

Once Saved Always Saved? (Part 3) – Dangers of OSAS; Ezekiel 18

January 17, 2013

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/23zcksz/once-saved-always-saved-part-3>

*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 Fear of God and the Falling Away

This is a transcript of a teaching by **Pastor Daniel Joseph** of **Corner Fringe Ministries** that refutes the doctrine of "**once saved, always saved**." He argues that this theology is a dangerous fabrication that removes the **fear of God** and leads to **spiritual lethargy** by suggesting believers cannot lose their salvation. By examining **Ezekiel 18** and various New Testament passages, Daniel asserts that salvation is based on **free will** and requires **active, ongoing obedience** to God's commandments. He emphasizes that **righteous individuals** can indeed fall away and face judgment if they return to a life of sin. Ultimately, he serves as a call to **spiritual warfare** and **diligence**, urging believers to maintain a **state of repentance** and "**work out their salvation**" with trembling.

[Introduction]

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

[Daniel Joseph]

Well, we are in part three of our "*Once Saved, Always Saved*" series, and we're going to finish up today. For the last couple of weeks, we've been looking at what the Bible has to say in regard to this theology of whether or not we can, in fact, lose our salvation or whether or not it is possible to walk away from the faith. Furthermore, to address the theology that if someone did walk away from their faith, well then that is proof that they never had faith to begin with under Calvinist thinking.

I think after looking at the testimonies of the witnesses that I called to the stand last week, I think the evidence is pretty compelling. I mean, from a biblical perspective, I think it does appear, in fact, that man can lose his salvation after giving his whole heart to the LORD God. And he can lose it if he is not careful. Why? We're going to reiterate this. He can lose his salvation because salvation is based upon free will. God did not make robots. We are not robots. His angelic beings who reign in heaven are not robots. He has given us free will to choose Him. We have to desire Him; He wants to be desired.

Now, in case some of you were wondering why I'm even addressing this topic of "once saved, always saved," I chose to do this because the "once saved, always saved" teaching is a complete myth. It's a fabrication, all right? It's a perversion of what the Bible professes, and this perversion is wreaking havoc on the church. And it's happening because Satan has gone out to kill the pain of godly sorrow, which leads us to repentance. So, instead of believers being horrified by sin, instead of the church loathing sin and dropping to their knees in repentance, it takes a completely lethargic approach. And that, well, there's really nothing to worry about. See, grace is a free gift, and in this free gift, we can do nothing to deserve it or to earn it. It's not established by works; therefore, we will do nothing about it. That's the danger.

There you have it. The church is left completely incapacitated, paralyzed. You know, if you strip away the layers of the theology, strip it down to its innermost core, and you really get to see behind the veil what is going on here. What is really happening? What is Satan doing? You realize what he is doing. He is stripping the fear of God from the church. That is what is happening. That's what's at stake because Satan knows that the fear of God is, in fact, health to our souls. He knows, in fact, that it's the key to prevention. Preventing what? Preventing us from sinning. We need this fear.

So, to begin today, I want to look briefly at the fear of God since it's this very thing that is being attacked by Satan. If we go back to the Mount Sinai experience again, the children of Israel come out of Egypt out of bondage to be joined to the LORD to come into a covenant with God, and they experience something incredible. They actually get to witness the thunderings and the lightnings; in other words, they actually got to see with their own eyes the voice of God, and they heard with their own ears the voice of God crying out His commandments. They were in fear; they were trembling.

Look at what it says in Exodus 20:19; this is how they respond to this awesome experience: Exodus 20:19-20—**Then they said to Moses, "You speak with us, and we will hear; but let not God speak with us, lest we die."** ²⁰ **And Moses said to the people, "Do not fear; for God has come to test you, and that His fear may be before you, so that you may not sin."** What does the fear of God do? It prevents us from sinning. When you have that fear, you are not going to sin when it's alive in your heart. This is the response of actually possessing the fear of God.

So why did He bring them? Why did He bring the children of Israel to the mountain, and why did He expose His holiness and His holy voice, and they themselves got to hear the commandments? So that they may not sin against Him. Remove the fear of God from a believer, and you will leave that believer in a state of anarchy. You need to hear the voice of God because it's this voice that exposes sin. It's the voice of God that tells us what is right and wrong. It's the voice of God that strikes fear into our hearts so that we do not sin against Him.

