

Arguments and Verses Used to Support Once Saved Always Saved

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Definition: Once Saved, Always Saved (OSAS) is the claim that you can tell a believer that he can never lose his salvation based on his initial demonstration of faith in Christ, no matter how wickedly and how willfully he sins in the future.

Purpose: This is a review of various claims used to support Once Saved Always Saved. Nearly all of these claims are based on taking verses out of context. They use verses that apply to repentant, obedient followers of Christ and use them to “prove” that people who fall away into ongoing willful sin will still “inherit the kingdom of God” (be saved). Some claims are based on logic errors.

[Many scriptures refute Once Saved Always Saved](#). Since scripture plainly teaches those who continue to live unrighteously are lost (Rev 21:8; Eph 5:5-6, etc.), and we can't predict that every believer will not fall back into a lifestyle of sin (many do), logic tells us that something must be wrong with OSAS interpretations. [We can have assurance of salvation](#) (1 John 3:18-19), provided we meet the biblical criteria for salvation (2 Cor 13:5; 1 John 2:3-4; etc.), which includes remaining obedient followers of Jesus to the end of our lives. (Heb 3:12-14, 12:14) As Jesus said, “He who endures to the end will be saved.”

Please see OnceSavedAlwaysSaved.net for helpful verses and PDFs you can download.

OSAS Claims: (Details follow below)

1. We are saved by faith, not works, so being lazy or sinful won't affect salvation. Eph 2:8-9
2. We are saved by believing, so being lukewarm or sinful won't affect salvation. John 5:24
3. I [Jesus] give them eternal life, and they shall never perish ...John 10:28-30
4. He Who has begun a good work in you will perform it until Jesus comes. Phil 1:6
5. We may lose a reward if we persist in willful sin, but we will still be saved. 1 Cor 3:9-17
6. These things I have written to you ... that you may know that you have eternal life.
1 John 5:13
7. His Spirit has sealed us until the day of redemption. Ephesians 1:13, 4:30; 2 Cor 1:22
8. If you confess Jesus as Lord, believe God has raised Him from the dead, and call on the name of the Lord, you will be saved. Romans 10:9-13.

More Claims:

9. If you are called, you cannot lose your salvation. (John Piper)
10. Once you are born again, you can't be unborn.
11. John 6:37-39 the one who comes to Me I will by no means cast out
... that of all He (the Father) has given Me I should lose nothing
John 17:2-3 that He (Jesus) should give eternal life to as many as you have given Him.
12. John 13:1 Having loved His own who were in the world, He loved them to the end.
13. Paul admits he sinned, so sin won't damn us either.
14. Romans 8:38-39 Nothing can separate us from the love of Christ ...
15. Romans 11:29 For the gifts and the calling of God are irrevocable.
16. I Corinthians 12:13 His Spirit has placed us into the Body of Christ.
17. Galatians 2:16 Believers are not under the law, so our works can't condemn us.

18. The warnings in Hebrews against falling away pertain to false professions, not someone who once was a sincere believer.
19. Hebrews 4:10 He who has entered His [God's] rest has ceased from his works.
20. Hebrews. 7:25; 1 John 2:1 His Son ever lives to make intercession to keep us saved.
21. Hebrews 9:12 Christ obtained eternal redemption, therefore it can't be lost.
22. Hebrews 13:5 He Himself has said, "I will never leave you or forsake you."
23. 1 Peter 1:3-5 We are kept by the power of God through faith for salvation.
24. Jude 24 God is able to present us faultless before Himself.
25. Repenting is a work, and works are unnecessary for salvation.
26. If we "die in Christ", God will save us even if we are unrepentant adulterers.
27. Believers who die while sinning are being "called home".

Comment:

A common OSAS mistake is taking verses out of context. OSAS leads men to believe that future willful sin (immorality, etc., Hebrews 10:26-31; Romans 11:20-22; 2 Peter 2:20-22, etc.) will not cost them an eternity in the lake of fire (Rev 21:8; Col 3:5-7) and is a false gospel.

<p>Claim 1</p>	<p>We are saved by faith, not works, so being lazy or sinful won't affect salvation. Ephesians 2:8-9</p> <p>>>>> Reply: Out of context. In context, the saving grace of Eph 2:8-9 only applies to the repentant people in the preceding verses Eph 2:1-3, who "once were" "sons of disobedience" and "children of wrath", but have now repented and are living righteously. Eph 2:8-9 does not offer saving grace for adulterers, liars, murderers, etc. - those characterized by ongoing sin. Many verses damn those kinds of people.</p> <p>Eph 2:1-3 And you He made alive, who were dead in trespasses and sins, 2 in which you once walked according to the course of this world, according to the prince of the power of the air [Satan], the spirit who now works in the sons of disobedience, 3 among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.</p>
<p>Claim 2</p> <p>2 Cont.</p>	<p>We are saved by believing, so being lukewarm or sinful won't affect salvation. (John 5:24)</p> <p>>>>> Reply: Here are four Confusions about Works and Salvation:</p> <p>Confusion #1 Am I saved by believing in Jesus without doing anything? No. You don't believe Jesus if you believe that. <u>Jesus said we must repent to be saved.</u> (Luke 13:1-5). Repentance is a change of mind that results in righteous living (Luke 3:7-17), promptly obeying God's commands such as baptism. He who plans to continue his adultery, etc., is lost. (Rev 21:8; etc.) Repentance is inseparable from faith in Jesus, the FIRST thing taught by John the Baptist, Jesus, and His apostles. Mark 1:4, 14-15, 2:17, 6:12; Matt 4:17; 11:20-24; Acts 2:38; 3:19.</p>

To not obey is to reject God's commands of love, faith, and holiness, and therefore, God Himself. Matt 7:21-27

Confusion #2 Works do not affect your salvation

It is true that our works can't save us, because our works are imperfect before a holy God – we all have sinned and fallen short of the glory of God. (Rom 3:23) We cannot EARN salvation by our works. But that does not mean future righteous works are not required. The Bible emphasizes we must repent, cease evil, and do good works (love God and your neighbor) going forward to be saved. Past sins we have repented of are forgiven, but our future deeds will show if we are continuing to serve Satan or have truly repented and now follow Jesus. John 8:34-35; Romans 6:16. You will spend eternity with who you serve. Be very afraid if you willfully sin. Heb 10:26; Matt 10:28

Judged by our works – the evidence of our faith (James 2:14-26)

