

HIS ETERNAL
FATHERHOOD
— IS THE GROUND OF —
ETERNAL SALVATION
— ♦ —
AND HIS EVERLASTING
SOVEREIGNTY
IS THE GUARANTEE OF
EVERLASTING SALVATION



*A Theological Meditation on the
Eternal Fatherhood and Everlasting Sovereignty of God
as the Twofold Foundation of Salvation*

Pastor Baltazar A. Niangar

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

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Fatherhood · Sovereignty · Assurance

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His Eternal Fatherhood Is the Ground of Eternal Salvation and His Everlasting Sovereignty Is the Guarantee of Everlasting Salvation

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DEDICATION

“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

To every believer whose assurance has wavered, this book is written in the conviction that what the Father planned before time, what the Son accomplished in time, and what the Spirit applies through time cannot be undone by anything in time or eternity.

Soli Deo gloria.

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Preface

Every believer, sooner or later, asks two questions in the quiet of the night. Is God's love for me real? And can anything take it away? These are not the questions of unbelievers alone. They rise in the hearts of those who have loved the Lord for many years, and they rise most often when sickness, failure, grief or doubt has made the ground feel unsteady.

This small book is my answer to those two questions. It is built on one carefully worded statement, which I have set on the cover and which I ask you to read slowly: "His Eternal Fatherhood is the ground of eternal salvation in view of His Eternal Nature, and His Everlasting Sovereignty is the guarantee of everlasting salvation." Each phrase in that sentence carries weight. The first half tells us where salvation comes from. The second half tells us where salvation is going, and who makes sure that it arrives.

I have called this book a meditation because I want it to be read the way Scripture is meant to be read, unhurried and with the heart open as well as the mind. I have therefore kept the argument simple. There are three chapters. The first considers the eternal Fatherhood of God as the ground of salvation. The second considers His everlasting Sovereignty as the guarantee of salvation. The third shows how these two foundations hold a believer steady in daily life. Each chapter closes with three Reflection Questions, and the book closes with Personal Questions and Challenges that I hope you will answer in writing.

My method is the one I have followed in all my teaching. I begin with what God has said, and I try to let Scripture speak in its own words. For that reason I have quoted the English Standard Version wherever a verse carries the argument, so that you do not have to take my word for anything. Keep your Bible open beside this book. Where I have drawn on the great confessions and teachers of the Reformed tradition, I have done so because they expressed the teaching of Scripture well, never because they stand above it.

I also want to say plainly what this book is not. It is not an invitation to carelessness. The same God who loves His people from eternity also makes them holy, and a believer who has truly understood these doctrines will want to obey more, not less. Nor is it a debate with other views. It is a pastoral meditation for those who need comfort, and for those who need to know why the comfort of the gospel is solid.

My prayer is that the Holy Spirit will use these pages to settle the heart of every reader who has wondered whether he or she is loved and kept. If you finish this book more certain that the Father loved you before the world began, and that nothing in all creation can undo what He has begun, then my labour has been repaid many times over.

Introduction: The Twofold Foundation of Eternal Salvation

The statement around which this book is built is precise, and it deserves to be read slowly: “His Eternal Fatherhood is the ground of eternal salvation in view of His Eternal Nature, and His Everlasting Sovereignty is the guarantee of everlasting salvation.” These two affirmations, one about the Fatherhood of God and one about His Sovereignty, are not two ways of saying the same thing. They are two distinct but inseparable pillars on which the security of salvation rests.

The first affirmation concerns the motive and source of salvation. Salvation is grounded in the eternal Fatherhood of God, and that Fatherhood is an expression of His eternal nature. God did not become a Father. He is eternally Father, Father to the eternal Son within the immanent Trinity (the life of the one God as Father, Son and Holy Spirit in Himself, apart from creation). It is from this eternal well of Trinitarian love that the plan of salvation flows. The second affirmation concerns the certainty and completion of salvation. It is guaranteed by the everlasting Sovereignty of God, His unchallengeable authority over all things in time and eternity.

I use the words “eternal” and “everlasting” with a little care in this book. By “eternal” I mean what belongs to God’s own nature and has no beginning: His love, His Fatherhood and His purposes did not start at any moment. By “everlasting” I mean what has no end and runs through all of time: His rule over history, over every believer’s life, and over the last day. The two words overlap, and Scripture does not always keep them apart, but the distinction helps. A salvation that began in the eternal nature of God cannot have a flawed beginning. A salvation upheld by His everlasting Sovereignty cannot have an uncertain end.

Together, these two affirmations answer the two deepest anxieties of the human heart. Is God’s love for me real? And can anything take it away? The answer of Scripture to the first question is yes, it is eternally real, because it flows from who God is and not from what you are or

what you have done. The answer to the second is no, nothing can take it away, because the God whose Sovereignty is everlasting will bring to completion what His love has begun.

The cover of this book gives these truths a picture. Two pillars stand side by side, one marked Eternal Fatherhood and one marked Everlasting Sovereignty. Light shines between them. They rise from a single rock, and at the foot of the rock lies an anchor. The picture is not accidental. The writer to the Hebrews calls the hope we have in the promise of God “a sure and steadfast anchor of the soul” (Heb. 6:19), and the hope is sure because God has bound Himself by two unchangeable things, His promise and His oath (Heb. 6:17–18). In this book I want to show why a believer may rest the whole weight of his soul on that anchor.

Paul’s great sentence in Ephesians 1:3–14 has the same shape. He praises the Father who chose us before the foundation of the world, the Son in whom we have redemption, and the Spirit who seals us, and he says that all of it is “to the praise of his glorious grace” (Eph. 1:6). The Father plans, the Son accomplishes, and the Spirit applies, and the whole Trinity is engaged for the salvation of every believer. That is the horizon within which this book is written.

