

# Calvinism

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## Calvinism –In Their Own Words

"INFANTS WHO ARE NOT BAPTIZED WILL BE DAMNED." AUGUSTINE.  
HISTORY OF THE CHRISTIAN CHURCH BY PHILLIP SCHAFF, VOL 8, P. 556.

"Now since the arrangement of all things is in the hand of God, since to him belongs the disposal of life and death (heaven and hell), He arranges all things by His sovereign counsel, in such a way that individuals are born, who are doomed from the womb to certain death and are to glorify him by their destruction." John Calvin, Institutes of the Christian Religion III: xxxiii:6

"We say, then, that Scripture clearly proves this much, that God by His eternal and immutable counsel determined once and for all those whom it was His pleasure one day to admit to salvation, and those whom, on the other hand, it was His pleasure to doom to destruction. We maintain that His counsel, as regard the elect, is founded on His free mercy, without any respect to human worth, while those whom He dooms to destruction are excluded from access to life by a just and blameless, but at the same time incomprehensible judgment." John Calvin, Institutes of the Christian Religion book 3, chap 21, sec 7, 210-211.

"The Reformed Faith has held to the existence of an eternal, divine decree which, antecedently to any difference or desert in men themselves separates the human race into two portions and ordains one to everlasting life and the other to everlasting death." Lorraine Boettner, The Reformed Doctrine of Predestination, 83. "Thus predestined and foreordained, (and) are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or decreased." Lorraine Boettner, The Reformed Doctrine of Predestination, 84.

"By Predestination we mean the eternal decree of God, by which he determined with Himself whatsoever He wished to happen with regard to every person. All are not created equal, but some are preordained to eternal life, others to eternal damnation; and accordingly, as each has been created for one or other of those ends, we say that he had been predestined to life or death. (heaven or hell)" John Calvin Institutes of the Christian Religion, Book 3, chapter 21, section 5, page 206.

"A dead man (unsaved, dead in sin) cannot exercise faith in Jesus Christ." Gordon Clark, The Biblical Doctrine of Man, p. 102

"Sinners are dead, unable to believe, just like Lazarus was dead in the tomb." Harold Camping, Open Forum Program (many times).

"We mean, therefore by this doctrine, that God in eternity, chose or picked out of mankind who He would save (by means of Christ's death and the work of the Holy Spirit), for no other reason than His own wise, just and gracious purpose." Frank Beck, The Five Points of Calvinism

"By the decree of God, for the manifestation of His own glory, some men and angels are predestined into everlasting life, and others foreordained to everlasting death (hell)." Westminster, Confession of Faith, III:3

"The Apostle Paul was an avowed, ardent, predestinarian, holding double predestination, election, and reprobation." Englesma, Hyper-Calvinism, page 53.

"As a builder draws his plans before he begins to build, so the Great Architect predestined everything before a single creature was called into existence." A. W. Pink, Election, p. 9

"All things turn out according to divine predestination; not only the work we do outwardly, but even thoughts we think inwardly." Phillip Melancthon, quoted in Predestination by Lorraine Boettner, p. 15.

"Not only did God know Adam would eat of the forbidden fruit, He decreed it." Arthur Pink, The Sovereignty of God, p. 249.

"It is even Biblical to say that God has foreordained sin. If sin was outside the plan of God, then not a single affair of life would be ruled by God." Edward Palmer, The Five Points of Calvinism, p. 82.

"God moves the Tongues of men to blasphame." Franciscus Gomarus, the chief antagonist of Jacob Arminius. Other Side of Calvinism, p. 254

"God had marked out the Cannites for destruction –from all eternity." A.W. Pink, Divine Sovereignty, p. 85.

"All those who God had predestined unto life, and those only, he is pleased in His appointed time, effectually to call." Westminster Confessions of Faith, chapter 10.

"The population of heaven after the end of the world will not be determined by those who have accepted the Lord Jesus Christ, but by those whom the Lord Jesus accepted before the beginning." Kevin Fralick, The Idea of Acceptance, The Christian Baptist, June/July 1998, p. 9.

"Repentance and faith are the acts of regenerated men, not of men dead in their sins." Jay Adams, Decisional Regeneration (Canton: Free Grace Publications, 1972), p. 12.

