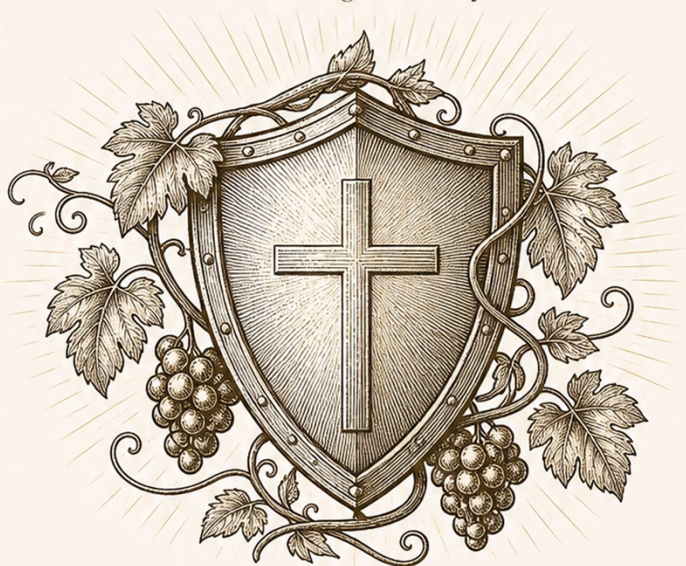


The Doctrine ♦ of ♦ Eternal Security

*Election, Holiness, Love, and Works
in the Eternal Purpose of God*

♦
A Theological Study



Pastor Baltazar A. Niangar

Pastor Emeritus, Th.B., A.B., D.D

THE DOCTRINE OF ETERNAL SECURITY

THE DOCTRINE OF ETERNAL SECURITY

*Election, Holiness, Love, and Works
in the Eternal Purpose of God
A Theological Study*

Pastor Baltazar A. Niangar

Pastor Emeritus, Th.B., A.B., D.D.

The Doctrine of Eternal Security

Copyright © 2026 Pastor Baltazar A. Niangar

All rights reserved.

No portion of this work may be reproduced, transmitted, or stored in any form without the prior written permission of the author, except for brief quotations in reviews and scholarly citation.

Unless otherwise noted, all Scripture quotations are from *The Holy Bible, English Standard Version® (ESV®)*, copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

DEDICATION

*To all who have trembled at the thought of losing their salvation —
may these pages bring you to rest
not in your own faithfulness, but in God's.*

*“Now to him who is able to keep you from stumbling
and to present you blameless before the presence of his glory with great joy.”*

— Jude 24

Soli Deo gloria.

CONTENTS

Preface	7
Introduction	8
Chapter 1 — Elected unto Salvation	10
Chapter 2 — Expected unto Holiness	13
Chapter 3 — Expressed in Love	16
Chapter 4 — Evidenced in Works	19
Conclusion	21
Personal Questions and Challenges	23
Scripture Index	24
About the Author	26

Preface

Few doctrines have generated more pastoral anxiety than the doctrine of eternal security. On one side stand those who hear it as a licence to sin — a divine guarantee that absolves the believer of moral responsibility. On the other stand those who fear it is arrogant presumption — who believe that to declare oneself secure in God's love is to court the very pride that leads to a fall. Between these two errors, the biblical doctrine of eternal security has often been lost.

The studies collected in this volume argue that when the doctrine is properly grounded — not in the believer's subjective experience but in the objective, electing, sanctifying, love-expressing, and works-producing purpose of God — it becomes not a source of presumption but of profound humility, not a licence for carelessness but a ground for confident holiness.

The outline of this book follows the logic of Ephesians 1:3–14, perhaps the most sustained treatment of divine election in the New Testament. There Paul traces the full sweep of God's saving purpose: from election before the foundation of the world, through holiness as its intended fruit, through love as its motive and mode, to good works as its visible evidence in the life of the believer. This is not a cold, mechanical doctrine. It is the most deeply personal truth in all of Scripture: that God has known you, chosen you, and secured you — not because of who you are, but because of who He is.

These studies were first delivered to the HELP, Inc. fellowship. They are now offered to a wider readership in the conviction that the doctrine of eternal security, rightly understood, is not a peripheral curiosity but a pillar of the Christian life.

Pastor Baltazar A. Niangar

Pastor Emeritus, Th.B., A.B., D.D.

