

Once Saved Always Saved? (Part 2) – Warnings Against Sin; Saul; God's Guarantee

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The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed <https://cornerfringe.com/media/nfj564m/once-saved-always-saved-part-2>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

The Peril of Apostasy: Challenging Eternal Security

This transcript of a teaching delivered by **Pastor Daniel Joseph** of **Corner Fringe Ministries** argues against the doctrine of "**once saved, always saved**," characterizing it as a dangerous theological perversion. Daniel utilizes a **legal framework** to present biblical evidence suggesting that believers can indeed lose their salvation through **willful sin and rebellion**. Key examples include the **blotting out of names** from the Book of Life in Exodus and the departure of the **Holy Spirit from King Saul**. He clarifies that while the Spirit serves as a **guarantee of inheritance**, this contract is bilateral and can be voided by a person's **free will**. Ultimately, Daniel serves as a stern warning for believers to maintain **holiness and repentance** rather than relying on a false sense of security.

[Introduction]

Corner Fringe Ministries presents a three-part series titled "*Once Saved, Always Saved*." Enjoy this powerful teaching.

[Daniel Joseph]

Alright, we're in part two of our in-depth study of the theological doctrine of "once saved, always saved." This is a belief system that states once you are saved, it's impossible for you to lose your salvation. Furthermore, it would state that if, in fact, you do walk away from your faith, you walk outside of faith; well, that's proof that you were never really saved to begin with.

And I find the nature of this theology quite dangerous, and I say this because when this teaching is embraced by its recipients, I find it possesses the unique ability to affect the way we as believers process information, specifically spiritual concepts, and the way we rationalize issues that come into our lives. Now, the idea of never being able to lose my salvation sounds good, right? It's appealing, and it's comforting. It doesn't matter what I feel. Is that what the Bible teaches? That's the question we have to ask ourselves.

Today, we're going to put this theology on trial. I'm going to put this theology on trial, acting, if you will, as a prosecuting attorney, and I'm going to be calling many different witnesses today to take the stand, and these witnesses are the different passages in the Bible written by different authors in different books found in both the Old and the New Testaments, and you get to be the jury, and you're going to need to weigh the evidence like any jury, and you're going to need to weigh the testimonies that are given, and based upon the evidence, based upon the testimonies, you're going to have to decide if this is a theology that is in fact true or is it false? Is it a perversion of Scripture?

Now, as this court comes to a session, I want to begin today by taking you to the 32nd chapter of Exodus. This chapter in Exodus 32 is quite famous because it records the descent of Moses, or *Moshe*, from the mountain. What was he doing? He was meeting with God, and what did he receive? The law of God, on the stone tablets. Moses carried these stone tablets down, but unfortunately, what he found was that Israel had corrupted itself. They committed idolatry; they were worshiping a golden calf. He breaks these commandments at the foot of the mountain, it states, and what does he do? He grinds up the calf, throws it in water, and makes the people of Israel drink it, and because of the people's sin, Moses does something phenomenal. He ascends back up the mountain a second time. Why? To make intercession on behalf of Israel, and if it pleased the court, I would like to call my first witness, Exodus 32:31.

Exodus 32:31-33—Then Moses returned to the LORD and said, “Oh, these people have committed a great sin, and have made for themselves a god of gold! ³² Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written.” ³³ And the LORD said to Moses, “Whoever has sinned against Me, I will blot him out of My book.” The LORD in this passage is brief, and He is to the point. He plainly tells us that he who sins is going to be blotted out of the book. How many of you think the LORD is bluffing? This is not a bluff.

