

Biblical Reasons to Dismiss Perseverance of the Saints Doctrine

(P) - Perseverance of the Saints

A synonymous phrase for this is "once saved always saved"

1. No one can pluck you out of the Father's hand, but can you decide to walk off if you wanted to?
2. God's salvation is free, but there are still conditions.
Jesus said to count the cost.
Jesus said if you deny Him, He will deny You to the Father.
3. Just because there are conditions does not mean you earn salvation, anymore than one earns a college grant by choosing a certain college; if he doesn't go to the college – he doesn't the money. He still didn't earn it. But it was a choice nonetheless.

You must stay faithful

1 Corinthians 1:8-9 (God is faithful)

8-9. Who will sustain you to the end, guiltless in the day of our Lord Jesus Christ. God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

1. God sustains to the end; he's faithful. **Jeremiah 18** implied conditions—promises assume continuance. Like marriage vows, mutual; if one defects, promise doesn't hold. Sustainment of salvation is conditional on faith, not unconditional. God confirms if we continue; falling away voids it.
2. If God is faithful, He is not only faithful to sustain the faithful, but also to condemn the unfaithful.

Jeremiah 18:7-10 (I will relent of the good)

7-10. If at any time I declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, and if that nation, concerning which I have spoken, turns from its evil, I will relent of the disaster that I intended to do to it. And if at any time I declare concerning a nation or a kingdom that I will build and plant it, and if it does evil in my sight, not listening to my voice, then I will relent of the good that I had intended to do to it.

1. God's threats/promises are conditional, even if unstated—repentance averts judgment; evil averts blessing. Applied to salvation promises. This undermines the Calvinist perseverance of the saints doctrine by declaring no unconditional promises; security assumes ongoing faithfulness. Blessings (like perseverance) are revoked if one turns away.

1 Corinthians 10:12 (anyone who thinks that he stands take heed lest he fall)

12. Therefore let anyone who thinks that he stands take heed lest he fall.

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1 Timothy 4:1 (Many have departed from the faith)

1. Now the Spirit expressly says that in latter times **some will depart from the faith**, giving heed to deceiving spirits and doctrines of demons,

1. We are saved by faith, so departing from the faith makes one no longer saved.

Ezekiel 18:26-27 (Don't die in your iniquity)

26. "**When a righteous [man] turns away from his righteousness, commits iniquity, and dies in it, it is because of the iniquity which he has done that he dies.**

27. "**Again, when a wicked [man] turns away from the wickedness which he committed, and does what is lawful and right, he preserves himself alive.**

1. If the righteous stays in his righteousness, he preserves his life.
If the righteous dies in iniquity, he dies.
Mind you, this is talking about loyalty to God since the passage speaks of things as idol worship.

Matthew 10 (he who endures to the end will be saved)

16. "Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves.

17. "But **beware** of men, for they will deliver you up to councils and scourge you in their synagogues.

18. "You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles.

19. "But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak;

20. "for it is not you who speak, but the Spirit of your Father who speaks in you.

21. "Now brother will deliver up brother to death, and a father [his] child; and children will rise up against parents and cause them to be put to death.

****22. "And you will be hated by all for My name's sake. But he who endures to the end will be saved.**

1. **he who endures to the end will be saved**
 - i. Those who endure persecution and lose their lives for Christ will gain it.
Why doesn't the text say "he whom God has chosen, or he who has decided to follow Jesus" will be saved, if a moment of faithfulness, followed by a life of unfaithfulness is within the Biblical purview of salvation?

Colossians 1:21-23 (if you continue in the faith)

21. **And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled**

22. **in the body of His flesh through death, to present you holy, and blameless, and above reproach in**

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His sight—

23. if indeed you **continue in the faith**, grounded and steadfast, and are **not moved** away from the hope of the **gospel which you heard**, which was preached to every creature under heaven, of which I, Paul, became a minister.

1. Paul says that in order to remain blameless and holy, Christians must **continue in the faith** and not be **moved away from the hope of the gospel which you heard**.
2. The condition is based on **something the person does**. It doesn't say God forced them to.
3. God will hold us blameless if we don't abandon the gospel.
4. Paul believes there are those with a calling to salvation, but that it is contingent on them not falling away.

