

CALVINISM EXAMINED

-Ralph Johnson

JOHN CALVIN'S SCHEME OF REDEMPTION

Five Points of Calvinism. (T U L I P) See ELECT IN THE SON --Robert Shank p. 223

T otal Hereditary Depravity. (From the womb man is totally sinful)

U nconditional Particular Election.

(From creation God unconditionally predestined some individuals to salvation and others to damnation)

L imited Atonement. (Christ died only for the elect)

I rresistible Grace. (We have no part in the decision, either to accept or reject)

P erseverance of the particular elect.

(Once saved always saved, Eternal Security, or Once in Grace, Always in Grace.)

These five points, merged together, form what is commonly known as Calvinism which consists of Predestination, Illumination in conversion, and Unconditional Eternal Security (“Once in Grace, Always In Grace”)

SECTION I. PREDESTINATION

Predestination (or unconditional particular election, as it may be more exactly described), is the doctrine that,

“God has predestined and foreordained some men and angels out of His free grace and love without any foresight of faith in either of them, and others are foreordained to everlasting death and the number of either is so certain and definite that it cannot be increased or diminished.” –Westminster Confession of Faith, Art. 3, 4, 5; Chap. 3; Art. 2, Chap. 10.

The Authorized Version (King James) of the Bible, under the influence of Calvinism (which borrowed the fundamental concept from Augustine) uses the term, “Predestinate.” Later versions usually render it “foreordained” (Rom. 8:29-30; Eph. 1:5, 11). The following is this and other words commonly associated with the doctrine, as translated in the King James Version.

PREDESTINATE: Greek “proorizw” (#4309 –Strong) 7 occurrences; also translated, “determine before” (Acts 4:28), “ordain” (1Cor. 2:7). See Rom. 8:29, 30; Eph. 1:5, 11.

CHOSEN: Greek, “eklegomai” (#1586) 25 occurrences; cf. Mk. 13:20; Eph. 2:4 etc.

ELECT: Greek, “eklektos” (#1588) 24 occurrences; adjective; Matt. 20:26 (“chosen”); 22:14; 24:22, 24, 31; Rom. 8:33; 1Pet. 2:20; Rev. 27:24 (“chosen”), etc.

ELECTION: Greek, “eklogē” (#1589) 7 occurrences; cf. Rom. 9:11; 11:5, 7, 28; 1 Th. 1:4; 2Pet. 1:10, and in Acts 9:15 “chosen.”

I. FUNDAMENTAL PROBLEMS WITH PREDESTINATION

A. It **assumes** that God’s sovereignty would be diminished if He did not unconditionally ordain who would be sent to heaven or Hell.

ANSWER:

The fact that He had the power to make man with free choice in no way limits God’s sovereignty. If God chooses to create man with free will, for which man is held accountable, why would that make God any less sovereign? Which is greater, to make man with free will, or to make a pre-programmed robot, too stupid to make a mistake?

B. It **assumes** that the time of selecting who should be among the “elect” or the damned, was before the foundation of the world.

ANSWER:

God foreknew that among people of free will, sin would inevitably enter, necessitating rescue of those who would repent. He planned in advance for a people to be conformed to the image of His son. However, individuals are accepted when they respond to the call of God. That is quite different than creating each individual to be sent either to heaven or hell through no fault of their own with no possible recourse.

C. It **assumes** that “elect” means the number “cannot be increased or diminished.”

ANSWER: This contradicts the overwhelming mass of New Testament teaching concerning need to win the world for Christ and that those who depart from the faith will be cut off.

D. It **assumes** that God, in defining an “elect” could not, or did not, provide any conditions of acceptance or rejection.

Our election and security are conditional. 2 Peter 1:10 *Wherefore the rather, brethren, give diligence to **make your calling and election sure**: for **if** ye do these things, ye shall never fall:*

E. It turns any concept of the love and justice of God into a farce.

If God deliberately and knowingly causes man to do evil, then credit for man's restoration is nullified by His responsibility for the problem. It would be a colossal injustice to create some men to be damned with no possibility of choosing to do right.