I should say a word about how the book is arranged. Chapter 1 examines the Fatherhood of God. It asks why His love is the ground of salvation, why His eternal nature makes that ground immovable, and what it means that eternal life is, at its heart, a relationship with the Father through the Son. Chapter 2 examines the Sovereignty of God. It follows the golden chain of Romans 8 from beginning to end, shows how the hand of the Son and the hand of the Father hold every believer, and looks ahead to the day when salvation is complete. Chapter 3 brings the two together and asks how a believer lives day by day from this twofold foundation, in assurance and in worship.

Throughout, I ask the reader to hold two things together that Scripture never separates. God’s love without His power would be a tender sorrow, and His power without His love would be a terror. In

Christ we meet both at once, a Father who loves us and a King who keeps us. Let me begin where the Bible begins its great assurance, with the words that close the eighth chapter of Romans.

“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

CHAPTER 1

His Eternal Fatherhood: The Ground of Eternal Salvation

“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

The Fatherhood of God is not a metaphor drawn from human experience and projected onto a deity. It is the eternal, inner reality of God’s being. He is Father to the eternal Son in an unbroken fellowship of love, delight and self-giving that has no beginning and no end. The divine Fatherhood does not depend on the existence of creation, and it does not even depend on the existence of human children by adoption. It is the most fundamental description of who God is in Himself.

This is the point that Proverbs 8 anticipates and the Gospel of John declares. In Proverbs 8, Wisdom speaks of being with the LORD “at the first, before the beginning of the earth” (Prov. 8:23), and John shows us the eternal Word who was with God. John opens his Gospel with the words, “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). The eternal Logos (the Word, the Son) was with the Father in a relationship of personal, loving communion before any creature existed. The creation of the world was not the occasion for God to become relational. He was already, eternally, a community of love.

Jesus Himself lifts the curtain on this when He prays, “Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world” (John 17:24). The love of the Father for the Son is older than creation. It is the first fact about God that the Gospel of John teaches us, and every other truth about salvation is built on it.

Here we meet the doxological turn that this whole book will keep making. If the Fatherhood of God were a late and changing thing, then the love that saves us would be late and changing too. But if it is eternal, then the love that saves us is as old as God, and as steady. In this chapter I want to look at that love in three ways: as the motive of salvation, as the basis of its permanence, and as the gift of a living relationship.

A. Eternal Fatherhood as the Motive of Salvation

1. The Love Before Creation

The implication for salvation is staggering. The God who chose a people for Himself before the foundation of the world (Eph. 1:4) did so as the expression of an eternal love that was already fully at work within the Trinity before any human being existed to receive it. The Father did not begin to love when He decided to save. He decided to save because He is the Father who loves.

The Gospels let us glimpse this love. At the Jordan the voice from heaven declares, “This is my beloved Son, with whom I am well pleased” (Matt. 3:17), and Jesus teaches that “the Father loves the Son and shows him all that he himself is doing” (John 5:20). The Father’s love is not a feeling that comes and goes. It is the perfect, giving, delighting love of one Person of the Godhead for another, and it is the pattern and source of the love that is poured out on those who are in the Son.

This is why Scripture treats the love of God as the source and not the result of redemption. The prophet Jeremiah records the LORD’s own words to His people.

“I have loved you with an everlasting love; therefore I have continued my faithfulness to you.”

—Jeremiah 31:3

Notice the order of the words. The love is everlasting, and therefore the faithfulness continues. The faithfulness is built on the love, and the love is built on nothing outside God. It reaches back before creation and forward beyond the end of history.

2. A Love That Looks for No Cause in Us

The motive for election is not found in the foreseen qualities or responses of the elect. It is found in the eternal character of the Father. Moses taught Israel this truth in a memorable way. “It was not because you were more in number than any other people that the LORD set his love on you and chose you, for you were the fewest of all peoples, but it is because the LORD loves you” (Deut. 7:7–8). There is no deeper reason given than the love itself. God loves because He is love, and He sets His love on whom He will.

Paul presses the same truth when he writes of the purpose of God in choosing. “So then it depends not on human will or exertion, but on God, who has mercy” (Rom. 9:16). A salvation that begins in the Father’s love cannot be traced to a good decision, a good heart or a good record on our part. It is traced to Him.

3. Not Loved Because Lovable

This has profound implications for the way believers understand their relationship to God. You are not loved because you are lovable. You are loved because the Father is eternally, essentially and irreversibly the God who loves. Paul says it in the plainest terms: “God shows his love for us in that while we were still sinners, Christ died for us” (Rom. 5:8). Your standing before Him is not a function of your spiritual performance on any given day. It is a function of who He is.

I say this to every believer who has measured the love of God by his own feelings. On a good Sunday you feel close to the Father, and on a hard Monday you feel far from Him, and you conclude that His love has risen and fallen with your mood. It has not. The ground of salvation is not the quality of your faith but the quality of His Fatherhood. Faith receives the gift. It does not make the gift.

B. Eternal Nature as the Basis of Eternal Salvation

1. Attributes That Do Not Change

The phrase “in view of His Eternal Nature” is crucial. The salvation that flows from God’s eternal Fatherhood is itself eternal, because it is grounded in eternal attributes. These attributes are immutable (they do not change), they are incapable of diminishment, and they do not depend on any created cause for their continuance. The LORD says of Himself, “For I the LORD do not change; therefore you, O children of Jacob, are not consumed” (Mal. 3:6). Notice again the word “therefore.” Israel is not consumed because God does not change.

James says the same of the Father: “Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change” (Jas. 1:17). The Father who gives salvation is not subject to moods, to shifts of purpose or to second thoughts. The psalmist worships Him in these terms: “Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God” (Ps. 90:2).

2. The Unbroken Chain

God’s love is eternal (Jer. 31:3). His faithfulness is eternal, for “the faithfulness of the LORD endures forever” (Ps. 117:2). His holiness is eternal, as the prophet confesses: “Are you not from everlasting, O LORD my God, my Holy One?” (Hab. 1:12). His wisdom is eternal (Prov. 8:22–31). A salvation grounded in these attributes cannot be undone by anything temporal.