Ephesians 1 – we are in Christ. Christ's body is corporate entity.

All who are in Christ are chosen to be holy and blameless.

And will continue to be as long as they do not fall away.

According to God's purpose, that we ought to be holy and blameless.

Romans 11:22 (if you continue in His goodness)

20. Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear.

22. Therefore consider the goodness and severity of God: **on those who fell, severity; but toward you, goodness,[fn] if you continue in His goodness**. Otherwise you also will be cut off.

23. And they also, if they do not continue in unbelief, will be grafted in, for **God is able to graft them in again**.

1. **on those who fell, severity**
 - i. The apostate Jews who rejected Christ.
2. **toward you, goodness,[fn] if you continue in His goodness**
 - i. Goodness to those in Christ.
 - ii. Only if we continue in His goodness.
3. **if you continue in His goodness**
 - i. The apostate Jews did not stay in God's goodness.
 - ii. So they were cut off.
Following their rejection of Christ will result in "**you also will be cut off**".
4. **God is able to graft them in again**
 - i. This describes people who were saved, are not saved, and who are saved again.
If they died in their unrighteousness, they would not inherit the kingdom of God.

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Philippians 1:5-6 (He who began a good work will)

5. **because of** your fellowship in the gospel from the first day until now.
6. [For I am] confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.

1. God completes his work. It's conditional (per Jeremiah 18); assumes continuance. There is no guarantee of completion if one defects, but a promise for those who stay with God, allowing falling away.
1. He who began a good work in you will perfect it
 - i. **because of** your fellowship in the gospel. Paul is saying **because of** the behavior he is seeing of the Christians in Philippi, he has no doubt (in his estimation) that they will persevere to the end with faith in Christ, corporately. He seems confident, based on what he saw there. Paul is **not saying** he is confident that all people who say they are Christians will persevere to the end and that none will fall away. Remember that Jesus gave the parable of the soils, speaking of individuals who at first seem to receive the gospel of Jesus, then fall away.
 - a) Otherwise, this is often used as a Calvinistic 'perseverance of the saints' doctrine.
 - ii. Also keep in mind that there are **two wills**:
God's, and man's.
Of course Jesus will complete the good work in you if you let Him.
If you don't want to abide in Jesus, He won't force you to.
 - iii. How is it that people think God gives the choice for people to choose Him, but not the choice to reject Him?

Were They Saved?

Matthew 7:21-23 (they cast out demons + did miracles)

21. "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he **who does** the will of My Father in heaven.
 22. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'
 23. And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'
1. Some people appear to be genuine Christians—performing miracles, prophesying, and doing works in Jesus' name—but were never truly known by Christ. However, it emphasizes that this is not about falling away; there's no mention of defection. Instead, these individuals never did the Father's will, relying on false assurances like charismatic gifts rather than holy living.
 2. People who cast out demons and performed miracles in God's name won't enter the kingdom of heaven?

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3. Who does make it?
he **who does** the will of My Father in heaven
4. "**does**" is **a lifestyle**, not a decision made at one moment, but never a walk, or lifestyle afterwards.

1 John 2:19 (out from not, but not of us)

19. 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. The text cites how it is known that these folks were not Christians. They did not continue with faithfulness toward God. They abandoned faithful living.
The text does not say that because they failed "to say a prayer" or "exhibit faithfulness toward God at one point in the past", therefore they were not of us.
As the scriptures say, people can be known by their fruits.
To say there is no connection is to be out of touch with the scriptures.
 - i. But, if the scriptures teach that faithful loyalty to God is a condition of salvation, Paul makes perfect sense here.
2. John describes false teachers who denied Jesus' incarnation, left the church, and were never truly part of it. This is true for many who depart—they were never saved, like false teachers unable to deceive under apostolic oversight. However, this isn't a blanket statement for all apostasy; some depart because they were never genuine, but others were good and changed later. This undermines Calvinist perseverance of the saints doctrine by rejecting the universal principle that all who fall away were never elect. Examples of long-term fruitful believers who defect don't fit John's description of "false from the beginning," showing nuance: some apostasy reveals prior falsity, but not all, allowing for genuine believers to fall away.
3. Why else do we see so many warnings against apostasy all throughout the scriptures? Did God waste His breath?

Unconditional Security?

