

Once Saved Always Saved Versus Saved Losing Salvation

written by Alfred Persson | May 27, 2024



Scripture says salvation cannot be lost: 1 Peter 1:3-5; Ephesians 1:13-14; John 10:27-29; John 6:37-40; Philippians 1:6; Romans 8:38-39; 11:29. ***Scriptures also say salvation can be lost:*** 1 Corinthians 9:27; 2 Peter 2:20-22; Hebrews 6:4-6; 10:26-29; John 15:1-6; Romans 11:17-22.

Even before Calvin and Arminius, Christians historically choose a side and then deploy eisegesis to refute the opposition.

As scripture never contradicts itself, both positions must somehow be true.

However, that is impossible to conceive within the classic Catholic division of living humanity into two groups: the “saved and unsaved”. *Chronologically, that division of humanity is only true of the dead, not all still living to whom the scriptures are written.*

In the parable of the Sheep and Goats is the key to resolving the paradox. Three groups of humanity are alive: The Saved “My Brethren” and the other two groups Undetermined until death or Judgment, the Sheep and Goats.

Only when read in context is this detail evident. Judgment begins first with the house of God (1 Pet. 4:17), the “disciples of all the nations” (Mt. 28:19) who failed to commit to Christ before the Rapture, are the Sheep and Goats now being judged if their actions during the reign of the Antichrist proved they “received Christ” vicariously by coming to aid of Christians (“these [seated with Christ] my brethren”), during the Great Tribulation:

32 “All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. 33 “And He will set the sheep on His right hand, but the goats on the left. 34 “Then the King will say to those on His right hand, ‘Come, you

blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: 35 `for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; 36 `I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.’ 37 “Then the righteous will answer Him, saying, `Lord, when did we see You hungry and feed You, or thirsty and give You drink? 38 `When did we see You a stranger and take You in, or naked and clothe You? 39 `Or when did we see You sick, or in prison, and come to You?’ 40 “And the King will answer and say to them, `Assuredly, I say to you, **inasmuch as you did it to one of the least of these My brethren, you did it to Me.**’ 41 “Then He will also say to those on the left hand, `Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: 42 `for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; 43 `I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.’ 44 “Then they also will answer Him, saying, `Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?’ 45 “Then He will answer them, saying, `Assuredly, I say to you, **inasmuch as you did not do it to one of the least of these, you did not do it to Me.**’ 46 “And these will go away into everlasting punishment, but the righteous into eternal life.” (Matt. 25:32-45 NKJ)

Until this judgment, three groups existed. The Saved (my brethren), those potentially saved (the sheep), those who lost the opportunity to be saved by falling away (the goats).

Therefore, scripture proves the Catholic division of humanity into two groups misstates the chronology of salvation. Not until death or judgment, do only two groups of humanity exist.

<https://endtimenews.net/judgment-of-the-sheep-and-goats>

**“It is appointed for men to die once, but after this the judgment”
Hebrews 9:27**

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*“And as it is appointed for men **to die once, but after this the judgment**”* -(Heb. 9:27 NKJ)

“The judgment” isn’t a literal translation, the definite article is not in the Greek. Therefore, this does not refer to *THE* final judgment, it refers to a judgment that occurs immediately after physical death. (See note below)

Christians have already passed from death into life, and do not come under additional judgment after they die physically. The Bible teaches they immediately enter into the presence of Christ (Lk. 23:43; 2 Cor. 5:6):

*“Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and **shall not come into judgment, but has passed from death into life.*** (Jn. 5:24 NKJ)

The author of Hebrews is speaking about those who died unsaved. **The unsaved are judged immediately upon physical death to determine how they**

will wait in Hades for Judgment day.

Those who did not commit eternal sin can **repent, and eagerly wait for Christ's second coming for the rapture/resurrection in Hades**, or reject Christ and wait for Judgment Day when it is confirmed they are not in the Book of life and cast into the Lake of Fire:

Therefore, all who repent pass the judgment and eagerly wait for Christ's Second coming to be raised from the dead while the rest wait in various levels of torment until Judgment Day;

27 And as it is appointed for men to die once, but after this the judgment,

28 so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation. (Heb. 9:27-28 NKJ)

For this reason, to save the billions who would repent if they knew the gospel, it is preached to the dead in Hades. All who repent and choose to live according to God's righteousness are protected from the torments of Hades living "in the Spirit" until their resurrection:

5 They will give an account to Him who is ready to judge the living and the dead.

6 For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Pet. 4:5-6 NKJ)

They will rise with the church at Christ's second coming:

13 But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope.

*14 For if we believe that Jesus died and rose again, **even so God will bring with Him those who sleep in Jesus.***

15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep.

