

What is Calvinism?

Man's response to the gospel is rooted and grounded in the free and unconditional election of God for His own pleasure and glory. It is also true that the message of the gospel is only effectual to those who genuinely repent of their sins and by God's grace put saving faith in Christ. This gospel of grace is to be sincerely preached to all men in all nations. Biblical repentance is characterized by a changed life, and saving faith is evidenced by kingdom service or works. While neither repentance nor works save unless a person is willing to deny himself, pick up his cross, and follow Christ, he cannot become His disciple.

The Village Church Statement of Faith

Calvinism

Labels are often unappealing and divisive. When used to stereotype or oppress, classification is inherently evil. However, on some issues, designation can be quite beneficial in regards to understanding distinctive elements. For example, if you were going into inner-Africa to do ministry, it would certainly be helpful to know the various peoples to whom you would be ministering. Knowing which languages you will encounter, various worldviews, etc. are of definite importance in this instance. In light of this second use of labels, we unabashedly ascribe to the label of Calvinistic.

Calvinism is an attempt to systematically classify and interpret the doctrines of grace as presented within Scripture. It is also known as Reformed theology due to its prevalence among all of the major players of the 16th to 17th century Reformation, including John Calvin, the one after whom the system is named. Calvinism is typically distinguished from other understandings (most common Arminianism, after Jacobus Arminius) by five main doctrines, which are collectively known as the five points of Calvinism. These doctrines form the acrostic TULIP: total depravity, unconditional election, limited atonement, irresistible grace and perseverance of the saints.

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What is Total Depravity?

Summary: *All of us are accountable to God for our actions and all of our actions must spring forth from faith. For some, faith will lead to abstinence. For others, it will lead to moderation. Regardless of our convictions, let us remember to do all things to the glory of God.*

And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

Ephesians 2:1-4

“Man, in his state of innocence, had freedom, and power to will and to do that which was good and well pleasing to God; but yet, mutably, so that he might fall from it. Man, by his fall into a state of sin, has wholly lost all ability of will to any spiritual good accompanying salvation: so as, a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.”¹

“God made man – male and female – in His own image, as the crown of creation, that man might have fellowship with Him. Tempted by Satan, man rebelled against God. Being estranged from his Maker, yet responsible to Him, he became subject to divine wrath, inwardly depraved and apart from a special work of grace, utterly incapable of returning to God. This depravity is radical and pervasive. It extends to his mind, will and affections. Unregenerate man lives under the dominion of sin and Satan. He is at enmity with God, hostile toward God, and hateful of God. Fallen, sinful people, whatever their character or attainments, are lost and without hope apart from salvation in Christ.”²

In the beginning, man was created good (Genesis 1:31). Having taken of the forbidden fruit and eaten of it, he was subjected to

the curse of death, pain, and futility. By one man's transgression, sin and death spread to all men (Romans 5) and man has been henceforth born into a fragmented existence. No longer does he enjoy fellowship with his Maker or the rest of creation. Man experienced division from His Creator, his spouse, himself, his fellow man, and the creation over which he was to work.³ This curse spread through men by nature and not merely through an environmental influence, as all were and are born into sin.⁴ We are all stillborns, utterly devoid of spiritual good.⁵

The doctrine of total depravity is a statement of Biblical revelation on the corrupt nature of all fallen men and women. We are born into a realm of enslavement to self, sin and Satan, wholly unable or unwilling to respond positively to our Maker. In the end, no one seeks for God, all are perverse.

In What Ways are we Corrupted and Depraved?

1. We have darkened minds

- *because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so*
Romans 8:7
- *But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.*
1 Corinthians 2:14
- *Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.*
Ephesians 2:3
- *So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, being darkened in their understanding, excluded from the life of God because of the ignorance that is in them...*
Ephesians 4:17-18b
- *And although you were formerly alienated and hostile in mind, engaged in evil deeds...*
Colossians 1:21

¹ Westminster Confession of Faith

² From The Village Church Statement of Faith

³ All of these elements can be seen in the curse pronounced in Genesis 3.

⁴ This is most clearly referenced in Romans 5 in which Paul argues that in Adam all participated in his sin and were justly subjected to his curse.