John 3:16 (whoever believes)

16. For God so loved the world that He gave His only begotten Son, that whoever **believes** in Him should not perish but have everlasting life.

1. **believes** – This verse promises eternal life to believers, often cited for unconditional security (once believed, never perish). "believes" is present tense ("whoever is believing"), implying ongoing belief, not a one-time event. Eternal life is conditional on continuing to believe; stopping means perishing. This undermines Calvinist perseverance of the saints doctrine by showing security isn't inevitable or unconditional—it's tied to abiding in Christ. Life is eternal

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but experienced through ongoing faith; defecting cuts one off, like a branch from the vine. In other words, there are conditions.

John 3:36 (has the Son)

36. He who **believes** in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.

John 8:51 (if anyone keeps my word)

51. Most assuredly, I say to you, if anyone **keeps** My word he shall never see death.”

1. **keeps My word** - believers have life; non-obeyers/non-believers don't. Present tense clarifies: non-believers won't see life while disobeying, but can change. Life is conditional on ongoing belief/obedience. This parallels other verses; security isn't permanent if faith ceases.

John 5:24 (hears, believes)

24. Most assuredly, I say to you, he who **hears** My word and **believes** in Him who sent Me **has everlasting life**, and shall not come into judgment, but has passed from death into life.

1. **Hears, believes**. Jesus promises no condemnation for those who hear and believe, suggesting a guaranteed crossing from death to life. The present tense ("believes" as "is believing"), meaning security holds while believing. It parallels John 3:36 for clarity: non-believers won't see life while unbelieving, but can change. This undermines the Calvinist perseverance of the saints by making eternal life conditional on ongoing faith, not a singular act ensuring inevitable perseverance. Believers can stop believing, leading to judgment, countering the idea that true elect can't fall away.

John 6:35 (believes)

35. And Jesus said to them, “I am the bread of life. He who **comes** to Me shall never hunger, and he who **believes** in Me shall never thirst.

1. Jesus promises no hunger or thirst for those **coming** to and **believing** in him. "comes" and "believes" are ongoing actions: "**is coming**," "**is believing**"). Security is while engaging with Christ; stopping means hunger/thirst returns. This undermines Calvinist perseverance of the saints by rejecting unconditional guarantees from a one-time belief. Like eating bread sustains life, faith must continue; defecting leads to spiritual death, showing perseverance isn't inevitable for the elect. Also recall the parable of the soils. Some soils had seeds that sprouted, but soon died out and withered.

John 6:37 (comes)

37. ...the one who **comes to Me** I will by no means cast out.

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1. Jesus won't cast out those who come to him. "comes" is the present tense of ongoing ("is coming"), implying Christ won't reject while one continues coming. This undermines Calvinist perseverance of the saints doctrine by making retention conditional on abiding, not an unconditional promise. Branches can be cut off (John 15:6); security holds during ongoing relationship, allowing for falling away if one stops coming. Recall Romans 11 mentioning that branches could be cut off for unbelief, implying there was belief at one point - but no longer.

John 8:51 (keeps)

51. Most assuredly, I say to you, if anyone **keeps** My word he shall never see death.

1. **Keeping** Jesus' word guarantees no death. We have the present tense ("keeps" as "is keeping"), meaning the promise applies while obeying. We see security tied to ongoing obedience, not a one-time decision. Stopping means seeing death; perseverance isn't guaranteed, countering the elect's inevitable continuance.

John 10:27-30 ()

27. "My sheep know my voice...and they follow me.

28. And I give them eternal life, and they shall never perish;

neither shall anyone snatch them out of My hand.

29. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand.

30. I and My Father are one."

1. Jesus' sheep follow him, receive eternal life, never perish, and can't be snatched. ("hear" and "follow" as ongoing: "are hearing," "are following") are present tense. Security is while following; no external force can snatch, but one can choose to stop following. This undermines Calvinist perseverance doctrine by making salvation conditional—true sheep persist in following, but believers can defect, losing protection. Warnings imply possibility, not inevitability. Why should we think that people who can come freely to God lose their ability to choose as soon as they pray a prayer?

