

IT IS IMPOSSIBLE TO BE SAVED AGAIN!

"⁴ **For it is impossible** for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,⁵ And have tasted the good word of God, and the powers of the world to come,⁶ **If** they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Hebrews 6:4-6 (King James Version)

Now we know that the part of us that is "born again" is the spiritual body within, not the material body. The material body will not make it out of this world alive. The spiritual body is the part of us that lives forever and once it is "born again" it cannot sin. If the spiritual body cannot sin once it is born again, how can the spiritual body lose its salvation?

"⁹ *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. 1 John 3:9 (New King James Version)*

"¹⁸ *We know that no one begotten by God sins; but the one begotten by God, He protects, and the evil one cannot touch him." 1 John 5:18 (New American Bible-United States Conference of Catholic Bishops)*

In fact, Paul said that **IF** it were possible for a person to lose their salvation, it would be impossible for them to be saved **again** unless Jesus Christ was crucified again in order to pay for their second salvation. "⁴ **For it is impossible** for those who were once enlightened, and have tasted of the Heavenly gift, and were made partakers of the Holy Ghost,⁵ And have tasted the good word of God, and the powers of the world to come,⁶ **IF** they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Hebrews 6:4-6 (King James Version)

When we study the Book of Hebrews, we can see in Hebrews 3:6 (printed below) that Paul **was not** telling the Hebrew members of the local churches that the only way they could prevent losing their salvation was to make sure they held fast to their confidence in the Lord's precious promises to His local, scriptural churches.

"¹ *Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;* ² *Who was faithful to him that appointed him, as also Moses was faithful in all his house.* ³ *For this man was counted worthy of more glory than*

Moses, inasmuch as he who hath builded the house hath more honour than the house. ⁴ For every house is builded by some man; but he that built all things is God. ⁵ And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; ⁶ But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. ⁷ Wherefore, as the Holy Ghost saith, Today if ye will hear his voice, ⁸ Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: ⁹ When your fathers tempted me, proved me, and saw my works forty years. ¹⁰ Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. ¹¹ So I sware in my wrath, They shall not enter into my rest (κατάπαυσις-pronounced "kat-ap'-ow-sis" in English and meaning "abode" in this verse). ¹² Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. ¹³ But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. ¹⁴ For we are made partakers (μέτοχος- pronounced "met'-okh-os" in English and meaning "associate" or "partner") of Christ, if we hold the beginning of our confidence stedfast unto the end; ¹⁵ While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. ¹⁶ For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. ¹⁷ But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? ¹⁸ And to whom sware he that they should not enter into his rest (κατάπαυσις-pronounced "kat-ap'-ow-sis" in English and meaning "abode" in this verse), but to them that believed not? ¹⁹ So we see that they could not enter in because of unbelief.

¹ Let us therefore fear, lest, a promise being left us of entering into his rest (κατάπαυσις-pronounced "kat-ap'-ow-sis" in English and meaning "abode" in this verse), any of you should seem to come short of it. ² For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. ³ For we which have believed do enter into rest (κατάπαυσις-pronounced "kat-ap'-ow-sis" in English and meaning "abode" in this verse), as he said, As I have sworn in my wrath, if they shall enter into my rest (κατάπαυσις-pronounced "kat-ap'-ow-sis" in English and meaning "abode" in this verse): although the works were finished from the foundation of the world. ⁴ For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. ⁵ And in this place again, If they shall enter into my rest (κατάπαυσις-pronounced "kat-ap'-ow-sis" in

English and meaning "abode" in this verse). ⁶ *Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:* ⁷ *Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.* ⁸ *For if Jesus had given them rest, then would he not afterward have spoken of another day.* ⁹ *There remaineth therefore a rest to the people of God.* ¹⁰ *For he that is entered into his rest* (κατάπαυσις-pronounced "kat-ap'-ow-sis" in English and meaning "abode" in this verse), *he also hath ceased from his own works, as God did from his.* ¹¹ *Let us labour therefore to enter into that rest* (κατάπαυσις-pronounced "kat-ap'-ow-sis" in English and meaning "abode" in this verse), *lest any man fall after the same example of unbelief.* ¹² *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.* ¹³ *Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.* ¹⁴ *Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.* ¹⁵ *For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.* ¹⁶ *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."* *Hebrews chapters 3 and 4 (King James Version)*

