

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35

Chapter 1

Previous explanations

Why this book

Why bother writing a book on a doctrine that teaches “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 heart 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 the doctrine of “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 in this book. Neither do the biblical writers throughout Scripture

36 teach this concept. **There is not one single passage**
37 **that 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
55 spoken word maintain the idea of sanctification of
56 the Church of Christ, actually deviate from such
57 goal. They make their followers believe that once
58 they became Christians they received a “Letter of
59 Marque”, a license to sin. **Having accepted Christ**
60 **is not a “Letter of Marque” to do as we wish and**
61 **continue thinking we are saved.** (In 16th and 17th
62 centuries “Letter of Marque” was a government
63 license for practicing 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 creates believers
69 that think that a Christian’s separation of sin is only
70 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 sins and does not
76 want to repent, when a Christian gets used to
77 sinning, his heart hardens, **he loves sin more than**
78 **Christ** who died for him, and ends up stepping on
79 such salvation.

80 *

81

82

83

Why I number the lines

84 I believe that every author that holds a thesis must
85 be open to discussion with those who do not agree,
86 rather than find refuge in their “ivory tower” to
87 avoid being proven wrong. Therefore I number
88 every line, so that anyone who wishes to object any
89 statement can easily refer to its location, by merely
90 pointing to the line number. For example, this
91 explanation is found in lines 84 to 93.

92 **False doctrines of any kind, especially heretic**
93 **doctrines**, can only be kept alive under threats,
94 refusing public discussion, and imposing them as
95 dogma: if you don’t believe it you will be kicked
96 out of seminary; if you have doubts and express
97 them you will be kicked out of ministry; if you
98 preach against it you will end up in the fiery stake.

99 *

100

101

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

103

104

*

105

106

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

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

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

126

*

127

128

129 **Let’s keep our concepts clear**

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

137 **Normally we have in our minds some**
138 **preconceived words or phrases with which we**
139 **try to express an unclear concept.** This concept,
140 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 provided questionnaire.
145 This is so that you can have your ideas and concepts
146 clearly and properly defined about this doctrine that
147 claims that once you are saved, you will always be
148 saved.

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

154 *

155

156

157 **Private introductory questionnaire, to clear up**
158 **certain concepts**

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

162

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

167 Yes ___ No ___ I don't know ___

168

169 2- Can someone fall off a ladder that he has never
170 climbed?

171 Yes ___ No ___ I don't know ___

172

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

175 Yes ___ No ___ I don't know ___

176

177 4- Can someone leave a path through which he has
178 never walked?

179 Yes ___ No ___ I don't know ___

180

181 5- Can anyone truly say of you that you are a
182 Titanic survivor, if you were never on that boat?

183 Yes ___ No ___ I don't know ___

184

185 6- A person who has been sanctified in the blood of
186 Jesus and received the Holy Spirit, is for sure a
187 Christian, a born again believer.

188 Yes ___ No ___ I don't know ___

189

190 7-There are those who think that if someone
191 departed from the faith it is because he never was
192 saved. Do you believe so?

193 Yes ___ No ___ I don't know ___

194

195 8-Some Christians think that if someone who
196 converted to Christ, and practiced the right doctrine
197 for a long time, changes and starts worshiping
198 images, sodomizing boys, invoking the dead,
199 committing adultery, stealing, etc., it means that he
200 never was converted to Christianity. Do you agree?

201 Yes ___ No ___ I don't know ___

202

203 9-There are others who think that a person who is
204 sinning any type of sin it is because he never has
205 converted to Christ. Do you agree?

206 Yes ___ No ___ I don't know ___

207

208 10-Please, mention four or six types of sin that if
209 committed by a person, who has turned to Christ
210 and has lived a Christian life, would tell you he
211 never was converted.

212 _____

213
214
215
216
217
218
219
220
221
222
223
224
225
226
227
228
229
230
231
232
233
234
235
236
237
238
239
240
241
242
243
244
245
246
247
248

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 ___

*

What are the main affirmations of those who believe the doctrine that states "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, it can't get loose even though it fervently wants to.

Others think that human beings have 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 in this book.

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

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

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

277 *

278
279
280 **Summary of what this book says and its thesis**

281 This book only affirms that a Christian can lose
282 his salvation if he decides to walk away from the
283 Lord, and does not like the clean lifestyle that the
284 Lord expects. In other words, if the evil "joys" of

285 sin are more attractive to him than the love of Jesus
286 Christ, that person can little by little lose his way to
287 the point of extreme hardening of the heart and
288 contempt for the divine, with no way back.

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

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

303 *

304

305

306 **Let us avoid dogmas**

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

319 They don't realize that if, **in fact, the Holy Spirit**
320 **would have put this thought in their mind or**

321 **their heart**, he would have also given them a mouth
322 and the wisdom to defend such belief, as promised
323 by our Lord Jesus Christ in Luke 21:15.

324

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

328

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

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

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

345

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

350 (I P 3:15)

351

*

352

353

354 **God gave us the Bible to be understood by all,**
355 **not just the educated**

356 The prophecies and doctrines of the Bible are
357 clear, and can be understood by anyone without
358 having to study theology, Greek, Hebrew,
359 hermeneutics, etc., or graduating from any
360 seminary. God **does not** give his revelations so that
361 only a few scholars can understand them. He gives
362 them so that all his children can access his doctrinal
363 truths, (even fishermen) **if, in fact they want to**
364 **know them**, and the prophecies, when their time
365 comes.

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

370

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

376

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

383

384

*

385

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

389

390

391
392
393
394
395
396
397
398
399
400
401
402
403
404
405
406
407
408
409
410
411
412
413
414
415
416
417
418
419
420
421
422
423
424
425

Chapter 2

Some Bible writers' opinions on the heresy that claims that once you are saved, you will always be 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

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

438 *

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

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

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

460 Furthermore, by saying that they “**fell again**” we
461 can clearly see that they had gone away from sin, by

462 the grace of God, and they fell into it **again**. Well,
463 according to Paul, some of them went astray. In
464 other words, they were once saved, and now they
465 are not. **It is to say that they had to be renewed**
466 **again, therefore they had been renewed before.**
467 Let's see.

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

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

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

495 **Some believers of this heresy, “once saved**
496 **always saved”, in order to get out of the bind** that
497 this passage puts them in, claim that here Paul

498 doesn't say that the Christian can fall, but it is rather
499 a rhetorical question, in which he says that, "even if
500 someone were to fall from grace, Christ would not
501 be crucified again".

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

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

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

528 *

529

530

531

Who falls back?

532 The Lord God knows that the human being is
533 weak, and thus He has provided the opportunity to

534 repent. No, repentance is not lip service, it is
535 heartfelt. When a Christian sins out of weakness, or
536 a very strong temptation, or trying to be holy
537 without God's help, or out of ignorance, or trying
538 to face temptation without divine help, etc., and
539 falls, but is sorry that he did, and **repents truly,**
540 such Christian has not to fear of losing his salvation.
541 That is precisely why Jesus died. This is proven by
542 Peter's sin. But note his repentance: **he wept**
543 **bitterly.**

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

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

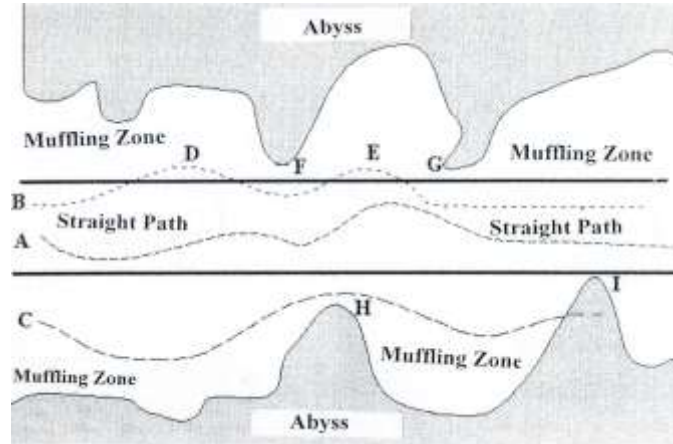
558 Their love for sin is such that they feel no guilt.
559 They walk all over Jesus, they hold in contempt the
560 blood of the covenant, **by which he has been made**
561 **whole,** and despise the **Spirit of grace.** It is those of
562 whom Paul talks about as having but a horrible
563 hope or judgment and fire. Make no mistake,
564 brethren, the sacrifice of Jesus Christ is holy and we
565 cannot play with it the game of "sin-and-go-repent,
566 but I sin again because I love it, and you **have to**
567 **forgive me, because I believe with all my faith,**
568 **that once saved always saved**".
569

570 **Now, no Christian should think that falling**
571 **back** is about just any sin. In I John 5:16 we see
572 the apostle John mention prayers in favor of a
573 brother that has committed a “sin **not of death”**.
574 Any sin that, after it is committed, causes a deep
575 pain in the soul of a believer, is a forgivable sin.

