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# Chapter 1

## Previous explanations

### Why this book

Why bother writing a book on a doctrine that teaches that “once saved, always saved”? Why take away from dear brothers and sisters the soothing illusion that falsely whispers in their ears, “once saved always saved”? **That is true if, and only if you repent deeply in your hearts of sins committed after your conversion to Christ.** Well then, why bother myself in writing a book on this heresy?

**First**, because it is a lie. And every lie must be purged from Christ’s Church. **Second**, because it is an illusion. And every illusion, because it is false, it is also harmful. **Third**, because this heretic doctrine turns Christians into easy targets for temptation and sin.

I have no economic interest in publishing this book, for just as in previous books, I myself pay for the printing and give them away to anyone who wishes to read them.

\*

### Where is the danger in believing that once saved, always saved?

I have had conversations with many brethren who believe this doctrine that “once saved, always saved”. They believe that no matter how much Christians sin after conversion, they will never lose their salvation. **This is not what God, Christ, and the Holy Spirit teach**, as we will see through this book. Neither do the biblical writers throughout

36 Scripture. **There is not one single passage that**  
37 **indicates** clearly that a person that becomes a  
38 Christian can continue sinning without measure,  
39 and not lose his salvation. There is not even a  
40 passage that will imply such affirmation.

41  
42 **“Many believers like to listen sermons and**  
43 **attend churches that teach that after conversion**  
44 **to Christ one can continue to be vile and**  
45 **degenerate and still be saved, because we are**  
46 **under the grace.”**

47  
48 **Those who believe and spread such a doctrine**  
49 simply satisfy Satan and his demons, who insist on  
50 proving that Christians are as corrupted after  
51 conversion as they were before conversion, and that  
52 there is no such thing as sanctification for the  
53 human being.

54 Those who teach such doctrine, although in word  
55 maintain the idea of sanctification, actually deviate  
56 from such goal. They make their followers believe  
57 that once they became Christians they received a  
58 “Letter of Marque”, a license to sin. **Having**  
59 **accepted Christ is not a “Letter of Marque” to**  
60 **do as we wish and continue thinking we are**  
61 **saved.** (In 16<sup>th</sup> and 17<sup>th</sup> centuries “Letter of  
62 Marque” was a government license for practicing  
63 piracy against enemy ships).

64 They also teach that if a non-Christian commits a  
65 sin, this is counted as sin; but if that same sin is  
66 committed by a Christian, it is not sin for them.

67 **This is the horrible danger of that evil doctrine**  
68 **of “once saved, always saved”.** It produces  
69 believers that think that a Christian’s separation of  
70 sin is only nominal.

71 In this book I will prove that just the opposite is  
72 taught throughout the Scriptures, mostly in the New  
73 Testament: that the Christian can walk away from  
74 the faith and be lost. Not that he will lose it for any  
75 little sin, but when a Christian sin and does not want  
76 to repent, when a Christian gets used to sinning, his  
77 heart hardens, **he loves sin more than Christ** who  
78 died for him, and ends up stepping on such  
79 salvation.

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#### **Why I number the lines**

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**“Discussion is like the light, it only  
bothers those who prefer darkness”**

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**We need to be certain of what we believe in regards to keeping or losing our salvation**

There are two extremes in regards to losing or maintaining our salvation. Some believe that we can lose it for anything; others think that we will never lose it regardless of the sin. Both are wrong. He, who paid such a high price for our salvation, is not going to take it away for just any sin. **But He is not going to allow himself to be stepped upon by those who love their sin more than their Lord,** and insist on living in sin, while they “soothe” their conscience forcing themselves to believe that salvation cannot be lost.

In many occasions I have witnessed two friends arguing an important issue, without realizing they both share the same opinion, until a third one comes and helps them see it. This is because neither is certain of what they believe, they have not nailed down their belief system.

\*

**Let’s keep our concepts clear**

Some times our concepts are not clear in our own mind, **because we have never answered, categorically, the questions that come up.** To help with this clarification of concepts, I have included the following introductory questionnaire which will help you understand what you believe in regards to the “once saved, always saved” doctrine.

**Normally we have in our minds some preconceived words or phrases with which we try to express an unclear concept.** This concept, although not completely established, we want others

141 to understand and accept without proper definition  
142 and proof.

143 Before reading this book, it would be helpful to  
144 answer the questions on the questionnaire. This is  
145 so you can have your ideas and concepts clear and  
146 properly defined about this doctrine that claims that  
147 once saved, always saved.

148 Since this questionnaire will not leave your hands,  
149 you may answer in all honesty. This will greatly  
150 help you in your later reasoning, since you will be  
151 able to come back to see what was your idea on  
152 every issue. **Here is the questionnaire.**

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156 **Private introductory questionnaire, to clear up**  
157 **concepts**

158 Mark the answer that mostly resembles your own  
159 concept, or write the explanation, if required. You  
160 may have to mark more than one line in a question.

161

162 1- Would you deem normal a person who, if you are  
163 both in the middle of Sahara desert, would very  
164 seriously warn you of the sharks swimming around  
165 the area?

166 Yes \_\_\_ No \_\_\_ I don't know \_\_\_

167

168 2- Can someone fall of a ladder which he has never  
169 climbed?

170 Yes \_\_\_ No \_\_\_ I don't know \_\_\_

171

172 3- Can someone leave a house where he has never  
173 been?

174 Yes \_\_\_ No \_\_\_ I don't know \_\_\_

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176 4- Can someone leave a path through which he has  
177 never been?  
178 Yes \_\_\_ No \_\_\_ I don't know\_\_\_  
179  
180 5- Can anyone truly say of you that you are a  
181 Titanic survivor, if you were never on that boat?  
182 Yes \_\_\_ No \_\_\_ I don't know\_\_\_  
183  
184 6- A person who has been sanctified in the blood of  
185 Jesus and received the Holy Spirit, is for sure a  
186 Christian, a born again believer.  
187 Yes \_\_\_ No \_\_\_ I don't know\_\_\_  
188  
189 7-There are those who think that if someone depart  
190 from the faith it is because he never was saved. Do  
191 you believe so?  
192 Yes \_\_\_ No \_\_\_ I don't know\_\_\_  
193  
194 8-Some Christians think that if someone converted  
195 to Christ, practicing the right doctrine during long  
196 time, changes and start worshiping images,  
197 sodomize boys, invoke the dead, commit adultery,  
198 steal, etc., it means that he never was converted to  
199 Christ. Do you agree?  
200 Yes \_\_\_ No \_\_\_ I don't know\_\_\_  
201  
202 9-There are others who think that a person who is  
203 sinning any type of sin it is because he never has  
204 converted to Christ. Do you agree?  
205 Yes \_\_\_ No \_\_\_ I don't know\_\_\_  
206  
207 10-Please, mention four or six types of sin that if  
208 committed by a person who converted to Christ and  
209 have lived a Christian life, would tell you he never  
210 was converted.  
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11-If you didn't mention anything in question ten, does it mean that a Christian could live sinning any type of sin without losing salvation?

Yes \_\_\_ No \_\_\_ I don't know \_\_\_

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**What are the main affirmations of those who believe the doctrine that once saved, always saved?**

**There are several variants of this doctrine**, but they are all wrong. **There are those who think** that the human being does not have free will, that he never wanted to be saved, but God forced some to be saved while leaving others abandoned to their horrible destiny.

**Others think** that the human being does have free will, but once he becomes a Christian loses it, therefore he can't lose that salvation. It is something like a fish, that once it bites the hook, can't get lose even though it fervently wants to.

**Others think** the human being has free will before and after conversion, but God doesn't allow salvation for those that will later walk away, thus once a person is saved, will always be saved regardless of how much he sins or how much he will disobey God.

**The main affirmation of this doctrine is that he who walks away, who abandons the faith, is because he never had it.** That is false, and I will prove it in the passages we will study later on this book.

248 **None of the variants of this doctrine can show**  
249 **any Bible passage that will clearly say so.** It can't  
250 even show a passage that will imply such thing.  
251 However, I can show many passages that will  
252 clearly and emphatically say the opposite: **that**  
253 **once saved, a person can walk away and lose**  
254 **salvation.**

255 God does not force his creatures to love Him if  
256 they do not desire to do so. God does not force  
257 anyone to be with Him if he does not desire to do  
258 so. That "forced salvation" that sadly is so  
259 frequently preached, **isn't useful but to artificially**  
260 **tame the conscience,** of he who, having become a  
261 Christian, loves his sin more than Jesus Christ and  
262 wants to continue living in it.

263 Throughout Scripture you will not see any  
264 reference to once saved always saved, regardless of  
265 constantly sinning **without repentance;** however,  
266 you will see many occasions in which it is  
267 mentioned that one who is saved, sins **and does not**  
268 **want to repent from his sin,** can lose his salvation.  
269 The Lord said: "*For out of the abundance of the*  
270 *heart the mouth speaketh*". If the Bible writers did  
271 not have in their hearts the knowledge that salvation  
272 could be lost, they would not have said such things,  
273 as we see men like Peter, Paul, James, John, Moses,  
274 Isaiah, Ezekiel, and others talk.

275 \*

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277  
278 **Summary of what this book says and its thesis**

279 This book only affirms that a Christian can lose  
280 his salvation if he decides to walk away from the  
281 Lord, and does not like the clean lifestyle that the  
282 Lord expects. In other words, if the evil "joys" of  
283 sin are more attractive to him than the love of Jesus

284 Christ, that person can little by little lose his way to  
285 the point of extreme hardening of heart and  
286 contempt for the divine, with no way back.

287 **These are the steps to take in order to prove**  
288 **these affirmations:** show first the passages that  
289 affirm that a Christian can loose salvation, and then  
290 show that the passages used by those who believe  
291 that once saved always saved, don't say what they  
292 believe, nor are they applicable to the issue.

293 I will show more than 30 passages that clearly  
294 affirm that a Christian can turn away from the faith  
295 and be lost. **I would like those who believe that**  
296 **once saved always saved, would show me at least**  
297 **three clear passages** that say that a person who has  
298 been saved can do and undo, sin and sin and sin,  
299 and keep his salvation, and not lose it no matter  
300 how much he sinned without repentance.

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#### **Let us avoid dogmas**

305 Most of the times those who discuss an idea limit  
306 themselves to create a dogma about their beliefs. In  
307 other words, they affirm them so they can be  
308 believed without a proper friendly discussion.  
309 Something like "believe what I say because I know  
310 more than you do", or "Because I have an  
311 inspiration from esoteric regions". This one is a  
312 more frequent tendency when talking of religious  
313 beliefs, since most believers think that they have  
314 received, by way of a "direct line" from esoteric  
315 regions, the revelation of that which they believe to  
316 be true.

317 They don't realize that if, **in fact, the Holy Spirit**  
318 **would have put this thought in their mind or**  
319 **their heart,** he would have also given them a mouth

320 and the wisdom to defend such belief, as promised  
321 by our Lord Jesus Christ in Luke 21:15.

322

323 *“For I will give you a mouth and wisdom,*  
324 *which all your adversaries shall not be able to*  
325 *gainsay nor resist”.* (Luke 21:15)

326

327 In other words, when our beliefs have truly been  
328 inspired by the Holy Spirit, we receive the gift to  
329 efficiently defend, and with solid arguments, that  
330 which we believe.

331 **To discuss about our faith is not merely be**  
332 **involved in an exchange of Bible passages, but to**  
333 **prove** that our friend’s passages are misused, while  
334 at the same time prove that ours are cited logically.  
335 If we can’t defend them, or if we **avoid friendly**  
336 **confrontations with our brethren, it is because**  
337 **deep inside we know that** the idea that we have  
338 came from ourselves and is no heavenly inspiration,  
339 but we simply want to live in this dangerous  
340 illusion.

341 We should never avoid discussing our faith and  
342 hope, for Peter himself encourages us to do so.

343

344 *“But sanctify the Lord God in your hearts; and*  
345 *be ready always to give an answer to every*  
346 *man that asketh you a reason of the hope that*  
347 *is in you with meekness and fear.”*

348 (I P 3:15)

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352 **God gave us the Bible to be understood by all,**  
353 **not just the educated**

354 The prophecies and doctrines of the Bible are  
355 clear, and can be understood by anyone without

356 having to study theology, Greek, Hebrew,  
357 hermeneutics, etc., or graduating from any  
358 seminary. God **does not** give his revelations so that  
359 only a few scholars can understand them. He gives  
360 them so that all his children can access his doctrinal  
361 truths, (even fishermen) **if, in fact they want to**  
362 **know them**, and the prophecies, when their time  
363 comes.

364 Jesus said once that God had revealed these things  
365 to the little ones and not the wise men or scholars.  
366 Therefore, we don't need to be necessarily a wise  
367 man or a scholar to understand them.