In response to this theology, once you're saved, well, it is impossible for you to lose your salvation. I'd like to pose a question: How can one be blotted out of a book that he was never inscribed in to begin with? That's an impossibility; that is impossible. Clearly, you have to be inscribed in the book to be blotted out. So, the conclusion based upon the testimony given here is that people can, in fact, be inscribed into the Book of Life, and then, because of sin, we have free will; we choose to sin, and we're blotted out. It is possible for the mercy of the living God to be taken from our lives. I know we don't like to hear that. That's not comforting, but there's a reason; there's a purpose for understanding it and this mentality, which we're going to get into more next week. At this point, I want to call my next witness to the stand, the writer of Hebrews 10:26.

It says in Hebrews 10:26–28—For if we sin willfully after...—that is the Greek word “*meta*” (μετά). Never used before, it is always used after. If we sin willfully, after what? **We have received the knowledge of the truth.** Now, understand something, and as you go, you're going to see this is in context perfectly plain. It is referring to your confession and your acceptance to walk with Yeshua, that He is your LORD, Master, and Savior. He is your Redeemer. You've come into a relationship with Him. You've made that confession, that declaration. If we sin willfully after we've received the knowledge of truth, **there no longer remains a sacrifice for sins.** This is an interesting statement because it's exactly what our last witness just said: “You sin against me, and then you are blotted out of the book.” Here we see if you sin willfully after receiving Yeshua, then you're blotted out of the book because there is no more sacrifice for your sins.

What does it say in Hebrews 10:27-29?—**but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.** ²⁸ Anyone, listen closely to what is said here. Anyone **who has rejected Moses' law dies without mercy on the testimony of two or three witnesses.** It does not say “those who used to;” it says anyone who has rejected Moses' law dies without mercy on the testimony of two or three. Then it goes on to say, ²⁹ **Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?**

What a powerful statement. What I find so interesting is that oftentimes, it's not the rule of thumb; oftentimes, what you will find is the modern-day church has this completely flipped upside down, totally backward, in the sense of, “Well, now that Christ has come, all things are good.” We don't have any worries now that Christ has come—Romans 8:1—**There is therefore now no condemnation to those who are in Christ Jesus...** Right? You hear this statement quoted quite often.

But what is interesting here and what the writer of Hebrews is bringing to light here is just the opposite in the sense of “It was one thing for you to go out and sin before the coming of the *Mashiach*.” That was grave, and that was abominable. But how much worse is it when the *Mashiach* has come, and the grace of God and the love of God have been exposed to the world, and then you sin after? How much worse punishment do you suppose he will be thought worthy of? The one who has trampled Him? See, it's totally backward philosophy.

We should be that much more scared to death of sinning now that the Messiah has come. Amen? This is why Paul in Acts 17:30 says, **“Truly, these times of ignorance God overlooked, but now... Times of ignorance God overlooked, but now He commands all men everywhere to repent.”** This is serious. Now that the righteousness apart from the law has been revealed, we need to get very, very serious about our walk and take sin very seriously.

Hebrews 10:30-31 says, **For we know Him who said, “Vengeance is Mine, I will repay,” says the Lord. And again, “The Lord will judge His people.”** ³¹ It is a fearful thing to fall into the hands of the living God. This is a passage from Deuteronomy 32:35-36, from the Torah. And this passage as a whole in Hebrews indicates that you can absolutely lose your salvation. Why? Because salvation is based upon free will. Your decision to get up every single morning and make the right choices. Every single morning, you fight and you war. It's based on free will.

And so, you should choose. If you choose to cave into the lust of the flesh, into the lust of the eyes, and into the pride of life. If you cave to that, I promise you, you will reap what you sow. And though you may have been inscribed in the Book of Life, you can be blotted out.

