

## Assurance of Salvation (after initial conversion)

Welcome to the CMF Training page on **Assurance of Salvation**. This may be one of the most important topics because you have to know that you know that you are saved. You have to have an answer to the most important question, "If you would die tonight, would you go to Heaven?" And you have to be able to answer the follow-up question, "When God asks you why you should enter into Heaven, what would you say?" Let's find the answer by going into God's Word.

How about some questions to get us going:

Is it possible for you to know that your sins are forgiven?

Can you be sure that you are on your way to heaven?

What about the fear of judgment and the frightening possibility of going to hell?

Can you know without any doubt that God has saved you from the eternal consequences of sin?

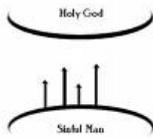
	<b>BIBLICAL MOTIVATION</b>	Why can we be assured of our eternal destiny?
<p>Jesus told us.</p> <p><i>John 3:16 - "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life."</i></p> <p><i>John 5:24 - "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life."</i></p> <p><i>John 6:40 - "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life."</i></p> <p>The Apostles told us.</p> <p><i>Romans 6:23 - "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."</i></p> <p><i>1 John 5:13 - "I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life."</i></p> <p>Jesus told the thief on the cross:</p> <p><i>Luke 23:39-43 - "One of the criminals who hung there hurled insults at him: "Aren't you the Christ? Save yourself and us!" But the other criminal rebuked him. "Don't you fear God," he</i></p>		

*said, "since you are under the same sentence? We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." Jesus answered him, "I tell you the truth, today you will be with me in paradise.""*

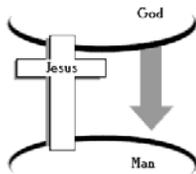


**GETTING LAUNCHED**

Our biggest struggle in our life is in believing the Word of God when our mind says that man's ways are different. The only way to Heaven is through believing that Jesus died for our sins. That is enough because we can do nothing more.



**Step 1 – The first thing to understand is that sin separates us from a holy God. Not only that, the penalty of the sin is death.**



**Step 2 – Then we have to understand that God gave us His Son that we might have eternal life.**

**Step 3 – We have to understand that God cannot lie, nor does He change His mind. This was true on Old Testament times as well as today.**

Isaiah 12:2 :

*Surely God is my salvation;  
I will trust and not be afraid.*

*The LORD, the LORD, is my strength and my song;  
he has become my salvation."*



**SUGGESTION**

Make sure that you have been accepted Christ as your personal Savior.

		<p>There are several plans:</p> <p>Campus Crusade for Christ has a plan called the 4 Spiritual Laws:  <a href="http://www.campuscrusade.com/fourlawseng.htm">http://www.campuscrusade.com/fourlawseng.htm</a></p> <p>There is a plan called the Roman Road to Salvation:  <a href="http://www.gotquestions.org/Romans-road-salvation.html">http://www.gotquestions.org/Romans-road-salvation.html</a></p> <p>I enjoy the combination of these which is found in the back of a Gideon Testament:</p> <ol style="list-style-type: none"> <li>1. God Loves you. John 3:16 and Romans 5:8</li> <li>2. All are sinners. Romans 3:23 and Romans 3:10</li> <li>3. God has a Remedy for sin. Romans 6:23, John 1:12, and 1 Corinthians 15:3-4</li> <li>4. All may be Saved Now. Revelation 3:20 and Romans 10:13</li> <li>5. My Decision to Receive Christ as My Savior: Confessing to God that I am sinner, and believing that the Lord Jesus Christ died for my sins on the cross and was raised for my justification, I do now receive and confess Him as my personal Savior.</li> </ol> <p>If you ever prayed this prayer or a similar prayer, then you have accepted Christ as your personal Savior and one time is enough.</p>
		<p><b>Step 4 – Rest Assured that you only need to do this once.</b></p>

	<p><b>CAUTION</b></p>	<p>Satan will work hard to ensure that you do not believe this whenever you sin. However, we are not saved by our righteousness, but by the Blood of Jesus.</p>
	<p><b>CONTINUING FURTHER</b></p>	<p>Jesus told the thief on the cross:</p> <p><i>Luke 23:39-43 – "One of the criminals who hung there hurled insults at him: "Aren't you the Christ? Save yourself and us!" But the other criminal rebuked him. "Don't you fear God," he said, "since you are under the same sentence? We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." Jesus answered him, "I tell you the truth, today you will be with me in paradise.""</i></p> <p>This is important because the thief could do nothing more than believe in Jesus as his personal Savior. He was not able to be baptized, he did not join a local church, and he did not tithe or give to the orphans and widows. These are important as we live our lives, but they do not add to or subtract from our salvation. That thief was assured that he was with Jesus in Heaven and we can be sure of this fact as well.</p>
<p>Take Prayer to the Next Level – Use Scripture! We will use John 5:24</p> <p><i>O God, I have heard Your Word and believe in You and in Your Son Jesus Christ. I believe in Your promise of everlasting life. I also trust Your word that I shall not come</i></p>		

