

Objection To the Perseverance of the Saints

(Rom 8:28-30)

I. Objections

A) Objections to the doctrines of Rom 8:28-30 basically come in 2 forms:

1. Objections to the perseverance of the saints

i. “Can a believer lose their salvation?”

2. Objections to God’s election

i. “Does God predetermine who will be saved?”

B) We should approach these with much care and caution, never argumentatively

1. The close-minded person is not going to be persuaded either way

i. 1 Cor 8:1-3- “Knowledge (head) puffeth up”

2. You cannot reason logically with a person who is basing their stance on their own beliefs and philosophies

i. “Well, I THINK...” or “but MY GOD is a God of love...”

a) This logic has the person's own mind as the standard of reasoning and cannot be argued against

1) The person who reasons by their own philosophical ideas of God will always reject what doesn't align with their belief

2) Examples such as “Higher Criticism,” “Modern Liberal Theology, and “The New Perspective on Paul”

(a) These simply reject any portion of the Word that refutes their theories

(b) This type person’s problem is not the doctrines of Rom 8:28-30, but is instead the inspiration of the scriptures

b) True and honest discussion between believers must be based solely on the scriptures

3. A Universalist cannot be persuaded by the scriptures as long as he remains a Universalist

C) But we must have calm and rationale discussion with the sincere Christian

1. This includes all the scriptures, and not only our “pet texts”

2. We must also study and try to understand those difficult passages that seem to oppose these doctrines, and not shy away from them

i. We should not want to “be right,” but we should desire to “be right with God”

II. Final perseverance of the saints

A) We must seek to come to a logical understanding, considering all the scriptures

1. Deut 29:29- We must also be content on not understanding what God does not reveal to us

- i. The measure of a doctrine is not our understanding it
- B) We must start with the known: the clear and unambiguous passages and then work outward from there:
 1. Eternal security of the believer
 - i. John 5:24- “Shall never come into condemnation...”
 - ii. John 10:27-29- “No man can pluck them out...”
 - iii. John 17:11-12- “None will be lost...”
 - iv. Rom 8:1- “No condemnation to them in Christ”
 - v. Rom 8:38-39- “Nothing can separate us...”
 2. Natural man’s status
 - i. Rom 8:7- “Carnal mind is at enmity with God...”
 - ii. 1 Cor 2:14- “The natural man cannot receive the things of God...”
 - iii. Eph 2:1-3- “Born dead in sin”
 - iv. Rom 3:23- “All come short...”
 3. God must act 1st
 - i. John 6:44- “No man can...”
 - ii. John 3:1-9- “Ye must be born again...”
 - iii. Tit 3:3-7- The Holy Spirit must “regenerate” us
 - iv. Eph 2:4-7- God must “quicken” us
- C) Basic conclusion, or “therefore”:
 1. If it is God that must give the dead sinner new life, will anything then cause God to take away what He has given?
 - i. Is God perfect? Omniscient? Mutable? A liar?
 - a) **God forbid!**
 - 1) Therefore the conclusion must be that the person who dies lost never had life to begin with in the 1st place
 - 2) John 3:18- Born condemned (proof text for our conclusion)
 2. So then, what about the person who claims to be saved, or “professes” Christ as his Savior, and yet dies in his sin?
 - i. Do we have scriptural examples of those that give the outward appearance of salvation, yet lack inner life?
 - a) Matt 7:21-23- “Many will say Lord, Lord...”
 - 1) Starting with Cain and going down to Judas and Simon Magus, scripture is loaded with these examples
 - b) False professors of faith are a major subject in the parables of the Lord:
 - 1) Matt 12:43-45- Man who sweeps his own house clean
 - 2) Matt 21:28-32- The 2 sons and their professions
 - 3) Matt 13:1-9- The parable of the sower
 - c) False professors appear constantly in the Gospel accounts:

- 1) John 2:23-25- Christ knows head faith from heart faith
 - 2) John 6:60-66- Every “disciple” is not regenerate
 - 3) John 8:29-44- Not all who believe the facts are children of God
3. So then, we must consider the problem passages in this light and see if this proves to be the explanation of them:
- i. Matt 13:1-9 & 18-23- The parable of the sower and the fruitless seeds
 - ii. Heb 6:4-9- The pouring out of the Spirit in revival causes all sorts of growth, but we must wait for the fruit
 - iii. Heb 10:26-29- This is not about our failing under temptation and into sin, this is the sin of unbelief
 - a) The whole book of Hebrews is written for this purpose
 - b) To return to Judaism is to deny Christ
 - iv. 2 Pet 2:1 & 20-22- This is a favorite proof text of the Arminian
 - a) 2:20-22- “Pollution”- defilement, contamination, soiled
 - 1) “Pollution” is outward, not inward
 - (a) V.22- Sow was “washed” (outer cleaning), but she still remained a sow, and her fruits proves such
 - (1) This is Pharasee-ism
 - (b) The sow returns to her “wallowing” in outer filth because it is her continuing nature to do so
 - b) 2 Pet 1:4- “Corruption”- Perishing, ruined, destroyed, spoiled
 - 1) Corruption is inward and not outward, though its presence shows outwardly
 - 2) “Partakers of the divine nature”- This answers the problem in the context
 - (a) Matt 23:25-26- Cleanse 1st the inside of the cup
 - (b) Mark 7:17-23- Defilement is within man
 - 3) 2 Pet ch 2- Peter is using Deut 32 for this entire passage
 - (a) This is the explanation for the “bought” in the passage
 - c) Gal 5:4- “Fallen from grace”
 - 1) The context of this passage and the entire book of Galatians is the proper explanation of this phrase:
 - (a) The Galatians had “fallen from grace” unto “law”
 - (b) Not from heaven to hell
 - (1) They had been deceived and were returning the the bondage from which they had been set at liberty (v.1)