"A Christ for all is really a Christ for none." Homer Hoeksema, Limited Atonement, p. 65

"Only Calvinism with its effective atonement limits man's power and exalts God's power and glory." Copes, The Other Side of Calvinism, p. 412

"The cross is just incidental to 'some' Calvinists." J.P. Editor.

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## **HAROLD CAMPING, CALVINISM AND A "TRICKLE DOWN" DOCTRINE**

by Tom Adcock

I was watching channel 64 on television during the first week of August, 2000, here in Sacramento. And on "Open Forum" (the TV ministry of Harold Camping, owner of Family Radio in Oakland, California), a woman caller asked Camping about "the possible salvation of a fetus in a woman's womb". Camping's reply was, "If the woman happened to be one of the ones Jesus came to save, God can send someone to preach the gospel to the woman, and if this woman is one of the 'predestined ones', God can open the woman's and the fetus's spiritual ears so they can be saved." On this program he stated, "There are only certain ones, God's elect, that Jesus died for; and that's what this ministry is totally about. The only reason for our existence is to take this gospel of salvation to all the world so that the ones Jesus died for may hear it and be saved." I suppose he believes we should congratulate and support him for his "noble" cause! Besides his other "weird" Bible interpretations, Camping's doctrine of salvation is classic Calvinism Salvation, one of the greatest evils in the Christian church! Note to Harold Camping and "other similar Calvinists": We who disagree with you, fear God in the true Biblical sense and are secure in our salvation. We know salvation is completely God's gift to men! You degrade the Glorious God!

If you want to understand the entire Bible itself, get our books on Calvinism. In passing, I'm not "just trying to sell books". If I was, I would have a book list of the "fluff" and "trash" that is considered "Christian reading" by many, because these books sell. Unfortunately, they are false at worst—speculation or "milk" at best; such as writings by Robert Schuller, for only one example.

On fetus, infant (small children) salvation, "Adam" is treated in the Bible as a real person and as a symbol for mankind in general. This can be seen just by reading Genesis. Jesus said, "In the beginning there was one man and one woman" so we know there were two real people named Adam and Eve. The Bible clearly states Jesus died for the world (kosmos-John 3:16); everyone, all sin – one supreme sacrifice "once for all". See Book of Hebrews. "As by the offense of one (Adam) judgment came upon all men to condemnation; even so through one man's (Christ) righteous act the free gift came to all men resulting in justification to life." We are all (mankind) created in the image of God, even though we are in Adam. The "penalty" for sin is something infants and fetuses do not have to pay because of the sacrifice of Christ who was "slain from the foundation of the world". All of them, even ones killed by abortion, will go to heaven. Harold Camping's God is a monster created by faulty deduction and scripture twisting. See Isaiah 7:16, Deuteronomy 1:39, Mark 10:14. Infants do have "total inability".

Every single point of the T.U.L.I.P. of Calvinism is false. What is true is that all people, at some point, choose to sin of their own free will. We are a race of "fallen Adams" and have a choice, and we cannot save ourselves. Sin is rebellion against God. But salvation has been provided for "all who will repent and believe."

How can you be saved? You must come to God with the attitude of the Publican (see Luke chapter 18) and the object of your faith must be Jesus Christ (Romans 10:8-13). Jesus said he would send the Holy Spirit into the world to reprove the world of sin, and of righteousness and of judgment (John 16:8). Jesus paid the complete price for our sin. We can only come "on our face" and receive His sacrifice for our sins by faith (Romans 5:1, 2; 4:2-5, Hebrews 11:6). The documentation is endless; Salvation is available to all, through faith.

Against this Calvinists teach: God in sometime past decreed He would save some, without any regard whatever to what they believe or what they do and leave the others to damnation for his own good pleasure. Man is so evil he does not even have the ability to do anything good concerning salvation. He cannot even repent or believe. (You might as well cut out of your Bible all the scriptures where God commands the unsaved to repent or believe, or to seek Him, because they teach man has no free will at all to repent and believe, even if convicted of sin by Holy Spirit.) And in truth, many are convicted of their sin and never get saved, but not for the reasons Calvinists teach. But because they choose not to repent and believe. Calvinists teach God must save those few He chose by "irresistible grace" then after they have been saved they will have the "freedom" to believe. God will, of course, shed His grace and draw all people in some way, but only on the ones He "elected in eternity past" will He "graciously" pour out His "irresistible grace" on. And all "His chosen ones" will always be saved. The bottom line is, they have to be, "no matter what they do", according to Calvinism. And all the others will be excluded from this "special grace" by a decree of God.