In Deuteronomy 30, we learn something about this voice. Pay close attention. —Deuteronomy 30:9-10— **The LORD your God will make you abound in all the work of your hand, in the fruit of your body, in the increase of your livestock, and in the produce of your land for good. For the LORD will again rejoice over you for good as He rejoiced over your fathers,** ¹⁰ **if you obey the voice, that is, kol (קול), the voice, of the LORD your God, to keep His commandments and His statutes which are written in this Book of Torah, ha Torah (הַתּוֹרָה), the Law, and if you turn to the LORD your God with all your heart and with all your soul.**

Did you see what the voice of God is equated with? This happens all over the Torah. Many times in Deuteronomy, you will find that the voice of the LORD is, in fact, the commandments of God, you

understand. So, every time we go to Torah, and we read the commandments, what are we hearing? The voice of God? Right?

You know, have you ever come across those people ...? It's happened to me over the years; you come across some people, and they come up to me, and they'll say, "I'm in my prayer closet. I'm praying. I need to hear from God. I need to hear more from Him; He's not talking to me. And I bring out my Bible; I say, "Read the Bible." Read the Torah. If you really want to hear from God, you will study His words. You will study the words of Yeshua, commenting on His law. If you want to hear from God, you need to go to the Word of God. So how many people really want to hear from God? If we wanted to hear from God, we'd be in there all day long.

Listen to these instructions in Deuteronomy 31:10—**And Moses commanded them, saying: "At the end of every seven years, at the appointed time in the year of release, at the Feast of Tabernacles,"** Now I want to stop here because I want to put this into context. There's some stuff here I don't want you to miss. In the Bible, years are not run off of decades, as we do in America; they're run off of every seven years. It's not every ten years, but every seven years. That seventh year is called the sabbatical year; it's a *Shemittah* (שְׁמִטָּה).

In that sabbatical year, something fascinating happens. You can read this in Deuteronomy, chapter 15. I'm not going to put it up here, but in Deuteronomy 15, we learn that at the end of every seven years, *Shemittah*, the sabbatical year, there is a release of all debts. All debts are forgiven; this is powerful. You can imagine the joy that people would have who possess the knowledge that all their debts have been wiped away. All their debts had been forgiven.

Now follow along here, and what we see here is that at the appointed time of the year of release, at the Feast of Tabernacles, now what's interesting about this is there are three pilgrim feasts in Scripture where the men are commanded to present themselves before the LORD in *Yerushalayim*, in Jerusalem. And that first feast is the Feast of Unleavened Bread, a blanket statement; we call it *Pesach*. That was the first feast; they presented themselves before the LORD. The second one is the one that is tomorrow. The Feast of Weeks, or the Feast of Shavuot. The third one is this one, the Feast of Tabernacles. Okay?

What's interesting is that something unique would happen during the *Shemittah*, at the end of every seven years. Something different was required. It wasn't only the males. It says in Deuteronomy 31:12—**"Gather the people together, men and women and little ones, and the stranger who is within your gates, that they may hear and that they may learn to fear the Lord your God and carefully observe all the words of this law."** This is fascinating because this was the year that what happened? All the debts were forgiven. And what did they come in to hear? Torah. The law of the commandments to do what? To instill the fear of God.

It's fascinating when you look at the words of Yeshua as He went out and forgave the debts of the adulteress in John 8:11. He totally forgave her; her debts were wiped out. And then what does He say? Torah. **"...Go and sin no more."** The fear of God was implemented. He also said in John 5:14, **"...Sin no more, lest a worse thing come upon you."** Fascinating.

Now, it goes on to say in Deuteronomy 31:13—**"And that their children, who have not known it, may hear and learn to fear the LORD your God as long as you live in the land which you cross the Jordan to possess."** The children were to come, and fear was to be instituted; godly fear was to be instituted in their lives through hearing Torah, hearing the voice of God. That is the power of the voice of our

majesty. When He speaks, the people hear, and they tremble; that's the response. If, in fact, let's not forget that very important cog—if they believe His words.

Is it any wonder why much of the church today doesn't possess the terrifying fear of God? Think about this for a second. Remove the law, teach that the law is antiquated and no longer valid, and what happens? The people stop reading it. And what happens when the people stop reading it? They stop hearing from God. And what happens then? The fear of God dissipates from their lives.

