

Do You Have Eternal Security?



The Doctrine of Eternal Security

In the very beginning, Satan convinced Eve that she would not die if she broke the commandment of God. Satan's plan was not to convince Eve that sin is not sin – no, he knows that would not work. His purpose is to persuade her that she could get away with sin. Tempted by the Tree of Knowledge, she allowed herself to believe his lie, but she was wrong.

Satan has been telling that same lie ever since, and people are still believing it. And it is still wrong. I believe this is the very basis for the doctrine of Eternal Security.

I have found that most adherents for the doctrine of Eternal security depend upon either anecdotes or conjecture to prove their point, but I have attempted here to let the Word of God speak for itself. If anyone thinks that these scriptures may be taken out of context, then I encourage them to go to those passages. They will find that the context will not only support it, but will in most cases strengthen it.

I could fill pages with additional passages from the Bible to prove my point, but as Jesus said, if they will not hear the Word of God, they wouldn't believe it if someone came back from the dead and told them. Unfortunately, many people are going to believe what they want to believe in spite of the facts, and, as I have always said, they will use the Bible to justify it.

Grace is a word that has been thrown about so much it has begun to lose its meaning. Grace was never meant to be a "Get Out of Jail Free" card, a cheap and easy grace that is merely used to cover sin while we mutter out a repetitious request for forgiveness that has lost any connection with true, heart-felt repentance. Grace is not an excuse for sin, but rather, the power of God to overcome sin. When we take that element out of the equation, we lose the true meaning of Grace.

An old friend of mine put it best when he said, "The only eternal security we will have is when we are secure in Eternity."

I. Arguments for Eternal Security

When discussing this doctrine with its supporters, there are eight main arguments that are used. I'm sure there are others, but these are the ones that are presented almost all the time.

Sealed with the Holy Spirit

In several places in the New Testament, most notably in Ephesians 1:13 and 4:30, we read that we are “sealed” with the Holy Spirit, and “sealed” unto the day of redemption. The proponents of Eternal Security will use these scriptures to say that we are sealed like a Mason jar of tomatoes is sealed.

That is not the correct rendering of the original Greek word. The word is “*sphragizo*”. It does not mean to preserve something; it means to put a mark on it, as an official seal or mark on a jar or a letter. We can have the mark of God placed upon us, but just as with having our names blotted out of the Book of Life (Revelations 3:5), you can also remove the mark that is upon you when you wash it with the corrosion of sin.

It may be pointed out that the use of this word concerning Jesus' tomb in Matthew 27:66 seems to contradict this, but a closer look shows that there are three separate actions described. One, to make the sepulcher sure, two, seal the stone, and three, set a watch. The word used to make the sepulcher sure is “*asphalizo*”, “to render secure”. Matthew is not repeating himself here, but is adding to the first action by “*sphragizo*”, setting a mark on the stone, and then finally, setting up guards. These are three different actions, not two.

We have a similar situation in Revelations 20:3. Here the angel does four things to Satan: he binds him, casts him into the bottomless pit, shuts him up, and finally seals him. Again, this is not a repetition sequence of actions, but four distinct and separate things.

One last word about “*sphragizo*”. The root word is “*sphragis*”, which means a signet or a stamp impressed as a mark of genuineness. Nothing here about locking someone in to a condition, situation, or place.

I will never leave thee, nor forsake thee

Another widely quoted passage is from Hebrews 13:5, “for he hath said, I will never leave thee, nor forsake thee.” This passage is not talking about sin or salvation. It is talking about provision. The same verse starts out with an admonition to watch out for covetousness and to be content with the things that you already have. Why? Because God will not leave thee or forsake thee; He will provide! There is nothing there about never losing your salvation.

The writer of Hebrews is referring to some passages in the Old Testament, but none of them support anything that suggests that you can never lose your salvation no matter what you do.

In Genesis 28:15, the Lord places a promise of blessing on Jacob that He will perform all that He has promised Jacob and will not leave him until He is done. In other words, God is going to perform His oaths, but when He is done, He is done. There is no promise of eternal security.

In Deuteronomy 31:6,8 and again in Joshua 1:5, God encourages Joshua that He will stand with him as He stood with Moses to perform His word to Israel. This is a promise to the nation of Israel, not a personal license to sin for Joshua.

There is one more reference in 1Chronicles 28:20. Again, this is a promise of provision to Solomon that God will provide everything that is needed to build the house of God "...until thou hast finished all the work for the service of the house of the Lord." There is that little word, "until" that limits the promise such that, even if this was about sin, there is a limit to the promise. There is nothing here that supports the doctrine of Eternal Security.

Who Shall Separate Us?

A third scripture that is often used in the defense this doctrine is the passage in Romans chapter 8:35-39.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

(Rom 8:35-39)

The argument used here is that once we have been saved, there is nothing that can separate us from God. But just for a moment, let us take a look at the things that Paul lists: tribulation, distress, persecution, famine, nakedness, peril, sword, death, life, angels, principalities, powers, things present or things to come. There is one thing missing from this list – sin! Paul never mentions sin because it is written,

"But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Isaiah 59:2)

Sin is the one thing that will separate you from God. To think that you can sin and somehow God will overlook it is a dangerous folly.