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

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

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



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

615 *

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

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

625
 626 *“²⁶ For if we sin willfully after that we have*
 627 *received the knowledge of the truth, there*
 628 *remaineth no more sacrifice for sins, ²⁷ but a*

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

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

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

651 *

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

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

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

664

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

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

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

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

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

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

726 *

727

728

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

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

735

772 *Hymenaeus and Alexander; whom I have*
773 *delivered unto Satan, that they may learn not to*
774 *blaspheme.”* (I Tim 1:19-20)
775

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

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

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

808 something like, “some have been stripped of their
809 faith”.

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

819 *

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

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

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

843 keep it whether we wanted or not, **even if we do not**
844 **hold fast to our confidence.**

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

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

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

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

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

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

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

908 *

909

910

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

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

926

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

930

(I P 5:8)

931

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

947

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

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

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

974 *

977 **A Christian can err about the truth and be lost**

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

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

993

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

999

(James 5:19-20)

1000

1001 That Christian who erred from the truth is the one
1002 who James considers must be converted by another
1003 brother. Then says that he who converted the
1004 brother from the error of his way, **would save a**
1005 **soul from death.** If he would save a soul, it is
1006 because that soul, by continuing in that state, could
1007 be lost. It is not logical to save someone who cannot
1008 be lost, because once saved, he would remain saved.
1009 From this we can assume that if James believes that
1010 someone is on the verge of being lost, it is because
1011 the possibility exists that a Christian can be lost if
1012 he errs from the truth and does not come back to the
1013 path.

1014 **We conclude then,** that if a Christian sins, he
1015 must repent and walk away from sin, because it is
1016 the only way, by turning from the error of his sin,
1017 that he will save his soul from death.

1018

*

1019

1020

1021 **You will never fall if you do these things**

1022 The apostle tells us indirectly that a Christian can
1023 be lost. Therefore, I don't see a basis for the
1024 Janseno-Calvinist heresy that sustains that once
1025 saved there is no way to be unsaved; which allows
1026 for many to not refrain from their instincts and
1027 sinful lusts.

1028 Precisely, Peter warns Christians not to sleep on
1029 their laurels, that he who holds the true faith must
1030 act accordingly. Then, **he lets them know that if**
1031 **they do as he says, they will never fall; implying**
1032 **thus, that if they don't, they can fall.**

1033

1034 *“Wherefore the rather, brethren, give*
1035 *diligence to make your calling and election*
1036 *sure, for if ye do these things, ye shall never*
1037 *fall.”* (II P 1:10)

1038

1039 There are those who find themselves out of the
1040 hellish pit of sin, by the grace of the blood of Jesus,
1041 and then they stay there, right on the border. If they
1042 would work, their work would take them away from
1043 the border, and with it, the danger of falling back
1044 into the pit. But those who remain on the edge of
1045 the pit, because they like the evil smell let out by
1046 the deep abyss, will have it always there, close,
1047 restless and threatening, like a black mouth that
1048 constantly seems to swallow them. **Then, as if to**
1049 **“appease” themselves**, if only artificially, they
1050 hold fast to the false and heretic doctrine that once
1051 saved always saved.

1052 Faith produces works, as we read in James 2:14-
1053 26. Don't allow yourself to be seduced by the fable
1054 that we can sit and have a lot of faith. Or lie down
1055 and “believe real hard” that **deception** that says that
1056 if we were once saved, we can never be lost.

1057 **Having a lot of faith on a heresy, will not force**
1058 **God to do what you want him to.**

1059 *

1060

1061

1062 **If the pig that had been washed clean went back**
1063 **to the mud, it is because the Christian can walk**
1064 **away from the faith**

1065 Peter is very clear that if those who walked away
1066 from the worldly contamination **because of the**
1067 **knowledge** of the Lord and Savior Jesus Christ, go
1068 back to them, and are overcome by them, their latter
1069 state is worse than the first. We see, then, that **in**
1070 **Peter's mental structure was the knowledge that**
1071 **he who had believed in Jesus Christ, if he is**
1072 **corrupted, can be overcome and be lost.**

1073

1074 *“¹⁹ While they promise them liberty, they*
1075 *themselves are the servants of corruption; for*
1076 *of whom a man is overcome, of the same is he*
1077 *brought in bondage. ²⁰ For if after they have*
1078 *escaped the pollutions of the world through the*
1079 *knowledge of the Lord and Saviour Jesus*
1080 *Christ, they are again entangled therein, and*
1081 *overcome, the latter end is worse with them*
1082 *than the beginning. ²¹ For it had been better*
1083 *for them not to have known the way of*
1084 *righteousness, than, after they have known it,*
1085 *to turn from the holy commandment delivered*
1086 *unto them. ²² But it is happened unto them*
1087 *according to the true proverb: **The dog is***
1088 ***turned to his own vomit again; and the sow***
1089 ***that was washed, to her wallowing in the***
1090 ***mire.”** (II P 2:19-22)*

1091

1092 For anyone who does not want to cover the eyes
1093 of knowledge, this is a passage that affirms the idea
1094 that a Christian can cease being saved. If we read
1095 carefully verse 20, we will see that **Peter is**
1096 **referring to Christians, not** unbelievers, because
1097 he says, “...for if after they have escaped the
1098 **pollutions of the world through the knowledge of**
1099 **the Lord and Savior Jesus Christ...**” In other
1100 words they had walked away from the world’s
1101 contamination because of the grace of Jesus Christ.
1102 He is not talking about a “decent” but non-believing
1103 person, but of someone who had previously walked
1104 away from the world’s contamination thanks to
1105 coming to the knowledge of our Lord. **It is logical**
1106 **that if they came to the knowledge of Christ, and**
1107 **thanks to that they had walked away from the**
1108 **pollution, they were Christians.**

1109 Besides, it is accepted by all Christians that no
1110 one can walk away from sin, except through Christ.
1111 If those mentioned in verse 20, had walked away
1112 from sin, they had Christ in their heart; otherwise,
1113 they would not have been able to do it.

1114 **To say that those that walked away were never**
1115 **Christians is the same as to say that they could**
1116 **have escaped sin on their own merit.** On the other
1117 hand, to accept that they were Christians is to accept
1118 that a Christian can fall.

1119 Again, verse 21 refers to Christians when it says,
1120 “*For it had been better for them not to have known*
1121 *the way of righteousness...*” Therefore, if they
1122 knew the way, there is no doubt they were
1123 Christians. Those same Christians that knew the
1124 Lord and His way, are the same ones that Peter says
1125 walked away from the faith, when he says in verse
1126 20, “...*they are again entangled therein, and*
1127 *overcome...*”.

1164 Verse 11 confirms this, saying how some widows
1165 began to be immoral against Christ. Verse 15 also
1166 says that some went back.

1167

1168 *“¹¹ But the younger widows refuse; for when*
1169 *they have begun to wax wanton against*
1170 *Christ, they will marry; ¹² having damnation,*
1171 *because they have cast off their first faith. ¹³*
1172 *And withal they learn to be idle, wandering*
1173 *about from house to house; and not only idle,*
1174 *but tattlers also and busybodies, speaking*
1175 *things which they ought not. ¹⁴ I will therefore*
1176 *that the younger women marry, bear children,*
1177 *guide the house, give none occasion to the*
1178 *adversary to speak reproachfully. ¹⁵ For some*
1179 *are already turned aside after Satan.”*

1180

(I Tim 5:11-15)

1181

1182 The phrase “**wax wanton against Christ**” helps
1183 us see that they had been Christians before, for if
1184 they had not been Christians, it would not make
1185 sense to say that now they had waxed wanton
1186 **against** Christ. If they had not been Christians the
1187 most that could be said against them is that they had
1188 waxed wanton, without adding “**against Christ**”.

1189 But even stronger is verse 15, “*For some are*
1190 *already turned aside after Satan”*. If these women
1191 had not been believers, Paul had not said “turned
1192 aside” since they would have never turned away
1193 from Satan. **Those who went back were first in**
1194 **the back, went forward, and then went back**
1195 **again.**

1196 Verse 12 also refers to these women in a way that
1197 makes us think that they had been Christians and
1198 had belonged to the faith, when we read, “*having*
1199 *damnation, because they have cast off their first*

1200 *faith*". Anyone who had a first faith and cast it off,
1201 says two things: **a)** he was a believer of Christ, and
1202 **b)** he cast off his faith and therefore must carry the
1203 penalty.

