preach to the sinners. *“How, then, can they call on the one they have not believed in? And how can they believe in the one they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, ‘How beautiful are the feet of those who bring good news!’”* (Romans 10.14-15). Not even those who oppose the word of God are spared; *“Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will”* (II Timothy 2.25-26). *“Do not be afraid; keep on speaking, do not be silent. For I am with you, and no one is going to attack and harm you, because I have many people in this city”* (Acts 18.9-10).

Social Action

Social action included rehabilitating those that should be rehabilitated, giving justice to the oppressed and restoring sanity on the created order. The Gospel according to Luke has been rightly described as a Gospel of social action because in this Gospel Jesus is seen as a friend of the downtrodden, outcasts and the socially deranged. The publicans and the harlots belong to the detested class in the Jewish society. Jesus identified with this group, not because their deeds were good but, because he needed to bring them into the fold of the Kingdom of God. They needed the love of God which has to affect every area of their life. The consequences of not doing mission in the proper way are obvious. When these groups that need rehabilitation are not given attention they turn around and become a menace to the society. When they turn this way there will be no peace in the society. It is the desire of God that we give attention to all these groups. They need to be shown the love of God. Most of those who involve in suicide bombing in the third world countries are from this group of social outcasts that should have been rehabilitated and

¹² McKim, Op. Cit., 106.

shown the love of God. The society will become a better place for the Christian to live if only the Christians will see themselves as missionaries in the world sent to express the love of God to the creation.

Conclusion

This doctrine calls for patience and perseverance on the grounds that God will definitely bring the missionaries efforts into success. It removes self from the centre and enthrones God. It makes the missionary more humble and ready to carry out the missionary duties in total dependence to God who alone is able to bring to pass the conversion of the unconverted. The pervasive impact of sin leaves no room of negotiation between the unbelieving individual and the gospel call. Because of the helplessness of the sinner God has to come and, in fact, take over the entire process otherwise conversion cannot be effected. It is in the activities of the Holy Spirit that the salvation of the individual is consummated. Letham captures a very interesting picture of the activities of the Holy Spirit thus, “the Holy Spirit draws us invincibly to Christ. Since we were dead in sin (Eph.2.1) and unable because unwilling to trust Christ, faith (indeed, all Christian virtue) is entirely a gift of God. The Spirit not only brings us to Christ but also keeps us there.”¹³ Eternal Security energises the belief that God is well able to bring the sinner into conversion and therefore spurs the missionary into missionary endeavours. It does this because all of eternal security is encapsulated in the grace of God. Grace begins the work of salvation and continues the work of salvation until when we shall be transformed into total conformity in the image of Christ. *“How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him. Dear friends, now we are the children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is”* (1 John 3.1-2). “Grace is a mysterious power given to persons, inspiring them to love God and repent. It implants in them holy feelings and the power to walk in the

¹³ R. W. A. Letham, “Reformed Theology” *New Dictionary of Theology*, Op. Cit., 570.

Lord's path, the power to persevere in facing the evil one's battles and temptations."¹⁴

Endnotes

- ¹ A. C. Bouquet, *Everyday Life in New Testament Times* (London: B. T. Batsford Ltd. 1956), 142.
² Donald K. McKim, ed, *Calvin's Institutes – Abridged Edition* (Louisville: Westminster John Knox Press, 2001), 66.
³ John Eddison, *The Dictionary of Bible Words* (London: Scripture Union, 1977), 66.
⁴ "Eternal Security/ God's Assurance" www.LetUsReason.org/Doct8.htm, retrieved May, 2011.
⁵ Ezichi A. Ituma, "Mission in Johannine Gospel" PhD Thesis presented to the Department of Religion, University of Nigeria, Nsukka, 2006.
⁶ H. D. McDonald, *Living Doctrines of the New Testament* (London: Pickering & Inglis Ltd, 1971), 192.
⁷ David J. Bosch, *Transforming Mission – Paradigm Shifts in the Theology of Mission* (New York: Orbis Books, 2007), 286.
⁸ *Ibid*, 287.
⁹ W. R. Godfrey, "Predestination" *New Dictionary of Theology* (Illinois: Inter-Varsity Press, 1998), 529.
¹⁰ Jan Henzel, "When Conversion is Joy and Death Victory: Historical Foundations of the Doctrine of Perseverance," *Tyndale Bulletin* (Cambridge: Tyndale House, 2003), 127.
¹¹ McKim, *Op. Cit.*, 106.
¹² R. W. A. Letham, "Reformed Theology" *New Dictionary of Theology*, *Op. Cit.*, 570.
¹³ Bishop Serapion, "The Divine Transforming Grace" *The Ecumenical Review*, Vol 56, No. 3 July (Geneva: World Council of Churches Publications, 2004), 316.



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¹⁴ Bishop Serapion, "The Divine Transforming Grace" *The Ecumenical Review*, Vol 56, No. 3 July (Geneva: World Council of Churches Publications, 2004) p. 316