1. Jesus will separate the sheep from the goats based on their works. The goats are doomed people who do not do charitable works. Matt 25:31-46; Luke 16:19-29
2. God will render to each one according to his deeds (eternal life or wrath) Romans 2:5-8
3. You will be resurrected to life or condemnation based on your deeds. John 5:28-29
4. Only he who "does the will" of God will "enter the kingdom of heaven". Matt 7:21; 1 Jn 2:17
5. People who do not invest their "talents" to serve God are doomed. Matt 25:13-30
6. By your words you will be justified, and by your words you will be condemned. Matt 12:37
7. Jesus will vomit people with lukewarm works out of His mouth. Revelation 3:15-17

Confusion #3 Verses that say believing saves

Just because a certain verse does not specifically mention all that Jesus teaches, it does not mean all that Jesus teaches can be ignored. This is called an argument from silence, where one makes a conclusion based on what is not said. For example, consider:

John 5:24 ... *he who hears My word and believes in Him who sent Me has everlasting life*

Some read this verse and conclude that they are saved by merely "believing", without doing anything, since no "doing" is mentioned in this single verse. This is an argument from silence, since it is based on something (doing) that is not mentioned. This verse does not mention love God, or love your neighbor, or forgive, or don't murder, but we believe Jesus Who said these are required to be saved. In fact, Jesus says next (5:25-29), doing good is required to be saved.

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Cont.

If I say "I believe in hugs", you understand I do hug, even though I did not explicitly state that. If I say "I went to college.", you understand I did more than travel to it. In any culture terms have a meaning. When Jesus says "believe" to be saved, we understand from the Bible this means acting in belief of His teachings (Luke 6:46-49). If I believe stepping on my car's brakes will stop the car, but don't step on

	<p>them, what happens? Many Bible promises are conditional on obeying God, including salvation. Certain Jews believed Jesus, but were not saved, because of their lack of action (John 12:42-43). <u>Demons believe the gospel</u>, but are they saved? (Acts 16:16-18)</p> <p>Confusion #4 Jesus did it all, so I can't add anything Jesus did everything necessary to atone for our sins, but not everyone in the world is saved. Why not? We have to do our part – comply with God's terms. You have to put your faith in Jesus to be saved, and He requires men to repent, be baptized, and live righteously. He does not do that for you. Remission of sins and the Holy Spirit are only promised to those who repent and are baptized (Acts 2:38, 22:16). We can then be "led by the Spirit". (Rom 8:12-14; Gal 5:18-21). To say all unbaptized are lost is an argument from silence, but you must obey if you can. (Luke 7:30)</p>
<p>Claim 3</p>	<p>I give them eternal life, and they shall never perish ...John 10:28-29</p> <p>>>>> Reply: Out of context. This promise only refers to the sheep of the preceding verse who follow (obey) Jesus. Since liars, etc., are not following Jesus, they can't claim this promise.</p> <p><i>John 10:27-29 My sheep hear My voice, and I know them, and they follow Me. 28 And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. 29 My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand.</i></p>
<p>Claim 4</p>	<p>... being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ; (Philippians 1:6)</p> <p>>>>> Reply: The Philippians met the foremost biblical test of assurance of salvation - they "always obeyed"</p> <p><i>Phil 2:12 Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;</i></p> <p>Thus Paul was confident, but not certain, that they would persevere to the end and be saved. They "<i>always obeyed</i>" (Phil 2:12), visited Paul in prison (a risk to identify with a persecuted person), and were <i>partakers in the defense ... of the gospel</i> (Phil 1:7), which means they faced opposition and obeyed Matt 28:19-20. They met criteria like 1 John 2:3-4 and "<i>Love your neighbor.</i>"</p> <p>But even they were warned to "<i>work out your own salvation with fear ... that you may be ... without fault ... holding fast the word of life</i>", lest Paul's labors for them would be "<i>in vain</i>" (Phil 2:12-16).</p>
<p>Claim 5</p>	<p>We may lose a reward if we persist in sin, but we will still be saved. (1 Cor 3:9-15)</p> <p>>>>> Reply: Out of Context. Read these three texts together, all in 1 Corinthians (NKJV):</p>

- 1) The first, 3:9-15, speaks of building on the foundation of Christ and says based on how well we build we will receive a reward or suffer loss, but still be saved. This speaks of building. An ineffective job of building (poor construction) is not the same as defiling, such as spray painting evil graffiti on a building.
- 2) Next, 3:16-17 immediately follows and says believers are the "*temple of God*" and if you "*defile*" your temple, *God will destroy* you (unsaved). Only I can defile my temple through sin. Others can kill my body, but cannot defile my soul.
- 3) Later, 6:18-20 states that if we commit sexual immorality, we have defiled our temple, thus unsaved.

So it is incorrect to think the "building" poorly in first passage (3:9-15) means unrepentant sin. The verses immediately following 3:9-15, namely 3:16-17, and later 6:18-20 say sinners will be destroyed. Elsewhere in 1 Corinthians, 6:9-10 says the unrighteous are lost. Also, 1 Cor 15:1-2 says salvation is conditional on holding fast to the the gospel that Paul preached to them, which includes 1 Cor 6:9-10.

===== First =====

1 Cor 3:9 For we are God's fellow workers; you are God's field, you are God's building. 10 According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. 11 For no other foundation can anyone lay than that which is laid, which is Jesus Christ. 12 Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, 13 each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. 14 If anyone's work which he has built on it endures, he will receive a reward. 15 If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

===== Second immediately follows first =====

1 Cor 3:16 Do you not know that you are the temple of God and that the Spirit of God dwells in you? 17 If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.