1204 We don't need a great mental effort to understand
1205 that a person who is a Christian, can cease being
1206 one.

1207 *

1208
1209

1210 **Paul says that the reprobate himself walks away**
1211 **from God**

1212 In this verse we can see that in Paul's mental
1213 structure was the knowledge that the human being
1214 has free will. We see this when he challenges the
1215 brethren not to walk away from God. **By saying**
1216 **"walk away" he is saying that it is the individual**
1217 **that carries on the action.** If it were something
1218 other than the subject that would push him away,
1219 Paul would use the phrase "having been pushed
1220 away" rather than "having walked away".

1221 Besides, **if there were no possibility that a**
1222 **Christian could walk away from God, Paul**
1223 **would not bring this issue into sight.** It would be
1224 useless. It would be like telling Christians not to
1225 jump high lest they hit their head with the moon.

1226

1227 *"Let us therefore fear, lest, a promise being*
1228 *left us of entering into his rest, any of you*
1229 *should seem **to come short of it.**"*

1230 (Heb 4:1)

1231 *

1232
1233

1234 **Once saved always saved as long as you stay**
1235 **grounded in faith**

1236 In this passage Paul talks as one who knows we
1237 have free will. By saying, “if ye continue
1238 ...grounded...”, he is admitting that they can stop
1239 being grounded. Paul describes in verses 19-22,
1240 how Jesus is the savior, and whose savior He is. **In**
1241 **verse 23, though, he conditions** everything he just
1242 said to the fact that those who were made saints,
1243 unblameable and unreproueable, continue grounded
1244 in the faith, and not moved away from the hope of
1245 the gospel they had heard.

1246
1247 *“¹⁹ For it pleased the Father that in him*
1248 *should all fullness dwell; ²⁰ and, having made*
1249 *peace through the blood of his cross, by him to*
1250 *reconcile all things unto himself; by him, I say,*
1251 *whether they be things in earth, or things in*
1252 *heaven. ²¹ And you, that were sometime*
1253 *alienated and enemies in your mind by wicked*
1254 *works, yet now hath he reconciled ²² in the*
1255 *body of his flesh through death, to present you*
1256 *holy and unblameable and unreproueable in*
1257 *his sight; ²³ if ye continue in the faith*
1258 *grounded and settled, and be not moved away*
1259 *from the hope of the gospel, which ye have*
1260 *heard, and which was preached to every*
1261 *creature which is under heaven; whereof I,*
1262 *Paul, am made a minister” (Col 1:19-23)*

1263
1264 **The fact that Paul conditions the first (be holy**
1265 **and unblameable and unreproueable), to the**
1266 **second, (continue in the faith grounded and**
1267 **settled, , and be not moved away from the hope)**
1268 **makes it clear that the first is not unconditional,**
1269 **that even though salvation is firm, it is not**
1270 **something that cannot be lost. If it were**
1271 **unconditionally firm, Paul would not mention any**

1272 condition. If it were absolutely and totally
1273 impossible to lose one's salvation, he would not
1274 have to mention the conditions to keep it, as Paul
1275 does.

1276 Now, what are the conditions to keep one's
1277 salvation? Is it to be good? Obeying the law?
1278 Belonging to a church? Being a "chosen" one?
1279 Preaching the gospel? Tithing? Being baptized?
1280 Verse 23 clearly states the condition: to continue in
1281 the faith of Jesus Christ, grounded and settled. **If we**
1282 **do not continue grounded in the faith of Jesus**
1283 **Christ, we will lose our salvation.**

1284 **A person that stays in one place, was already**
1285 **there.** We cannot say to someone who has never
1286 been on the Tower of Pisa, to stay there. Therefore,
1287 if Paul tells someone he is going to receive
1288 something (be holy and blameless, etc.) so that he
1289 stays there (grounded in faith) he means that **a)** he
1290 assumes they must already be there, and **b)** if he is
1291 there, then he can stop being there, in other words
1292 he can stop being saved.

1293 **In very few words, Paul knew that if someone**
1294 **was founded in faith, he could still stop being so.**
1295 If he didn't have this idea in his mind, he had no
1296 reason to challenge those who were already founded
1297 in faith, to stay there. If nobody could lose the faith,
1298 if nobody could go chasing his own will, from the
1299 place where he is founded, because "once saved
1300 always saved", it would be useless to challenge him
1301 to stay where he is.

1302 It would be like telling a blind man, "don't look at
1303 these things", or telling a mountain "I urge you to
1304 stay put". The mountain has to stay there whether
1305 someone challenges her or not, she can't go
1306 anywhere! **Paul speaks as one who has in his**
1307 **mental structure the knowledge that he who is in**

1308 **the faith can walk away from it, and one who**
1309 **knows that the human being has free will to stay**
1310 **or walk away from the faith.**

1311 If we could not lose our salvation, why does Paul
1312 ask the Colossians to continue grounded? If the
1313 believers could not abandon the faith of the gospel
1314 because “once saved always saved”, why ask them
1315 not to move away from the hope of the gospel? If a
1316 human being does not have the possibility of
1317 walking away from the foundation of the faith, why
1318 ask him to stay in it? The man who abandons his
1319 salvation by grace, loses it, he has fallen from the
1320 faith. And according to Paul, these things could
1321 happen.

1322 *

1323
1324

1325 **Paul specifies that the women who are saved are**
1326 **those that continue in faith**

1327 If someone were to tell you that you would be
1328 saved by not **continuing** to practice sodomy
1329 anymore, you would complain saying you never
1330 were homosexual. If someone were to tell an honest
1331 woman that she would be saved by not **continuing**
1332 in adultery, she would protest that this is a lie,
1333 because she had never committed adultery. In other
1334 words, in both cases anyone who hears these words
1335 would understand them to mean that to tell someone
1336 not to **continue** in a specific sin means the accuser
1337 thinks this person to be in that sin. Otherwise you
1338 could not say “don’t continue” because the word
1339 “continue” implies the person is already there. It is
1340 the same case as in the verse below.

1341 When Paul talks about these women, he tells them
1342 they would be saved *if they continue in faith*. There
1343 are two very significant words in this sentence. One

1344 is the conditional “if”, and the other one,
1345 “continue” Let’s see.

1346

1347 *“Notwithstanding she shall be saved in*
1348 *childbearing, **if they continue in faith and***
1349 *charity and holiness with sobriety.”*

1350

(I Tim 2:15)

1351

1352 By using Paul the verb “to continue” he tells us
1353 that he knew these women were Christians; in other
1354 words, they were in the faith at that moment. If they
1355 had not been in the faith, he would not have used
1356 the word “continue” but “adopt the faith” or “come
1357 to faith” or “accept the faith”. Therefore it is
1358 outside all discussion that Paul is referring to
1359 Christian women.

1360

1361 **Paul tells these women that if they continue in**
1362 **the faith they would be saved. This is a clear**
1363 **signal that they could walk away from faith, or**
1364 **stop being in the faith.** If they could not walk away
1365 from the faith because “once saved always saved”
1366 Paul would not waste his time warning them against
1367 a danger that would not affect them. **It would be**
1368 **like warning them that they would always be**
1369 **saved as long as they did not turn into cats.** Such
1370 a warning would be idle and stupid, because no
woman can turn into a cat.

1371

1372 This is evidence that the Christian can fall from
1373 faith, and once saved he is not necessarily going to
1374 remain saved forever; he can stop being saved.
1375 Anyone who cannot understand this simply doesn’t
want to understand it.

1376

*

1377

1378

1379 **If you leave a road, it is because you were**
1380 **previously on that road**

1381 No one can abandon a road through which he has
1382 never been. This is elementary and logical. If Paul
1383 says that someone wandered away from the faith in
1384 pursuit of money, it is because he knew that person
1385 had been in the faith.

1386
1387 *“For the love of money is the root of all evil;*
1388 *which while some coveted after, **they have***
1389 ***erred from the faith, and pierced themselves***
1390 *through with many sorrows.”*

1391 (I Tim 6:10)

1392
1393 It is evident to even the most ignorant of human
1394 beings that someone who leaves a road can do so
1395 because he had been there previously and then left
1396 it. Denying this is only the result of not wanting to
1397 admit the truth. If Paul considers that some were in
1398 the faith and later **erred from the faith** or **moved**
1399 **away from the faith**, it is because a saved person
1400 can cease being saved, because that heretic doctrine
1401 that claims that once saved always saved is
1402 absolutely false.