⁵ This does not mean that man can do no social good, but rather it is a recognition that even our righteous works are as rags in God's sight. As Romans 14:23 tells us, whatever does not proceed from faith is sin.

2. We have darkened hearts

- *For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened.*

Romans 1:21

- *...because of the hardness of their heart; and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness.*

Ephesians 4:18c-19

3. We are enslaved to sin

- *Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin."*

John 8:34

- *For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another*

Titus 3:3

4. We abide under futility

• **Ecclesiastes**

- *knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers*

1 Peter 1:18

5. We are already dead

- *And you were dead in your trespasses and sins...even when we were dead in our transgressions...*

Ephesians 2:1,5a

- *When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions...*

Colossians 2:13

As can be seen from the above overview of the effects of sin upon man, he is surely in a most deplorable condition. His heart and mind are darkened, he is a slave to sin and Satan, his

existence is futile and even his life is death. He is able to merit nothing whatsoever but wrath of God.

What About God's Commands?

- *If it is disagreeable in your sight to serve the LORD, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the River, or the gods of the Amorites in whose land you are living; but as for me and my house, we will serve the LORD.*

Joshua 24:15

- *But seek first His kingdom and His righteousness, and all these things will be added to you.*

Matthew 6:33

Some would read the description of depravity above and in some manner disagree with the contention that none seek God. After all, doesn't Joshua tell us to choose and Matthew tell us to seek? Surely there are a number of other similar Scriptures that say the same. What do we do with those passages?

First, we must understand that a command does not guarantee the ability to meet the conditions of that command. The Lord spoke to Pharaoh and told him to let His people go, but then the Lord hardened Pharaoh's heart so that he could not obey God's command.⁶ In addition, Jesus commanded Lazarus to come forth from the grave, but surely this did not indicate that he had the natural ability to do so. He was dead, with no ability whatsoever but to lie in his tomb. In like manner, we are dead in our transgressions and sins (Ephesians 2:1, 5) until He speaks life and gives us the ability and desire to obey.

Second, we must understand the difference between prescriptive and descriptive language. God's commands are said to be prescriptive as He is presenting laws and duties which we are expected to fulfill. On the other hand, narrative is said to be descriptive as it merely describes what did, does or will happen. Passages which tell man to repent and seek God are prescriptive, they prescribe the way of obedience. Passages which speak of man's inability to carry out God's commands are descriptive, they describe the reality of the outcome.

Therefore, both descriptive and prescriptive texts are maintained. We are commanded to seek the Lord, but none of us will follow that command unless God so works that obedience into us.

Pertinent Scriptures

- *The heart is more deceitful than all else and is desperately sick; who can understand it?*

Jeremiah 17:9

⁶ I know that some would argue that Pharaoh hardened his own heart and that the Lord merely responded to Pharaoh's continued self-hardening, but such a contention is really not preferable. Twice before Moses even goes to Pharaoh, the Lord says that He will harden his heart (Exodus 4:21 and 7:3) and Romans 9:17 makes it clear that God's eternal purpose was always to display His power through Pharaoh's resistance.

- *For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed. But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God.*

John 3:20-21

- *...for all have sinned and fall short of the glory of God...*

Romans 3.23

- *What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; as it is written, 'There is none righteous, not even one; there is none who understands, there is none who seeks for God; all have turned aside, together they have become useless; there is none who does good, there is not even one.'*

Romans 3:9-12

- *For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, and those who are in the flesh cannot please God.*

Romans 8:5-8

What Is Unconditional Election?

Summary: *The Scriptures teach that God elects individual persons to salvation irrespective of any conditions of will, effort, desire or ability. He is absolutely free to save whomever He so desires and He is absolutely just in His right to do so (Romans 9:14-15).*

Just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him in love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.

Ephesians 1:4-6

“Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, has chosen, in Christ, unto everlasting glory, out of His mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving Him thereunto; and all to the praise of His glorious grace.”¹

This doctrine is founded upon an understanding of total depravity. Please read our article on “What is Total Depravity?” before this in order to introduce yourself to the material. As that article concluded, we found that man is evil and unable to respond positively to God. We, like Lazarus, lie daily in a spiritual tomb, with nothing to contribute but corruption and decay.

