

## 1: Eternal Security Debate Challenge

*Question / Comment - A debate on eternal security - Is Eternal Security true? Readers question: Hi, I have a problem of whether eternal security is true because of what a doctor of theology has written to me.*

Rochford The debate over eternal security persists in Christian circles: If Christians come to faith in Christ by accepting the free gift of salvation, is it possible to lose this by rejecting Christ or even returning the gift? Before we consider the biblical evidence for and against the doctrine of eternal security, we should keep a number of thoughts in mind: First, we need to find the position that can answer ALL of these versesâ€”not just some of them. Moreover, we need to find the position that makes the most sense of all passagesâ€”without twisting Scripture to support our own view. Radical Arminians say you can lose your salvation from sinning too much. We need to allow for this in order to harmonize many passages. Both sides of the debate agree in the perseverance of the saints. But one side argues that this is something that you need to do to be saved. Others say that it is a sign of who you are. Regarding this verse, Merrill C. In other words, our salvation is accomplished at the point of conversion. Jesus promises that his sheep will never perish, and no one can snatch them out of his hand. Thus it sounds like divine power protecting the believer from losing their salvation. Jesus is categorically excluding the slightest chance of an apostasy by his sheep. A literal translation would be something like: This was a word used for confirming or guaranteeing legal contracts. The fact that Paul used this word for the carnal Corinthians speaks greatly in favor of eternal security. Here the author of Hebrews points out that Christ continually intercedes for the sins of believers. Here Peter seems to say that our salvation is protected by the power of God himself. If we lose our salvation, this would mean that God failed in his work. It was attached to goods in transit to indicate ownership and ensure protection. It also represented a designation of office in the state service. Paul explains that Christ is the author of our salvation, and he will carry it out to completion. If we receive Christ through our free will, can we also reject Christ through our free will? First, some free will decisions are irreversible. In the same way, once we receive the gift of forgiveness, this is also an irreversible decision. Second, eternal security does not override our free will. By rejecting our request to return the gift of salvation, God is not denying our free will; he is denying our free choice. While we have the will to reject Christ, we do not have the choice to do so. In a similar way, consider a prisoner in a jail cell. While I might have the will to bench press lbs, I do not have the choice to do so. While I might have the will to speak French, I do not have the choice to do so, because I never paid attention in class. We might also point out that even if God denied our free will on this subjectâ€”so what? God would be overriding our free will to do something in our interest. For instance, when a little child wants to eat ice cream for breakfast, lunch, and dinner, a responsible parent will clearly deny this request. Is this a cruel action on behalf of the parent? Instead, the parent is denying their child something that would be devastating to their health and well-being. In the same way, if God denied our desire to return the gift of salvation, this will be in our interest. While the Bible does speak about blaspheming the Holy Spirit Mt. In addition to this, we never see the language of being baptized out of Christ. Since God sets the rules for how we gain salvation, we should place biblical revelation over our rational instinct on this. For instance, imagine going to return a gift after Christmas. If we teach eternal security, what will stop Christians from going out and committing rape, murder, or other moral atrocities? Deniers of eternal security often claim that this doctrine leads to moral atrocities. If we teach eternal security, they argue, this will lead Christians to get into sin. However, in response to this objection, a number of observations can be made: Are we to continue in sin so that grace may increase? How shall we who died to sin still live in it? What about this message of incredible love and forgiveness would cause people to want to rape and murder someone? Second, when we come to Christ, God gives us his Holy Spirit, so that we can live a life of good works. Those who know Christ also know the love of God through the Holy Spirit. When believers fall into sin, this grieves the Holy Spirit Eph. Third, Christians who carry on in sin are most likely not Christians. When Christians supposedly meet Christ but continue in rampant, unrepentant sin, we have to question whether or not their profession of faith was authentic. Of course, John is not claiming that we lose our salvation because of sin; instead, he is saying that we probably had a false

conversion in the first place c. Fourth, while God forgives us, God has instituted human government to check lawlessness Rom. While human governments are not perfect, they still prevent complete anarchy on Earth, which would be the worst state of affairs possible. Therefore, even if Christians know they are forgiven, there are still some natural, governmental restraints on evil moral behavior. Meeting Christ does not exclude the believer from going to prison or any other consequence of their actions. Many passages speak about the possibility of losing our salvation. This objection is often overstated. In fact, when we look at each of these passages closely, we see that very few of them actually threaten the doctrine of eternal security.

## 2: Scriptural refutation of "eternal Security"

*The original project In the late s, I felt compelled to write a web site outlining the Biblical arguments for the eternal security of the believer.*