*16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And **the dead in Christ will rise first.***

17 Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

18 Therefore comfort one another with these words. (1 Thess. 4:13-18 NKJ)

Those who committed eternal sins, or wouldn't repent in Hades, will rise on Judgment Day and be cast into the Lake of Fire, that is "die the second death" from which there is no resurrection:

*13 The sea gave up the dead who were in it, and **Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works.***

*14 Then Death and Hades were cast into the lake of fire. **This is the second death.***

*15 **And anyone not found written in the Book of Life was cast into the lake of fire.*** (Rev. 20:13-15 NKJ)

END NOTE

QUESTION—What is the significance of the lack of the definite article with κρίσις ‘judgment’?

1. The noun is qualitative, emphasizing what it is [ICC, Lns, Mil, My, NIC, WBC, Wst; NASB, NIV, NJB]: it is judgment.-Greenlee, J. H. (2008). An Exegetical Summary of Hebrews (2nd ed., p. 343). SIL International.

While some interpret it as the final judgment (KJV), many do not (ASV, CEB, CSB0, ERV, NASB, NIV, NLT, MIT, RPTE, etc.).

Lenski says:

“To say that this pronouncement of judgment comes only at the time of the final judgment at the end of the world contradicts Scripture. No one needs to wait until the last day to know God’s verdict; he receives it at the instant of death. -Lenski, R. C. H. (1938). The interpretation of the Epistle to the Hebrews and of the Epistle of James (p. 319). Lutheran Book Concern.”

The context puts the application of Christ’s sacrifice BEFORE the Final Judgment, those who died receive its benefits BEFORE HIS SECOND COMING, for they “eagerly wait for Him”.

Scripture cannot be broken. The writer is speaking about Judgment after physical death: “INASMUCH as its appointed for men to die and after this comes judgment:

*26 Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages **He has been manifested to put away sin by the sacrifice of Himself.***

*27 **And inasmuch as it is appointed for men to die once and after this comes judgment,***

*28 so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, **to those who eagerly await Him.*** (Heb. 9:26-28 NASB)

These folks came back before their “Life Review” was completed, so they never heard the gospel of Christ at the end of the review:

Rethinking Death: Exploring What Happens When We Die

Calvin's Reprobation the concomitant of Election error

written by Alfred Persson | May 27, 2024



(Reprobation the concomitant of election and an act of God's will, 1–3)

1. Election—but no reprobation?

Now when human understanding hears these things, its insolence is so irrepressible that it breaks forth into random and immoderate tumult as if at the blast of a battle trumpet.

Indeed many, as if they wished to avert a reproach from God, accept election in such terms as to deny that anyone is condemned. But they do this very ignorantly and childishly, since election itself could not stand except as set over against reprobation. God is said to set apart those whom he adopts into salvation; it will be highly absurd to say that others acquire by chance or obtain by their own effort what election alone confers on a few. Therefore, those whom God passes over, he condemns; and this he does for no other reason than that he wills to exclude them from the inheritance which he predestines for his own children.—Calvin, J. (2011). *Institutes of the Christian Religion* & 2 (J. T. McNeill, Ed.; F. L. Battles, Trans.; Vol. 1, p. 947). Westminster John Knox Press.

John Calvin “absurdity” is Paul’s reason to break out in praise of God. Joining the Elect are those saved by the deliverer who comes out of Zion, to join the Elect and be Israel’s “fullness.” Together with the Gentiles, these are “all Israel”:

7 What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded.

...

11 I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles.

12 Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!

...

23 And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.

24 For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted into their own olive tree?

25 For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.

26 And so all Israel will be saved, as it is written: “The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob;

27 For this is My covenant with them, When I take away their sins.”

28 Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers.

29 For the gifts and the calling of God are irrevocable.

30 For as you were once disobedient to God, yet have now obtained mercy

*through their disobedience,
31 even so these also have now been disobedient, that through the mercy
shown you they also may obtain mercy.
32 For God has committed them all to disobedience, that He might have
mercy on all.
33 Oh, the depth of the riches both of the wisdom and knowledge of God!
How unsearchable are His judgments and His ways past finding out!
34 “For who has known the mind of the LORD? Or who has become His
counselor?”
35 “Or who has first given to Him And it shall be repaid to him?”
36 For of Him and through Him and to Him are all things, to whom be
glory forever. Amen. (Rom. 11:7-36 NKJ)*

Do the math. In verse seven the Elect obtained salvation, the rest of Israel were blinded, but later saved by Christ. They plus the Gentiles are the “fullness”, “All Israel.”