Introduction

The question “Can a true Christian lose his salvation?” is one of the oldest and most contested in the history of Christian theology. Arminians have answered yes — because they believe that genuine saving faith can, in principle, be ultimately abandoned. Calvinists have answered no — because they believe that genuine saving faith, being the gift of a sovereign God, will inevitably persevere to the end. The present study aligns with the Calvinist and Reformed tradition on this question, but the aim is not to win an argument. The aim is to understand what the Bible teaches, and then to live within that truth.

It is important to be clear from the outset about what the doctrine of eternal security does not claim. It does not claim that every person who has ever prayed a prayer or made a profession of faith is eternally secure. There are false professors in every congregation — those who have the form of godliness but deny its power (2 Tim. 3:5). Scripture warns repeatedly of those who appear to believe for a time but fall away (Luke 8:13; Heb. 6:4–6). The doctrine of eternal security applies to those who are genuinely regenerate — truly born again by the Spirit — not to all who have merely associated themselves with the Christian community.

It is also important to distinguish between the objective reality of eternal security and the subjective experience of assurance. Eternal security is God’s side of the matter: it is the fact that He holds His people and will not let them go. Assurance is the believer’s side: it is the confidence that one truly belongs to God. The two are related but not identical. A believer may be objectively eternally secure while lacking subjective assurance.

The framework of this study is drawn from Ephesians 1:3–14, which presents God’s saving purpose in four ascending movements: election unto salvation (v. 4a), expectation unto holiness (v. 4b), expression in love (v. 4c), and evidence in good works (Eph. 2:10). These four movements provide the four chapters of this book. Together they demonstrate that eternal security is not a single isolated doctrine but the whole sweep of God’s electing, sanctifying, loving, and fruitful purpose for His people — from eternity past to eternity future.

“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places,

even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.”

— *Ephesians 1:3–4*

CHAPTER ONE

Elected unto Salvation

“Even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will.”

— Ephesians 1:4–5

Eternal security begins not with human experience but with divine election. Before a single human being had been born, before the fall of Adam, before creation itself — God chose. He chose in Christ, before the foundation of the world, a people for Himself. This is the first and foundational pillar of eternal security: God’s electing love is the ground upon which everything else rests. If the Christian’s security ultimately depends on human faithfulness, it is no security at all. If it rests on the faithfulness of God who elected before time began, it is unshakeable.

The doctrine of election has often been treated as a cold, mechanical decree — the movement of an abstract divine will assigning human beings to predetermined fates without personal concern. Nothing could be further from the biblical presentation. In Ephesians 1, Paul does not present election as the act of an impersonal cosmic force; he presents it as the act of a Father — “the God and Father of our Lord Jesus Christ” — who chooses His children in love. Election is a filial, relational, deeply personal act of the living God.

A. Before Time: The Pre-temporal Ground of Election

Paul’s language in Ephesians 1:4 is unambiguous: we were chosen “before the foundation of the world.” This is not election based on divine foreknowledge of human choices; it is election that precedes all created reality. The Reformed tradition has consistently distinguished between prescient election (God chooses those He foresaw would believe) and unconditional election (God chooses sovereignly, independently of any foreseen human merit or response). Paul’s language in Ephesians 1 supports the latter.

Titus 1:2 reinforces this: Paul speaks of “the hope of eternal life, which God, who never lies, promised before the ages began.” This pre-temporal promise did not merely anticipate human decisions; it was the

sovereign declaration of the God who “works all things according to the counsel of his will” (Eph. 1:11). Election, then, is not a response to human faith — it is the divine act that makes human faith possible. As Augustine rightly observed, it is not that God chose us because we were going to believe, but that we believe because He chose us.

“In hope of eternal life, which God, who never lies, promised before the ages began.”

— *Titus 1:2*

B. In Christ: The Christological Centre of Election

Election in Ephesians 1 is never abstract or individual in isolation; it is always election “in Christ.” This Christological grounding of election has profound implications for the doctrine of eternal security. The believer is not merely elected and then left to his own devices. He is elected in Christ — which means that his standing before God is bound up with Christ’s standing before God. To be elected in Christ is to share in Christ’s status as the beloved Son.

This is why Paul can speak of the believer’s life as “hidden with Christ in God” (Col. 3:3). Colossians 3:3–4 presses the point to its logical conclusion: “When Christ who is your life appears, then you also will appear with him in glory.” The believer’s glory is secured in Christ’s glory. It cannot be lost without Christ being lost — and that is impossible.

