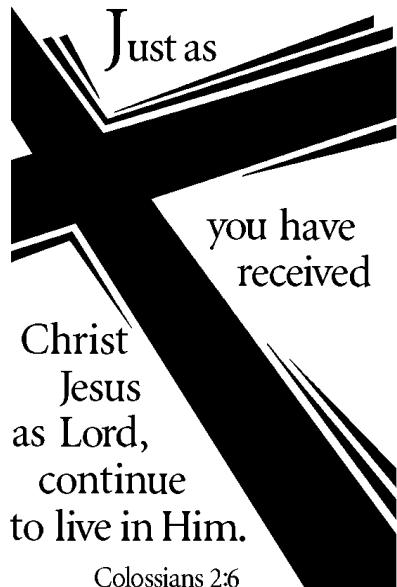


**For HIS Glory Prison
Ministry**
Emmett and Ann O'Donnell
P.O. Box 291301
Kerrville, TX 78029-1301



**Pray for Grace to be
nothing—so Christ can be *all*
in your life.**

June, 2018

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

The Doctrines of Grace ~ 11

Their Fifth Point - Perseverance of the Saints (2)

By Daniel E. Parks, Pastor
Sovereign Grace Baptist Church, 74 Estate Cane Carlton, Frederiksted, Virgin Islands, USA, 00840.

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

Total Depravity **U**nconditional Election **L**imited Atonement
Irresistible Grace **P**erseverance of the Saints

We continue observing the doctrine of the fifth point:

1. The preservation of the saints is certain because...

xii. Saints are confirmed in salvation by Jesus Christ (1 Cor. 1:7f)—“our Lord Jesus Christ...will also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.”

xiii. Saints have the Holy Spirit for their seal and the guarantee of their inheritance in heaven (Eph. 1:11, 13f)—“In [Christ] also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will...having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession” (see also 4:30).

xiv. Saints are, in the eyes of God, already seated before Him in glory (Eph. 2:4-6)—“But God...made us alive together with Christ... and raised us up together and made us sit together in the heavenly places in Christ Jesus.”

xv. God completes in saints what He commences in them (Phil. 1:6)—“He who has begun a good work in you will complete it until the day of Jesus Christ.”

xvi. Saints on earth are already citizens of heaven (Phil. 3:20f)—“For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body.”

xvii. Saints are hidden in with Christ in God (Col. 3:3f)—“your life is hidden with Christ in God. When Christ, who is our life, appears, then you also will appear with Him in glory.”

xviii. Saints, having been called by the gospel, will obtain eternal glory (2 Thess. 2:14)—“He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.”

(Continued on other side of this page.)

(Continued from the other side of this page.)

xix. Saints are preserved forever (1 Thess. 5:23f)—“Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul and body be preserved blameless at the coming of our Lord Jesus Christ. He who calls you is faithful, who also will do it” (see also 2 Timothy 4:18; Jude v. 1).

xx. God will keep all that saints have committed to Him (2 Tim. 1:12)—“I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.”

xxi. Saints are eternally redeemed unto an eternal inheritance (Heb. 9:12-15)—“... with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption...that those who are called may receive the promise of the eternal inheritance.”

xxii. Saints are perfected forever (Heb. 10:14)—“For by one offering He has perfected forever those who are being sanctified.”

xxiii. Saints are receiving an eternal kingdom (Heb. 12:28)—“we are receiving a kingdom which cannot be shaken.”

xxiv. Saints are forever kept by God for an eternal inheritance (1 Peter 1:3-5)—“the God and Father of our Lord Jesus Christ...has begotten us again to a living hope...to an inheritance incorruptible and undefiled and that does not fade away, reserved in Heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time.”

xxv. Saints bless one another with this assurance of preservation (Jude v. 24f)—“Now to Him who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy, to God our Savior, who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen.”

2. The perseverance of the saints is certain because...

i. Saints, through the grace of God, never depart from Him (Jer. 32:40)—“And I will make an everlasting covenant with them, that I will not turn away from doing them good; but I will put My fear in their hearts so that they will not depart from Me.”

ii. Saints, through the love of God, conquer all things (Rom. 8:36f)—“As it is written [Psa. 44:22]—‘For Your sake we are killed all day long; we are accounted as sheep for the slaughter.’ Yet in all these things we are more than conquerors through Him who loved us.”

iii. Saints, through their faith in God, overcome even the world (1 John 5:4f)—“For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith. Who is he who overcomes the world, but he who believes that Jesus is the Son of God?”

3. Perseverance of the Saints Defended. Man-centered religion (e.g., Pelagianism and Arminianism) believes salvation depends upon man cooperating with God, not upon God alone. It denies total depravity—it instead teaches that man is not so bad. And it denies unconditional election—it instead teaches that God made His choice upon some good foreseen in man. And it denies limited atonement—it instead teaches that Christ died for all but that the efficacy of His atonement is conditioned upon man. And it denies irresistible grace—it instead teaches that man may thwart the Holy Spirit.

It therefore should not surprise us that man-centered religion furthermore denies the preservation and perseverance of the saints—and that it instead teaches that whether or not a saint is saved at the end depends upon the saint, not upon God alone.

We should here note that not all Arminians deny the *preservation* of the saints, and that some believe in eternal security or, “Once saved, always saved.” But they do not stress the *perseverance* of the saints as we here have done. Indeed, many of them believe that one may accept Jesus as his *Savior* without accepting Him as his *Lord*. They therefore believe one who once professes Jesus to be his Savior is always saved even though his manner of life subsequent to his profession manifests no real or lasting evidence of holy living.

All such false professors, and those who propagate this heresy, are described in 2 Peter 2:20-22—“For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them. But it has happened to them according to the true proverb: ‘A dog returns to his own vomit,’ and, ‘a sow, having washed, to her wallowing in the mire.’”

IF CHRIST DIED FOR ALL MEN...

IF Christ died for all men, even for them that can and do perish, then no consolation nor certainty of salvation can be had from the death of Christ, even by those that believe He died for them, seeing, notwithstanding He has died for them, they may perish. But this is absurd and contrary to Romans 8:34, where believers conclude, from the death of Christ, that they cannot come into condemnation. The consequence of this argument is denied. But how is it possible that there should be any solid comfort or real certainty of salvation from the death of Christ, when, notwithstanding complete redemption is obtained by it, the benefit of it enjoyed, sin really forgiven in Christ, and the remission of it truly applied—yet persons may fall from the enjoyment of those benefits through sin and unbelief—and eternally perish?—JOHN GILL – 1697-1771 (Pastored Metropolitan Tabernacle for 51 years).