Therefore, Calvin was wrong, those who were not of the elect did acquire what Calvin thought impossible, what “election alone confers on a few.” Clearly, God bestowed what election confers, “on the fulness” so all Israel would be saved.

Christ also taught the binary path to salvation, in the judgment of the Sheep and Goats (Christendom from all the nations), Christ’s “brethren” (the Elect) are seated with Him as He judges these members of Christendom who failed to commit to Christ before He came. Judgment begins first with the house of God (1 Pet. 4:17):

*33 “And He will set the sheep on His right hand, but the goats on the
left.
34 “Then the King will say to those on His right hand, ‘Come, you blessed
of My Father, inherit the kingdom prepared for you from the foundation
of the world:
35 ‘for I was hungry and you gave Me food; I was thirsty and you gave Me
drink; I was a stranger and you took Me in;
36 ‘I was naked and you clothed Me; I was sick and you visited Me; I was
in prison and you came to Me.’
37 “Then the righteous will answer Him, saying, ‘Lord, when did we see
You hungry and feed You, or thirsty and give You drink?
38 ‘When did we see You a stranger and take You in, or naked and clothe
You?
39 ‘Or when did we see You sick, or in prison, and come to You?’
40 “And the King will answer and say to them, ‘Assuredly, I say to you,
inasmuch as you did it to one of the least of these My brethren, you did
it to Me.’ (Matt. 25:33-40 NKJ)*

Therefore, Reprobation is not the concomitant of election. God’s Election of some did not close the door on others who would repent, and believe if given a chance.

Will there be a second chance for salvation after death?

The firstborn over all creation (Colossians 1:15)

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As a former Jehovah's Witnesses who once quoted "He is...firstborn over all creation" to prove Christ is the "first created", I want to share the context I never saw when I did that.

Let's see what Paul is really saying about Christ:

15 He is the image of the invisible God, the firstborn over all creation.

16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.

17 And He is before all things, and in Him all things consist. (Col. 1:15-17 NKJ)

Paul says Christ created all things, that He existed before they did, and that IN HIM "all things consist".

You saw the movie the Matrix. Reality was generated by computers. Our reality is like a matrix, it is generated by the Mind of God. By the power of God's thought, all things "hold together, consist".

Christ created all things by verbalizing God’s thought, He is the Word of God. When God wants something to exist, the Word of God gives it concrete existence, IN HIS MIND. He “speaks it into being”, actualizing it.

Then it exists.

“for in Him we live and move and have our being, as also some of your own poets have said,`For we are also His offspring.’ (Acts 17:28 NKJ)

That is how Christ is the “firstborn heir of what the Father had Him create, the ” πρωτότοκος πάσης κτίσεως, (Col. 1:15 BGT)

Therefore, I as a Jehovah’s Witnesses was wrong. It is NOT saying Christ is created.

I publicly regret my error.

As the Son of the Father, Jesus is the Firstborn Heir of all God creates.

Is it better to defend Christian doctrine, or have disputers prove their ideas?

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I was converted by the classic Apologetic [Apostles of Denial, E.C. Gruss] from JW belief to Orthodox Trinitarianism, over 40 years ago. Since that time I’ve tried to convince other JW’s, and failed. They endlessly dispute every text I bring to support the Christian idea of God.

What if I have been doing this backwards? When a JW says, “the Trinity is not taught in the Bible,” perhaps I should respond: “what is? What is your concept of God.”

Ironically enough, for a group so invested in claiming Christians got their ideas from pagans, The JW's believe Jehovah God is the biggest "spirit body" on top of something like a pagan Greek Parthenon of "Elohim", and like them not omnipresent. Although Almighty, infinite in power unlike the angels, He lives in a "spirit-body" just like them.

In between God the biggest "spirit" in the Parthenon and the smaller "angel spirits", is the arch-angel Jesus (a.k.a. Michael)—unlike them Jesus is an "a-god". Above all other angel "Elohim" "sons of God", but below their Creator Jehovah God. They all live spatially in a place called "heaven:

"While there are physical bodies visible and palpable, there are also spiritual bodies, invisible to human eyes and entirely beyond human senses. (1 Cor. 15:44) The bodies of spiritual persons (God, Christ, the angels) are glorious...The true God is not omnipresent."—Aid To Bible Understanding, p. 247, 665 (Watchtower Bible & Tract Society, 1971)

Perhaps we would have more success demanding they prove from the scriptures their odd "pagan" view of a finite God?

Then the "shoe" is on the other foot, their proofs are being contradicted.

Whereas before, they ignored our "proofs", they can't ignore how their "proofs" didn't hold up to scrutiny.