

Dr. Robert A. Peterson, Salvation, Session 18, Preservation and Perseverance, Part 2, Systematic Formulations

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This is Dr. Robert Peterson in his teaching on Salvation. This is session 18, Preservation and Perseverance, Part 2, Systematic Formulations.

We continue our study of Soteriology, specifically God's keeping his people, his preservation of his saints, or, as the Puritans said, God's perseverance with the saints, which is the basis of their perseverance of the saints proper.

God's attributes provide another vantage point on preservation. Scripture portrays God's sovereignty, justice, power, faithfulness, and love functioning in the keeping or preservation of God's own. That is our outline.

God's sovereignty, justice, power, faithfulness, and love are put to work. God puts his qualities to work for us to keep us saved. Paul regards the sovereignty of God as the basis of believers' confidence of final glory.

Romans 8:28 to 30, we know that all things work together for the good of those who love God, who are called according to his purpose. For those he foreknew, he also predestined to be conformed to the image of his son, so that he would be the firstborn among many brothers and sisters. And these he predestined, those he predestined, he also called.

Those he called, he also justified. Those he justified, he also glorified. Romans 8, 28 to 30.

The Christian Standard Bible takes the word brothers and makes it into brothers and sisters, which I regard as a very valid application. I don't know if I would translate the Bible that way because sometimes it actually does say sisters, but it does not in most of these passages. God freely causes everything that comes into the lives of those who love him, his people, even suffering, to work for their ultimate good.

Paul strengthens this statement by affirming that God has acted for our greatest good. God foreloved, chose, summoned to salvation, declared righteous, and glorified his people. Although glorification won't occur until the end of the age, the apostle uses the same past tense to describe it as he has used it to describe other past tense of salvation, other past aspects of salvation.

God's people are as good as glorified already. Mu captures the strong sense of God's sovereignty undergirding believers' hope of glory. Mu, Epistles to the Romans, page 3536.

He writes, and it's because this is God's plan for us, who are called and who thereby love God, that we can be certain that all things will contribute toward good, verse 28, the realization of his plan in each of our cases. The realization of God's purpose, verse 28, in individual believers is the bedrock of the hope of glory. Paul is looking at the believers' glorification, verse 30, from the standpoint of God, who has already decreed that it should take place.

While not yet experienced, the divine decision to glorify those who have been justified has already been made. The issue has been settled. Here, Paul touches on the ultimate source of the assurance that Christians enjoy, and with it, he brings to a triumphant climax his celebration of the no condemnation from verse one that applies to every person in Christ.

Paul also presents God's justice as actively keeping Christians safe in Christ, Romans 8, 33-34. Who shall bring any charge against God's elect? It is God who justifies. 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, Romans 8, 33-34.

Paul uses rhetorical questions to underline the truth. The enemies of God and his people, Satan, demons, and human rebels, bring many accusations of guilt against us. Paul's point is that none of these charges will stick because our case has already gone to the Supreme Court of the universe if you will, and the judge, almighty God, has declared us righteous.

No one will ever reverse this verdict, verse 33. The same truth is conveyed in verse 34. After Paul's rhetorical question, which is to condemn, he mentions Christ Jesus.

To follow Paul's argument, we need to know that the Father is the judge in half of the scripture's last judgment passages, and the same is true for the Son in the other half. So Paul could have answered this question by saying, Christ Jesus will condemn. Instead, he says, Christ died, was raised, sits at God's right hand, and prays for us.

His meaning is clear. The Son, the judge of all the earth, will not condemn us but save us. Christ Jesus, the judge, is our savior.

Once more, God's justice sustains our salvation. God's power is another divine quality that keeps us in the faith. We've already seen that Jesus affirms his power to keep his sheep safe in his hand.

He gives them the gift of never-ending life, affirms they will never go to hell, and then says, quote, no one will snatch them out of my hand, John 10:28. Carson mentions eternal life and then hits the nail on the head, quote, the focus is not on the power of the life itself, but on Jesus' power. No one can snatch them out of my hand, not the marauding wolf, page verse 12, not the thieves and robbers, verses 1 or 8, not anyone.

The ultimate security of Jesus' sheep rests with the good shepherd. Carson's exegetical commentary on the Gospel of John is in John 10:28 and the following. God's faithfulness preserves his people.

The exegetical exegesis shows that this is very much the truth. Four passages I'll deduce. First Corinthians 1:8, and 9. 1 Thessalonians 5:23, 24.