Listen to what Yeshua says to the church at Sardis in Revelation 3:1-3—**“And to the angel of the church in Sardis write.** And now this is interesting; I want to stop right here. He doesn't say anything to the lawless and insubordinate in Sardis. This is to the church, *ekklésia* (ἐκκλησία). This is to the church in Sardis. These are believers. Write, **“These things says He who has the seven Spirits of God and the seven stars: “I know your works, that you have a name that you are alive, but you are dead. ² Be watchful, and strengthen the things which remain, that are ready to die, for I have not found your works perfect before God. ³ Remember therefore how you have received and heard; hold fast and repent.** That's what Joel was talking about in his commentary this morning. Hold fast and repent. There's a call; Yeshua sees they are not right before Him, and this is a blessed warning. Hold fast and turn back. You've turned from

what you were called to; hold fast and repent. **Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you.**"

Revelation 3:4-5—"You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they are worthy. ⁵ He who overcomes, νικάω (νικάω), who overcomes means to conquer; you persevere. He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life. Sound familiar? It's exactly what Yahweh said in Exodus 32, the exact same statement. I will not blot out in His Book. He's just using it in a reverse order. He's talking about the blotting out of your name from the Book of Life; these are the words of Yeshua. **But I will confess his name before My Father and before His angels.**"

He's warning you; you can be blotted out. This whole passage to Sardis is a warning. It's one entire long warning. In fact, you just go beyond that; the entire Bible is one lengthy warning to all of us. Yeshua warns them. Does He warn them because they can't be lost? Or does he warn them because they can?

The more that I call witnesses to the stand, so to speak, the more we investigate this once saved, always saved teaching; the more we realize this teaching is, in fact, a perversion. It's a distortion of truth. It gives a false sense of security that is not there, and it prevents people from repentance. The very thing every time we see these writings is convicting us to repent, repent. —Matthew 4:17— **"Repent, for the kingdom of heaven is at hand."**

I want to take you to the first book of Samuel, and I want to give you a living example of someone actually losing their salvation. It's a fascinating story. In other words, this individual, as you're going to see, literally had the grace of God, and that grace of God was taken. It's the story of King Saul, Israel's first earthly king.

Now, there are some things that I want you to know about King Saul. Number one, he was called by God. Saul was called by God. Just go and read the passages starting with 1st Samuel, Chapter 10. Saul was called by God. It's like the believers of today—we are called by God. —John 6:44—**No one can come to Me unless the Father who sent Me draws him...** Yeshua's own words. And you can look at Matthew 20 and Matthew 22, where there's an interesting statement relating to those who are actually called. What does it say? —Matthew 20:16 and Matthew 22:14—**"For many are called, but few are chosen."**

Well, Saul was also anointed. He was anointed as king. King over all Israel, and that is special. But what I'm about to show you is even more impressive. He was anointed by the Spirit of God. So much so that Saul went out and prophesied. This is the fruit of the Spirit, and he didn't just prophesy, but it says he prophesied among the prophets of Israel. Okay, these aren't just any mean people; these are the prophets of Israel. So much so that it became a proverb: he is Saul among the prophets. It actually became a proverb.

And yet in all of this, being anointed with the *Ruach HaKodesh*, Saul made a catastrophic error. He rebelled against God. He rebelled against the commandments of the LORD. And because of this, how does the LORD respond to Saul? Well, He does so through Samuel. Samuel, in this passage, I'm going to show you that Samuel's actually rebuking Him. Listen to what He says to Saul: —1 Samuel 15:23—**"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because you have rejected the word of the LORD, He also has rejected you from being king."**

It's just as we read in Exodus 32-33—**"Whoever has sinned against Me, I will blot him out of My book."** If you reject the LORD, He will reject you. Scripture warns this very thing over and over again: reject the LORD, and He will reject you; forsake Him, and He will forsake you. And why does it do this? Why is it warning us? Because it is possible for you to be blotted out of the Book of Life. But again, it's not the will of God that you should do so.

The Word of God works tirelessly to warn us what happens when we sin against God, and I want to show you what happened to Saul. —1 Samuel 16:13—**Then Samuel took the horn of oil and anointed him**, meaning David, **in the midst of his brothers; and the Spirit of the LORD came upon David from that day forward. So Samuel arose and went to Ramah.** What's interesting is why David was elected king. David was elected king because God (1 Samuel 13:14) **"sought for Himself a man after His own heart."** After His own heart, Saul is rejected; David is selected.