===== Third =====

1 Cor 6:18-20 Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. 19 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? 20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

===== Fourth =====

1 Cor 6:9-11 Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolators, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor drunkards, nor revilers, nor extortioners will inherit in the kingdom of God. And such were some of you ... (past tense)

<p>Claim 6</p>	<p>These things I have written to you ... that you may know that you have eternal life. (1 John 5:13)</p> <p>>>>> Reply: The words "These things", refer to things that were written earlier in the book of 1st John. 1st John repeatedly says that we must obey to be saved. For example</p> <p>1 John 2 3-4 <i>Now by this we know that we know Him, if we keep His commandments. He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him..</i></p> <p>Using 1 John 5:13 to say that disobedience will not affect our salvation is the exact opposite meaning of what the book of 1st John teaches.</p>
<p>Claim 7</p>	<p>His Spirit has <u>sealed</u> us for the day of redemption, therefore we can't lose our salvation.</p> <p>===== Similar Verses =====</p> <p>Ephesians 4:30 And do not grieve the <u>Holy Spirit of God, by whom you were sealed</u> (marked) for the day of redemption.</p> <p>Ephesians 1:13 In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were <u>sealed</u> (marked) with the Holy Spirit of promise, 14 who is the guarantee of our inheritance until the redemption of the purchased possession. ("guarantee" in NKJV and ESV; "earnest" in KJV and ASV; "first installment" in NASB.)</p> <p>2 Corinthians 1:22 Who also has <u>sealed</u> (marked) us and given us the Spirit in our hearts as a "guarantee" ("guarantee" in NKJV and ESV, "earnest" in KJV & ASV; "pledge" in NASB).</p> <p>>> Reply: <u>Ephesian 4:30</u> Reading Eph 4:30 in context does not support the idea that someone with the Holy Spirit can never be damned, but the opposite. The Eph 4:30 warning "<i>do not grieve the Holy Spirit</i>" appears within a list of things the saints at Ephesus are warned against doing. This list runs from 4:25-31. It includes lying, giving place to the devil, stealing, and evil speaking. These are the things that "grieve the Holy Spirit". We don't grieve the Holy Spirit by helping widows and orphans. We grieve the Spirit by lying and stealing.</p> <p>Since lying and stealing lead to damnation (1 Cor 6:9-10; Rev 21:8; etc.), the Eph 4:30 warning means that it is possible for folks with the Spirit to grieve the Holy Spirit and be damned. God's desire is that the Spirit should enable us to be led by the Spirit and be a mark of our redemption, but we can fall away into sin, and grieve the Holy Spirit. False teachers use Eph 4:30 to mislead men who have been sanctified by the blood of Jesus to think that they are still saved, even if they later</p>

do the devil's work and turn into thieves and liars. These teachers share in the guilt of those who have "*insulted the Spirit of grace*" (Hebrews 10:29-31; Jude 1:3-4).

Hebrews 10:29-31

Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? 30 For we know Him who said, "Vengeance is Mine, I will repay," says the Lord. And again, "The Lord will judge His people." 31 It is a fearful thing to fall into the hands of the living God.

Seal

The Greek words for "seal" and "sealed" often mean "mark" or "marked", as per the Strong's definitions, not necessarily something that cannot be opened. Although the Holy Spirit indwells repentant, baptized believers, scripture teaches that after someone has received the Holy Spirit, he can reject the Spirit's leading and be lost. We can "*quench the Spirit*" (1 Thess 5:19), "*grieve the Holy Spirit*" (Eph 4:30), "*insult the Spirit of grace*" (Heb 10:29), and "*become partakers of the Holy Spirit [who] ... fall away ... whose end is to be burned*" (Heb 6:4-8) Only those led by the Spirit are the sons of God and saved. The Spirit will not lead you to be immoral. Those who live by the flesh are lost. (Romans 8:12-14; Gal 5:18-21)

Hebrews 6:4-8

For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, 5 and have tasted the good word of God and the powers of the age to come, 6 if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame. 7 For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God; 8 but if it bears thorns and briars, it is rejected and near to being cursed, whose end is to be burned.

Guarantee

The word translated "guarantee" in 2 Corinthians 1:22 and Eph 1:14 in the NKJV and ESV can be misleading. It is translated "pledge" and "first installment" in NASB; "earnest" in KJV & ASV; and "down payment" in CSB. ESV adds a footnote of "or down payment".

This scripture is not "guaranteeing" that God will save us regardless of our ongoing child sacrifices, idolatry, witchcraft, adultery, covetousness, drunkenness, murders, and lying. That would contradict a multitude of scripture and common sense. Rather, the gift of the Holy Spirit, which is typically received upon repentance and water baptism in Jesus' name (Acts 2:38, 19:2-3; John 3:3, 5), gives us a "born again" nature that enables us to choose be led by the Spirit nature, rather than our old flesh nature (Rom 8:2-6, 12-14). However, the old and new natures still war within us, as in Romans 7:14-25.

God's gift of the Holy Spirit then, is God doing His part to enable us to follow Christ. But the Spirit does not turn us into robots that have no choice but to follow Jesus. We still have to choose to follow Jesus daily. We still have the potential to sin, even unto damnation, if we so choose. Paul and Peter both sinned (Rom 7:23-25;

	<p>Galatians 2:12-14). If we can sin once, we can sin twice, and sin repeatedly. If we can commit a “little” sin, we can commit a “big” sin. Why do we have so many warnings to born again Christians that sin can lead them to damnation and they must resist it, if they can’t sin? Please see OnceSavedAlwaysSaved.net and read Verses Refuting Once Saved Always Saved.</p> <p>Consider 1 Corinthians. Verses 6:9-11 say that the sexually immoral are lost, and notes that some of them were <u>formerly</u> unrighteous. A bit later, 6:18-20 warns folks who are <u>indwelt with the Holy Spirit</u> that they must not be sexually immoral, because if they are, they sin against their own body, which is the temple of God. And 3:16-17 makes it clear that <u>God will destroy those who defile</u> their bodies [as in sexual immorality]. Plainly, it is possible for a person who has been born again to choose to be led by the Spirit or the flesh, and be saved or unsaved.</p> <p>1 Cor 3:16 <i>Do you not know that you are the temple of God and that the Spirit of God dwells in you? 17 If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.</i> NKJV</p> <p>Take note! Folks who have been born again and received the Holy Spirit will be destroyed by God if they fall away by defiling their bodies with immorality.</p> <p>Greek</p> <p>The Greek words used in the NT for seal and/or sealed are sphragizo and sphragis, which are basically the same word. (Strongs G4972 and G4973) While they can mean to restrain/prevent something, as in Revelation 10:4, 20:3, 22:10; frequently they are an identifying mark; here are examples:</p> <p>===== Verses using G4972 sphragizo =====</p> <p>Ephesians 1:13, 4:30 and 2 Cor 1:22 all use G4972, as do the below:</p> <p>John 6:27 ... God the Father has <u>set His seal</u> (identifying mark) on Him [Jesus].</p> <p>Romans 15:28 Therefore, when I have performed this and have <u>sealed</u> to them this fruit, I shall go by way of you to Spain.</p> <p>===== Verses using G4973 sphragis =====</p> <p>Romans 4:11 And he received the sign of circumcision, a <u>seal</u> (mark) of the righteousness of the faith which he had while still uncircumcised, ...</p> <p>1 Cor 9:2 ... you are the seal (mark) of my apostleship in the Lord.</p> <p>Revelation 9:4 They were commanded not to harm the grass of the earth, or any green thing, or any tree, but only those men who do not have the <u>seal</u> (mark) of God on their foreheads.</p>
Claim 8	As long as you confess Jesus as Lord and believe God has raised Him from the dead, and call on the name of the Lord you will be saved (Romans 10:9-13), whether or not you are obeying Jesus.

