

Once Saved Always Saved? (Part 1) – 5 Principles of Calvinism (T.U.L.I.P.)

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The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed <https://www.cornerfringe.com/media/k7x9pkj/once-saved-always-saved-part-1>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

The Five Points of Calvinism and Eternal Security

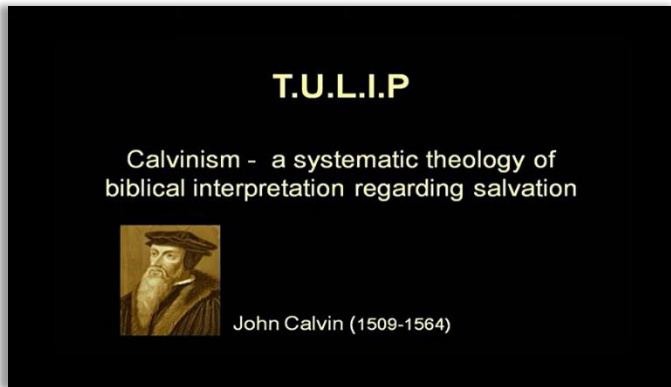
This transcript from **Corner Fringe Ministries** features a message by **Pastor Daniel Joseph** that examines the theological doctrine of "**once saved, always saved**," often referred to as **eternal security**, within the framework of **Calvinism**. Daniel introduces the **T.U.L.I.P.** acronym to explain the five foundational principles of this system: **total depravity, unconditional election, limited atonement, irresistible grace, and perseverance of the saints**. Throughout the transcript, he challenges these concepts by arguing that **salvation is conditional** and requires human cooperation through **free will** and **obedience**. By referencing numerous biblical passages, Daniel suggests that the **Calvinist interpretation** of predestination ignores the **totality of Scripture**, which emphasizes a believer's responsibility to remain faithful. Ultimately, he warns that believing salvation is impossible to lose can dangerously silence the **conviction of the Holy Spirit** and lead to spiritual complacency.

[Introduction]

Corner Fringe Ministries presents a three-part series titled "*Once Saved, Always Saved*." Enjoy this powerful teaching.

[Daniel Joseph]

We're going to begin a new study on the theological belief commonly known as "once saved, always saved." It's also known as the doctrine of eternal security. Now, just by a show of hands, how many of you have heard of this doctrine, this theology? A lot of you.



Well, for those of you who are not familiar with this theology of once saved, always saved, it is, in fact, the fifth and final point in what is known as the five points of Calvinism. And these five points are famously known by their acronym— T.U.L.I.P. T.U.L.I.P., for those of you who are not familiar with T.U.L.I.P., let alone Calvinism, let me just say Calvinism very simply is this: it is a systematic theology of biblical interpretation regarding salvation. I should further add, as understood by John

Calvin, a French theologian of the mid-16th century.

Just as a side note, if you do a little study in church history, you will discover that the stuff that we're going to be talking about today, the theological positions, were not invented in any way by John Calvin. He nearly systematized them, if you will. Really, John Calvin was influenced by an early church father, St. Augustine. The Catholic Church holds him in very high regard. He has a lot to do with organizing aspects of Catholic theology, such as purgatory. All right?

Now, although the main focus for our study today is, in fact, only one point of the five points of Calvinism, the last point, the "P." We are going to look at the other four points. I wasn't going to do this, but I decided to do this because I want to give you an idea of where Calvinists are coming from, or people who cling to Calvinist theology, because it's going to help you understand why they actually believe that once you are saved, you cannot, in any way; it is impossible for you to lose your salvation.



So, with that said, let's begin to look at the first point in Calvinism, the "T," total depravity. Total depravity. What does this mean? It means that we are completely unable to save ourselves. Total depravity and sin: we're completely sinful.

Let me give you some Scriptures that support this theology. —Romans 3:10-12— *As it is written: "There is none righteous, no, not one; ¹¹ There is none who understands; There is none who seeks after God. ¹² They have all turned aside; They have together become unprofitable; There is none who does good, no, not one."* Now, the Apostle Paul is quoting scripture here. —Psalm 14:1 and 3—Total depravity. *"There is none who does good, no, not one."*

And he goes on in Romans 3:23 and says, *"For all have sinned and fall short of the glory of God."* Can you say, "total depravity"? We're completely in our sins. And David says in Psalm 51:5, *"Behold, I was brought forth in iniquity, and in sin my mother conceived me."* I would say that's total depravity.