Now, pay close attention to what happens in 1 Samuel 16:14—**But the Spirit of the Lord departed from Saul, and a distressing spirit from the LORD troubled him.** The Spirit of the LORD departed from Saul. Why? Because Saul disobeyed, Saul sinned. Read Isaiah 59:2—**But your iniquities have separated you from your God...** Sin will separate you from your Holy God. Take it to the bank; sin will separate you from God. Psalm, Chapter 5, talks about God not dwelling with evil. —Psalm 5:4—**For You are not a God who takes pleasure in wickedness, nor shall evil dwell with You.**

The story of Saul is a perfect example where we find a man; he's called by God, he's anointed with the *Ruach HaKodesh*, and he prophesies among the prophets of Israel, and yet because he walks in his own ways, because he disobeys God, he falls out of God's grace. He was rejected. The story of Saul is proof that grace can be taken.

If it pleases the court, I want to submit further evidence to support this regarding the story of Saul. We go to 2 Samuel 7, where what we find is the LORD at this point instructed David concerning the building of the temple, telling him, "Well, you're not going to build it because you shed too much blood, but your son is going to build the temple. Listen to what He says in 2 Samuel 7:13-15—**"He, Solomon, shall build a house for My name, and I will establish the throne of his kingdom forever. ¹⁴ I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. ¹⁵ But My mercy, *chesed* (חֶסֶד), shall not depart from him, as I took it from Saul, whom I removed from before you."**

He took it. Mercy can be taken; your faith can be lost, but understand something: no one takes it from you because you have the free will to choose whether you want to follow Him in righteousness or act in disobedience and let your flesh control your actions. What is it? The passage in Joshua 24:15 says, **"...choose for yourselves this day whom you will serve..."** Choose. And he goes on to say, **"But as for me and my house, we will serve the LORD."** Amen? We will reap what we sow.

Having looked at this living example, I want to go back to last week to address one of the arguments that I posed last week on behalf of the Calvinist position, at least the way they interpret these particular Scriptures. We'll start at Ephesians 1:13, which has to do with the *Ruach HaKodesh*, the Holy Spirit. **In Him**, meaning Yeshua, the Messiah, Jesus, **you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise.**

Now that's a very direct statement. Does it say, "I was sealed with the Holy Spirit of 'potential inheritance'?" It says, **The Holy Spirit of promise, ¹⁴ who is the guarantee**, proof, and guarantee of our

inheritance until the redemption of the purchased possession, to the praise of His glory. (Emphasis added). Second Corinthians says the same thing—2 Corinthians 1:21-22—Now He who establishes us with you in Christ and has anointed us is God,²² who also has sealed us and given us the Spirit in our hearts as a **guarantee** (emphasis added). There's that word again. Let's look at 2 Corinthians 5:5—Now He who has prepared us for this very thing is God, who also has given us the Spirit as a **guarantee** (emphasis added).

Strong's #: 728 - Arrabon

Greek Word: ἀρραβών

Transliteration: arrabōhn

Part of Speech: n m

- of Hebrew origin: a *pledge*, i.e. part of the purchase-money or property given in advance as *security* for the rest. (earnest)

- arrabon is common in the papyri for "down payment/earnest money" and hence frequent in business documents and agreements.

Over and over again, we see the guarantee, the guarantee. Looking at this passage, without a doubt, Scripture is true. If I have the *Ruach HaKodesh*, that is proof of my inheritance. I don't dispute that at all, but I would also like to point out something else. I want to look at this word in Greek: "guarantee." In Greek, every time we went through these passages, the same Greek word kept coming up, *arrabón* (ἀρραβών). *Arrabón*, and that's the guarantee. And what it means is it is a pledge. It comes from the Hebrew word

"*eravon*" (עֲרַבּוֹן). I mean, it sounds almost identical, but it comes from the Hebrew.