Reflection Questions — Chapter 1

1. Ephesians 1:4 declares that election occurred “before the foundation of the world.” How does the pre-temporal character of election protect the doctrine of salvation from any form of human merit or achievement? What are the pastoral implications of a salvation that is grounded entirely in a decision made before you existed?
2. The chapter argues that election is not merely a divine decree but a filial, relational act — God choosing His children in love. How does this relational framing of election change the way your congregation speaks about predestination? What would it mean to present election not as an abstract theological puzzle but as the most deeply personal expression of God’s love?

3. Colossians 3:3 declares that the believer's life is "hidden with Christ in God." Sit with this image for a moment. What anxieties about your standing before God does it address? In what specific area of your life do you most need to return to this truth this week?

CHAPTER TWO

Expected unto Holiness

“He chose us in him before the foundation of the world, that we should be holy and blameless before him.”

— *Ephesians 1:4*

Election is not an end in itself; it is the means to an end. God did not elect His people merely to secure their forgiveness and leave them as they were. He elected them “that we should be holy and blameless before him” (Eph. 1:4). The purpose of election is holiness. This is the second great movement of the doctrine of eternal security: the God who elected His people has also committed Himself to their sanctification. Eternal security is not merely the promise that the believer will not be condemned; it is the promise that the God who began a good work in them will perfect it (Phil. 1:6).

This connection between election and holiness is perhaps the most important corrective to the distorted versions of eternal security that have done so much damage in popular Christianity. If someone concludes from the doctrine of eternal security that they may live as they please because they are “once saved, always saved,” they have fundamentally misunderstood both the doctrine and the God who ordained it. The God who elected His people elected them for holiness.

A. Not Our Own Holiness: The Failure of Human Righteousness

The expected holiness of the Christian life is not a self-generated human achievement. Paul is explicit in Ephesians 2:9: salvation is “not a result of works, so that no one may boast.” The holiness that God requires and that election aims at is not the holiness of self-improvement, religious effort, or moral determination. It is the holiness that comes from union with Christ — the holiness that is, at its deepest level, the righteousness of Christ imputed to the believer in justification and imparted progressively through sanctification.

The person who attempts to secure their standing before God through religious performance has misunderstood both the character of the God they are trying to please and the nature of the holiness He requires. God’s standard is not merely better-than-average human

behaviour; it is the perfection of His own character. No human being, left to their own resources, has ever met that standard — or could. This is precisely why election is necessary: because the holiness God requires must be the holiness God provides.

“For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.”

— *Ephesians 2:8–9*

B. But of Christ: The Source of True Holiness

If the holiness God requires cannot be produced by human effort, it can only come from Christ. John 15:4–6 makes this explicit through the metaphor of the vine and the branches: “Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me.” The holiness that election aims at is not independent of Christ; it is fruit that grows from vital union with Christ.

If holiness were a human achievement, then its security would be as fragile as human willpower is. But if holiness is the fruit of union with Christ, and if union with Christ is secured by divine election and the unbreakable bond of the Spirit, then the holiness that election aims at is as secure as the Christ from whom it comes.

“For this is the will of God, your sanctification.”

— *1 Thessalonians 4:3*

The will of God for every believer is sanctification (1 Thess. 4:3). This is not a counsel of perfection for the especially devout; it is the declared intention of the electing God for every one of His people. He has not elected you to leave you as you are. He has elected you to make you holy — and He has committed His own infinite resources to that project. The outcome is as certain as the Elector is faithful.

Reflection Questions — Chapter 2

1. The chapter argues that the purpose of election is holiness, and that eternal security is not the promise of comfortable Christian living but of Spirit-wrought transformation. How does this understanding confront the popular idea that “once saved, always saved” provides a

licence for careless living? What is the biblical response to this misuse of the doctrine?

2. John 15:4–6 presents holiness as fruit that grows from abiding in Christ, not from independent human effort. In what ways does your church community practically foster this abiding — through worship, spiritual disciplines, accountability, and community life?

3. The will of God for you is your sanctification (1 Thess. 4:3). Honestly assess one specific area of your life where you know God is calling you to greater holiness. What concrete, practical step will you take this week — not to earn God's favour, but as the fruit of your union with Christ?

CHAPTER THREE

Expressed in Love

“I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.”

— Galatians 2:20

Election produces holiness. But what is the atmosphere in which election operates and in which holiness grows? The answer of Ephesians 1:4c is love: “In love he predestined us.” The eternal security of the believer is not grounded in a cold, mechanical decree but in the warm, personal, costly love of the Father who chose His people before the world was made.