Calvinists use many scriptures (and every one is refuted in our books). Example: John 6:44. They point out in Greek that this word "draw" means irresistible. They do not tell you the same word is used when Jesus said, "If I be lifted up I will 'draw' all men unto me." The Bible certainly does not teach universalism. But the Bible does teach all can be saved. Man has the power to choose. Calvinists have a "decree of God" which they have created separating men and women from salvation. This is evil. "Satan" is the liar who caused and causes mankind to sin and separate themselves from God. A WORD TO THE WISE IS SUFFICIENT!

Now a word about the "trickle down doctrine" unconditional eternal security. I hear things like this

more and more on the radio, television and in books and from the pulpit. "Come to Jesus and be saved by this salvation prayer, and He will forgive all the sins you've ever committed and all the sins you ever will commit." "Once saved, always saved." (Some Calvinists object to the saying, "Once saved, always saved", then go on and teach it anyway.) "It is impossible for a Christian to be lost," etc. This is irresponsible preaching at best, a terrible heresy at worst. I can't cover all your questions here. However, our books can. If you have one scripture you believe teaches Calvinism or unconditional eternal security, send it to me with a stamped, self-addressed return envelope and I will answer it. Because, contrary to Calvinists, I believe all can be saved, so I am busy evangelizing the world, outside the church. I was saved in 1969. Started witnessing the very next day to a bartender friend of mine and I have never stopped. It's God that worketh in me. I claim no credit.

I have friends that believe, "I just believe a Christian will never fall away period!" And they do preach a responsible Christian gospel; however, they have never read "The Conditional Security of the Believer" and "Life in the Son". (See our book list and check book list on our web site @ [www.mission.org/jesuspeople](http://www.mission.org/jesuspeople)).

People get and are confused due to bias, being ill-informed, and reading "Calvinistic slanted eternal security books." Every week many new books come out on eternal security—all teaching the trickle down doctrine of Calvinism. Jesus won't leave you and Christians do sin, but this is not the question. Works do not contribute one bit to your salvation. You cannot "lose" your salvation. The question is: "Does the Bible teach that it is possible for a saved person to completely fall away from the faith and be lost by their own will through false doctrine or habitual sin?" But I'm born again, sealed with/by the Holy Spirit, a new creation in Jesus Christ, passed from death to life, etc., etc. See the book "Believers Conditional Security". This is serious business. What about Hebrews chapters 6 and 10? See book "The Believers Conditional Security" and I will add to that, Did you know Beza, ardent Calvinist and translator of K.J.V. Bible, added the word "IF" to Hebrews chapter 6 verse 6 without any authority from ancient manuscripts? I wonder why.

Well what's a Christian to do? Examine yourself to see if you are in the faith; judge yourself, so you will not be judged; confess your known sins to the Lord and He will forgive you and cleanse you from all unrighteousness. Then you can get some of our books, or if you think I have anything but concern for you as a motive – buy them at a Christian bookstore. I don't care. "Whosoever is ashamed of me and my words before men, of him (or her) the Son of Man will be ashamed when he comes in His own glory, and in His Father's and of the holy angels." (Luke 9:26) Read, in context, the last words of Jesus to the church. All of Revelation chapters 1-3. The very words "Don't be deceived" are addressed to saved people more than once in the New Testament. See what they say.

Unconditional initial salvation and unconditional eternal security are foreign to the scriptures. You must ask for mercy. You have a choice. Also John 3:16; whosoever believes means "continues to believe", as do all similar texts.

When you hear a preacher say "Oh, I don't believe predestination ever refers to those who are lost", he is ignorant of the facts." Particular Predestination to Salvation demands particular predestination to damnation. Calvin says so himself. (See Institutes of the Christian Religion, Book 3, Ch. 23, Sec. 1, 225)

## **Book Offers:**

1. Life in the Son by Robert Shank (365 pages) \$17.95
2. The Believers Conditional Security by Dan Corner (801 pages) \$20.00

These two books explain "eternal security" and examine every salvation passage there is, in context.