Strategically speaking, if the enemy wanted to remove the fear of God from the people of God, what might be his best approach? What might be his best approach? Remove the law of God. Get the people to stop hearing from God. It's interesting how much ground the devil gains by removing Torah, by removing Yeshua's commandments. Because if you remove the Torah, if you remove Yeshua's commandments from our lives, the people lose the ability to define sin. You cannot define sin without law. —1 John 3:4—... **sin is lawlessness**. Well, how do we define lawlessness? Well, only through Torah, and that's why they're living in a state of ambiguity right now. They have no way to define sin.

Is it any wonder why the church's divorce rate is as high as it is in the secular realm? Is this a coincidence? The law has been cast away; the fear of God is being dissolved, and we're embracing sin. Look at what David says in regard to this matter. —Psalms 36:1— **An oracle within my heart—listen to this—concerning the transgression of the wicked: There is no fear of God before his eyes**. David does something so fascinating here. He identifies why the wicked are wicked. There is no fear of God before their eyes.

He goes on to say in Psalms 36:2—**For he flatters himself**. Now, understand the Hebrew of this is "*chalak* (חָלַק)." "*Chalak*"—it needs to be smooth, okay? To smooth out... He flatters himself; he makes himself feel good. He lies to himself **in his own eyes, when he finds out his iniquity and when he hates**. What's interesting is there's a parallel passage to this in Deuteronomy, in the Torah. Deuteronomy 29:19 warns the man not to bless **"himself in his heart, saying, 'I shall have peace, even though I follow the dictates of my heart.'"** In Deuteronomy 29, we are not supposed to pacify ourselves and tell ourselves everything's okay; we need to confront it.

Psalms 36:3—**The words of his mouth are wickedness and deceit; he has ceased, chadal (חָדַל), to be wise and to do good**. I want you to understand how applicable this is to this whole study. He's talking about a wicked man, but not just any wicked man. He's talking about a wicked man who has ceased and desisted. *Chadal*: to forsake. This man wasn't always wicked. David said this man has ceased to be righteous and now has embraced wickedness, proving again that the righteous can fall away.

So, the lesson to draw from this is that we cannot let Satan rip the fear of God from our lives. The fear of God is what keeps us in line; it's vital for salvation. Listen to what Proverbs 3:7-8 says: **Do not be wise in your own eyes; fear the LORD and depart from evil. ⁸ It will be health to your flesh, and strength to your bones**.

Deuteronomy 5:29—**"Oh, that they had such a heart in them that they would fear Me and always keep all My commandments, that it might be well with them and with their children forever!"** It's interesting there's another way of saying this: John 14:15—**"If you love Me, keep My commandments."** Start making the connections. Yeshua taught His law, and it comes straight from here.

Listen to what Peter says in 1 Peter 1:17—**And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear.** You know, if once we came into salvation, there was nothing to worry about; it was all said and done. Why is he telling the people, instructing us as believers, to conduct our time while we're here on earth in this age in fear if, in fact, we can't lose our salvation and we can't fall away? Peter knew judgment was coming: the judgment of God. And understand, the Father is not going to judge; it will be the wrath of the Lamb. Yeshua is going to judge. There are going to be a lot of surprised people on that day.

Philippians 2:12—**Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation.** Under Calvinism, this is anathema. You can't put work with salvation; that's illegal; it's anathema. You can't even say it. You can do nothing to earn salvation, and yet what's so interesting is that Paul here tells us to work out your salvation **with fear and trembling.**

Paul's instructions here to the Philippians tell us something significant. He tells us that our salvation is by free will. We have something to do with it. I know we don't like to believe that, but we do. You have to: Ecclesiastes 12:13-14—**Fear God and keep His commandments, for this is man's all.** ¹⁴ **For God will bring every work into judgment, including every secret thing, whether good or evil.** It is coming.

You know, under Calvinism, when one receives the Holy Spirit, and they come into the faith under their thought, it's as though the war is over; it's done, the war is over, and we've been freed. Whereas you read the Bible over and over from Genesis to Revelation, when you come into the faith of Yeshua, the war has just begun. —Ephesians 6:12— **For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.** Put on the armor of God; we are at war.

The church is sending people off to the day spa. That is not going to work. You need to know that you need to put on the armor of God every single morning and fight. The war has just begun. It takes diligence on our part. Why does Paul say in 2 Corinthians 10:5, **Take every thought into captivity to the obedience of Christ?** Because he's not at war? Because everything's copacetic? The war is over?

