

I. Perseverance of the Saints: Defined

- Source: The Westminster Confession of Faith; Chapter 17 - Of the Perseverance of the Saints
 1. They, whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved.
 2. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ, the abiding of the Spirit, and of the seed of God within them, and the nature of the covenant of grace: from all which ariseth also the certainty and infallibility thereof.
 3. Nevertheless, they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and, for a time, continue therein: whereby they incur God's displeasure, and grieve his Holy Spirit, come to be deprived of some measure of their graces and comforts, have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves.

II. Perseverance of the Saints: Twisted Scriptures

1. [John 10:28-29](#)
 - a. Christ's sheep are those that hear His voice and follow Him ([Jn. 10:27](#))
 - b. The meaning of the passage is that no person can snatch our salvation ([Mt. 10:28](#); cf. [Lk. 12:4-5](#))
2. [1 John 3:9, 5:18](#)
 - a. Cannot mean incapable of sinning ([1 Jn. 1:5-2:2](#); cf. [1 Jn. 5:16](#))
 - b. The meaning of the passage is that of practicing sin ([1 Jn. 3:4-8](#))

III. Perseverance of the Saints: Refuted

1. The Galatians
 - a. The Galatians were children of God ([Gal. 3:26](#))

- b. The Galatians were baptized into Christ ([Gal. 3:27](#))
 - c. The Galatians were heirs according to the promise ([Gal. 3:29](#))
 - d. Some of the Galatians had fallen from grace ([Gal. 5:1-7](#))
2. Judas Iscariot
- a. Judas Iscariot was chosen by Jesus as one of the twelve apostles ([Jn. 6:70-71](#))
 - i. The apostles were selected from Jesus' disciples ([Lk. 6:13](#))
 - ii. A disciple would have been baptized with John's baptism ([Jn. 4:1](#); cf. [Mt. 28:19](#))
 - iii. Thus, Judas would have been saved at one point ([Lk. 7:29-30](#); cf. [Lk. 20:1-8](#))
 - b. Judas Iscariot was ultimately lost ([Jn. 17:12](#))
 - i. He was a thief ([Jn. 12:4-6](#), [13:29-30](#))
 - ii. By transgression he fell ([Ac. 1:25](#); cf. [Ac. 1:16-20](#))
 - c. Jesus said about Judas Iscariot that it would have been good if he had not been born ([Mt. 26:24-25](#))
 - i. Why? Hell is real ([2 Pt. 2:20-22](#), [3:7](#))
 - ii. It is absolutely possible to be lost after having been saved
3. The Hebrews
- a. The existence of the book itself refutes "once saved always saved" for the book of Hebrews is designed to prevent apostasy from Christianity to dead Judaism ([Heb. 2:1-4](#))
 - b. Remember Israel? ([Heb. 3:6-19](#))
 - c. It is possible to fall away after being enlightened or illuminated ([Heb. 6:4-8](#), [10:32](#); cf. [Heb. 10:19-39](#))

Conclusion

- 1. All five points of Calvinism have been defeated by the Word of God
- 2. Let us heed the warning of an inspired apostle of Jesus Christ ([1 Pt. 5:8-11](#))