

morph to legalism), but it allows us flexibility. It allows us to assert that there are those who appear to be Christians but eventually choose another path because their heart was not right. Likewise, there are those who, like David, have a God-oriented heart, despite struggling with serious sin. We can have a means of attaining both eternal security and present assurance, while simultaneously working out our faith with fear and trembling, assessing our actions and living with a contrite and repentant heart. We submit and follow not because we lose our salvation if we don't, but because we are compelled by a love for God and a true preference for his way over ours. He implants in us a preference for him, who accepts us as we are but gives a new nature, so that, in him, we can become who he wants us to be. We were created and reconciled by him for the sake of community, in order that, by willfully striving (by his grace) to be conformed to his image, we can bring glory and honor to our worthy Lord, our loving Father, and our sovereign King.

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- [1] Eternal Security proper is a position within soteriology, but "eternal security" will not be used to identify that position in this paper.
- [2] In this paper, unless preceded by "moderate," the terms "Arminian" and "Calvinist" will refer to the classical (i.e., strict) form of each doctrine.
- [3] John Calvin and J.K.S. Reid, *Concerning the Eternal Predestination of God* (Louisville, KY: Westminster John Knox Press, 1997), 178.
- [4] R.C. Sproul, *Chosen by God* (Wheaton, IL: Tyndale House Publishers, 1986), 27.
- [5] Sproul, *Chosen by God*, 26.
- [6] Calvin, *Concerning Predestination*, 174.
- [7] James R. White, *The Potter's Freedom* (Amityville, NY: Calvary Press Publishing, 2000). On pages 64-65, White's understanding of God's sovereignty disallows him from believing in human freedom.
- [8] White, *The Potter's Freedom*, 39 & 98.
- [9] Rom. 3:10-12, Eph. 2:1-10, 1 John 4:19.
- [10] White, *The Potter's Freedom*, 98. Emphasis original.
- [11] Calvin's first tenet is presented here stripped of much of its nuance, including a quote by Calvin that would be contested by many strict Calvinists today. C. N. Sellers, *Election and Perseverance* (Miami Springs, FL: Schoettle, 1987), 10-11.
- [12] Norman L. Geisler, *Chosen but Free* (Minneapolis: Bethany House, 2001), 59; and Sproul, *Chosen by God*, 116.
- [13] Horton, a classical Calvinist, does present a covenantal approach to understanding eternal security, but he seems to miss the cooperative aspect of the New Covenant. Bafflingly, (and concerning the OT) he writes, "The covenant of grace requires acceptance," but he criticizes Geisler for his nearly Arminian position of synergism. Horton has all of the pieces but fails to logically assemble them. Scott M. Horton, "A Classical Calvinist View," in *Four Views on Eternal Security*, ed. J. Matthew Pinson (Grand Rapids, MI: Zondervan, 2002), 24-34.
- [14] Norman L. Geisler, "A Moderate Calvinist View," in *Four Views on Eternal Security*, ed. J. Matthew Pinson (Grand Rapids, MI: Zondervan, 2002), 65. Brackets, parentheses, and quotes in original.
- [15] On strict Calvinism's view of unconditional election, "One receives eternal security apart from any act of faith on his or her part. Indeed, people are incapable of receiving it until God first saves them." Geisler, "A Moderate Calvinist View," 65.
- [16] Sproul, *Chosen by God*, 116.
- [17] Sproul, *Chosen by God*, 115-116.
- [18] Eph. 2:8, emphasis added.
- [19] Geisler, "A Moderate Calvinist View," 65.
- [20] "...it is limited in its extent, ...Christ died only for the elect." Geisler, "A Moderate Calvinist View", 65.
- [21] *Ibid.*, 66.
- [22] Geisler, *Chosen but Free*, 196-197.
- [23] Geisler, *Chosen but Free*, 202.
- [24] *Ibid.*, 206.
- [25] Robert Shank, *Elect in the Son: A Study of the Doctrine of Election* (Springfield, MO: Westcott Publishers, 1970), 70-87. This Arminian source engages many of the issues with limited atonement and posits an atonement that is "sufficient for all men, efficient for the elect."
- [26] See charts on pp. 64, 67, and 68. Geisler, "A Moderate Calvinist View," 64.
- [27] "Arminians teach that God sends his grace to 'persuade' men to believe, but they deny that God can actually raise a man to spiritual life without his assistance and agreement. They deny that there is an elect people, based solely on the choice of God, to whom God will infallibly apply the benefits of Christ's atonement. Grace is limited to being effective on the 'willing,' i.e., it is submitted to the power and will of man and his decisions. It becomes a mere 'wooing' force" (White, *The Potter's Freedom*, 301).
- [28] "God is found by those who seek Him, yet when they find Him they discover that He first sought them... Furthermore, moderate Calvinists do not deny that God's grace works on the unregenerate to move them to faith. It only denies that any such work is irresistible on the unwilling..." (Geisler, *Chosen but Free*, 67).
- [29] White, *The Potter's Freedom*, 301.
- [30] "Yet this choice by God is not independent of the willingness of the individual to receive it, nor is its nature such that man cannot renounce it." I. H. Marshall, *Kept by the Power of God: A Study of Perseverance and Falling Away* (Minneapolis: Bethany Fellowship, 1974), 71.
- [31] Sellers, *Election and Perseverance*, 11.
- [32] Geisler includes a wonderful quote from the Westminster Confession. Geisler, "A Moderate Calvinist View," 67.
- [33] It is important to note that this point is not meant to indicate that the elect can do whatever they want without fear of losing security. It is an assertion that the elect have eternal security, but that a qualification of election is perseverance in faithfulness.
- [34] Stephen J. Harper, "A Wesleyan Arminian View," in *Four Views on Eternal Security*, ed. J. Matthew Pinson (Grand Rapids, MI: Zondervan, 2002), 158. Emphasis original.
- [35] Geisler, *Chosen but Free*, 126-127.
- [36] *Ibid.*, 127.
- [37] Rom. 6.
- [38] Geisler, *Chosen but Free*, 127.
- [39] Rom. 7:21-25. Read also vv. 15-20.
- [40] Marshall, *Kept by the Power of God*, 136.
- [41] J.R.R. Tolkien, *The Fellowship of the Ring*, (New York: Houghton Mifflin Harcourt, 2012), 401.
- [42] John MacArthur, *Saved Without a Doubt: Being Sure of Your Salvation* (Colorado Springs, CO: Victor, 2006), 81-108.
- [43] Matt. 7:16
- [44] James 2:1