However, the gospel is good news; that Christ came to die for sinners. But how is it that we appropriate the truth of the gospel. Do we exercise faith to which God responds or does God grant us faith that we may respond? The order is integral! Do we do that which is contrary to our very natures (trust God) or does God first regenerate our natures so that we may believe?

The Bible clearly outlines the latter understanding. Though this is neither popular nor easy for the spiritual newborn, the Bible commands that we preach the full counsel of our God and we have not the option of picking and choosing which Scriptures we agree with and which we do not.

As the Bible lays out the plan of redemption, God has freely and unconditionally decided those whom He would save. This decision was based not upon God’s knowledge of future choices or any conditions within man, but was purely conditioned upon His pleasure in election. Those who are saved were sovereignly and surely elected to salvation.

While a list of a few relevant Scriptures will be included below, let us first look at one passage in particular. We will focus upon the flow of Romans 9 as the clearest exposition of this truth in the Bible. Read through the entirety of Romans 9 now for an introduction into the discussion.

First, it is to be maintained that this chapter is not dealing merely with Israel’s status as a chosen nation, but also with salvation. Why else would Paul be nearly willing to cut himself off from the blessings of Christ if eternal destinies were not at stake? Furthermore, chapter 10 begins in this way, “Brethren, my heart’s desire and my prayer to God for them is for their salvation” (italics mine).

Second, we should recognize that the passage is dealing with individuals and not merely the nation as a whole (or the church as a whole). Paul is concerned with the election of individuals to salvation. This is made clear in verse 6 which speaks of the distinction within Israel (a distinction which is based upon election as subsequent verses will profess), as well as the use of the singular in verse 16. In addition, the use of specific individuals throughout the passage, including Jacob, Esau,² Abraham, Isaac, and Pharaoh, points decisively in favor of this interpretation.

Lastly, we must point out that the election (“choice” according to vs. 11) which is in view is unconditional. By unconditional, we mean that God’s choice of us is not conditioned upon anything in us or anything we do. This choosing is said to occur before Jacob and Esau were even born (vs. 11), not because of works (vs. 11), not on the basis of the flesh (vs. 8), and not on man’s will nor his efforts (vs. 16). The most that the Scripture says of the matter within this text is that it is based upon “God’s purpose according to choice” (vs. 11), and His mercy (vs. 15-16). In other contexts, we see that election occurs “according to the kind intention of His will” (Ephesians 1:5) and the “counsel of His will” (Ephesians 1:11).

To sum up the doctrine of unconditional election, the Scriptures teach that God elects individual persons to salvation irrespective of any conditions of will, effort, desire or ability. He is absolutely free to save whomever He so desires and He is absolutely just in His right to do so (Romans 9:14-15).

¹ Westminster Confession of Faith

² I realize that some would take Jacob to reference all of Israel and Esau to reference all of Edom, but such seems to be mere speculation. The clear testimony points to the use of individual persons.

This truth is naturally difficult to hear. We have certain expectations of God and, to be honest, certain beliefs about our own merit and goodness – beliefs which are contrary to the Scriptures. Where this doctrine appears to us ugly and cruel, perhaps the problem lies not in the truth itself, but rather in our ability to perceive and embrace it. God is good and everything He does is good and lovely and right. At the same time, our hearts and minds are still greatly affected by the reality of sin. Instead of rejecting God's revelation, we are encouraged to confess our own pride and confusion and beg God for not only the ability to understand, but also embrace His sovereign rule over all things.

Pertinent Scriptures

- *For many are called, but few are chosen*
Matthew 22:14
- *...And the Lord was adding to their number day by day those who were being saved*
Acts 2:47b
- *When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed*
Acts 13:48
- *So then it does not depend on the man who wills or the man who runs, but on God who has mercy*
Romans 9:16
- *In the same way then, there has also come to be at the present time a remnant according to God's gracious choice. But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace. What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened; just as it is written, "God gave them a spirit of stupor, eyes to see not and ears to hear not, down to this very day."*
Romans 11:5-8
- *For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.*
Ephesians 2:8-9
- *But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth. It was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ.*
2 Thessalonians 2:13-14

What is Limited Atonement?

For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.