	<p>>>>> Reply: Out of context. The reader has already read Romans 2:5-7 and 8:12-14 before reading Romans chapter 10. They say that unrighteous people are not saved. Obviously, Paul, the author of Romans, did not intend in Romans chapter 10 to contradict what he wrote in earlier chapters. In Romans 10:9-13 he is saying genuine followers of Jesus who call and believe are saved.</p> <p>Romans 2:5-8 But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, 6 who <u>“will render to each one according to his deeds”</u>: 7 eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; 8 but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath,</p> <p>Romans 8:12-14 Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. 13 For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. 14 For as many as are led by the Spirit of God, these are sons of God.</p>
<p>Claim 9</p>	<p>“If you are called, you cannot lose your salvation.” (John Piper)</p> <p>On the other hand:</p> <p>“Many are called, but few are chosen.” (Jesus, Matthew 22:14)</p> <p>=====Note on Piper ===== Piper has written that “being called and being born again are identical biblical categories”, so please see Claim 10 below. We do not dispute his view that the elect cannot fall away, because election is of God and God never fails, e.g. the perseverance of the saints. But we do see problems with some of his related writings and how others might use them. He does not believe that unrighteous people are saved, but writes that those start well, but fall away, were never saved in the first place. The question remains, “How do I know I am saved?”</p> <p>===== Verses ===== <i>Romans 8:29 For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. 30 Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.</i></p> <p>>>>> Reply: All cats have fur, but not all things with fur are cats. All saved (elect) have been called, but not all those called are saved.</p> <p><u>The issue being addressed here</u> The claim someone can say, “I know I am called, born again (perhaps because they received the Holy Spirit during baptism in a powerful way), so I am saved and therefore can’t be lost. My future unrighteousness will not cause me to lose my salvation.”</p>

But how do we know someone is both called and elect? Scripture gives the criteria for being elect (saved). A short list of what the Bible says is required for salvation is:

- that we must repent (change our mind about sin)
- live (think and act) in accordance with faith in Jesus
- which means doing God's will in holiness as long as we live

Besides what Jesus said in Matt 22:14 (above), there are other problems with using "I am called" to support the OSAS definition we are refuting in this document.

First, it is interpreting Romans 8:29-30 out of context to think being "called" means God will save those who live in ongoing unrighteousness. This contradicts preceding verses such as Romans 2:5-7 and 8:12-14, which explicitly say that someone who lives (acts) according to the flesh is not saved.

Paul has written previously in Chapter 8:

Romans 8:2-14 So then brethren we are debtors not to the flesh, to live according to the flesh, for if you live according to the flesh you will die, but if by the Spirit we put to death the deeds of the body we will live. For all who are led by the Spirit are the sons of God.

And earlier in Romans 2:5-7 it states:

... the righteous judgment of God, 6 who "will render to each one according to his deeds": 7 eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; 8 but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath

Therefore, we know that anyone who is living in flesh (e.g. as an unrepentant adulterer), is not "elect" or predestined to heaven.

Second problem – the Greek word "called" in Romans 8:29-30 is "kaleo", which is Strong's number G2564. It is also translated "call" and "invited". It can be used to describe God's call to either the saved or unsaved. It is used in verses that warn about falling away. Consider:

Matt 22:3 And he sent out his slaves to call [kaleo] those who had been invited [kaleo] to the wedding feast, and they were unwilling to come.

Matt 22:8 Then he said to his slaves, 'The wedding is ready, but those who were invited [kaleo] are not worthy.'

And Jesus ends this parable with:

Matt 22:14 For many are called [kletos], but few are chosen.

While a different Greek word for "called" is used in 22:14, it refers to those same people who were called using the Greek "kaleo" in the prior verses 22:3, 8 and carries the same meaning as kaleo. In fact, Paul describes himself as "called [kletos] as an apostle" (Romans 1:1) So examining Matt 22:8 and Romans 1:1 show that both unsaved and saved people are "called" by God.

	<p>Similarly: Gal 1:6 I marvel that you are turning away so soon from Him who called [kaleo] you in the grace of Christ, to a different gospel</p> <p>Gal 5:13 For you, brethren, have been called [kaleo] to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another.</p>
<p>Claim 10</p>	<p>Once you are born again, you can't be unborn.</p> <p>>>>> Reply: On the contrary, you can be unborn; it is called death. While the event of a physical birth is a fact of history that cannot be reversed (unborn), the result of physical birth, new life, can be reversed. Death reverses the new life. Likewise, there is a spiritual birth (born again), which is an event that produces a new spiritual life. The event of receiving the Holy Spirit and being born again is a fact of history for repentant believers (Acts 2:38-41). But the spiritual life that comes from it can be lost. Please see Claim 7 discussing the Holy Spirit above.</p> <p>Spiritually falling away from Jesus ends your "born again" life. Jesus said, "<i>He who endures to the end will be saved.</i>" (Matt 10:22, 24:13) In context, Jesus is talking about believers after His death. Likewise, Jesus warned His disciples that they are the salt of the earth, but if the salt loses its saltiness, it is good for nothing except to be thrown out and trampled underfoot by men. (Matt 5:13, compare Luke 8:13)</p> <p>When someone is born again he/she becomes a "<i>partaker of the Holy Spirit</i>". But Hebrews 6:4-7 warns that "<i>partakers of the Holy Spirit</i>" can end up "<i>rejected</i>", "<i>whose end is to be burned</i>".</p> <p>Romans 8:12-14 <i>Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. 13 For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. 14 For as many as are led by the Spirit of God, these are sons of God.</i></p> <p>Hebrews 3:12-14 <i>Beware, [born again] brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; 13 but exhort one another daily, while it is called "Today," lest any of you be hardened through the deceitfulness of sin. 14 <u>For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end.</u></i></p> <p>Note that salvation is conditional on "<i>being steadfast to the end</i>".</p>
<p>Claim 11</p>	<p>John 6:37-39 the one who comes to Me I will by no means cast out ... that of all He (the Father) has given Me I should lose nothing</p> <p>==== Similar verse ===== John 17:2 ... that He (Jesus) should give eternal life to as many as you have given Him.</p>