F. It vilifies God by making Him responsible for all wickedness.

If man can do nothing except as God has predestinated, then God is the one making man do evil. Indeed, the evil He caused is even worse by reason of His having blamed man who could not have done otherwise. If man can only do what God makes him do, then God is blaspheming himself. If not, why not?

G. It renders the sacrifice of Christ a meaningless and arbitrary act of futility.

If God created some to be saved, He could just as well have created them so they would not sin. Why make them sinners and then sacrifice His son to save them? Only exercise of free will would require a savior.

H. It makes Christ die only for the elect, whereas he died for all men.

2Cor. 5:14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: 15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Romans 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

I. It makes God unwilling to save all men and contradicts His clearly stated desire.

2Pet 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

1Tim 2:3 For this is good and acceptable in the sight of God our Saviour; 4 Who will have all men to be saved, and to come unto the knowledge of the truth.

J. It makes prayer for forgiveness and for people to be saved (Rom. 10:1) meaningless since those who are lost cannot be forgiven and saved.

Romans 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

Acts 8:22 *Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.*

- K. It makes scriptural warnings and exhortations meaningless since people cannot change anyway.
- L. It assumes that we have no choice in our salvation.

John 7:17 **If** any man willeth to do his will, he shall know of the teaching, whether it is of God, or *whether* I speak from myself.

Revelation 3:20 Behold, I stand at the door, and knock: **if** any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Rev. 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

John 12:48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

2 Peter 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

Acts 2:40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Acts 2:41 They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls.

Acts 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Choose ye this day whom you will serve (Josh 24:15)

II. SCRIPTURES THAT CONFLICT WITH UNCONDITIONAL PARTICULAR ELECTION

A. The atonement of Christ is not limited to a fixed number.

Tit. 2:11. “...bringing salvation to all men.”

John 12:32. “I will draw all men unto me”

John 3:16, 17 “God loved the world...Whosoever...the world should be saved...”

1Tim. 4:10. “...the savior of all men, especially them that believe.”

2Pet. 2:1. “Denying the Lord that bought them.”

2Pet. 3:9. “Not willing that any should perish”

1John 2:2. “not for ours only, but also for the whole world.”

Rom. 11:32. “...mercy upon all”

Rom. 5:18. “One man died for all.”

2Cor. 5:14. “one died for all”...

Acts 10:34. “God is no respecter of persons”

1Tim. 2:4. God would have all men to be saved.

Acts 17:30. All men everywhere are commanded to repent.

Note: At the other extreme universalists attempt to use these passages to prove that no one will be lost. Neither extreme is true. The ditch is just as deep on one side of the road as on the other. The above can only mean that everyone has the opportunity for salvation.

B. Man has responsibility in his “election”.

2Pet. 1:1. “Make you calling and election sure”

Matt. 25:1-13. The foolish virgins could have filled their vessels earlier.

Rev. 22:17. “Whosoever will let him come”

Acts 17:30-31. “All men commanded to repent”... “assurance unto all men”

John 7:17. “If any man wills to do His will, he shall know...”

Luke 8:15. “A good and honest heart...hearing, believe...”

Heb. 3:6, 12-14. “If we hold fast...”

Acts 2:40. “Save yourselves”

Col. 1:21 *And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled 22 in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: 23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel.*

C. Grace is not irresistible.

Gal. 2:21. “...nullify the grace of God?”

2Cor. 6:1. Grace can be “received in vain”

Heb. 10:29. A person can do “despite unto the spirit of grace.”

(cf. 10:19-39, which shows one can fall from grace.)

Gal. 5:4. “Ye are severed from Christ, ye are fallen from grace.”

Note: They were “brethren” (4:31; 5:11, 13)

Note also Gal 4:6-9 that they were sons and had received the Holy Spirit, yet they could “turn back”

Acts 7:51. “Ye do always resist the Holy Spirit.”

Note that the many scriptures show that people who are Christians can fall and be lost likewise show that salvation has not been fixed for each individual.