In Hebrew, "*eravon*" means "pledge." Okay. And here's the definition. Part of the purchase money or property is given in advance as security for the rest. Earnest—it's earnest money. It goes on to tell us "*arrabón*" is common in the papyri for down payment or earnest money and hence frequent in business documents and agreements. In other words, outside of the Bible text in Greek, this word is used. It's found in Greek. It's found in business documents, and what does it stipulate? It has to do with earnest money and a down payment.

So, what I'd like to do is to go back to something I mentioned last week regarding covenant with God. It is, in fact, a bilateral contract, and I want to tie this in with this Greek word, "*arrabón*," and I'm going to use an analogy that at least most of us can relate to: buying a house. I want you to look at this because you're the seller. I'm a buyer; it is a bilateral contract between us. It's a promise in exchange for a promise. You've agreed to sell your house to me. I've agreed to buy it. What do I do? I come in, and I give you security, proof that I'm going to fulfill my end of the bargain. Proof that I'm going to purchase the house from you. But if, let's just say, it's a 30-day closing, and let's just say, 29 days later, you, the seller, who are in possession of my earnest money, decide you're not going to sell to me.

Do you think you get to keep my earnest money? You're in breach of contract. You're in breach of covenant. You think I'm going to let you keep my earnest money? Not a chance. It is the exact same way with the *Ruach HaKodesh*. While we have the Spirit of God, yes, that is proof of our inheritance beyond a shadow of a doubt. It's our confirmation, knowing we are truly walking with God. We're bearing the fruit of the Spirit, but if at any time I decide to willfully sin and breach a contract, do not expect that earnest money to stay with you. It will not dwell on sin; it will be taken from you, and then you will know that you are not in the Kingdom of God.

Our proof of our inheritance is the spirit living in our lives. Yes, but nowhere will you find that it cannot be taken. Look at what David does as he wrestles after sinning with Bathsheba. Look at how he reasons, his reasoning; he's a very wise man. —Psalm 51:9-11—**Hide Your face from my sins, and blot out all my**

iniquities. ¹⁰ Create in me a clean heart, O God, and renew a steadfast spirit within me. ¹¹ Do not cast me away from Your presence, and do not take Your Holy Spirit from me. David knew something. He knew what sin does, and what did it do? He dropped to his knees and wept with tears. He had a repentant heart, and he knew what was at stake: the Spirit of God being taken from him.

I want to show you a statement made by a Calvinist that basically contradicts everything I just showed you. But before I show this to you, I need you to know what passage he's in fact referring to. And I'll read it; it's founded on Romans 8:12-13, and this is what it says: **Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh.** ¹³ **For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.** Now, to me, this is as plain and direct and concise as the Exodus 32:33 testimony. **“Whoever has sinned against Me, I will blot him out of My book.”** This is a very straightforward statement.

Now I want to show you the comments made regarding this passage from a Calvinist perspective, and this is taken from Jesus-Is-Savior.com*—*Does the Bible Teach “One Saved, Always Saved”?* By David J. Stewart—It's there today; I checked this morning just to make sure my resource is valid, and this is what he says: **“This Scripture is speaking about the spiritual life of the believer. 1st Timothy 5:6 states, “But she that liveth in pleasure is dead while she liveth.” A believer who goes into sin, i.e., walks in the flesh, cannot please God. I agree. He goes on to say, “Romans 8:10 reads, ‘And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.’ Our carnal, sinful flesh and the Spirit of God are diametrically opposed to each other. Again, agreed. There is no fellowship between them. A believer who lives in sin is running from God, agreed, out of God's will, just like Jonah in the Old Testament.”**

Agreed. I agree with this entire statement. But look at what happens. My point in showing you the following statement is that this is what you're forced to do when you're backed into a corner as a Calvinist. When you come up against Scripture, you're forced to absolutely fall flat on your face, and I don't mean that as much as possible, not negatively. **“Romans 8:12-13 does not in any way indicate that salvation can be lost. A believer can walk in the flesh, which in effect kills the Spirit; but the Spirit of God is still there, indwelling the believer.”** You're forced to make a statement like this when you say salvation can't be lost. There's nothing else you can do. You have to literally contradict the very clear passage that Paul laid out in Romans, chapter 8. You have to completely contradict it because you have nowhere to go.