They Shall Never Perish

Another argument that I have heard a lot comes from John 10:27-29.

“My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.”
(John 10:27-29)

The argument goes, of course, that God has a grip on you and He won't let go no matter what. You are GOING to heaven and nothing will tear you out of God's hand.

That is not what the scripture says. The conversation is between Jesus and the Pharisees concerning His disciples. Notice that He says that no man will be able to pluck them out, referring to the Pharisees and other pseudo-religious charlatans. Jesus makes a stark difference between the religious hypocrites and His disciples by saying that He will protect them because His sheep believe in Him, will follow Him, and know His voice.

Again, this does not take sin into account. This is about separation and protection, not sin and eternal security.

The promise that no man can pluck or snatch the sheep out of God's hand means to take by force. It is a promise that the devil will not be able to take a true believer. This promise of safety is only against forces outside a believer. But a backslider removes himself from the promises of God. He is not removed against his own will.

In the Greek text, the words “hearing” and “following” are in the present tense. That means it is only referring to those who are presently and continually hearing and following Christ. Those who are living in sin are neither hearing nor following and are therefore not his sheep. Therefore they do not come under this promise.

The phrase, “*and they shall never perish*” may seem to make a strong case for Eternal Security until we question the time period that Jesus is referring to. Those who have followed Jesus all the way will certainly never perish, but does this also include those who have turned away from following Him?

And what are the criteria for being selected to be part of this group that will never perish? Does it simply take a one-time sincere prayer of repentance to qualify us for this, or is Jesus referring to those who “endure to the end” (Matthew 24:13)? It has to be one or the other, and considering the great weight of scripture against “once saved, always saved”, I will choose the other.

Confident in a Good Work to the End

“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:” (Philippians 1:6)

Paul had confidence that God would continue his justifying and sanctifying work in them all the way to the end. But what was Paul's confidence based on? The verse just before gives us the answer - Paul was confident of their perseverance only because they had “*fellowship in the gospel from the first day until now.*” (Phil. 1:5) This was a group of believers that had continually shown their faith by their obedience and fruit

from the very beginning. No wonder Paul had confidence that they would perform it until the end! This kind of confidence is never given to those who are lukewarm or “sinning saints”, but only for genuine, obedient believers.

Kept by the Power

“Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” (1Peter 1:5)

Notice the condition to this security -- it is “through faith”. Sin is not faith; it is unbelief, a form of anti-faith. As long as the believers seek the Lord through faith and allow the Spirit of God to flow back through them, the power of God will keep them.

Think of the parable of the True Vine in John chapter 15. While the sap, or Spirit of God, is flowing through us, we will bear forth much fruit. When we do not allow the Spirit to work through us, we become withered and are broken off to be burned in the fire. That does not sound like heaven to me.

The choice is given to us to stay in God’s Spirit by availing ourselves of the tools He has given us – the Word of God and prayer. When we no longer read and pray, we lose our power in God.

The Gifts and Calling

“For the gifts and calling of God are without repentance.” (Romans 11:29)

This passage is not about personal salvation but about the restoration of the Jewish nation because of the promises made to Abraham.

I have heard some stretch the meaning of the word “gifts” to include the gift of salvation, adding that it cannot be taken back by God. First of all, who says He can’t? He can put your name in the Lamb’s Book of Life and then blot it out again, can’t He? Then why could He not take back something He freely offered to you but that you scorned.

The point can be made that He doesn’t take it back – we throw it away when we choose sin over righteousness. It is our act of unbelief that brings separation from God and forces us to be broken off from Him. Look at the preceding scriptures where God tells us that many in Israel were broken off because of their unbelief. God warns us that we also can be broken off unless we continue to stand by faith.

*“Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee.”
(Romans 11:20-21)*

In No Wise Cast Out

There are two scriptures, John 6:37 and 39, that work in tandem to give us the assurance that if we come to God, He will not refuse us. He will take us in. Salvation is for anyone and everyone who will come.

“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” (John 6:37)

This is guarantee of acceptance that states that there is no quota for the number of those who can be saved. If you come to Jesus, He will save you. There is nothing here that even hints of eternal security and an inability of God to reject you later on if you refuse His grace.

“And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.” (John 6:39)

Do not confuse God's will with God's decree. It is also God's will that none should perish, but that all would come to repentance (2 Peter 3:9), but He does not make that final choice for them. Neither was it God's will in John 17:12 that any be lost, but that didn't keep Judas from betraying him. The will of God never violates the free will that He has given to us.

Those Whom Thou Hast Given Me

“And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.” (John 17:11-12)

“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.” (John 17:15)

“Neither pray I for these alone, but for them also which shall believe on me through their word;” (John 17:20)

Chuck Missler uses these scriptures to say that if Eternal Security were not true, then God would have “butter fingers”. Cute, but the point is never about what God can do; rather it is about what we choose to do. When we have been truly saved, God's Spirit comes to abide inside us. There is a strong holding power to that presence that pulls us back to Him. But ultimately, we were given free will and free choice and some people just love sin more than righteousness and will continue to pull away until they

are released. That is not the failure of God's "butter fingers"; it is the miracle of the free moral agent that we possess.