III. SCRIPTURES USED TO ARGUE FOR UNCONDITIONAL PARTICULAR ELECTION.

A. GENERAL SCRIPTURES USED TO ARGUE PREDESTINATION

Ephesians 1:4, 5, 11.

*“4 even as he **chose us in him** before the foundation of the world, that we should be holy and without blemish before him in love: 5 having **foreordained us unto adoption** as sons through Jesus Christ unto himself, according to the good pleasure of his will,”*

ANSWER:

The passage speaks of “us,” a class, or group, rather than of creating individuals to be wicked for the purpose of sending them to an eternal burning hell. We are not predestinated to heaven or hell but foreordained to be adopted. Eph 1:1 *speaks “to the faithful in Christ Jesus.”* This in no way excludes conditions.

Romans 8:28-30.

“...to them that are CALLED according to his purpose. For whom He FOREKNEW, he also FOREORDAINED (predestinated -AV) to be conformed to the image of his Son...and whom he foreordained ...he called ...justified ...glorified.”

ANSWER:

The Wycliffe Bible Commentary points out: “The pronoun *whom* is plural, not singular. Paul is thinking of a group here-composed of individuals to be sure-but nevertheless a group of individuals who constitute a corporate whole.”

This is speaking of a CLASS of people and not necessarily particular individuals. It does not teach that God created certain men to be wicked. Nor does it rule out conditions (an honest heart). God knew that some would have honest hearts and those he foreknew he foreordained to be conformed to the image of His son. We are called through preaching of the gospel (2Thes. 2:14; Rom. 10:17). Compare Eph. 1:3-14.

Who God foreknew, he foreordained. Foreknowledge is not the same as God creating some predestinated to hell “through no fault of their own.”

So, what about Judas? Could he have changed? If he had free choice then would not that have jeopardized the fulfillment of the prophecy?

Not at all. God did not make Judas evil. Through His foreknowledge he chose Judas because he was evil and would betray him. (John 6:70-71)

God knows the future from the beginning. (Isa. 46:10; 48:3)

Romans 9:11-13.

“...for the children being not yet born, neither having done anything good or bad, that the purpose of God according to ELECTION might stand, not of works, but of him that calleth...Even as it is written, Jacob I loved, but Esau I HATED.”

ANSWER:

Construing this to teach predestination to heaven or hell does not fit the context. Was Esau damned before he was born? Nonsense! God provided a land for Esau right alongside that of Jacob. This deals with God's demonstration of His right to choose one or the other to execute His plan without regard to considerations of seniority or works.

The context, which involves chapters 9, 10 and 11 (And indeed the whole book) relates to the objection of the Jews against acceptance of the Gentiles. God's word was not nullified by acceptance of the Gentiles (9:6). Neither the Jews' relationship to Abraham (9:7) nor their work for God (9:11) entitled them to exclusive recognition. It was God's will that decided who He would choose, what terms He would set and what roles they would play in His plan. He had every right to show mercy to whomsoever he pleased (9:18, 22).

But this did not rule out conditions. He had already laid those down in the first half of the book and they are again repeated in chapters ten and eleven. In chapter eleven, it flatly contradicts the idea that God could not remove that which was a part of the olive tree (11:15-24).

Rom. 9:15-18.

“I will have mercy upon whom I have mercy,...so then it is not of him that willeth, nor of him that runneth, but of God that hath mercy... Pharaoh...raised up. ...whom he will he hardeneth.”

ANSWER:

Again, this is dealing with God's right to extend his promise to whomsoever He wills. The fact that God has the right to do as He chooses does not prevent Him from giving men free will and establishing conditions with which they must comply.

Pharaoh was chosen and elevated to the throne by God so that God's greatness could be demonstrated. This does not indicate that Pharaoh was created wicked.

Rom. 9:20-24.

"Hath not the potter a right over the clay, from the same lump to make one part a vessel UNTO HONOR, and another UNTO DISHONOR? ...vessels of wrath FITTED unto destruction... vessels of mercy, which he afore PREPARED UNTO GLORY..."