This is why Paul can write with such certainty in Romans 8:28–30. “For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.” The chain from foreknowledge to glorification is unbroken. It

is unbroken not because human faithfulness is guaranteed, but because divine faithfulness is.

3. Counsel That Stands

Because the nature of God is eternal, His purposes are eternal also. The LORD declares “the end from the beginning and from ancient times things not yet done, saying, ‘My counsel shall stand, and I will accomplish all my purpose’” (Isa. 46:10). The purpose to save a people did not arise in response to a crisis. The fall of Adam did not take the Father by surprise. Paul tells Timothy that God “saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began” (2 Tim. 1:9).

Think of the alternative. If salvation were grounded in something that changes, such as my sincerity, my emotional state or my strength of will, then it would stand only as firmly as those things stand, and no firmer. Every one of us knows how little that is. But God does not ask us to rest on ourselves. He asks us to rest on Him, and the whole argument of this chapter is that He is worthy of it. A foundation is not tested by how it looks but by what it can bear, and the eternal nature of God can bear the weight of every sinner who has ever trusted in Christ.

Here we see how the two parts of our title belong together. The eternal nature of God gives salvation its depth, because it was planned before time. The everlasting Sovereignty of God, which we shall consider in the next chapter, gives it its certainty, because the plan will be carried out to the end. For now I ask you to rest on the first of these. The Father who saves you is the Father who never changes, and a salvation that rests on Him rests on bedrock.

C. The Implication: Eternal Life as Eternal Relationship

1. Eternal Life Is Knowing God

The most important implication of grounding salvation in the eternal Fatherhood of God is that salvation is, at its deepest, not a transaction but a relationship. It is a participation in the eternal relationship of the Son with the Father. Jesus defines eternal life in precisely these terms: “And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent” (John 17:3).

Eternal life is not primarily a duration, an endless extension of biological existence. It is a quality of relationship. It is knowing God as Father, through union with the Son (the believer’s living bond with Christ, by which all that is His becomes ours), in the fellowship of the Spirit. A person could live forever and never have this. A person who has this has eternal life already, today.

2. Adoption: Brought Inside the Family

This is what adoption means. Adoption is God’s act of receiving believers into His family as His children with all the rights of sons. It is not merely a change of legal status, though it is that. It is a genuine participation in the eternal family life of the Trinity. Paul writes that “when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, ‘Abba! Father!’” (Gal. 4:4–6).

Observe what the Spirit does here. He puts in our hearts the very cry of the Son. The Son has always addressed God as Father, and now, by grace, the adopted children are given to cry the same word. John marvels at it: “See what kind of love the Father has given to us, that we should be called children of God; and so we are” (1 John 3:1). The believer is not merely forgiven. She is brought inside the love that the Father has

for the Son and the Son has for the Father, a love that is, by definition, eternal.

3. Eternal in the Son, Adopted in Time

A careful distinction guards this teaching. God is eternally the Father of the Son, and that Fatherhood does not depend on us. He is the Father of believers by adoption, and that adoption takes place in time, when the Spirit brings us to faith. Yet even this adoption was purposed before time, for the Father “predestined us for adoption as sons through Jesus Christ, according to the purpose of his will” (Eph. 1:5). Jesus keeps the difference clear when He says to Mary Magdalene, “I am ascending to my Father and your Father, to my God and your God” (John 20:17). He does not say “our Father” as though He and we stood in the same place. He says my Father and your Father. He is the Son by nature, and we are sons by grace, in Him.

This is why Jesus teaches His disciples to pray, “Our Father in heaven, hallowed be your name” (Matt. 6:9). In those first words the whole of this chapter is placed on the lips of the weakest believer. When a child of God prays, he does not approach a distant judge. He speaks to the Father who has loved him in the Son from before the world was made, and he speaks in the name and with the standing of the Son Himself.

For this reason the believer’s relationship to God rests on the eternal Fatherhood in the strongest way possible. The Father loves us in the Son, and He loves the Son from eternity. As long as the Son is loved, those who are in the Son are loved. I could ask for no firmer ground on which to stand.

Reflection Questions — Chapter 1

1. The eternal Fatherhood of God means that His love for you came before your existence. How does this change the emotional tone of your relationship with God, the sense of being known, chosen and loved before you could do anything to earn or lose that love?

2. Jesus defines eternal life as knowing God (John 17:3), not merely as endless duration. How does this relational definition change the way you think about what you are saved for, and how might your church help its members know the Father more deeply?
3. The attributes that ground salvation, God's love, faithfulness and holiness, are eternal and unchanging. Which of these do you find most difficult to trust consistently, and what is one concrete step you can take this week to rest on it?

CHAPTER 2

His Everlasting Sovereignty: The Guarantee of Everlasting Salvation

“My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand.”

— John 10:27–28

If the eternal Fatherhood of God establishes the motive and source of salvation, the everlasting Sovereignty of God establishes its certainty and security. Sovereignty, which is God’s supreme authority, governance and control over all things in heaven and on earth, is not a peripheral attribute of the divine character. It is the attribute that guarantees all the others. A loving God who lacked the power to accomplish His loving purposes would be a tragic figure and not a comforting one. But the God of Scripture is not loving without being sovereign, nor sovereign without being loving.

The everlasting quality of God’s Sovereignty is what makes it a guarantee rather than a probability. If God’s authority over creation were temporary, conditional or capable of being overridden by creaturely rebellion, then salvation would be precarious, dependent on the outcome of a cosmic struggle that is not yet resolved. But Scripture presents the Sovereignty of God as absolute and complete, and as having no end. “Your throne is established from of old; you are from everlasting” (Ps. 93:2). “The LORD has established his throne in the heavens, and his kingdom rules over all” (Ps. 103:19). Nebuchadnezzar, humbled by God, learned to confess that His “dominion is an everlasting dominion, and his kingdom endures from generation to generation” (Dan. 4:34).