Predestination

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."
(Rom 8:29-30)

The doctrine of Eternal Security is the 5th plank of Calvinism, and that doctrine has been debated for 500 years. I will not prolong the agony here except to say that I believe that God did foreknow who would serve Him and who would not. Those whom He foreknew, I believe He set their destination to be with Him in Eternity. Having set the destination, He then called them to come to salvation, and through that salvation, He justified them through His blood. That path leads to the ultimate destination where we will be glorified with Him.

However, the problem is that not everyone who has set a course for Heaven will stay with it all the way. Just because something is your destiny does not mean that you have no choice or that you are locked in no matter what. The fact that they turn away does not change the fact that their original destination or destiny was Heaven, and if they should ever repent, it will still be there.

Saved to the Uttermost

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever lives to make intercession for them." (Hebrews 7:25)

Again we have a problem with the clarity of the Greek, so we must rely on the context to help us. The argument goes that God is able to save us to the uttermost, as in all the way past the gates, past St. Peter, and into an eternally secure place in Heaven.

Is that what this verse is alluding to? The Greek word used here for "uttermost" is "*panteles*", which means "full ended". I will admit that this does not give us the clearest delineation of meaning, so let's look at the rest of the passage.

Here the author is making the case against the old Levitical priesthood because they did not live forever and so there had to be many priests. But the Scripture called for a high priest with an unchangeable priesthood who could live forever, and because of that, he is able to save us to the uttermost. In other words, He will always be there to save us. He will never die. This is about continuity of time and eternal availability, not eternal security.

The Prodigal Son

Another case is made for the prodigal son in Luke 15, that he never lost his “sonship”. Even after backsliding, he may have lost his inheritance, but he was still a son.

There are a few things that are being overlooked here. First, let’s not forget that the son repented immediately on his return. Son or not, that is what is needed to enter into heaven, not a title.

In verse 24, the father declares that his son had been dead and had been lost. Dead means just exactly that – dead. “*Nekros*” means a corpse. And the word for “lost” is “*apollumi*”, which means to destroy fully.

If the son had not come back and repented, he would not have been considered saved, alive, or found.

One more thing: the two parables before this in this same chapter deal with going out and searching for the lost. But here we have the brother who, instead of going to find his brother, stayed with his father and became offended at his younger brother’s return. Perhaps this story was more about the older brother’s failure to search for the lost than about always being saved no matter what lifestyle you choose to lead.

Summary

I’m sure there are other passages that are used to attempt to justify Eternal Security that I am not aware of. The argument has gone on for centuries and my purpose here is not to continue the argument but to offer an answer.

While I may find this doctrine ludicrous, others have chosen to embrace it. It is most definitely a comfortable belief that once making a decision to become a Christian, you would no longer have to worry about falling away. The reality, however, is that people do fall away. Ask any pastor of a mission work or one who leads a street ministry how many souls came in but later fell away back into sin because they lost their grip on the Bible and prayer and slowly slipped away.

Human beings have a great capacity to rationalize away things that make them uncomfortable. 2nd Timothy 4:3 tells us that the time would come when they would not endure sound doctrine but would heap to themselves teachers that would tell them what they want to hear instead of the truth. As I have often said, “people will believe what they want to believe in spite of the facts, and they will use the Bible to justify it.”

I hope that is not the case with you, but that you will at least consider the weight of scripture that is presented here and prayerfully seek the face of God for wisdom. If the doctrine of Eternal Security is correct, we can all hope for an eternity in heaven. If it is not, however, the scripture that I fear many will have to face in the Day of Judgment will be:

“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?”

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” (Matthew 7:22-23)

I. Scriptures Against Eternal Security

Hebrews 2:3

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him

[Not refuse; neglect.]

Hebrews 12:25

See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

[This was to the Jews, who had crossed the Red Sea of Salvation and were considered God's people.]

Hebrews 3:12, 14

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the Living God ... For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.

[And what happens if we do not hold the beginning of our confidence steadfast?]

Hebrews 10:26-31

For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

It is a fearful thing to fall into the hands of the living God.

[The Greek word for "received" means to take hold of, to grasp possession of. So this is those who have been saved, and yet have gone back to sin.]

"Wherewith he was sanctified" denotes that this is to someone who had been saved and sanctified by the Blood, not just someone who had acknowledged the truth but had never gotten saved.]

Hebrews 10:35

Cast not away therefore your confidence, which hath great recompense of reward.
[This is part of the above passage about sinning willfully after being saved. If you could not cast away your salvation, why admonish them to not cast it away?]

Hebrews 12:15

Looking diligently lest any man fail of the grace of God;
[You can fail of the Grace of God.]

Hebrews 6:4-8

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

[This passage is talking to those who have experienced the real power and depth of Salvation but have fallen away.]

Matthew 24:13 & Matthew 10:22, Mark 13:13

But he that shall endure unto the end, the same shall be saved.

[The admonition is that you have to endure all the way to the end, and then you will truly be saved. And If you quit before then, what does that make you?]