	<i>into judgment, but have passed from death into life.</i>	
	<b>REMEMBER</b>	That God Loves you and loved you before the foundation of the world. He would not have anyone perish, but had given us all freewill and, therefore, some will.
		Here are a couple of thoughts concerning your Assurance of Salvation:
	1	There is nothing we can do to escape the judgment of God. It is only by the Grace and pardon of Jesus Christ that we can be free of the judgment that should be ours because of our sins. Read Zechariah 3:1-5 to see how God rebuked Satan and exchanged the filthy clothes of Joshua the high priest for rich and white garments.
	2	<p>1 Timothy 1:12b tells us:</p> <p><i>Yet I am not ashamed, because I know whom I have believed, and am convinced that He is able to guard what I have entrusted to Him for that day.</i></p> <p>Make a list of all the things that you have entrusted to God.</p> <p><b>Examples:</b></p> <p>My daily bread:</p> <p><i>And my God will meet all your needs according to his glorious riches in Christ Jesus. Philippians 4:19</i></p> <p>My health:</p> <p><i>If you make the Most High your dwelling, even the LORD, who is my refuge,</i></p>

		<p><i>then no harm will befall you, no disaster will come near your tent. Psalm 91:9-10</i></p> <p>My peace:</p> <p><i>Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus. Philippians 4: 6-7</i></p>
<p>Spend a Day or Half-Day Alone in Prayer praising God for His Salvation This is a powerful activity to plan into your hectic schedule.</p>		
		<p><b>How to go About It</b> – Having set aside a day or portion of a day for prayer, pack a lunch and start out. Find a place where you can be alone, away from distractions. This may be a wooded area near home, or your backyard. An outdoor spot is excellent if you can find it; but don't get sidetracked into nature studies and fritter away your time. Take along a Bible, a notebook and pencil, a hymnbook, and perhaps a devotional book.</p> <p>Divide the time into three parts: praising God for Who He is, waiting on the Lord, and prayer for yourself.</p> <p>1. PRAISING GOD FOR WHO HE IS – You can begin this by reading the final chapters of Psalms, starting with Psalm 145. This is a time to just be like the angels in Heaven in Revelation 4 &amp; 5 that sing Worthy is the Lamb.</p> <p>2. WAITING ON THE LORD – You can</p>

		<p>begin this period of waiting by prayerfully reading through and meditating on a shorter book from the Bible. Consider one of the minor prophets or one of Paul's short epistles.</p> <ul style="list-style-type: none"> <li>a) To realize His presence.</li> <li>b) To be cleansed.</li> <li>c) To worship Him.</li> </ul> <p>3. PRAYING FOR YOURSELF</p> <ul style="list-style-type: none"> <li>a) Guidance and wisdom.</li> <li>b) Godliness.</li> <li>c) Concerns and needs.</li> </ul> <p><b>Two Questions</b></p> <p>The result of your day of prayer should be answers to the two questions Paul asked the Lord on the Damascus road (Acts 22:6-10). Paul's first question was, "Who are you, Lord?" The Lord replied, "I am Jesus." You will be seeking to know Him, to find out who He is.</p> <p>The second question Paul asked was, "What shall I do, Lord?" The Lord answered him specifically. This should be answered or reconfirmed for you in that part of the day when you unhurriedly seek His will for you.</p>
		<p>You will be blessed!</p>
	<p>A great variation to "Spending a Day or Half-Day Alone in Prayer" is to stay up all night praying.</p> <p>Get yourself loaded up on coffee and "go for it!" I believe strongly that God really gets a kick out of us doing this. It's a little reckless, but then again, God's a little reckless. Some of my most productive times of prayer have been when I stayed up all night praying.</p>	
	<p><b>SUGGESTION</b></p>	<p>See what other sites have to say about the assurance of Salvation.</p>