The same king confessed something more. “He does according to his will among the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, ‘What have you done?’” (Dan. 4:35). There is no power in heaven, on earth or under the earth that can stay the hand of God. For the believer this is not a cold fact but the

warmest comfort. The hand that cannot be stayed is the hand that holds him.

In this chapter I want to walk through the Sovereignty of God as it touches salvation at three points: as the guarantee that carries the work from its beginning to its end, as the security that no enemy can break, and as the consummation, the end that has already been secured in God's purpose.

A. Sovereignty as Guarantee: Initiation to Glorification

1. The Golden Chain

The most comprehensive biblical statement of sovereign salvation is Paul's golden chain in Romans 8:28–30. Every link in the chain (foreknowledge, predestination, calling, justification, glorification) is presented in the aorist tense, a Greek verb form that views an action as a completed whole. Even glorification, which is still future for the believer, is presented as already accomplished in God's eternal purpose: "those whom he justified he also glorified" (Rom. 8:30). Paul does not say that those whom He justified He will probably glorify. He says that He glorified them.

Notice also that there is no missing link. Nobody is called who was not first predestined. Nobody is justified who was not first called. Nobody who is justified fails to be glorified. The chain is unbroken because each link is held in place by the everlasting Sovereignty of God, and not by the variable faithfulness of human beings.

The Heidelberg Catechism puts the comfort of this teaching into its very first answer. It says that my only comfort, in life and in death, is that I belong, body and soul, to my faithful Savior Jesus Christ, and that my heavenly Father watches over me so that not a hair can fall from my head without His will. I treasure that answer, because it joins in a single breath the Fatherhood and the Sovereignty of God that this book holds together.

2. Preservation, Not Only Perseverance

This is the theological foundation of what the Reformed tradition calls the perseverance of the saints. The Westminster Confession of Faith (chapter 17) teaches that those whom God has effectually called and sanctified by His Spirit can neither totally nor finally fall away from the state of grace, and the Canons of Dort say the same in their Fifth Head of Doctrine. I would put it more precisely still and speak of the preservation of the saints by God. The believer perseveres because God preserves him.

Consider the confidence with which Paul writes to the Philippians, a confidence that rests wholly on God.

“And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.”

— Philippians 1:6

The assurance is not that you will complete the work. It is that He who began it will bring it to completion. In the same way Paul prays that God Himself would keep the Thessalonians blameless, and then he adds the promise on which the prayer rests: “He who calls you is faithful; he will surely do it” (1 Thess. 5:23–24). The Sovereignty of God is the engine of the believer’s perseverance.

3. The Seal and the Guarantee

The Holy Spirit Himself is the pledge of this Sovereignty at work in us. Paul says that believers were “sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory” (Eph. 1:13–14). The word translated “guarantee” was used in the ancient world for a first payment that bound the buyer to complete the purchase. God has given us His own Spirit as the first instalment, and He will not leave the purchase unfinished. Paul uses the same picture again when he says that God “has also put his seal on us and given us his Spirit in our hearts as a guarantee” (2 Cor. 1:22).

This is the sense in which I have called the Sovereignty of God a guarantee in the title of this book. It is not an abstract idea. It is a Person

who dwells in the hearts of believers and testifies that the work will be finished.

B. Sovereignty as Security: The Hand That Cannot Be Opened

1. The Double Security

The declaration of Jesus in John 10:27–29 is among the most explicit and comprehensive statements of the security of the believer in the New Testament. “I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father’s hand” (John 10:27–29). The double security, the hand of the Son and the hand of the Father, is the security of the everlasting Sovereignty of the Triune God (the one God who is Father, Son and Holy Spirit).

“Never perish” is Jesus’s own description of the scope of the security He provides. He does not say “rarely perish,” nor “perish only if they commit the gravest sins.” He says “never perish.” This is not a description of the quality of the believer’s grip on Christ. It is a description of the quality of Christ’s grip on the believer. The security of salvation is as secure as the Sovereignty of the One who holds it.

2. The Son Who Loses Nothing

Jesus gives the reason for this security in terms that join the Fatherhood and the Sovereignty of God. “All that the Father gives me will come to me, and whoever comes to me I will never cast out. For I have come down from heaven, not to do my own will but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day” (John 6:37–39). The Son came to do the Father’s will, and the Father’s will is that nothing be lost. If one of those whom the Father gave were lost, the Son would have failed in His mission. That is unthinkable.

The Son does not only act in the past. He also acts now on behalf of His people. “He is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them” (Heb. 7:25). The believer is held by a Shepherd who is never off duty, and who prays for him without ceasing.

3. The Question of Falling Away

A pastor must face an honest question here. What of those who seem to believe and then turn away? The apostle John answers: “They went out from us, but they were not of us; for if they had been of us, they would have continued with us” (1 John 2:19). Scripture does not teach that a true believer may fall out of salvation. It teaches that a profession of faith that does not last was never the fruit of the Father’s gift. The writer of Hebrews puts the matter in the same way: “we have come to share in Christ, if indeed we hold our original confidence firm to the end” (Heb. 3:14). Holding firm is the evidence that the sharing is real.

The Bible’s warnings, then, are not contradictions of its promises. They are among the means by which God keeps His people. Paul tells the Philippians to “work out your own salvation with fear and trembling,” and he gives the reason in the very next breath: “for it is God who works in you, both to will and to work for his good pleasure” (Phil. 2:12–13). The believer works because God is working. The warnings stir the believer to watchfulness, and the Sovereign God uses that watchfulness to preserve him.

I must add a caution, for the sake of honesty. The doctrine of preservation is a comfort for those who truly belong to Christ, and it is never a cushion for those who merely use His name. Jesus Himself warns, “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven” (Matt. 7:21). The proper use of this doctrine is to examine oneself, to come to Christ in repentance and faith if there is any doubt, and then to rest. Those who come will find that He does not cast them out.