The bottom line here is that this teaching of once saved, always saved, when you really step back and look at it, I am amazed at how clever a strategy it is, what a move by Satan to remove the fear of God from believers. I'm amazed by it. He's gone out to sever that conviction of godly sorrow and replace that conviction with comfort, with a false sense of security, and it leaves its recipients dead. They become paralyzed.

I want to go back and begin to look at more biblical evidence in opposition to the doctrine of eternal security, and I want to show you a passage in Ezekiel, chapter 18. And really, out of all the biblical testimonies that we've heard thus far, the passage we're going to look at is hands down the most articulate, the most detailed, and the most explicit concerning the nature of salvation, whether or not it is possible for you to lose your salvation.

It's going to show you the relationship between sin and salvation. You might say, "Daniel, there is no relationship between sin and salvation." There is, in the sense of your understanding. You need to know that sin directly impacts your salvation. There is a relationship, and you're going to see that. You know, I will go as far as to say that, in fact, this passage that we're going to look at is almost as if the LORD wrote

it as a response to this theology, as though He knew it was coming. You know, if there were a nail in a coffin refuting this doctrine, this passage would be the nail in the coffin.

So, let's take a look at it. We're going to look at a good portion of the chapter, and we're going to begin in Ezekiel 18:4—**“Behold, all souls are Mine...”** I love the LORD and how He talks because what He does when He talks is establish His preeminence, His power, and His majesty. **“All souls are Mine”**; it's interesting. Yeshua makes a very, very similar statement regarding the Sabbath. He says in Matthew 12:8, **“For the Son of Man is Lord even of the Sabbath.”** I will dictate what is lawful and what is not lawful. He's talking to the Pharisees: "I am the Lord of the Sabbath." And then He goes on to say in Matthew 12:12, **“Therefore it is lawful to do good on the Sabbath.”** It's just beautiful to watch the Lord speak when He says that with power and with majesty.

Ezekiel 18:4—**“Behold, all souls are Mine...”** Now, what's going to happen is that everything else that follows is put into context. **The soul of the father as well as the soul of the son is Mine; the soul who sins shall die.** End of discussion. That's it: the soul who sins shall die. Remember Exodus 32:33? It's the same thing: **“Whoever has sinned against Me, I will blot him out of My book.”** You can't get much clearer than this. This lines up with Scripture, and it's consistent throughout the Word of God.

Now you might say, you hyper-literalists, you might say, "Daniel, everyone has sinned." The first thing that you need to understand is what Paul says in Romans 7:14—**For we know that the law is spiritual...**—1 Corinthians 2:11—**... Even so no one knows the things of God except the Spirit of God.** Paul is talking to the Corinthians. You need to understand that this passage is spiritual. If you don't approach it through the Spirit of God, you're never going to understand His words.

Just like when Yeshua says in John 8:51—**“Most assuredly, I say to you, if anyone keeps My word he shall never see death.”** Well, wait a second. It's been over 1900 years, and everybody that I know who confessed Yeshua is dead. Or do we understand it in a spiritual sense? You have to read Scripture through the eyes of Yeshua, through His *Ruach*, okay?

He says in Ezekiel 18:4, **“The soul who sins shall die.”** I didn't put anything up here, but I'm compelled to go, and I want to talk about this a little bit. Let's go to 1st John if you brought your Bible. Go to 1st John because I want to talk about how to reconcile this, because clearly everyone has sinned, right? Go to 1st John, chapter 3, where John gives an amazing commentary on how all this works, okay? We're going to begin at verse 3.

1 John 3:3-5—**And everyone who has this hope in Him**, meaning in Yeshua, does what? **Purifies himself, just as He is pure.** Do you see that there's an action by the recipient of salvation? He has to move. He has to purify himself. Again, the very thought is anathema under Calvinism. ⁴ **Whoever commits sin also commits lawlessness, and sin is lawlessness.** ⁵ **And you know that He was manifested to take away our sins**, so now we have the hope, the good news. Yeshua, He's my Redeemer; without Him, I die because we have all sinned, correct? Isn't that what Psalm 14 says? Every one of us has sinned. I get that. **And in Him there is no sin.**

Listen to what John says in 1 John 3:6—**Whoever abides in Him does not sin...** Interesting. What did Hebrews 10:26 say last week? **For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins.** It's exactly what is being said here.

Go to 1 John 3:7-8—Little children, let no one deceive you. Don't be deceived. He who practices righteousness is righteous, just as He is righteous. ⁸ He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Now, the fact that Yeshua was manifest destroyed the works of the devil; do we keep going on sinning? Or, if we sin, do we die? This is what you need to reconcile in your mind. You need to understand what the biblical teaching is on this.