368

369 *“At that time Jesus answered and said: I thank*  
370 *thee, O Father, Lord of Heaven and Earth,*  
371 *because thou hast hid these things from the*  
372 *wise and prudent, **and hast revealed them unto***  
373 ***babes.**”* (Mt 11:25)

374

375 *“In that hour Jesus rejoiced in spirit, and said:*  
376 *I thank thee, O Father, Lord of Heaven and*  
377 *Earth, that thou hast hid these things from the*  
378 *wise and prudent, **and hast revealed them unto***  
379 ***babes; even so, Father, for so it seemed good in***  
380 *thy sight”* (Lk 10:21)

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384 **“It takes a child to clearly understand a**  
385 **Bible truth, and a theologian to**  
386 **complicate it, obscure it and twist it”**

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## Chapter 2

### Some Bible writers' opinions on that heresy that claims that once saved, always saved

#### The Holy Sprit says clearly that it is possible to fall from grace

Those who follow the doctrines of Dutch Catholic Bishop Cornelius Jansen and French reformer John Calvin, insist that a person who comes to Christ, and is therefore in the faith, cannot later abandon the faith and be lost. However, in the next verse, the Holy Spirit says something totally different.

*“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” (I Tim 4:1)*

As we see in this verse, **The Holy Spirit, personally, indicates that some will depart from the faith.** In order to depart from the faith, one must first be in the faith. Nobody can abandon a house in which he has not been. Nobody can fall from a ladder on which he has never climbed. And nobody can abandon a faith in which he has never been. Thus, it is evident that the Holy Spirit is saying that those who were in the grace can fall from it, and can abandon the faith.

Well then, by the Holy Spirit's affirmation that some will abandon the faith, makes us see clearly and definitely that the Christian, the human being that is in the faith, the human being that is saved,

426 can abandon the faith, and therefore, not be saved  
427 anymore. This shows that the hypothesis of “once  
428 saved always saved” is one more heresy in which  
429 Christianity has fallen. **If the Holy Spirit**  
430 **personally says that some will abandon the faith,**  
431 **who are Jansen and Calvin to deny it?** No one  
432 can abandon a faith in which he has never been, no  
433 one can fall from a ladder on which he has never  
434 climbed, or abandon a house in which he has never  
435 been in.

436 \*

437  
438  
439 **Let’s see how Paul says that those who tasted the**  
440 **heavenly gift and were partakers of the Holy**  
441 **Spirit, later went astray**

442 This is a clear declaration of the possibility of  
443 losing salvation on the part of the believers. Let us  
444 analyze it.

445 **Paul is unquestionably talking about those who**  
446 **“were once enlightened; tasted the heavenly gift,**  
447 **and were partakers of the Holy Spirit”.** We don’t  
448 need to give it much thought to realize that the  
449 person that satisfies those requirements is nothing  
450 less but a saved person, a born-again person, a  
451 Christian. I don’t see a way of twisting things to  
452 make it seem that a person who has been  
453 enlightened, who has tasted the heavenly gift, who  
454 **has been a partaker of the Holy Spirit**, who has  
455 tasted the good word of God and the virtues of the  
456 coming age, is not yet a Christian, has not yet been  
457 born again.

458 Furthermore, by saying that they “**fell again**” we  
459 can clearly see that they had gone away from sin, by  
460 the grace of God, and they fell into it **again**. Well,  
461 according to Paul, some of them went astray. In

462 other words, they were once saved, and now they  
463 are not. **It is to say that they had to be renewed**  
464 **again, therefore they had been renewed before.**  
465 Let's see.

466  
467 *“<sup>4</sup> For it is impossible for those who were*  
468 *once enlightened, and have tasted of the*  
469 *heavenly gift, and were made partakers of the*  
470 *Holy Ghost, <sup>5</sup> and have tasted the good word*  
471 *of God, and the powers of the world to come, <sup>6</sup>*  
472 *if they shall fall away, to renew them again*  
473 *unto repentance; seeing they crucify to*  
474 *themselves the Son of God afresh, and put him*  
475 *to an open shame.”* (Heb 6:4-6)

476  
477 Well, these whole Christians fell away, as  
478 indicated in verse 6; and they shall not receive  
479 another opportunity, for in order to do that, Jesus  
480 would have to be crucified once more, and that is  
481 inadmissible.

482 **And, I dare add**, I am sure that he who was  
483 saved on the first crucifixion, and fell again, once  
484 saved again through a second crucifixion of Jesus,  
485 he would fall once more; for if he didn't think much  
486 of the first crucifixion, which he believed to be the  
487 only one, much less would he consider the second  
488 one, being sure there would be a third, and even a  
489 fourth. Therefore, taking into account human  
490 behavior, it is nothing but logical not to repeat the  
491 Lord's crucifixion, and he who falls away from the  
492 faith must pay the consequences.

493 **Some believers of this heresy, “once saved**  
494 **always saved”, in order to get out of the bind** that  
495 this passage puts them in, claim that here Paul  
496 doesn't say that the Christian can fall, but it is rather  
497 a rhetorical question, in which he says that, “even if

498 someone were to fall from grace, Christ would not  
499 be crucified again”.

500 **Well, first, Paul is not** asking a question, but  
501 making a statement. **Second,** if a Christian cannot  
502 fall, under any circumstances, if that were absolute  
503 and totally impossible, it would be illogical for Paul  
504 to talk about it. It would be useless to warn that  
505 there would not be a second crucifixion, because it  
506 would not be needed, no one would ever fall.

507 It would be like **warning a pedestrian on the**  
508 **paved streets of his city, to be careful not to be**  
509 **bitten by a shark that is wandering the streets.** It  
510 is illogical to attribute such senseless words to an  
511 inspired man, like Paul, warning of a danger that he  
512 very well knew, did not exist.

513 Besides everything already said, we know that  
514 **Paul knew how to present hypothetical examples**  
515 **he did not believe; and he did it as to not to leave**  
516 **room for doubt that it was hypothetical.** Such  
517 hypothetical example we find in Gal 4:15, where he  
518 says that, if possible, you would pluck out your eyes  
519 to give to me. In other words, he knew how to use  
520 the hypothetical language without leaving doubt  
521 that it was indeed hypothetical; and evidently, here  
522 in Heb. 6:4-6 he is not using it. Therefore it is clear  
523 that Paul is not speaking hypothetically but real; he  
524 is **not** asking a rhetorical question, but rather  
525 making a statement, giving a **serious warning.**

526 \*

527

528

529 **Who falls back?**

530 The Lord God knows that the human being is  
531 weak, and thus He has provided the opportunity to  
532 repent. No, repentance is not lip service, it is  
533 heartfelt. When a Christian sins out of weakness, or

534 a very strong temptation, or trying to be holy  
535 without God's help, or out of ignorance, or trying  
536 to face temptation without divine help, etc., and  
537 falls, but is sorry that he did, and **repents truly**,  
538 such Christian has not to fear of losing his salvation.  
539 That is precisely why Jesus died. This is proven by  
540 Peter's sin. But note his repentance: **he wept**  
541 **bitterly**.

542 Such is not the case of him who sins and **does not**  
543 **weep bitterly**, because he does not love the Lord  
544 and therefore is not sorry for the betrayal, **he is just**  
545 **using Jesus to be saved**. This type of religious  
546 individual believed that Christ was his savior and  
547 his past sins had been forgiven; but he does not hate  
548 sin, on the contrary, he loves sin more than he loves  
549 Christ; that is why his sin draws him away from  
550 God, because he loves his sin more than he loves  
551 the Lord.

552 Those who sin and are not sorry of having sinned,  
553 those who sin and think they **have** to be forgiven,  
554 because we are under grace, are the same that little  
555 by little harden themselves.

556 Their love for sin is such that they feel no guilt.  
557 They walk all over Jesus, they hold in contempt the  
558 blood of the covenant, **by which he has been made**  
559 **whole**, and despise the **Spirit of grace**. It is those of  
560 whom Paul talks about as having but a horrible  
561 hope or judgment and fire. Make no mistake,  
562 brethren, the sacrifice of Jesus Christ is holy and we  
563 cannot play with it the game of "sin-and-go-repent,  
564 but I sin again because I love it, and you **have to**  
565 **forgive me, because I believe with all my faith,**  
566 **that once saved always saved**".

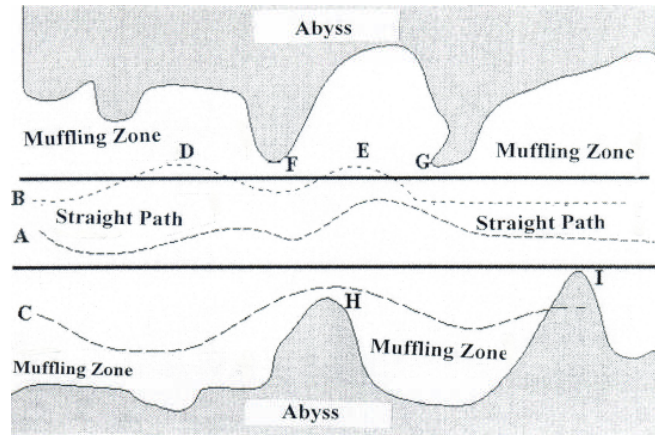
567  
568 **Now, no Christian should think that falling**  
569 **back** is about just any sin. In I John 5:16 we see

570 the apostle John mention prayers in favor of a  
571 brother that has committed a “sin **not of death**”.  
572 Any sin that, after it is committed, causes a deep  
573 pain in the soul of a believer, is a forgivable sin.

574 The Lord, conscious of the moral and spiritual  
575 filth of the human soul, has provided a shock  
576 absorber between our actual salvation and the abyss  
577 of eternal damnation. Not because we just cross the  
578 limits of holiness we are immediately going to fall  
579 into the abyss. However, if we fall too far away  
580 from the limit, and we get ourselves more and more  
581 into the dark muffling zone, we may very well run  
582 into the abyss, before we can see it and turn back,  
583 because our eyes are callused by the sin and we  
584 can’t see the abyss.

585 It is as if the path of holiness in our lives were  
586 lined by a muffling zone on each side; and just  
587 ahead of that muffling zone, on each side, is the  
588 lining of the horrendous and treacherous abyss. **If**  
589 **we go down the right path that the Lord has set**  
590 **for us humans, we have no risk.** However, if every  
591 now and then we go astray from the path, only to  
592 return immediately, we have little risk. But if we  
593 make it a habit to walk down the muffling zone,  
594 without never really going down the right path, we  
595 are almost certain we will fall into the abyss of  
596 eternal damnation.

597 If I were to show what I’m saying graphically, I  
598 would draw the figure that follows as a straight  
599 path, a muffling zone on both sides and an abyss of  
600 eternal damnation a little further, all seen from  
601 above:



602  
 603 Anyone who, like person “A”, goes on the God  
 604 instructed way, without wavering, is never in  
 605 danger. Others like person “B” who sometimes  
 606 wavers, but repents and turns back, is not at a lot of  
 607 risk; only if the segments “D” or “E” along the way  
 608 meet up with points “F” or “G” on the spiritual  
 609 sphere, can he be lost forever. However, person  
 610 “C”, who has gotten used to walking on the cushion  
 611 zone, sooner or later will fall into the ravine: if he  
 612 avoids it in “H” he will fall in “I”.

613 \*

614  
 615  
 616 **Paul says that if we sin willfully, there is only a**  
 617 **horrid hope of judgment and fire**

618 We also see in Hebrews 10:26-29, where the  
 619 apostle talks about “those who have received the  
 620 knowledge of truth (26), and “**those who have been**  
 621 **sanctified in the blood of the covenant**” (29), can  
 622 willfully sin and end up in hell.

623  
 624 *“<sup>26</sup> For if we sin willfully after that we have*  
 625 *received the knowledge of the truth, there*  
 626 *remaineth no more sacrifice for sins, <sup>27</sup> but a*

627 *certain fearful looking for of judgment and*  
628 *fiery indignation, which shall devour the*  
629 *adversaries. 28 He that despised Moses' law*  
630 *died without mercy under two or three*  
631 *witnesses. 29 Of how much sorer punishment,*  
632 *suppose ye, shall he be thought worthy, **who***  
633 ***hath trodden under foot the Son of God, and***  
634 ***hath counted the blood of the covenant,***  
635 ***wherewith he was sanctified, an unholy thing,***  
636 ***and hath done despite unto the Spirit of***  
637 ***grace?*** (Heb 10:26-29)

638

639 In verse 29 we clearly see Paul is talking about  
640 believers, **people that had been sanctified in the**  
641 **blood of Christ, and received the Holy Spirit.**  
642 Whoever has been sanctified in the blood of Christ  
643 is nothing but a Christian, a saved person. No one  
644 can be sanctified by the blood of Christ and not be  
645 saved.

646 Those are the ones Paul says that if they sin  
647 willfully they will be condemned ending up in Hell.  
648 Therefore, “once saved always saved”, is not true.