1403 Don't be fooled, just because those who hold fast
1404 to that heresy, “believe it really hard”, they will not
1405 force God to save them though they sin and sin. If
1406 they were saved and then turned to sin, **and don't**
1407 **repent, they will end up in hell**, even though they
1408 pretend to “believe really hard” such heresy.

1409 **I say pretend to believe because so far I have**
1410 **not found any one who is willing to talk about**
1411 **the subject.** All of them reject any discussion, so
1412 not to have to admit consciously that it is a false
1413 doctrine, and they can continue “enjoying” their

1414 sins without being bothered too much by their
1415 conscience.

1416 The same can be understood from I Tim 6:21
1417 where Paul once again says that some erred from
1418 the faith, in other words, they walked away from the
1419 faith, to follow the falsely called science. **If they**
1420 **walked away now**, it is because they were on the
1421 right road **before**.

1422
1423 *“²⁰ O Timothy, keep that which is committed to*
1424 *thy trust, avoiding profane and vain babblings,*
1425 *and oppositions of science **falsely so called.** ²¹*
1426 *Which some professing **have erred concerning***
1427 ***the faith.** Grace be with thee. Amen. The first*
1428 *to Timothy was written from Laodicea, which is*
1429 *the chief city of Phrygia Pacatiana.”*

(I Tim 6:20-21)

*

1430
1431
1432
1433
1434 **Barnabas did not believe that once saved always**
1435 **saved. He challenged the Christians to remain in**
1436 **the grace**

1437 If you are sitting on the ground by the shade of a
1438 great tree, impossible to climb, and someone passes
1439 by and says, “Hold on to the branches, you may fall
1440 off the tree”, what would you think about that
1441 person? The first thing you would think is that he is
1442 joking, or he is not all there; because if I am not up
1443 in the tree, nor can I climb it, why is this man telling
1444 me to hold on to the branches so I won’t fall off?

1445 His warning is ridiculous and absurd. I cannot fall
1446 off the tree because I am not up in the tree. Neither
1447 can I climb the tree because the trunk is too wide,
1448 the tree is too tall, and it does not have branches to
1449 hold on to while I’m climbing it. Why, then, does

1450 this man tells me to hold on to the branches lest I'll
1451 fall off? Is he stupid, is he crazy, or is he pulling my
1452 leg?

1453

1454 *“22 Then tidings of these things came unto the*
1455 *ears of the church which was in Jerusalem; and*
1456 *they sent forth Barnabas, that he should go as*
1457 *far as Antioch. 23 Who, when he came, and had*
1458 *seen the grace of God, was glad, and exhorted*
1459 *them all, that with purpose of heart they*
1460 *would cleave unto the Lord.”*

1461

(Acts 11:22-23)

1462

1463 We see in this passage that **Barnabas saw the**
1464 **grace of God in which the ones from Antioch**
1465 **were**, and charged the recently converted brethren
1466 to cleave unto the Lord. Therefore, Barnabas knew
1467 they could walk away and not remain in Him. **If**
1468 **Barnabas would have believed that once saved**
1469 **always saved, he would not have charged them**
1470 **as such.** It would be absolutely and totally
1471 unnecessary.

1472

1473 It is naive to tell a person not to walk away from
1474 the Lord if once you are saved you will always be
1475 saved, because even if he wanted to, he couldn't. It
1476 is naive to tell a person who is not up a tree, nor can
1477 he climb it, to hold on to the branches so he doesn't
fall.

1478

1479 If the brethren in Antioch could not fall from the
1480 grace that Barnabas saw them in, because once
1481 saved always saved, it was useless and absurd to
1482 give them such warning. Such hypothesis that once
1483 saved always saved is an unfounded heresy.

1483

1484 The same reasoning used here for what Barnabas
1485 told the believers in Antioch of Syria, is valid for
what Paul and Barnabas said in Acts 13:43 to the

1486 Jews and Gentiles that accepted the faith in Antioch
1487 of Pisidia. Let's see what they told them.

1488

1489 *“Now when the congregation was broken up,*
1490 *many of the Jews and religious proselytes*
1491 *followed Paul and Barnabas, who, speaking to*
1492 *them, **persuaded them to continue in the***
1493 ***grace of God.**” (Acts 13:43)*

1494

1495 **As we can see, in Barnabas' mental structure,**
1496 **when he was by himself in Antioch of Syria, and in**
1497 **Paul's and Barnabas' mental structure** when they
1498 were together in Antioch of Pisidia, the belief that
1499 **today's saved person can go astray tomorrow,**
1500 was definitely present.

1501 The same happened in Lystra, Iconium and
1502 Antioch of Pisidia, as we can see in Acts 14:21-22.
1503 Everywhere that Paul and Barnabas went, they took
1504 the same doctrine with them: the believer can
1505 wander away from the faith and fall from grace. The
1506 proof is that they charged those who have already
1507 **believed, those who were already in the grace,**
1508 **and those who were already in the faith,** to
1509 continue as such. **If the believers could not**
1510 **wander away from the faith or fall from grace,**
1511 **they would not need to be warned, because no**
1512 **one can fall from a tree of which he has not**
1513 **climbed.**

1514

1515 *“²¹ And when they had preached the gospel to*
1516 *that city, and had taught many, they returned*
1517 *again to Lystra, and to Iconium, and Antioch, ²²*
1518 ***confirming the souls of the disciples, and***
1519 ***exhorting them to continue in the faith,***
1520 ***and that we must through much tribulation enter***
1521 ***into the kingdom of God.” (Acts 14:21-22)***

1522

1523 Reading this passage we see that Paul and
1524 Barnabas **exhort** the disciples **to continue** in the
1525 faith. If we analyze the mental structure of these
1526 two men, we see that they believed in free will, not
1527 in predestination, in the style of Jansen and Calvin.

1528 Those who invent or defend a heretic doctrine
1529 have three characteristics to them: **a)** they change
1530 the meaning of the words that are in the Bible, if
1531 they cannot change the Bible itself, **b)** they hold on
1532 to one passage, or a few of them, rejecting the rest
1533 of the Bible, and most of all, **c)** they avoid
1534 discussing their point of view with others, unless
1535 they have the power to dogmatically impose their
1536 doctrine.

1537 In this passage, I repeat, we see that Paul and
1538 Barnabas **exhort** the disciples to **remain in the**
1539 **faith**. The meanings of the words cannot be
1540 changed. When you exhort a person to remain in
1541 something, or in a place, two things are considered:
1542 **1)** that the person is already in that place or thing,
1543 and **2)** that the person can leave that place or thing.

1544 I say that when you exhort someone to stay in one
1545 place it means the person is already there, because
1546 **you can't tell someone to stay in China if he has**
1547 **never been to China**. What I want to say here is
1548 that we cannot change the meaning of the words to
1549 make the passage fit our interpretation, our own
1550 heresy. **If Paul and Barnabas exhort them to**
1551 **remain in the faith, it was because those disciples**
1552 **were already in the faith and could stop being in**
1553 **the faith**.

1554 I also said that if you exhort someone to remain in
1555 a place or thing, it is because you consider that the
1556 person can abandon such place or thing. If the
1557 person could not leave that place, if the person

1558 cannot abandon that place, it would be illogical and
1559 ridiculous to exhort him to remain there. It would be
1560 crazy to tell a woman to continue being a woman
1561 when we all know she cannot become a monkey.

1562 If we see that the apostles admitted that the
1563 disciples were in the faith, we can deduce **that the**
1564 **apostles exhorted them to not abandon the faith**
1565 **because in their mental structure they were**
1566 **convinced that those who were in the faith could**
1567 **walk away from it.** In other words, a Christian can
1568 fall from grace; “once saved always saved” is false,
1569 it is a heresy that Satan has infiltrated among the
1570 Christians to keep them in their sin.

1571 If the mental structure of these brothers was to not
1572 believe that once saved always saved, then they
1573 believed in our free will, not in predestination. **If**
1574 **they had believed in predestination, it would**
1575 **have been silly to exhort them to remain in the**
1576 **faith, if they knew that by being predestined,**
1577 **they could not abandon the faith, even if they**
1578 **wanted to.** On the other hand we see that they new
1579 they had free will, because they appealed to the will
1580 of the disciples to not abandon the faith. **This is a**
1581 **sure sign that if the disciples wanted to, they**
1582 **could abandon it;** once more, clear evidence that
1583 the apostles believed in free will.