Matthew 25:1-13

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

[They were all virgins, which is always used as a reference to the virgin bride of Christ (as opposed to the whore church of idolatry). They were all expecting their Lord, all had lamps, signifying they were supposed to light the way, and they all slumbered – they were all the same -- but some made it in and some did not.]

Romans 2: 3-6

And thinkest thou this, O man that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? ... Who will render to every man according to his deeds:

Luke 11:28

But he said, Yea rather, blessed are they that hear the word of God, and keep it.

[It is not the hearers of the Word that are justified, but the doers. Eternal Security disallows the necessity of keeping the commandments.]

Luke 12:46

The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will count him in sunder, and will appoint him his portion with the unbelievers.

[This was the servant who was considered faithful and wise until he fell. He was a believer; but now he is sent to where the unbelievers end up.]

1 Timothy 4:16

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

[You have to continue in that doctrine if you want to stay saved. You cannot quit before the end.]

2 Corinthians 7:1

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Peter 2:20-21

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

[They had escaped sin and they knew the Lord and Savior, but they fell back into sin and now it would have been better that they had never gotten saved. What is worse than going to hell? Going to a hotter place in Hell because you knew the Truth and chose sin over the Blood of Jesus and thought you could get away with it because you believed "once saved, always saved"!]

Luke 9:62

And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

1 Corinthians 10:1-11

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness.

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

[This is written for us so that we will know what He will do to us if we follow the same example as these Israelites who were also given the promises of the Promised Land, passed through the Red Sea of Salvation, ate of the manna and drank of the waters. If that is not so, then what example is he showing us?]

Revelations 3:5

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

[Your name can be written in the Book of Life and still be blotted out.]

James 1:14-15

But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth for death.

[Every man. That means Christians who are overcome by lust as well as sinners.]

Revelations 21:8

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and **all liars**, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

[All liars. That means Christian liars as well as unsaved liars.]

Ephesians 5:5

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

[Again, there is no separation or distinction made for Christians who fall into the same sins. The designation here is made upon the sin, not the belief.]

1 Corinthians 10:12

Wherefore let him that thinketh he standeth take heed lest he fall.

[Again, Paul is using the Israelites for our admonition. They thought they were sealed in as the people of God, but they lost their inheritance because of sin. Paul is telling us that if we make the same mistake of thinking that we cannot lose our salvation, we will see the same results.]

John 14:15, 21-24

If ye love me, keep my commandments...

He that hath my commandments, and keepeth them, he it is that loveth me:

... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

[We can talk all we want about our love, our faith, and our salvation, but the bottom line for God is whether we back up our words by keeping His commandments.]

1John 2: 3-5

And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

[Eternal Security allows for a profession of knowing Him without keeping the commandments simply because at one time you had gotten saved, and that you

now cannot lose that salvation. But here John tells us how we are able to tell whether we are saved or not – not by our profession of faith, but by whether or not we keep the commandments of God.]

Hebrews 12:14

...and holiness, without which no man shall see the Lord:

[Not faith, not belief, not church, not religion ... holiness, the keeping of the commandments of God.]

Matthew 19:17

... if thou wilt enter into life, keep the commandments.

[If that was not a condition for salvation, why would Jesus insist on it?]

2 Chronicles 15:2

And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

[The same applies to us all.]

Ezekiel 33:13

When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

[In other words, if you turn to sin, you lose your salvation. You made the choice and you suffer the consequences. This is why Jesus said many would say to him in the day of Judgment that they did many works, but he will say he never knew them because it was all forgotten when they turned from righteousness.]

Matthew 10:33

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Proverbs 16:17

The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.

[IF you keep your way on the right highway, you preserve it. If you do not, you will not.]

Proverbs 14:8

The wisdom of the prudent is to understand his way: but the folly of fools is deceit.

[The prudent man's wisdom is to take the precautions to understand the path he is on because he fears God and knows the dangers of sin. The fool, on the other hand, does not and his folly is that he has allowed himself to believe in the deceit that he does not have to worry or fear because he cannot lose his salvation.]

Proverbs 14: 9

Fools make a mock at sin: but among the righteous there is favour.

[To say that we can still sin after what Jesus has done to deliver us from it, is that not mocking sin?]

Proverbs 14: 12

There is a way which seemeth right unto a man, but the end thereof are the ways of death.

[Just because you think you are right does not excuse you from judgment.]

Romans 6:1

What shall we say then? Shall we continue in sin, that grace may abound?

1 John 3: 6-8

Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning.

[The Greek for "committeh" is in the present participle, meaning a habitual practice of committing sin. Regardless of your profession of salvation, if you make that habitual choice, you are no longer of the Lord.]

1 John 3:10

In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God ...

[If you sin as a habitual lifestyle of sin, you are not of God. It doesn't matter what your beliefs are. This is not a singular failure that you repent for, but a continual choice that you make to go ahead and break the commandments of God.]]

1 John 3:15

Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

[If this is about your brother, then John is addressing you as a believer, someone who is saved. If you hate your brother, you are do NOT have eternal life in you, neither do you have eternal security.]