*We know that God's desire is for all men, women, and children to come to the knowledge of the truth that there is only one mediator between Him and the human race: Jesus Christ. (The Bible, I Timothy 2:4, 5).*

Read one of the following two plans of Salvation to settle it forever for you:

Campus Crusade for Christ has a plan called the 4 Spiritual Laws:  
<http://www.campuscrusade.com/fourlawseng.htm>

There is a plan called the Roman Road to Salvation:  
<http://www.gotquestions.org/Romans-road-salvation.html>



### **FURTHER STUDY**

To go deeper, here are some suggestions. Below is a Bible study on the topic of salvation. Follow the suggested study and then work to answer these 3 questions:

1. What do I see? (Observation) - This is always the most challenging portion of Bible study, which most people give only cursory attention to (unfortunately). The key to doing Bible study is "training the eye to see." Seeing correctly helps you Interpret correctly and to be in the correct environment - what it is like to be in the author's shoes.
2. What does it mean? (Interpretation) - What are the implications of what I just observed?
3. How does it work? (Application) - Two things to look for in this process:
  - How does it work for me?
  - How does it work for others?

If you have the Bible on computer, look up every place in the Bible the word salvation is used and then make observations, interpretations, and applications (see above).



### **TECHNICAL POINT**

This is what Easton's Bible Dictionary says about "God's Promises are Unchangeable."

<http://refbible.com/u/unchangeableness.htm>

Int. Standard Bible Encyclopedia

UNCHANGEABLE; UNCHANGEABLENESS

un-chanj'-a-bl, un-chanj'-a-bl-nes:

I. UNCHANGEABLENESS OF GOD A TRUTH OF NATURAL THEOLOGY

II. SCRIPTURAL DOCTRINE OF THE UNCHANGEABLENESS OF GOD

1. Not Lifeless Immobility

2. As Contrasted with the Finite

3. God's Knowledge, Will and Purpose

4. In His Relation to the World

5. His Relations to Men

LITERATURE

The unchangeableness or immutability of God is that divine attribute which expresses the truth that in His nature and perfections, in His knowledge, will and purpose, He always remains the same in the fullness of His infinite and perfect Being; infinitely exalted above change, becoming and development, which are the specific characteristics of all finite existence. This is one of what theologians have called the incommunicable attributes of God, that is, one of those specific characteristics of the divine nature which make God to be God in distinction from all that is finite. These attributes have also been called negative attributes. By calling them negative, however, it is not meant that they express the nature of God in so far as He is unknowable and incomprehensible by the finite mind,

while the positive attributes, such as love and righteousness, express God's nature as revealed and known. Both kinds of attributes can be known only in so far as God reveals Himself, and furthermore the so-called negative attributes involve a positive idea, while the positive ones in turn imply the negation of all finite limitations. Moreover, since the finite mind cannot comprehend the infinite God, back of all that God has revealed of Himself, back even of His absoluteness, eternity and unchangeability, lies the fullness of His infinite Being, unsearchable, unknowable, and incomprehensible alike in His nature and attributes ([Psalm 145:3](#); [Psalm 147:5](#) [Job 11:7-9](#) [Isaiah 40:28](#)).

It is these incommunicable attributes, including unchangeableness, which make God to be God, and mark the specific difference between Him and all finite existence. Unchangeableness is, therefore, the characteristic of God's entire nature and of all His attributes. It cannot be limited to His ethical nature or to His love, and, while it is true that these incommunicable attributes are revealed with especial richness in God's saving activity, they cannot be limited to marks of God's saving action or purpose. It is true that God is unchangeable in His love and grace and power to save, but that is only because it is the love and grace and power of the absolute, infinite and immutable God.

I. Unchangeableness of God a Truth of Natural Theology.

As the One infinitely perfect and absolute or self-existent Being, God is exalted far above the possibility of

change, because He is independent, self-existent and unlimited by all the causes of change. As uncaused and self-existent, God cannot be changed from without; as infinitely perfect, He cannot suffer change from within; and as eternal and independent of time, which is the "form" of change and mutability, He cannot be subject to any change at all. God's unchangeableness, therefore, follows from His self-existence and eternity.

## II. Scriptural Doctrine of the Unchangeableness of God.

The Scripture doctrine of God reaffirms this truth. It conceives of God as a living Person in relation to the world and man, and at the same time as absolutely unlimited by the world and man, and as absolutely unchangeable. The God who has revealed Himself in the Old Testament and the New Testament is never identified with, or merged in, the processes of Nature. He is complete and perfect in Himself, and is not the result of any process of self-realization. He is so great that His relations to the created universe cannot begin to exhaust His Being, and yet He stands in the closest relations to man and the world as Creator, Preserver, Governor, and Saviour.