	<p>===== Complete Verse =====</p> <p>John 6:37 All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out. 38 For I have come down from heaven, not to do My own will, but the will of Him who sent Me. 39 This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.</p> <p>>>>> Reply:</p> <p>These verses do indeed speak of those who are saved. Both the Father giving and Jesus receiving are divine acts; they are certain. However, these verses do not tell us how we know an individual is someone the Father has given to Jesus. By what criteria shall we determine this? If someone falls away, then he is not someone the Father has given to Jesus. He does not meet the biblical criteria for being elect, such as obeying Jesus (1 John 2:3-4) and living a holy life (Rom 6:22; Hebrews 12:14).</p> <p>The intent of John 6:35-40 is Jesus revealing the truth that He is the source of life and this is based on the Father's and Jesus' will.</p> <p>Consider:</p> <p>John 6:66 From that time many of His disciples went back and walked with Him no more. 67 Then Jesus said to the twelve, "Do you also want to go away?" 68 But Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life.</p> <p>The above states that some have stopped following the One, Jesus, Who leads us in the Way of eternal life. Therefore, they are on a path that does not lead to eternal life.</p> <p>Likewise, consider:</p> <p>John 15:6 If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned.</p> <p>We cannot say that a new convert will continue "to abide" in Jesus for the rest of his/her life. Only time will show whether he/she is elect; though we can have good assurance they will be saved if they are consistently walking in demonstrated faith in God, especially if they do so in difficult situations, like the Philippians.</p>
<p>Claim 12</p>	<p>John 13:1 Having loved <u>His own</u> who were in the world, He loved them to the end.</p> <p>>>>> Reply:</p> <p>This only applies to "His own." These are those who are submitted to Jesus, who keep Jesus' commandments. It speaks of Jesus' love for them. Jesus' love does not fail for His sheep who continue to follow Him. This certainly does not apply to Judas and others who temporarily "walk with" Jesus. (John 6:66; 13:18, 14:21-24, 15:10; 1 John 2:3-4; Matt 7:21)</p> <p>Consider the very next verse, 13:2</p> <p>John 13:2 And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray Him ...</p>

	<p>And John 6:66 From that time many of His disciples went back and walked with Him no more.</p>
<p>Claim 13</p>	<p>Paul admits he sinned, so sin won't damn us either.</p> <p>===== Verse =====</p> <p>Romans 7:19 For the good that I will to do, I do not do; but the evil I will not to do, that I practice [Greek prasso, Strongs G4238]. 20 Now if I do [Greek poieo, Strongs G4160] what I will not to do, it is no longer I who do it, but sin that dwells in me. 21 I find then a law, that evil is present with me, the one who wills to do good. 22 For I delight in the law of God according to the inward man. 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! Who will deliver me from this body of death? 25 I thank God—through Jesus Christ our Lord!.</p> <p>>>>> Reply:</p> <p>When we read this in light of what Paul wrote before and after this in Romans and wrote in his other epistles, it is evident that he was not in a habit of ongoing willful sin. He is bemoaning that he still does sin at all and points to Jesus as our solution. Paul does not mean Romans 7 to contradict his other writings.</p> <p>Before and after the Romans 7 scripture above, in Romans chapters 2 and 8 Paul wrote that God's wrath would be upon those in a pattern of unrighteousness. Paul repeatedly wrote that his conscience was clear, and that those continuing in unrighteousness, such as sexual immorality, would not be saved. (1 Cor 6:9-11; Gal 5:19-21; Eph 5:5-6) Paul could not have written those things if he was engaging in them. It is evident that when Paul did sin, he must have quickly repented of it; sin did not characterize him.</p> <p>Romans 2 5-8 ... wrath in the day of wrath and revelation of the righteous judgment of God, 6 who "will render to each one according to his deeds": 7 eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; 8 but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath,</p> <p>Romans 8:12-14 Therefore brethren, we are debtors, not the flesh, to live according to the flesh. For if you live according to the flesh you will die [unsaved]; but if by the Spirit you put to death the deeds of the body you will live. 14 For as many as are led by the Spirit of God are the sons of God [saved].</p> <p>Paul wrote or spoke about himself : 1 Corinthians 4:4 For I know of nothing against myself,</p> <p>Acts 24:16 This being so, I myself always strive to have a conscience without offense toward God and men.</p> <p>2 Timothy 1:3 I thank God, whom I serve with a pure conscience, as my forefathers did,</p>

	<p>1 Corinthians 4:16 Therefore I urge you, imitate me.</p> <p>1 Corinthians 11:1 Imitate me, just as I also imitate Christ.</p> <p>Philippians 3:6 ... concerning the righteousness which is in the law, blameless.</p> <p>The only sins of Paul recorded in scripture are his argument with Barnabas (Acts 15) and Paul's concerns about becoming proud, which God addressed by giving Paul a thorn in the flesh. (2 Corinthians 12:7)</p>
<p>Claim 14</p>	<p>Romans 8:38-39 Nothing can separate <u>US</u> from the love of Christ</p> <p>>>>> Reply:</p> <p>The "<u>us</u>" in Rom 8:38 refers to the "<u>elect</u>" of 8:33. Only the "elect" are assured of the continued love of God. Scripture makes it clear over and over that those who persist in unrighteous behavior are not elect (Rev 21:8, 1 Cor 6:9-10; etc.) Jesus said that our love for God is demonstrated, or not, based on whether we obey Him, and those that obey Him are the ones God loves (Matt 7:21; John 14:21, 23, 15:10, 14). Romans 8:38 cannot be used to show disobedient people are saved.</p> <p>===== Verses =====</p> <p>Romans 8:33-39</p> <p>Who shall bring a charge against God's <u>elect</u>? It is God who justifies. 34 Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for <u>us</u>. 35 Who shall separate <u>us</u> from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written:</p> <p>"For Your sake <u>we</u> are killed all day long; We are accounted as sheep for the slaughter."</p> <p>37 Yet in all these things <u>we</u> are more than conquerors through Him who loved <u>us</u>. 38 For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, 39 nor height nor depth, nor any other created thing, shall be able to separate <u>us</u> from the love of God which is in Christ Jesus our Lord.</p> <p>===== Further reply =====</p> <p>The "us"/"we" includes Paul, the inspired writer, and is a reference to those who are elect/saved and meeting the criteria of the prior verses in the same chapter. It is limited to true followers of Jesus who are led by the Spirit, not the flesh. Previously in the same chapter, Romans 8, Paul has condemned those who are living by the flesh and said they "will die" and stated only those who are led by the Spirit are the "sons of God", i.e. saved. Earlier in Romans 2:5-8 Paul wrote the unrighteous will suffer wrath.</p> <p>Romans 8:12-14</p>