God does not dwell among sinners, and we need to stop lying to ourselves, thinking He does. God is holy, and He must be admonished as holy. In other words, think about this: Nadab and Abihu approached Him, but they did not approach Him as holy. They lost their lives. That was a very good example. When we approach God, we are to admonish Him as holy. We are to identify Him as holy. And what does Peter say in 1 Peter 1:16? **Because it is written, “Be holy, for I am holy.”** He's quoting Scripture. We are to be holy because His Ruach wants to dwell in us. Amen?

But if you willfully sin after receiving the knowledge of the truth, do not be deceived; that Spirit will be taken. And you are not walking in grace, and you are not walking in faith.

I want to show you perhaps the most terrifying passage in all of Scripture. It's found in the book of Hebrews and pertains to salvation. This is what it says in Hebrews 6:4-6—**For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit.** Do you understand what that means? The Spirit of God has come upon you. It is dwelling on you.

You're in a relationship with the LORD. You have become partakers of the Holy Spirit, ⁵ and have tasted the good word of God and the powers of the age to come. You're in it; that's a relationship. ⁶ If they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame. To me, Matthew 7, verse 21, is terrifying as well, as are the verses afterward, but this is perhaps the most terrifying passage in all of Scripture.

Without dispute, the passage shows that you can become partakers of the *Ruach HaKodesh*. You could taste the good word of God. But if you fall away, and you can fall away, this cannot be disputed. Though you've been given the Holy Spirit, you will be blotted out of the Book of Life if you fall away. The music team can come back up.

I do want to add some commentary on this passage because a lot of people struggle with this passage in the sense of, "Oh my goodness, I have sinned after receiving the knowledge of the truth; I can no longer be saved." According to this passage, my fate is sealed. I might as well go on continuing to sin.

That's not what this passage is stating. This is referring to those who will not willingly repent and come back as David did, with tears, weeping, saying, "God, forgive me." —1 John 3:7-8—... He who practices righteousness is righteous... ⁸ He who sins is of the devil... And yet that same book tells us in 1 John 1:9—if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Amen? Shabbat Shalom.

* The referenced website no longer exists; however, as of May 18, 2026, the document could still be accessed at: https://www.jesus-is-savior.com/Basics/saved_certain.htm



PUTTING "ONCE SAVED, ALWAYS SAVED" ON TRIAL



THE PROSECUTION'S EVIDENCE (SCRIPTURAL WARNINGS)



THE "GUARANTEE" RE-EXAMINED (THE ARRABÓN ANALOGY)



THE "BLOTTED OUT" CLAUSE
Exodus 32 proves names can be removed from God's Book due to sin.



THE REJECTION OF KING SAUL
Though called and anointed by God, the Spirit departed Saul following his rebellion.



BREACH OF CONTRACT
Like a real estate deposit, the Spirit is forfeited if the covenant is breached.



THE DANGER OF WILLFUL SIN
Hebrews 10 warns that no sacrifice remains for those who sin after receiving truth.

DOCTRINE CLAIM	SCRIPTURAL WITNESS	RESULT
"Salvation is permanent"	Exodus 32:33	"Whoever has sinned... I will blot him out."
"Spirit Indwells forever"	1 Samuel 16:14	"The Spirit of the Lord departed from Saul."
"Behavior doesn't matter"	Hebrews 10:26	"There no longer remains a sacrifice for sins."



REPENTANCE AS THE ONLY REMEDY
1 John 1:9 offers the only path to restoration through confession and turning back.