649

\*

650

651

652 **Pablo assures us that the Christian can walk**  
653 **away from grace**

654 If we read Hebrews 12:15 we see the apostle  
655 warning the brethren to be vigilant so that no one  
656 falls from the grace of God.

657

658 ***“Looking diligently lest any man fail of the***  
659 ***grace of God; lest any root of bitterness***  
660 ***springing up trouble you, and thereby many be***  
661 ***defiled.”*** (Heb 12:15)

662

663       **If Paul considers that we need to be vigilant**  
664       **not to fall from grace, it is because we can fall**  
665       **from that grace**. It would be useless and absurd to  
666       warn against a danger that can never exist. It would  
667       be like saying: “Brothers, be careful when the sky is  
668       cloudy, lest a piece of cloud may fall and break  
669       your head”. To warn someone against such danger  
670       would qualify for stupidity or insanity, since **such**  
671       **danger has never existed, and such warning will**  
672       **never be necessary**. Nevertheless some people use  
673       such “reasoning”. Some think Paul is warning  
674       against a danger that, according to them, can never  
675       exist.

676       Paul very clearly establishes here a doctrine that  
677       contradicts and totally destroys the absurd and  
678       heretic hypothesis of predestination, that of once  
679       saved always saved, that of not being able to fall  
680       from grace and that of not having free will. By  
681       saying “*...looking diligently lest any man fail of*  
682       *the grace of God...*”, Paul is showing that **in his**  
683       **mental structure was the knowledge that falling**  
684       **from grace** was a possibility that Christians would  
685       face. He also helps us see how this is a willful act of  
686       the human being, since he uses the active form of  
687       the verb in the phrase “**any man fail**” rather than  
688       the passive form “**is made to fail**” as if someone  
689       was causing him to. Paul did not say “he is made to  
690       fail” as if someone else would do it for him. He  
691       said, “any man fail”, because he knew it was an act  
692       of the will to remain in the Lord or walk away from  
693       Him.

694       If that were not so, Paul would not have said  
695       “*...looking diligently lest any man fail of the grace*  
696       *of God;...*”, because it is not logical to warn a  
697       Christian, or anyone, of an inexistent danger.

698 No one in his right mind will warn his neighbor  
699 not to walk through a certain street because in the  
700 corner lives a dinosaur that can devour him. To  
701 accuse Paul of warning of the danger of falling from  
702 grace, even though he knew it couldn't happen,  
703 would be like accusing him of warning his neighbor  
704 a dinosaur will devour him in the corner.

705 Many are the times in which Paul warns in his  
706 letters of the possibility of walking away from the  
707 faith. If such thing were not possible, "because once  
708 saved always saved", he would not waste so much  
709 time and ink in warning against something that is  
710 not a danger for the Christian, especially something  
711 that, being a lie, would confuse the Christian.

712 If Paul warns us of the danger of walking away  
713 from the grace of God, that indicates several things:  
714 **a)** it is possible to fall from grace; **b)** if it is possible  
715 to fall from grace, then that of "once saved always  
716 saved" is false; **c)** if that of "once saved always  
717 saved" is false, then the hypothesis of the  
718 predestination of the human being to be saved or  
719 lost is also false; and lastly, **d)** if Paul, referring to  
720 avoid walking away from the grace, warns  
721 Christians to "look diligently", he makes us see that  
722 he knew that man had free will, since he lays the  
723 "looking diligently" on the hands of the Christian.

724 \*

725

726

727 **If Hymenaeus and Philetus went astray, it is**  
728 **because they had been in the faith**

729 If a person has never been in New York it can't be  
730 said he left New York. If a person has not been on  
731 Fifth Avenue, it can't be said that he left Fifth  
732 Avenue.

733



770 *Hymenaeus and Alexander; whom I have*  
771 *delivered unto Satan, that they may learn not to*  
772 *blaspheme.”* (I Tim 1:19-20)

773

774 **If Hymenaeus and Alexander put away the**  
775 **faith it is because they had it.** No one can put  
776 away something he does not have. If, after being in  
777 the faith, they put it away, and **made shipwreck of**  
778 **the faith**, it means that after being saved they  
779 stopped being saved. You can't tell a person "you  
780 went down with the Titanic" if that person never  
781 was in the Titanic. No one can be shipwrecked in a  
782 faith in which he has never been. This categorically  
783 denies the heresy that has infiltrated Christianity,  
784 insisting that once saved always saved. It is clearly  
785 shown that a person, who is saved now, can put  
786 away the faith, make shipwreck, and stop being  
787 saved.

788 **If a Christian sins and sincerely repents, he**  
789 **will not lose his salvation;** he only receives the  
790 earthly temporary punishment according to his sin.  
791 This, however, does not mean that the Christian is a  
792 "predestined" piece that cannot be lost, or cannot  
793 lose salvation. A Christian can reject God, or Christ,  
794 or the Holy Spirit, and then be lost. Or he can sin  
795 and refuse to repent, and be lost, because **the Lord**  
796 **does not receive in heaven someone with a heart**  
797 **that loves sin more than God.**

798 Another thing that is evident in this passage is the  
799 free will of the human being. If Paul affirms that  
800 some have put away the faith, it is an obvious signal  
801 that **they have the power to put it away or not put**  
802 **it away.** In other words, the human being has free  
803 will. If he did not have that power to do or not do as  
804 he wishes, Paul would not have said "some have put  
805 away the faith", rather he would have said

806 something like, “some have been stripped of their  
807 faith”.

808 **Paul lets us see that man has free will**, and he  
809 knew more of the celestial dynamics than all those  
810 “Bible scholars” that invent heresies. These  
811 “scholars” affirm their dogmas, but never discuss  
812 them, privately or publicly, because they can’t  
813 sustain them. **If they could burn their**  
814 **contradicting fellows they would, but since they**  
815 **can’t, they avoid discussions, both public and**  
816 **private.**

817 \*

818

819

820 **Paul says we are saved as long as we keep the**  
821 **faith to the end**

822 In this passage we see that the apostle, without  
823 saying it directly, allows seeing that a person that is  
824 saved can cease being saved. First we must note  
825 how in verse 6 he calls the saved “house”, to later  
826 say that we are “house” **as long as we hold fast**  
827 **unto the end** our confidence. So therefore it is easy  
828 to reason that **if we did not hold fast we would**  
829 **lose it and stop being what we are.** The “if” lets  
830 us see that being saved today does not guarantee  
831 that it will be so next month, if in a week we will  
832 walk away from the Lord.

833 If salvation could not be lost at any cost, if no  
834 saved person could ever walk away from the Lord,  
835 “because once saved always saved”, then the  
836 apostle would not introduce such conditional, it  
837 would be lying. If a saved person would always be  
838 saved, Paul would not have to add that we would be  
839 saved **if** we would hold fast to our confidence  
840 because he would know we would get to keep it

841 whether we wanted or not, **even if we do not hold**  
842 **fast to our confidence.**

843

844 *“<sup>6</sup> But Christ as a son over his own house;*  
845 *whose house are we, **if we hold fast the***  
846 ***confidence and the rejoicing of the hope firm***  
847 ***unto the end.** <sup>7</sup> Wherefore (as the Holy Ghost*  
848 *saith: To day if ye will hear his voice, <sup>8</sup> harden*  
849 *not your hearts, as in the provocation, in the*  
850 *day of temptation in the wilderness, <sup>9</sup> when*  
851 *your fathers tempted me, proved me, and saw*  
852 *my works forty years. <sup>10</sup> Wherefore I was*  
853 *grieved with that generation, and said: They do*  
854 *always err in their heart; and they have not*  
855 *known my ways. <sup>11</sup> So I swore in my wrath,*  
856 *They shall not enter into my rest.) <sup>12</sup> **Take heed,***  
857 ***brethren, lest there be in any of you an evil***  
858 ***heart of unbelief, in departing from the living***  
859 ***God.** <sup>13</sup> But exhort one another daily, while it is*  
860 *called Today; lest any of you be **hardened***  
861 ***through the deceitfulness of sin.** <sup>14</sup> For we are*  
862 *made partakers of Christ, **if we hold the***  
863 ***beginning of our confidence steadfast unto***  
864 ***the end**” (Heb 3:6-14)*

865

866 We can get the same idea from verse six that we  
867 get from verse 12, where, speaking to the brethren,  
868 **he explicitly admits that he who today is in the**  
869 **living God, may not be tomorrow, because he**  
870 **himself walks away.** If someone walks away from  
871 the living God, it means he was walking with Him  
872 before; **no one can walk away from someone with**  
873 **whom he has never been.** Therefore there is no  
874 argument that those who are saved (and Paul calls  
875 brethren, because they were in the living God),  
876 tomorrow can walk away from the living God. If it

877 were impossible for a saved person to be lost, Paul  
878 would not mention such possibility.

879 Next, on verse 13, we see Paul again mention the  
880 possibility of a Christian to harden himself at the  
881 deceit of sin. By saying that, he is indirectly  
882 showing us that **the saved person can harden his**  
883 **heart and be lost.**

884 The same idea is perceived in verse 14, where he  
885 says we are partakers of Christ, **if we hold the**  
886 **beginning of our confidence steadfast unto the**  
887 **end**, which is, without argument, our faith in Christ.  
888 This verse shows Paul once more admitting that the  
889 possibility does exist for a Christian to be saved no  
890 more, because there is a possibility that a Christian  
891 will not hold fast that confidence unto the end.

892 **That idea that if someone was a Christian and**  
893 **is not a Christian anymore, it is because he never**  
894 **was, is simply not true, because here, evidently,**  
895 **Paul is talking about those who were Christians,**  
896 **those he calls brethren. The hypothesis that**  
897 **someone gets lost because he never was a Christian**  
898 **to begin with, is nothing but a made up fable whose**  
899 **presenters have not one verse to properly sustain.**

900 I see then, no basis for that harmful heresy that  
901 has infiltrated the Church, saying that once one is  
902 saved, he can never be lost. Because of that heretic  
903 and harmful doctrine, many Christians let  
904 themselves be swept away by sin, making many  
905 churches weak and complacent.

906 \*

907

908

909 **If Peter warns Christians that the Devil can**  
910 **devour them, it is because he knew that**  
911 **Christians can lose their salvation**

912 What would you say if, while traveling through  
913 the Sahara Desert, someone comes and warns you  
914 very seriously to be vigilant, for there is a shark  
915 lurking around the camp that can devour one of  
916 you? The first thing you would think is that the poor  
917 thing was suffering from heatstroke, that the sun  
918 had affected his mental abilities, and was delirious;  
919 because there is not one remote possibility for a  
920 shark to be lurking around the Sahara Desert, much  
921 less devour you. No one can think that Peter would  
922 be crazy or didn't know what he was talking about  
923 when he warned:

924

925 *“Be sober, be vigilant; because your*  
926 *adversary the Devil, as a roaring lion, walketh*  
927 *about, seeking whom he may devour”*

928

(I P 5:8)

929

930 **If Peter believed that once saved always saved,**  
931 if he believed that those who had believed were  
932 predestined to be saved always, then, why warn the  
933 brethren of a danger he knew was not there? If  
934 Satan could never devour one who has been  
935 **“predestined”** to be saved, why warning them?  
936 **Why worry the brethren about such horrendous**  
937 **danger that really did not exist?** It would be like  
938 accusing Peter of being a sadist, who liked to scare  
939 people for no reason, to accuse him of tainting  
940 God's truth. If some one who is once saved, stays  
941 saved forever, regardless of how much he sins or  
942 what he does, why warn him of a danger that does  
943 not exist, “given the fact” the Devil can never  
944 devour him?

945

946 **From the moment in which Peter warns his**  
947 **brethren of the danger of being devoured** if they  
are not vigilant, it is because he knew that a saved

948 person can be saved no more. It is evident  
949 throughout the New Testament, that not the Holy  
950 Spirit, not Peter, not John, not James, or any other,  
951 believed in the immutability of salvation,  
952 predestination, or in once saved always saved, or  
953 anything like it. Are we going to accuse Peter of  
954 knowing that once saved always saved, but he just  
955 liked to scare the brethren with some kind of  
956 ulterior motive? Is it that he didn't know what he  
957 was talking about, or was insane? Of course not; it  
958 is evident that if **the Holy Spirit inspired Peter to**  
959 **warn against such danger, it is because it was**  
960 **possible for them to happen.** If these things could  
961 happen, it is because the possibility exists that one  
962 who has been saved can be deceived by that so  
963 called security, let go his spiritual life, and  
964 gradually descend into the abyss.

965 Of course, if we present these arguments to those  
966 who hold on to these non-biblical doctrines, since  
967 they have no other argument to take hand of, they  
968 will utter the coined phrase we so often hear: "those  
969 are mysteries, brother". There is no mystery here,  
970 either you don't read your Bible or you just don't  
971 want to hear the truth.