The Apostle Paul emphasizes his understanding of this total depravity. Listen to what he says in Romans 7:18: *"For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find."* —Romans 7:24—*O wretched man that I am! Who will deliver me from this body of death?* Can you say total depravity? We are seeing evidence of this in Paul's teachings.

He goes on in 1 Timothy 1:15—**This is a faithful saying and worthy of all acceptance, that Christ Jesus (Messiah Yeshua) came into the world to save sinners, of whom I am chief.** It appears to me that Paul recognizes total depravity. Amen?

U NCONDITIONAL ELECTION
Salvation is purely by His grace, there is nothing we can do to obtain grace it's just freely given . . . not by merit.

Let's move on to the U. The "U" in "T.U.L.I.P." represents unconditional election. Unconditional election. This is where we get into Calvinism's doctrine of predestination. This is where you start to see it.

Unconditional election states the following: that salvation is purely by grace. There is nothing we can do to obtain grace; it's just freely given. It's not by works; we don't merit this grace. However, let me say this: according to Calvinism, God simply wills our election. In other words, our election has nothing to do with us. You have no say in the matter. God willed it; therefore, you are. We have simply been predestined. This is predestination.

One of the Scriptures used to evidence this is found in Romans 8:29-31. Listen to what Paul says. **"For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. ³⁰ Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. ³¹ What then shall we say to these things? If God is for us, who can be against us?"**

Sounds like predestination. Unfortunately, Calvinism take this passage like this: our election, they interpret it as, is unconditional. They take it so far that we have nothing to do with salvation. There's no condition inside you to obtain your election. There's no condition that you can fulfill to get it. It's unconditional.

However, can I say this? The biblical reality of that interpretation is somewhat different. I say this because unconditional election is not consistent with Scripture. We, as believers, must rely on the preponderance of the evidence; that's how we have to rely on it. We have to rely on the totality of Scripture, *Tota Scriptura*.

Let me give an example. When we go to Ephesians chapter one, we realize that yes, it is true, we are predestined. I believe in predestination, but not the way the Calvinists do. I believe in the way that Paul details it and explains it.

Look at what he says in Ephesians 1:3-5—**Blessed be the God and Father of our Lord Jesus Christ, (Yeshua HaMoshiach) who has blessed us with every spiritual blessing in the heavenly places in Christ, ⁴ just as He chose us.** How are we chosen? We are chosen **in Him before the foundation of the world, that we should be holy and without blame before Him in love, ⁵ having predestined us to adoption as sons by whom? Jesus Christ (Yeshua HaMoshiach).** That's how we are predestined. It's through Him **to Himself, according to the good pleasure of His will.**

You know, if you read the Bible from Genesis to Revelation and again go back to the totality of Scripture, you're going to discover something, and that is this: that our election is in fact anything but unconditional. It is very conditional.

If you understand anything about grace, you know that grace is a gift, and every gift is, in fact, conditional upon acceptance of the gift. Yes, the gift is free. No, you didn't merit it. No, you didn't deserve it. It is a free gift, but it is contingent. It is conditional upon your acceptance.

Let me give you a few biblical examples that show us God's election is, in fact, conditional. Psalms 103:17-18 says, "But the mercy, *chesed* (חֶסֶד), loving kindness, of the LORD is from everlasting to everlasting on those who fear Him, and His righteousness to children's children, ¹⁸ to such as keep His covenant, and to those who remember His commandments to do them." That sounds pretty conditional to me. His mercy is given to those who keep His covenant and keep His commandments. That is a condition.

And what's funny is this is literally the psalm just repeating what was already stated in the Ten Commandments. This is the second commandment. Deuteronomy 5:10—**but showing mercy to thousands, to those who love Me and keep My commandments.**

Deuteronomy 11:13-14—"And it shall be that if, in Hebrew, '*im*' (אִם)—if you earnestly obey My commandments which I command you today, to love the Lord your God and serve Him with all your heart and with all your soul, if then, the response, ¹⁴ then I will give you the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil.

