

Calvinism

Calvinism derives its name from a French reformer by the name of John Calvin. We won't spend much time on his history as his teachings deserve much more attention than the man himself. I will just list a few points concerning John Calvin the man:

- * Calvin lived from 1509 to 1564
- * Calvin was a genius who attended the University of Paris at the age of 14 to earn a theological degree in Catholicism
- * Calvin's father, who was a lawyer, was dismissed from the Roman Church and persuaded his son to change his major to that of law to which he did
- * At some point during this time period, Calvin converted from Catholicism to Protestantism
- * He was one of the original thinkers that taught the unbiblical doctrines of predestination and election
- * He is also credited with the creation of the TULIP theory which we will cover in detail in this study
- * Calvin has a commentary set that is still widely used today
- * Calvin was solid on many Biblical doctrines (soul sleep being one) but was misguided in his belief of the TULIP theory
- * The one "black mark" that appears on Calvin's record in history is that of contributing to the death of a man named Servetus who was burned at the stake for his disbelief in the Trinity. Servetus attended a church service in Geneva where Calvin was preaching and Calvin had him arrested during the meeting. Calvin did attempt to award Servetus a more "humane" death by beheading instead of being burned but his request was denied.

WHAT IS THE TULIP THEORY?

This is a mnemonic (or memory aid). Each letter in TULIP represents one of the 5 points of Calvinism. There are different types of Calvinism. Some are 5 point Calvinists while others are 4 point Calvinists and so on. Many church bodies that promote Calvinism do so under the title of Reformed Baptist. There are many "Baptist" churches in existence that are Calvinist to the core. Let's briefly break down the 5 points of Calvinism.

T = Total depravity of man—Man is a sinner and in need of a Saviour. Man is born into this world in sin and has every inclination to gravitate towards sin.

U = Unconditional Election—God chose before the world was ever created who was going to go to Heaven and who was going to go to Hell.

L = Limited Attonement—Jesus' blood was only shed for those who God chose in eternity past to save for Heaven. None of Jesus' blood was shed for those that could never be saved.

I = Irresistible Grace—Those that are chosen to be saved cannot resist or say “no” to the call of God. Everyone that God chose in eternity past to be saved will be saved and have no choice in the matter.

P = Perseverance of the Saints—This is the belief in eternal security. Every one that God has chosen can do nothing to lose their salvation. They are eternally secure in Him until they reach their final destination in Heaven.

* Let me state here that every Bible believing Baptist should be a 2 point Calvinist. We believe in “T” and we believe in “P” (in regards to eternal security). It is the 3 in the middle that the Bible believer cannot accept as this is contrary to Biblical doctrine. We will use the rest of this study to Scripturally support and refute the 5 points of Calvinism.

1) T—Total depravity of man

We do believe in point # 1 as Bible believing Baptists. The Scripture plainly teaches the total depravity of man.

Rom 3:23 For all have sinned, and come short of the glory of God;

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Rom 3:9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

Rom 3:10 As it is written, There is none righteous, no, not one:

Ecc 7:20 For *there is* not a just man upon earth, that doeth good, and sinneth not.

Pro 20:9 Who can say, I have made my heart clean, I am pure from my sin?

1Jn 1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

1Jn 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

1Jn 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

Isa 64:6 But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Rom 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

Rom 13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

2Co 12:11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

Mat 5:20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

We must realize that our righteousness will never do the job....

Php 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Even Job stated that he needed a mediator between he and God:

Job 9:32 For *he* is not a man, as I *am*, *that* I should answer him, *and* we should come together in judgment.

Job 9:33 Neither is there any daysman betwixt us, *that* might lay his hand upon us both.

Jesus is the mediator and without Him we cannot gain access to Heaven:

1Ti 2:5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

So as born again Bible believers we must admit that we do agree that man is totally depraved and in need of a Saviour. But it is at point # 2 that we encounter our first difficulty in the TULIP doctrines.