2 Thessalonians 3: 3. 2 Timothy 2:13. First Corinthians 1:8, and 9. God will also strengthen you to the end, he tells the Corinthians, so that you will be blameless in the day of our Lord Jesus Christ. God is faithful.

You were called by him into fellowship with his son, Jesus Christ our Lord. First Corinthians 1, 8, and 9. Now, may the God of peace himself sanctify you completely. May your whole spirit, soul, and body be kept sound and blameless at the coming of our Lord Jesus Christ.

He who calls you is faithful, he will do it. First Thessalonians 5, 23, 24. But the Lord is faithful, he will strengthen you and guard you from the evil one.

2 Thessalonians 3:3. If we are faithless, God remains faithful, for he cannot deny himself. 2 Timothy 2:13. We add a fifth passage on God's faithfulness to this list.

It does not contain the words God is faithful, but nevertheless it's a powerful witness to that truth. The writers of the Hebrews cite Genesis 22:17 as evidence of the reliability of God's promises. I will indeed bless you and I will greatly multiply you in Hebrews 6:14, that citation of Genesis 22:17.

After Abraham was willing to sacrifice Isaac, God repeated his earlier promise and added to it with an oath. Why would Almighty God do such a thing? Hebrews 6:17 and 18 answers. 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.

Hebrews 6:17, and 18. God's oath-taking underscores the fact that his divine attributes, in this case faithfulness, binds him to his word. God will not, indeed

cannot, I say reverently, go back on his word, for he gave it and, quote, guaranteed it with an oath.

Hebrews 6:17. His promise to Abraham is irrevocable. That is clear.

But it is not immediately evident how God's promise to bless and multiply faithful Abraham brings strong encouragement to hold fast to the hope set before them. Verse 18. The context urges the readers to, quote, be imitators of those who inherit the promises through faith and perseverance.

6:12. And then sets forth Father Abraham as a prime example of that very thing. After waiting patiently, Abraham obtained the promise.

Verse 15. So the question remains: how does God's promise to Abraham encourage Hebrew readers to persevere in faith? William Lane provides the best answer. Hebrews 1 to 8. His commentary. Page 152. Word biblical commentary. It's an amazing commentary.

Maybe it's my favorite. I don't agree with every bit of it. We have a different theological orientation, but wow, what excellent work.

Lane says that the focus of the exposition shifts sharply from the patriarch to Christians, who are designated the heirs of the promise. Verse 12. As those who have inherited the promises through Christ, they are to appreciate the relevance of the biblical account to them.

What is recorded in scripture is intended to strengthen them in their conviction that God's purpose for them is also unalterable. In view of the context and the focus on the Christian community in verses 17 and 18, it would appear to be proper to regard the promise given to Abraham and confirm with an oath as the type that is given to the community of the new covenant in Christ. Close quote.

God stooped to take an oath that underlines his resolve to do what he had promised Abraham. God's promise to him fortifies our confidence as Abraham's spiritual heirs that he will fulfill his new covenant promises to us. God is faithful, and his promise and oath give believers a sure hope.

Indeed, this hope is, quote, a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain where Jesus has gone as a forerunner on our behalf, Hebrews 6:19 and 20. God provides more evidence of his faithfulness to preserve his people when he tells of Jesus, our great high priest, who gave himself to save us and now appears in the very presence of God on our behalf. God preserves us because he is faithful.

God's love, lastly, preserves believers for final salvation. The textus classicus on this theme is Romans 8:35 to 39. Paul asks rhetorically what can separate Christians from Christ's love.

He then enumerates seven possible answers and concludes that nothing at all can take us from Christ's love in verse 36. The last element in the series, sword, stands for death by execution and even that cannot frustrate God's love for his people, God's love in his son for his people. If one would try to say, well, you can apostatize here, it's somehow, you can personally do it.

It doesn't, trying to square the possibility of apostasy with Paul's words here does not work, quote, for I'm persuaded that neither height nor depth nor any other creative thing will be able to separate us from the love of God that is in Christ Jesus, our Lord, verses 38, 39. Paul uses comprehensive couplets. Everything is included in someone's death and life.

Things present and things to come covers everything. For even the most meager doctrine of salvation includes things past. Thank God, the biblical doctrine includes all of our sins.