1 John 3:9-10—Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God. ¹⁰ In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, (Matthew 7:20—Therefore by their fruits you will know them), nor is he who does not love his brother.

I love that commentary. It lays it out. It makes it so crystal clear what is going on. And if you jump back to chapter one, this is the same guy who wrote all this. —1 John 3:7—... He who practices righteousness is righteous... If you go back to 1 John 1:8-9, he also says, If we say that we have no sin, we deceive ourselves—I love that—and the truth is not in us. ⁹ If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. That is the hope that I stand on. That is the hope I preach. But I am not going to blaspheme His name by removing the necessity to walk in righteousness from you. Stripping the fear of God from you is to leave you dead.

So, going back to Ezekiel 18:4—“Behold, all souls are Mine... The soul who sins shall die”. You can't get clearer than this. Now the LORD goes on to say this in Ezekiel 18:5-7—“But if a man is just and does what is lawful and right; ⁶ If he has not eaten on the mountains, nor lifted up his eyes to the idols of the house of Israel, nor defiled his neighbor's wife, nor approached a woman during her impurity; ⁷ If he has not oppressed anyone, but has restored to the debtor his pledge; has robbed no one by violence, but has given his bread to the hungry and covered the naked with clothing.”

I want to stop here. This whole passage is so fraught with spirit. These are all words of spirit. Giving to the hungry and covering the naked is fascinating. In Matthew chapter 25, we learn we get an insight into something that is rare. It's one of the rarest passages in all of Scripture in that Yeshua speaks some words that the ones who are going to be saved are going to hear in the age to come. Now this is fascinating to me because He's speaking words. We get insight into what is going to be said to those who inherit eternal life.

And if you go to Matthew 25:34-36, I will show you what these words are. I didn't put this up here, but He says, “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.’ Oh, why? 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...” These are the items. These people who are coming into the Kingdom of Heaven are being commended for what? We should cover our mouths when they say this: “for works of righteousness.” The time they conducted themselves while they were here on earth was in the fear of God, and they loved their brothers. This is what this passage is; this is all spiritual.

Going back to Ezekiel 18:8-9—“If he has not exacted usury nor taken any increase, but has withdrawn his hand from iniquity and executed true judgment between man and man; ⁹ If he has walked in My statutes and kept My judgments faithfully—he is just...—1 John 2:3—Now by this we know that we know Him, if we keep His commandments. Again, bringing clarity to the issue, now by this we know that

we know Him. —Ezekiel 18:9—... **he is just; he shall surely live!**” Says the Lord God. We have a part in salvation. You have a role to play.

Let's move on to Ezekiel 18:20—**“The soul who sins shall die.** In case you didn't get it the first time, the LORD carefully reminds you that the soul that sins shall die. **The son shall not bear the guilt of the father, nor the father bear the guilt of the son.”** It's interesting that you will find the exact same statement in Deuteronomy 24:16. The son is not to be put to death for the sins of the father. The father is not to be put to death for the sins of the son. **“The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.”** In other words, what is happening? You are responsible for your own actions (Galatians 6:7); you will reap what you sow. It's a biblical fact; it is a promise.

Ezekiel 18:21-22—**“But if a wicked man turns from all his sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die.** This is so fascinating. Here we have a wicked man doing what? Turning from his wicked ways, grabbing and doing what is lawful and right. ²² **None of the transgressions which he has committed shall be remembered against him; because of the righteousness which he has done, he shall live.”** The very thought, again, under Calvinism is total blasphemy because here you have a man moving of his own accord into the grace of God. He's accepting the grace of God. He's performing righteousness.

Ezekiel 18:23—**“Do I have any pleasure at all that the wicked should die? says the Lord God, and not that he should turn from his ways and live?”** Again, going back to unconditional election, right? Limited atonement. Here we see the LORD says, "I have no pleasure that the wicked should die." He doesn't want anyone to perish, right? Isn't that what 1 Timothy chapter 2 says? And you read 2 Peter 3:9—**The Lord is ... not willing that any should perish but that all should come to repentance.** It's tough to come to repentance when you don't have anything to repent of because the law is gone.