1 John 1:6

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

[If you say you are saved, but you are walking in sin and darkness, you are a liar. Revelations 21:8 clearly states that all liars will end up in the Lake of Fire. You cannot say you are saved and live in sin.]

2 John 1: 9

Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hat both the Father and the Son.

[Simply put. It is not contingent upon whether you got saved, but whether you stay saved.]

Colossians 1:23

If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel...

John 8:31

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free.

[I.E... discipleship is contingent upon obedience.]

Matthew 7:21

Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

[It's not what you say; but what you do]

Luke 13:24

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

Proverbs 16:17

The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.

[the opposite of preserving your soul is destroying it.]

Matthew 7:22

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

[These were people who actually did things under the anointing of the Holy Spirit, which means that they had to have been right with God at some time but have lost that place in God.]

Jude 12

...clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.

[they had fruit, but it is now withered. They are twice dead - in other words, they were dead in sin, then got saved, and are now dead again.]

Revelations 22:19

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

[If their name was in the Book of Life, then that means they had been saved, but if God has taken their name out, then they will not pass over the Great Judgment.]

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:

[This is literally, in the Greek, your invitation and selection. The things Peter is telling them to do are a list of virtues that define a Christian and will strengthen your stand as Christian so that you will not fall from Grace. If you cannot fall, why would Peter warn you about falling?]

Matthew 7:19

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

John 15:2,6

Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

... If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

[These branches were at one time in the vine. The sap flowed through them at one time. But now they are no longer in the Spirit of God and have become dead branches that will now be relegated to the fire.]

Romans 11:19-22

Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: For if God spared not the natural branches, *take heed* lest he also spare not thee.

Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

[Continue in his goodness? In other words, you were saved. You cannot be cut off if you were not part of the tree. Paul is telling born-again Christian Gentiles that they can be broken off just like the unbelieving Jews were.]

If your salvation were so secure that you could not lose it, then it would be impossible to be cut off, but Paul is warning them that if they do not CONTINUE in his goodness they will, not may, be cut off.]

1 Corinthians 9: 27

But I keep under my body, and bring it into subjections: lest that by any means, when I have preached to others, I myself should be a castaway.

[The Greek word for “castaway” means to be rejected and considered reprobate and abhorred by God. By this statement, Paul is admitting that even he can be lost if he does not stay in subjection to the righteousness of God. If Paul did not have Eternal Security, how is it that we think we do?]

Luke 22: 31

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

Matthew 4: 6-7

And saith unto him, if thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

[This is the same temptation Satan gave to Eve, that you can cross the line of obedience and still retain your salvation. But it is not so.]

Romans 14:12

So then every one of us shall give account of himself to God.

Amen.

II. A Historical Examination of the Doctrine of Eternal Security, by Jeff Paton

Almost every doctrine within the Christian religion has gone through a developmental stage resulting in what is considered orthodoxy today. Our understanding of many current doctrines are the result of heated theological battles that have sprung up and challenged the common thought of their day. The victor in these theological battles has always become orthodoxy, and the loser's position has generally become known as heresy.

Orthodoxy has been a fluid idea which the majority has held to be true. Heresy, it has been said, is an opinion held by a minority of men which the majority declares unacceptable. Upon this observation we can gather that "orthodoxy" is not necessarily "truth" since the establishment of truth is not to be determined by a popularity contest. In our modern age where "truth" is determined by the latest opinion poll, we can see the necessity of a "more sure" means of measuring what is the genuine orthodoxy of the Christian religion and what is not.

One principle that was brought forth from John Wesley was, "whatever is true is not new; whatever is new is not true." The only sure truth we can know comes from the Bible. If what we believe is a new and novel idea that has never been given any sanction within the Church, we must conclude that it is not the doctrine of the Bible.

Most Christians are very leery of the approach of modern day cults where an individual is elevated to the status of "prophet." The introduction of new "revelations" from God are supposedly given to supersede the doctrines of the Bible, the established teachings of the early Church, and the cumulative weight of accepted doctrine throughout all of Christian history. Some of these groups do not claim new revelations, but have based their speculative interpretation upon the limited information we have about the New Testament Church. In light of this, they insist that the modern church is corrupt. Their strategy is to decipher the New Testament and restore the church to its original condition. By doing so, they have chosen to bypass all of church history. The mistake that they make is not in their intent, but in their approach. The information we get from the Bible about the New Testament Church is vague enough that we cannot reassemble the original without the aid of extra-Biblical literature. Even with the aid of all the available resources, it is not possible for a 20th century mind to place itself into the unique culture and social situation in which the Church was birthed. Our Westernized understanding of Christianity can do nothing but interfere and distort our thinking of the original Church.

The best gauge that we have of what the early church believed is the record of the Apostolic Fathers. They were the first to have anything that resembled what we have today as the completed New Testament. Some were taught by the Apostles themselves, or were one generation removed. This does not mean that they were inspired, or that they were infallible, but in all probability they were more accurate in their understanding as to the essential nature and unwritten thoughts of the early church. This does not mean that they understood everything more fully that we can

seeing that we have a complete Bible and 2,000 years of reflection on its truths. What we can conclude is, that compared to us, they were probably more accurate in what they did know.