Hence, that is why the doctrine of eternal security is often called once saved always saved. The rest of the eternal security definition, though usually unspoken but understood, is: To them salvation is irrevocable, irreversible and unalterable. EX Eternal Security Proponents Testify IF you believe the eternal security doctrine, you will believe you can become a criminal, demon possessed, drunkard, serial rapist, murderer, atheist, sorcerer, witch doctor and remain saved, especially in light of their false understanding of the sin unto death! Hence, once saved always saved! The George Sodini homicides and suicide in are proof of how insidious eternal security is. Again, eternal security proponents think if one was ever saved, at any point in his life, he will always remain saved and his salvation is never jeopardized under any circumstances! That is the only way they teach John Their view of saving grace, the Christian, God himself, etc. In fact, here is proof that the god of eternal security is NOT the God of the bible. Such twice lost people also do not recognize their vital need of repentance for salvation. Sometimes they will refer to themselves as a Christian alcoholic, Christian addicted to pornography, etc. Such people are actually described in 2 Peter 2: Their other eternal security message is designed to conceal their obvious license to sin , but it is only used with certain people, especially Christians contending for the faith Jude 3,4. Specifically that message taught by the eternal security teachers is their never saved or false convert argument, which quickly becomes falsified in light of the time King David sinned. Eternal security proponents never say King David lost his salvation or he was never saved before he fell into adultery and murder! Neither do they say that about Solomon, who turned to idolatry. It should also be noted that it is logically inconsistent for any eternal security proponent to ever say another person was never saved or is not saved now, based on their present tense sinful behavior, even if they are a Hindu, Muslim , witch doctor, child molester, serial killer, serial rapist, etc.! Because their doctrine says, if they, at any time in their entire life, had a saving faith, they are still saved because once saved always saved, once in grace always in grace, once a son always a son! Remember that about eternal security doctrine. Is once saved always saved or a conditional salvation the Biblical truth? While some Bible believers embrace a conditional security in Christ or NO eternal security most professing Christians live in no fear of God or concern about sinning as they embrace once saved always saved. Too many continue to be tossed back and forth on this salvation -related issue, but this need not be the case. Below is a vast array of Bible-based teachings on this very crucial issue. They range from spiritual death to imputed righteousness to the false accusation of a works salvation , etc. Beyond all of that, available here are various anti eternal security audio and video interviews as well as a few eternal security debates on radio with Dan Corner. Eternal Security Refuted , " the most exhaustive book ever written refuting eternal security. All of the following will help you better understand this massive problem with eternal security and how to counter it. The only assurance of salvation is for the present-tense follower of Jesus - those who have [present tense] the Son 1 John 5: The aforementioned are some of the strawman arguments and misconceptions about a conditional salvation used to smear Christian beliefs. Dan Corner teaches we are saved by grace Eph. We are justified by faith Rom. We are not under the law Rom. Paul taught against legalism Gal. We are not saved by works Eph. God is faithful to us 1 Jn. God surely loves us Jn. We have freedom in Christ Gal. God is to be obeyed and feared , but that is not the mythical god of eternal security. That in brief is the false god of once saved always saved that so many think they can mock by sowing to the flesh and still reap eternal life Gal. One of the greatest unrecognized spiritual dangers for those who believe the Bible and know that we are saved by grace and not by works Eph. No doubt Joseph Prince salary is pumped up because of this!

### 3: Assurance of Eternal Security | [www.enganchecubano.com](http://www.enganchecubano.com)

*One day before I had this debate with Mark Driscoll, the Calvinistic pastor of Mars Hill Church in Seattle Washington, I was contacted by phone but it wasn't initially for a debate but merely for a two hour interview on eternal security.*

I would like to begin by stating that I firmly believe Christians must be confident of their salvation in Jesus Christ. We serve a great God who offers us confidence like no other. So, there is the extreme position that states a child of God can never know whether he is saved or not - how absurd! However, there are many references in the Bible which deals with the possibility of a child of God sinning and thus breaking off fellowship with God. Study and meditate upon the following scriptures: Scripture 1 - "Therefore, my brothers, be all the more eager to make your calling and election sure. For if you do these things, you will never fall" II Peter 1: Notice Peter refers to these people as brethren! Those who currently are a part of the family of God. Yet he says to them, "do these things and you will never fall. The things mentioned in the five previous verses. It seems to imply, therefore, that if one does not do these things he will fall. A child of God must be diligent to continue to grow in the "Christian graces. If a child of God cannot fall, why was this command given? Would the Holy Spirit issue such a warning if it were impossible for a Christian to fall? The next verse teaches us that God is faithful to make an opportunity of escape for the Christian, but we must seize the opportunity or we will fall. Scripture 3 - Paul knew it was even possible for him to fall and be rejected. No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize" I Corinthians 9: Paul knew it was possible for him to be disqualified; and to prevent it, he imposed self-discipline. Scripture 4 - "See to it brothers, that none of you has a sinful, unbelieving heart that turns away from the living God" Hebrews 3: Again, this text is addressed to brothers - those who are presently members of the family of God; but, steps could be taken which would lead them away and out of that family of God. Scripture 5 - "You who are trying to be justified by law have been alienated from Christ; you have fallen from grace" Galatians 5: In attempting to be justified by the law of Moses they became guilty of a complete apostasy. Not only does this text teach that it is possible for Christians to fall, but in this instance it actually happened! There are many other scriptures I would encourage you to study Rev. Again let me restate that a child of God should have the utmost confidence in their salvation in Jesus Christ. As Paul eloquently stated in Romans 8: Now, in response to your scripture references: Scripture 1 - I John 2: They only made a pretense of their conversion in order to carry out their deceitful mission. Refer to I John 4: Scripture 2 - I John 3: But those who are born of God do not remain in a life of sin. Shall we go on sinning so that grace may increase? We died to sin; how can we live in it any longer? We have buried that old man in baptism and have been raised a new man see Rom. Scripture 3 - Hebrews 3: The Hebrew writer stated in the same chapter, "And we are his house, if there is a condition we hold on to our courage and hope of which we boast" Heb. Therefore, I believe both of these verses reminds us as believers to continue faithfully and enthusiastically to the end. As Jesus said in Rev 2: But even if a man has the "saving type of faith" he can still lose that faith. Did Paul have this saving faith? But he saw the possibility of losing that faith see again I Cor. I do not write to you in a spirit of confrontation or antagonism. I hope you will view this as a honest and open discussion of a very important topic. May God bless our study, Scott Scott, Thanks for sharing your opinion. For it is not born of presumption or ignorance, but of a careful examination of the scriptures. One of the assumptions you make is the all "Christians" are born of God. That is not the assumption made by the apostles. In fact the book of 1st John for example is how to identify who in the Christian community has been born of God and who has not. Do you really think that every who attends the church at Corinth, for example, has necessarily been born of God? Do you really think that Peter and Paul assumed that everyone who attends such churches whom they address in their letters has been born of God? They were neither that gullible nor did they assume their readers were so presumptuous. For one is not saved simply by going to church. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us.