We're going to move on to Ezekiel 18:24—**“But when a righteous man turns away from his righteousness,** now here's the heart of the matter. Can a man who has faith in our LORD, in God, walk away from the faith? Can he lose salvation? When a righteous man turns away from his righteousness and commits iniquity, and does according to all the abominations that the wicked man does, shall he live? **All the righteousness which he has done shall not be remembered; because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall die.”** You will die in your sins.

It doesn't matter if you were saved at one point and it was authentic; nowhere will you find—can I say this? Nowhere will you find, if you look at verse 24, the 4th word in, "righteous." Nowhere will you find *“tzadik”* (צַדִּיק) used anywhere in Scripture to represent the wicked man. It is a man of God. And so, what we are dealing with here is a man of God who is in the faith of God. He's walking in righteousness, but he has abandoned it. And he's begun to do what Deuteronomy 29:19 says, **“...he blesses himself in his heart, saying, ‘I shall have peace, even though I follow the dictates of my heart’...”** That's what's happening here.

Ezekiel 18:24-25—...**because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall die.”** ²⁵ **“Yet you say, ‘The way of the Lord is not fair.’ Hear now, O house of Israel, is it not My way which is fair, and your ways which are not fair? It's interesting; the statement really confirms the interpretation that the righteous can lose their way. Because what is the**

argument? What does the LORD see in their heart? Wait a minute; I did all these righteous things. It's not fair, LORD. The statement confirms the interpretation. One can lose their salvation.

Ezekiel 18:26-27—“When a righteous man turns away from his righteousness, commits iniquity, and dies in it, it is because of the iniquity which he has done that he dies.²⁷ Again, when a wicked man turns away from the wickedness which he committed, and does what is lawful and right, he preserves himself alive.” That's crazy. Let me get this straight. He preserves himself alive. He made the choice. It is based on free will. He made a choice to confess the LORD as his Savior, to make the God of Israel his God, and to forsake all that he had to become His disciple. Exactly what Yeshua says in Luke 14:33—“So likewise, whoever of you does not forsake all that he has cannot be My disciple.”

Ezekiel 18:28—“Because he considers and turns away from all the transgressions which he committed, he shall surely live; he shall not die.” Like it or not, we as believers in Yeshua play a part in salvation; you have a role to fill. You have a choice to make. Live for Yeshua or live for the world, but every day you get up, you're going to need to realize that you're going to war. You don't get time off; the attacks of the adversary are going to be constant. He may leave you alone for a period of time, but if you're living for Yeshua, he's going to come back at you. We are at war, and we are instructed to persevere.

Listen to what Paul says. Such a fascinating statement in 1 Corinthians 9:24. **Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it.** We need to put that in a context right here. If I were to tell you, and my words were true, if I were to tell you only one of you today in 30 days will be alive; only one of you. Look around; only one of you, and this is on a much smaller scale than what Paul is actually addressing here to the Corinthians. Only one of you is going to make it. You need to repent, you need to act in righteousness, and you need to move toward God, and the holiest man in this room will get the prize; you will enter eternal life. Paul states, "Run the race so that you may obtain it." Only one receives the prize.

I want to add this. If I were to do this, wives, if I were to tell you, only one man is going to make it. But if your man is it, then you get to join him, because you're one in the sight of God. How many wives would push their husbands to the LORD? How many wives would push them so far that all you would care about is that your husband is living for the LORD the best he can so that you may not perish?

If we really believe that only one of us is going to make it, we're going to run this race like this. How, in a split second, would your priorities be wiped off your table? Everything would dissolve in your life. You'd have one goal: to serve the LORD.

You know, think about this before I go on. Noah, just look at the history; look at our history of the world, and look at the wrath of God. Noah, the entire earth was destroyed. Only eight souls made it. Yeshua brought the children of Israel out of the house of bondage—out of Egypt; over 600,000 men were numbered. How many of those men made it into the promised land over 20 years old? Two.

Paul is on to something here. I think he understands history a little bit, and we have become so complacent in our culture in the way we operate. He goes on to say in 1 Corinthians 9:25—**And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown.**

I want you to turn with me to 2 Timothy, chapter 2. I didn't put it up here. Paul addresses being a soldier quite often. Paul was at war; read Romans, chapter 7. Have you ever read Romans 7? Paul is completely at war. His flesh and spirit are tearing him apart. Inside, there's this raging war going on in him.

Listen to what he says in 2 Timothy 2:4-5—**No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier.** ⁵ **And also if anyone competes in athletics, he is not crowned unless he competes according to the rules.** Fascinating statement. He is saying, "If you're going to compete, you're going to run this race; you have to do so according to the rules—the Torah, the commandments of God. Those are your parameters, or you are what? Disqualified.