1584 *

1585
1586

1587 **Paul affirms that a Christian can fall from grace.**
1588 **The dogma that denies it is heresy**

1589 According to the doctrine of “once saved always
1590 saved” **a believer can sin and sin and sin again,**
1591 **without measure or limit, and cannot lose his**
1592 **salvation, even if he doesn’t repent.** If we point to
1593 someone who having been a Christian is now far

1594 from the Lord, they get out of the bind by saying
1595 that those were never really converted. Of course,
1596 that is a supposition they cannot prove, but
1597 nevertheless they affirm it as if they could.

1598 I can't find a Bible passage that proves this
1599 Jensen-Calvinist dogma. There isn't a place in all of
1600 Scripture that can serve as a basis for such a
1601 doctrine. The passage that follows is one that most
1602 clearly lets us see that the fall from grace is a
1603 possibility. The argument of those who maintain
1604 such doctrine is not true, saying that if someone
1605 walks away it is because he was never in the Lord.
1606 **If he had never been in the Lord, no one could**
1607 **say that he has fallen from grace.** No one can fall
1608 from a place where he has never been.

1609
1610 *“Christ is become of no effect unto you,*
1611 *whosoever of you are justified by the law; ye*
1612 ***are fallen from grace.**”* (Galatians 5:4)

1613
1614 Suppose you see a child skating on a sidewalk
1615 next to a tower, and he falls. None of you would
1616 ever think to tell the paramedics that the child fell
1617 from the tower. The mere fact of being next to the
1618 tower does not motivate anyone in their right state
1619 of mind, to say he fell from the tower.

1620 **Paul was in a very right state of mind, to think**
1621 **that one can fall from grace, if has never been in**
1622 **the grace, but that has only been “skating”**
1623 **around it in church.**

1624 If by divine revelation Paul knew that once
1625 someone is a believer, he could never again stop
1626 being one, he would have never written such a
1627 thing. By telling the Galatians, *“Ye are fallen from*
1628 *grace...”* it is clear that **the knowledge of not**
1629 **falling from grace was not in Paul's mind. I**

1630 **don't think anyone can accuse Paul of not**
1631 **believing it and yet telling a lie to the Galatians**
1632 **just to frighten them.**

1633 He who walks away from grace is because he was
1634 there before. If not, he could not walk away. You
1635 can't give capricious, arbitrary, or absurd meanings
1636 to words just to satisfy the dogmas of your
1637 denomination, nor should you juggle with words.

1638 It is quite clear that if Paul considers that someone
1639 can walk away from grace or fall from it, that
1640 person has to **necessarily** be or have been in the
1641 grace. That means that one who has been saved
1642 through Jesus can lose that salvation. He is not
1643 going to lose it for any little thing, because He who
1644 loved him enough to forgive and let himself be
1645 crucified, is not going to "throw into damnation one
1646 who cost so much to redeem", but **no one should**
1647 **go around believing that salvation in Christ is a**
1648 **license to do what one pleases.** God doesn't admit
1649 in heaven people who continue to love sin more
1650 than God.

1651 *

1652
1653

1654 **Paul was afraid that the tempter had changed**
1655 **the Thessalonians**

1656 Paul expressed many times that he knew that one
1657 who had been saved could be saved no more. In
1658 other words, he did not believe that "once saved
1659 always saved" thing. In this next passage, when
1660 Paul says, "*...lest by some means the tempter have*
1661 *tempted you, and our labour be in vain...*" lets us
1662 see that: **1)** he considered them Christians,
1663 otherwise, the tempter had no reason to change their
1664 beliefs; **2)** one who was a believer could be saved

1665 no more, otherwise he had no reason to believe he
1666 would labor in vain.

1667

1668 *“For this cause, when I could no longer*
1669 *forbear, I sent to know your faith, lest by some*
1670 *means the tempter have tempted you, and our*
1671 *labour be in vain.” (I The 3:5)*

1672

1673 If the tempter could change those who were
1674 converted by Paul’s preaching, that is an indication
1675 that there is no such thing as saved always saved,
1676 nor a predestination to be saved or damned.

1677

*

1678

1679

1680 **When someone rebels it is because he was a**
1681 **Christian**

1682 The doctrine of “once saved always saved”
1683 assures us that if after being a Christian someone
1684 walks away, it is because he never was a Christian,
1685 because that doctrine makes us think that a believer
1686 is predestined to continue being a believer.
1687 However, once more, now John proves that he
1688 believed in the human being’s free will and not in
1689 his robotic predestination or the heresy of “once
1690 saved always saved”. John, by exhorting his
1691 brothers saying “*Look to yourselves*”, shows us that
1692 he believed we had free will, for if we didn’t we
1693 could not look to ourselves, it would have had to be
1694 coined since the time of his predestination.

1695

1696 *“⁸ Look to yourselves, that we lose not those*
1697 *things which we have wrought, but that we*
1698 *receive a full reward. ⁹ Whosoever*
1699 *transgresseth, and abideth not in the doctrine*
1700 *of Christ, hath not God. He that abideth in the*

1701 *doctrine of Christ, he hath both the Father and*
1702 *the Son.”* (II John 1:8-9)
1703

1704 In verse 9, John says that anyone that
1705 “transgresses” and “abides not” in the doctrine of
1706 Christ does not have God. This is evidence of three
1707 things: **a)** that the human being has free will to
1708 transgress, if not we would have to think that his
1709 rebellion was predestined, in other words, those
1710 who believe in predestination would blame God for
1711 someone’s rebellion; **b)** that the human being can
1712 quit persevering in the doctrine of Christ, abandon
1713 it, which means that one who is saved can be lost;
1714 and **c)** that religions that do not accept Christ do not
1715 have God.

1716 **Rebelling means failing to duly obey.** One who
1717 rebels (transgresseth) is because he first obeyed. So
1718 when Paul admits here the possibility that some
1719 rebel against Christ, he shows us that those that
1720 rebelled were once with Christ. Once again, it is
1721 shown that a Christian can rebel and cease being a
1722 Christian, once again destroying the heretic and
1723 absurd hypothesis of “once saved always saved”.
1724 This hypothesis, on the other hand, cannot be based
1725 on Scripture, but on brainwashed dogma.

1726 **If John admits that a person rebels, he has to**
1727 **have in his mental structure the certainty that he**
1728 **has free will,** otherwise he would have to say that
1729 such rebellion was predestined, and that the poor
1730 thing could not help but rebelling. In other words,
1731 John is implying the human being’s free will.

1732 **“Persevering,” means staying constant in the**
1733 **pursuance of that which has been started,** or
1734 staying at the place where one is. No one can
1735 persevere (abideth) in something he has never
1736 started. In order to persevere, he has to start it.

1808 regardless of whether we repent from our sins or
1809 not. In the following passage, Paul, talking to the
1810 Christians in Corinth, and about the Christians
1811 there, rejects both. Let's see:

1812

1813 *“And lest, when I come again, my God will*
1814 *humble me among you, and that I shall*
1815 *bewail many which have sinned already, and*
1816 *have not repented of the uncleanness and*
1817 *fornication and lasciviousness which they*
1818 *have committed.” (II Co 12:21)*

1819

1820 From the moment that Paul says, “...*I shall*
1821 *bewail many...*” he is saying that **either those**
1822 **Christians were lost, or they could get lost. If**
1823 **their salvation would be absolutely guaranteed**
1824 **regardless of sin, Paul would have no need to**
1825 **weep over them.** If those saved would always be
1826 saved, there would be no need to cry over them,
1827 because even if they sinned and sinned again, and
1828 didn't repent, they would still be saved. This clearly
1829 shows that a saved person can lose his salvation if
1830 he refuses to truly repent of his sins. **The Christian**
1831 **who does not wish to repent of his sins has no**
1832 **forgiveness, he loses his saved status, if not, Paul**
1833 **would not have to cry over him.** Remember, God
1834 does not let into heaven people that do not repent of
1835 their sins, because that means they still love it and
1836 they will keep sinning in Heaven. **It would mean**
1837 **that they love their sin more than God and Jesus.**

1838 We clearly see in this passage that these were
1839 Christians who had abandoned the faith, because if
1840 they had not, he would not have to bewail them
1841 either; and if they weren't Christians, he wouldn't
1842 cry for them **now**, but rather **before**.