2) U—Unconditional election

The two key terms that Calvinists use under this second point are “predestinated” and “election”. They take a small portion of verse which we will discuss and twist them to fit into this theory of Calvinism. Let’s take a look at them now.

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:
Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,
Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.
Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;
Eph 1:8 Wherein he hath abounded toward us in all wisdom and prudence;
Eph 1:9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:
Eph 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:
Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:
Eph 1:12 That we should be to the praise of his glory, who first trusted in Christ.

1Pe 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Rom 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

One will find nowhere in the Bible where anyone is predestined to hell. The Calvinist automatically “assumes” that because God predestined the elect (saved) that he must have decided who would go to hell as well.

Notice that when predestination and election is mentioned in Scripture it is always in reference to a born again child of God.

Also, the Calvinist overlooks one important aspect in these verses. They all hinge on the “foreknowledge” of God. This simply means that God knew before he created the first being who would and who would not accept Him as Saviour. If He didn’t know this then He could not be God. This does not mean that everyone doesn’t have the “free will” or opportunity to accept Christ as his/her Saviour.

Jesus knew before he created the first being that he would have to shed His blood to pay for fallen man.

1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

1Pe 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

If only who God chose before time can be saved, then why have these verses in the Bible?

Rom 10:13 For whosoever shall call upon the name of the Lord shall be saved.

Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

Joh 3:15 That whosoever believeth in him should not perish, but have eternal life.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

1Jn 5:14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

1Jn 5:15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

Tit 2:11 For the grace of God that bringeth salvation hath appeared to all men,

1Ti 4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

1Ti 2:3 For this *is* good and acceptable in the sight of God our Saviour;

1Ti 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

Joh 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

2Ti 4:17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

Mar 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

**Salvation is for "whosoever will". We as Baptist's do believe that a person must be under Holy Spirit conviction (the drawing of God) to be saved but the Holy Spirit convicts every person that is born on this earth.

Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Joh 1:8 He was not that Light, but *was sent* to bear witness of that Light.

Joh 1:9 *That* was the true Light, which lighteth every man that cometh into the world.

God has not relegated salvation to an elect few. Salvation is free for anyone and everyone that answers to God's call. It is their choice after God knocks on their heart's door.

Joh 1:7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

3) L—Limited Attonement

Does the Bible teach that Jesus' death only paid for a few elect sins or did His death pay the penalty in full so that any person who asks forgiveness can receive pardon from their sins?

Rom 5:18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

*Notice in verse 18 that "the free gift came upon all men"...But then in verse 19 we see that "many" not "all" be made righteous. This means that God's free gift is offered to everyone but not everyone will accept.

1Ti 4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

1Jn 2:2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world*.

Joh 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Joh 4:42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

Gal 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

*ALL are under sin but those that choose Christ will be freed from sin...

Isa 53:5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Mat 11:28 Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

2Co 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

1Ti 2:5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

1Ti 2:6 Who gave himself a ransom for all, to be testified in due time.

Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

1Jn 4:14 And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

Jesus' death paid for the world's sins. There is no short supply of the blood of Christ. There is enough blood to take care of every sin this world has ever committed.

4) Irresistible Grace

Does the Bible teach that man has no free will and that those that were chosen before time to accept Christ will be saved regardless?

Here are a few of the key verses Calvinist's lean on to prove this.

Rom 9:15 For he saith to Moses, **I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.**

Rom 9:16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Rom 9:17 For the scripture saith unto **Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.**

Rom 9:18 **Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.**

Rom 9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

Rom 9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

Rom 9:21 **Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?**

Rom 9:22 **What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:**

Rom 9:23 **And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,**

Rom 9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Rom 9:25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

Rom 9:26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

Rom 9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

Rom 9:28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

Rom 9:29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

Let's break down the following verses and take them in their context.

Notice an important fact about Pharaoh...1st, God gave him free will to let the children of Israel go...God knew in His foreknowledge that Pharaoh would not let them go...

