

sinners, He doesn't accept their sin.
A loving God does not send people to Hell, people send themselves there.

God's preserving argument (John 10:28-29; Philippians 1:6; Jude 23-24). Calvinists argue that God's omnipotence preserves the Christian until he reaches heaven. He cannot fall or give up His salvation because God will not let that happen. But,

- John 10:28-29: (1) Verse 27 shows an individual responsibility and conditions and (2) God will keep His children in His hand, IF they choose to stay there.
- Philippians 1:6: One chapter later, Paul tells these same persons to "work out your own salvation" (2:12).
- Jude 23-24: Jude said the people themselves were to keep themselves in the love of God (21).

God will preserve, if man chooses to persevere to the end.

The "they were never saved to begin with" argument (1 John 2:19). This is probably the most common argument. If a person decides to go astray after he was "saved," it means he was never saved in the beginning. They claim that the person was just professing faith, not practicing it. However, an exegetical eye will examine[7] that

- In order to go "out" one must be in!
- John NEVER says they were not members of the church.
- Examine examples such as the angels (2 Peter 2:4) or Judas (Acts 1:25).

If these were to KEEP the seed of which they had before, they would never have left the faith (1 John 3:9).

This doctrine teaches that man can never really know if he is saved or not.

The Doctrine Defeated

Scripture sheds much light on this sinful teaching. The Bible uses many words to show the possibility of apostacy (Ezekiel 18:24, 26; Luke 8:13; Galatians 5:4; 2 Timothy 2:12; Hebrews 3:12; 6:4-6; James 5:19-20; 2 Peter 2:20). Interestingly, some of the verses are

followed by claims of spiritual death or a loss of a reward, not a partial fall.

The Bible says that God is not a respecter of persons; however, ONCE SAVED ALWAYS SAVED teaches that He is. Someone gave the following chart to show the illogical thinking of this teaching.

Child of the Devil	Child of God
Can lie, but will go to hell	Can lie, but will go to heaven
Can murder, but will go to hell	Can murder, but will go to heaven
Can steal, but will go to hell	Can steal, but will go to heaven

This doctrine would have God being ok with sin. Of course, this is against the Scriptures (Proverbs 6:16-19; Romans 6:23; Revelation 21:8).

The Bible numerous conditions eternal life when writing to Christians (1 Corinthians 9:27; 1 Timothy 6:12; 2 Peter 1:10; Revelation 3:11). If ONCE SAVED ALWAYS SAVED were true, then why would anyone serve God after being saved?

The Bible teaches that sin leads to death (Ezekiel 18:20; Romans 6:23; James 1:15).

The Bible shows examples of the possibility of apostacy (Acts 8:13, 21-23; Galatians 2:14; Hebrews 3:7-19).

Perseverance of the Saints is false all over like red who was red all over. Holding to the truth of the Gospel which will refute such teachings

Endnotes

- [1]<https://www.padfield.com/acrobat/taylor/calvinism.pdf>
- [2]https://www.wordsfityspoken.org/gospel_guardian/v4/v4n48p11.html
- [3]https://www.wordsfityspoken.org/gospel_guardian/v4/v4n48p11.html
- [4]<https://www.lavistachurchofchrist.org/cms/is-once-saved-always-saved-a-bible-doctrine/>
- [5]Robert R. Taylor, Jr. Studies in the Gospel of John, p. 154.
- [6]Tom Wacaster, The Magnificence of Jesus, p. 210.
- [7]Some material comes from sources Noah Olson drew for his debate in MSOP. They are directly cited.

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TULIP: An Ugly Flower

A Study on Calvinism (Part 5).

Noah Olson

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Proverbs 3:3

One of the most famous petals on Satan's flower is Perseverance of the Saints or what is commonly known as Once Saved Always Saved. This doctrine is also probably the most appealing, for imagine obeying God once and being saved without conditions afterward. While a faithful Christian can be absolutely sure of his salvation (2 Timothy 4:7-8; 2 Peter 1:10; 1 John 5:13), denominational eternal security is a false doctrine. As with the preceding tenants, this tenant is dependent upon the others. One noted, "This doctrine does not stand alone but is a necessary part of the Calvinistic system of theology. The doctrines of Election and Efficacious Grace logically imply the certain salvation of those who receive these blessings. If God has chosen men absolutely and unconditionally to eternal life, and if His Spirit effectively applies to them the benefits of redemption, the inescapable conclusion is that these persons shall be saved." [1] Although this teaching is familiar to a plethora of denominations, it is foreign to Scripture.