The love that grounds eternal security is not the vague, sentimental love of popular religion. It is the love of Galatians 2:20 — the love of the Son of God who “loved me and gave himself for me.” It is the love of Romans 8:35–39 — the love from which neither death nor life, neither angels nor rulers, neither things present nor things to come can separate the believer.

A. Through Christ's Faithfulness: The Objective Ground of Love

Galatians 2:20 presents the Christian life as lived “by faith in the Son of God” — or, as the Greek can equally be rendered, “by the faithfulness of the Son of God.” The love that grounds eternal security is not primarily a love that calls for a human response; it is a love that accomplishes its own purpose through the unwavering faithfulness of the Son.

Philippians 3:9 captures this with precision: Paul’s desire is to be found “in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith.” The righteousness that Paul seeks is not his own; it is Christ’s. And the love that secures him is not his love for Christ; it is Christ’s love for him, expressed in the cross and certified by the resurrection.

“But God shows his love for us in that while we were still sinners, Christ died for us.”

— Romans 5:8

B. By the Holy Spirit: The Subjective Enactment of Love

The love of God is not only an objective historical fact — it is a subjectively experienced reality, poured into the heart of the believer by the Holy Spirit. Romans 5:5 declares: “God’s love has been poured into our hearts through the Holy Spirit who has been given to us.” The Spirit does not merely inform the believer that God loves him; He enacts that love in the interior life of the believer.

Zechariah 4:6 provides the underlying principle: “Not by might, nor by power, but by my Spirit, says the LORD of hosts.” The love that grounds eternal security is expressed not through human strength or willpower but through the Spirit who dwells in every believer. Galatians 5:22 names love as the first fruit of the Spirit — the primary evidence of His presence and work.

“For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.”

— Romans 8:38–39

The love of God in Christ Jesus is the ultimate ground of the believer’s security. Nothing in all creation can sever the bond between the believer and the love that elected, redeemed, and indwells him. The Hound of Heaven pursues His own — and He does not tire.

Reflection Questions — Chapter 3

1. Galatians 2:20 presents the Christian life as lived in the love of the Son of God “who loved me and gave himself for me.” This is intensely personal. How does the personal, particular character of Christ’s love speak to the doubts and insecurities that arise in your own Christian life?
2. The Holy Spirit is the subjective enactment of God’s objective love — He “pours” the love of God into the believer’s heart (Rom. 5:5).

How might a congregation minister the Spirit-poured love of God to those who are struggling to experience it?

3. Romans 8:38–39 declares that nothing in all creation can separate the believer from the love of God in Christ. Name the thing that most threatens your sense of that security. Then take Romans 8:38–39 and speak it directly to that fear, by name. What changes when you do?

CHAPTER FOUR

Evidenced in Works

“For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.”
— Ephesians 2:10

The doctrine of eternal security has sometimes been caricatured as a theology without ethics — a system that produces passive, morally indifferent Christians who rest in their election while the world goes unreached and unreformed. The caricature is false, and Ephesians 2:10 is the refutation. The same God who elected His people before the foundation of the world has also prepared good works for them to walk in. Eternal security is not the death of effort; it is the liberation of effort from the anxiety of self-justification.

These are not works that earn or maintain salvation — that possibility was eliminated in Ephesians 2:8–9. They are works that flow from salvation, that demonstrate its reality, and that give concrete visible form to the invisible inner transformation that election and the Spirit have produced. Good works are the fruit of the tree, not the root. But the tree that bears no fruit is not a tree of life.

A. From the Heart: The Interior Source of Good Works

Good works, in the biblical understanding, do not originate in social pressure, religious obligation, or the desire for human approval. They originate in the transformed heart. What flows from a regenerate heart is the fruit of the Spirit — love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Gal. 5:22–23). These fruits are not produced by external effort; they grow from the interior transformation that the Spirit accomplishes in the genuinely elect.

This is why the author of Hebrews insists that genuine saving faith is always accompanied by visible evidence. The great cloud of witnesses in Hebrews 11 are commended for their acts of faith — for what they did in response to the promise of God. Faith without works, as James declares, is dead (Jas. 2:17). The faith that produces no works is not saving faith.

“What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him?”

— *James 2:14*

B. To God's Glory: The Ultimate End of Good Works

Good works, in the biblical vision, do not terminate on the worker or even on the neighbour who benefits. They terminate on the glory of God. Jesus declares: “Let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven” (Matt. 5:16). And Paul concludes with the comprehensive principle: “So, whether you eat or drink, or whatever you do, do all to the glory of God” (1 Cor. 10:31).