Anytime someone endeavors to trace the history of a doctrine they must decide on a method of approach. Some start from the beginning and work forward to show how the doctrine developed. Others start with the present, and work back, showing the historical connection with the past. Since the history of a doctrine can span such a large period of time, I will take a different approach, I will start in the middle. This I believe will simplify things for most readers. By doing this I will start Augustine, the Father of Western thought. It will be easier for most readers to identify with this reference point since his influence has had the greatest impact on our modern theology. I will trace the doctrine of eternal security forward from Augustine, and then I will trace it back from Augustine to the Early Church to show any influences upon his thought.

AUGUSTINE AND ETERNAL SECURITY

Many of our doctrines have developed from doctrines in their infant stages to what we know and understand today. This is the case with Augustine. He did not teach eternal security as we know it today, but he was a key figure in setting the groundwork that is the basis in which this doctrine could thrive. His influence on theology and Christian thought as a whole is without question.

This portion of the history of Eternal Security follows Augustine's influence on forward. The development of his thought on back to the birth of Christianity will be discussed later. What is important for the reader to know is that this influence exists before we take a look at whether it is a Scripturally sound influence.

We all have a paradigm on how we approach what we see in the Scriptures. We come to the table with pre-conceived biases that at times will determine what we see as truth from the Scriptures. The foundational beliefs and biases that many Christians have today are to be discovered in the roots of what Augustine has started. For this reason, "Saint" Augustine is referred to with great favor amongst most theologians. While most of these theologians agree with Augustine, many of them don't. All of them will concede his great influence on Christian thought.

Augustine, the bishop of Hippo, was born in Tagaste, in Numidia, on November 13, 354. He was raised in a divided household where his mother attempted to influence him with Christianity, and his father, also a Christian, directed him towards worldly and secular knowledge that could bring him profit. When he moved to Carthage as an adult, he took an interest in rhetoric and was influenced by the Manichaean error. He believed and taught these errors for around 9-13 years until he was influenced and baptized a Christian on Easter of 387 by Ambrose.

Perhaps there has been no one that has ever lived that has impacted the world of theology as Augustine has. He was a Roman Catholic, and is responsible for much of what we consider "Catholic" doctrine today. Surprisingly, he can also be credited with

being a major player in Protestant thought also. Here is a short list, which shows many of the doctrines that he was credited with introducing into the church.

AUGUSTINE'S CONTRIBUTIONS

1. Absolute predestination
2. Impossibility of falling away or apostasy. (Eternal Security)
3. Man has no free will.
4. One cannot know if they are saved.
5. God commands impossibilities.
6. The supreme authority of the Roman church.
7. Purgatory.
8. Prayers for the dead.
9. The damnation of unbaptized infants and adults.
10. Sex is sinful because depravity is inherited.

The first five "contributions" may appear to be what is known as "Calvinism." This is exactly where the basis of Calvin's theory comes from. Points 6-10, do not fit the Protestant model of salvation in any way, it is Roman Catholicism. The question is, how can we accept the first five points that are listed in light of the egregious errors about salvation that this man taught that promotes Roman Catholicism? It is clear that his view of things is at best confusing, self-contradictory, and outright unbiblical at points. Because of this we must cautiously entertain what he taught with great skepticism. How can we blindly accept what he had to say when we know that he obviously was not clear about salvation?

This does not mean that everything that Augustine thought and taught is to be thrown out because of what he believed at other points. I believe the Catholic Church is in great error on the issue of salvation. However, I agree with them about the Trinity of God. Because someone is wrong in one point does not mean that they are wrong in all points, though they may be! I believe that while Augustine may have touched on truth in some ideas that are not listed above, I have singled out the preceding list as an example of what I believe to be his errors. The subject of why I believe that these are all errors will be covered later as I trace the thought of Augustine back to its source. For now, I only want to establish the starting point of these doctrines and to follow them where we are today.

Calvinism

John Calvin is a better-known figure to Protestants today. He wrote the most talked about systematic theology the world has ever known. His ideas have permeated the Protestant world and will perhaps do so until our Lord returns.

Calvin took the ideas set forth by Augustine and developed them even further. Instead of just touching upon the ideas of predestination, final perseverance, and the believers security, he developed an incredible system of thought that knows few rivals. John Calvin took the concept of Augustine and filled in the unanswered voids to form his theology. He followed these ideas to their logical end. If man is not free and God

must predestinate, and all are not saved, then God must be Sovereign in salvation. This tends to ignore the fact that if God willed man to be free, and thus responsible for his own damnation, this would still mean that God is Sovereign. Sovereignty and predestination are in no way essential partners.

The acronym for Calvinism is TULIP. This is what is known as the "Five points of Calvinism."