The following books refute Calvinism in all its points.

3. Elect in the Son by Robert Shank (242 pages) \$12.00
4. The Other Side of Calvinism by Laurance Vance (a Baptist refutes all 5 points of Calvinism) (788 pages) \$20.00
5. Objections to Calvinism by Randolph Foster (216 pages) \$10.00
6. Creeds in Contrast by Dr. Dale Yocum. Hard Calvinism, Moderate Calvinism, and Arminianism compared, and a study of what it means "Jesus died for my sins". An excellent book (224 pages) \$12.00

THE VERY LAZY MAN'S GUIDE TO UNDERSTANDING CALVINISM: "YOU WILL BE SAVED OR DAMNED FOR ALL ETERNITY BECAUSE YOU WERE SAVED OR DAMNED FROM ALL ETERNITY." GEORGE BRYSON, AUTHOR OF THE BOOK "5 POINTS OF CALVINISM-WEIGHED AND FOUND WANTING" (SEE OUR WEB SITE "BOOK OFFERS" FOR THIS BOOK).

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## **APOSTASY—Another Look**

That the Scriptures warn men against the peril of apostasy, no one will deny. There is serious disagreement, however, about who can become guilty of apostasy. Many have assumed that apostasy is possible only for men who never actually have entered into a saving relationship with God. Apostasy, as they believe, is the act of men who come to an apprehension of the Gospel without any sincere desire in their hearts to obey it, and who deliberately refuse to accept Christ and His Gospel after having become fully persuaded of the truth. Their thesis is unacceptable, however, for the following reasons: (1) it is contrary to a specific principle clearly enunciated in the Scriptures; (2) it is contrary to the meaning of the word itself; and (3) it is contrary to the significance of the warnings in the light of context.

1. Their erroneous thesis concerning apostasy stands in direct contradiction to a specific principle affirmed numerous times in the Scriptures, perhaps nowhere more explicitly than in our Lord's declarations to His disputants: "If any man wills to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17). "Why do ye not understand my speech? It is because ye cannot hear my word. Ye are of your father the devil, and the desires of your father ye will do.... If I say the truth, why do ye not believe me? He who is of God heareth God's words: ye therefore hear them not [in the sense of understanding] because ye are not of God" (John 8:43-47. Cf. 5:46, 47; 18:37d). Westcott comments on John 7:17:

If any man will do ... i.e., if it be any man's will to do His will. The force of the argument lies in the moral harmony of the man's purpose with the divine law so far as this law is known or felt. If there be no sympathy there can be no understanding. Religion is a matter of life and not of thought only. The

principle is universal in its application. The Will of God is not to be limited to the Old Testament revelation, or to the claims of Christ, but includes every manifestation of the purpose of God.<sup>(1)</sup>

Again, he comments on John 8:47, "For this reason, because the power of hearing (v. 43) depended on inward affinity, the Jews could not hear, because they were not of God."<sup>(2)</sup>

The Scriptures uniformly affirm that men who are not motivated by a true desire to obey the will of God cannot, under such circumstance, come to a true apprehension or sincere persuasion of divine truth. They "hear" without hearing and "see" without seeing (Matt. 13:12-15). Face to face with light, they remain in darkness—for one reason alone: they do not will to obey the truth. They may have some sort of approximate intellectual understanding; but they can not have a real apprehension or persuasion of God's truth apart from a sincere will to obey Him. They are like the clever dog which barks the correct number of times, according to the numeral held before him by his master, but which has no perception whatever of the actual significance of numerals nor of their use in the simplest arithmetic. The thesis that apostasy is the act of men who have come to a sincere apprehension and persuasion of the truth of the Gospel without a corresponding desire and intention to obey the truth is diametrically opposed to a specific principle clearly affirmed in the Scriptures.

