

Calvin's TULIP

P - Perseverance of the Saints

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Calvin's TULIP

- TULIP is the five-point foundational summary of modern reformed theology.
- TULIP is a set of assumptions that are required for reformed theology to hold together.
- TULIP has been so widely taught in some circles that one would think that those who do not hold to its points are unorthodox.
- TULIP proponents have successfully propagated the idea that the opposite of Calvinism is Arminian Theology.

Calvin's TULIP

- **Total Depravity**

- We conclude: Man is unable to save himself or contribute to his salvation, but is able to respond to the Gospel.

- **Unconditional Election**

- We conclude: a doctrine that God chooses some for salvation and prohibits others from salvation has no Biblical merit. Election pertains to the children of Abraham as "God's Chosen."

- **Limited Atonement**

- We conclude: Atonement in the Bible was always limited, but Christ did a work of unlimited propitiation.

Calvin's TULIP

- Irresistible Grace

- Irresistible Grace is nothing more than a logical outgrowth of Total Depravity, Unconditional Election, and Limited Atonement. It has no Biblical merit nor logical reason outside of the first three points of Calvinism.

- Preservation of the Saints

Question for investigation

- Is Perseverance of the Saints the same as "once saved, always saved?"
 - Not according to Wikipedia! http://en.wikipedia.org/wiki/Perseverance_of_the_saints

Westminster Confession

"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.

"This perseverance of the saints depends not upon their free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merits and intercession of Jesus Christ, the abiding of the Spirit and of the seed of God within them, and the nature of the covenant of grace; from all which ariseth, also, the certainty and infallibility thereof." (Chap. XVII)

The Five Points of Calvinism, Defined, Defended, Documented, p. 56

"The doctrine of perseverance of the saints does not maintain that all who profess the Christian faith are certain of heaven. It is saints -- those who are set apart by the Spirit -- who persevere to the end.

--Steele/Thomas

Piper's Folly

Three observations from this tremendously important text (Hebrews 3:12):

1. Sin wages a constant battle to deceive and harden the hearts of **professing Christians**. If it succeeds, a **person slips into unbelief and falls away from the living God**.
2. The **evidence and confirmation** of whether we have any share in Christ is whether we hold our first confidence firm to the end. Hebrews sees two possibilities for professing Christians: **either they hold fast their first confidence to the end and show that they have really become sharers in the life of Christ, or they become hardened by the deceitfulness of sin and fall away from God with a heart of unbelief and show that they did not have a share in Christ.**

...continued

Piper's Folly

Three observations from this tremendously important text:

3. **The means appointed by God to enable the saints to persevere to the end is daily exhortation from other saints.** "Exhort one another every day as long as it is called 'today,' that none of you may be hardened by the deceitfulness of sin."

It is written that the saints will persevere to the end and be saved. Those who have become sharers in Christ by the new birth will hold their first confidence to the end and be saved. But one of the evidences that you are among that number is that when God reveals in his holy Word the means by which you will persevere, you take him very seriously, you thank him, and you pursue those means. **This text makes it very clear that the means by which God intends to guard us for salvation ([1 Peter 1:5](#)) is Christian community. Eternal security is a community project.** Not just prayer, not just worship, not just the sacraments, not just Bible reading, but daily exhortation from other believers is God's appointed means to enable you to hold your first confidence firm to the end. <http://www.desiringgod.org/resource-library/sermons/helping-each-other-endure-to-the-end>

Is Perseverance of the Saints the same as "once saved, always saved?"

- No! Perseverance is an attribute of the saints themselves.
- **Preservation** of the saints is "once saved, always saved."
- Perseverance of the saints is the idea that true believers will "endure to the end" and thus be saved.
- However, by necessity, the Calvinist must also believe in "preservation" of the saints, because anything less would not be unconditional election.
- For the Calvinist, the persevering of an individual in the faith is evidence of their election, and if they persevere to the end, they were elect.

Piper's "Know Him" claims

There are three stages in the argument of [1 John] 2:3-6.

1. *First, and most basic, there is the assertion that a necessary connection exists between knowing Christ and obeying his commandments. Knowing Christ necessarily produces obedience. Verses 4-5a: "He who says 'I know him' but disobeys his commandments is a liar, and the truth is not in him; but whoever keeps his word in him truly love for God is perfected."*
 - a. Yes, there is a connection between knowing Christ and obeying His commandments.
 - b. Yes, knowing Christ necessarily produces obedience.
 - c. But, v. 5 says that love is "perfected" by keeping His Word.
 - d. So, is "knowing Christ" and "salvation" the same thing?
 - i. "By this we know that we are saved, if we keep His commandments?" Does the Bible allow this interpretation?
 - ii. If so, what of 1 John 2:6?
 - iii. "Knowing" and "Abiding" and "fellowshipping" are not "salvation" and they have different requirements than salvation.

Piper's "Know Him" claims

There are three stages in the argument of [1 John] 2:3-6.

2. *Second, it follows from this that you can have assurance that you truly know Christ if you obey his commandments (since obedience is the necessary result of knowing him). Verses 3 and 5b: "And by this we may be sure that we know him, if we keep his commandments . . . By this we may be sure that we are in him."*
 - a. Yes--but only assurance that you "know Christ." If you know Him, you are saved, but you can be saved and not

Piper's "Know Him" claims

There are three stages in the argument of [1 John] 2:3-6.

3. *Third, it follows from this that anyone who says he abides in Christ ought to walk in the same way in which he walked. Otherwise you lose assurance and in the end prove that you never knew Christ. Verse 6: "He who says he abides in him ought to walk in the same way in which he walked."*
 - a. Yes--kind of. What do you mean by "you lose assurance and...prove that you never knew Christ."
 - b. Do these verses prove that a disobedient Christian is no Christian at all?
 - i. If so, how disobedient?
 - ii. If so, which commands can they break?
 - iii. If so, how consistent is the interpretation?
 - iv. How do you get this message of failed assurance from a passage which is designed to give assurance "if anyone sins" (v. 1)?
 - c. Bottom line, these verses are an attack against gnostics who believed that they had a secret knowledge of God. John says, "Just obey Him and you'll know Him!"

MacArthur's sermon introduction:

Perseverance of the Saints | **John MacArthur**

John Murray in *Redemption Accomplished and Applied* wrote the following:

*In order to place the **doctrine of perseverance** in proper light we need to know what it is not. It does not mean that every one who **professes** faith in Christ and who is accepted as a believer in the fellowship of the saints is secure for eternity and may entertain the assurance of eternal salvation. Our Lord himself warned his followers in the days of his flesh when he said to those Jews who believed on him, “If ye continue in my word, then are ye truly my disciples, and ye shall know the truth, and the truth shall make you free” (**John 8:31, 32**). **He set up a criterion by which true disciples might be distinguished, and that criterion is continuance in Jesus’ Word** (pp. 151–52.)*

The above explanation by Murray of the doctrine of perseverance is an elaboration of what Peter meant by his words “protected by the power of God” when he wrote his first epistle (**1 Pet 1:5**). <http://www.gty.org/resources/articles/a218/perseverance-of-the-saints> **www.RandyWhiteMinistries.org**

A Biblical Summary

- 1 John 2:19 - reminds us of wolves in sheep's clothing, those who have not believed but have said they did.
- 2 Peter 1:10 does not tell us we might lose our salvation, but tells the recipients to be knowledgeable of their calling and election because it gives strength to their walk.

Questions?

- No Bible study next week
- randy@randywhiteministries.org
- Pray for us!
 - Traveling tomorrow
 - Preaching in Taos, NM
Wednesday