Deuteronomy 11:26-28—"Behold, I set before you today a blessing and a curse. Two paths are set before us: the blessing and the curse. In other words, we have free will. We have a choice to make: the blessing or the curse. ²⁷ The blessing, is conditional, if you obey the commandments of the LORD your God which I command you today; ²⁸ and the curse, if you do not obey the commandments of the LORD your God, but turn aside from the way which I command you today, to go after other gods which you have not known.

Let's jump ahead to Deuteronomy 30:15-19; it states this: "See, I have set before you today life and good, death and evil, ¹⁶ in that I command you today to love the LORD your God, to walk in His ways, and to keep His commandments, His statutes, and His judgments, that you may live and multiply; and the LORD your God will bless you in the land which you go to possess. ¹⁷ But if "*im*" your heart turns away so that you do not hear, and are drawn away, and worship other gods and serve them, ¹⁸ I announce to you today that you shall surely perish; you shall not prolong your days in the land which you cross over the Jordan to go in and possess. ¹⁹ I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live."

We have a choice to make. Do you understand? Predestination doesn't mean that God has imposed His will upon us; we are not robots. God has given us free will, and our election is very, very conditional.

Hebrews 5:9 says this, look at this: "And having been perfected, He, meaning Yeshua, became the author of eternal salvation to all who obey Him." That's conditional.

I want to consider, for the moment, the most basic understanding of a covenant, meaning a covenant with God. Understand, the children of Israel are coming out of the land of Egypt, representing the world coming to meet God, drawing close to Him, and coming and entering the covenant with Him, and what happens is they draw near, God speaks His words, and Israel's response is (Exodus 19:8), "All that the LORD has spoken we will do."

Understand something. Covenant, and I'll speak in modern-day terms here, covenant is, in fact, a bilateral agreement. It's a bilateral contract. For those of you in the legal contract environment, you know what I'm talking about. A bilateral contract is a promise in exchange for another promise. Party one promises to do XYZ; party two promises to do ABC. It's a promise in exchange for a promise.

But what you'll often find in bilateral contracts is verbiage; there will be clauses stating the ramifications for breach of contract for either party. Whether it's liquidated damages or whatever, there are usually ramifications spelled out in these contracts. It is the same way in the Torah. It is a bilateral agreement. In other words, conditional on our fulfilling our part. And if we do, God is held by His word. To do what? To bless us. Amen? To bring us into the Kingdom of Heaven.

I want you to consider the heavenly example we've been given. Think about this for a second. The angels of God in Heaven, angels who saw, who walked with God, and who worshiped God, saw Him as He was and is in His state of pure holiness. They went back and forth in paradise, as God sat on His throne.

This is amazing to me, and yet, what does Revelation tell us? A third of the angels of heaven were cast out. They were cast out because they had free will to choose. Yes, they were deceived, but they chose their path. God did not make them robots, but even the angels of God have free will in choice, even though they were predestined to do what? To serve Him. And yet, even in that scenario, God gives them free will.

Look at Adam and Eve in the garden. When they had not fallen, when sin had not entered the world, they were what? In a glorified state. It said that the glory of God covered them. They didn't need animal skins. They were not naked. Their sin was never exposed because they had never sinned. They were covered by the glory of God.

And yet, what did the LORD do? In the Garden of Eden, he sat before them, life and death. He gave them a choice. You know, it's often you hear, "Why would God ever stick this tree in the garden that can make them fall and kill themselves?" Because God never designed us as robots. He said in Genesis 2:16-17, "Of every tree of the garden you may freely eat; ¹⁷ but of the tree of the knowledge of good and evil you shall not eat..." They had life and death, the path, and they freely chose.

But again, like the angels, Eve too was deceived, and Adam was completely disobedient. Scripture is clear: when you go out again in the totality, you go from Genesis to Revelation; you will reap what you sow—it is conditional.

LIMITED ATONEMENT
Jesus died ONLY for the elect. . . not for everyone.

All right, let's move on to the L. The "L" represents limited atonement. Limited atonement. And actually, some people will classify this as particular atonement, a particular group of people that states that Yeshua died only for the elect. He did not die for everyone. Yeshua died only for a specific group

of people.

And to support this theology, Calvinists cite passages such as Romans 9:18, a well-known passage on predestination: "Therefore He has mercy on whom He wills, and whom He wills He hardens." It certainly sounds like predestination. It certainly sounds like we don't have a choice in the matter because if God wills it, that's the end of the discussion. Whom He wills, He hardens.