### 1. Not Lifeless Immobility:

On the one hand, then, the Bible never represents the unchangeableness of God as a dead immobility out of all relation to man and the world. This tendency of thought, fearing anthropomorphism, proceeds on the principle that to make any definite predications about God is to

limit Him. The logical result of this is to conceive of God as abstract Being or Substance, so that the word "God" becomes only a name for the Unknowable. Over against this error, the Scripture represents God concretely as a Person in relation to the world and man. In the beginning He created the heavens and the earth, and from that time on He is the life of the world, especially of Israel, His chosen people. To bring out this truth anthropomorphisms are employed. God comes and goes, reveals Himself and hides Himself. He repents ([Genesis 6:6](#) [1 Samuel 15:11](#) [Amos 7:3](#) [Joel 2:13](#)); He becomes angry ([Numbers 11:1](#) [Psalm 106:40](#)); and lays aside His anger ([Deuteronomy 13:17](#) [Hosea 14:4](#)). He sustains a different relation to the godly and the wicked ([Proverbs 11:20](#); [Proverbs 12:22](#)). In the fullness of time He became incarnate through the Son, and He dwells in His people by His Spirit, their experience of His grace being greater at some times than at others.

But on the other hand, the Scripture always asserts in unmistakable terms the unchangeableness of God. He is unchangeable in His nature. Although the name 'El Shadday, by which He made Himself known in the patriarchal period of revelation, denotes especially God's power, this name by no means exhausts the revelation of God in that period. His unchangeableness is involved in His eternity as made known to Abraham ([Genesis 21:33](#)). This attribute finds its clearest expression in the name Yahweh as revealed to Moses, the significance of which is unfolded in the passage [Exodus 3:13-15](#). God here reveals Himself to His people as "I AM THAT I AM," using the future tense of the verb "to be," which, as the context shows, is

given as the meaning of the name Yahweh. Some recent writers would derive these words from the Hiphil stem of the verb, and affirm that it signifies that God is the giver of life. The verb, however, is in the Qal stem, the tense denoting the changeless continuity of the life and nature of God. The idea expressed is not merely that of self-existence, but also of unchangeableness, and this unchangeableness, as the context clearly indicates (especially [Exodus 3:15](#)), is here set forth not simply as belonging to the nature of God in Himself, but is brought into closest connection with His covenant relation to His people, so that the religious value of God's unchangeableness is most clearly implied in this fundamental assertion of the attribute. The same idea of God's immutability is reaffirmed in the prophecy of Isaiah. It is connected with the name Yahweh ([Isaiah 41:4](#); compare also [48:12](#)), where Yahweh affirms that He is the first and, with the last, the same God, thereby asserting not merely His eternity, but also that He is the same in His divine existence throughout all ages. This attribute, moreover, is claimed by Yahweh, and set forth as an especial mark of His Godhead in [Isaiah 44:6](#). The unchangeableness of the divine nature is also asserted by the prophet Malachi in a difficult passage ([3:6](#)). This is a clear affirmation of the unchangeableness of God, the only question being whether it is set forth as the ground of Israel's confidence, or in contrast with their fickleness, a question which depends partly on that of the text.

In the New Testament the thought of the passage in Exodus 3 is reiterated in the Apocalypse where God is described

as He who is and was and is to come (**Revelation 1:4**). This is an expansion of the covenant name Yahweh in **Exodus 3:13-15**, denoting not merely eternity but also immutability. The phrases "the Alpha and the Omega" (**Revelation 1:8; Revelation 21:6; Revelation 22:13**); and "the first and the last" (**Revelation 1:17; Revelation 22:13**); and "the beginning and the end" (**Revelation 21:6; Revelation 22:13**) bring out the same idea, and are applied to Christ as well as to God, which is a clear indication of our Lord's Deity. The apostle Paul likewise asserts the incorruptibility, eternity and immortality of the divine nature, all of which ideas imply the unchangeableness of God (**Romans 1:23 1 Timothy 1:17; 1 Timothy 6:16**).