C. Sovereignty as Consummation: The End Already Secured

1. Resurrection and Transformation

The everlasting Sovereignty of God means that He not only initiates and maintains the salvation of His people, but also brings it to its appointed end. The New Testament describes this end in terms of glorification (Rom. 8:30), resurrection, transformation and the final inheritance. Of the resurrection Paul writes, “What is sown is perishable; what is raised is imperishable” (1 Cor. 15:42). Of the transformation he writes that our citizenship is in heaven, “and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself” (Phil. 3:20–21).

Look at the last phrase. The power that transforms us is the same power that subjects all things to Christ. The resurrection of a believer is as certain as the Lordship of Jesus, and the Lordship of Jesus is as certain as the throne of God. Each of these is described in terms that emphasize the certainty and completeness of the divine action, not the conditionality of the human response.

This also answers the last enemy. Paul writes that “the last enemy to be destroyed is death” (1 Cor. 15:26), and he looks ahead to the day when the saying will come true: “Death is swallowed up in victory” (1 Cor. 15:54). A believer may therefore approach the grave with a settled mind. Death is real, and it is bitter, but it is a defeated enemy, and the Sovereign who defeated it has “the keys of Death and Hades” (Rev. 1:18).

2. The Inheritance Guarded

Peter’s description of the inheritance in 1 Peter 1:3–5 is characteristic. The Father “has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God’s power are being guarded through faith for a salvation ready to be revealed in the last time” (1 Pet. 1:3–5). The inheritance is kept by God

in heaven, and the believer is guarded by God's power on earth. Both are guarded. Neither is left to chance.

Peter says that we are guarded “through faith,” and someone may ask whether faith then becomes our own contribution. It does not. The faith through which the guarding is carried out is itself the gift of God. “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God” (Eph. 2:8). Paul says the same elsewhere: “it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake” (Phil. 1:29). At every point, the Sovereignty of God is the operative factor.

3. The Sovereign Who Is Also Father

I come back here to the two pillars together. A Sovereign who ruled without fatherly love might secure our future and leave us afraid of Him. A Father who loved without sovereign power might wish us well and be unable to bring it about. Paul unites them in one sentence: “He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?” (Rom. 8:32). The giving of the Son shows the heart of the Father. The word “will” shows the power of the King.

What God has begun in eternity He will complete in glory, and in between He will keep every step. That is what the title of this book means when it speaks of the Sovereignty of God as everlasting and as a guarantee. It is not a reasoned hope. It is a promise backed by an oath and held by a hand.

Reflection Questions — Chapter 2

1. Paul describes the chain from foreknowledge to glorification as already complete in God's eternal purpose (Romans 8:28–30). How does this past-tense confidence about a future reality change the way you face uncertainty about your own spiritual future?
2. Jesus teaches that the Father's will is that the Son “lose nothing of all that he has given me” (John 6:39). How might a church that believes this

care for a member who is struggling in faith, and what would it say to that member?

3. Jesus says, “no one will snatch them out of my hand” (John 10:28). Who are the “no ones” in your life, the threats, fears or failures that you most need to entrust to this Sovereignty? Write them down and pray over them by name today.

CHAPTER 3

The Twofold Foundation and the Life of Assurance

“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? ... No, in all these things we are more than conquerors through him who loved us.”

— Romans 8:35, 37

The two pillars examined in the preceding chapters, eternal Fatherhood as the ground of eternal salvation and everlasting Sovereignty as the guarantee of everlasting salvation, are not doctrinal abstractions. They are the foundations of the believer’s daily assurance. Assurance is the lived confidence that one’s standing before God is secure and that one’s future with God is certain. Paul’s magnificent closing to Romans 8 is the most sustained and rhetorically powerful expression of this assurance in the New Testament.

Paul lists the threats to assurance (tribulation, distress, persecution, famine, nakedness, danger, sword) and answers every one of them with the same counter-assertion. Not one of them “will be able to separate us from the love of God in Christ Jesus our Lord” (Rom. 8:39). The love of God in Christ is the love of the eternal Father, secured by the power of the everlasting Sovereign. It cannot be separated from the believer because it does not depend on the believer.

Yet we should not pretend that assurance is automatic. Many sincere Christians go through seasons in which they do not feel kept, and a few go through years of it. I do not wish to wave away those seasons. What I want to offer is a way of seeing them. If our assurance rests on our inner weather, it will always be at the mercy of the next storm. If it rests on the character of the Father and the power of the Sovereign, it can survive the storm, because it was never built on the weather.

This chapter therefore asks how the twofold foundation holds a believer in practice. It looks first at the assurance that comes from the

Fatherhood of God, then at the assurance that comes from His Sovereignty, and finally at the way of life that grows from both, a life whose daily habit is doxology, the offering of praise to God.

A. Assurance from the Eternal Fatherhood: Known Before You Knew

1. Foreknowledge as Covenant Love

The first foundation of assurance is the believer's confidence that she was known and loved by the Father before she knew Him. "For those whom he foreknew he also predestined" (Rom. 8:29). The foreknowledge of God (His eternal, loving choice of a people to be His own) is not a passive awareness of what would happen. It is an active, covenantal knowing, the kind of knowing that is relational in biblical usage. God says to Israel, "You only have I known of all the families of the earth" (Amos 3:2), and He does not mean that He was unaware of the other nations. He means that He had set His love on Israel.

The same use of the word appears in the prophets and in the Gospels. To Jeremiah the LORD says, "Before I formed you in the womb I knew you, and before you were born I consecrated you" (Jer. 1:5). And on the last day, the Lord will say to those who only pretended to be His, "I never knew you; depart from me, you workers of lawlessness" (Matt. 7:23). To be known by God in this sense is to be loved by Him, and to be unknown is to be a stranger to that love. God's foreknowledge of the elect is the eternal Father's prior love for them.

2. When the Heart Is Cold

This means that the believer's assurance does not ultimately rest on the quality of her present spiritual experience, the consistency of her obedience, or the strength of her faith at any given moment. It rests on the prior, eternal, fatherly knowledge of God, a knowledge that was active before she was born, before she sinned, before she believed, and before she doubted. The Father who knew her before creation has not

been surprised by anything she has done since, and He has not been deterred.

