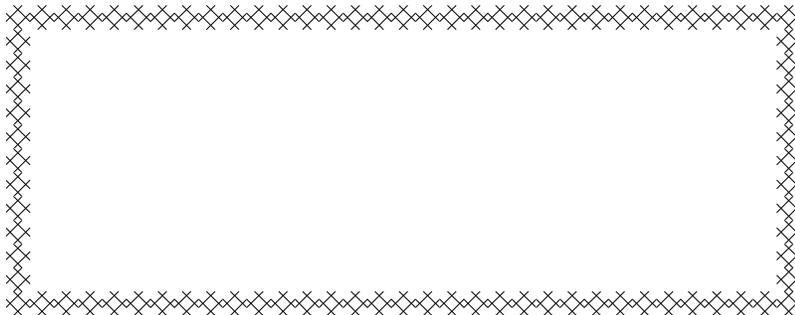
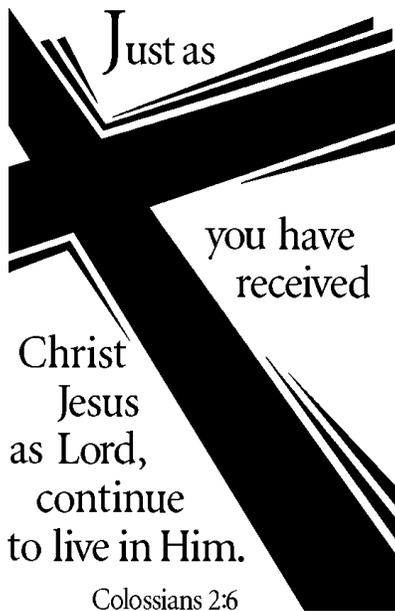


For HIS Glory
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Pray that you may be holy.

July, 2018

In this issue and, Lord willing, every issue, our only purpose is to honor Jesus Christ.

The Doctrines of Grace ~ 12

Their Fifth Point - Perseverance of the Saints (3)

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The five points of the Doctrines of Grace are generally identified by the acrostic **TULIP**:

Total Depravity Unconditional Election Limited Atonement
Irresistible Grace Perseverance of the Saints

We here will answer some of the objections raised by man-centered religion against the perseverance of the saints.

1. Man-centered religion denies the preservation and perseverance of the saints on its claim that a saint may “fall away” (Heb. 6:4-6)—“For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the good Word of God, and the powers of the age to come, *if they fall away...*”

i. The subject of this text is not falling into sin, but rather falling away from Christ. The subject here is therefore not backsliding, but rather apostatizing. He who would “fall away” would do so by willfully disavowing Christ and the benefits of the salvation he had found and experienced in Christ.

ii. This text does not intimate that anyone has indeed fallen away from Christ, but rather what would be the consequence for doing so—“For it is impossible...., if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame.” Precipice, it would be impossible for him to survive or to be brought back to life.”

Here is clearly taught the impossibility of God permitting (as in v. 3) a second repentance unto salvation to those who “fall away” because they who would do so would necessitate the shaming of Christ by again crucifying Him in order that they may again be saved through Him. And it is impossible for one who becomes so hardened against God that he would “fall away” to repent unto salvation of his own will. If the religionist desires to misuse this text in order to affirm the heresy, “Saved today, but lost tomorrow,” let him also be consistent enough to affirm, “Saved today, but lost tomorrow, without hope of ever being saved again.”

iii. The context of this text expresses the confidence of the writer, who was inspired by the Holy Spirit, that no saint

(Continued from the other side of this page.)

will ever commit this sin of apostasy (v. 9)—“But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner.”

If there ever were such an apostate from Christ and salvation, he could not be restored. But the backslider will indeed be restored. But he will not be restored to Christ and His salvation because he cannot be separated from these. Rather, as David prayed after backsliding—even committing sins of adultery and murder (2 Sam. Ch.11), “Restore to me the *joy* of Your salvation” (Psa. 51:12)—not, “Restore to me Your *salvation*.”

2. Man-centered religion denies the preservation and perseverance of the saints on its claim that a saint may be guilty of “departing from the living God” (Heb. 3:12)—“Beware, brethren, lest there be in any of you an evil heart of unbelief in *departing from the living God*.”

i. This text does not intimate the apostasy of a believing saint. Rather, those described in the context (3:7-4:3) are characterized as ever hardening their hearts in their rebellion against God (3:7-9, 15), as ever going astray from God (3:10a), as never knowing the ways of God (3:10b), as possessing an evil heart that would not believe God (3:12a, 19), as hardened through the deceitfulness of sin (3:13), as refusing to obey God (3:18a) and as having never believed the gospel of Christ (4:2)—“For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it.” God therefore pronounces His wrath upon them, and prevents them from entering into His rest and His Christ (3:11; 4:3). These departers were never true saints.

ii. This passage teaches that those who persevere for Christ are the true saints (3:14)—“For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end.” Here is confirmation of what Christ Himself taught (Mat. 10:22; 24:13)—“But he who endures to the end shall be saved.” He who does not persevere to the end *never was saved*.

3. Man-centered religion denies the preservation and perseverance of the saints on its claim that a saint may “draw back” (Heb. 10:38)—“Now the just shall live by faith; but if anyone *draws back*, My soul has no pleasure in him.”

This text does not teach the possible apostasy of a *saint*. Rather, its context declares the *impossibility* of the apostasy of a saint (v.3 9)—“But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.”

4. Man-centered religion denies the preservation and perseverance of the saints on its claim that a saint may become “fallen from grace” (Gal. 5:4)—“You have become estranged from Christ, you who attempt to be justified by law; you have *fallen from grace*.”

This text does not equate “fallen from grace” with “fallen from salvation”—as religionists would have us believe. As we have already more than amply proved from a host of Scriptures, falling from salvation is an impossibility. However, a saint, by reverting to legalism (which is the subject of the context, vv.1-6), may be fallen from the *doctrine of grace*, but not from the *salvation by grace*—and to be estranged from the *doctrine of Christ*, but not from the *salvation in Christ*. But the writer expresses his confidence that true saints (as described in vv.1, 5f) will recover from doctrinal error (v. 10)—“I have confidence in you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is” (v. 10; cp. 1:6-9).

5. Man-centered religion denies the preservation and perseverance of the saints on its claim that some saints, such as Judas Iscariot, have indeed lost their salvation.

An apostle of Christ declared concerning such persons, “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 they might be made manifest, that none of them were of us” (1 John 2:19). Scriptures teach the *perseverance* of the saints for God, thanks to the perseverance of *God* toward them.

(This concludes The Doctrines of Grace, *for this publication*. Write Pastor Parks for much more.)

Christ and Him Crucified

“God forbid that I should glory, save in the cross of Christ Jesus my Lord.” In Him I have eternal life. Therefore, Him first, Him last, Him midst and without end, will I remember, acknowledge, celebrate.”—James Hervey (1713-1758)

My Only Hope

I depend wholly and alone upon the free, sovereign, eternal, unchangeable, and everlasting love of God; the firm and everlasting covenant of grace and my interest in the Persons of the Trinity for my whole salvation—not upon any righteousness of my own, nor anything in me, or done by me under the influences of the Holy Spirit; nor upon any services of mine which I have been assisted to perform for the good of the church—but upon my interest in the persons of the Trinity, the person, blood, and righteousness of Christ, the free grace of God, and the blessings of divine race streaming to me through the blood and righteousness of Christ as the ground of my hope.—John Gill (1697-1771)