And what about this? In John 17:9, you have Yeshua before He's taken up to be crucified. He's in this prayer to His Father, this intense prayer. It's called "intercessory prayer." And in this prayer, He says, "I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours."

Interesting statement, and Calvinists will bring this to you and say, "This is proof beyond a shadow of a doubt. You have no say in the matter. It's not your decision. It's just God who's showing grace and imparting grace to you. Therefore, His will is imposed upon you; therefore, it is." Now, certainly, these passages could be interpreted as meaning that Yeshua died only for the elect. Sure, if you're not looking at the totality of Scripture, *Tota Scriptura*, Scriptures as a whole, the preponderance of the evidence.

Let me explain. When you look at Scriptures as a whole, you start to realize that evidence starts mounting, an abundant amount of evidence that contradicts the idea that Yeshua died only for the elect; that idea starts to dissolve quite quickly.

For starters, John 3:16 is perhaps the most famous verse in all of Scripture. What does it say? "For God so loved the world, the *kosmos* (κόσμος) in Greek. *Kosmos*, the entirety. He so loved the world that He gave His only begotten Son, that whoever believes in Him—conditional words—should not perish but have everlasting life." Shall never see death. Amen?

Yes, limited atonement exists, but not in the sense that it's being portrayed by Calvinism, because limited atonement exists in the sense that you have the free will to choose, but only those who are actually going to make it are those who confess Yeshua as the Messiah and keep His commandments. That's what Revelation 12:17 states is why the beast, the dragon, is so enraged with the woman. "And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ."

Make no mistake, the option of grace has been given to the entire world. But no way will Yeshua impose His will against ours. He wants us to love Him freely. He wants to be loved, but He will never force us to do so.

Listen to what Paul says in 1 Timothy 2:3-4, "For this is good and acceptable in the sight of God our Savior, ⁴ who desires all men to be saved and to come to the knowledge of the truth." He wills; He desires that all men come to the knowledge of the truth.

Look at what Peter says. He says the same thing that Paul says. — 2 Peter 3:9—The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any—notice it doesn't say some, any—should perish but that all—again, doesn't say some, all—should come to repentance.

It's the will of God that the entirety of His creation be saved, the creation that was made in His image, but He will never force us to love Him. He didn't force His angels, and He didn't force Adam and Eve and their glorified state. He doesn't force us today.

I RRRESISTABLE GRACE

When God calls His elect to Salvation they cannot resist.

Let's move on to the "I" in T.U.L.I.P. The "I" represents irresistible grace, really related to this limited atonement and unconditional election. They're all kind of interwoven, if you will. And what

does irresistible grace say? Well, it says, "When God calls His elect into salvation, they simply cannot resist." In other words, an individual doesn't accept salvation of God by free will, but rather it is willed upon them. They cannot resist God's will.

A story that I often hear Calvinists state to support this irresistible grace is, in fact, the story of Lazarus. Think about this: Yeshua comes into Bethany, not far from *Yerushalayim*. Lazarus had been dead for four days. Mary is crying; Martha had presented, "Lord, if you had been here, my brother would not have died." Mary says the same thing to Him.

He walks over to the tomb and cries out, "Lazarus, come forth!" He said that. The Lord of Heaven and Earth cried out, "Lazarus, come forth!" Did Lazarus have a choice in the matter? I mean, he's dead in the tomb. Could you imagine yourself being Lazarus? The Lord cries out, "Lazarus, get up," and you say, "Lord, I appreciate Your hospitality, but I'm just going to go ahead and keep being dead; that's what I'm going to do."

Do you really think he had a choice in the matter? And this is what the Calvinists are looking at; of course, he didn't. The Lord of Heaven and Earth gave a command, and none of us could possibly rebel. He gave the command.

But doesn't the same thing happen in John 5:28-29? **Do not marvel at this**—the Lord is teaching, the Lord Yeshua. Do not marvel at this—**for the hour is coming in which all who are in the graves will hear His voice**, speaking of Yeshua's voice, ²⁹ **and come forth** to the resurrection of life—**those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation**. The same thing is happening. Nobody can resist His command. The graves at the resurrection of the dead will burst forth. They must obey Him; He is Lord.