Exo 3:19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

Exo 5:2 And Pharaoh said, Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

God hardened Pharaoh's heart after he had already rejected God....

Exo 7:3 **And I will harden Pharaoh's heart**, and multiply my signs and my wonders in the land of Egypt.

This is after the events in chapter 5 so Pharaoh did have an opportunity of free will to do what was right.

What about the clay in verse 21? Well, first there was no clay present before Genesis chapter 1. Remember that Paul was extremely knowledgeable about the Jewish Law and the Old Testament. The context here is comparing the Jewish nation with that of the gentiles. The Jews rejected the Messiah so he turned to the gentiles. Paul was simply referring to Old Testament Scripture that pointed to this taking place.

Jer 18:2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.
Jer 18:3 Then I went down to the potter's house, and, behold, he wrought a work on the wheels.
Jer 18:4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make *it*.
Jer 18:5 Then the word of the LORD came to me, saying,
Jer 18:6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.
Jer 18:7 *At what* instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy *it*;
Jer 18:8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.
Jer 18:9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant *it*;
Jer 18:10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.
Jer 18:11 Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good.

Paul was very clearly making reference to this Old Testament passage concerning the nation of Israel. This is made evident in Romans 9:24. Paul speaks of the turning from the Jews to the Gentiles.

It is true that God will have mercy on whom He will have mercy. But God gives everyone the chance to choose Him before he brings judgment. Some receive more longsuffering and mercy than others, but that is up to God. He may take someone as a teenager that spends eternity in Hell while another person lives 70 years before accepting Christ. That is up to God. Anyone who rejects Christ is in danger of being turned over to a reprobate mind.

Notice that God didn't give them up until they reached this point and refused to accept Him.

Rom 1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

Rom 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

Rom 1:26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

Rom 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

Rom 1:28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

Rom 11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

Rom 11:32 **For God hath concluded them all in unbelief, that he might have mercy upon all.**

The Bible clearly teaches that he has some degree of mercy on everyone as Rom 11:32 states.

1Ti 1:13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

We must understand that God has a directive will and a permissive will. Directive will, for example, the Ten Commandments. Permissive will in the following instances:

It was not God's directive will that Israel have a king to rule over them:

1Sa 8:6 But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

1Sa 8:7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

1Sa 8:8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

1Sa 8:9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

It was not God's directive will that Israel worship the host of heaven:

Act 7:41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

Act 7:42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

Jesus Christ was Israel's Messiah and wanted them to accept Him and set up His Kingdom...

Act 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

But by His foreknowledge He knew that they would reject Him and He would have to die..

1Pe 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

God does give man a choice and those choices determines man's outcome as can be seen clearly in Scripture:

Gen 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

Gen 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

1Sa 7:3 And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.

Jer 38:19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

Jer 38:20 But Jeremiah said, They shall not deliver *thee*. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

Jer 38:21 But if thou refuse to go forth, this is the word that the LORD hath shewed me:

Jer 38:22 And, behold, all the women that are left in the king of Judah's house *shall be* brought forth to the king of Babylon's princes, and those *women* shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, *and* they are turned away back.

Jer 38:23 So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.

Jer 38:24 Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

Isa 1:19 If ye be willing and obedient, ye shall eat the good of the land:

Isa 1:20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it*.

God gives us a choice in Salvation. We either accept or we refuse God's free gift.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

1Jn 5:10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

If you believe an accept you go to Heaven, if you reject you go to Hell. Plain & simple.

5) Perseverance of the Saints

A child of God that is born again can NEVER lose their salvation...

2Ti 2:12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

2Ti 2:13 If we believe not, *yet* he abideth faithful: he cannot deny himself.

Suffering involves rewards (reigning with him). If we don't live for Him on this earth, he will deny us. Deny us what? Salvation? No, he will deny us rewards. But notice the next verse. Even if we go so far as not to even believe anymore, he will stand true to His promises to keep us saved.