972 \*

973  
974

#### 975 **A Christian can err about the truth and be lost**

976 Again we see in this passage what we have  
977 already seen in others: that a Christian can be lost  
978 if he walks away from the truth. Verse 19 proves  
979 that **James is talking to Christians; brethren that**  
980 **were in the truth,** from which some may have  
981 erred. If James refers to them as **erring from the**  
982 **truth,** it is because **they were in the truth,** no one  
983 who is not a Christian is in the truth, therefore, they

984 were Christians. If James refers to them as  
985 “brethren” it is because those he is speaking to are  
986 Christians. Then he says, “If any of **you**”, which  
987 proves that he was talking to Christians.  
988 Immediately he says, “Do err from the truth”;  
989 which implies that **James knew that a Christian**  
990 **could err from the truth.**

991

992 *“<sup>19</sup> **Brethren, if any of you do err from the***  
993 ***truth, and one convert him,** <sup>20</sup> let him know,*  
994 *that he which converteth the sinner from the*  
995 *error of his way **shall save a soul from death,***  
996 *and shall hide a multitude of sins”*

997

(James 5:19-20)

998

999 That Christian who erred from the truth is the one  
1000 who James considers must be converted by another  
1001 brother. Then says that he who converted the  
1002 brother from the error of his way, **would save a**  
1003 **soul from death.** If he would save a soul, it is  
1004 because that soul, by continuing in that state, could  
1005 be lost. It is not logical to save someone who cannot  
1006 be lost, because once saved, he would remain saved.  
1007 From this we can assume that if James believes that  
1008 someone is on the verge of being lost, it is because  
1009 the possibility exists that a Christian can be lost if  
1010 he errs from the truth and does not come back to the  
1011 path.

1012 **We conclude then,** that if Christian sins, he must  
1013 repent and walk away from sin, because it is the  
1014 only way, by turning from the error of his sin, that  
1015 he will save his soul from death.

1016

\*

1017

1018

1019 **You will never fall if you do these things**

1020 The apostle tells us indirectly that a Christian can  
1021 be lost. Therefore, I don't see a basis for the  
1022 Janseno-Calvinist heresy that sustains that once  
1023 saved there is no way to be unsaved; which allows  
1024 for many to not refrain from their instincts and  
1025 sinful lusts.

1026 Precisely, Peter warns Christians not to sleep on  
1027 their laurels, that he who holds the true faith must  
1028 act accordingly. Then, **he lets them know that if**  
1029 **they do as he says, they will never fall; implying**  
1030 **thus, that if they don't, they can fall.**

1031

1032 *“Wherefore the rather, brethren, give*  
1033 *diligence to make your calling and election*  
1034 *sure, for if ye do these things, ye shall never*  
1035 *fall.”* ( II P 1:10)

1036

1037 There are those who find themselves out of the  
1038 hellish pit of sin, by the grace of the blood of Jesus,  
1039 and then they stay there, right on the border. If they  
1040 would work, their work would take them away from  
1041 the border, and with it, the danger of falling back  
1042 into the pit. But those who remain on the edge of  
1043 the pit, because they like the evil smell let out by  
1044 the deep abyss, will have it always there, close,  
1045 restless and threatening, like a black mouth that  
1046 constantly seems to swallow them. **Then, as if to**  
1047 **“appease” themselves**, if only artificially, they  
1048 hold fast to the false and heretic doctrine that once  
1049 saved always saved.

1050 Faith produces works, as we read in James 2:14-  
1051 26. Don't allow yourself to be seduced by the fable  
1052 that we can sit and have a lot of faith. Or lie down  
1053 and “believe real hard” that **deception** that says that  
1054 if we were once saved, we can never be lost.

1055 **Having a lot of faith on a heresy, will not force**  
1056 **God do what you want him to.**

1057 \*

1058

1059

1060 **If the pig that had been washed clean went back**  
1061 **to the mud, it is because the Christian can walk**  
1062 **away from the faith**

1063 Peter is very clear that if those who walked away  
1064 from the worldly contamination **because of the**  
1065 **knowledge** of the Lord and Savior Jesus Christ, go  
1066 back to them, and are overcome by them, their latter  
1067 state is worse than the first. We see, then, that **in**  
1068 **Peter's mental structure was the knowledge that**  
1069 **he who had believed in Jesus Christ, if he is**  
1070 **corrupted, can be overcome and be lost.**

1071

1072 *“<sup>19</sup> While they promise them liberty, they*  
1073 *themselves are the servants of corruption; for*  
1074 *of whom a man is overcome, of the same is he*  
1075 *brought in bondage. <sup>20</sup> For if after they have*  
1076 *escaped the pollutions of the world through the*  
1077 *knowledge of the Lord and Saviour Jesus*  
1078 *Christ, they are again entangled therein, and*  
1079 *overcome, the latter end is worse with them*  
1080 *than the beginning. <sup>21</sup> For it had been better*  
1081 *for them not to have known the way of*  
1082 *righteousness, than, after they have known it,*  
1083 *to turn from the holy commandment delivered*  
1084 *unto them. <sup>22</sup> But it is happened unto them*  
1085 *according to the true proverb: **The dog is***  
1086 ***turned to his own vomit again; and the sow***  
1087 ***that was washed, to her wallowing in the***  
1088 ***mire.”** (II P 2:19-22)*

1089

1090 For any one who does not want to cover the eyes  
1091 of knowledge, this is a passage that affirms the idea  
1092 that a Christian can cease being saved. If we read  
1093 carefully verse 20, we will see that **Peter is**  
1094 **referring to Christians, not** unbelievers, because  
1095 he says, “...for if after they have escaped the  
1096 **pollutions of the world through the knowledge of**  
1097 **the Lord and Savior Jesus Christ...**” In other  
1098 words they had walked away from the world’s  
1099 contamination because of the grace of Jesus Christ.  
1100 He is not talking about a “decent” but non-believing  
1101 person, but of someone who had previously walked  
1102 away from the world’s contamination thanks to  
1103 coming to the knowledge of our Lord. **It is logical**  
1104 **that if they came to the knowledge of Christ, and**  
1105 **thanks to that they had walked away from the**  
1106 **pollution, they were Christians.**

1107 Besides, it is accepted by all Christians that no  
1108 one can walk away from sin, except through Christ.  
1109 If those mentioned in verse 20, had walked away  
1110 from sin, they had Christ in their heart; otherwise,  
1111 they would not have been able to do it.

1112 **To say that those that walked away were never**  
1113 **Christians is the same as to say that they could**  
1114 **have escaped sin on their own merit.** On the other  
1115 hand, to accept that they were Christians is to accept  
1116 that a Christian can fall.

1117 Again, verse 21 refers to Christians when it says,  
1118 *“For it had been better for them not to have known*  
1119 *the way of righteousness...”* Therefore, if they  
1120 knew the way, there is no doubt they were  
1121 Christians. Those same Christians that knew the  
1122 Lord and His way, are the same ones that Peter says  
1123 walked away from the faith, when he says in verse  
1124 20, *“...they are again entangled therein, and*  
1125 *overcome...”*.

1126 And again, “...*the latter end is worse with them*  
1127 *than the beginning...*” shows that **the latter stage**  
1128 **of the man in question was worse than when he**  
1129 **did not believe in Jesus.** That can only be true of  
1130 one who did not believe, then believed, and finally,  
1131 walked away again. If he never believed, his latter  
1132 stage had no reason to be worse than the beginning.  
1133 But both, beginning and end would be the same.

1134 Also, verse 22 screams, if we would not cover our  
1135 ears, that when we compare the mentioned  
1136 individuals with the dog that returns to his vomit, it  
1137 is because at some point both walked away from  
1138 their filth (the vomit), and then came back to it;  
1139 **meaning that anyone who converts, can later**  
1140 **return to his former state of enmity with God.**

1141 The example of the pig is just as eloquent. If she  
1142 had been washed she represents the human being  
1143 that is washed by Christ, the only one who can wash  
1144 away sin; and **if she went back to the filth, is**  
1145 **because she went back to his lost state.** This,  
1146 together with many other passages that talk about  
1147 the matter, clear up that a Christian can be lost if he  
1148 wants to. Nobody forces him to remain in God, if  
1149 God’s rules for his life are not of his liking.

1150 \*

1151  
1152

1153 **The widows that turned back evidently had been**  
1154 **ahead**

1155 A person that believes in Christ can go back, not  
1156 only because the Bible says it in many places, but  
1157 because logic indicates it. Salvation is not a fishing  
1158 hook that once it goes in cannot be pulled out. It  
1159 doesn’t make us robots either, stripping us away of  
1160 our free will, and forcing us to continue being  
1161 Christians even if we do not wish to.

1162 Verse 11 confirms this, saying how some widows  
1163 began to be immoral against Christ. Verse 15 also  
1164 says that some went back.

1165

1166 *“<sup>11</sup> But the younger widows refuse; for when*  
1167 *they have begun to wax wanton against*  
1168 *Christ, they will marry; <sup>12</sup> having damnation,*  
1169 *because they have cast off their first faith. <sup>13</sup>*  
1170 *And withal they learn to be idle, wandering*  
1171 *about from house to house; and not only idle,*  
1172 *but tattlers also and busybodies, speaking*  
1173 *things which they ought not. <sup>14</sup> I will therefore*  
1174 *that the younger women marry, bear children,*  
1175 *guide the house, give none occasion to the*  
1176 *adversary to speak reproachfully. <sup>15</sup> For some*  
1177 *are already turned aside after Satan.”*

1178

(I Tim 5:11-15)

1179

1180 The phrase “**wax wanton against Christ**” helps  
1181 us see that they had been Christians before, for if  
1182 they had not been Christians, it would not make  
1183 sense to say that now they had waxed wanton  
1184 **against** Christ. If they had not been Christians the  
1185 most that could be said against them is that they had  
1186 waxed wanton, without adding “**against Christ**”.

1187 But even stronger is verse 15, “*For some are*  
1188 *already turned aside after Satan”*. If these women  
1189 had not been believers, Paul had not said “turned  
1190 aside” since they would have never turned away  
1191 from Satan. **Those who went back were first in**  
1192 **the back, went forward, and then went back**  
1193 **again.**

1194 Verse 12 also refers to these women in a way that  
1195 makes us think that they had been Christians and  
1196 had belonged to the faith, when we read, “*having*  
1197 *damnation, because they have cast off their first*

1198 *faith*". Anyone who had a first faith and cast it off,  
1199 says two things: **a)** he was a believer of Christ, and  
1200 **b)** he cast off his faith and therefore must carry the  
1201 penalty.

1202 We don't need a great mental effort to understand  
1203 that a person who is a Christian, can cease being  
1204 one.

1205 \*

1206

1207

1208 **Paul says that the reprobate himself walks away**  
1209 **from God**

1210 In this verse we can see that in Paul's mental  
1211 structure was the knowledge that the human being  
1212 has free will. We see this when he challenges the  
1213 brethren not to walk away from God. **By saying**  
1214 **"walk away" he is saying that it is the individual**  
1215 **that carries on the action.** If it were something  
1216 other than the subject that would push him away,  
1217 Paul would use the phrase "having been pushed  
1218 away" rather than "having walked away".

1219 Besides, **if there were no possibility that the**  
1220 **Christian could walk away from God, Paul**  
1221 **would not bring this issue into sight.** It would be  
1222 useless. It would be like telling Christians not to  
1223 jump high lest they hit their head with the moon.

1224

1225 *"Let us therefore fear, lest, a promise being*  
1226 *left us of entering into his rest, any of you*  
1227 *should seem to come short of it."*

1228 (Heb 4:1)

1229 \*

1230

1231

1232 **Once saved always saved as long as you stay**  
1233 **grounded in faith**

1234 In this passage Paul talks as one who knows we  
1235 have free will. By saying, “*if ye continue*  
1236 *...grounded...*”, he is tacitly admitting that they can  
1237 stop being grounded. Paul describes in verses 19-  
1238 22, how Jesus is the savior, and whose savior He is.  
1239 **In verse 23, though, he conditions** everything he  
1240 just said to the fact that those who were made  
1241 saints, unblameable and unreprouable, continue  
1242 grounded in the faith, and not moved away from the  
1243 hope of the gospel they had heard.

