

Once Saved Always Saved

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Introduction

This article came about as a result of me innocently wanting to understand the essence and history of this common phrase in Christianity “Once Saved Always Saved”. It was in my initial research from Wikipedia ^A that I quickly realized, for the sake of clarity and for future reference, that I needed to write this article.

Also in the writing of this article, I further appreciated the need for a more formal response / refutation ^B of a whole host of doctrines that come from antinomian Christianity (e.g. Original Sin etc.). It would be useful to have a general response that comes from those in the Hebrew Roots movement (like myself) and a more specific response based on my approach to all things religious. ^C which draws heavily on legal concepts (e.g. my claimed legal status ^D).

My Response to Once Saved Always Saved

It wouldn't take much effort for a cynic (or fair minded constructive critic) to say that is nothing more than a **license to sin**, but I digress.

The key word from the title of this article is **salvation** therefore a definition ^E is needed.

^A See below “Perseverance of the saints – aka Once Saved, Always Saved”

^B See “Antinomian Christian Theology Take Down”, article [#714](#).

^C “Marsing’s Rules, Key Definitions, Goals and Provocative Questions”, article [#501](#), is my foundational document.

^D **legal status**: Here is how I would articulate mine: I operate under the assumption that I’m from the House of Israel and an Ephramite redeemed by the blood of Y’shua of Nazareth. I claim he is *Ha Meshiach* and *HaNavi* who overcame the Bill of Divorce that was given to the House of Israel and therefore allows me to not only do the Torah, but do so with authority. I claim that I’m a citizen of the ancient Kingdom of Israel, a Kingdom of Priests. I was born an American which is a country that was formed by the recognition of Creator given unalienable rights, which I claim were given to Israel at Mt. Sinai.

See [legal status](#) at “Marsing’s Rules, Key Definitions, Goals and Provocative Questions”, article [#501](#).

^E As a starting point, here is my definition from “Marsing’s Rules, Key Definitions, Goals and Provocative Questions”, article [#501](#).
salvation: On any given Sunday, the [antinomian](#) church will preach *ad nauseam* about the salvation of Jesus. Yet they miss the crucial point of his salvific work. Mat 15:24 states ‘I am not sent but unto the lost sheep of the house of Israel’[†]. I contend that

A provocative set of question that is quite relevant to the topic at hand is to ask “saved...

1. from what,
2. to whom [does it apply],
3. for what [purpose]?”

If we inject the House of Israel (aka Ephraim) in this question, it is my testimony that we could conclude that 1) Ephraim is saved from what → the Bill of Divorce; 2) to whom does this salvation apply to → House of Israel (aka Ephraim) and 3) for what purpose → that they can now perform the duties proscribed in the Torah with authority.

I also want to narrow down the scope of salvation by defining two contexts. The first being what is my legal status in the Kingdom of Heaven and second where my soul and/or spirit will reside in eternity.

It is the opinion of this writer, the antinomian Christianity rhetoric and commentary of scriptures is focused (to the extreme) on the latter whereas this article is focused on the former. The reason (one of many) is that I want to be focused on the here-and-know i.e. “the Kingdom of Heaven is at hand” which was said 2,000 years ago by a very famous rabbi for whom I put a lot of stock in ^[Mat 10:7].

I posit that what I actually do is more important and impressive to whom it may concern (God) that my works and my accomplishments in my life are more important than by theological positions.

ToDo: expand on this

Perseverance of the saints – aka Once Saved, Always Saved ^F

Perseverance of the saints (also referred to as **eternal security** as well as the similar but distinct doctrine known as "**Once Saved, Always Saved**") is a teaching that asserts that once persons are truly “**born of God**” or “**regenerated**” by the indwelling of the Holy Spirit, nothing in heaven or earth “shall be able to separate (them) from the love of God” ([Romans 8:39](#)) resulting in a reversal of the converted condition.

Sometimes this position is held in conjunction with Reformed Christian confessions of faith in traditional Calvinist doctrine which argues that all men are "dead in trespasses and sins" and so apart from being resurrected from spiritual death to spiritual life, no one chooses salvation alone.