The Doctrine Defined

This petal goes by many names such as the "Impossibility of Apostasy" or the "Doctrine of Eternal Security." R.C. Sproul preferred the term "Preservation of the Saints" because he thought "Perseverance" hinted toward human conditionality. "Preservation," would mean God's prohibiting saints from becoming lost and "saints" are God's people who cannot be unsaved. Originally, this doctrine was born with Satan (Genesis 3:4), but note the followers of years later

- Ireneus, in his "Against Heresies" concluded, "But as to themselves, they hold that they shall be entirely and undoubtedly saved, not by means of conduct, but because they are spiritual by nature. For, just as it is impossible that material substance should partake of salvation (since, indeed, they maintain that it is incapable of receiving it), so again it is impossible that spiritual substance (by which they mean themselves) should ever come under the power of corruption, whatever the sort of actions in which they indulged."

- Sam Morris noted, "All the prayers a man may read all the churches he may belong to, all the services he may attend, all the sermons he may practice, all the debts he may pay, all the ordinances he may observe, all the laws he may keep, all the benevolent acts he may perform will not make his soul one whit safer; and all the sins he may commit from idolatry to murder will not make his soul in any more danger." [2]
- The Canons of Dort say, "But God, who is rich in mercy, according to His unchangeable purpose of election, does not wholly withdraw the Holy Spirit from His own people, even in their melancholy falls; nor suffers them to proceed so far as to lose the grace of adoption, and forfeit the state of justification, or to commit the sin unto death; nor does He permit them to be totally deserted, and to plunge themselves into everlasting destruction... For in the first place, in these falls He preserves in them the incorruptible seed of regeneration from perishing or being totally lost... Thus, it is not in consequence of their own merits or strength, but of God's free mercy, that they do not totally fall from faith and grace, nor continue and perish finally in their backslidings."

The doctrine basically says that if no one can do anything to be saved, then he cannot do anything to be lost. Because of imputation, advocates say that sins do not truly stick to an individual. In short, SIN IS NOT DAMNABLE to the elect! While fellowship, joy, and one's conscience may be ruined, one's soul is eternally secure. [3] R.C. Sproul said that Christians have radical falls, but NEVER final falls. One Baptist preacher blasphemously said, "If I killed my wife and mother and debauched a thousand women, I couldn't go to hell --in fact, I couldn't go to hell if I wanted to. If on the judgment day, I should find that my loved ones are lost and should lose all desire to be saved, and should beg God to send me to hell with them, He couldn't do it." [4] Keeping with its logical conclusion then, advocates must conclude that a saved person can commit murder, adultery, or rape and still go to heaven having never repented! Salvation to them depends fully on God, He

preserves them (Psalm 37:28; 1 Thessalonians 5:23-24) and gives them heaven based upon His goodness, not based upon man's obedience. This teaching is damnable, deathly, and destructive. It is a doctrine that must bypass that which God despises!

The Doctrine "Defended"

What verses are twisted (2 Peter 3:16) to "prove" such a theology? Note a few arguments used by advocates.

The eternal life NOW argument (John 5:24; 1 John 5:12). It is argued that the saved have eternal life presently. Since they have it currently, they cannot lose it in the future. However,

- Robert R. Taylor noted, "The righteous no more have eternal life in actuality how than the wicked have everlasting punishment." [5]
- The Greek word "'hath' is translated from 'echei.' It is 3rd person, singular, present indicative. Danta and Mantey say that it 'denotes an event which has not as yet occurred but which is regarded as so certain that in thought it may be contemplated as already coming to pass.'" [6]
- Another stated that eternal life is a promise (1 John 2:25). The promise is something not obtained yet, but because God's promises are trustable, John spoke of it as having already been obtained.
- Eternal life is something to be hoped for; it is not something gained yet (Romans 8:24; 1 Peter 1:4). When Scripture talks of Christians being given eternal life, it means that they will receive it in the future, dependent on their obedience. They have the hope of it!

We have eternal life to be gained. We have not attained it yet.

The love of God argument (Romans 8:1, 35-39). The advocate will say "a loving Father would never send His children to Hell." Romans 8 is used to "support" this thesis; however,

- There are conditions: "walk."
- One said that verses 35-39 are about our love to God.
- If the love here is God's love, then this proves nothing. God's eternal love (Jeremiah 31:3) doesn't