John 11:26 (whoever believes)

26. And whoever **lives and believes** in Me shall never die."

1. Living believers never die. Present tense ("believes" as "is believing") means promise holds during belief. Eternal life is conditioned by ongoing faith; stopping belief leads to death. Like other John verses, it's not unconditional security but while abiding in Christ.

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Romans 8:38-39 (nothing can separate us from Christ)

38. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come,

39. nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

1. But we could if we wanted to
2. God's will is not the only will that exists.
3. No **external thing** separates from God's love. All listed things here are external; self-defection (decision/action) isn't a "thing." Jude commands keeping oneself in God's love. Internal choice can separate; security while trusting, but warnings (Romans 11:22) show cutting off possible if not continuing in goodness.
4. Does not the scripture repeatedly mention that there is a temptation to wander?
Do we really think no one ever succumbs to it?

Psalm 119:10

10. With my whole heart I seek you; let me not wander from your commandments!

2 Timothy 2:11-13 (if)

11-13. The saying is trustworthy: For if we have died with him, we will also live with him; if we endure, we will also **reign** with him; if we **deny** him, he also will **deny** us; if we are **faithless**, he remains **faithful**—for he cannot deny himself.

1. Enduring leads to **reigning**; **denying** Christ leads to **denial**; God remains **faithful** even if **faithless**. "faithful" means God upholds his words (promises/threats), **including** denying deniers. Paul warns Christians (including himself) of denial's consequences. Faithlessness leads to denial, **not** preservation. God's faithfulness enforces conditions; elect can deny and be denied, countering inevitable perseverance.

Jude 1:20-21 (Keep yourselves in the love of God)

20-21. But you, beloved, building yourselves up in your most holy faith and praying in the Holy Spirit, **keep yourselves** in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life.

1. We see a command to keep oneself in God's love. This sounds like Jesus saying we need to abide in Him. If impossible to separate, there is no need for commanding Christians to avoid it. Also recall the book of Hebrews telling its Jewish Christian audience that they ought not to try and go back to the Old Covenant practices, to an obsolete covenant. Why does the Bible seem to "waste" its time warning people about making the wrong decisions if they can never make those mistakes?

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1 John 5:11-12

11-12. 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.

1. Eternal life in Christ; having Son means life. Life is derived from abiding in the Son. Stop, and one loses life (though life remains eternal **in** Christ). Like branch withering. Life is conditional on remaining in Christ, which is possible to have today, not tomorrow if estranged.

1 John 5:21 (keep yourselves from idols)

21. Little children, keep yourselves from idols.

1. Command to keep from idols. Parallels keeping in faith/love; implies agency in avoiding defection. Believers must guard against apostasy (idolatry as turning from God). Why would anyone tell Christians this is not a possibility if the scriptures indicate it is? Why would we do Satan's job by imbuing Christians with a spirit of carelessness with such an important matter?

Romans 11:22 (Otherwise you too)

22. Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you **continue in his kindness**. **Otherwise you too will be cut off.**

1. God's kindness if continuing; otherwise cut off, like unbelieving Jews. "if" shows continuance not inevitability. Cut off means loss of salvation/life - cut off from the source of life.

Ephesians 4:30 (you were sealed)

30. And do not grieve the Holy Spirit of God, by whom you were **sealed** for the day of redemption.

1. A wax seal on a letter or document is easily broken.
But breaking it is not authorized.
No one is authorized to apostatize, but people still do it.
2. Wax seals are not like a vault as many Christians like to make this passage appear.
It is the ignorance of the modern Christian reader who fails to realize that a wax seal on a letter is not the equivalent of giant vaults at banks or metal padlocks.
This is what happens when modern readers fail to try and understand the text in the context of the original audience.

1 Peter 1:5 (who are kept)

5. Who by God's power are being guarded **through faith** for a salvation ready to be revealed in the last time.

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1. Guarded by God's power through faith. "through faith"—ongoing trust secures. The question isn't God's weakness but our trusting. Guarding is tied to faith; stopping faith means no guarding, allowing falling away, unlike the idea of inevitable preservation.

Galatians 5:4

4. You are severed from Christ, you who would be justified by the law; you have fallen away from grace.

1. How can one fall away from grace if they were never in grace?
2. Galatian Christians were told that they could be severed from Christ, fallen from grace via legalism. One cannot fall from unexperienced grace or be severed from an unknown Christ. Here we see that once-genuine believers can become estranged, losing grace/life; not "never truly saved."
3. Again, why do we see the Bible continually tell people about things they can supposedly never do, as the Calvinist doctrine of perseverance of the saints affirms. Should we teach things to people just because it makes them feel better? Why is this taught?