## 4: Eternal Security - Thoughts on the Endless Debate

*Phyllis made an inquiring concerning eternal security and then handed off the debate to Scott, who holds an Arminian position, not accepting eternal security and apparently not even understanding the concept of the Perseverance of the Saints.*

While 20 some proof texts can be cited on either side of the issue, the book of Hebrews is central to the debate since it is one of the very, very few places in scripture which has a sustained discussion on the issue. Two passages in Hebrews are of particular importance to the doctrine of continuance 6: Yet, there is much more about continuance in Hebrews than these two passages. On Reading Hebrews The last thing people need is for some scholar to tell them what Hebrews says. So, I recommend that you take minutes of your time and read the book of Hebrews aloud, cover to cover, in a single reading. Anyone who reads it with passion and with an open mind will find it extremely difficult to maintain eternal security. As you read through Hebrews, you will find a consistent rhetorical sequence in its structure. Again and again, the apostle lays out an argument for the superiority of Christ. After he develops this argument, he launches into exhortation. The pattern is formulaic: Therefore, persist in the faith. Here is the outline: He provides theological arguments to convince them of the superiority of the faith, and then urges them to continue in the faith, sometimes with severe warnings. Thus, the book is primarily written to keep people from turning away from their faith. The Recipients One of the issues arising from the Continuance debate in Hebrews is whether the recipients were indeed true believers, or perhaps they might have only appeared to be believers. If they were true believers, and if the apostle warns them of losing their salvation, then a necessary conclusion would be that Continuance in Salvation is not guaranteed. The Hebrews were Christians The apostle addresses them as brethren and as sons i. For what son is not disciplined by his father? If you are not disciplined and everyone undergoes discipline, then you are illegitimate children and not true sons. Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live! Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness. No discipline seems pleasant at the time, but painful. The apostle was urging them to continue in faith. He was not urging them to get saved, but to continue in their salvation. For if the message spoken by angels was binding, and every violation and disobedience received its just punishment, how shall we escape if we ignore such a great salvation? They were being persecuted for their faith Obviously, if he believed that their faith was disingenuous, the argument would have been for them to get saved despite the persecution, rather than to remain in the faith despite the persecution. They stood their ground in the face of suffering iii. They were publicly insulted and persecuted iv. Sometimes they stood side by side with those being persecuted v. Some were imprisoned vi. They had not yet been persecuted to the point of blood shed vii. They share in the heavenly calling 3: They had come perfect tense to share in Christ 3: They had free and bold access to the throne of grace 4: They were being disciplined as sons They had been enlightened 2. They had tasted the heavenly gift 3. They shared in the Holy spirit 4. They had tasted the goodness of the Word of God 5. They had tasted the powers of the coming age 6. They had repented They were already part of the Church i. They were admonished to act like Christian brethren 1. To encourage one another 3: To spur one another toward love and good deeds To meet regularly for worship To keep on loving each other as brothers They had come not to Sinai, but to Zion To the heavenly Jerusalem, the city of the living God 2. To the joint worship around the throne, with the saints and celestial beings 3. To the Church of the firstborn, whose names are written in heaven 4. To the abode of God, Jesus, and the holy people of God iii. They had church leaders, whom they must imitate and to whom they must submit Greetings and prayer requests are exchanged between the Hebrews and the other churches They were referred to as brothers and sons. They were being persecuted precisely because their faith was genuine. They experienced the benefits of salvation unique to true believers, such as the sharing in Christ, the Spirit, and the heavenly calling; the privilege to approach the throne of grace boldly and freely; the privilege of being disciplined as sons; the experience of being sanctified; having their sins sprinkled and atoned for; being enlightened; tasting the heavenly gift and the goodness of the word of

God; and having tasted the powers of the coming age. They were already a part of the Church. We should add that if Hebrews were written to non-believers, it would be the only book of the Bible so written. By now, it should be clear that the Hebrews were genuine believers. This creates a tremendous difficulty for those who believe in eternal security. So long as the apostle was thought to be issuing the warnings to unbelievers, eternal securitists were prone to dismiss the warnings as not applying to them. However, as we have seen in the previous section, the apostle was indeed issuing the warnings to true believers, and thus, the warnings have direct applicability to all believers. If they did not escape when they refused him who warned them on earth, how much less will we, if we turn away from him who warns us from heaven? Judgment against those who fail to continue in faith. The apostle warns that believers shall not escape judgment if they neglect or ignore so great a salvation 2: The following passages provide some help in determining the nature of such judgment. Judgment is likened to that which visited the Israelites in their desert wanderings ch. More severe than the death penalty required of those who broke the Law ii. Jesus would help them As high priest, he offered atonement and purification of sin 1: So, we have the apostle desperately urging the believers not to give up their faith. We have him issuing them some of the most severe warnings found in biblical literature. Yet, afterwards, he gives encouraging words. Conclusion Only a few passages in the NT contain sustained arguments regarding the doctrine of Continuance. Hebrews is one of them. We all know the dangers of attempting the formulation of a particular doctrine on the basis of proof texts. In the case of the doctrine of Continuance, we do not really need any proof texts, for the whole book of Hebrews addresses it very thoroughly, almost exhaustively. In Hebrews, the apostle warns genuine believers of the possibility that they may end up rejecting their faith if they neglect their salvation, if they drift away, if they do not draw near, if they deliberately keep on sinning. Consequences for doing so are spelled out in ominous yet definite terms. People who insist on believing in eternal security will have to figure out some other way to read the book of Hebrews. Eternal securitists end up doing all kinds of silly things to Hebrews in support of eternal security. Not only do they try to claim that Hebrews was written to unbelievers, but they also try to claim things like the apostle was only writing hypothetically, or that the judgment spoken of in Hebrews only deals with the extent of our heavenly rewards. Surely, this is the right way to read the book of Hebrews. Let anyone who remains skeptical pick up the book at this instant and read it cover to cover, in one setting.

## 5: Mark Driscoll Mars Hill Church Dan Corner Debate

*I affirm that Eternal Security is a true diction and present in the bible. I can relate to you, this is my first time arguing against the bible (trying to challenge myself). I will use the basic debate format as well as try to incorporate my opponents format into my debate.*