When the heart is cold, Scripture sends us back to this truth. God asks through Isaiah, “Can a woman forget her nursing child, that she should have no compassion on the son of her womb? Even these may forget, yet I will not forget you. Behold, I have engraved you on the palms of my hands” (Isa. 49:15–16). The psalmist declares, “As a father shows compassion to his children, so the LORD shows compassion to those who fear him” (Ps. 103:13). And in the parable that Jesus told of the lost son, the father does not wait for the speech of repentance to be finished. Instead, “while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him” (Luke 15:20). The Father of whom Jesus speaks runs toward His children.

3. The Witness of the Spirit

The Father does not leave His children to reason their way to assurance alone. The Spirit of adoption confirms what the Father has done. “You have received the Spirit of adoption as sons, by whom we cry, ‘Abba! Father!’ The Spirit himself bears witness with our spirit that we are children of God” (Rom. 8:15–16). There is an objective ground of assurance in the promises of God, and a subjective confirmation in the inner testimony of the Spirit.

Alongside these the Scriptures themselves are given for the sake of assurance. John writes, “I write these things to you who believe in the name of the Son of God that you may know that you have eternal life” (1 John 5:13). God wants His children to know. A believer who doubts need not conclude that the Spirit has left her. She may take her doubt to the promises of the Father and ask the Spirit to apply them to her heart again.

Some readers will say that they believe, but only weakly. I do not wish to leave them out. The father in the Gospel who brought his son to Jesus cried out, “I believe; help my unbelief!” (Mark 9:24), and Jesus did not turn him away. Matthew, quoting Isaiah, says of the Servant of the LORD that “a bruised reed he will not break, and a smoldering wick he

will not quench” (Matt. 12:20). Assurance can be weak and still be real, and it can grow. The Father is patient with the faith of His children, and He is the One who will bring it to strength.

B. Assurance from Everlasting Sovereignty: Kept Every Step

1. No Charge Can Stand

The second foundation of assurance is the believer’s confidence that the sovereign God who began her salvation is keeping her every step of the way. Paul’s question, “Who shall bring any charge against God’s elect?” (Rom. 8:33), is not a question without an answer. It is a question whose only answer is silence, because the One who justifies is God Himself. Justification is God’s act of declaring a sinner righteous on the ground of Christ’s work alone. Paul presses the point: “Who is to condemn? Christ Jesus is the one who died, more than that, who was raised, who is at the right hand of God, who indeed is interceding for us” (Rom. 8:34).

No charge that can be brought against the elect can override the justifying decree of the Sovereign. The accuser may bring the truth about our sins, and he will bring it with force. But the court has already ruled. The judge who pronounced the verdict is the same who rules over all, and there is no higher court.

This is why Paul can announce, “There is therefore now no condemnation for those who are in Christ Jesus” (Rom. 8:1). He does not say “little condemnation,” or “no condemnation as long as you behave.” The verdict is final, and the Judge is on our side.

2. Not Antinomianism, but Gratitude

Someone will object that this teaching leads to careless living. It does not. The charge has a name, antinomianism, the notion that the believer is free to sin because she is secure. It is a real error, and the apostles resisted it. But the doctrine of preservation is the deepest possible foundation for holy living. The believer who knows herself to be kept by God’s

sovereign power does not become careless. She becomes grateful. Gratitude, not fear of loss, is the motivating force of genuine godliness.

Paul explains this when he writes, “For the love of Christ controls us” (2 Cor. 5:14). The love of Christ does not drive us through compulsion. It directs us through the irresistible pull of received love. Christ “gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works” (Titus 2:14). Those whom He keeps, He makes zealous. The security and the holiness come from the same hand, and they cannot be separated. A person who says that she is kept by God and has no desire for holiness has given good reason to doubt that she is among those He keeps.

3. Making Calling and Election Sure

Peter adds a note that completes the picture. “Therefore, brothers, be all the more diligent to make your calling and election sure, for if you practice these qualities you will never fall” (2 Pet. 1:10). Peter does not tell us to make God’s election sure, as though we could alter it. He tells us to make it sure to ourselves, to confirm in our own experience what is true in God’s counsel. The diligence he describes is the fruit of assurance and also its support.

The writer of Hebrews brings the strands together in a passage that has furnished the picture on the cover of this book. “So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us. We have this as a sure and steadfast anchor of the soul” (Heb. 6:17–19). God has given His word and sworn an oath. Beneath a believer who holds to both, the anchor holds.

C. Living from the Twofold Foundation: Doxology as Daily Practice

1. Theology That Ends in Worship

The appropriate response to the twofold foundation of salvation, eternal Fatherhood and everlasting Sovereignty, is doxology. By doxology I mean the daily, habitual, whole-person response of praise, trust and obedience that arises when a creature has truly grasped that she is held in the love of an eternal Father and kept by the power of an everlasting Sovereign. This is not a Sunday-morning response only. It is a whole-life response.

Paul's great doxology in Romans 11 arises from his sustained engagement with precisely these themes of divine election, fatherly love and sovereign purpose. After eleven chapters of argument he can no longer reason, and he bursts into praise. Theology that is properly done always ends in worship. And worship that is properly done always begins with theology, with the true knowledge of the God who is both Father and Sovereign, both eternally loving and everlastingly powerful.

“Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! ... For from him and through him and to him are all things. To him be glory forever. Amen.”

— Romans 11:33, 36

2. Trust in the Day of Suffering

The doctrines of this book are tested most severely in suffering, and this is where they are most precious. Paul does not promise believers an easy road. He lists the troubles that will come to them, and then he says, “in all these things we are more than conquerors through him who loved us” (Rom. 8:37). We are conquerors not because we feel strong but because we are loved by the One who is strong.