1 Timothy 4:10

a-tone-ment:¹

1. satisfaction or reparation for a wrong or injury; amends.
2. (sometimes initial capital letter) Theology, the doctrine concerning the reconciliation of God and humankind, esp. as accomplished through the life, suffering, and death of Christ.
3. Archaic. reconciliation; agreement.

Atonement is the bringing together of Creator and creature. Purposed and purchased in Christ, believers are reconciled through His blood.²

The doctrine of a limited atonement is somewhat concerned with the question of for whom it was that Christ died. To be more specific, the issue is one of the effectiveness of the sacrifice. Did the Lord's death actually save or did it enable believers to be saved? The position of limited atonement is that while Christ died for the entire world in some sense, His death was effective for the elect.³

The Bible certainly teaches that God desires the salvation of the world and that Christ died for all in some manner. This is made explicitly clear in the following passages:

- *For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.*

John 3:16

¹ From Random House Unabridged Dictionary, 2006.

² See "What is Reconciliation?"

³ Also called "particular redemption" in that His death was efficient for the particular group known as the elect.

⁴ His sovereign will is also known as His efficient, secret, will of decree while His moral will is also known as His permissive, revealed, will of command.

⁵ We realize that some would point to Pharaoh's hardening of his own heart. However, it is important to keep in mind that God's intention of hardening his heart is made clear long before Moses appears before Pharaoh (Exodus 4:21).

⁶ A view known as universalism.

⁷ A few other instances of the usage of this particular word include Acts 25:6; 1 Timothy 5:8, 17; Titus 1:10. moral will is also known as His permissive, revealed, will of command.

- *The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.*

2 Peter 3:9

- *But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves.*

2 Peter 2:1

- *For I have no pleasure in the death of anyone who dies," declares the Lord GOD. "Therefore, repent and live."*

Ezekiel 18:32

While the Scriptures contain such language of the universal purpose of God's redemptive plan, they also speak of a select application. Some theologians refer to this as evidence of two wills in God. On one hand, God takes no pleasure in the death of any (2 Peter 3:9) and on the other He desires to put some to death (1 Samuel 2:25). He commands repentance of all (Ezekiel 18:32) and yet doesn't grant repentance to some who seek it (Hebrews 12:16-17). These two wills are known as God's sovereign will and His moral will. His sovereign will includes all that will certainly occur, while His moral will includes all that He commands.⁴ This is especially seen in the story of Pharaoh in Exodus in which God commands that he let the Israelites go and yet God hardens his heart that he might not obey the command.⁵

Importantly, even Arminians believe in some form of limited atonement. While they hold that Christ died for all, they do not therefore claim that the sins of the world are atoned for and that all are consequently reconciled to the Father.⁶ Only believers truly experience atonement.

Ultimately, we confess that Christ is the savior of all men in some manner (1 Timothy 4:10). His obedience purchased a flood of grace and mercy for the entire world and every day that wrath tarries could be said to be a result of His righteousness. At the same time, we must confess that He is especially the savior of those who believe (1 Timothy 4:10 again). The word "especially" is taken from a Greek word meaning "particularly" or "in a distinct manner" or "most specifically".⁷ Christ is the savior of all, especially of those who believe.

What is Irresistible Grace?

Summary: *Scriptures teach that God softens the heart of men and women such that they gladly submit themselves to His commands. None who are not softened will submit, and none who are softened want to rebel.*

...and the Lord opened her heart to respond to the things spoken by Paul.

Acts 16:14

"All those whom God hath predestinated unto life, and those only, He is pleased, in His appointed time, effectually to call, by His Word and Spirit, out of that state of sin and death, in which they are by nature to grace and salvation, by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and, by His almighty power, determining them to that which is good, and effectually drawing them to Jesus Christ: yet so, as they come most freely, being made willing by His grace."¹

As we know from our understanding of depravity (see "What is Total Depravity), man is hopelessly and undeniably lost. Not only do we dwell in a domain of darkness (Colossians 1:13), but we even hate the light and refuse to come to it (John 3:19-20). Even if we could, the fact is that we do not do so (Romans 3:10-11). We will not, cannot and do not come to Christ on our own. We are as bad off as we can be.

How then can we be saved? How do we come to the light if we are unwilling and unable to do so?