1. Total Depravity (Free will lost) (3)
2. Unconditional Election (Salvation is decreed apart from any change in an individual.) (4)(1)
3. Limited Atonement (Jesus "paid" for the "elect" that he desired to save. No one else!) (1)
4. Imputed righteousness (mystical transfer of righteousness in place of our filthy rags) (5)
5. Perseverance of the saints. (Assurance, eternal security) (2) (1)

(A technical note: The official "I" in TULIP is "Irresistible Grace," which is tied to Unconditional Election. I use Imputed Righteousness because it is the logical progression of explaining "how" a predestined sinner (Points 1-3) is allowed into God's perfect heaven).

After each of the five points there is a number that corresponds to the previous list of Augustine. It is almost as if Augustine had most of the pieces of the puzzle and Calvin put them together and added the ones that he thought were missing.

Following in the footsteps of Calvin we have Theodore Beza who took the conclusions of Calvin to its logical end and developed what we would consider "Calvinism" today. We can attribute the development of the Calvinistic theory of the atonement around this later stage.

We can follow the trail of Calvinism throughout history, mainly through the Church of England and the Puritans. The Baptists held to this system quite consistently until about 1800. At this point there was a compromise on the issue of predestination and the extent of the atonement. This was perhaps due to the influence of the Wesleyan revival or possibly the New Light movement of Barton Stone and Alexander Campbell. For whatever the reason was, there was a definite shift in their thought around this time.

The most definite deviation from Augustine and Calvin, while holding tenaciously to their end conclusion, came with the entry of the theology of dispensationalism. J.N. Darby put this into motion with the Plymouth Brethren, and it was later catapulted into prominence with the revival associated with D.L. Moody.

The significance of dispensationalism to the development of eternal security lies in the approach in which they divide Scripture. They viewed God as having a different plan of salvation in different times or "dispensations." This seemed to give sufficient allowance to accept the "Biblical" idea of irrefutable security and free-will at the same time. At this point the idea of a Gospel that allowed all men freedom to enter into eternal life while at the same time denying them freedom in their eternal destiny afterwards, has come to full acceptance within 20th century Christianity.

To understand the impact of this shift we must look back to the high-Calvinistic theory. If you will observe, the logical conclusion of predestination to salvation is the unailing salvation of the one who is elect. The fact that the elect will never fail or apostatize is in the fact that they were predestined. They are not free to do otherwise. The logical conclusion of the opposite doctrine is that salvation is conditionally based upon faith and available to all. This implication of free grace to all leads us to the inevitable conclusion that we are not "locked in" to salvation in any way. If we take the position that we are given the opportunity to choose whether we wish to be saved or not, does this not infer that we are free to choose not to be saved at a later date? Eternal Security logically requires absolute predestination.

In fairness to the Calvinistic theory we must understand that they believe that a true believer will be evidenced by the fact that they "persevere unto the end" in the faith. Those that depart or fall away show that they were deceived and never really elect. Even though the Calvinistic theory of the perseverance of the saints is expressed differently than our modern idea of eternal security, it must be admitted that the logical outcome of Augustine's and Calvin's predestination inevitably demands an Eternal Security for the elect. In this the Baptist and dispensational teaching follows the line of thought properly, but misses the mark of logic and consistency when it denies the doctrine of absolute predestination.

If we are to follow this path backwards we cannot deny the dependence upon the ideas that preceded them. The path can vary a little on our way back, but inevitably it arrives at the doorstep of the man named Augustine. One cannot trace the doctrine of Eternal Security all the way back through the Apostolic Fathers and to the Scriptures. The doctrine had a specific time of arrival in history and it was around the beginning of the 19th century. Its beginning has its springboard taken from the absolute predestination and perseverance of the saints as propagated by the Calvinists. John Calvin himself was not the first to discover these ideas but found them loosely stated in the doctrines of St. Augustine. The trail ends here and does not have any endorsement of the early Church Fathers that preceded Augustine.

Where we are Today

It seems like most Christians today uncritically adhere to this idea of eternal security. It has been the predominate doctrine of the Church for the last 80 years and continues to gain strength. Looking at the basis of where we derive this doctrine from, we must ask ourselves as to where Augustine's comes from. If it is derived solely from the Scriptures, we must listen up and learn from his great observations. If it comes from an outside source we must question it and potentially discard it. Of the two options available to us I believe that the latter is the truth.

Up to this point I only wished to show you the theological connection of Eternal Security to the idea of predestination that was taught by Augustine and Calvin. To see this connection is vital and necessary in order for you to see that eternal security is a theological invention based upon theological presuppositions and not upon Biblical and historical examination.

If Augustine was correct in his conclusions about predestination, then he was correct in his determination about the security of the elect. The two doctrines go hand-in-hand.

The historical question confronts us; did Augustine derive his doctrine from the Scriptures? Or did he derive these conclusions from some philosophy outside of Christianity? Does he adhere to the teachings of the early Church Fathers on the subject? Or does he take a drastic deviation from the accepted truth of historical Christianity up to his day? These are important questions for any believer who loves truth.

Augustine, the Manichaeon

As discussed in the brief biography of Augustine near the beginning of this history we noted that he was a Manichaeon for at least nine years before he entered the priesthood of the Roman Catholic Church.

