

Fallen from Grace But Not from Perfection: An Advanced Argument for Unconditional Security



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Reviews

A whole new eBook with a brand new point of view. It is definitely simplistic but shocks in the 50 percent of the publication. I am just pleased to explain how this is the greatest ebook i have read during my very own daily life and could be he best ebook for possibly.
(Mitchell Kuhn III)

FALLEN FROM GRACE BUT NOT FROM PERFECTION: AN ADVANCED ARGUMENT FOR UNCONDITIONAL SECURITY



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Createspace, United States, 2011. Paperback. Book Condition: New. 229 x 152 mm. Language: English . Brand New Book ***** Print on Demand *****. Fallen from Grace but Not from Perfection is an advanced defense for unconditional security (also popularly known as eternal security) that demonstrates that believers who fall from grace do not fall from a state of soteriological perfection. The primary texts dealt with in the first chapter describe the possibility of believers falling from grace, falling short of grace, and being cut off from grace. The Calvinistic contention that genuine believers persevere in grace is shown to have proverbial limitations. Arminians are correct to deduce that genuine believers genuinely can fall from grace. Notwithstanding, a distinction between merited grace and unmerited grace is shown to be biblical. Merited forms of grace naturally are forfeitable. Fallen believers are still considered children of God; they do not fall from the state of grace. They are illegitimate children of God who forfeit the inheritance rights to which they otherwise would be entitled. Nevertheless, they remain children of God who qualify for entrance into heaven by virtue of God's unmerited grace. The second chapter demonstrates that believers cannot fall from their state of perfection described in Heb 10:14. The problematic conditionalistic translation would limit perfection to those who are being sanctified. Linear sanctification is alleged to be the ongoing condition for soteriological perfection. The securitist, in contrast, affirms permanent perfection for those who are sanctified. Whether those who are sanctified persevere in their progressive sanctification, they remain sanctified permanently in terms of their state as soteriologically belonging to God. A substantive (rather than linear) understanding of the underlying Greek verbal aspect is probable. Nonetheless, other possible aspectual understandings of this verse (such as a distributive durative) are investigated and found to...



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