He has also given us the promise that makes sense of the road. “And we know that for those who love God all things work together for good, for those who are called according to his purpose” (Rom. 8:28). The

believer in pain does not have to understand each turn of providence. He has to know the Father who rules each turn, and to know that the purpose for which he was called cannot fail. The prophet's word is meant for such days: "fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand" (Isa. 41:10).

3. Rest and Courage for Daily Life

Finally, the twofold foundation makes possible a life of rest and of courage together. Rest, because the believer does not have to hold herself up. Courage, because she may risk much for the kingdom, knowing that no loss can touch what matters most. Jesus gathers both in a single sentence to His disciples: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). Look at what is joined here. He is the Father, so we need not fear His heart. He gives a kingdom, so we need not fear His power.

These truths are not meant to be held in private. The church is the place where assurance is strengthened, for Paul tells the Thessalonians, "Therefore encourage one another and build one another up, just as you are doing" (1 Thess. 5:11). A congregation that preaches the Fatherhood and the Sovereignty of God to itself every week becomes a place where the weak are held up by the strong, and where no one is left to carry doubt alone.

Believers who have grasped this live most freely. They give generously, since they know that their treasure is not here. They forgive readily, since they know how much they have been forgiven. They face illness and death with a quiet that astonishes those around them. None of this comes from natural temperament. It comes from knowing that the God who loved them before the foundation of the world will hold them until the end of it.

Reflection Questions — Chapter 3

1. Assurance rests on the eternal Fatherhood of God and not on the quality of your present experience. How does locating the ground of

assurance in God's eternal character, rather than in your own performance, change the texture of your daily spiritual life?

2. Paul describes the love of Christ as “controlling” the believer (2 Cor. 5:14). In what areas of your life, and in the life of your church, does received love most powerfully motivate obedience, as opposed to fear or duty?

3. Romans 11:33–36 ends a long theological argument with a doxology. What would it look like for your own reading of Scripture, your times of prayer and your engagement with doctrine to consistently end in worship? Choose one habit that you will begin this week.

Conclusion

The statement that has governed this meditation, “His Eternal Fatherhood is the ground of eternal salvation in view of His Eternal Nature, and His Everlasting Sovereignty is the guarantee of everlasting salvation,” is not a confession for the theologically inclined alone. It is the birthright of every believer. It is the answer to the question that every human heart asks in its most honest moments: Am I truly loved? And is that love secure?

The answer of Scripture is yes, you are truly loved, loved by the Father with a love as old as eternity and as personal as your name. And yes, that love is secure, secured by the power of the One whose Sovereignty extends from before the beginning to beyond the ending, who holds you in the hand of the Son and the hand of the Father at once, and from whom nothing in all creation can separate you.

Let me gather the threads once more. In the first chapter we saw that the Father did not begin to love when He decided to save. He loved the Son before the foundation of the world (John 17:24), and He chose a people in the Son out of that same love (Eph. 1:4). Because His nature does not change (Mal. 3:6), the love that saved us cannot cool, and because eternal life is knowing Him (John 17:3), salvation is a family relationship and not a mere transaction.

In the second chapter we saw that this love is not left without power. The golden chain of Romans 8:28–30 has no broken link, because every link is held by the everlasting Sovereignty of God. The believer is held in the hand of the Son and in the hand of the Father, and “no one is able to snatch them out of the Father’s hand” (John 10:28–29). He is one of those who “by God’s power are being guarded through faith for a salvation ready to be revealed in the last time” (1 Pet. 1:5). In the third chapter we saw how these two foundations hold a believer in the ordinary and the hard days of life, and why the right response to them is gratitude and worship, not carelessness.

This is the gospel at its deepest. It is not merely that your sins are forgiven, though they are. It is not merely that you have been given a new start, though you have. It is that you have been taken up into the eternal love of the Triune God and secured there by the everlasting Sovereignty of the One who is love. This is your inheritance, and it “is imperishable, undefiled, and unfading” (1 Pet. 1:4). It cannot decay, it cannot be defiled, and it cannot fade.

I would ask every reader to do one thing with what has been written. Do not keep it as an idea. Take it to God in prayer, and thank the Father by name for loving you before the world began. Thank the Son for holding you in His hand and for living to intercede for you. Thank the Holy Spirit for sealing you and for being the guarantee of what is yet to come. Then go out and live as someone who has been loved forever.

If you are reading this book and have not yet come to the Father through the Son, hear the invitation of Christ Himself: “Come to me, all who labor and are heavy laden, and I will give you rest” (Matt. 11:28). The love described in these pages is not reserved for the strong or the righteous. It is offered to every sinner who will come, and Jesus has promised that “whoever comes to me I will never cast out” (John 6:37).

Live, therefore, in the freedom of the eternally loved and the everlastingly kept. Let gratitude be your posture, worship your daily habit, and the glory of God your ultimate aim.

Soli Deo gloria.

Personal Questions and Challenges

The questions below are meant to be answered slowly, preferably in writing and in the presence of God. They move from the Fatherhood of God, to His Sovereignty, to the life of assurance and worship that grows from both. The last question in each group asks for one concrete change in daily life.

On the Eternal Fatherhood of God

1. Before you read this book, how did you picture God's attitude toward you on an ordinary day? Compare that picture with the Father who "loved me before the foundation of the world" (John 17:24) and who "set his love on you and chose you" because "the LORD loves you" (Deut. 7:7–8). Where do the two pictures differ?
2. Think of a time when you measured the love of God by your own performance or feelings. What would you say to yourself in that moment, if you took to heart that "God shows his love for us in that while we were still sinners, Christ died for us" (Rom. 5:8), and that He loves with "an everlasting love" (Jer. 31:3)?
3. Choose one daily moment (waking, a meal, the evening) in which you will address God as Father on purpose, using the cry "Abba! Father!" (Gal. 4:6; Rom. 8:15). Write down the moment, and keep it for the next thirty days.