According to Calvinists, since God has drawn the elect to faith in Christ by regenerating their hearts and convincing them of their sins, and thus saving their souls by His own work and power, it naturally follows that they will be kept by the same power to the end. Since God has made satisfaction for the sins of the elect, they can no longer be condemned for them, and through the help of the Holy Spirit, they must necessarily persevere as Christians and in the end be saved. Calvinists believe this is what Peter is teaching in 1st Peter 1, verse 5 when he says, that true believers are "kept by the power of God through faith unto salvation". Outside Calvinist denominations this doctrine is widely considered to be flawed. Calvinists also believe that all who are born again and justified before God necessarily and inexorably proceed to sanctification. Failure to proceed to sanctification in their view is considered by some as evidence that the person in question was never truly saved to begin with. The Westminster Confession of Faith has defined perseverance as follows: They whom God hath accepted in His Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved. Essentially, Reformed doctrine believes that the same God whose power justified the Christian believer is also at work in the continued sanctification of that believer. Anyone who does not do what is right is not a child of God. Hodges, Bill Bright, and others. This view, like the traditional Calvinist view, emphasizes that people are saved purely by an act of divine grace that does not depend at all on the deeds of the individual, and for that reason, advocates insist that nothing the person can do can affect his or her salvation. He sums up his deep conviction that salvation is by faith alone in Christ alone when he claims, "Even if a believer for all practical purposes becomes an unbeliever, his salvation is not in jeopardy" believers who lose or abandon their faith will retain their salvation. Look at that verse [ John 3: According to Jesus, what must a person do to keep from being judged for sin? Must he stop doing something? Must he promise to stop doing something? Must he have never done something? The answer is so simple that many stumble all over it without ever seeing it. All Jesus requires is that the individual "believe in" Him. We are saved because at a moment in time we expressed faith in our enduring Lord" p. The doctrine sees the work of salvation as wholly monergistic, which is to say that God alone performs it and man has no part in the process beyond receiving it, and therefore, proponents argue that man cannot undo what they believe God has done. By comparison, in traditional Calvinism, people, who are otherwise unable to follow God, are enabled by regeneration to cooperate with him, and so the Reformed tradition sees itself as mediating between the total monergism of the non-traditional Calvinist view and the synergism of the Wesleyan, Arminian, and Roman Catholic views in which even unregenerate man can choose to cooperate with God in salvation. The traditional Calvinist doctrine teaches that a person is secure in salvation because he or she was predestined by God, whereas in the Free Grace or non-traditional Calvinist views, a person is secure because at some point in time he or she has believed the Gospel message Dave Hunt, What Love is This, p. Evangelical criticism[ edit ] Both traditional Calvinism and traditional Arminianism have rejected Free Grace theology. Reformed theology has uniformly asserted that "no man is a Christian who does not feel some special love for righteousness" Institutes, [13] and therefore sees Free Grace theology, which allows for the concept of a "carnal Christian" or even an "unbelieving Christian", as a form of radical antinomianism. Arminianism, which has always believed true believers can give themselves completely over to sin, has also rejected the Free Grace view for the opposite reason of Calvinism: Free Grace theology struggles to maintain a middle ground, hoping to grasp the permanency of salvation Calvinism with one hand, while maintaining a true believer can still give up faith and choose to live a life of sin and unbelief Arminianism. Both Calvinists and Arminians appeal to Biblical passages such as 1 Cor. Otherwise, you have believed in vain", Hebrews 3: If we disown him, he will also disown us". This section contains too many quotations for an encyclopedic entry. Please help improve the

article by presenting facts as a neutrally-worded summary with appropriate citations. Consider transferring direct quotations to Wikiquote. February This section uncritically uses texts from within a religion or faith system without referring to secondary sources that critically analyze them. Please help improve this article by adding references to reliable secondary sources , with multiple points of view. February Learn how and when to remove this template message In addition to fitting neatly in the overarching Calvinist soteriology , Reformed and Free Grace advocates alike find specific support for the doctrine in various passages from the Bible: He does not come into judgment, but has passed from death to life. Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. But I said to you that you have seen me and yet do not believe. All that the Father gives me will come to me, and whoever comes to me I will never cast out. I give them eternal life, and they will never perish, and no one will snatch them out of my hand. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. There is therefore now no condemnation for those who are in Christ Jesus. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. For the gifts and the calling of God are irrevocable. For we have come to share in Christ, if indeed we hold our original confidence firm to the end. They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us. But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me. But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ " by grace you have been saved " and raised us up with him and seated us with him in the heavenly places in Christ Jesus And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ. But I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard until that Day what has been entrusted to me. Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world " our faith. Who is it that overcomes the world except the one who believes that Jesus is the Son of God? In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled. Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ. He who calls you is faithful; he will surely do it. But the Lord is faithful. He will establish you and guard you against the evil one. And this is the testimony, that God gave us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God that you may know that you have eternal life. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain I will give them one heart and one way, that they may fear me forever, for their own good and the good of their children after them. I will make with them an everlasting covenant, that I will not turn away from doing good to them. And I will put the fear of me in their hearts, that they may not turn from me. Psalms Isaiah Listen to me, O house of Jacob, all the remnant of the house of Israel, who have been borne by me from before your birth, carried from the womb; even to your old age I am he, and to gray hairs I will carry you. I have made, and I

will bear; I will carry and will save. But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his offspring, but "Through Isaac shall your offspring be named. Now I know that the LORD saves his anointed; he will answer him from his holy heaven with the saving might of his right hand. Love the LORD, all you his saints! The LORD preserves the faithful but abundantly repays the one who acts in pride. For the LORD loves justice; he will not forsake his saints. They are preserved forever, but the children of the wicked shall be cut off. Cast your burden on the LORD, and he will sustain you; he will never permit the righteous to be moved. They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever. Calvinist interpretations[ edit ] Some Calvinists admit that their interpretation is not without difficulties. One apparent consequence is that not all who "have shared in the Holy Spirit" [Acts This is a consequence Calvinists are willing to accept since the Bible also says that King Saul had the "Spirit of God" in some sense and even prophesied by it, [1Sam Calvin says, God indeed favors none but the elect alone with the Spirit of regeneration, and that by this they are distinguished from the reprobateâ€¦] But I cannot admit that all this is any reason why he should not grant the reprobate also some taste of his grace, why he should not irradiate their minds with some sparks of his light, why he should not give them some perception of his goodness, and in some sort engrave his word on their hearts. While opponents of perseverance identify the persons as Christian believers, Calvinists suggest several other options: These passages are not clear enough to describe a regenerate person or "true Christian" , and thus they do not describe the situation of a true believer. Instead, the persons in question may well have been part of the church community and had the advantages concomitant with that membership citing the benefits of being a member of the covenant community in the Old Testament mentioned in Romans 3: In an effort to corroborate this interpretation, they also cite such passages as 1 John 2: The passages refer to Jewish Christians who were reverting to Judaism. The passages refer to the rejection of the covenant community as a whole, not individual believers Verbrugge. Some other passages put forth against the Calvinist doctrine include:

## 6: Eternal Security & The Book of Hebrews

*Dr. James White and Gerry Matatics debate the issue of Eternal Security.*

Hey Mark, how you doin? Mark Driscoll Hey buddy, how you doin man? Well, um, if I could maybe inject a little different way of looking at it. Um, I think the question is not so much do you believe in eternal security. To me, which one, which position would truly give the believer more security? The caller said that one position is if they backslide they were never saved. Mark Driscoll just got done saying that David remained saved in his adultery which means that he actually believes there are Christian adulterers, Christian drunkards, Christian murderers, etc. Then he can turn right around and teach the other way, that David remained saved. No question about it. The Bible teaches both. This life is a test. Folks, not everybody endures to the end. Peter said some go back as a dog returns to his vomit. There are spiritual safeguards. He beat his body, made it his slave lest after he preached to others, he himself would be a castaway. Paul lived holy, righteous and blameless. And you see, we have access to the same grace of God that he had. And this is the true grace of God in the Bible. It says in Titus 2: So yes, we can live godly, holy lives. There are more dogs than Christians in my city. And then to accuse me of teaching grace as a license for sin. Have you ever heard, Dan, have you ever heard one sermon I have preached? Mark Driscoll I said nothing about David. It seemed like Thor was going to correct Mark Driscoll about that, but caught himself before he said too much. Listen again to what Mark Driscoll said, which is now denied when it is not convenient to admit to his own belief. In so many words, Mark said David remained saved while in adultery and murder: More of Calvinism becomes revealed through a phone caller who brings up the sin unto death: I think 1 Jn. THOR And cost you rewards in heaven. Please know the female eternal security proponent was wrong when she said, in the original Greek, it talks about if a believer should be in a sin where he continues in, to engage in that will lead him to a premature, physical death. Remember he also thinks one can live wickedly as the prodigal and King David when backslid and be on the road to heaven. Mark Driscoll cited an unrepentant alcoholic as an example, but at a different time Mark in his contradictory theology said this: Mark also said this: Mark Driscoll So ultimately my salvation is from Jesus not by my works. But it is evidence or? What that would mean is no, I should not rape or kill. Ultimately Jesus decides who goes to heaven but no, those who, 1 Jn. Mark said the new life in Christ is made visible by new desires, new actions and a new life, but that contradicts what he previously said about the alcoholic Christian who dies in that condition as an example of the sin unto death. He would have to say they remain saved, if they do, even in such wickedness. In contrast to this, eternal security doctrine also says this about Paul: At a different point he mentions that Paul was perfect: It seems that Mark Driscoll somehow thinks Paul was the worst of sinners and perfect at the same time. Strange as it may be, Mark Driscoll also taught at a different point Paul was not perfect. Mark Driscoll No, my salvation is not dependent upon what I do. MD My salvation is not dependent upon what I do, but my salvation is evidenced by what I do. He also must see it in the unrepentant alcoholic who God kills and takes to heaven prematurely. He also claims a distinction between the Baptist form of eternal security and the Calvinistic form of eternal security, but in reality there is no difference at all because both are a license for immorality. It has already been shown that Mark Driscoll is teaching a license for immorality and more evidence is soon to come, but first here is how he tries to make a distinction between the two forms of eternal security: I hold the Calvinistic position which is you walk with God faithfully. The only way you have any confidence in your relationship with God is that it is ongoing, active, present, growing, continual. Mark must somehow see a relationship with God that is ongoing, active, present, growing and continual in one who becomes faithless; the alcoholic who dies unrepentant and in the worst of all sinners who he thinks the Apostle Paul was. Listen to what else Mark Driscoll said: You can devastate your spiritual legacy. You can lose a lot of your joy and freedom. And as they did, the Israelites in Exodus and the Corinthians were in the state of doing the same thing as a congregation of people. They were, they were ruining the quality of their life and they were forfeiting their eternal reward. He just revealed his belief about his very limited penalty of wicked actions after getting regenerated. I brought up Mt. DAN And he can destroy both body and soul in hell. Rather be afraid of the One that can destroy both body and soul in

hell. Mark Driscoll Yeah, we agree on that point. That is indirect evidence that one can still go to hell after initial salvation. Notice what the following phone caller said about Christians and the Christian life. She probably got the idea that, "We are evil" from the eternal security teaching and misapplication of Rom. She actually thinks Christians are evil and evil people can have salvation: How much more so is God always our father. Mark Driscoll My point is that people need to repent of sin and trust in Jesus Christ. And that if at any point we deviate from that message we are, we are not doing what Jesus has called and asked of us to do. Mark Driscoll You repent up front for salvation. You continue to repent for your sanctification. Mark Driscoll is wrong again. Clearly, the lukewarm at Laodicea were in danger of being expelled from the body of Christ, which shows they would lose their salvation. Repentance for them and others in Rev. Mark Driscoll Jesus says if you lust in your heart it counts. So if a guy looks twice at a cute girl, does he lose his salvation? This is where practically this just gets dumb. Mark Driscoll A big sin, a little sin. Catholics call it mortal sin and venial sin. This is how the Biblical message is scoffed at and ridiculed by the security in sin proponents. The mere fact that there is eternal sin which can never be forgiven shows all sins are not of the same degree. Other Scriptures prove the same. Some Calvinists might be happy because they are popular and have gotten large congregations. Mark Driscoll, like all other eternal security teachers say, one can actually be faithless and remain saved. To be faithless is to be atheistic. Hence, these people teach indirectly there are Christian atheists by teaching one can become faithless. Listen to what Mark Driscoll said: Mark Driscoll And that even when we are faithless, he is faithful and God works out all things for good and nothing can separate us from the love of God in Christ. But Mark also has an opposing message, which is not consistent to his other teachings: Mark Driscoll And though we do sin, God the Holy Spirit will convict us and those who really belong to Jesus will come to repentance and continue to see their life increasingly conform to be more and more like Jesus. Listener think about this: How could Mark Driscoll actually believe "those who really belong to Jesus will come to repentance and continue to see their life increasingly conform to be more and more like Jesus" in light of him also teaching as he does about the sin unto death where he understands that to be a saved person who does NOT repent of his drunkenness, dies in that wickedness and yet goes to heaven? He also just mentioned one can become faithless. This is NOT consistent with a life increasingly conforming to be more and more like Jesus. Such confusion and contradictions are a clear sign of false doctrine. Mark Driscoll also said this: Here Mark Driscoll blatantly contradicts his previous statement that Paul was the worst sinner of all by saying Paul was perfect. I teach the opposite especially in Rev. Listen to the dialog between Thor and Mark:

