



To Work for One's Assurance Is a False Motivation & Causes Confusion & Doubt about One's Eternal Future; Perkins's "Proof" Passage: 2 Peter 1:10-11

6. And finally a summary from:

Kendall, *Calvin and English Calvinism to 1649*, 205-210:

While the Westminster divines never intended to make works the ground of salvation, they could hardly have come closer. (p. 205)

'Good works' done in obedience to God's commandments 'are the fruits and evidences of a true and lively faith', and by them believers 'strengthen their assurance' (*Westminster Confession of Faith*, xvi. ii. In Gerald Bray, *Documents of the English Reformation*, 498). (p. 206)

We are told, moreover, that our 'good works are accepted in Him' (*Confession*, xvi. vi, [Bray, p. 499]), not because they are perfect but because God 'is pleased to accept, and reward that which is sincere.' Assurance, then, is grounded in the reflection of our sincerity. (p. 207)

A good conscience, which must be maintained by good works, repentance, and perseverance, **does not seem to be motivated by sheer gratitude to God for free salvation but by one's keen interest in salvation itself.** (p. 207)

The architectural mind of Westminster theology, however, is Theodore Bèza. Limiting the death of Christ to the elect robbed reformed theology of the simple idea that Christ alone is the mirror of election, hence the ground of assurance.

Westminster theology is thus haunted with inconsistencies. These might have been largely resolved had they simply made **Christ's death the ground of assurance.** But positing this would have ultimately forced them to the **universality of Christ's death.** (p. 210)

7. The false doctrine of limited atonement is defended with hammer-and-tongs, tooth-and-nail intensity by its proponents and you can examine their apologetics by searching "limited atonement" or "Calvinism" on the Internet.
8. The impact that this theology is having on Protestant Christianity is extensive. It has crept into denominations that once were steadfast in defending the gospel of "faith alone in Christ alone" while rejecting the idea that "works" are associated in any way with one's salvation.
9. Today these denominations circumvent the clear revelation of Scripture that salvation is freely given and eternally secured as a result of our faith alone in Christ alone and the subsequent efficacious grace of the Holy Spirit.
10. Their abandonment of this doctrine gives us insight into confusion that seems to plague the souls of so many we encounter. I have often heard people say concerning their prospects for eternity in heaven that "I hope I'm good enough," or "I don't know if I'm saved, I hope I am."
11. The reason they are doubtful and have so little confidence is because they have been tragically misled into believing that Christ did not die for all mankind but only for a predetermined few.
12. In some cases the "philosophy" of hyper-Calvinism results in the assumption that salvation is a two-part process that includes (1) faith in Christ, followed by (2) the accumulation of a lifetime of "good works" that, in the end, God will hopefully accept as sufficient for one's transfer to heaven.



13. Those who are ensconced in hyper-Calvinist theology believe the elect were chosen by God in eternity past without any essential consideration given to human free will. These few are saved because their faith in Christ was preordained by God and made possible by a “gift of faith” that is only granted to the elect.
14. However, Bèza’s doctrine of limited atonement presents a dilemma to any hyper-Calvinist who believes in Christ: “Was my faith ‘saving faith’ or was it ‘temporary faith’ and how am I to know?”
15. One of the major passages used to support assurance by works is a “formula” allegedly found in:

2 Peter 1:10 - (KJV) Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things you will never fall:

v. 11 - for so an entrance will be ministered unto to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

16. This translation is from the King James Version. The phrase “make your calling and election sure: for if you do these things you will never fall” has been interpreted to mean that one’s good works gives assurance that he is among the elect, that his faith was a “saving faith” not a “temporary faith.”
17. Many of the people who migrated to this country came here for religious freedom. But what many of them brought with them to freely exercise was the belief system formulated by Theodore Bèza in the late 1500s and formalized into a Confession of Faith at Westminster Abbey in the mid 1600s.
18. A good example is the Puritans who viewed the Roman Church as the antichrist and resolved to defeat it by the advance of biblical theology. They believed that adherence to the strict doctrines developed by Theodore Bèza and others was the only valid source from which doctrine, church government, and personal religion should be constructed.
19. Oddly, the salvation Bèza preached was more like that of Rome than of the Bible:

Dillow, *The Reign of the Servant Kings*, 272-73:

The Puritan view of faith, like that of many modern Experimental Predestinarians (i.e., hyper-Calvinists), is virtually the same as Rome’s. By adding words like “submission” and “obedience” to the concept, they have aligned themselves with their opponents. The Council of Trent (Session 6, canon 12) declared, “If anyone should say that justifying faith is nothing else than trust in the divine compassion which forgives sins for Christ’s sake, or that we are justified alone by such trust, let him be accursed.” (p. 272)

Experimental Predestinarians have totally departed from John Calvin in their formulations of the meaning of faith. What is being argued here is a definition of faith found at the very core of the Reformations (arguments) against Rome. How surprising to see some evangelicals today at odds with their theological forebears whom they mistakenly understand themselves to represent! (pp. 272-73)

20. The end result is confusion about salvation, a false belief that human good confirms one’s assurance, and a general lack of confidence about one’s eternal future. Since good works are required to *prove* one’s salvation it was not long before good works *became* salvation. You may *believe* in Christ if you wish but the *validity* of that faith is put on hold until *proof* can be ascertained by the subjective analysis of *your* works.