On the Everlasting Sovereignty of God

1. The golden chain of Romans 8:28–30 ends with glorification stated as already done. What fear about your future would change if you believed that the end of your salvation is already secured in God's purpose?
2. Jesus says that no one is able to snatch His sheep from the hand of the Son or from the hand of the Father (John 10:28–29). In your own words, explain to a friend who doubts why this security rests on God and not on the believer. What passages would you use to support your answer?

3. Name one burden or anxiety that you have been carrying as though everything depended on you. Entrust it to the Sovereign God in prayer this week, and note in a journal what you hand over and the day you did so.

On Assurance and the Life of Doxology

1. Paul answers the question “Who shall bring any charge against God’s elect?” with the justifying work of God and the intercession of Christ (Romans 8:33–34). When your conscience accuses you, how can you answer it with the gospel and not with excuses?

2. How does the teaching of this book guard you against careless living? Think of an area where gratitude for being kept by God, and not fear of losing salvation, could motivate you to greater obedience (2 Cor. 5:14; Titus 2:14).

3. Write a short prayer of praise of your own, using the structure of Romans 11:33–36: wonder at the depth of God, confession that all things are from Him, through Him and to Him, and glory to Him. Pray it aloud each morning for one week, and share it with someone you love.

Glossary

Adoption: God's act of receiving believers into His family as His children, with all the rights and privileges of sons and daughters.

Antinomianism: The mistaken idea that a person who is saved by grace is free to ignore God's law and to sin without concern.

Aorist: A Greek verb form that views an action as a completed whole, without stressing how long it lasted. Paul uses it for every link of the golden chain in Romans 8, including glorification.

Assurance: The settled confidence of a believer that he or she belongs to God and will be kept by Him to the end.

Covenant: A solemn bond that God establishes with His people, in which He binds Himself by promise to be their God.

Doxology: An expression of praise to God. In this book it also means a whole life of worship that grows from knowing who God is.

Effectual Calling: The call of God that does not fail, by which the Holy Spirit brings a sinner to respond in faith to the gospel.

Election: God's eternal choice, made out of love and not because of anything foreseen in us, of a people to be saved in Christ.

Eternal and Everlasting: In this book, "eternal" describes what belongs to God's own nature and has no beginning, and "everlasting" describes what runs through all time and has no end.

Foreknowledge: God's eternal and loving choice to know His people and set His affection on them beforehand. In the Bible, to "know" in this sense is to love.

Glorification: The final act of salvation, when God raises believers and makes them like Christ in body and soul, free from sin and death forever.

Immanent Trinity: The life of the one God as Father, Son and Holy Spirit in Himself, apart from creation and before it.

Immutable: Unchanging. God is immutable because His nature, His love and His purposes do not change.

Justification: God's act of declaring a sinner righteous in His sight, on the ground of Christ's death and resurrection and received by faith alone.

Logos: The Greek word for "Word." John uses it as a title for the eternal Son of God, who was with the Father from the beginning.

Perseverance of the Saints: The teaching that true believers continue in faith to the end, because God keeps them. It is often called the preservation of the saints, to show that God is the one who keeps.

Predestination: God's eternal purpose, before creation, to bring His chosen people to share in the likeness and the glory of His Son.

Sovereignty: God's supreme authority and rule over all things, so that nothing happens outside His purpose.

Triune: Three in one. The Triune God is one God who exists eternally as three Persons: Father, Son and Holy Spirit.

Union with Christ: The living bond between Christ and the believer, by which all that is Christ's, including His righteousness and His life, becomes the believer's own.

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Hebrews	<i>6:17–18</i>	<i>Introduction</i>
Hebrews	<i>6:17–19</i>	<i>Chapter 3</i>
Hebrews	<i>6:19</i>	<i>Introduction</i>
Hebrews	<i>7:25</i>	<i>Chapter 2</i>
James	<i>1:17</i>	<i>Chapter 1</i>
1 Peter	<i>1:3–5</i>	<i>Chapter 2</i>
1 Peter	<i>1:4</i>	<i>Conclusion</i>
1 Peter	<i>1:5</i>	<i>Conclusion</i>
2 Peter	<i>1:10</i>	<i>Chapter 3</i>
1 John	<i>2:19</i>	<i>Chapter 2</i>
1 John	<i>3:1</i>	<i>Chapter 1</i>
1 John	<i>5:13</i>	<i>Chapter 3</i>
Revelation	<i>1:18</i>	<i>Chapter 2</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.

Pastor Bal 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 formatted for print, have shaped the theological works he continues to write.

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. He reads every theological question through the lens of the whole counsel of God, and has spent a lifetime teaching others to do the same.

The present work, *His Eternal Fatherhood Is the Ground of Eternal Salvation and His Everlasting Sovereignty Is the Guarantee of Everlasting Salvation*, represents Pastor Bal's most focused and pastoral engagement with the doctrine of assurance. For every believer who has wondered whether God's love for them is real and secure, this volume offers the twofold answer of Scripture: the eternal Fatherhood that loved you before you existed, and the everlasting Sovereignty that will hold you until glory.

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 Athanasian Creed Understood by Faith · Biblical Christian Cosmology · Biblical Salvation: A Study in Soteriology · Comparing and Contrasting Calvinism and Arminianism · Divine Election unto Salvation · Doctrines of Divine Grace Part II · Eastern Western Thinking and World-and-Life Views · The Epistemological Thinking for Christians · The Five Illustrations of Divine Truths · The Five Solas · God Set Time and Eternity in the Heart of Man · In Everything, Give Thanks to God · The Main Subjects of Luther's Ninety-Five Theses · Millennium in the Bible · Our Attitude Towards Wealth · Paul's Summary of His Message in the Ministry · The Progressive Parallelisms in the Book of Revelation · The Reformed Theological Summary of Life · The Seven Churches of Revelation · The Seven Loci of Christian Theology · The Seven Loci of Dogmatics · The Seventy Weeks of Daniel · Six Calvinistic Schools on Soteriology · The Thinking Process of the Christian Mind · The Threefold Understanding of Salvation · The Truth of Divine Election · Vital Words Related to Salvation · The Work of the Holy Spirit

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.