1 John 2:24 (abide in)

24. Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father.

1. Abide in gospel to abide in Son/Father. Conditional ("if"); responsibility to let truth remain. Abiding is a choice. It is not inevitable; why command if elect can't fail? Falling away is possible if one does not abide in what John is speaking about.

John 15:6 (if not abide in me)

6. If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned.

1. Branches were once alive. They were part of a tree. It had to be alive at once point.
2. Non-abiding branches separate from the source of life - the tree. They wither and are burned. Burning indicates damnation.

2 Timothy 3:14 (continue in what you learned)

14. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it.

1. We see a command to continue in learned truths. Following is a denial warning, which assumes continuance not automatic. Again, why warn of something that can never happen? See next verse which comes shortly after this one...

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1 Timothy 4:1 (some will depart)

1. Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons.

1. Some depart from faith, heeding demons. Can't depart without prior presence. This undermines perseverance of the saints doctrine by predicting genuine defection; in faith before departing, not inevitable continuance.
2. Why set Christians up for failure by telling them that they can never depart from the faith? This invites reckless living, where the Christian is not guarding his heart.

Acts 11:23 (exhorted them to remain faithful)

23. When he came and saw the grace of God, he was glad, and he exhorted them all to remain faithful to the Lord with steadfast purpose.

1. Are we left in abject mystery as to why the Bible continually tells the faithful to remain faithful? It's as if there's a possibility of apostasy to happen.
2. Barnabas exhorts grace-receiving believers to continue. Why if inevitable?

Acts 13:43 (continue in the grace of God)

43. And after the meeting of the synagogue broke up, many Jews and devout converts to Judaism followed Paul and Barnabas, who, as they spoke with them, urged them to continue in the grace of God.

1. Paul/Barnabas urge continuing in grace. For converts; not automatic. This undermines perseverance by showing need for persuasion; if elect, no urging needed.
2. The Bible never instructs us to affirm the salvation of the unfaithful or that we need to assure anyone of their salvation

Acts 14:21-22 (continue in the faith)

21-22. When they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God.

1. The apostles strengthen the disciples, and exhort continuance. The pattern continues.

Colossians 1:21-23 (if you continue in the faith)

21-23. And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel

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that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister.

1. Reconciled if continuing in faith. Conditional promise.

Hebrews 3:6, 14 (if firm to the end)

6,14. But Christ is faithful over God's house as a son. And we are his house, if indeed we hold fast our confidence and our boasting in our hope. ... For we have come to share in Christ, if indeed we hold our original confidence firm to the end.

1. Part of God's house/sharing Christ if holding fast to end. Conditional ("if").

Luke 8:13 (rocky soil)

13. And the ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe for a while, and in time of testing fall away.

1. Rocky soil believers believe temporarily, fall in temptation. Genuine temporary belief. This undermines perseverance by showing belief can cease; not "never true," but "for a while".

Hebrews 6:4-6 (Impossible for those - enlightened)

4. For [it is] impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit,
5. and have tasted the good word of God and the powers of the age to come,
6. 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.

1. This could be saying that these immature Christians are in no position(hyperbole-impossible) to bring those who were formerly Christians back to repentance again – because they aren't skilled enough (recall Hebrews earlier telling this audience that they needed 'milk', and were not ready for the more advanced topics the author wanted to talk about).
That's one possible interpretation.
And that for them, it would be as difficult to renew those fallen away to repentance as it would be to bring Christ back to earth to die again, which isn't going to happen.
Again, could be hyperbole.
2. Could also mean that a backslider can't come back to Christ while in rebellion to God.
Recall the passage that says you save a brother if you bring him to repentance from the evil he is doing.
3. v4-6 are often interpreted as 'once saved always saved' dogma.
But if a passage could be interpreted two ways, why would we pick the one that clearly is not in line with the rest of scripture, and thereby couldn't be the divine intention of the text, if one affirms scripture is God-breathed.