ANSWER:

This says nothing of men being sent to Hell without a chance. God can make one person unto honor and another unto dishonor in this life. Some were "fitted for destruction" because they would not believe. This affirms exactly the opposite of what Calvinists would lead us to believe. God determined to "show mercy" on those fitted for destruction. He is setting straight the Jews who contended that they held prior recognition and the Gentiles were irreconcilably rejected.

Romans 11:2 *"God did not cast off His people which He FOREKNEW."*

11:5 "...a remnant according to the ELECTION of grace."

11:7 "but the ELECTION obtained it, and the rest were hardened."

11:8 "as it is written, GOD GAVE them a spirit of stupor..."

11:28 "As touching the ELECTION, they are beloved for the fathers' sake."

11:29 "For the gifts and the CALLING of God are not repented of..."

ANSWER:

None of these precludes conditions. Certainly the whole context establishes that God is not inflexibly bound to any select list of individuals. The very fact that He can show mercy to those who do not deserve it and can cut out those who naturally belong in the olive tree (and even cut out the branches which have been grafted in if they get "highminded"), clearly shows the outcome is not irrevocably fixed. Indeed, even in 10:1 Paul prays for their salvation, and 11:32, God wants mercy on ALL.

Rev. 13:8. NAMES ARE WRITTEN FROM THE FOUNDATION OF THE WORLD

ANSWER:

The LAMB was slain from the foundation of the world.

1. **The King James and New International Version** have,

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

2. **Marshall/Nestle** interlinear has:

tou	Arniou	tou	esthagmenou	Apo	katabole	kosmou.
of the	Lamb	the	having been slain	From [the]	foundation	of [the] world.

B. SCRIPTURES USED TO SHOW WE ARE UNCONDITIONALLY CHOSEN

Matt. 11:27.

“...Neither does any know the Father, save the Son, and he to whomsoever the Son WILLS TO REVEAL him.”

ANSWER:

This does not preclude conditions. John 7:17, “Whosoever wills to do His will shall know...”

John 3:8. *“...the wind blows where it WILLS...so is he that is born of the Spirit.”*

ANSWER: True. No man knows where it comes or goes. That does not preclude conditions.

John 5:21. *“The Son gives life to whom he WILL”.*

ANSWER: If they have the will to do His will. (John 7:17)

Philippians. 2:13. *“It is God that works in you both to WILL and to work.”*

ANSWER:

Unless God provided His message we could not know the truth. Our will is dependent upon His message. (Rom. 10:17; 2Thes. 2:14) Our acceptance begins with the “good and honest heart.” (Luke 8:15)

Ezek. 36:26. *“God gives the good and honest heart.”*

ANSWER:

God takes away the stony heart and gives a fleshly one but that in no way precludes the function of free will. Hebrews 8 shows that in the new covenant they would have his laws in their hearts. No longer would they circumcise a child the eighth day and then teach him to know the Lord. They would already know the Lord from the least to the greatest.

Thus, no longer were God's people have hearts like the stones upon which the Ten Commandments were written (cf. 2Cor. 3:)

John 6:37. *“ALL that the Father GIVES me shall come...”*

ANSWER:

The father gives those who have good and honest hearts. (Luke 8:15) The Father sets the conditions (being believers -John 6:29, 35, 40). Christ will not cast out one who is with him, but if that one leaves, he is no longer with him and therefore not under the protecting conditions.

John 6:39.

“And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day.”

ANSWER:

Those “given” are those who see and believe. (6:40) No, God is not going to send true believers to hell. God is not willing that any should perish but that all should come to repentance. (2Pet. 3:9) However, some refuse to accept and others “...shrink back unto perdition” (Heb. 10:39, cf. I Tim. 1:19; I Tim. 5:8; Heb. 3:12).

John 6:44.

“No man can come to me, except the Father...DRAW him: and I will raise him up in the last day.”

ANSWER:

They are drawn by God’s word (Rom. 10:17). The one who is raised up in the last day is not everyone who is “drawn” but the one who believes in response to the Father’s drawing.

Note: John 12:32 it says, *“If I be lifted up I will draw ALL men unto me.”* All are drawn but all do not come.