## 2. As Contrasted with the Finite:

Not only is the unchangeableness of God's nature asserted in Scripture, and placed in relation to His dealings with men, but also it is declared to be the distinctive characteristic of God's nature as contrasted with the entire universe of finite being. While the heavens and the earth change and are passing away, God endures forever and forever the same God (**Psalms 102:26-28** (Hebrew versification, 27-29)). The application of the language of this psalm to Christ by the author of the Epistle to the **Hebrews 1:10-12** involves the unchangeableness of Christ, which is again explicitly asserted in this Epistle (**Hebrews 13:8**), being another clear indication of the way in which the Deity of Jesus Christ pervades the New Testament. This idea of God's immutability, as contrasted with the mutability of finite existence which is His creation, is given expression in the New Testament by the apostle James. As

Creator of the heavenly bodies, God is called the Father of lights. While their lights, however, are intermittent, God's light is subject to neither change nor obscuration ([James 1:17](#)).

In accordance with this idea of the unchangeableness of God's nature, the Scripture, in ascribing life and personality to Him, never regards God as subject to any process of becoming or self-realization, and the views which so conceive of God are unscriptural whether they proceed upon a unitarian or a trinitarian basis.

### 3. God's Knowledge, Will and Purpose:

God is also represented in Scripture as unchangeable in His knowledge, will and purpose. He is not a man that He should repent ([1 Samuel 15:29](#)). His purposes, therefore, are unchangeable ([Numbers 23:19](#) [Isaiah 46:11](#) [Proverbs 19:21](#)); and His decrees are accordingly likened to "mountains of brass" ([Zechariah 6:1](#)). His righteousness is as immutable as mountains ([Psalm 36:6](#) ([Hebrew 7](#))); and His power also is unchangeable ([Isaiah 26:4](#)). Hence, while the Scripture represents God as sustaining living relations to His creatures, it does not conceive of Him as conditioned or determined in any way by men's acts, in either His knowledge, will, purpose or power. God knows eternally the changing course of events, and He acts differently upon different occasions, but all events, including human actions, are determined by God's unchangeable purpose, so that God's knowledge and actions are not contingent upon anything outside Himself.

Although, therefore, the idea of God as

pure abstract Being, out of all relation to the world, is unscriptural, it is no less true that conception of God which represents a reaction from this, and which conceives of God anthropomorphically and as conditioned and determined by the world and man, is also quite contradictory to the Scripture conception of God. This latter tendency goes too far in the opposite direction, and falls into the error of conceiving God's knowledge, will, purpose and power too anthropomorphically, and as limited by the free acts of man. While the opposite tendency kept God out of all relation to the world, this one erects God's relation to the world into something which limits Him. This way of conceiving of God, which is the error of Rationalism, Socinianism and Arminianism, is as unscriptural as that which conceives of God as abstract Being, unknowable, and entirely out of relation to the world.

#### 4. In His Relation to the World:

Unchangeable in His nature and attributes, God is likewise unchangeable in His relation to the world, which relation the Scripture represents as creation and providence, and not as emanation. Hence while everything finite changes, God remains ever the same ([Psalm 102:26-28](#)). Consequently, the pantheistic idea is also unscriptural, which idea, going farther than the anthropomorphic and dualistic conception which places the world over against God, completely merges God's Being in the world and its processes of change, affirming that God comes to self-realization in the evolution of the world and man. In its reaction from the

denial of God's living relation to the world, this view does not stop with limiting God by reason of this relation, but merges Him completely in the world-development. The Scripture, on the contrary, always conceives of God as immutably free and sovereign in His relation to all the creation.

In accordance with this idea of the unchangeableness of God's nature and attributes, the Bible always maintains God's absoluteness and transcendence of Nature and her processes in all of the relations which He sustains to the finite universe. It came into being by His creative fiat, not by any process of emanation from His Being. He sustains it in existence, and governs it, not by any process of Self-realization in the series of second causes, but from without, by His sovereign will and power. And He intrudes into the series of finite causes miraculously, producing events in Nature which are due solely to His power. When for man's salvation the Son of God became incarnate, it was not by any change of His nature in laying aside some or all of the attributes of Deity, but by assuming a human nature into personal union with the divine nature. The Scripture passages which speak of the incarnation of our Lord clearly indicate that the Son retained His full Deity in "becoming flesh" (compare especially the prologue to John's Gospel and [Philippians 2:6-8](#)). Moreover, the Old Testament doctrine of the Spirit of God as the source of life to the world is always at pains to avoid any mingling of the Spirit with the processes of Nature, and the same thing is true of the New Testament doctrine of the indwelling of the Spirit in the believer, always keeping

the Spirit distinct from the spirit of man ([Romans 8:16](#)).