1244  
1245 *“<sup>19</sup> For it pleased the Father that in him*  
1246 *should all fullness dwell; <sup>20</sup> and, having made*  
1247 *peace through the blood of his cross, by him to*  
1248 *reconcile all things unto himself; by him, I say,*  
1249 *whether they be things in earth, or things in*  
1250 *heaven. <sup>21</sup> And you, that were sometime*  
1251 *alienated and enemies in your mind by wicked*  
1252 *works, yet now hath he reconciled <sup>22</sup> in the*  
1253 *body of his flesh through death, to **present you***  
1254 ***holy and unblameable and unreprouable in***  
1255 ***his sight;** <sup>23</sup> *if ye continue in the faith*  
1256 ***grounded and settled, and be not moved away***  
1257 ***from the hope of the gospel, which ye have***  
1258 ***heard, and which was preached to every***  
1259 ***creature which is under heaven; whereof I,***  
1260 ***Paul, am made a minister”** (Col 1:19-23)**

1261  
1262 **The fact that Paul conditions the first (be holy**  
1263 **and unblameable and unreprouable), to the**  
1264 **second, (continue in the faith grounded and**  
1265 **settled, , and be not moved away from the hope)**  
1266 **makes it clear that the first is not unconditional,**  
1267 **that even though salvation is firm, it is not**  
1268 **something that cannot be lost. If it were**  
1269 **unconditionally firm, Paul would not mention any**

1270 condition. If it were absolutely and totally  
1271 impossible to lose one's salvation, he would not  
1272 have to mention the conditions to keep it, as Paul  
1273 does.

1274 Now, what are the conditions to keep one's  
1275 salvation? Is it to be good? Obeying the law?  
1276 Belonging to a church? Being a "chosen" one?  
1277 Preaching the gospel? Tithing? Being baptized?  
1278 Verse 23 clearly states the condition: to continue in  
1279 the faith of Jesus Christ, grounded and settled. **If we**  
1280 **do not continue grounded in the faith of Jesus**  
1281 **Christ, we will lose our salvation.**

1282 **A person that stays in one place, was already**  
1283 **there.** We cannot say to someone who has never  
1284 been on the Tower of Pisa, to stay there. Therefore,  
1285 if Paul tells someone he is going to receive  
1286 something (be holy and blameless, etc.) so that he  
1287 stays there (grounded in faith) he means that **a)** he  
1288 assumes they must already be there, and **b)** if he is  
1289 there, then he can stop being there, in other words  
1290 he can stop being saved.

1291 **In very few words, Paul knew that if someone**  
1292 **was founded in faith, he could still stop being so.**  
1293 If he didn't have this idea in his mind, he had no  
1294 reason to challenge those who were already founded  
1295 in faith, to stay there. If nobody could lose the faith,  
1296 if nobody could go chasing his own will, from the  
1297 place where he is founded, because "once saved  
1298 always saved", it would be useless to challenge him  
1299 to stay where he is.

1300 It would be like telling a blind man, "don't look at  
1301 these things", or telling a mountain "I urge you to  
1302 stay put". The mountain has to stay there whether  
1303 someone challenges her or not, she can't go  
1304 anywhere! **Paul speaks as one who has in his**  
1305 **mental structure the knowledge that he who is in**

1306 **the faith can walk away from it, and one who**  
1307 **knows that the human being has free will to stay**  
1308 **or walk away from the faith.**

1309 If we could not lose our salvation, why does Paul  
1310 ask the Colossians to continue grounded? If the  
1311 believers could not abandon the faith of the gospel  
1312 because “once saved always saved”, why ask them  
1313 not to move away from the hope of the gospel? If a  
1314 human being does not have the possibility of  
1315 walking away from the foundation of the faith, why  
1316 ask him to stay in it? The man who abandons his  
1317 salvation by grace, loses it, he has fallen from the  
1318 faith. And according to Paul, these things could  
1319 happen.

1320 \*

1321  
1322

1323 **Paul specifies that the women who are saved are**  
1324 **those that continue in faith**

1325 If someone were to tell you that you would be  
1326 saved by not **continuing** to practice sodomy  
1327 anymore, you would complain saying you never  
1328 were homosexual. If someone were to tell an honest  
1329 woman that she would be saved by not **continuing**  
1330 in adultery, she would protest this was a lie, because  
1331 she had never committed adultery. In other words,  
1332 in both cases anyone who hears these words would  
1333 understand them to mean that to tell someone not to  
1334 **continue** in a specific sin means the accuser thinks  
1335 this person to be in that sin. Otherwise you could  
1336 not say “don’t continue” because the word  
1337 “continue” implies the person is already there. It is  
1338 the same case as in the verse below.

1339 When Paul talks about these women, he tells them  
1340 they would be saved **if they continue in faith**. There  
1341 are two very significant words in this sentence. One

1342 is the conditional “if”, and the other one,  
1343 “continue” Let’s see.

1344

1345 *“Notwithstanding she shall be saved in*  
1346 *childbearing, **if they continue in faith and***  
1347 *charity and holiness with sobriety.”*

1348 (I Tim 2:15)

1349

1350 By using Paul the verb “to continue” he tells us  
1351 that he knew these women were Christians; in other  
1352 words, they were in the faith at that moment. If they  
1353 had not been in the faith, he would not have used  
1354 the word “continue” but “adopt the faith” or “come  
1355 to faith” or “accept the faith”. Therefore it is  
1356 outside all discussion that Paul is referring to  
1357 Christian women.

1358 **Paul tells these women that if they continue in**  
1359 **the faith they would be saved. This is a clear**  
1360 **signal that they could walk away from faith, or**  
1361 **stop being in the faith.** If they could not walk away  
1362 from the faith because “once saved always saved”  
1363 Paul would not waste his time warning them against  
1364 a danger that would not affect them. **It would be**  
1365 **like warning them that they would always be**  
1366 **saved as long as they did not turn into cats.** Such  
1367 a warning would be idle and stupid, because no  
1368 woman can turn into a cat.

1369 This is evidence that the Christian can fall from  
1370 faith, and once saved he is not necessarily going to  
1371 remain saved forever; he can stop being saved.  
1372 Anyone who cannot understand this simply doesn’t  
1373 want to understand it.

1374

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1375

1376

1377           **If you leave a road, it is because you were**  
1378                           **previously on that road**

1379           No one can abandon a road through which he has  
1380 never been. This is elementary and logical. If Paul  
1381 says that someone wandered away from the faith in  
1382 pursuit of money, it is because he knew that person  
1383 had been in the faith.

1384  
1385                   *“For the love of money is the root of all evil;*  
1386                   *which while some coveted after, **they have***  
1387                   ***erred from the faith**, and pierced themselves*  
1388                   *through with many sorrows.”*

1389                                           (I Tim 6:10)

1390  
1391           It is evident to the most ignorant of human beings  
1392 that someone who leaves a road is because he had  
1393 been there and left it. Denying this is only the result  
1394 of not wanting to admit the truth. If Paul considers  
1395 that some were in the faith and later **erred from the**  
1396 **faith** or **move away from the faith**, it is because a  
1397 saved person can cease being saved, because that  
1398 heretic doctrine that claims that once saved always  
1399 saved is absolutely false.

1400           Don't be fooled, just because those who hold fast  
1401 to that heresy, “believe it really hard”, they will not  
1402 force God to save them though they sin and sin. If  
1403 they were saved and then turned to sin, **and not**  
1404 **repent, they will end up in hell**, even though they  
1405 pretend to “believe really hard” such heresy.

1406           **I say pretend to believe because so far I have**  
1407 **not found any one who is willing to talk about**  
1408 **the subject.** All of them reject any discussion, so  
1409 not to have to admit consciously that it is a false  
1410 doctrine, and they can continue “enjoying” their  
1411 sins without being bothered too much by their  
1412 conscience.

1413 The same can be understood from I Tim 6:21  
1414 where Paul once again says that some erred from  
1415 the faith, in other words, they walked away from the  
1416 faith, to follow the falsely called science. **If they**  
1417 **walked away now**, it is because they were on the  
1418 right road **before**.

1419

1420 *“<sup>20</sup> O Timothy, keep that which is committed to*  
1421 *thy trust, avoiding profane and vain babblings,*  
1422 *and oppositions of science **falsely so called.** <sup>21</sup>*  
1423 *Which some professing **have erred concerning***  
1424 ***the faith.** Grace be with thee. Amen. The first*  
1425 *to Timothy was written from Laodicea, which is*  
1426 *the chief city of Phrygia Pacatiana.”*

1427

(I Tim 6:20-21)

1428

\*

1429

1430

1431 **Barnabas did not believe that once saved always**  
1432 **saved. He challenged the Christians to remain in**  
1433 **the grace**

1434 If you are sitting on the ground by the shade of a  
1435 great tree, impossible to climb, and someone passes  
1436 by and says, “Hold on to the branches, you may fall  
1437 off the tree”, what would you think about that  
1438 person? The first thing you would think is that he is  
1439 joking, or he is not all there; because if I am not up  
1440 in the tree, nor can I climb it, why is this man telling  
1441 me to hold on to the branches so I won’t fall off?

1442 His warning is ridiculous and absurd. I cannot fall  
1443 off the tree because I am not up in the tree. Neither  
1444 can I climb the tree because the trunk is too wide,  
1445 the tree is too tall, and it does not have branches to  
1446 hold on to while I’m climbing it. Why, then, does  
1447 this man tells me to hold on to the branches lest I’ll

1448 fall off? Is he stupid, is he crazy, or is he pulling my  
1449 leg?

1450

1451 *“<sup>22</sup> Then tidings of these things came unto the*  
1452 *ears of the church which was in Jerusalem; and*  
1453 *they sent forth Barnabas, that he should go as*  
1454 *far as Antioch. <sup>23</sup> Who, when he came, and had*  
1455 *seen the grace of God, was glad, and exhorted*  
1456 *them all, that with purpose of heart they*  
1457 *would cleave unto the Lord.”*

1458 (Acts 11:22-23)

1459

1460 We see in this passage that **Barnabas saw the**  
1461 **grace of God in which the ones from Antioch**  
1462 **were**, and charged the recently converted brethren  
1463 to cleave unto the Lord. Therefore, Barnabas knew  
1464 they could walk away and not remain in Him. **If**  
1465 **Barnabas would have believed that once saved**  
1466 **always saved, he would not have charged them**  
1467 **as such.** It would be absolutely and totally  
1468 unnecessary.

1469 It is naive to tell a person not to walk away from  
1470 the Lord if once saved always saved, because even  
1471 if he wanted to he couldn't. It is naive to tell a  
1472 person who is not up a tree, nor can he climb it, to  
1473 hold on to the branches so he doesn't fall.

1474 If the brethren in Antioch could not fall from the  
1475 grace that Barnabas saw them in, because once  
1476 saved always saved, it was useless and absurd to  
1477 give them such warning. Such hypothesis that once  
1478 saved always saved is an unfounded heresy.

1479 The same reasoning used here for what Barnabas  
1480 told the believers in Antioch of Syria, is valid for  
1481 what Paul and Barnabas said in Acts 13:43 to the  
1482 Jews and Gentiles that accepted the faith in Antioch  
1483 of Pisidia. Let's see what they told them.

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*“Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas, who, speaking to them, **persuaded them to continue in the grace of God.**” (Acts 13:43)*

**As we can see, in Barnabas’ mental structure,** when he was by himself in Antioch of Syria, and **in Paul’s and Barnabas’ mental structure** when they were together in Antioch of Pisidia, the belief that **today’s saved person can go astray tomorrow,** was definitely present.

The same happened in Lystra, Iconium and Antioch of Pisidia, as we can see in Acts 14:21-22. Everywhere that Paul and Barnabas went, they took the same doctrine with them: the believer can wander away from the faith and fall from grace. The proof is that they charged those who have already **believed,** those who **were already in the grace,** those who were **already in the faith,** to continue as such. **If the believers could not wander away from the faith or fall from grace, they would not need to be warned, because no one can fall from a tree which he has not climbed.**

*“<sup>21</sup> And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, <sup>22</sup> **confirming the souls of the disciples, and exhorting them to continue in the faith,** and that we must through much tribulation enter into the kingdom of God.” (Acts 14:21-22)*

Reading this passage we see that Paul and Barnabas **exhort** the disciples **to continue** in the

1520 faith. If we analyze the mental structure of these  
1521 two men, we see that they believed in free will, not  
1522 in predestination, in the style of Jansen and Calvin.

1523 Those who invent or defend a heretic doctrine  
1524 have three characteristics to them: **a)** they change  
1525 the meaning of the words that are in the Bible, if  
1526 they cannot change Bible itself, **b)** they hold on to  
1527 one passage, or a few of them, rejecting the rest of  
1528 the Bible, and most of all, **c)** they avoid discussing  
1529 their point of view with others, unless they have the  
1530 power to dogmatically impose their doctrine.

1531 In this passage, I repeat, we see that Paul and  
1532 Barnabas **exhort** the disciples to **remain in the**  
1533 **faith**. The meanings of the words cannot be  
1534 changed. When you exhort a person to remain in  
1535 something, or in a place, two things are considered:  
1536 **1)** that the person is already in that place or thing,  
1537 and **2)** that the person can leave that place or thing.

1538 I say that when you exhort someone to stay in one  
1539 place it means the person is already there, because  
1540 **you can't tell someone to stay in China if he has**  
1541 **never been in China**. What I want to say here is  
1542 that we cannot change the meaning of the words to  
1543 make the passage fit our interpretation, our own  
1544 heresy. **If Paul and Barnabas exhort them to**  
1545 **remain in the faith, it was because those disciples**  
1546 **were already in the faith and could stop being in**  
1547 **the faith**.