Eph 5:30 For we are members of his body, of his flesh, and of his bones.

Eph 3:6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

1Co 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

1Co 12:13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

Christ would have to perform a self-amputation to get rid of you.

Not only that but we are all joined together as Christians. If He gets rid of you He has to get rid of me to.

Rom 12:5 So we, *being* many, are one body in Christ, and every one members one of another.

Not only are we in Him, but He is in us...

Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

We are saved by the blood and saved from the wrath of God....

Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

We are justified from ALL THINGS...There is nothing we can do to lose it...

Act 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

We are redeemed by the blood...

Col 1:14 In whom we have redemption through his blood, *even* the forgiveness of sins:

God doesn't allow anyone to stand before Him and claim "You owe me!"...Only by believing are we justified and saved...

Rom 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

We are sealed until the complete redemption of our spirit, soul & body

Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

God made a promise to you and God is no promise breaker...

Eph 1:13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

Tit 1:2 In hope of eternal life, which God, that cannot lie, promised before the world began;

God performed a spiritual operation thru the Word of God on you that cannot be reversed....

Col 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

Col 2:12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

Heb 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the **dividing asunder of soul and spirit**, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

You have eternal life...You are not working to get it or keep it...

Joh 3:15 That whosoever believeth in him should not perish, but have eternal life.

Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

In God's eyes, you have already passed from death unto life and are seated with Him in Heaven
IN JESUS...

Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Eph 2:6 And hath raised *us* up together, and made *us* sit together in heavenly *places* **in Christ Jesus:**

NOTHING CAN TAKE AWAY YOUR SALVATION

Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Rom 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

** Nor any other creature includes you...You can't mess it up if you wanted to...

When you accept God's payment for your sin, it is an eternal decision, not a temporary one.

Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

ONE EXAMPLE PEOPLE USE TO SAY ONE CAN LOSE THEIR SALVATION DURING THE CHURCH AGE

Heb 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
Heb 6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Heb 6:3 And this will we do, if God permit.

Heb 6:4 For it is impossible for those who were once enlightened, and have **tasted of the heavenly gift, and were made partakers of the Holy Ghost,**

Heb 6:5 And have tasted the good word of God, and the powers of the world to come,

Heb 6:6 **If they shall fall away, to renew them again unto repentance;** seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

There are many teachings on this particular verse concerning its possible allusion to loss of salvation.

- 1) That God is speaking of growing in the Lord and maturing in Him and that there comes a time when He will not permit that person to grow. They remain a babe in Christ. The problem with this is verse 6 because it states that they can't be renewed again to repentance if they fall away.
- 2) Some state that this is someone who simply tasted but didn't fully take in salvation. The problem with this is twofold. One this passage states that it is impossible for them to be saved after that point and time. Some reject God many times before accepting His free gift. The second problem is that of "tasted"...Tasted cannot mean that they didn't fully accept God's gift of salvation because Jesus "tasted" death on the cross. This same word is used here and Jesus fully died on the cross. (Heb. 2:9)
- 3) Some state that this simply supports eternal security by stating that if someone backslides they cannot be renewed again to repentance because they are already saved.
- 4) Those that want us to believe we can lose our salvation use this verse as their proof. The problem is that this verse would state that once you lose it you can't get it back. None of them believe this. They believe that if you come back to God He will return His gift of salvation to you and this verse contradicts this doctrine.
- 5) Just one more possibility. What if this is a tribulation passage? Notice that this book is written to the Hebrews (children of Israel). What if an Israelite during the Tribulation Period accepts Christ as the Messiah thru the preaching of the 144,000? (Rev. 7:4) What happens if that Jew accepts the mark of the beast after accepting Christ as Saviour?

Rev 14:11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, **and whosoever receiveth the mark of his name.**

WE CAN NEVER LOSE OUR SALVATION AS CHURCH AGE SAINTS