God elected His people before time. He expected their holiness. He expressed His purpose in the love of His Son and the presence of His Spirit. And He prepared good works for them to walk in — works that testify to the reality of their salvation, that bless their neighbours and their communities, and that give glory to the God who is the source, sustainer, and end of all that they are and do.

“So, whether you eat or drink, or whatever you do, do all to the glory of God.”

— *1 Corinthians 10:31*

Reflection Questions — Chapter 4

1. Ephesians 2:10 declares that God “prepared beforehand” the good works that believers walk in. This means that the good works of the Christian life are not human innovations but divine appointments. How does this understanding transform the way you approach your daily responsibilities, your service to others, and your participation in the mission of the church?
2. James 2:14–17 insists that faith without works is dead. How does your congregation apply this diagnostic without falling into either antinomian complacency or legalistic anxiety?
3. The ultimate end of all good works is the glory of God (Matt. 5:16; 1 Cor. 10:31). Identify one specific good work that God is calling you to undertake this week. Commit to doing it not for recognition, not out of guilt, but explicitly for the glory of the Father who prepared it for you before the foundation of the world.

Conclusion

The doctrine of eternal security, properly understood, is one of the most demanding and most liberating truths in the whole of Christian theology. It is demanding because it will not allow the believer to rest in a false peace — a comfortable presumption that has no interest in holiness, no experience of the Spirit's love, and no visible evidence of the works that God has prepared. The security it offers is the security of a God who is thoroughly committed to the transformation of His people.

It is liberating because it removes the crushing weight of self-justification from the believer's shoulders. You do not have to earn your standing before God. It was established before the foundation of the world, in the electing love of the Father, secured at infinite cost in the death and resurrection of the Son, and sealed in the indwelling of the Spirit. Your security does not rise and fall with your performance. It rises and falls with the faithfulness of God — and God does not fail.

The four movements of this study — election unto salvation, expected unto holiness, expressed in love, and evidenced in works — trace a single, continuous, gloriously unified act of divine grace. They are not four separate doctrines but four dimensions of the one great reality of eternal security. Separate them, and each one becomes distorted. Hold them together, and they form the most comprehensive and satisfying account of what it means to be saved by the God of the Bible.

The three questions with which the author's outline concludes — “Are we saved? Do we strive to be holy? Do we love God and others as for ourselves?” — are not three separate questions. They are three expressions of the same question: has the God who elected, sanctified, loved, and is working in us had His way with us? Let us have eternal security and be assured of it. Let us be holy as we are sanctified. Let us continue to love God, and others as ourselves.

The fear of the LORD is the beginning of wisdom (Ps. 111:10). And the fear of the LORD that wisdom produces is not the cowering fear of a slave who does not know whether he will be kept, but the reverent, worshipful fear of a child who knows that his Father has committed Himself — irrevocably, eternally, at the cost of His own Son — to bring him home.

“Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, to the only God, our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.”

— Jude 24–25

Soli Deo gloria.

Personal Questions and Challenges

On Election and Holiness

1. Are we saved? This is the first and most fundamental question. Not “do we feel saved?” but “are we genuinely, Scripturally, Spirit-evidenced saved?” What marks of genuine regeneration are present in your life, and where do you need to seek God for a deeper and more settled assurance?
2. Do we strive to be holy? The doctrine of eternal security does not produce passivity; it produces the energetic, joyful pursuit of holiness as the elect people of a holy God. In what specific area of your life is the call to holiness most pressing? What concrete step toward holiness will you take this week?
3. God has prepared good works for you to walk in before the foundation of the world (Eph. 2:10). What is the most significant act of service, generosity, or faithful witness that God is calling you to in this season of your life? What is holding you back from embracing that calling wholeheartedly?

On Love and Works

1. Do we love God and others as for ourselves? Honestly assess the quality of your love — for God in private worship, and for others in the concrete circumstances of your daily life. Where is it most alive? Where is it most deficient?
2. The Holy Spirit pours the love of God into the believer’s heart (Rom. 5:5). Are you actively positioning yourself to receive this poured-out love — through Scripture, prayer, worship, and community?
3. Let us continue to love God, and to others as to ourselves. Identify one specific person in your life who most needs to receive the love of God through you this week. What will that love look like, concretely and practically? Commit to it before God, and do it to His glory.