	<p>Therefore brethren, we are debtors, not the flesh, to live according to the flesh. For if you live according to the flesh you will die [unsaved]; but if by the Spirit you put to death the deeds of the body you will live. 14 For as many as are led by the Spirit of God are the sons of God [saved].</p> <p>Romans 2 5-8 ... wrath in the day of wrath and revelation of the righteous judgment of God, 6 who “will render to each one according to his deeds”: 7 eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; 8 but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath,</p>
Claim 15	<p>Romans 11:29 For the gifts and the calling of God are irrevocable.</p> <p>>>>> Reply: In context, Romans 11:29 is referring to promises made to the nation of Israel. The Ephesians 2:9-10 “gift” of being saved through faith is made to the repentant people of Eph 2:1-3, who no longer are disobedient to God. In fact, Eph 2:1-3 says disobedient people are “children of wrath”, unsaved. The disobedient are not living by faith in God; they have no right to God’s gift. Throughout the Bible, salvation is by faith. Faith without works is dead. Faith without corresponding works of holiness and love is dead and won’t save.</p>
Claim 16	<p>1 Corinthians 12:13 God’s Spirit has placed us into the Body of Christ</p> <p>>>>> Reply: Please see Claim 7: His Spirit has sealed us until the day of redemption.</p>
Claim 17	<p>Believers are not under the law, so our works can’t condemn us. Romans 6:14 For sin shall not have dominion [rule] over you, for you are not under [ruled by] law but under grace.</p> <p>>>>> Reply: Just two verses later, it says that if we are slaves to sin, we are not saved, contradicting this claim. What we do matters. See Claims 1 and 2.</p> <p>Romans 6:16 Do you not know that to whom you present yourselves slaves to obey, you are that one’s slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?</p> <p>Galatians 5:18-21 <u>But if you are led by the Spirit, you are not under the law.</u> 19 Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, 20 idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, 21 envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also</p>

told you in time past, that those who practice such things will not inherit the kingdom of God.

Gal 5:18 tells us that we are still under the law if we are not being led by the Spirit. Certainly the Spirit is not leading us to commit sexual immorality or be drunk. As the verses above show, those who do are lost.

Similarly Jesus said:

John 8:34

Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin. 35 And a slave does not abide in the house forever [i.e. is lost], but a son abides forever.

This Romans 6 passage does not say we will escape the consequences of willful sin. It is saying that sin shall not control us, because God's grace has given us the Holy Spirit. This allows us to be led by the Spirit. We can then keep the "righteous requirements of the law" (Romans 8:4), because it is written on our hearts, as opposed to relying on an external written law, which we do not have a heart to obey. It is not saying we can sin without consequences. It is saying we have Spirit led freedom to choose not to sin. Romans 6:14 is referring to dominion, not consequences. We are not free from the consequences of willful sin. (Heb 10:26-27)

Law

The word "law" is used in many ways in the Bible. It can refer to the Ten Commandments, the law of Moses, or the entire Old Testament; these are references to the written law (Matt 5:17-18, 7:21, 12:10, 22:36, 23:23; John 10:34, etc.). We also see "the law of the Spirit of life in Christ Jesus", "royal law", and "the law of liberty" (Rom 8:2; James 2:8, 12-13) We do not have to keep the letter of the OT law, but we have "liberty" to do whatever is good according to the "royal law" of Love your neighbor as yourself. Although we are free from the letter of the law, we are required to keep the spirit of it, which is love. (Rom 8:4, etc.) We can't cheat on our spouse or be merciless and be saved. The "law of liberty" will judge us.

James 2:12 *So speak and so do as those who will be judged by the law of liberty.
13 For judgment is without mercy to the one who has shown no mercy.*

James 2:8 *If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you do well; 9 but if you show partiality, you commit sin, and are convicted by the law as transgressors.*

===== Verses =====

Romans 6:9 knowing that Christ, having been raised from the dead, dies no more. Death no longer has **dominion** over Him. 10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. 11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

12 Therefore **do not let sin reign** in your mortal body, that you should **obey** it in its lusts. 13 And **do not present** your members as instruments of

	<p>unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. 14 For sin shall not have dominion over you, for you are not under law but under grace.</p> <p>15 What then? Shall we sin because we are not under law but under grace? Certainly not! 16 Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness? 17 But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. 18 And having been set free from sin, you became slaves of righteousness.</p> <p>Hebrews 8:10 I will put My laws in their mind and <u>write them on their hearts</u>; and I will be their God, and they shall be My people</p>
<p>Claim 18</p>	<p>The warnings in Hebrews against falling away pertain to false professions, not someone who once was a sincere believer.</p> <p>>>>> Reply: That is not a credible idea. The inspired writer of Hebrews includes himself as those who must take care lest he lose his salvation. The pronoun "we" is used repeatedly. That idea would mean that the writer of scripture was unsaved.</p> <p>Further, there is nothing in the context of the Hebrews verses that suggests "false professions" are in mind. A straightforward reading of Heb 2:1-3, 3:12-14, 4:11, 6:4-7, 10:26-27, 29-31, (below), speaks of the possibility and consequences of men "<u>falling away</u>" who have "<u>been sanctified</u>" by the blood of Jesus, "<u>become partakers of the Holy Spirit</u>", formerly repented, "<u>been enlightened</u>" – i.e. who are saved. You can't "fall away" from something you never had – as in a false profession.</p> <p>Heb 10:26-27 say if "WE sin willfully after WE have received the knowledge of the truth, there NO LONGER REMAINS a sacrifice for sins (in context the blood of Jesus), but a fearful expectation of judgement and fiery indignation." The WE, includes the author and indicates a group of TRUE believers (compare John 12:42-43). We can't "REMAIN" in something we don't have. The proposal that these texts are about "false professions" is the inventive imagination of those who do not want to take scripture at face value, apparently because they have a motive to do otherwise.</p> <p>===== Verses =====</p> <p>Hebrews 2:1-3 Therefore we must give the more earnest heed to the things we have heard, lest we drift away. 2 For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, 3 how shall we escape if we neglect so great a salvation?</p> <p>Hebrews 3:12-14 Beware, brethren [believers], lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily, while it is called 'Today', lest any of you be hardened through the deceitfulness of sin. For we have become partakers of Christ if we hold the beginning of our</p>