### 7: Eternal Security - No debate | Baptist Christian Forums

*Eternal security undermines free will. Biblical Argument: Believers need to simply yield to God's love and God's Spirit working in our lives. God wants everyone to be saved, but Godself is not willing to override our freedom.*

Is it possible to lose and regain your salvation thousands of times within one life? Or is there a limit to how many times one can be saved? How does one re-gain their salvation after they have lost it? There is really no absolute and definitive answer to your question, only guidelines. From a practical standpoint, a Christian should never become complacent, and rather should be striving to grow in holiness every day. As one grows in holiness, they will undoubtedly be faced with greater attacks by the devil, which God and the Saints who have gone before us teach very clearly. Because of this, God certainly provides even greater graces in proportion to the attacks, increasing the growth potential in holiness. Please explain the apparent? Though every Bible is the Word of God, it is still subject to being lost, destroyed, or corrupted. Yet God, in His Divine Providence, has always preserved the Bible in every generation, in spite of the many Bibles that have been lost, destroyed, or corrupted. Now with that in mind, we can see why there is in fact no logical inconsistency with a Catholic claiming Divine Providence extends further, to include the Church. Despite the fact all members are still capable of falling into sin, God, in His Providence, would not let His Divine Institution, the Church as a Body, fall away. God assures that not all members of His Body, especially not all members of the Magisterium, would never universally fall away just as Jesus protected the original band of Apostles from collectively falling away. Peter, the first pope, lost his salvation when he denied Christ. Of course, since salvation can be recovered after genuine repentance, anyone including a pope can recover their salvation. That said, anyone including a pope who falls into grave sin and loses their salvation may not repent before departing this life, and thus they would be damned. I assume you hold that God has exhaustive foreknowledge, infinite power, and a purpose for all that He does. On your view, God knows all those whom He will truly save only to have them lose their salvation later. I won't pretend to have a sufficient answer. All we can do is speculate, based on certain principles we know to be true. For example, God hates sin and could never command it, thus whenever sin takes place, it is the individual that is at fault and thus culpable. Given that, God can choose to punish that individual in any way He deemed proper, or He could have mercy to the degree He deemed proper. Another principle that is no less Mysterious than the one already mentioned is that God only allows sin so that either a greater good may result or to avoid a greater evil. As a final thought, though this is not a historical debate, since the only Christian group that believes in Eternal Security is the Reformed Calvinists, this means that all the Catholics, Eastern Orthodox, and non-Reformed Protestants throughout history have pondered over these difficult things. Please give us a few lines of biblical evidence where we can see any clear signs that Judas was ever regenerate. The primary purpose of Christ calling The Twelve was to be a spring board to spread the Gospel to the world. The various texts of the Gospels that speak of Jesus originally calling the Twelve and listing off their names speak as follows: The names of the twelve apostles are these The entirety of Matthew 10 is essentially one big mission statement to the Twelve Mat You have the words of eternal life, 69and we have believed, and have come to know, that you are the Holy One of God. And yet one of you is a devil. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled. Turning to get the answer of the Twelve, the leader of the Apostles, Peter, re-affirms their faith in Him implying Judas was also in agreement. This leads to John The last text to examine is Matthew We also see in John I know my own and my own know me. There are two ways Matthew 7: The first option seems the most plausible, and makes things easier to respond to. As I respond more fully, the key to keep in mind is that: With that, I can see both Protestantism and Catholicism reconcile those and similar verses together pretty easily. A text like Matthew 7:

### 8: Debate Argument: Eternal Security is a True Christian Doctrine | [www.enganchecubano.com](http://www.enganchecubano.com)

*Part of the message of the eternal security (or once saved always saved) teachers is that the disagreement between Christians who reject eternal security and those who hold to this security-in-sin gospel (a better way to identify the eternal security doctrine) is that it is an in house debate.*