John 6:65. *“No man can come unto me, except it be GIVEN unto him of the Father.”*

ANSWER:

We must have the will to do His will. (John 1:12; 7:17) God gives the conditions of salvation. It is only through hearing the word provided by the father that we can become believers (John 6:45; Rom. 10:17) and we can only come to Christ upon the Father’s terms.

John 6:54. *“He that eats my flesh and drinks my blood HATH eternal life.”*

ANSWER: 6:47

--Shows "eats and drinks" means to believe. It is absolutely true that all those who have a LIVING faith (James 2:14-26) have eternal life. This does not indicate that they could never quit believing. Any who do so would not be under the terms in which they meet the conditions for having eternal life. No matter how people argue, it is simply not true that a person who turns his back on God has eternal life.

John 8:47. "*He that is of God hears the word of God.*"

ANSWER: Being "of God" is by choice.

John 9:39. *Jesus came "that they that see may become blind."*

ANSWER: This speaks of the Jews who had the light but failed to follow it and lost it.

John 10:26. "*Ye believe not because ye are not of my sheep*"

ANSWER:

They had not met the condition for being His sheep. They were unwilling to hear his voice. This does not indicate that one who left the flock could not be lost.

John 15:16. "*I have CHOSEN you, not you me*" (Also 15:19).

ANSWER:

This is speaking of choosing the apostles. What was the basis of his choice? This does not preclude terms of a good and honest heart.

Acts 2:39. "*To as many as the Lord shall CALL*"

ANSWER:

The "call" is through the gospel. (2Thes. 2:24; Rom. 10:17)

Many are called but few are chosen. (Matt. 20:16)

Acts 18:10. "*I have many people in this city*"

ANSWER: They had good and honest hearts, or he knew they would (Luke 8:15)

Ac. 13:48. "*...as many as were ORDAINED to eternal life believed.*"

ANSWER: (Better, "*As many as were DISPOSED to eternal life believed.*")

Ac. 16:14. “*whose heart the LORD OPENED to give heed unto the things which were spoken by Paul.*”

ANSWER: Their hearts were opened by hearing the Gospel. (Rom. 10:17)

1Pe. 2:8. “*And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.*”

ANSWER: Because they were disobedient they were appointed to stumble at the word.

C. FAITH IS A GIFT.

Rom. 12:3. “*...as God has dealt to each man a measure of faith.*”

1Cor. 12:9. “*...to another (the gift of) faith...*”

ANSWER: This is the miraculous faith that could move mountains (13:1)

Gal. 5:22. “*...but the fruit of the Spirit is...faithfulness...*”

Eph. 2:8. “*for by grace have ye been saved through faith: and that not of yourselves, it is the gift of God...*”

Note: The Greek reveals “faith” to be feminine while “that” is neuter. Therefore, “that” cannot be referring to “faith” as the gift. In this passage, salvation is understood as the gift.

Acts 18:27. “*Them that had believed through grace*”

CONCLUSION:

Faith comes by hearing the word (Rom. 10:17). The condition is that one must have a good and honest heart (Luke 8:15). God does not make men's hearts wicked, although He may harden a wicked one.

SECTION II. IS ETERNAL SECURITY UNCONDITIONAL? CAN A CHRISTIAN FALL FROM GRACE AND BE LOST?

Gal. 5:1-4 *Stand fast. Christ has made us free, and be not AGAIN entangled.*

Christ will profit you nothing...severed from Christ...FALLEN FROM GRACE.

We are saved on condition that we continue in the faith (Col. 1:22-23). It is possible to “depart from the faith” (1 Timothy 4:1) and “make shipwreck of the faith” (1Tim 1:19)

Rom. 11:15-28. Some were *cut out* and others *grafted in*.