Calvinists maintain that God selected certain individuals before the world began and then draws them to faith in His Son, Jesus Christ. They believe that when Jesus said, "No man can come unto Me except the Father which hath sent Me draw him" (John 6:44), Jesus was saying that men had to be drawn to Him by God before they would believe. Calvinists have long taught that when the apostle Paul wrote, "God hath chosen us in Him before the foundation of the world" (Ephesians 1:4), he was indicating that God actually chose believers in Christ before the world was founded. According to Calvinism, God begins a good work in some and then continues it. They attempt to prove that with the text from the book of Phillipians where the apostle Paul writes, "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6).

the number one role of the Messiah was to fix this problem i.e. save and redeem the House of Israel from the [Bill of Divorce](#) so that the whole Kingdom of Israel can be brought back together.

† See “Mat-15-21-28-Salvation-is-only-for-the-House-of-Israel” [427](#).

^F I've added some source Wikipedia https://en.wikipedia.org/wiki/Perseverance_of_the_saints

There are also many non-Calvinists who also maintain that a person who is saved can never be lost. This Free Grace or non-traditional Calvinist doctrine is found predominantly in "free will" Baptist theology, but also other Protestant churches of the evangelical tradition.

The doctrine of Perseverance of the Saints is distinct from the doctrine of Assurance, which describes how a person may first be sure that they have obtained salvation and an inheritance in the promises of the Bible including eternal life. The Westminster Confession of Faith teaches on Perseverance of the Saints in its Chapter 17 and on Assurance of Grace and Salvation in its Chapter 18.

Another example

Here is a typical example I found ^G on a Christian website that reflects a typical antinomian perspective.

The Bible teaches "once saved, always saved" -- that we can be saved once and for all only through a repentant, saving faith in Jesus Christ. Once a person has accepted Christ as Savior, they may wonder if it is possible to lose that salvation. What if they commit a sin? What if they commit a lot of sins? What if they do something very, very wrong? Is it possible to be saved, and then lose that salvation? Fortunately, the answer is a resounding "no." Once a person has accepted Jesus Christ as Savior, he/she is forever saved. This fact is referred to as the doctrine of "**eternal security**," often summarized as "once saved, always saved." ...

Daniel Botkin – How Saved Are You

<http://hebraicrootsnetwork.com/how-saved-are-you/>

ToDo: Finish my thoughts on this or remove it.

Isa 59:

^LBehold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: ²But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

3 things about salvation, 1) from the **penalty** of sin i.e. the lake of fire^H, 2) from the **power** of sin^I and 3) when Y'shua returns you will be saved from the very **presence** of sin because at that time it won't exist on earth anymore^J. This is Past, Present and Future.

^G See more at: <http://www.allaboutgod.com/once-saved-always-saved.htm>

^H Interesting that DB places the event of the lake of fire as a past tense event, which it clearly is not and I'm sure DB knows that. To me this brings in the question of Biblical Hell which is eternal separation from YHVH which applies to the House of Israel because they got the Bill of Divorce.

^I Regarding the power of sin, DB places this in the category of the presence the moments of life when they occur. Yet Paul states that he knows what is right but he still sins (need ref.). To me I would say, you, the one who is from the House of Israel, can go to the altar i.e. the presence of YHVH, because now you have standing, because you accepted the salvific remedy that Y'shua gave to the House of Israel.

^J With regard to the future, Y'shua will return a second time, not like he did the first time (Son of Joseph), but like the conquering king (the son of David). You will escape the wrath of this king because you have established a record of having entered into the covenant of shalom. In the Millennial Kingdom (MK) during the age of the Millennial Age (MA), you could argue that the presence of sin

JKM: I like what Daniel is saying, but this brings up my point that there are two forms of peace that question of the tw???

doesn't exist, but it does exist outside the jurisdiction of the MK, that's why the 12 tribes of Israel will be adjudicating the sinful actions of the nations, and their case will be brought inside the MK. i.e. the courts of adjudications will physically be in Jerusalem.