Manichaeism was a heretical sect that gained such popularity in Augustine's time that it nearly superseded Christianity. The founder of this religion was called Mani, in which the term Manichaeism is derived. He lived around 216-276 A.D. He set out to found a universal religion that was a combination of Buddhism, Zoroastrianism, and Christianity. The "Christianity" that Mani was exposed to was the Gnostic form of the religion that the apostle John wrote so vigorously against in his First Epistle. He interpreted the N.T. history in an allegorical and symbolical way which was made to represent an entirely new religious system that was totally at odds with Christianity and its fundamental teachings.

There is a question that confronts every one of us. When we concede to the indisputable fact that Augustine was the focal point in Christian history where several doctrines took an unprecedented shift to prominence, and from that point they became the standards in which to build our theologies, we must evaluate where these ideas actually come from. Are they truly expressions of Christian philosophy or Manichaeon influence? This is not an unfair question since the introduction of several of Augustine's contributions were not accepted as orthodox Christianity prior to this time, but were associated with Manichaeism and "Christian" Gnosticism; both being unbiblical heresies. Some historians have noted that they thought that Augustine brought this influence into the Church. Mainly, this was the Gnostic doctrine of the evil nature of matter and the purity of the spirit, (duality) and absolute predestination. Both of which are the basis and essential elements of the doctrine of eternal security that was to follow after centuries of development.

Because of his influence, much of Catholic and Protestant history has been founded on the belief that matter, (the physical body and its appetites,) are the embodiment of evil. This belief is undeniably Gnostic and not Christian. This duality that the Gnostics taught was illustrated by describing a pure golden ring as the spirit, and a pile of manure as matter, or the body. The ring can be put into the pile of dung and completely surrounded, but the filthiness of the dung does not permeate it. It remains as pure as it always has.

Augustine taught that the body, flesh, was the seat of evil and sin. This is why procreation was a sinful act in his mind. To this day I have heard eternal security teachers refer to the flesh as an entity that cannot help but sin, while at the same time they have asserted that sin cannot affect the spirit or the spiritual security of the believer. Gnosticism is alive today in those who propagate a salvation that makes the spirit pure, while maintaining the sinfulness of matter. The spirit is pure, but the body is sinful at the same time. A little Christian varnish may make this doctrine more appealing, but under the surface it is still pagan and not Christian!

One idea brought over from Buddhism is the idea that we are to die to "self." Being delivered from "self" might get us to Nirvana but not to heaven. The problem here is that the idea of "flesh" is thought of as the person, (self), which being matter, is therefore considered sinful. The Scriptures do not tell us that we are to be saved from "self." There is nothing wrong being the people we were created to be. God's qualm with us is not our "person" or "self"; it is our rebellion with Him. The thing we are to be cleansed from is not the "self," but the defilement and the filthiness of flesh. We are commanded "Let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." Jesus Himself made the proper love of our "self" as a duty and a virtue when He said: "Thou shalt love thy neighbor as thyself."

There are many preachers that are mistaken when they teach that we "should die to self." It is true that we should not be selfish, but it is also true that "selflessness" does not save us or make us holy. The Bible reveals to us that there is no one more absolutely "dead to self" than the vilest sinner. They disrespect their own health and welfare through addictions to drugs and alcohol. They are dead to the voice of reason and conscience. They take no care for the future...they are dead to self.

It is an interesting fact that Romans chapter seven, where Paul cries out "Oh wretched man that I am! Who shall save me from this body of death!" was universally understood to be Paul's cry for conversion from Judaism before Augustine changed this defeated image of a convicted and hopelessly sinful man into the norm for the Christian life. He changed his own previously held interpretation of this verse (the historical position) in order to rob his doctrinal opponent Pelagius of a proof text. By doing so he changed the historically accepted meaning of this passage forever, and created a proof text that bolstered his belief in Gnostic dualism. The spirit is holy; the body is evil. The spiritual man is secure while the physical man remains hopelessly corrupt and sinful; holy and unholy at the same time.

Augustine had written refutations to Manichaeism before he had to contend with Pelagius. It is clear that he maintained the portions that he thought were part of his upbringing in the Christian tradition. The difficulty comes in when we consider the type of Christianity that Mani included into this equation that Augustine draws from. It was Gnostic "Christianity," the very one that the apostle John condemns and warns us about! (1 John 1:1-9)

Augustine thought that Pelagius had taken a heretical stance by saying that man can "will" his own way into the kingdom of God and does not need any special drawing of the Spirit to compel them. To counteract this argument, Augustine went to the extreme opposite end by drawing from the absolute predestination that he was taught

as a Manichaeian. He brought this belief over with himself when he became a Christian. This was the beginning of what was to become Calvinism and then modern day Eternal Security. Ultimately, the roots of Eternal Security are in the Gnosticism that preceded Augustine, but it was Augustine that has the unwelcome honor of leavening the whole lump.

Eternal Security is pagan in its origin and is a thought that is in opposition to the Bible and genuine Christianity. Its lineage cannot be traced back but a few hundred years where it draws its inspiration from the "perseverance of the Saints" which in turn was drawn from Augustine's introduction of Gnostic and Buddhist thought into the Church. Eternal Security has a history, but not a very good one for the Christian who knows its origin.

May God save us from its falsehood.

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