Scripture Index

Psalms	<i>111:10</i>	<i>Conclusion</i>
Zechariah	<i>4:6</i>	<i>Chapter 3</i>
Matthew	<i>3:17</i>	<i>Chapter 1</i>
Matthew	<i>5:16</i>	<i>Chapter 4</i>
Matthew	<i>7:19</i>	<i>Chapter 4</i>
Luke	<i>8:13</i>	<i>Introduction</i>
John	<i>15:4–6</i>	<i>Chapter 2</i>
John	<i>15:13</i>	<i>Chapter 3</i>
Romans	<i>5:5</i>	<i>Chapter 3</i>
Romans	<i>5:8</i>	<i>Chapter 3</i>
Romans	<i>8:29</i>	<i>Chapter 2</i>
Romans	<i>8:38–39</i>	<i>Chapter 3</i>
1 Corinthians	<i>10:31</i>	<i>Chapter 4</i>
2 Corinthians	<i>3:18</i>	<i>Conclusion</i>
Galatians	<i>2:20</i>	<i>Chapter 3</i>
Galatians	<i>5:22–23</i>	<i>Chapter 4</i>
Ephesians	<i>1:3–14</i>	<i>Introduction; Preface</i>
Ephesians	<i>1:4</i>	<i>Introduction; Chapter 1; Chapter</i>
2		
Ephesians	<i>1:4–5</i>	<i>Chapter 1</i>
Ephesians	<i>1:11</i>	<i>Chapter 1</i>
Ephesians	<i>2:8–9</i>	<i>Chapter 2; Chapter 4</i>
Ephesians	<i>2:10</i>	<i>Chapter 4; Personal Questions</i>
Philippians	<i>1:6</i>	<i>Chapter 2</i>
Philippians	<i>3:9</i>	<i>Chapter 3</i>
Colossians	<i>3:3–4</i>	<i>Chapter 1</i>
1 Thessalonians		<i>4:3 Chapter 2</i>
2 Timothy	<i>1:9</i>	<i>Chapter 1</i>
2 Timothy	<i>3:5</i>	<i>Introduction</i>
Titus	<i>1:2</i>	<i>Chapter 1</i>
Hebrews	<i>6:4–6</i>	<i>Introduction</i>

James	<i>2:14–17</i>	<i>Chapter 4</i>
Jude	<i>24</i>	<i>Dedication</i>
Jude	<i>24–25</i>	<i>Conclusion</i>

About the Author

Pastor Baltazar A. Niangar is a Pastor Emeritus who holds the degrees of Th.B. (Bachelor of Theology), A.B. (Bachelor of Arts), and D.D. (Doctor of Divinity). He has devoted his life and ministry to the proclamation of the Gospel of Jesus Christ, the rigorous theological formation of God's people, and the equipping of pastoral leaders for faithful and effective ministry in church and society.

Dr. Niangar served for many years as a pastor and theological educator, and has been a central figure in the work of Holistic Enhancement for Lay-leaders and Pastors (HELP, Inc.) — a parachurch ministry committed to equipping the whole people of God for faithful service across every sphere of life. His monthly theological lectures to the HELP, Inc. fellowship have addressed the most foundational questions of the Christian faith, and these studies — expanded, deepened, and set in the Crossway format — have shaped the theological works he continues to write and publish.

His theological formation reflects sustained engagement with the whole of the Reformed and evangelical tradition. Among those whose thought has most shaped his own are Augustine of Hippo, John Calvin, Abraham Kuyper, Louis Berkhof, Benjamin B. Warfield, Oscar Cullmann, Herman Dooyeweerd, Karl Barth, Paul Jewett, Francis Schaeffer, R.C. Sproul, and Ravi Zacharias.

The present work — *The Doctrine of Eternal Security* — represents Dr. Niangar's sustained engagement with one of the most personally consequential doctrines in all of Christian theology. Tracing the four-fold movement of God's electing, sanctifying, love-expressing, and works-producing purpose, this study offers believers and pastors alike a biblically grounded and pastorally warm account of what it means to be held by a God who does not let go.

Other theological works by the author:

Spiritual Unity and Personal Diversity in Christ

Why God Did Decree and Allow Evil to Exist

What the Christian Church Should Be

The Reformed Theological Paradigm

The Holy Loving Triune Lord God

The Threefold Understanding of Salvation

He lives with his beloved wife, Estrella. He is the father of Dr. Ellazar and Zarelle Grace. He continues to preach, teach, write, and intercede for the reformation and renewal of the Church of Jesus Christ, until the day when faith gives way to sight and the knowledge that is now partial becomes the knowledge that is full.

Soli Deo gloria.