But the problem is that, as a Calvinist, you can't translate this into "This is what the Lord is doing for salvation." He is willing His salvation upon you, because Scripture contradicts it over and over again.

Let me give you an example: scriptural examples. I'm going to go through all the Scriptures. I want to show you where the people of God refused His grace. This irresistible grace you're going to find is very resistible.

Just to give you an example, Isaiah 65:2-3—**I have stretched out My hands all day long to a rebellious people, who walk in a way that is not good, according to their own thoughts;** ³ **A people who provoke Me to anger continually to My face; who sacrifice in gardens, and burn incense on altars of brick**. What an amazing passage. The grace of God was being extended to them all day long. What's interesting is that they turned from it, and if you continue reading through Isaiah Chapter 65, you find that they reap what they sow.

Yeshua's not coming with that alarm yet. He's coming soon, but He's not coming quite yet. —Matthew 23:37—Listen to what Yeshua says; He cries out. **"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!"**

This is not unconditional; it's very conditional. This is not irresistible, this grace that He extends, His love; it can be resisted. The bottom line is that the Lord will not force Himself upon us because the Lord

desires a relationship. Right? That's what love is. Isn't love relational? Scripture states God is love. Love is relational, love is free, and love is willing of its own accord.

Yeshua, in John 10:18, says, "No one takes it (My life) from Me, but I lay it down of Myself..." That was the love of God—John 3:16—For God so loved the world that He gave His only begotten Son... Amen? That love was free and willing. He wants the same from His children. He wants an equal response, a willing heart.

You look at the tabernacle. How is it constructed? —Exodus 35:5—Take from among you an offering to the LORD. Whoever is of a willing heart, let him bring it as an offering to the LORD: gold, silver, and bronze. Those who are of a willing heart gave—so powerful.

PERSEVERENCE OF THE SAINTS Once saved . . . always saved

Well, we finally come to the heart of the matter, and that is the fifth and final point. We'll be talking about this point for weeks. There's a lot to be said, and that is the "P," the perseverance of the saints. This is also known as "once saved, always saved," or

what we call "eternal security."

This is a theology that teaches you that it is impossible, impossible. I want to emphasize that it is impossible for someone who gets saved to ever lose their salvation. Even though someone could come before the LORD, they could confess their sins; they could confess with their mouth that Yeshua is LORD, Master, Savior, and their Redeemer. And even though they could have a life transformation and start walking according to the commandments of God, if they fall away for whatever reason, they get sucked into the cares of the world and the lusts of the flesh, and they begin to walk according to the flesh. Under the theology of Calvinism, under this "P," perseverance of the saints, they will tell you that the individual was never saved.

This is a very, very dangerous theology that has the ability to cause someone, unknowingly, by the way, to sever his or her own conscience and to sever the godly sorrow, that conviction that the Holy Spirit gives, that leads us to repentance and that leads us to salvation (2 Corinthians 7:10).

Let me give you an example of how this actually plays out in real life. I was listening to a Christian radio broadcast. This was a couple of years ago. And this particular program was open to callers, who were asking theological questions about this specific topic: the grace of God.

And so, these callers would call in and ask a variety of questions. Well, this gentleman calls in, and the pastor-teacher says hello; he introduces him and all that good stuff. He proceeds to tell him his problem, his dilemma. This was his dilemma: someone had wronged him, had sinned against him, and he was struggling to forgive that person, as we all do. I will admit that. When people wrong us, I don't know anyone for whom it's not a struggle to forgive them because you're in the right and they're in the wrong. It only makes sense to us in our flesh, right?

So, I can relate to this gentleman; he's struggling to forgive this person who had wronged him, and the guy even says, he quotes this to this teacher, this pastor, he quotes Matthew 6:15, "But if you do not forgive men their trespasses, neither will your Father forgive your trespasses." And he quotes this to him, and he's struggling; you can hear this intense conviction from him.

The response that this pastor-teacher gave him was that he shouldn't worry about it. He was bringing unnecessary stress into his life, something that was paid for at the cross. He was under grace. This teacher goes on to tell him, "You're under grace, and nothing you can do or could not do will have any impact on your salvation—let it go."