As a last hurrah, Paul mentions that no other creative thing will be able to separate us from the love of God that is in Christ Jesus, our Lord, verse 39. This includes us and our failures. Because of the Trinity's love, we are safe in Christ.

There are three arguments for preservation, three not commonly used. The Trinity, the Father, Son, and Holy Spirit keep us. God's attributes are exerted to keep us.

Christ's work. Scripture connects Christ's saving work to our preservation. Because of what Jesus did to save us, we are safe in him.

Our preservation is grounded in his cross, empty tomb, intercession, and return. Preservation is grounded in Jesus' crucifixion. Paul expresses this truth when he compares the two Adams in Romans 5:19. For just as through one man's disobedience the many were made sinners, so also through the one man's obedience the many will be made righteous, Romans 5:19. Adam's primal sin caused many over against the one Adam to be made sinners.

Adam's disobedience caused all his race to become sinners in God's sight. Parallel to Adam's sin, Christ's becoming obedient to the point of death, even the death on a cross, is the basis of the justification of all his people. Paul uses the future tense, will be made righteous, Romans 5:19, to show that Christ's work accomplishes justification now and forever.

God will declare believers righteous before human beings and angels at the last judgment, because Christ our Savior died to justify us. Paul teaches the same truth in different words later in Romans, Romans 8:1-4. Therefore, there is now no condemnation for those in Christ Jesus because the law of the spirit of life in Christ Jesus has set you free from the law of sin and death. For what the law could not do since it was weakened by the flesh, God did.

He condemned sin in the flesh by sending his own Son in the likeness of sinful flesh as a sin offering in order that the law's requirement would be fulfilled in us who do not walk according to the flesh but according to the spirit, Romans 8:1-4. Though the law was unable to rescue the lost because people could not keep it, God rescued them in Christ. The Father sent his incarnate Son to be a sin offering to, quote, condemn sin in the flesh. Christ died in our place, taking the condemnation that we lawbreakers deserved.

And as a result, there is now no condemnation for believers, verse 1. Jesus' death on the cross saves us and keeps us saved. Preservation is grounded also in Jesus' resurrection. Reconciliation is Christ's saving work, viewed as that which overcomes our enmity with God, thereby making peace between us.

It is attributed to Christ's death alone in every passage except one, Romans 5:10. For if, while we were enemies, we were reconciled to God through the death of his Son, then how much more, having been reconciled, will we be saved by his life, Romans 5:10. Paul mentions both Christ's death and his life. Does he thereby divide Christ's accomplishment of reconciliation? The answer is no. Rather, he intends for us to understand that Christ's death and resurrection together constitute his saving work.

Compare Romans 4:25, 6:5, 1 Corinthians 15:3 and 4. The one who died to reconcile God's people lives forever to keep them reconciled. Hebrews warning passages are well known. Not as well known are its preservation passages.

In Hebrews 7:6, 17 to 20, sorry, and Hebrews 7:3 to 25. Hebrews 6:17 to 20, which we've already looked at. Hebrews 7:23, 25.

We've studied the former and now turn our attention to the latter. Hebrews 7:23, 25. Now, many have become Levitical priests.

Many are the emphasis since they are prevented by death from remaining in office. But because he remains forever, he holds his priesthood permanently. Therefore, he's able to completely save those who come to God through him since he always lives to intercede for them.

Hebrews 7:23 through 25. Unlike the Levitical priests who served until death and were replaced by a descendant, Jesus Christ as crucified and the risen one, as the

crucified and risen one has, quote, the power of an indestructible life. Hebrews 7:16. Therefore, he remains a priest forever because he arose from the dead and holds his priesthood permanently.

7:24 of Hebrews. This is of great practical importance to his people. Quote, therefore, he's able to save completely those who come to God through him since he always lives to intercede for them.

Verse 25. The risen Christ is our great high priest, and as such, he has no successors. He saves completely, which has often been taken in a temporal sense to mean forever.

So, the New American Standard Bible and sometimes in a qualitative sense as completely. So, NIV. But probably it means absolutely, which encompasses both meanings, as William Lane argues in his Hebrews commentary.

Jesus' death and resurrection are the basis of God's preservation of his saints. In terms of time, his death saves forever. It saves completely.

It saves absolutely in any way we can conceive of it. It is sufficient to save us forever since he's able to save completely those who come to God through him. He is able to do that since he always lived to intercede for them.