Assurance of Eternal Security Introduction While the believer may gain assurance of his salvation and know that he has been saved, the question may arise concerning the permanence of his salvation. Is there anything we can do to lose our salvation? The answer is NO! Because Scripture clearly affirms the fact we are protected by the power of God through faith. Faith brings us into a grace relationship with God as a gift of God through the merit of His beloved Son. We are saved by His record, not ours. The Trinity Approach The first argument for the eternal security of the believer stems from seeing how all three persons of the trinity work in concert to make and keep us secure in Christ. From the Standpoint of the Son Romans 8: If God is for us, who can be against us? It is God who justifies. Christ is the one who died and more than that, he was raised , who is at the right hand of God, and who also is interceding for us. Will trouble, or distress, or persecution, or famine, or nakedness, or danger, or sword? The declaration in Romans 8: The goal of verse 34, however, is to show the absolute security of the believer. Two reasons are stated in relation to God the Son: By His death Christ removed the barrier that separates mankind from God. The same truth is declared in the following verses. This was to demonstrate his righteousness, because God in his forbearance had passed over the sins previously committed. No, but by the principle of faith! He passed through the greater and more perfect tent not made with hands, that is, not of this creation, 12 and he entered once for all into the most holy place not by the blood of goats and calves but by his own blood, and so he himself secured eternal redemption. But now he has appeared once for all at the consummation of the ages to put away sin by his sacrifice. The second argument of Romans 8: Holy Father, keep them safe in your name that you have given me, so that they may be one just as we are one. From the Standpoint of the Father Through the protection of our heavenly Father, whose holiness has been perfectly satisfied by the death of His Son, we are kept by: His Sovereign Purpose Salvation depends upon God to bring it to pass, not us. Nothing, not even our sin, can frustrate the eternal and sovereign purpose of God who determined to save us by grace through faith in His Son. He does not disown us; He disciplines us. For what son is there that a father does not discipline? But later it produces the fruit of peace and righteousness for those trained by it. And I have already judged the one who did this, just as though I were present. Sin does not change our relationship to God as His children though it does affect our fellowship, the intimacy of our walk with God, our ability to serve Him, and the rewards we will receive in the future kingdom. And the fire will test what kind of work each has done. He himself will be saved, but only as through fire. Jude 24 Now to the one who is able to keep you from falling, and to cause you to stand, rejoicing, without blemish before his glorious presence, 2 Corinthians 5: If believers could lose their salvation, it would mean the body of Christ could and would be maimed. This is foreign to Scripture. Yet, he affirmed the fact of their salvation and the presence of the Holy Spirit in their lives. Whether Jews or Greeks or slaves or free, we were all made to drink of the one Spirit. Therefore glorify God with your body. His Work in Regeneration Regeneration refers to the impartation of spiritual and eternal life which makes us new creatures in Christ. This can never change. First, it is based on the work of the Son, not our works. And second, as physical birth makes one a child of his parents forever, so spiritual birth does the same. So it is with everyone who is born of the Spirit. He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life. The one who does not believe has been condemned already, because he has not believed in the name of the one and only Son of God. As mentioned previously, rather than disown a disobedient child, God disciplines his children. At times it may even be to the point of physical death, but believers still remain His children cf. His Work of Indwelling This refers to the gift of the Holy Spirit to indwell the believer which was promised by our Lord as a permanent indwelling. The Spirit is given forever and given without conditions other than faith in Christ. A seal in ancient times was a sign and proof of: In this case it is God and He has promised not to do so. As a result, Paul declares that even the carnal Christians at Corinth belonged to God as

a result of this finished transaction of their salvation in Christ. The Positional Approach Spirit baptism joins the believer into union with Christ. This becomes the new spiritual position of the believer. This calls attention to the fact the Bible emphasizes we are saved and accepted through our position in or union with Christ. If we died with him, we will also live with him. If we deny him, he will also deny us. This is a place not only of security, but of double security! Our union with Christ is a guarantee of glory. The Logical Approach Simply stated, if God did so much for us while we were sinners, completely alienated and enemies of God before salvation, how much more will He not do for us now that we have been reconciled and stand related to Him as His children who have been justified, declared righteous in Christ? The meaning of the perfect tense in Greek combined with the context and the analogy of Scripture forms another argument for the security of the believer. The perfect tense refers to action or an event which, completed in the past, has results existing in the present time i. It looks at the present state of affairs. The following passages that use the perfect tense stress the saved state of the believer who has trusted in the Savior. The New Testament plainly states we are saved by grace through faith in the person and work of Christ, and that salvation is not of human works or works of righteousness which we have done. If, however, having put our trust in the person and work of Christ, we can lose our salvation by what we do or do not do, then in the final analysis, we are saved by works. This is contrary to the theology of the New Testament cf. Where, then, do we draw the line? Those who believe we can lose our salvation categorize sin as though God overlooks some sins while He judges others. It becomes a matter of degrees and the question arises, how bad must we become before we lose our salvation? Which sin does us in? Problem Passages What about those passages that are often taken to mean the believer can lose his salvation? For this study, we cannot deal with all these passages. Generally, however, we can show that none of these passages teach we can lose our salvation if the immediate context and the context of the entire New Testament is considered, or if the principle of the analogy of the faith is considered. The Analogy of the Faith The analogy of the faith is a hermeneutical principle which says unclear passages should be understood in the light of clear ones, not vice versa. It is my conviction that those who believe we can lose our salvation, or who teach Lordship salvation, violate this principle. They violate this principle in two ways: Categories of Difficult Passages The problem passages those used to teach believers can lose their salvation, or used to teach that they were never really saved or they would never do such and such in reality fall into one or more of the following categories and do not deal with the issue of eternal salvation: They do it to receive a perishable crown, but we an imperishable one. This includes passages that portray the nature and condition of unbelievers as a motivation to godly living or living like the people we have become positionally in Christ. These passages do not threaten us with the loss of salvation nor do they call us to question our salvation. They challenge us to live like the people we are in Christ. For instance, compare Ephesians 5: Walk as children of the lightâ€” 9 for the fruit of the light consists in all goodness, righteousness, and truthâ€” 10 trying to learn what is pleasing to the Lord. The one who practices righteousness is righteous, just as Jesus is righteous. For this purpose the Son of God was revealed: Everyone who does not practice righteousnessâ€”the one who does not love his fellow Christianâ€”is not of God. Here he gives one reason after another not to question our salvation but to motivate believers to walk in the light. Does 1 John 3: Such an idea would contradict 1 John 1: Because of our weakness and lack of perfection in this life, even abiding believers sin. So what does John mean? Do you understand that? One of them had just done that very thing. What was this mother saying? She was saying that stealing was against the moral standards of their family, and therefore, the little boy had to learn this lesson and refrain from ever doing it again. She was pointing out the standards of their family as a motivation to her son. John is simply telling us, this is the standard, that we do not sin, and we need to get with the plan.

### 9: Perseverance of the saints - Wikipedia

*This document refutes Mr. Daniel Corner's arguments against eternal security and at the same time answers the verses most commonly sited against the doctrine in question.*