	<p>confidence steadfast to the end. [Do you see the condition? “If we hold the beginning of our confidence steadfast to the end.”]</p> <p>Hebrews 4:11 Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.</p> <p>Hebrews 6:4-7 For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have been partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God and put Him to an open shame. For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God; but if it bears thorns and briers, it is rejected and near to being cursed, whose end is to be burned.</p> <p>Hebrews 10:26-27 For if WE [believers] sin willfully after WE [believers] have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.</p> <p>Hebrews 10:29-31 Of how much worse punishment [than the preceding death penalty in Moses’ Law] will he be thought worthy who has trampled the Son of God underfoot, counted the [Jesus’] blood of the [New] covenant by which he was sanctified a common thing, and insulted the Spirit of grace? For we know Him who said, “Vengeance is Mine, I will repay,” says the Lord. And again, “The Lord will judge His people.” It is a fearful thing to fall into the hands of the living God.</p> <p>Hebrews 10:35-36 Therefore do not cast away your confidence, which has great reward. 36 For you have need of endurance, so that after you have done the will of God, you may receive the promise ... 38 Now the just shall live by faith; But if anyone draws back, My soul has no pleasure in him.”</p> <p>Hebrews 13:25 See that you do not refuse Him Who speaks. For if they did not escape who refused him who spoke on earth, much more shall we not escape if we [believers] turn away from Him Who speaks from heaven.</p>
<p>Claim 19</p>	<p>Hebrews 4:10 He who has entered His [God’s] rest has ceased from his works, therefore a lack of works will not affect our salvation.</p> <p>===== Verses =====</p> <p>Heb 4:9 There remains therefore a rest for the people of God. 10 For he who has entered His rest has himself also ceased from his works as God did from His. 11 Let us <u>therefore be diligent to enter that rest, lest anyone fall</u> according to the same example of disobedience.</p> <p>>>>> Reply: The context shows that 4:10 is speaking of a future rest, it is not saying that people currently alive should stop obeying and doing the work God commands us, such as making disciples – The Great Commission. The context of the preceding verses</p>

	<p>(4:1-8) warns against following the example of those who did not obey and therefore died in the wilderness on the way to the Promised Land.</p> <p>Verse 4:11 immediately following 4:10 warns against falling by “<i>disobedience</i>”. Likewise other verses in Hebrews show that salvation is conditional on obeying, such as:</p> <p>Heb 3:18 – they could not enter in because they did not obey. Heb 5:32 He became the Author eternal salvation to all who obey Him.</p>
<p>Claim 20</p>	<p>Hebrews. 7:25 and 1 John 2:1 His Son ever lives to make intercession to keep us saved, so we can't lose our salvation.</p> <p>===== Verses =====</p> <p>Hebrews 7:23-25 Also there were many priests, because they were prevented by death from continuing. 24 But He, because He continues forever, has an unchangeable priesthood. 25 Therefore He is also able to save to the uttermost those <u>who come to God through Him</u>, since He always lives to make intercession for them.</p> <p>1 John 2:1-4 My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. 2 And He Himself is the propitiation for our sins, and not for ours only but also for the whole world. 3 Now by this we know that we know Him, if we keep His commandments. 4 <u>He who says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him.</u></p> <p>>>>> Reply: Hebrews 7:25 speaks of “<u>those who come to God</u>”. Folks who are in willful sin are not coming to God, but moving away from Him. The intent of 7:25 is to emphasize Jesus “<i>always lives</i>” because He will not die like our earthly priests. It is not to say</p>

	<p>we are saved regardless of what we do or don't do. Other verses in Hebrews listed in Claim 18 above also refute OSAS.</p> <p>Hebrews 12:14 <i>Pursue ... holiness, without which no one will see the Lord.</i></p> <p>Regarding 1 John 2:1, please consider the verses that immediately follow it: 1 John 2:3-4 <i>By this we know that we know Him, if we keep His commandments. If anyone says "I know Him" and does not keep His commandments, he is a liar and the truth is not in him.</i></p> <p>This means only those who obey Him are saved. Later 1 John 5:13 says "<i>these things</i> (e.g. the obedience of 1 John 2:3-4)" <i>are written that we may know have eternal life.</i></p> <p>Further, there are some sins which do not merit an advocate (1 John 5:16).</p> <p>The phrase "<i>if anyone sins, we have an Advocate</i>" (1 John 2:1) applies to those who have sinned, but confessed and repented of those sins, as John wrote earlier in this same epistle:</p> <p>1 John 1:9 If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.</p>
<p>Claim 21</p>	<p>Hebrews 9:12 Christ obtained <u>eternal redemption</u>, therefore it can't be lost.</p> <p>>>>> Reply: Hebrews 9:7-15 Contrasts the redemption that Christ has won with the redemption of the priests' sacrifices. Christ's work is once for all time (eternal), the latter requires ongoing sacrifices. This is about the permanency of Christ's work, not about telling folks in ongoing sin they have nothing to worry about when they meet God.</p> <p>===== Verses ===== Hebrews 9:7 But into the second part the high priest went alone <u>once a year</u>, not without blood, ... 9 It was symbolic for the present time ...</p> <p>9:11 But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. 12 Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, <u>having obtained eternal redemption</u>. 13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, 14 how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? 15 And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.</p>