1548 I also said that if you exhort someone to remain in  
1549 a place or thing, it is because you consider that the  
1550 person can abandon such place or thing. If the  
1551 person could not leave that place, if the person  
1552 cannot abandon that place, it would be illogical and  
1553 ridiculous to exhort him to remain there. It would be  
1554 crazy to tell a woman to continue being a woman  
1555 when we all know she cannot become a monkey.

1556 If we see that the apostles admitted that the  
1557 disciples were in the faith, we can deduce **that the**  
1558 **apostles exhorted them to not abandon the faith**  
1559 **because in their mental structure they were**  
1560 **convinced that those who were in the faith could**  
1561 **walk away from it.** In other words, a Christian can  
1562 fall from grace; “once saved always saved” is false,  
1563 it is a heresy that Satan has infiltrated among the  
1564 Christians to keep them in their sin.

1565 If the mental structure of these brothers was to not  
1566 believe that once saved always saved, then they  
1567 believed in our free will, not in predestination. **If**  
1568 **they had believed in predestination, it would**  
1569 **have been silly to exhort them to remain in the**  
1570 **faith, if they knew that by being predestined,**  
1571 **they could not abandon the faith, even if they**  
1572 **wanted to.** On the other hand we see that they new  
1573 they had free will, because they appealed to the will  
1574 of the disciples to not abandon the faith. **This is a**  
1575 **sure sign that if the disciples wanted to, they**  
1576 **could abandon it;** once more, clear evidence that  
1577 the apostles believed in free will.

1578 \*

1579  
1580

1581 **Paul affirms that a Christian can fall from grace.**

1582 **The dogma that denies it is heresy**

1583 According to the doctrine of “once saved always  
1584 saved” **a believer can sin and sin and sin again,**  
1585 **without measure or limit, and cannot lose his**  
1586 **salvation, even if he doesn’t repent.** If we point to  
1587 someone who having been a Christian is now far  
1588 from the Lord, they get out of the bind by saying  
1589 that those were never really converted. Of course,  
1590 that is a supposition they cannot prove, but  
1591 nevertheless they affirm it as if they could.

1592 I can't find a Bible passage that proves this  
1593 Jensen-Calvinist dogma. There isn't a place in all of  
1594 Scripture that can serve as a basis for such a  
1595 doctrine. The passage that follows is one that most  
1596 clearly lets us see that the fall from grace is a  
1597 possibility. The argument of those who maintain  
1598 such doctrine is not true, saying that if someone  
1599 walks away it is because he was never in the Lord.  
1600 **If he had never been in the Lord, no one could**  
1601 **say that he has fallen from grace.** No one can fall  
1602 from a place where he has never been on.

1603  
1604 *“Christ is become of no effect unto you,*  
1605 *whosoever of you are justified by the law; ye*  
1606 ***are fallen from grace.**”* (Galatians 5:4)

1607  
1608 Suppose you see a child skating on a sidewalk  
1609 next to a tower, and he falls. No one of you would  
1610 ever think to tell the paramedics that the child fell  
1611 from the tower. The mere fact of being next to the  
1612 tower does not motivate anyone in their right state  
1613 of mind, to say he fell from the tower.

1614 **Paul was in a very right state of mind, to think**  
1615 **that one can fall from grace, if has never been in**  
1616 **the grace, but that has only been “skating”**  
1617 **around it in church.**

1618 If by divine revelation Paul knew that once  
1619 someone is a believer, he could never again stop  
1620 being one, he would have never written such a  
1621 thing. By telling the Galatians, “*Ye are fallen from*  
1622 *grace...*” it is clear that **the knowledge of not**  
1623 **falling from grace was not in Paul's mind. I**  
1624 **don't think anyone can accuse Paul of not**  
1625 **believing it and yet telling a lie to the Galatians**  
1626 **just to frighten them.**

1627 He who walks away from grace is because he was

1628 there before. If not, he could not walk away. You  
1629 can't give capricious, arbitrary, or absurd meanings  
1630 to words just to satisfy the dogmas of your  
1631 denomination, nor should you juggle with words.

1632 It is quite clear that if Paul considers that someone  
1633 can walk away from grace or fall from it, that  
1634 person has to **necessarily** be or have been in the  
1635 grace. That means that one who has been saved  
1636 through Jesus can lose that salvation. He is not  
1637 going to lose it for any little thing, because He who  
1638 loved him enough to forgive and let himself be  
1639 crucified, is not going to “throw into damnation one  
1640 who cost so much to redeem”, but **no one go  
1641 around believing that salvation in Christ is a  
1642 license to do what one pleases**. God doesn't admit  
1643 in heaven people who continue to love sin more  
1644 than God.

1645 \*

1646  
1647

1648 **Paul was afraid that the tempter had changed**  
1649 **the Thessalonians**

1650 Paul expressed many times that he knew that one  
1651 who had been saved could be saved no more. In  
1652 other words, he did not believe that “once saved  
1653 always saved” thing. In this next passage, when  
1654 Paul says, “...lest by some means the tempter have  
1655 tempted you, and our labour be in vain...” lets us  
1656 see that: **1)** he considered them Christians,  
1657 otherwise, the tempter had no reason to change their  
1658 beliefs; **2)** one who was a believer could be saved  
1659 no more, otherwise he had no reason to believe he  
1660 would labor in vain.

1661  
1662  
1663

*“For this cause, when I could no longer  
forbear, I sent to know your faith, lest by some*

1664 *means the tempter have tempted you, and our*  
1665 *labour be in vain.”* (I The 3:5)

1666

1667 If the tempter could change those who were  
1668 converted by Paul’s preaching, that is an indication  
1669 that there is no such thing as saved always saved,  
1670 nor a predestination to be saved or damned.

1671

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1672

1673

1674 **When someone rebels it is because he was a**  
1675 **Christian**

1676 The doctrine of “once saved always saved”  
1677 assures us that if after being a Christian someone  
1678 walks away, it is because he never was a Christian,  
1679 because that doctrine think that a believer is  
1680 predestined to continue being a believer. However,  
1681 once more, now John proves that he believed in the  
1682 human being’s free will and not in his robotic  
1683 predestination or the heresy of “once saved always  
1684 saved”. John, by exhorting his brothers saying  
1685 “*Look to yourselves*”, shows us that he believed we  
1686 had free will, for if we didn’t we could not look to  
1687 ourselves, it would have had to be coined since the  
1688 time of his predestination.

1689

1690 “*8 Look to yourselves, that we lose not those*  
1691 *things which we have wrought, but that we*  
1692 *receive a full reward. 9 Whosoever*  
1693 *transgresseth, and abideth not in the doctrine*  
1694 *of Christ, hath not God. He that abideth in the*  
1695 *doctrine of Christ, he hath both the Father and*  
1696 *the Son.”* (II John 1:8-9)

1697

1698 In verse 9, John says that anyone that  
1699 “transgresses” and “abides not” in the doctrine of

1700 Christ does not have God. This is evidence of three  
1701 things: **a)** that the human being has free will to  
1702 transgress, if not we would have to think that his  
1703 rebellion was predestined, in other words, those  
1704 who believe in predestination would blame God for  
1705 someone's rebellion; **b)** that the human being can  
1706 quit persevering in the doctrine of Christ, abandon  
1707 it, which means that one who is saved can be lost;  
1708 and **c)** that religions that do not accept Christ do not  
1709 have God.

1710 **Rebelling means failing to duly obey.** One who  
1711 rebels (transgresseth) is because he first obeyed. So  
1712 when Paul admits here the possibility that some  
1713 rebel against Christ, he shows us that those that  
1714 rebelled were once with Christ. Once again, it is  
1715 shown that a Christian can rebel and cease being a  
1716 Christian, once again destroying the heretic and  
1717 absurd hypothesis of "once saved always saved".  
1718 This hypothesis, on the other hand, cannot be based  
1719 on Scripture, but on brainwashed dogma.

1720 **If John admits that a person rebels, he has to**  
1721 **have in his mental structure the certainty that he**  
1722 **has free will,** otherwise he would have to say that  
1723 such rebellion was predestined, and that the poor  
1724 thing could not help but rebelling. In other words,  
1725 John is implying the human being's free will.

1726 **"Persevering" means staying constant in the**  
1727 **pursuance of that which has been started,** or  
1728 staying at the place where one is. No one can  
1729 persevere (abideth) in something he has never  
1730 started. In order to persevere, he has to start it.

1731 Consequently, advising against the possibility that  
1732 some do not persevere in Christ, shows us the  
1733 possibility that someone that has been in Christ, can  
1734 stop being. That means that someone who is in

1735 Christ today, may not be so tomorrow, in other  
1736 words, “**once saved always saved is false**”.

1737 \*

1738

1739

1740 **A saved person is always saved as long as he**  
1741 **keeps the Word, if not, no**

1742 We see in this passage that in Paul’s mental  
1743 structure was the idea that a previously saved man  
1744 could cease being saved. Both conditionals in verse  
1745 2 show that it is not impossible to lose salvation,  
1746 though I do consider it improbable.

1747 **Verse 1 shows that Paul was speaking to**  
1748 **brethren**, in other words, people who were already  
1749 Christians, whom had heard the preaching of the  
1750 gospel, **which they had received and wherein**  
1751 **they stood, according to the testimony of the**  
1752 **apostle himself.** In other words, judging by the  
1753 statement in verse 1, there is no doubt that what is  
1754 said in verse two was being said to convert  
1755 Christians, people that had received the gospel and  
1756 persevered in it. No one can persevere in a faith that  
1757 he has never had; that is how we know they were  
1758 real Christians. The same can be said when Paul  
1759 speaks of “keeping in memory”. No one can keep  
1760 something he has never had. We can’t juggle the  
1761 language to make the Bible agree with our errors.  
1762 Therefore it is evident that Paul was speaking to  
1763 people that had been converted and were still  
1764 Christians at the moment which he writes.

1765

1766 *“<sup>1</sup> Moreover, brethren, I declare unto you the*  
1767 *gospel which I preached unto you, **which also***  
1768 ***ye have received, and wherein ye stand;** <sup>2</sup> by*  
1769 *which also ye are saved, **if ye keep in memory***

1770 *what I preached unto you, unless ye have*  
1771 *believed in vain.”* (I Co 15:1-2)

1772

1773 **Well then, Christians, converted people,** to  
1774 those Paul says that they are saved, **if they keep the**  
1775 **word, or, if they don't change their minds and**  
1776 **abandon it; in which case they have believed in**  
1777 **vain.** They had believed for nothing, because the  
1778 salvation they got when they believed, they would  
1779 lose it by not keeping the word. **If Paul says that if**  
1780 **they keep the words they are saved, it is logical**  
1781 **to assume that if they don't keep the word, they**  
1782 **will not be saved.** Paul would not say that if they  
1783 kept the word they would be saved while secretly  
1784 knowing they would be saved anyway, whether they  
1785 kept the word or not. Besides, Paul would not warn  
1786 them about the possibility of not keeping the word  
1787 if he knew they would keep it regardless by being  
1788 programmed through predestination.

1789 If Paul is saying these things to Christian  
1790 brethren, it is evident that he considered that given  
1791 the right circumstances, a saved Christian could lose  
1792 his salvation.

1793

\*

1794

1795

1796 **It wouldn't be logical for someone to cry over the**  
1797 **death of someone he knows is not dead**

1798 Many believe these two absurdities: **1)** that once  
1799 one is saved he can never be lost; and **2)** even if the  
1800 saved **does not** repent of his sins, he can still be  
1801 saved. According to them, God forgives all things  
1802 regardless of whether we repent from our sins or  
1803 not. In the following passage, Paul, talking to the  
1804 Christians in Corinth, and about the Christians  
1805 there, rejects both. Let's see:

1806

1807        “*And lest, when I come again, my God will*  
1808        *humble me among you, and that I shall*  
1809        *bewail many which have sinned already, and*  
1810        *have not repented of the uncleanness and*  
1811        *fornication and lasciviousness which they*  
1812        *have committed.”*        (II Co 12:21)

1813

1814        From the moment that Paul says, “...*I shall*  
1815        *bewail many...*” he is saying that **either those**  
1816        **Christians were lost, or they could get lost. If**  
1817        **their salvation would be absolutely guaranteed**  
1818        **regardless of sin, Paul would have no need to**  
1819        **weep over them.** If those saved would always be  
1820        saved, there would be no need to cry over them,  
1821        because even if they sinned and sinned again, and  
1822        not repent, they would still be saved. This clearly  
1823        shows that a saved person can lose his salvation if  
1824        he refuses to truly repent of his sins. **The Christian**  
1825        **who does not wish to repent of his sin has no**  
1826        **forgiveness, he loses his saved status, if not, Paul**  
1827        **would not have to cry over him.** Remember, God  
1828        does not let into heaven people that do not repent of  
1829        their sins, because that means they still love it and  
1830        they will keep sinning in Heaven. **It would mean**  
1831        **that they love their sin more than God and Jesus.**

1832        We clearly see in this passage that these were  
1833        Christians who had abandoned the faith, because if  
1834        they had not, he would not have to bewail them  
1835        either; and if they weren't Christians, he wouldn't  
1836        cry for them **now**, but rather **before.**

1837        It is equally evident that he cries because they  
1838        have not repented of their fornications, lusts,  
1839        dishonesty, etc; which is indicative that the  
1840        Christian who does not repent is one step away  
1841        from damnation. In other words, that **true**

1842 **repentance is indispensable for divine**  
1843 **forgiveness.** This means that he who does not  
1844 repent of his sins, while being a Christian, cannot  
1845 prevail in salvation; otherwise there would be no  
1846 need to cry for them.