The crucified Savior is the living Savior whose resurrection saves us in any way in which salvation could be conceived, including permanently. Preservation is grounded also in Jesus' intercession. The passage just studied does double duty.

Not only does it show that Jesus' resurrection saves, but his intercession also. Christ saves believers absolutely, since he always lives to make intercession for them. Hebrews 7:25. Our great high priest's prayers keep us safe as he appears in God's presence for us.

The Son's indissoluble life, I'm quoting, is the basis of his uninterrupted priestly intercession. Lane again. Jesus predicts his intercessory ministry in Luke's gospel.

Jesus tells the disciples that Satan, after moving Judas to betray Jesus, wants to prove the other's frauds, too. Jesus tells Peter, but I prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers.

Luke 22:32. Peter balks and professes his undying loyalty to Jesus, even unto death. In reply, Jesus predicts Peter's three denials. Luke 22:33-34. Jesus' intercessory prayer for Peter keeps his faith from utterly failing after the three denials.

It did fail, but not completely. John 21:15-19. We've already seen that Jesus three times prays for the 11 in his high priestly prayer. That's in John 17:11;15:24. Holy Father, protect them by your name that you've given me so that they may be one as we are one.

Jesus prays this. He intercedes for his disciples while still on earth, which gives us an indication of what he's doing for us in heaven. John 17:11. I'm not praying that you take them out of the world, Father, but that you protect them from the evil one.

John 17:15. Father, verse 24, I want those you've given me to be with me where I am so that they will see my glory, which you've given me because you love me before the world's foundation. John 17:24. We've also seen that Jesus will not condemn his people, but on the contrary, dies, rises, and intercedes for them. Romans 8:34. In the Gospels and Epistles, then, we learn that Jesus intercedes on behalf of his people to preserve them in the faith.

Lastly, our preservation is grounded in Jesus' return. The Apostle John records Jesus' heartening words in John 14:2-3. Don't let your hearts be troubled. Believe in God.

Believe also in me. In my Father's house are many rooms. If it were not so, would I have told you that I'm going to prepare a place for you? If I go away and prepare a place for you, I will come again and take you to myself so that where I am, you may be also.

John 14:2 and 3. Jesus promises to come again to take his people to the Father in heaven. Jesus wants those who believe in the Father and him to anticipate being welcomed by the Father. The immediately preceding context of these verses strengthens the idea of preservation here, for Jesus' comforting words in 14:2 and 3 are to be seen in light of his prediction of Peter's three denials, 13:37, and 38.

Peter will falter, but Jesus assures the eleven Judas had gone out to betray him that they belong to the Father and have places in his heavenly home. Peter paints a different picture but teaches the same truth. Quote 1 Peter 1:13. Therefore, with your minds ready for action, be sober-minded and set your hope completely on the grace to be brought to you at the revelation of Jesus Christ.

1 Peter 1:13. Peter enjoins preparedness and moral sobriety as he points his readers to the second coming. The revelation of Jesus Christ features a great outpouring of God's grace on his people. Set your hope completely on the grace to be given you at the revelation of Jesus Christ.

Grace here stands for the consummation of salvation. It involves God's preservation of his people, for they will not fail to receive ultimate redemption. Kistemaker speaks wisely.

Simon Kistemaker, Peter and Jude, page 59. That commentary, Peter and Jude, in the New Testament commentary that Sam Kistemaker took over from William Hendrickson when he passed away. When Jesus returns, Kistemaker says, at the appointed time, he'll bring to his followers the fulfillment of their salvation.

When he appears, his redemptive work will be realized in all the believers. He grants them full salvation through deliverance from sin, glorification of body and soul, and the knowledge he will be in their midst forever. We have summarized the biblical teaching on God's preservation of his saints.

The roles of the Trinitarian persons, the attributes of God, and Christ's saving work combine to secure the final salvation of all who truly believe in Jesus. Calvin encourages believers with this truth. Calvin's Institutes, the standard library of Christian classics edition, book two, chapter 15, verses three and four.

Calvin, therefore, whenever we hear of Christ as armed with eternal power, let us remember that the perpetuity of the church is secure in this protection. Hence, it follows that the devil, with all the resources of the world, can never destroy the church, founded as it is on the eternal throne of Christ. In like manner, Christ enriches his people with all things necessary for the eternal salvation of souls and fortifies them with the courage to stand, unconquerable against all the assaults of spiritual enemies.