<p>Claim 22</p>	<p>Hebrews 13:5 He Himself has said, "I will never leave you nor forsake you." Therefore salvation cannot be lost.</p> <p>===== Verses =====</p> <p>Hebrews 13:4 Marriage is honorable among all, and the bed undefiled; but fornicators and <u>adulterers God will judge</u>. 5 Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you."</p> <p>>>>> Reply: 13:4 is immediately before 13:5 and says that God will judge fornicators and adulterers - they are not saved. It is not reasonable to think 13:5 means the opposite. 13:5 refers to genuine followers who obey Jesus</p> <p>Many other verses say the sexually immoral "<i>have their part in the lake that burns with fire and brimstone</i>", "<i>the second death</i>", and "<i>do not inherit the kingdom of God</i>". (Rev 21:8; 1 Cor 6:9-10; Col 3:5-6; etc.) They are not saved.</p> <p>Please see Claim 18 for a list of verses in Hebrews itself that refute OSAS. For example, just a few verses before 13:4 we read:</p> <p>Heb 12:25 See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven, ...</p>
<p>Claim 23</p>	<p>1 Peter 1:5 who are kept by the power of God through faith for salvation ready to be revealed in the last time.</p> <p>>>>> Reply: 1 Peter chapter 1 refers to people with <u>genuine faith</u> that does not fail when "<i>it is tested by fire</i>." (1:7) and to people who "<i>have purified their souls</i>" (1:22).</p> <p>The good news of 1:5 does not apply to impure people.</p> <p>===== Verses following 1:5 for context =====</p> <p>1 Peter 1:6 In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, 7 that the <u>genuineness of your faith</u>, being much more precious than gold that perishes, though it is <u>tested by fire</u>, may be found to praise, honor, and glory at the revelation of Jesus Christ, 8 whom having not seen <u>you love</u>. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, 9 <u>receiving the end of your faith—the salvation of your souls</u>.</p> <p>1 Peter 1:22 Since you have <u>purified your souls in obeying the truth</u> through the Spirit ...</p> <p>Also Peter refuted OSAS here:</p> <p>2 Peter 2:20 For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome,</p>

	<p>the latter end is worse for them than the beginning. 21 For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them. 22 But it has happened to them according to the true proverb: "A dog returns to his own vomit," and, "a sow, having washed, to her wallowing in the mire."</p>
<p>Claim 24</p>	<p>Jude 24 God is able to present us faultless before Himself.</p> <p>===== Verse =====</p> <p>Jude 24 Now to Him who is able to keep you from stumbling, And to present you faultless</p> <p>>>>> Reply:</p> <p>He certainly is, but we have to cooperate. He <i>desires all men to be saved and come to the knowledge of the truth</i> (1 Tim 2:4), but not all men cooperate and are saved.</p> <p>Jude also wrote about OSAS folks who claim sexually immorality won't damn them:</p> <p>===== Verses =====</p> <p>Jude 3 Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. 4 For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.</p> <p>5 But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe. 6 And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; 7 as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.</p>
<p>Claim 25</p>	<p>Repenting is a work, and works won't save us. Therefore repenting is unnecessary for salvation.</p> <p>>>>> Reply:</p> <p>Jesus said, "Unless you repent, you will ... perish." (Luke 13:1-5)</p> <p>And to really make His point, Jesus repeated the same teaching twice, saying that an average sinner would perish (not be saved), unless he/she repented.</p> <p>John 3:7-9</p> <p>Then he [John the Baptist] said to the multitudes that came out to be baptized by him, "Brood of vipers! Who warned you to flee from the wrath to come? 8 Therefore <u>bear fruits worthy of repentance</u>, and do not begin to say to yourselves, 'We have Abraham as our father.' For I say to you that God is able to raise up children to Abraham from these stones. 9 And even now the ax is laid to the root of the trees.</p>

	<p>Therefore <u>every tree which does not bear good fruit is cut down and thrown into the fire.</u>"</p> <p>Acts 26:20 [Paul's gospel was that he] declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and then to the Gentiles, that <u>they should repent, turn to God, and do works befitting repentance.</u></p> <p>Please see the reply to Claim 1 above - Ephesians 2:8-9.</p> <p>Repent (Greek metanoia) means to change your mind. Repenting is something we can and must do on Day 1 of our faith in Christ.</p> <p>Suppose a man is an adulterer or murderer. It is absurd to think that such a person is saved if he plans to keep on doing his adultery or murdering. It would mean that the kingdom of God is no different from the kingdom of this world. The hatred and selfishness continue. Scripture repeatedly says adulterers and murders are not saved. Thus, Jesus said we cannot be saved unless we repent, unless we change our mind about sinning. (Luke 13:1-5)</p> <p>Repenting is not working in order to EARN salvation. See <u>Claim 2</u> above, which discusses <u>Confusions about Works and Salvation.</u></p>
<p>Claim 26</p>	<p>If we "die in Christ", God will save us even if we are unrepentant adulterers.</p> <p>>>>> Reply: An unrepentant adulterer is not "in Christ". For the Galatians 5:24 says: <i>Those who are Christ's have crucified the flesh with its passions and desires.</i></p>
<p>Claim 27</p>	<p>Believers who die while sinning are being "called home".</p> <p>>>>> Reply: Scripture makes it abundantly clear that heaven is not the "home" of unrepentant liars, drunkards, sexually immoral, etc.</p> <p>Rev 21:8 But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death."</p> <p>1 Cor 6:9-10, etc.</p>

Closing Thoughts

OSAS has no future "ifs." "Always" is unconditional. The Bible is filled with conditional promises – "If this, if that ..." Jesus' continued love for us, friendship, manifestation, indwelling, the giving of His Spirit, entering His kingdom, and everlasting life all are conditional on obeying Him (John 15:10, 15:14, 14:21, 14:23; Matt 7:21-23; John 12:50)

In short, if we want a relationship with Jesus, repent, trust, love and obey Jesus today. Cease sin today. Start living Jesus' righteous commands today and continue to "*walk in the steps of*

faith which our father Abraham had while still uncircumcised" (Rom 4:12; James 2:17-24). The Bible says that unrighteous people (adulterers, liars, etc.) are "*disqualified*", "*do not inherit the kingdom of God/heaven*", are "*sons of disobedience*", will suffer the "*wrath of God*", the "*lake that burns with fire*", and "*second death*". Who we were yesterday will not save us; it is who we are today that matters. Am I choosing to be led by the Spirit or the flesh today? (Rom 8:12-14; Gal 5:16-21; 1 Tim 1:8-11)

Be saved TODAY! Repent and be baptized in Jesus' name for repentance today. Experience freedom from sins and a clean conscience today! Today is the only day we have. Someone who dies unrepentant today dies in his sin. All nine baptisms in Acts are done immediately upon belief. What if we reject the will of God today? (Luke 7:30; Matt 7:21, 28:19-20; Acts 2:38-41; Acts 22:16)

Matthew 7:21

Not everyone who says to Me, "Lord, Lord", will enter the kingdom of heaven, but he who does the will of My Father in heaven.

Philippians 3:12

Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.