1847 We don't even have to go to the Bible, common  
1848 sense tells us that **God, being holy, is not going to**  
1849 **take unto him a person who continues to harbor**  
1850 **in his soul the sins** that keep people away from  
1851 God. An envious person that does not walk away  
1852 from his envy would still envy in heaven those who  
1853 are higher than him. A selfish person would  
1854 continue being selfish in heaven. A non-repentant  
1855 slanderer would continue to slander his brethren in  
1856 the Kingdom, and so on and so forth.

1857 \*

1858  
1859

1860 **Peter warns us so we do not fall off our own**  
1861 **steadfastness**

1862 Once again we see in Scripture that **all** Bible  
1863 authors had in their mental structure the idea that  
1864 humans have free will, which is why **Peter exhorts**  
1865 **them to guard themselves from error.** If Peter **did**  
1866 **not** believe in free will he would not say such a  
1867 thing, because he would know that man could not  
1868 keep himself from error, nor grow in grace. Rather,  
1869 he would say something like this, "I ask God to  
1870 keep you from error and make you grow in grace".

1871 It isn't logical for Peter to, on one side **not** believe  
1872 in man's free will to keep from error and grow in  
1873 grace, while on the other hand exhort them to do  
1874 both. It would be like telling a blind quadriplegic,  
1875 "Run, come quick so you can see what beautiful  
1876 sight!" knowing that the poor soul can neither see  
1877 nor walk.

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*“<sup>17</sup> Ye therefore, beloved, seeing ye know these things before, **beware** lest ye also, **being led away with the error of the wicked, fall from your own steadfastness.** <sup>18</sup> **But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be the glory, both, now and for ever. Amen.**” (II P 3:17-18)*

Another thing to see is that in verse 17 **Peter admits that the Christian can be lost, and fall from his own steadfastness**, clearly seeing that Peter did not believe the “once saved always saved” nonsense.

The Lord himself said, “*Out of the abundance of the heart the mouth speaks*”. If Peter didn’t have in his heart the knowledge that once saved it is possible to lose salvation, he would not say such things. The same can be said of the other Bible writers like Paul, James, John, Moses, Isaiah, etc..

\*

**Paul says the Galatians went over to another gospel after receiving the gospel of Christ**

Since cats cannot become dogs, you would never see anyone in his right state of mind write to a friend saying that he is marveled or awed that his cat has become a dog. You would not hear anyone either exhort the Chinese not to become black, or exhort blacks not to become white, or exhort whites not to become Chinese. **These changes simply cannot happen**, therefore nobody in his right state of mind can marvel that these changes have happened or can ever happen.

If Paul believed that once saved man would remain saved, if he believed that a person that got

1914 converted did so because he was predestined to be  
1915 saved, **he would not tell the Galatians that he was**  
1916 **awed seeing that having accepted the Gospel of**  
1917 **Christ now they had crossed over to another**  
1918 **gospel.**

1919 A person that believed that “once saved always  
1920 saved”, would not say such a thing because he  
1921 “knew” that could not happen. It would be  
1922 ridiculous, to say the least, to warn against a danger  
1923 that cannot come to pass. **If one who is saved is**  
1924 **always saved, he could never abandon the faith**  
1925 **and cross over to another gospel, which is what**  
1926 **Paul is saying happened.** If those who were  
1927 predestined to convert couldn’t cease being  
1928 Christians, Paul would not be warning the Galatians  
1929 against a danger that did no exist.

1930  
1931 *“I marvel that ye are so soon **removed from***  
1932 *him that called you into the grace of Christ,*  
1933 ***unto another gospel”** (Galatians 1:6)*

1934  
1935 **As we can see, Paul believed that a Christian**  
1936 **could remove himself from the faith.** If he  
1937 believed such a thing, he could not believe at the  
1938 same time that once saved always saved, and he  
1939 could not believe in predestination, but in free will.  
1940 In other words, man is not a robot, and he is not a  
1941 fish that once trapped by the hook of salvation he  
1942 cannot escape even if he wants to.

1943 \*

1944  
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1949

1950       **If you remain in His goodness, otherwise you**  
1951                       **also will be cut off**

1952       In the passage below, free will is evident in  
1953 several places and the non-existence of predestina-  
1954 tion as to man’s behavior, feelings and eternal  
1955 destiny. Before we begin, allow me to explain the  
1956 simile used by Paul. We have the wild olive tree  
1957 that grows in the wild, and therefore its fruit is less  
1958 and of a lesser quality than the cultivated tree. To  
1959 graft means to take a bud or a shoot of one tree and  
1960 “insert” it into another tree of the same family, to  
1961 insure a better quality fruit. With this explanation,  
1962 let’s go to Paul’s example.

1963       Beginning in verse 17 Paul says that some of the  
1964 olive branches (the Jews) were broken in order to  
1965 graft in the new branches (the Gentiles) that would  
1966 take part in the olive’s sap, or the divine blessings.  
1967 In verses 18 and 19 he tells the new branches not to  
1968 boast. In verse 20 he gives the reason for which the  
1969 old branches (the Jews) were broken, that reason  
1970 being unbelief. On the other hand, the reason for the  
1971 new branches to be grafted in was faith.

1972       In this last verse, (20) Paul shows that the  
1973 believing Gentile, due to his faith, is standing, or  
1974 saved, warning him immediately not to boast, and  
1975 then goes on to speak in verse 21 of the possibility  
1976 that if he boasts, God will not forgive him. **In other**  
1977 **words, he assures that he who is in the faith,**  
1978 **because he was grafted into the good olive, he**  
1979 **who is saved, can come to lose the forgiveness he**  
1980 **now enjoys.** Here we can see again that the believer  
1981 can lose his salvation.

1982       Further on, in verse 22 he reaffirms the idea of  
1983 losing the salvation by mentioning God’s severity  
1984 with those who fell. **If they fell from faith it is**  
1985 **because they were in the faith. No one can fall**

1986 **from a ladder on which he has never been.** Later  
1987 in the same verse, Paul, speaking of God’s  
1988 goodness, warns the believer that he can enjoy that  
1989 goodness **if he remains in that goodness, adding**  
1990 **that if not, he will be cut off.** In these words of  
1991 Paul we clearly see two things: **a) that the believer**  
1992 **can fall, and b) that humans have free will.** In  
1993 verse 23, this time talking about the Jews, he says  
1994 that they could be grafted back in **if they would not**  
1995 **remain in their unbelief,** once more indicating that  
1996 human beings have free will. Let’s read on.

1997  
1998 *“<sup>17</sup> And if some of the branches be broken off,*  
1999 *and thou, being a wild olive tree, wert grafted*  
2000 *in among them, and with them partakest of the*  
2001 *root and fatness of the olive tree, <sup>18</sup> boast not*  
2002 *against the branches. But if thou boast, thou*  
2003 *bearest not the root, but the root thee. <sup>19</sup> Thou*  
2004 *wilt say then: The branches were broken off,*  
2005 *that I might be grafted in. <sup>20</sup> Well, **because of***  
2006 ***unbelief they were broken off, and thou***  
2007 ***standest by faith. Be not high-minded, but fear.***  
2008 *<sup>21</sup> For if God spared not the natural branches,*  
2009 *take heed lest **he also spare not thee.** <sup>22</sup> Behold*  
2010 *therefore the goodness and severity of God; on*  
2011 ***them which fell,** severity; **but toward thee,***  
2012 ***goodness, if thou continue in his goodness;***  
2013 ***otherwise thou also shalt be cut off.** <sup>23</sup> And*  
2014 *they also, **if they abide not still in unbelief,***  
2015 *shall be grafted in, for God is able to graft*  
2016 *them in again.”* (Ro 11:17-23)

2017  
2018 **By putting the conditional “if”** in verse 22, he  
2019 shows that humans have free will, yes, he is not  
2020 predestined to be what he is, nor to be saved or  
2021 damned, just because. The believer is given a

2022 condition that he has to fulfill, and that is to remain  
2023 in the goodness. **If Paul sets that condition it is**  
2024 **because he knew humans could fulfill it, and**  
2025 **because he also knew that if he didn't he would**  
2026 **be cut-off and lose his salvation.** Again, we see  
2027 that salvation is not immutable, is not a thing that  
2028 chases us, catches up to us and remains with us  
2029 even if we don't want it, only because we were  
2030 predestined.

2031 It is evident that **Paul is speaking to Christians,**  
2032 **since he talks of those who did not suffer God's**  
2033 **severity but His goodness. It is in talking to them**  
2034 **that he exhorts them to "continue" and warns**  
2035 **them that they can be cut off.** If Paul wrote these  
2036 things it is because in his mental structure was not  
2037 the idea that one who was saved could continue  
2038 living as he pleased because he could never lose  
2039 that salvation. In other words, Paul did not believe  
2040 that "once saved always saved".

2041 **We also see that Paul did not think that a non**  
2042 **believer was predestined to it,** because he says  
2043 that they could leave their spiritual state **if**  
2044 they would not remain in their unbelief. It is evident that  
2045 in Paul's mental structure, the idea that the human  
2046 being predestined to a certain state of salvation or  
2047 damnation, was not there. Instead he believed that  
2048 the human being could leave either state through his  
2049 own will.

2050 **Paul was not about to play with people or**  
2051 **make fun of them by exhorting them to do**  
2052 **something that he knew they could not do**  
2053 **because they were predestined otherwise.** It  
2054 would be mean if, knowing he couldn't see, we  
2055 would tell a blind man, "Come to the window and  
2056 see this wonderful landscape". Or if we yelled to a  
2057 man without legs, "Run, the house is on fire!". We

2058 would have to think the same of Paul if, believing  
2059 the Jansen-Calvinist doctrine of predestination, he  
2060 would have told those who were fallen, that if they  
2061 wanted they could get out of their lost condition,  
2062 when he knew they were predestined to it and  
2063 therefore, they would never get out of it.

2064 **It would be another jeer if Paul would frighten**  
2065 **the believers** making them believe they could be  
2066 cut off and lose their salvation, if he truly believed  
2067 that salvation could not be lost. Not only would it  
2068 be a lie, but a lie in the name of God.

2069 **Finally, it is Paul himself, whom many believe**  
2070 **to be the icon of predestination,** the one who  
2071 speaks convinced of man's free will. And he does it  
2072 in the letter that many credit as being the biggest  
2073 defender of predestination. It is each person, with  
2074 his free will that can determine one thing or the  
2075 other.

2076 **He who wants to be with God, though he has**  
2077 **no strength to do it, will receive divine help for it.**  
2078 On the other hand, he who has no desire of being  
2079 with God, because God's behavior rules are not to  
2080 his liking, will not be forced to love God. If the  
2081 human being didn't have such ability, Paul would  
2082 not have said the things he said, rather something  
2083 like "they would enjoy God's goodness if God  
2084 would make them remain in it"; and of the  
2085 unbelievers, he would say "they would leave such  
2086 awful state if God would want to take away their  
2087 unbelief and implant in their hearts a love for God".

2088 \*

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2094 **If the weaker brother can perish, it is not true**  
2095 **that once saved always saved**

2096 There are two heretic doctrines that have  
2097 infiltrated Christianity. One is “predestination” after  
2098 the Janseno-Calvinism, and the other one is “once  
2099 saved always saved”. Both have shown their  
2100 falsehood in this passage.

2101  
2102 *“<sup>9</sup> But take heed lest by any means this liberty*  
2103 *of yours become a stumbling block to them that*  
2104 *are weak. <sup>10</sup> For if any man see thee which hast*  
2105 *knowledge sit at meat in the idol's temple, shall*  
2106 *not the conscience of him which is weak be*  
2107 *emboldened to eat those things which are*  
2108 *offered to idols; <sup>11</sup> **and through thy knowledge***  
2109 ***shall the weak brother perish, for whom***  
2110 ***Christ died?”** (I Co 8:9-11)*

2111  
2112 Paul tells the brethren that know better to be  
2113 careful not to be a stumbling block for the weaker  
2114 ones. If the weaker one sees the one with  
2115 knowledge where the idols are, this can entice the  
2116 weaker brother to eat from that which has been  
2117 sacrificed to the idols, **and this can make the**  
2118 **weaker brother perish.** That shows us that **Paul**  
2119 **did not believe in predestination nor in “once**  
2120 **saved always saved”.**

2121 **I say he did not believe in predestination**  
2122 because if so he would have never thought that he  
2123 who had been predestined to be saved could perish  
2124 by eating, because he had been predestined for  
2125 salvation.