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1 Corinthians 9:26-27 (can become disqualified)

26-27. So I do not run aimlessly; I do not box as one beating the air. But I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified.

1. Paul disciplines to avoid disqualification (reprobate). This is a real battle, not a sham. This is not a game. Lives are at stake. Paul indicates that even he could defect; effort is needed, countering security without discipline. Those familiar with the Greek of this passage realize that Paul is speaking of a metaphor of severely beating himself - it's a pretty intense beating.

Hebrews 10:26-29 (ESV)

26-29. For if we go on **sinning** deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful expectation of judgment, and a fury of fire that will consume the adversaries. Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses. How much worse punishment, do you think, will be deserved by the one who has trampled underfoot the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace?

1. Willful ongoing sin after truth leaves no sacrifice, only judgment. There can be those sanctified by blood yet they can trample it. "sinning" (present) and "Willfully" means choosing a sinful life - not occasional slips. Context: Jews defecting to Judaism. This undermines perseverance by warning sanctified believers of no remission if rejecting Christ; genuine Christians can insult grace, facing worse punishment.
2. Again, are Christians being warned of things they cannot do?

1 Peter 5:8-9 (seeking someone to devour)

8-9. Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world.

1. Be vigilant against a devouring devil; resist. Why warn if undeavourable? What does it mean to be devoured by the devil? Resist by remaining firm in your faith? What is the opposite of remaining firm in your faith? Faithlessness. So a Christian losing faith and no longer being a Christian would seem to be what it means for the devil to devour someone.

Ephesians 6:13 (take up the armor)

13. Therefore take up the whole armor of God, that you may be able to withstand the evil day, and having done all, to stand firm.

1. What does armor do? It helps you avoid death and injury. Armor to withstand, stand post-battle. Fierce; without, fall. We have to prepare ourselves for times of testing (the evil day). The scripture is full of these warnings. To tell someone they are eternally secure without any notion

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of conditions of faithfulness is to ask someone to remove this 'armor of God' that we are told to wear. Why would we disarm Christians?

2 Peter 2:20-22 (Better to have never known)

20-22. For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome, the last state has become worse for them than the first. For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them. What the true proverb says has happened to them: 'The dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mud.'

1. Is Peter really only giving a hypothetical situation that could never happen? Why would he do that? Why warn Christians of things that could never happen? Parchment was hard to come by in ancient times - why waste the ink and paper?
2. The saved can return to world, jaded/worse; not "never escaped," but genuine then lost.

1 Samuel 2:30 (Shall be lightly esteemed)

30. Therefore the LORD, the God of Israel, declares: 'I promised that your house and the house of your father should go in and out before me forever,' but now the LORD declares: 'Far be it from me, for those who honor me I will honor, and those who despise me shall be lightly esteemed.'

1. God's eternal priesthood promise to Eli's family revoked for dishonor. Unstated conditions clarified: honor for honor. This undermines the Calvinist perseverance of the saints by showing promises of God are conditioned on faithfulness; security/benefits are revoked for defection, per general policy (Jeremiah 18).
2. The Bible does not teach that God writes blank checks, whereby God gets 'stuck' having to do things for people because of a moment of faithfulness, followed by a lifetime of unfaithfulness.
3. God is not mocked. People reap what they sow.

Galatians 6:7

7. Do not be deceived: God is not mocked, for whatever one sows, that will he also reap.

Blotted out of God's book

Exodus 32:32-33

32. "But now, please forgive their sin—but if not, then blot me out of the book you have written." 33. The Lord replied to Moses, "Whoever has sinned against me I will blot out of my book."

1. God blots rebellious people out of His book.
2. Were they in it if He blots them out?

Biblical Reasons to Dismiss Perseverance of the Saints Doctrine

Psalm 69:28

Psalm 69:28

28. “May they be blotted out of the book of life and not be listed with the righteous.”

1. If they were in the book, they must have been righteous at some point.
2. The Psalmist is suggesting they changed toward evil, and is asking for God to act accordingly.

Revelation 3:5

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5. “The one who is victorious will, like them, be dressed in white. I will never blot out the name of that person from the book of life, but will acknowledge that name before my Father and his angels.”

1. Apparently there are those who God blots out of His book of life. God apparently doesn't believe in "once saved always saved". Overcomers are not blotted from this book.