1843 It is equally evident that he cries because they
1844 have not repented of their fornications, lusts,
1845 dishonesty, etc; which is indicative that the
1846 Christian who does not repent is one step away
1847 from damnation. In other words, that **true**
1848 **repentance is indispensable for divine**
1849 **forgiveness.** This means that he who does not
1850 repent of his sins, while being a Christian, cannot
1851 prevail in salvation; otherwise there would be no
1852 need to cry for them.

1853 We don't even have to go to the Bible, common
1854 sense tells us that **God, being holy, is not going to**
1855 **take unto him a person who continues to harbor**
1856 **in his soul the sins** that keep people away from
1857 God. An envious person that does not walk away
1858 from his envy would still envy in heaven those who
1859 are higher than him. A selfish person would
1860 continue being selfish in heaven. A non-repentant
1861 slanderer would continue to slander his brethren in
1862 the Kingdom, and so on and so forth.

1863 *

1864

1865

1866 **Peter warns us so we do not fall off our own**
1867 **steadfastness**

1868 Once again we see in Scripture that **all** Bible
1869 authors had in their mental structure the idea that
1870 humans have free will, which is why **Peter exhorts**
1871 **them to guard themselves from error.** If Peter **did**
1872 **not** believe in free will he would not say such a
1873 thing, because he would know that man could not
1874 keep himself from error, nor grow in grace. Rather,
1875 he would say something like this, "I ask God to
1876 keep you from error and make you grow in grace".

1877 It isn't logical for Peter to, on one side **not** believe
1878 in man's free will to keep from error and grow in

1879 grace, while on the other hand exhort them to do
1880 both. It would be like telling a blind quadriplegic,
1881 “Run, come quick so you can see what beautiful
1882 sight!” knowing that the poor soul can neither see
1883 nor walk.

1884

1885 *“¹⁷ Ye therefore, beloved, seeing ye know these*
1886 *things before, beware lest ye also, being led*
1887 *away with the error of the wicked, fall from*
1888 *your own steadfastness. ¹⁸ But grow in grace,*
1889 *and in the knowledge of our Lord and Saviour*
1890 *Jesus Christ. To him be the glory, both, now*
1891 *and for ever. Amen.” (II P 3:17-18)*

1892

1893 Another thing to see is that in verse 17 **Peter**
1894 **admits that the Christian can be lost, and fall from**
1895 **his own steadfastness**, clearly seeing that Peter did
1896 not believe the “once saved always saved” nonsense.

1897 The Lord himself said, “*Out of the abundance of*
1898 *the heart the mouth speaks*”. If Peter didn’t have in
1899 his heart the knowledge that once saved it is
1900 possible to lose salvation, he would not say such
1901 things. The same can be said of the other Bible
1902 writers like Paul, James, John, Moses, Isaiah, etc..

1903

*

1904

1905

1906 **Paul says the Galatians went over to another**
1907 **gospel after receiving the gospel of Christ**

1908 Since cats cannot become dogs, you would never
1909 see anyone in his right state of mind write to a
1910 friend saying that he is marveled or awed that his
1911 cat has become a dog. You would not hear anyone
1912 either exhort the Chinese not to become black, or
1913 exhort blacks not to become white, or exhort whites
1914 not to become Chinese. **These changes simply**

1915 **cannot happen**, therefore nobody in his right state
1916 of mind can marvel that these changes have
1917 happened or can ever happen.

1918 If Paul believed that once saved man would
1919 remain saved, if he believed that a person that got
1920 converted did so because he was predestined to be
1921 saved, **he would not tell the Galatians that he was**
1922 **awed seeing that having accepted the Gospel of**
1923 **Christ now they had crossed over to another**
1924 **gospel.**

1925 A person that believed that “once saved always
1926 saved”, would not say such a thing because he
1927 “knew” that could not happen. It would be
1928 ridiculous, to say the least, to warn against a danger
1929 that cannot come to pass. **If one who is saved is**
1930 **always saved, he could never abandon the faith**
1931 **and cross over to another gospel, which is what**
1932 **Paul is saying happened.** If those who were
1933 predestined to convert couldn’t cease being
1934 Christians, Paul would not be warning the Galatians
1935 against a danger that did not exist.

1936
1937 *“I marvel that ye are so soon **removed from***
1938 *him that called you into the grace of Christ,*
1939 ***unto another gospel”** (Galatians 1:6)*

1940
1941 **As we can see, Paul believed that a Christian**
1942 **could remove himself from the faith.** If he
1943 believed such a thing, he could not believe at the
1944 same time that once saved always saved, and he
1945 could not believe in predestination, but in free will.
1946 In other words, man is not a robot, and he is not a
1947 fish that once trapped by the hook of salvation he
1948 cannot escape even if he wants to.

1949 *

1950

1951
1952
1953
1954
1955
1956
1957
1958
1959
1960
1961
1962
1963
1964
1965
1966
1967
1968
1969
1970
1971
1972
1973
1974
1975
1976
1977
1978
1979
1980
1981
1982
1983
1984
1985

**You must remain in His goodness, otherwise you
will be cut off**

In the passage below, free will is evident in several places and the non-existence of predestination as to man's behavior, feelings and eternal destiny. Before we begin, allow me to explain the simile used by Paul. We have the wild olive tree that grows in the wild, and therefore its fruit is less and of a lesser quality than the cultivated tree. To graft means to take a bud or a shoot of one tree and "insert" it into another tree of the same family, to ensure a better quality fruit. With this explanation, let's go to Paul's example.

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

In this last verse, (20) Paul shows that the believing Gentile, due to his faith, is standing, or saved, warning him immediately not to boast, and then goes on to speak in verse 21 of the possibility that if he boasts, God will not forgive him. **In other words, he assures that he who is in the faith, because he was grafted into the good olive, he who is saved, can come to lose the forgiveness he**

1986 **now enjoys.** Here we can see again that the believer
1987 can lose his salvation.

1988 Further on, in verse 22 he reaffirms the idea of
1989 losing the salvation by mentioning God's severity
1990 with those who fell. **If they fell from faith it is**
1991 **because they were in the faith. No one can fall**
1992 **from a ladder on which he has never been.** Later
1993 in the same verse, Paul, speaking of God's
1994 goodness, warns the believer that he can enjoy that
1995 goodness **if he remains in that goodness, adding**
1996 **that if not, he will be cut off.** In these words of
1997 Paul we clearly see two things: **a) that the believer**
1998 **can fall, and b) that humans have free will.** In
1999 verse 23, this time talking about the Jews, he says
2000 that they could be grafted back in **if they would not**
2001 **remain in their unbelief,** once more indicating that
2002 human beings have free will. Let's read on.

2003
2004 *“¹⁷ And if some of the branches be broken off,*
2005 *and thou, being a wild olive tree, wert grafted*
2006 *in among them, and with them partakest of the*
2007 *root and fatness of the olive tree, ¹⁸ boast not*
2008 *against the branches. But if thou boast, thou*
2009 *bearest not the root, but the root thee. ¹⁹ Thou*
2010 *wilt say then: The branches were broken off,*
2011 *that I might be grafted in. ²⁰ Well, **because of***
2012 ***unbelief they were broken off, and thou***
2013 ***standest by faith.** Be not high-minded, but fear.*
2014 *²¹ For if God spared not the natural branches,*
2015 *take heed **lest he also spare not thee.** ²² Behold*
2016 *therefore the goodness and severity of God; on*
2017 *them which fell, severity; **but toward thee,***
2018 ***goodness, if thou continue in his goodness;***
2019 ***otherwise thou also shalt be cut off. ²³ And***
2020 *they also, **if they abide not still in unbelief,***

2021 *shall be grafted in, for God is able to graft*
2022 *them in again.”* (Ro 11:17-23)

2023

2024 **By putting the conditional “if”** in verse 22, he
2025 shows that humans have free will, yes, he is not
2026 predestined to be what he is, nor to be saved or
2027 damned, just because. The believer is given a
2028 condition that he has to fulfill, and that is to remain
2029 in the goodness. **If Paul sets that condition it is**
2030 **because he knew humans could fulfill it, and**
2031 **because he also knew that if he didn’t he would**
2032 **be cut-off and lose his salvation.** Again, we see
2033 that salvation is not immutable; it is not a thing that
2034 chases us, catches up to us and remains with us
2035 even if we don’t want it, only because we were
2036 predestined.

2037 It is evident that **Paul is speaking to Christians,**
2038 **since he talks of those who did not suffer God’s**
2039 **severity but His goodness. It is in talking to them**
2040 **that he exhorts them to “continue” and warns**
2041 **them that they can be cut off.** If Paul wrote these
2042 things it is because in his mental structure was not
2043 the idea that one who was saved could continue
2044 living as he pleased because he could never lose
2045 that salvation. In other words, Paul did not believe
2046 that “once saved always saved”.