If that wasn't terrifying enough, that advice and the response were even more terrifying; this man began to rejoice. He was thankful that this burden, this conviction of godly sorrow, which is from the Holy Spirit to convict us and that leads us to repentance and that leads to salvation, he was overjoyed that he didn't have to carry that conviction, that burden, any longer. And it was severed right there on the air.

Eternal security, as defined under Calvinism, really should be called "a false sense of security" because that's what it is. The very teaching itself removes the pain that is from the Holy Spirit, the pain of godly sorrow that leads us to repentance.

I want that pain. I want to deal with that conviction. Please God, give me more of it. None of us should want to go to bed without conviction, knowing that we're displeasing the Lord in some way since He gave His life for us. It's a reasonable service. Amen?

With that said, we're going to begin this journey into the "once saved, always saved" theology. But I want to do so by showing you some of the arguments. And remember, this congregation is a teaching ministry. You should be equipping the saints. You should be defenders of the faith. This is what you are called to do.

I want to show you some arguments that Calvinists pose to support this position. Doesn't Yeshua state that no one is able to snatch the righteous out of His hand? I mean, to me, that sounds like once He has me; I can never be taken. Let's look at this: John 10:27-28—**My sheep hear My voice, and I know them, and they follow Me.** ²⁸ **And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.** To me, that sounds like once He has me; I'm golden. It's over; I don't have to worry about anything.

Doesn't Romans 8:38-39 say the same thing? Paul says, **"For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come,** ³⁹ **nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord."** Nothing can separate us from the love of God.

What about Philippians 1:6? Paul says, **"Being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ."** That sounds like once we start on this path, there's no way we can come off this path.

What about 1 Corinthians 10:13—**"No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it."**

Looking at these passages, it would appear that if, in fact, God has called us, then we can never be lost. That's an impossibility because God would never tempt anyone beyond what he was capable of handling. Therefore, if we catered to the lust of the flesh and we gave into that, well, clearly that's a sign under Calvinism that we were never saved. See? That's their simple answer. That's how they reconcile.

Let's look at Ephesians 1:13-14—**In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed. Did you get that? You were sealed with the Holy Spirit of promise, ¹⁴ who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.** In other words, you can look at this and say, "Once I've been sealed, once the Holy Spirit has come upon me, and I've experienced the Spirit of God, that is my guarantee." I am golden; I'm as good as being in the Golden Gates.

Ephesians 4:30—**And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.** You were sealed; that's the proof of your redemption. It's the Spirit of God dwelling in you that is your proof of your redemption.

Well, with posing these arguments and showing you these Scriptures that support "once saved, always saved," I'm actually going to end here today, but what I'm going to do over the next couple weeks is we're going to take a look at these verses. We're going to look at what the Bible has to say about salvation in its totality, and I am going to show you a plethora of evidence that talks about salvation and whether or not we can lose it. This is a very important topic because I want to say this: if we can never lose our salvation; if it's solidified once you're saved, once you say a prayer, once you turn, and if you can never lose your salvation, we need to be teaching that here because we need to be teaching truth. We need to stabilize the church in truth. Proverbs 23:23 says, "**Buy truth and do not sell it...**" Right?

But if it's not a correct interpretation and salvation can be lost, then we have to be preaching that. We need to be defenders of the faith. Amen? So, in the coming weeks, you're going to see a lot of awesome stuff, I promise you. Shabbat Shalom.

T.U.L.I.P. Explained: The Five Points of Calvinism vs. Conditional Salvation

This infographic breaks down the five points of Calvinism, systematized by John Calvin in the 16th century. It explores the traditional "T.U.L.I.P." acronym while contrasting it with the biblical argument that salvation is a conditional, bilateral covenant requiring free will and obedience.

The T.U.L.I. Framework

Total Depravity & Unconditional Election

Humans are completely unable to save themselves; God chooses the elect purely by grace.



Limited Atonement & Irresistible Grace

Belief that Christ died only for the elect, who cannot resist God's call.



The "Tota Scriptura" Approach

The author argues for interpreting these points through the totality of all Scripture.

The "P" & The Security Debate

Perseverance of the Saints (P)

The doctrine that it is impossible for a saved person to lose their salvation.



Conditional vs. Unconditional Security

The author posits salvation as a bilateral contract contingent upon human acceptance and obedience.



The Danger of "False Security"

Warnings that "Once Saved Always Saved" may sever the conviction leading to repentance.