(Note: This continues from Romans 9, a favorite passage of Calvinists)

John 15:1-6 “Every branch in me that bears not fruit he takes away...and they are **burned**.” (cf. Rom. 11 and Heb. 6:8)

Heb. 10:26-39. *Fierceness of fire shall devour...sanctified by blood...his people.*

10:37-39. *My righteous one shall live by faith. If he shrinks back, my soul has no pleasure in him.*

...*Shrink back unto perdition. contrasted with faith to saving of the soul.*

Heb. 6:4-8 *Once enlightened...partakers of the Holy Spirit...end is to be burned.*

“enlightened” (Eph. 1:17-18; Heb. 10:32)

“tasted” (Heb. 2:9; Acts 20:11)

“Gift” (Eph. 2:8; Rom. 6:23; Acts 2:38)

“partakers” (Heb. 3:1, 14)

“Holy Spirit” (1Cor. 12:13; Eph. 1:13-14)

1Cor. 9:24--10:12 *I buffet my body...lest I myself should be **rejected**... Our fathers were baptized...drank of Christ...but were overthrown... These things were written for our example... Let him that thinks he stands take heed lest he **fall**.* cf. Jude 5; Ex. 14:13:30.

Luke 12:41-46. If the good servant starts beating his fellows he will be appointed a part with the unbelievers.

James 5:19-20 “My brethren if any among you err from the truth, and one convert him...save a soul from **death**...”

2Pet 2:1. “But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive opinions. They will even deny the Master who bought them--bringing swift destruction on themselves.”

2Pet. 2:20-22. *If, after they have escaped...they are again entangled...the last state is worse than the first...* (cf. 2:14-15; 1:9-11; Matt. 12:43-45)

Ezek. 18:24 *None of his righteous deeds that he hath done shall be remembered...*” (also Ezek. 33:13)

Rev. 3:5 Names may be blotted out of the book of life. (cf. Rev. 13:8; 17:8; 20:12, 15; 21:27; 22:19; Phil. 4:3; Ex. 32:32-33; Dan. 12:1; Luke 10:20)

Revelation 3:11 *Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. (“crown of life” cf. Rev. 2:10; James 1:12)*

Rev. 3:16 *So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.*

Rev. 2:26 He that overcomes and keeps Christ's words unto the end shall be saved (cf. Matt. 10:22; Rev. 2:5; 3:15-16; 2:7, 10-11)

2Pet. 1:8-11 *“Forgotten the cleansing from his old sins. Make your election sure.”*
(Also see Rom. 8:12-13; 1Cor. 15:1-2 “IF”)

Luke 8:13 *“Those who believe and in time of temptation fall away.”*

1Cor. 8:11 The weak brother can *perish*.

QUESTIONS:

#1 “Once a person is a child of God, how could he be unborn?”

ANSWER: Luke 3:38 says Adam was the son of God and yet because he sinned, he died. cf. James 5:19-20; Rev. 3:5; 20:15; 1Tim. 5:6.

#2 “Does not John. 6:39 teach it is God's will that Jesus should lose nothing?”

ANSWER: Yes, and it is also his will that “ALL” should come to eternal life. However, we cast the deciding vote. (cf. 2Pet. 3:9; John. 7:17; 2Pet. 1:9-10)

#3 “Does not John. 10:27-29 teach that no one can snatch them out of His hand?”

ANSWER: We are His sheep because we have His nature. So long as we continue to have the nature of his sheep, we are absolutely secure. However, we can depart (1Tim. 4:1; 1Tim. 1:19).

#4. “1John. 3:6 says that anyone who sins has not seen him.”

ANSWER: This is in the perfect tense, which indicates continuing action --“*does not continue seeing him.*”

#5. Heb. 13: 5. Did not God say, “I will never leave thee, nor forsake thee.”

ANSWER: This is in the context that we are not to be covetous or fearful—not of a person living in sin. God will not forsake us but we may depart from Him.

1Tim. 4:1 *Now the Spirit speaks expressly, that in the latter times some shall **depart from the faith**, giving heed to seducing spirits, and doctrines of devils;*

Conclusion: 1John. 1:6; 2:1-6 says, “*He that says, I know him, and keeps not his commandments is a liar.*” The person who thinks he stands better learn a lesson from the Israelites and “*take heed lest he fall.*” (1Cor. 10:1-12)

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