2047 **We also see that Paul did not think that a non**
2048 **believer was predestined to it,** because he says
2049 that they could leave their spiritual state **if** they
2050 would not remain in their unbelief. It is evident that
2051 in Paul’s mental structure, the idea that the human
2052 being predestined to a certain state of salvation or
2053 damnation, was not there. Instead he believed that
2054 the human being could leave either state through his
2055 own will.

2056 **Paul was not about to play with people or**
2057 **make fun of them by exhorting them to do**
2058 **something that he knew they could not do**
2059 **because they were predestined otherwise.** It
2060 would be mean if, knowing he couldn't see, we
2061 would tell a blind man, "Come to the window and
2062 see this wonderful landscape". Or if we yelled to a
2063 man without legs, "Run, the house is on fire!". We
2064 would have to think the same of Paul if, believing
2065 the Jansen-Calvinist doctrine of predestination, he
2066 would have told those who were fallen, that if they
2067 wanted they could get out of their lost condition,
2068 when he knew they were predestined to it and
2069 therefore, they would never get out of it.

2070 **It would be another jeer if Paul would frighten**
2071 **the believers** making them believe they could be
2072 cut off and lose their salvation, if he truly believed
2073 that salvation could not be lost. Not only would it
2074 be a lie, but a lie in the name of God.

2075 **Finally, it is Paul himself, whom many believe**
2076 **to be the icon of predestination,** the one who
2077 speaks convinced of man's free will. And he does it
2078 in the letter that many credit as being the biggest
2079 defender of predestination. It is each person, with
2080 his free will that can determine one thing or the
2081 other.

2082 **He who wants to be with God, though he has**
2083 **no strength to do it, will receive divine help for it.**
2084 On the other hand, he who has no desire of being
2085 with God, because God's behavior rules are not to
2086 his liking, will not be forced to love God. If the
2087 human being didn't have such ability, Paul would
2088 not have said the things he said, rather something
2089 like "they would enjoy God's goodness if God
2090 would make them remain in it"; and of the
2091 unbelievers, he would say "they would leave such

2092 awful state if God would want to take away their
2093 unbelief and implant in their hearts a love for God”.

2094 *

2095

2096

2097 **If the weaker brother can perish, it is not true**
2098 **that once saved always saved**

2099 There are two heretic doctrines that have
2100 infiltrated Christianity. One is “predestination” after
2101 the Janseno-Calvinism, and the other one is “once
2102 saved always saved”. Both have shown their
2103 falsehood in this passage.

2104

2105 *“⁹ But take heed lest by any means this liberty*
2106 *of yours become a stumbling block to them that*
2107 *are weak. ¹⁰ For if any man see thee which hast*
2108 *knowledge sit at meat in the idol's temple, shall*
2109 *not the conscience of him which is weak be*
2110 *emboldened to eat those things which are*
2111 *offered to idols; ¹¹ **and through thy knowledge***
2112 ***shall the weak brother perish, for whom***
2113 ***Christ died?”** (I Co 8:9-11)*

2114

2115 Paul tells the brethren that know better to be
2116 careful not to be a stumbling block for the weaker
2117 ones. If the weaker one sees the one with
2118 knowledge where the idols are, this can entice the
2119 weaker brother to eat from that which has been
2120 sacrificed to the idols, **and this can cause the**
2121 **weaker brother to perish.** That shows us that **Paul**
2122 **did not believe in predestination nor in “once**
2123 **saved always saved”.**

2124 **I say he did not believe in predestination**
2125 **because if so he would have never thought that he**
2126 **who had been predestined to be saved could perish**

2127 by eating, because he had been predestined for
2128 salvation.

2129 **I say that he did not believe in “saved always**
2130 **saved”** either, because if so, he could not think that
2131 someone would lose his salvation by eating
2132 something offered to idols.

2133 **It is not logical to think that if someone does**
2134 **not believe in a certain danger could warn**
2135 **against such danger.** I have never heard anyone
2136 say to someone else: “Don’t jump too high for you
2137 may bump into the moon and break your head”.
2138 This type of warning nobody makes, because
2139 nobody thinks that anyone could jump so high as to
2140 bump against the moon. By the same token, if Paul
2141 believed in predestination he would not warn a
2142 Christian against the possibility that his behavior
2143 could make another Christian perish, since that
2144 brother is predestined to be a Christian and be saved
2145 regardless. At the same time, if he believed that
2146 once saved always saved, he would not dream of
2147 warning him that the weaker brother could perish,
2148 since that brother would always be a brother,
2149 because once saved always saved. As we can see,
2150 Paul did not believe neither in the janseno-calvinist
2151 predestination nor in once saved always saved.

2152 *

2153

2154

2155 **John says there are sins that lead to death, for**
2156 **which we cannot pray on behalf of our Christian**
2157 **brethren**

2158 What John is saying here is in direct opposition
2159 with the doctrine of “once saved always saved”,
2160 because in speaking of Christian brethren, he is
2161 saying that there are sins that lead to death for
2162 which we must not pray.

2163
2164
2165
2166
2167
2168
2169
2170
2171
2172
2173
2174
2175
2176
2177
2178
2179
2180
2181
2182
2183
2184
2185
2186
2187
2188
2189
2190
2191
2192
2193
2194
2195
2196
2197

“¹⁶ If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it. ¹⁷ All unrighteousness is sin, and there is a sin not unto death.”

(I John 5:16-17)

There are four things made clear in this passage:

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

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

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

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

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

2198 This reminds me of Samuel and Saul, when God
2199 told the prophet not to pray for Saul anymore; also
2200 Jeremiah and the people of Israel.

2201
2202 *“And the LORD said unto Samuel: How long*
2203 *wilt thou mourn for Saul, seeing I have*
2204 *rejected him from reigning over Israel?”*
2205 (I Sam 16:1)

2206
2207 *“Therefore pray not thou for this people,*
2208 *neither lift up cry nor prayer for them, neither*
2209 *make intercession to me, for I will not hear*
2210 *thee.”* (Jeremiah 7:16)

2211
2212 *“Then said the LORD unto me: Pray not for*
2213 *this people for their good.”* (Jer 14:11)

2214
2215 As we can see, it is not only John who shows us
2216 there are limits to how much believer, and the
2217 human being, can sin. God himself shows us that
2218 same teaching. We cannot continue playing with
2219 God the little game of “I’m saved now, so from
2220 now on **you’ve** got to keep me saved regardless of
2221 what I do”.

2222 *

2223

2224

2225 **Anyone who thinks he is standing, watch lest he**
2226 **fall.**

2227 It is Paul himself who warns the Corinthians that
2228 if they are not careful they may fall. If a person is
2229 not in the faith he is not saved; there is no need to
2230 give them this advice because they are already
2231 fallen. Therefore, Paul directs the advice to those
2232 who are Christians, those who are in the faith.

2233

2234 *“Wherefore let him that thinketh he standeth*
2235 *take heed lest he fall.”* (I Co 10:12)

2236

2237 To those **who are already** Christians Saint Paul
2238 charges to be careful, **lest they may fall.** Therefore,
2239 the heresy of “once saved always saved”, which has
2240 so damaged the sanctification of Christianity, is
2241 false.

2242

2243

2244

2245

2246

2247

Chapter 3

2248

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

2249

2250

2251

No one will pluck them out of my hand

2252

2253

2254

2255

2256

2257

2258

2259

2260

2261

2262

2263

2264

2265

2266

2267

2268

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

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

What I want to say is that in fact it is true that our salvation is secure in Christ, **but it is not true, as the Janseno-Calvinists believe, that God is going to force us to be saved whether we want to be**

2269 **saved or not.** No one can take us away from the
2270 Lord, but we can take ourselves away from him;
2271 **God does not force us to remain in Him. This is**
2272 **voluntary.** Conversion is not a fishing hook that
2273 once it gets you doesn't release you even if you
2274 want it to.

2275 If I say that nobody can make Raymond say,
2276 "Yes", that does not mean that Raymond can't say,
2277 "Yes" if he wants to. At the same time, when Jesus
2278 says that no man can pluck his sheep from him, he
2279 is not saying that the sheep can't leave if it so
2280 desires.

