



Marie Mason

May 17, 1939 - October 12, 2005

Mrs. Marie Mason, 66, of Roswell, died October 12, 2005. She is survived by her husband, Edgar Mason; daughter and son-in-law, Sandra and Jeff Richardson, Woodstock; son and daughter-in-law, Keith and Nikki Mason, Acworth; sisters, Betty Harrison, Roswell, Louise Sellers, Mississippi, Shirley Cook, Marietta, Frances Holliday, South Carolina, Martha DeFide, Florida, and Beverly Wright, Pembroke; brother, Jerry Cook, Dahlonega; half-brother, Harry Cook, Marietta; grandchildren, Jacob Richardson and Garrett Mason. Funeral services will be held on Saturday, October 15, at 2:00 p.m. in the funeral home chapel. Interment New Home Baptist Church Cemetery. The family will receive friends on Friday from 4 to 8 p.m. at Northside Chapel Funeral Directors, 12050 Crabapple Rd., Roswell, 770-645-1414 (www.northsidechapel.com)

Previous Events

Visitation

OCT **14.** 6:00 PM - 9:00 PM (ET)

Northside Chapel Funeral Directors and Crematory
12050 Crabapple Road
Roswell, GA

Service

OCT **15.** 2:00 PM (ET)

Northside Chapel Funeral Directors & Crematory
12050 Crabapple Road
Roswell, GA

Tribute Wall



“ *Marie Mason*

October 08, 2022 at 11:37 AM



“ *Sandra,*

I am so sorry to hear about your lose. Mom and Dad told me about it. Please let us know if we can do anything for you.

Love,

Rhonda Loner Dockery##imported-begin##Rhonda Loner Dockery##imported-end##

October 16, 2005 at 07:15 PM



“ Hello,

I thought that this would be of comfort:

Scripture teaches that the elect are those whom God set apart, effectually called, sanctified by the Spirit, and justified. These will be glorified—nothing in all of creation can separate them from the love of God (cf. Rom. 8:28ff.).

Paul states that nothing in all of creation will be able (dunamai) to separate the elect from the love of God. If the assumption were correct that it is possible for one of the elect to actually lose his or her salvation and thus spend eternity in hell separated from the love of God, it would make Paul's statement false. Hell is part of creation.

So, of course, if one of the elect to whom Paul was speaking ends up in hell, he would indeed be eternally separated from God—a possibility the apostle categorically denies (cf. Rom. 8:35-39).

That one can forfeit or lose his righteousness/justification after being imputed with the righteousness of Jesus Christ, God the Son (cf. Rom. 4:4-8) denies the sufficiency of the perfect work of Christ. The assertion that justification is temporary implies that creaturely performance (good behavior, obedience, love, etc.) is required to maintain a righteous status before God.

For those whom God regarded (elected) as His own, He called to Himself, declared them righteous by imputing them with the perfect righteousness of His Son. These, Jesus says, will be resurrected to life (cf. John 6:39). God infallibly saves and brings all of His beloved to glorification: “Do not fear, for I have redeemed you; I have called you by name; you are Mine!” (Isa. 43:1; cf. 54:10; Jer. 32:40).

Jesus gives one kind of life, eternal life (cf. John 3:36). Jesus said in John 6:47 that “he who believes has eternal life.” By way of

definition, “eternal life” is life that is eternal. Logically, if eternal life can be severed at any point in time, it is a life that cannot be called “eternal.” In John 5:24, Jesus promised that the “one believing” “has eternal life, and does not come into judgment, but has passed out of death into life.”

This passage strongly affirms the perseverance of the genuine Christian. Consider the following details:

1. Jesus said that the one believing (pisteuōn, pisteuōn) and the one hearing (akouōn) has (echei) eternal life. The verb echei (“has”) is the present active indicative of echō. Grammatically, the two present tense participles, “believing” and “hearing,” denote an action that is simultaneous to the time of the leading verb, echei (“has”). Thus, active possession of eternal life is not a future prospect or possibility for the one believing; it is a present and continuous absolute certainty. The same grammatical relationship (pisteuōn with echei) is found in John 6:47.

2. Because the one believing actively possesses eternal life, they will never come into God’s wrath and judgment (cf. Rom. 5:9).

3. After affirming the permanency of eternal life and the certainty of being delivered from judgment, Jesus then affirms His redemptive guarantee that the one believing “has passed out of death into life.” The Greek verb metabebēken (“has passed”) is a perfect tense. The perfect tense indicates a completed action that normally occurred in the past, which has continuous results into the present. Hence, the reason as to why the one believing “does not come into judgment” is that he “has passed out of,” perfectly and completely, spiritual death.

In John 6:35, Jesus says, “he who comes to Me will not hunger, and he who believes in Me will never thirst.” As previously seen in the following verses (37-40), Jesus cogently states His covenant of redemption, that is, His promise of salvation for those whom the Father gave Him: “the one who comes to Me I will certainly not cast

out. . . all that He has given Me I lose nothing, but raise it up at the last day.” Jesus’ promise of salvation is to His sheep (elect), not all men. They follow Him and hear Him; others are unable to do so (cf. John 8:43; 10:26).

Jesus says of His

October 15, 2005 at 12:45 AM