Thank you, Con for your response. Rebuttal First off I want the reader to understand that I do not think that Con would have to believe in a salvation of works to contest eternal security. Thankfully neither does Con. Con does state that it is a matter of a rejection of Jesus Christ that loses ones salvation. Rejection of Christ is a sin no doubt, which is exactly why your salvation is secure. Sin is sin is sin, and salvation forgives us of our sins. The sin of apostasy, also called falling away, or modernly called a rejection of Christ, is still a sin like all other sins in that it separates man from God. The free gift of God is eternal my friends, eternal is a word that does not leave any gray area. Since rejecting Christ is a sin, it is forgiven by Christ. But wait, can we chose to not be in Christ Jesus once we have been saved? The question sounds as though it would be logical that we could chose to reject our salvation. The idea that you can lose your salvation would come from the idea that you were responsible for getting it in the first place. Was it not God that gave you to Christ verse 29? I am not talking about predestination, because you could have rejected it from the start, but once you are saved you are in the hand of Christ and you can never be removed. You cannot give salvation to yourself, but you can reject it initially, and as such you cannot discard it once it has been given lest God be a liar. Your sin of rejection holds no power over the will of God. If someone is truly saved and turns their back on Christ, to claim another worldview such as Atheism for example, lose blessings of the Lord in this world, and miss out on the love that comes from knowing Christ, but still is secured. His works that stem from his new belief will be burned in the fire as they were not for the Lord, but the foundation will remain. The foundation in the parable is the grace of God, the house built upon the foundation is the works. Works will be tested by fire as well as the foundation, so works can burn, but salvation cannot. You can deceive yourself and cover your foundation in claim of a new one, but that too will burn away exposing the grace of God. The Voice of the Lord I think that one can be deceived to fall from the Lord, but still knows his voice. They still know in their heart of hearts the truth even though it has been clouded and deceived. If you are inclined to understand further the power of prayer I commend Psalm to you. My favorite part of that Psalm being verses This is to illustrate that I too believe that God can change his mind with the power of prayer. But God cannot change his mind when it comes to a covenant or promise because this would be God acting in a lie. He can punish his people, make their lives miserable, but never does he disclaim them as his people no matter how deep in sin they were. Did Peter not reject Christ when Christ was going to be judged by the Sanhedrin? Did his faith not return and even be commended by Christ later in letting him establish the Church of Christ? Did Christ die to accomplish his initial salvation, and then die again for his reconciliation? The scripture quotes Psalm The language used in Psalm 95 comes from Numbers He shows us this meaning by using the analogy of the Israelites and their promised land. It also talks about their bodies perishing in the wilderness, but note how nothing is said about their soul! So yes, one who is saved can turn their heart from the Lord, but the Lord will never eternally damn them for it. Is not rejecting Christ rejecting his word as well? But take heart because your soul is still claimed by God. Multiple crucifixions are not needed as would be indicated if you could lose your salvation, but all your sins are forgiven under His name the first time. Take heart and stand firm in Christ. Let the knowledge of this love, the love that can even withstand rejection and spite, take hold and bring you back to his blessings in this life. Your soul has been bought by Christ, no refunds. Con Prosperity Gospel My primary difficulty with your arguments Pro is that at there root I believe they slip into the fallacy of prosperity gospel. That was about this life and how god blesses us through the rest of it. In reality though, that did not happen. Peter was crucified upside-down. In fact, none of the apostles had blessed peaceful deaths. Paul was beheaded, Barnabas was burned, Mark was dragged to death, James was clubbed, Thomas was speared to death, and Luke was hanged. For all the good costly stone they lived there lives with upon the foundation of Jesus name how did they prosper in this life, what good did it do them? The Fact is, these martyrs reward is in heaven, as we know it was not on earth. An accurate theology has to remember the people who received no reward in this life, and

the wicked that have received no justice in this life. Richard Dawkins is an atheist that used to be Christian. Did you know he has money, fame, influence? John Templeton and C. Lewis writes about the logic of faith. But since then he no longer thought such. He said faith is the very act of reason in that your going to consistently believe in God in spite of whatever your whimsical emotions incline you to think. He said as an atheist there were times he greatly doubted there was no God and it kept him up at night. And as a Christian the doubts still come that there could be no god. I believe Templeton was having one of those moments of doubt in his interview with Stroble, and that kind of doubt is not deferent from the doubt atheist that have never been Christian go through from time to time. Double Crucifixion and Time You argue that Jesus would need to be crucified twice a believer could fall from saving grace if they should ever seek to come back again like Peter. All of my Sins I have committed were done after his death and resurrection were a done fact. But his sacrifice did not just redeem the sins committed in the past by those who lived in his time; they cover the future sins committed by me personally as well. His sacrifice stretches across time and this is why they cover my sins at all and my sins I commit after accepting his salvation. So if I can be saved at all, then peter could come back after falling away. The Greek word used for eternal is Aion or Aionios. Aionios is often considered to mean eternal with no end because of its etymology. How the word translates if you break it down. But as John Wesley Hanson argues at the start of this article <http://> And there is good reason to believe from other Greek literature that when the word Anionios was used it was meant to indicate time with an end of some kind. The life of a man was often called an Aion, the time since creation was an Aion. Unless it was speaking of God himself in Greek literature it never seemed to mean eternal in the sense we think of it. No one includes yourself? I think your reaching with this. Your defense that salvation cannot be discarded is that it would make god a liar somehow. I do not see how that is so. Should Richard Dawkins find himself in Hell after he dies god would not have lied about anything. This goes back to how contracts work. Are you liar when you repo the viper after 2 years of my not paying for it? Greater than God Theologically this rejection that cancels the contract does not make one stronger than God. Our free will does not mean God is not all powerful. The fact that he does not choose to do some things and chooses to do others does not mean he has no power to perform the other actions. This is simply his way, his actions defined by his character and not his sovereignty. And so we have free will. That same will as I stated in the previous round is still present in us after salvation. You did not respond to what it means in this debate that we still sin after the Holy Spirit is within us. I know of no Christian who claims after the Holy Spirit came in them and Jesus became there savior that their wills were so changed to god that they quite deviating from it and quit sinning. To say that we cant reject the saving grace after accepting it is to say we no longer have will that can act against gods, and to say losing salvation because of this will calls into question gods power would call into question gods power because of our wills before salvation. I await my opponents response. Pro Prosperity Gospel There has to be a distinction between people who suffer because of sin, and people who suffer because of their faith. Their suffering in comparison to their eternal life with God can be viewed as a blessing to help others believe in stead of being viewed as a punishment. They called the apostles in and had them flogged. Then they ordered them not to speak in the name of Jesus, and let them go. So we know as Christians that a blessing could come in the form of suffering for upholding the name of the Lord. We understand the blessings of being one to suffer for Him, and thereby spreading the truth of Christ by demonstrated conviction. Blessings also come from suffering in the name of Lord in the form of becoming stronger in Christ. Also God can reward us with the blessings of peace and righteousness through suffering. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

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