2281 *

2282
2283
2284 **No one can separate us from the love of Christ**

2285 Paul says here that **no creature or adverse**
2286 **circumstance** can separate us from the love of
2287 Christ. That does **not** mean, as some want to make
2288 it look, that a Christian cannot walk away from the
2289 faith. In I Timothy 4:1 you saw that the selfsame
2290 Holy Spirit said that there would be Christians who
2291 would stray from the faith.

2292 That no one can separate us from the love of
2293 Christ does not mean that once one becomes a
2294 Christian, he is held on by a fishing hook from
2295 which he cannot escape even if he wanted to. If
2296 someone says that no one can bring Tom out of his
2297 castle it does not mean that Tom can't come out of
2298 his castle if he wanted to.

2299
2300 ***"³⁵ Who shall separate us from the love of***
2301 ***Christ? Shall tribulation, or distress, or***
2302 ***persecution, or famine, or nakedness, or peril,***
2303 ***or sword? ³⁶ As it is written: For thy sake we***
2304 ***are killed all the day long; we are accounted as***

2305 *sheep for the slaughter. 37 Nay, in all these*
2306 *things we are more than conquerors through*
2307 *him that loved us. 38 For I am persuaded, that*
2308 *neither death, nor life, **nor angels, nor***
2309 ***principalities, nor powers, nor things present,***
2310 *nor things to come, 39 nor height, nor depth,*
2311 ***nor any other creature, shall be able to***
2312 ***separate us from the love of God, which is in***
2313 ***Christ Jesus our Lord.”***

2314 (Ro 8:35-39)

2315

2316 If we analyze what Paul is saying, he is talking
2317 about third persons or circumstances: tribulations,
2318 distress, persecution, famine, nakedness, peril,
2319 sword, death, life, angels, principalities, powers,
2320 things present, things to come, height, depth, or
2321 creatures. **Never does he make reference to the**
2322 **believer himself, but to things outside of him.**
2323 Therefore, this passage **cannot** be taken as a basis
2324 to say that a Christian cannot walk away from the
2325 faith, since Paul himself received a revelation from
2326 the Holy Spirit that says that the Christian can
2327 indeed depart. Let’s see I Tim 4:1.

2328

2329 *“Now **the Spirit** speaketh expressly, that in the*
2330 *latter times **some shall depart from the faith,***
2331 *giving heed to seducing spirits, and doctrines*
2332 *of devils” (I Tim 4:1)*

2333

2334 **In order to depart from the faith it is**
2335 **indispensable to have been in the faith.** No one
2336 can leave a place where he has never been. The
2337 same Paul who wrote the passage in Romans, which
2338 many use to base their erred doctrine, is the one
2339 who wrote this passage in I Timothy that we just
2340 read. **If he admits in this passage that a Christian**

2341 **can depart from the faith, and even predicts it, it**
2342 is not logical to think that the passage in Romans
2343 can mean that once a person is saved he will remain
2344 saved. They think he can never depart from that
2345 faith, because he has bitten in to a fishing hook
2346 from which he cannot be set free even if he wants
2347 to, because once converted he is forced to love God
2348 even if he doesn't want to. **To think this way is**
2349 **absurd. God does not want a forced love,**
2350 **predestinated or robotic love.**

2351 From what we have seen so far we can rest
2352 assured that the absurd proposition that says that if
2353 someone departs from the faith it is because he has
2354 never been in it, is totally false. **It contradicts that**
2355 **which we have seen the Holy Spirit reveal,** when
2356 he said that in the later times some would depart
2357 from the faith. Let those who propose the heretic
2358 doctrine that states that once saved, always saved
2359 find at least one verse where the Holy Spirit says
2360 that no Christian can depart from the faith, or that
2361 once saved he will always be saved.

2362 *

2363
2364

2365 **God's promises are not unconditional, and**
2366 **neither is salvation**

2367 There are "petty lawyers" and litigious people
2368 who believe that they can hold on to words, phrases
2369 or verses to "force" God to make good on
2370 **something they want to believe He promised or**
2371 **said.** They proceed, in religion, much like a petty
2372 lawyer trying to save his criminal client, holding on
2373 to words and technicalities of the penal code of the
2374 time. That can be done in the human system,
2375 because there is always someone who is willing to

2376 be bought with favors and bribes, but it is not the
2377 way things are done in heaven.

2378 That is why they read a phrase or a promise that
2379 they believe justifies their sin, and hold fast to it,
2380 with no regard for what the rest of the Bible has to
2381 say about the issue.

2382
2383 *“Wherefore the LORD God of Israel saith: I*
2384 *said indeed that thy house, and the house of thy*
2385 *father, should walk before me for ever; but*
2386 *now the LORD saith: Be it far from me; for*
2387 *them that honour me I will honour, and they*
2388 *that despise me shall be lightly esteemed.”*
2389 (I Sam 2:30)

2390
2391 This verse refers to the promise received by
2392 Aaron’s family in verses like Exodus 25:13; 29:9;
2393 40:15 and Numbers 18:7. **If one reads these**
2394 **passages only alone, one can believe that the**
2395 **promise of priesthood for the sons of Aaron was**
2396 **unconditional, that all you needed was to be a**
2397 **descendent of Aaron to “demand” the fulfillment**
2398 **of such “promise”.** But here we see that was not
2399 so.

2400 It seems, however, that such is what the sons of
2401 Eli thought, and they figured it would not matter
2402 what they did. As long as they were descendants of
2403 Aaron **they would** receive the priesthood because
2404 such was the “promise”; and since they could not
2405 avoid being Aaron’s descendants, God “**had**” to
2406 fulfill it. However, we see in the verse we read that
2407 God tells Eli by way of a prophet that things were
2408 not as they wished them to be, but as God had
2409 ordained.

2410 **Something of the sort happens to many**
2411 **believers, especially those predestination**

2412 **advocates that believe that once saved always**
2413 **saved.** They think that because they want to believe
2414 that God promised them an unconditional salvation,
2415 they have it by the beard; and they can go about as
2416 they wish and sin like there's no tomorrow, without
2417 risking salvation or losing it.

2418 Going about as litigious and petty lawyers, they
2419 believe they can appeal to such and such a verse or
2420 passage as if it were a penal code from a human
2421 society, manipulated once and again to make it say
2422 whatever is convenient to them. If they do not learn
2423 from lessons such as this, they may have to swallow
2424 very bitter drinks when they least expect it.

2425 **When God makes a promise, even if at that**
2426 **moment the conditions aren't expressed, it is**
2427 **logical to think that they are applied, that they**
2428 **are implied.**

2429 When I promise employment to someone, it is
2430 implied that he who received the promise is able to
2431 do what will be asked of him, that he is not lazy,
2432 that he does not steal, that he takes care of the job I
2433 give him, that he respect my words, is a team
2434 player, does not come to work naked, goes to the
2435 bathroom to relieve himself, takes frequent baths,
2436 comes on time, etc., the one thousand implied
2437 conditions that always exist in a promise like this.

2438 I don't need to make all these conditions clear in a
2439 written document to the recipient of my promise of
2440 employment. **God doesn't need to make clear to**
2441 **us either of the conditions that his promises**
2442 **carry. Common sense does when lust does not**
2443 **blind us.**

2444 If someone asks me for a job and I have
2445 employment for him, and I promise that the job is
2446 his if he can type, it is true that I have made a
2447 promise that appears to be unconditional; but that is

2448 not so, all the implied conditions can be applied to
2449 the applicant and he can't allege I did not say
2450 anything about it.

2451 Suppose that the applicant brings me the letter, in
2452 which I promised that if he can type, the job is his.
2453 But when he comes into my office, he is naked. Do
2454 I have to fulfill my promise?

2455 Suppose he can type, yes.....but has dozens of
2456 errors. Am I obliged to comply? What if the man is
2457 lazy, or steals my things, or breaks the equipment
2458 constantly from wrongful treatment, or laughs at me
2459 when I give him an order, or gets in to constant
2460 fights with other employees, or relieves himself in
2461 any corner of the office, or doesn't take a bath and
2462 smells like a skunk, or never comes on time, etc.,
2463 am I bound to my promise of giving him a job or
2464 keep him there, just because I did not legislatively
2465 specify the one thousand and one implied
2466 conditions that are present in any promise?

2467 **Don't be fools, those who hold fast to words**
2468 **and phrases and meaningless verses.** When you
2469 come before God you will not be able to talk trash
2470 like you do now. **Salvation is God's promise in**
2471 **Christ, but it has implied conditions.** **He who**
2472 **accepts Christ is saved, but there are implied**
2473 **conditions that cannot be mocked.**

2474

2475 ***

2476 **

2477 *