2. Again, their thesis is contrary to the meaning of the term. The English word apostasy is derived from the Greek noun, *apostasia*. Thayer defines *apostasia* as "a falling away, defection, apostasy; in the Bible sc. From the true religion." The word appears twice in the New Testament (Acts 21:21, II Thess. 2:3). Its meaning is well illustrated in its use in Acts 21:21, *apostasian didaskeis apo Mōuseōs*, "you are teaching apostasy (defection) from Moses." Moulton and Milligan cite the use of *apostasia* with reference to "the burning of title-deeds by Egyptian 'rebels.'"<sup>(3)</sup>

A kindred word is the synonym *apostasion*. Thayer defines *apostasion*, as used in the Bible, as "divorce, repudiation." He cites Matthew 19:7 and Mark 10:4, *biblion apostasiou*, "a bill of divorce." He also cites Matthew 5:31, *dotō autei apostasion*, "let him give her a bill of divorce." He cites the use of *apostasion* by Demosthenes as "defection, of a freedman from his patron," Moulton and Milligan cite the use of *apostasiou sugraphē* as a "bond of relinquishing (of property sold) . . . a contract of renunciation . . . the renunciation of rights of ownership." They also cite the use of *apostasion* "with reference to 'a deed of divorce.'"<sup>(4)</sup>

The meaning of the verb *aphistēmi* (2nd aorist infinitive, *apostēnai*) is, of course, consonant with the meaning of the nouns. It is used transitively in Acts 5:37, *apestēsen laon opisō autou*, "drew away people after him." Intransitively, it means to depart, go away, desert, withdraw, fall away, become faithless, etc.

Apostasy, according to New Testament usage, constitutes defection, revolt, withdrawal, departure, and repudiation. An apostate, according to New Testament definition, is one who has severed his union with Christ by withdrawing from an actual saving relationship with Him. Apostasy is impossible for men who have not entered into a saving relationship with God. (CF. Luke 8:12, 13. Unbelief is found in both verses; but it is mere unbelief in v. 12, whereas it constitutes apostasy in v. 13).

3. Again, their thesis is contrary to the significance of the many warnings against apostasy, as defined both by language and by context. The warnings against succumbing to the ugly peril of apostasy are directed, not to men who have not as yet obeyed the Gospel, but to men who obviously are true believers. Consider the following passages:

Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. . . . And many false prophets shall arise, and deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that endureth unto the end, the same shall be saved (Matt. 24:4, 5, 11-13).

(Some have interpreted v. 13 to mean only that he who survives the tribulation will be saved physically by the appearing of the Lord. Such interpretation completely ignores the context (cf. vv. 11, 12—clearly a spiritual peril) and amounts to no more than a declaration that he who does not perish bodily will survive physically—a meaningless statement of the obvious. Observe that in His statement that false Christs and false prophets "shall deceive many," Jesus pointedly warns His disciples, "Take heed that no man deceive you.")

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away. . . . I am the vine, ye are the branches. . . . Remain in me, and I in you. . . . If a man remain not in me, he is cast forth as a branch, and is withered; and they gather them and cast them into the fire, and they are burned (John 15:1-6).

And a great number believed and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he had come and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they should cleave unto the Lord (Acts 11:21-23).

[Paul and Barnabas] returned again to Lystra, and to Iconium and Antioch, confirming the souls of the disciples and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God (Acts 14:21, 22).

Robertson comments: "Paul frankly warned these new converts in this heathen environment of the many tribulations through which they must enter the Kingdom of God (the culmination at last). . . . These saints were already converted. . . . These recent converts from heathenism were ill-informed, were persecuted, had broken family and social ties, greatly needed encouragement if they were to hold out." <sup>(5)</sup>

And you who in time past were alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel (Col. 1:21-23; cf. 2:4-8, 18, 19).

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory [katechō, hold fast] what I preached unto you, unless ye have believed in vain (I Cor. 15:1, 2).

(Robertson writes, "Paul holds this peril over them in their temptation to deny the resurrection.") <sup>(6)</sup>

Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. . . . Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee (I Tim. 4:1, 16).

For the love of money is a root of all evils: which some reaching after have strayed away from the faith and have pierced themselves through with many sorrows. But thou, O man of God, flee these things; and pursue righteousness, godliness, faith, love, endurance, meekness. Fight the good fight of faith, "get a grip" [Robertson] on eternal life (I Tim. 6:10-12).

Evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou has learned and has been assured of . . . the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus (II Tim. 3:13-15).

Preach the word, be instant in season, out of season; reprove, rebuke, exhort; with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they gather to themselves teachers, having itching ears; and they shall turn away their ears

from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry (II Tim. 4:2-5).

(Those who in time to come "will not endure sound doctrine" are not the unsaved. There is no point in making such a statement concerning the lost, for they can hardly be expected to "endure sound doctrine." The peril against which Paul warns is that some of those to whom Timothy is preaching the Word "in season and out of season" will, in time to come, no longer "endure sound doctrine," but "shall turn away their ears from the truth, and shall be turned unto fables," forsaking Timothy and his faithful message for less offensive preachers more adept at tickling their ears with sermons they can "enjoy" undisturbed in heart and conscience.)

Brethren, if any of you [not outsider] do err [planaō, go astray, wander away] from the truth, and one convert him, let him know that he who converteth the sinner from the error of his way shall save a soul from death (James 5:19, 20).

For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful [cf. John 15:1-6] in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ (II Pet. 1:8-11).

The untaught and unsteady twist those writings as they do the other Scriptures—to their own ruin. You, therefore, dear friends, forewarned as you are, be on your guard so that you may not be carried away by the stray wanderings of the lawless, and slip from your own moorings; but grow in grace and knowledge of our Lord and Savior Jesus Christ (II Pet. 3:16-18 Verkuy).

These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life (Jude 19-21).

Whoever disowns the Son, the same hath not the Father. Let that therefore remain in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall remain in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life (I John 2:23-25).

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should drift away. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense, how shall we escape if we neglect so great salvation? Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him. (Heb. 2:1-3).

Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and High Priest of our profession, Christ Jesus . . . a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore, as the Holy Spirit saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness. . . . Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ if we hold the beginning of our confidence stedfast unto the end (Heb. 3:1, 6-8, 12-14).



- (1) B.F. Westcott, *The Gospel According to St. John*, p. 118.
- (2) *Ibid.*, p. 137.
- (3) James Hope Moulton and George Milligan, *The Vocabulary of the Greek Testament*, p. 68.
- (4) *Ibid.*, p. 69.
- (5) A. T. Robertson, (the greatest "English speaking" Greek Scholar of the 20th century) *Word Pictures in the New Testament*, Vol III, p. 216.
- (6) Robertson, *op. cit.*, Vol IV. p. 186.

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Reprinted from LIFE IN THE SON by Robert Shank. A Study of the doctrine of Perseverance (pages 156-162)

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## **Once Saved, Always Saved?**

"My sheep hear my voice, and I know them, and they follow me. And I will give them eternal life; and they shall never perish, neither shall any pluck them out of my Father's hand." John 10:27, 28.  
(Conditional "on it's face") J.P. Editor.

"God's power remains the safeguard of the property of the Son which is common to Him with the Father. Can this guaranty insure believers against the consequences of their own unfaithfulness? The text says nothing like this. The question is of enemies from without who seek to carry off the sheep, but not of unfaithfulness through which the sheep would themselves cease to be sheep." Commentary on the Gospel of John, Vol. II p. 162 by Frederick Lewis Godet. The greatest Greek scholar of the 19th century.

"The Lost sheep, i.e. the sheep which has been separated, and wandered away from the flock (Matthew 10:6; Luke 15:4), typifies him who is separated from the protection and gracious leading of Christ, and has fallen into unbelief... Liberty and the possibility of apostasy are not thus excluded (in answer to Augustine and the teaching of the Reformed Church); he who has fallen away is no longer a sheep." Critical and Exegetical Handbook on the Gospel of John, p. 329 by H. A. W. Meyer.

"The doctrine of 'final perseverance' has been found in the passage. But we must carefully distinguish between the certainty of God's promises and His infinite power on the one hand, and the weakness and variability of man's will on the other. If man falls at any stage in his spiritual life, it is not from want of divine grace, nor from the overwhelming power of adversaries, but from his neglect to use that which he may or may not use. We cannot be protected against ourselves in spite of ourselves." The Gospel According to John, p. 158 by B. F. Westcott.

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