Let's go to 1 Corinthians 9:26. Paul goes on to say, **Therefore I run thus: not with uncertainty. Thus I fight: we are at war. It is a fight. Not as one who beats the air.** ²⁷ **But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.**

I don't know about you, but every day I war. I'm in prayer, I'm in meditation, and I am taking every thought captive because I'm under constant attack. Constantly being distracted. Peter says in his second epistle, 2 Peter 1:10—**Therefore, brethren, be even more diligent to make your call and election sure...** If we were just saved and that was it, game over, we would just wait for the Lord to return; what is Peter talking about here? Be diligent, persevere, and make your call and election sure. Walk in the faith, **for if you do these things you will never stumble.**

Matthew 10:22—**"And you will be hated by all for My name's sake. But he who endures to the end will be saved."** You have to endure; you have to persevere. It doesn't matter how tired we get; I get tired. I am tired. I'm still somewhat young. I'm tired. I wait for that day, but I will not quit. You cannot give up until He comes back. Then, you can go to the day spa. Then we don't have to worry about sin.

It was amazing last night; my daughter Naomi says the funniest things. She told me, "Daddy, it's going to be so great because the Lord's going to come back, and there will be no more timeouts and no more spankings." We'll be in the Kingdom of Heaven. Amen? It's amazing how that mind works, as you know, little six-year-old.

Paul is talking about how the Gentiles were being grafted into Israel, which I don't even want to go there today. That whole concept has been broken. But the Gentiles are being grafted into Israel; the Gentiles are to walk and tread softly. He says in Romans 11:22—**Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness.** If—there are so many times we see that word, "if." **Otherwise you also will be cut off.** These are people who have been grafted in and can be cut off. The warning: Exodus 32:33—**"Whoever has sinned against Me, I will blot him out of My book."**

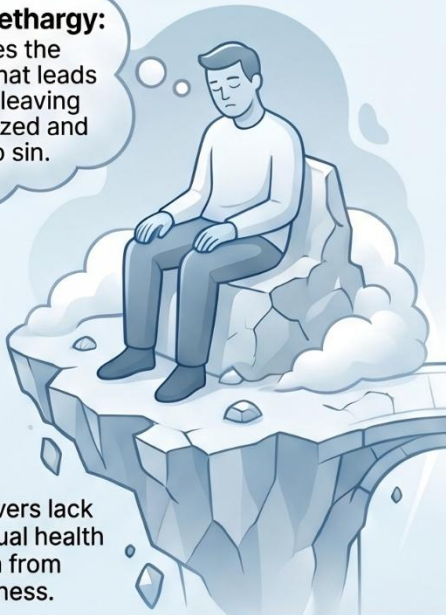
The bottom line is that this "once saved, always saved" message strips the fear of God out of the hearts of the believers. You need to understand that yes, even though we were bought at a price, we're to become slaves of righteousness, not slaves of sin, and every day we should be desiring to bring glory to Yeshua through our actions. —1 John 3:18—**My little children, let us not love in word or in tongue, but in deed and in truth.** Amen?—2 Peter 1:10—Let us **make our call and election sure.** Shabbat Shalom.

The Myth of Eternal Security: Why the Fear of God is Vital for Salvation

THE PROBLEM: THE DANGER OF THE OSAS "MYTH"

A Strategy of Lethargy:

OSAS removes the "godly sorrow" that leads to repentance, leaving believers paralyzed and indifferent to sin.



The Loss of the "Fear of God":

Without fear, believers lack the essential spiritual health that prevents them from falling into lawlessness.



The Erasure of Moral Boundaries:

Removing the Law (Torah) makes it impossible for believers to define or identify sin.

THE SOLUTION: SCRIPTURAL REALITY AND ENDURANCE



Ezekiel 18: The "Nail in the Coffin":

Scripture warns that if a righteous person turns to iniquity, their past righteousness will not be remembered.

Run the Race to Win:

Believers must "work out" salvation with fear and trembling, treating faith as a continuous war.



"He who endures to the end will be saved":

Matthew 10:22 confirms salvation is contingent on perseverance, not just a one-time confession.

Mindset	Spiritual Result
Once Saved Always Saved	Biblical Fear of God
Spiritual Result	
False security, lethargy, and an inability to define sin.	Spiritual health, prevention of sin, and active perseverance.