Our king will never leave us destitute but will provide for our needs until our warfare ends. We are called to triumph. Beautiful words.

Perseverance is next. Preservation is God's keeping his people saved. God's preservation of his saints is correlative, inseparable to their perseverance.

Because he keeps them, they continue in the faith. That statement underscores divine sovereignty in salvation. Scripture also teaches genuine human responsibility.

And this means believers must persevere in the faith to be finally saved. Every part of the New Testament teaches the necessity of perseverance for final salvation. But the one who endures to the end will be saved, Matthew 24:13.

After they had preached the gospel to that town and made many disciples, they returned to Lystra, Iconium, and Antioch, strengthening the disciples by encouraging them to continue in the faith and by telling them it is necessary to go through many hardships to enter the kingdom of God, Acts 14:21 and 22. Hebrews 10:36, for you need endurance, for you need endurance, so that after you've done God's will, you may receive what was promised. Revelation 14:12, this calls for endurance from the saints who keep God's commands and their faith in Jesus.

Revelation 14:12. God's people must continue and persevere to the end in at least three areas: faith, love, and holiness. They must continue to the end to trust Christ.

To love others, to pursue holiness. Most basically, believers must continue to trust Christ. The Bible teaches that making an initial profession of faith in Christ is necessary but insufficient.

True believers persevere to the end in trusting Jesus. After Jesus delivered some difficult words concerning eating his flesh and drinking his blood, as quoted in John 6:66, many of his disciples turned back and no longer accompanied him. John 6:66.

Obviously, the word disciples is used here in a broad sense. Some who followed Jesus because he multiplied the bread and fish were offended by his strong words and followed him no longer. Jesus then asks his 12 disciples, you don't want to go away too, do you? Verse 67.

He encourages his disciples, the word here is used in a narrow sense, to profess their intention of continuing to follow him. Peter, as always, their leader, does so. Lord, to whom shall we go? You have the words of eternal life.

We've come to believe and know that you are the Holy One of God, close quote. Verses 68 and 69. We love Peter's answer.

He does not profess to understand all mysteries concerning the Son of God. He, on behalf of his fellows, professes faith in Christ and the futility of going anywhere else to learn about eternal life. Lord, to whom shall we go? You have the words of eternal life.

We know you are the Holy One of God. Paul too teaches the necessity of perseverance in faith. After affirming Christ's preeminence in creation and redemption, Colossians 1:15 to 18, Paul presents Jesus as God incarnate and as reconciler of the whole creation.

Colossians 1:19 and 20. He then applies the latter truth to his readers. Their sinful lives had estranged them from God, but Christ reconciled them to God by dying in their place and will present them sinless before God.

Verses 21 and 22. As noted previously, Paul adds a proviso, a condition. If indeed you remain grounded and steadfast in the faith and are not shifted away from the hope of the gospel that you heard, you will be finally saved.

If you remain grounded and steadfast in the faith and are not shifted away from the hope of the gospel, the Colossians must continue to trust Christ as Lord and Savior to

be finally saved. Saving faith involves more than an initial profession. It also involves perseverance to the end in believing the gospel.

The writer of the Hebrews does not view Christian life as a sprint but as a long-distance race. Urged on by the heroes and heroines of faith in chapter 11, the readers must not be distracted by persecution and their own sin but instead must run with endurance the race that lies before them. Hebrews 12:1. Their ultimate focus must remain on quote Jesus, the pioneer, and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and sat down at the right hand of the throne of God.

Hebrews 12:2. Although they will never suffer as Jesus did, God calls them to imitate him in enduring unjust suffering for God's glory, for God's glory, and the promise of joy. An eternal reward awaits Hebrews readers if they "do not grow weary or faint hearted." Verse 3. Instead, the writer expects them to persevere even to the point of dying for Christ.

Verse 4. You have not yet persevered to the shedding of your blood. Professed believers must endure in faith, and true believers do. I'll systematize they do because underneath are the everlasting arms.

We do ultimately persevere because God preserves us. But that's really not my point now. I'm doing sort of exegetical or expository, if you will, theology, building up a biblical understanding of what perseverance entails before I would correlate it to preservation.

Believers must continue to believe the gospel. Believers must continue to love others. Commands and exhortations for believers to love one another are commonplace in the New Testament.

Matthew 22:37 to 39. Jesus said to him, the lawyer who thought he had kept the law perfectly, love the Lord your God with all your heart, with all your soul, and with all your mind. This is the greatest and most important command.