Scriptures teach us that there is a distinct order in salvation. While we may not practically experience and distinguish this order, it is theologically important nonetheless. As the Bible teaches, regeneration precedes faith and not vice versa.² This

understanding is not all that popular in our evangelical tradition in which we often hear preached "if you just believe, you will be born again." In reality, the Bible states, "if you are born again, you will believe." The distinction is crucial. As John 3:21 reads, the one who comes to the light does so in order that his deeds (surely including the very coming to the light) may be shown to have been accomplished in or by God Himself.³

Some would take this to mean that God drags people into His kingdom kicking and screaming. Maybe that is why a lot of so-called Christians are always frowning. However, this is not at all what the doctrine of irresistible grace teaches.⁴ Rather, the Scriptures teach that God softens the heart of men and women such that they gladly submit themselves to His commands. None who are not softened will submit and none who are softened want to rebel.

Passages which teach God's absolute sovereignty in accomplishing salvation in His elect include:

- *All the inhabitants of the earth are accounted as nothing, but He does according to His will in the host of heaven and among the inhabitants of earth; and no one can ward off His hand or say to Him, 'What have You done?'*

Daniel 4:35

- *You will say to me then, 'Why does He still find fault? For who resists His will?' On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, 'Why did you make me like this,' will it? Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use?*

Romans 9:19-21

- *And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving so that they may not see the light of the gospel of the glory of Christ, who is the image of God...For God, who said, 'Light shall shine out of darkness,' is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ.*

2 Corinthians 4:3-6

Looking only at the 2 Corinthians passage, we see that our hearts prior to God's calling are comparable to the empty void which existed prior to creation (Genesis 1:2). There was not a spark of light to which God responded. Rather, He spoke into absolute darkness and effectively and absolutely created light. In the

¹ Westminster Confession of Faith

² 1 John 5:1 "Everyone who believes that Jesus is the Christ has been born of God." (ESV). Believing in the present is dependent upon being born again in the past. The tenses in the Greek are crucial and the ESV brings out this distinction well.

³ This is similar to what John has already written in chapter 1 verse 13 "who were born, not of blood nor of the will of the flesh nor of the will of man, but of God." Our rebirth and adoption is owing not to our first birth and all of its privileges, not to the free exercise of our or other's wills, but solely upon God."

⁴ Also called "effective grace" so show that it is effective toward those for whom it is intended. To be sure, the word "irresistible" can be confusing is not somewhat derogatory.

same way, God does not respond to some foreseen flicker of faith or hope within us. Rather, He speaks into darkness and shines light into the darkest recesses of our hearts. His calling to His elect is irresistible. It is effective, and it is absolute.⁵

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⁵ It is important to differentiate here between the general gospel call which goes out to all and the effective call which proceeds to believers. We must not confuse the two.

What is the Perseverance of the Saints?

Summary: *The Perseverance of the Saints is the fifth and final point of the system of thought known as Calvinism. It maintains that because God's grace is effective in accomplishing the regeneration of those whom He has called to be His own, those who have been born again and exercise faith are sealed with the pledge of the Holy Spirit (2 Corinthians 1:22) that guarantees the Christian eternal life.*

But you do not believe because you are not of My sheep. My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of my hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand.

John 10:26-29

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

The fifth and final point of the system of thought known as Calvinism is called the perseverance of the saints. This topic is substantially related to the article "Can A Christian Lose Salvation" and so the reader is advised to check that out as well. Because of the rather comprehensive treatment which is received within that paper, we will only briefly hit upon the topic here.

As we saw in the work on irresistible grace, God's grace is effective in accomplishing the regeneration of those whom He has called to be His own. Those whom God has called will surely respond in faith. Those who have been born again and exercise faith are sealed with the pledge of the Holy Spirit (2 Corinthians 1:22). As Ephesians 1:13 reads, the Spirit is given as a seal of the promise and we know that all of God's promises find their yes and Amen in Christ Jesus (2 Corinthians 1:20).

The work of Christ has redeemed us from darkness. The Spirit has been given to us to show that we will surely overcome. Though, if the Lord tarries, we will meet with physical death, the Christian has no worry of losing salvation. It is to eternal life that we have been called, and eternal never ends or is broken.

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¹ Westminster Confession of Faith