#### 5. His Relations to Men:

Finally, God is unchangeable not only in relation to the universe, but in His relations to men and especially to His people. This follows from His unchangeable ethical nature. The Scripture often connects the unchangeableness of God with His goodness ([Psalm 100:5](#) [James 1:17](#)); with His truthfulness and mercy ([Psalm 100:5](#); [Psalm 117:2](#)); and with His covenant promises ([Exodus 3:13](#)). In connection with His covenant promises, God's unchangeableness gives the idea of His faithfulness which is emphasized in the Old Testament to awaken trust in God ([Deuteronomy 7:9](#) [Psalm 36:5 \(Hebrew 6\)](#); [Psalm 92:2 \(Hebrew 3\)](#); [Isaiah 11:5](#) [Lamentations 3:23](#)). This idea of God's unchangeableness in His covenant promises or His faithfulness is repeated and emphasized in the New Testament. His gifts or graces and election are without repentance ([1 Thessalonians 5:24](#) [Romans 11:29](#)); He is faithful toward men because unchangeably true to His own nature ([2 Timothy 2:13](#)); His faithfulness abides in spite of men's lack of faith ([Romans 3:5](#)), and is in many places represented as the basis of our confidence in God who is true to His election and gracious promises ([1 Corinthians 1:9](#); [1 Corinthians 10:13](#) [2 Thessalonians 3:3](#) [Hebrews 10:23](#); [Hebrews 11:11](#) [1 Peter 4:19](#) [1 John 1:9](#)). See **FAITHFULNESS**. It is thus the religious significance and value of God's unchangeableness which is especially emphasized throughout the Scripture. Because He is unchangeably true to His promises, He is the secure object of religious faith and trust, upon whom

alone we can rely in the midst of human change and decay. It is this idea to which expression is given by calling God a rock, the rock of our strength and of our salvation ([Deuteronomy 32:15](#) [Psalm 18:2](#) ([Hebrew 3](#)); [42:9](#) ([Hebrew 10](#)); [71:03:00](#); [Isaiah 17:10](#)). God is even eternally a rock, the never-failing object of confidence and trust ([Isaiah 26:4](#)).

It appears, therefore, that the Scripture idea of the unchangeableness of God lays emphasis upon four points. First, it is not lifeless immobility, but the unchangeableness of a living Person. Second, it is, however, a real unchangeableness of God's nature, attributes and purpose. Third, this unchangeableness is set forth as one of the specific characteristics of Deity in distinction from all that is finite. Fourth, God's unchangeableness is not dealt with in an abstract or merely theoretic manner, but its religious value is invariably emphasized as constituting God the one true object of religious faith.

#### LITERATURE.

Besides the commentaries on appropriate passages, and the discussion of the divine attributes in the general works on systematic theology, see Dillmann, *Handbuch der alttest. Theol.*, 1895, 215-20, 243-44; Oehler, *Theology of the Old Testament*, English translation, 1883, 95, 100; Schultz, *Alttest. Theol.*, 1896, 419; Davidson, *The Theology of the Old Testament*, 1904, 45-58, 165. For a fuller discussion see Charhock, "The Immutability of God," *Works*, volume I, 374-419; Dorner, *Ueber die richtige Fassung des*

		<p>dogmatischen Begriffs der Unveränderlichkeit Gottes, u.s.w.; Article I, "Die neueren Laugnungen der Unveränderlichkeit des persönlichen Gottes, u.s.w.," JDT, I, 201-77; II, "Die Geschichte der Lehre von der Unveränderlichkeit Gottes bis auf Schleiermacher," JDT, II, 440-500; III, "Dogmatische Erörterung der Lehre von der Unveränderlichkeit Gottes," JDT, III, 579-660; H. Cremer, Die christliche Lehre von den Eigenschaften Gottes, 1897, pub. in the Beiträge zur Förderung christlicher Theol., I, 7-111; see pp. 10;, and especially pp. 102-9.</p> <p>Caspar Wistar Hodge</p>
	<p><b><i>PRINTABLE VERSION</i></b></p>	<p><b><a href="#">Assurance of Salvation (click here)</a></b></p>

Now that you have studied this topic, you should have an answer to the most important question, "If you would die tonight, would you go to Heaven?" And you are able to answer the follow-up question, "When God asks you why you should enter into Heaven, what would you say?" I pray you now know the answer to the first is "Yes" and the answer to the second is "because of the Blood of Jesus."