The second is like it. Love your neighbor as yourself. Matthew 22:37 to 39.

John 15:12. Jesus said, this is my command. Love one another as I have loved you.

Romans 12:10. Love one another deeply as brothers and sisters. Hebrews 13:1. Let brotherly love continue.

We will explore three passages that teach that Christians must love one another. First, Jesus raises the Old Testament's command to love one's neighbor as oneself. Leviticus 19:18.

To a new level. A new command I give to you, he said, that you love one another. Just as I have loved you, you are also to love one another.

By this, all people will know that you're my disciples if you have love for one another. John 13:34, 35. The command to love one's neighbor is strengthened Christologically.

Christ's display of love in his cross becomes goal, incentive, and measure of our love for other Christians. It is our goal, and who can claim to have reached it? It thus humbles us and drives us to God's enabling grace to live the Christian life. Christ's love is our incentive.

It is an inexhaustible fuel, motivating us to love even the unlovely, and it is the highest measure of love. The gauge of loving others is not simply love for self, but Christ's love for us. We love others as Jesus loved us, that is, freely, sacrificially, unselfishly.

This is the Lord's command, and if people truly loved like this, it would indeed set them apart from those who don't know Christ. Love is obligatory for those loved and saved by Christ. Second, the second passage.

Peter prizes brotherly love. 1 Peter 1:22. Since you have purified yourselves by your obedience to the truth so that you show sincere brotherly love for each other from a pure heart, love one another constantly.

1 Peter 1:22. Peter means that because his readers have obeyed the gospel, which is a command, and trusted Christ as Savior, thereby experiencing the cleansing of sins, they are to demonstrate love. This is Philadelphia, or brotherly love, occurring only here and in Romans 12:10.

1 Thessalonians 4:9. Hebrews 13:1. 2 Peter 1:7 in the New Testament. It occurs only in five places. 1 Peter 1:22.

Romans 12:10. 1 Thessalonians 4:9. Hebrews 13:1. 2 Peter 1:7. Philadelphia, brotherly love. After stating that the goal of his readers' conversion is to show love, Peter commands them to love one another constantly.

This is a call to deepen and increase their love for one another. Peter Davids, who wrote the first epistle of Peter in the New International Commentary in the New Testament, page 77, Peter Davids explains, "loving fellow Christians is obviously no minor issue, but a central concern of both our author and the whole New Testament." Further, the next verse informs us of the power that enables this love, the new life that comes from being, quote, born again through the living and enduring word of God.

1 Peter 1:23. True believers persevere in love. The third passage that shows this.

1 John is clearest in the necessity of the saints to continue in love. John tells, sets this forth in both negative and positive terms. Speaking negatively, he writes, “ the one who does not love remains in death. Everyone who hates his brother or sister is a murderer. And you know that no murderer has eternal life residing in him.” 1 John 3:14 and 15.

A lack of love for fellow believers is a bad sign, suggesting a lack of regeneration. Further, John asks, quote, if anyone has this world's goods and sees a fellow believer in need, but withholds compassion from him, how does God's love reside in him? Verse 17, 1 John 3:17. John concludes, quote, little children, let us not love in word or speech, but in action and in truth.

Verse 18. In a later passage, John still has warnings concerning a lack of love. First John 4, 8. The one who does not love does not know God because God is love.

1 John 4:20. If anyone says I love God and yet hates his brother or sister, he's a liar. For the one who does not love his brother whom he has seen cannot love God whom he has not seen.

1 John 4:20. Now John's accent is positive. Dear friends, let us love one another because love is from God and everyone who loves has been born of God and knows God.

4:7. God showed his love to us by sending his unique son to become incarnate, to love us, and to, quote, be the propitiation for our sins. 1 John 4:10. ESV.

Once again, Christ's atoning love is our example. Dear friends, if God loved us in this way, we also must love one another. We love because he first loved us, close quote.

1 John 4:11 and 19. Christians persevering in love is not a mere option, but an imperative, a command. For we have this command from him, I'm quoting, the one who loves God must also love his brother and sister.

Verse 21 of 1 John 4. In our next lecture, we will continue to study the perseverance of the saints. Taking up the remaining theme, we've talked about perseverance in faith and perseverance in love. We also need to discuss the Bible's teaching that believers must persevere in holiness.

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