2126 **I say that he did not believe in “saved always**  
2127 **saved”** either, because if so, he could not think that  
2128 someone would lose his salvation by eating  
2129 something offered to idols.



2165 *shall pray for it. 17 All unrighteousness is sin,*  
2166 *and there is a sin not unto death.”*  
2167 (I John 5:16-17)  
2168  
2169  
2170  
2171

2172 **There are four things made clear in this**  
2173 **passage:**

2174 **1) There are degrees of sin.** Some sins are graver  
2175 than others. We even see that some sins are unto  
2176 death while others are not.

2177 **2) John is talking about Christians** that sin, for  
2178 he calls them brothers; and he is exhorting other  
2179 Christians to pray for them, so their sin is forgiven  
2180 and they may receive life.

2181 **3) John exhorts Christians to pray for their**  
2182 **brothers that have sinned, if that sin is not unto**  
2183 **death.** If it is a sin unto death, they must not pray  
2184 for them.

2185 **4) A Christian can commit a mortal sin and**  
2186 **perish.** In this case a human being that was saved  
2187 and was called a brother, loses his salvation.

2188 **As we can see,** this statement by John is against  
2189 the doctrine that affirms that one who was once  
2190 saved can never lose his salvation, regardless of  
2191 how much he sins without repentance. John says  
2192 that a brother can commit a mortal sin, of such  
2193 magnitude, that would render his brother’s prayers  
2194 useless.

2195 This reminds me of Samuel and Saul, when God  
2196 told the prophet not to pray for Saul anymore; also  
2197 Jeremiah and the people of Israel.  
2198



2234 To those **who are already** Christians Saint Paul  
2235 charges to be careful, **lest they may fall**. Therefore,  
2236 the heresy of “once saved always saved”, which has  
2237 so damaged the sanctification of Christianity, is  
2238 false.

2239 \*\*\*

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### 2244 Chapter 3

2245 **Some passages used wrongly as a basis for**  
2246 **the “once saved always saved” doctrine.**

2247

2248 **No one will pluck them out of my hand**

2249 Categorically, Jesus says here **no one can pluck**  
2250 **them out of my hand**. No one, no matter how  
2251 astute or powerful, can separate us from the Lord,  
2252 as long as we will to be with Him. That **does** not  
2253 mean that after believing we are enslaved, bound or  
2254 chained so we can never leave even if we wanted to.  
2255 **No one can make us leave the Lord, but at the**  
2256 **same time no one force us to stay.**

2257

2258 *“And I give unto them eternal life; and they*  
2259 *shall never perish, **neither shall any man***  
2260 ***pluck them out of my hand.”** (John 10:28)*

2261

2262 What I want to say is that in fact it is true that our  
2263 salvation is secure in Christ, **but it is not true, as**  
2264 **the Janseno-Calvinists believe, that God is going**  
2265 **to forces us to be saved whether we want to or**  
2266 **not**. No one can take us away from the Lord, but we  
2267 can; **God does not force us to remain in Him.**  
2268 **This is voluntary.** Conversion is not a fishing hook

2269 that once it gets you doesn't release you even if you  
2270 want it to.

2271 If I say that nobody can make Raymond say,  
2272 "Yes", that does not mean that Raymond can't say,  
2273 "Yes" if he wants to. At the same time, when Jesus  
2274 says that no man can pluck his sheep from him, he  
2275 is not saying that the sheep can't leave if she so  
2276 desires.

2277 \*

2278

2279

2280 **No one can separate us from the love of Christ**

2281 Paul says here that **no creature or adverse**  
2282 **circumstance** can separate us from the love of  
2283 Christ. That does **not** mean, as some want to make  
2284 it look, that a Christian cannot walk away from the  
2285 faith. In I Timothy 4:1 you saw that the selfsame  
2286 Holy Spirit said that there would be Christians who  
2287 would stray from the faith.

2288 That no one can separate us from the love of  
2289 Christ does not mean that once one becomes a  
2290 Christian, he is held on by a fishing hook from  
2291 which he cannot escape even if he wanted to. If  
2292 someone says that no one can bring Tom out of his  
2293 castle it does not mean that Tom can't come out of  
2294 his castle if he wanted to.

2295

2296 *"<sup>35</sup> Who shall separate us from the love of*  
2297 *Christ? Shall tribulation, or distress, or*  
2298 *persecution, or famine, or nakedness, or peril,*  
2299 *or sword? <sup>36</sup> As it is written: For thy sake we*  
2300 *are killed all the day long; we are accounted as*  
2301 *sheep for the slaughter. <sup>37</sup> Nay, in all these*  
2302 *things we are more than conquerors through*  
2303 *him that loved us. <sup>38</sup> For I am persuaded, that*  
2304 *neither death, nor life, nor angels, nor*

2305 *principalities, nor powers, nor things present,*  
2306 *nor things to come, <sup>39</sup> nor height, nor depth,*  
2307 *nor any other creature, shall be able to*  
2308 *separate us from the love of God, which is in*  
2309 *Christ Jesus our Lord.”*

(Ro 8:35-39)

2311  
2312 If we analyze what Paul is saying, he is talking  
2313 about third persons or circumstances: tribulations,  
2314 distress, persecution, famine, nakedness, peril,  
2315 sword, death, life, angels, principalities, powers,  
2316 things present, things to come, height, depth,  
2317 creatures. **Never does he make reference to the**  
2318 **believer himself, but to things outside of him.**  
2319 Therefore, this passage **cannot** be taken as a basis  
2320 to say that a Christian cannot walk away from the  
2321 faith, since Paul himself received a revelation from  
2322 the Holy Spirit that says that the Christian can  
2323 indeed depart. Let’s see I Tim 4:1.

2324  
2325 *“Now **the Spirit** speaketh expressly, that in the*  
2326 *latter times **some shall depart from the faith,***  
2327 *giving heed to seducing spirits, and doctrines*  
2328 *of devils”* (I Tim 4:1)

2329  
2330 **In order to depart from the faith it is**  
2331 **indispensable to have been in the faith.** No one  
2332 can leave a place where he has never been. The  
2333 same Paul who wrote the passage in Romans, which  
2334 many use to base their erred doctrine, is the one  
2335 who wrote this passage in I Timothy that we just  
2336 read. **If he admits in this passage that a Christian**  
2337 **can depart from the faith, and even predicts it,** it  
2338 is not logical to think that the passage in Romans  
2339 can mean that once a person is saved he will remain  
2340 saved. They think he can never depart from that

2341 faith, because he has bitten in to a fishing hook  
2342 from which he cannot be set free even if he wants  
2343 to, because once converted he is forced to love God  
2344 even if he doesn't want to. **To think this way is**  
2345 **absurd. God does not want a forced love,**  
2346 **predestinated or robotic love.**

2347 From what we have seen so far we can rest  
2348 assured that the absurd proposition that says that if  
2349 someone departs from the faith is because he has  
2350 never been in it, is totally false. **It contradicts that**  
2351 **which we have seen the Holy Spirit reveal,** when  
2352 he said that in the later times some would depart  
2353 from the faith. Let those who propose the heretic  
2354 doctrine that states that once saved, always saved  
2355 find at least one verse where the Holy Spirit says  
2356 that no Christian can depart from the faith, or that  
2357 once saved he will always be saved.

2358 \*

2359  
2360  
2361 **God's promises are not unconditional, and**  
2362 **neither is salvation**

2363 There are "petty lawyer" and litigious who  
2364 believe that they can hold on to words, phrases or  
2365 verses to **"force" God to make good on something**  
2366 **they want to believe He promised or said.** They  
2367 proceed, in religion, much like a petty lawyer trying  
2368 to save his criminal client, holding on to words and  
2369 technicalities of the penal code of the time. That can  
2370 be done in the human system, because there is  
2371 always someone who is willing to be bought with  
2372 favors and bribes, but it is not the way things are  
2373 done in heaven.

2374 That is why they read a phrase or a promise that  
2375 they believe justifies their sin, and hold fast to it,

2376 with no regard for what the rest of the Bible has to  
2377 say about the issue.

2378

2379 *“Wherefore the LORD God of Israel saith: I*  
2380 *said indeed that thy house, and the house of thy*  
2381 *father, should walk before me for ever; but*  
2382 *now the LORD saith: Be it far from me; for*  
2383 *them that honour me I will honour, and they*  
2384 *that despise me shall be lightly esteemed.”*

2385

(I Sam 2:30)

2386

2387 This verse refers to the promise received by  
2388 Aaron’s family in verses like Exodus 25:13; 29:9;  
2389 40:15 and Numbers 18:7. **If one reads these**  
2390 **passages by themselves, one can believe that the**  
2391 **promise of priesthood for the sons of Aaron was**  
2392 **unconditional, that all you needed was to be a**  
2393 **descendent of Aaron to “demand” the fulfillment**  
2394 **of such “promise”.** But here we see that was not  
2395 so.

2396 It seems, however, that such is what the sons of  
2397 Eli thought, and they figured it would not matter  
2398 what they did. As long as they were descendants of  
2399 Aaron **they would** receive the priesthood because  
2400 such was the “promise”; and since they could not  
2401 avoid being Aaron’s descendants, God “**had**” to  
2402 fulfill it. However, we see in the verse we read that  
2403 God tells Eli by way of a prophet that things were  
2404 not as they wished them to be, but as God had  
2405 ordained.

2406 **Something of the sort happens to many**  
2407 **believers, especially those predestination**  
2408 **advocates that believe that once saved always**  
2409 **saved.** They think that because they want to believe  
2410 that God promised them an unconditional salvation,  
2411 they have it by the beard; and they can go about as

2412 they wish and sin like there's no tomorrow, without  
2413 risking salvation or losing it.

2414 Going about as litigious and petty lawyers, they  
2415 believe they can appeal to such and such a verse or  
2416 passage as if it were a penal code from a human  
2417 society, manipulated once and again to make it say  
2418 whatever is convenient to them. If they do not learn  
2419 from lessons such as this, they may have to swallow  
2420 very bitter drinks when they least expect it.

2421 **When God makes a promise, even if at that**  
2422 **moment the conditions aren't expressed, it is**  
2423 **logical to think that they are applied, that they**  
2424 **are implied.**

2425 When I promise employment to someone, it is  
2426 implied that he who received the promise is able to  
2427 do what will be asked of him, that he is not lazy,  
2428 that he does not steal, that he takes care of the job I  
2429 give him, that he respect my words, is a team  
2430 player, does not come to work naked, goes to the  
2431 bathroom to relieve himself, takes frequent baths,  
2432 comes on time, etc., the one thousand implied  
2433 conditions that always exist in a promise like this.

2434 I don't need to make all these conditions clear in a  
2435 written document to the recipient of my promise of  
2436 employment. **God doesn't need to make clear to**  
2437 **us either of the conditions that his promises**  
2438 **carry. Common sense does when lust does not**  
2439 **blind us.**

2440 If someone asks me for a job and I have  
2441 employment for him, and I promise that the job is  
2442 his if he can type, it is true that I have made a  
2443 promise that appears to be unconditional; but that is  
2444 not so, all the implied conditions can be applied to  
2445 the applicant and he can't allege I did not say  
2446 anything about it.

2447       Suppose that the applicant brings me the letter, in  
2448       which I promised that if he can type, the job is his.  
2449       But when he comes into my office, he is naked. Do  
2450       I have to fulfill my promise?

2451       Suppose he can type, yes.....but has dozens of  
2452       errors. Am I obliged to comply? What if the man is  
2453       lazy, or steals my things, or breaks the equipment  
2454       constantly from wrongful treatment, or laughs at me  
2455       when I give him an order, or gets in to constant  
2456       fights with other employees, or relieves himself in  
2457       any corner of the office, or doesn't take a bath and  
2458       smells like a skunk, or never comes on time, etc.,  
2459       am I bound to my promise of giving him a job or  
2460       keep him there, just because I did not legislatively  
2461       specify the one thousand and one implied  
2462       conditions that are present in any promise?

2463       **Don't be fools, those who hold fast to words**  
2464       **and phrases and meaningless verses.** When you  
2465       come before God you will not be able to talk trash  
2466       like you do now. **Salvation is God's promise in**  
2467       **Christ, but it has implied conditions.** **He who**  
2468       **accepts Christ is saved, but there are implied**  
2469       **conditions that cannot be mocked.**

2470  
2471  
2472  
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