Again, when we study the Book of Hebrews, we can see in Hebrews 3:6 (printed above) that Paul **was not** telling the Hebrew members of the local churches that the only way they could prevent losing their salvation was to make sure they held fast to their confidence in the Lord's precious promises to His local, scriptural churches. **No**, Paul was pointing out that **the Hebrews in the Old Testament** did not lose their salvation but, rather, they lost their privilege to be living in the Lord's abode (the Promised Land) because of their lack of confidence in God's promises. In fact Paul, in his conclusion in Hebrews 12:14-17, reminded them that Esau, as the oldest son of Isaac, sold his birthright to be the father of the Hebrew Theocracy. The Hebrew Theocracy was to own of the Promised Land and to be the Lord's executives on this earth. Paul pointed out that Esau regretted selling his birthright with bitter tears and that they would also be "selling out", if they "jumped ship" and renounced their membership and/or faithful service in a local, scriptural church. ¹⁴ *Pursue peace with all people, and holiness, without which no one will see the Lord:* ¹⁵ *looking carefully lest anyone fall short of the grace of God; lest any root of*

bitterness springing up cause trouble, and by this many become defiled; ¹⁶ lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright. ¹⁷ For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it diligently with tears." Hebrews 12:14-17 (New King James Version)

SELLING OUR BIRTHRIGHT

Have you ever considered the fact that if Esau had not sold his birthright for a bowl of soup, his name would have been changed to "Israel"? Have you ever considered the fact that if Esau had not sold his birthright for a bowl of soup, his sons would have made up the tribes of Israel? But Esau, at that moment, did not see where he, himself, was going to get any earthly benefit from the future promises of the Lord, so he sold his family and himself out. HAVE YOU CONSIDERED THAT FOR THOSE WHO DO NOT SELL THEIR BIRTHRIGHT, AS MEMBERS OF THE BRIDE OF CHRIST, THE BEST IS YET TO COME. ⁹ *But, as it is written, "What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him" 1 Corinthians 2:9 (English Standard Version)*

IS IT REST OR ABODE?

The Greek word "κατάπαυσις" (pronounced ka-top'-o-sis in English) could be translated into the English word "rest" or it could be translated into the English word "abode". Unfortunately, when the King James Bible was translated in the year 1611, the translators chose to use the English word "rest" when they translated the Greek word "κατάπαυσις" in Hebrews, chapters 3 and 4. As you read Hebrews, chapters 3 and 4, please note that Paul referred to those unbelieving Jews who were not allowed to go into the promised land, the land of Canaan. In those verses, Paul used the Greek word "κατάπαυσις" (pronounced ka-top'-o-sis in English) to refer to the Promise Land. Also, please note that when Paul referred to the future place where the members of the local, scriptural churches were destined to spend eternity, Paul was referring to the place where Jesus Christ would abide for eternity, the Holy City Jerusalem on the New Earth. That will be His eternal abode.

Again, in our opinion, the Greek word "κατάπαυσις" (pronounced ka-top'-o-sis in English) should have been translated "abode" in Hebrews, chapters 3 and 4. Therefore we have

inserted the word "abode" in parenthesis after the word "rest" in the passage printed above. We will leave it up to the reader to see if it does not give a more accurate translation which will lead to a more accurate understanding. As you read the passage printed above, please remember that Paul was writing to people who, because of their membership in one of Christ's churches, were associates of Jesus Christ in reaching the lost with the good news of salvation. It is important to note in Hebrews 3:14 (printed above) that, according to Paul, he and the people to whom he wrote this letter could only be Christ's associates "if we hold the beginning of our confidence steadfast unto the end". Paul is not referring to **salvation**. If he was referring to **salvation**, Paul was saying that the only way he and the people to whom he was writing could retain their salvation was to "hold the beginning of their confidence steadfast unto the end". NO! Please remember that some of the people to whom he wrote the letter, some of the members of the scriptural churches in Galatia, were considering "jumping ship", renouncing their membership in one of the scriptural churches and trying to serve the Lord as a participating member of the Jewish Theocracy with all its ceremonial laws. Paul was pointing out that in the beginning of their church membership, those members had confidence that the local churches, at that time, had replaced the Jewish Theocracy as the authorized place of acceptable service. ¹⁸ *And Jesus came and spoke to them, saying, "All **authority** has been given to Me in heaven and on earth. ¹⁹ Go therefore and make disciples of all the nations, baptizing them in the name of (εἰς-into) the Father and of (εἰς-into) the Son and of (εἰς-into) the Holy Spirit, ²⁰ teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen." Matthew 28:18-20 (New King James Version)*

IN OTHER WORDS

¹⁸ *And Jesus came and spoke to them, saying, "All **authority** has been given to Me in heaven and on earth. ¹⁹ Go therefore and make disciples of all the nations, baptizing them (into) the Father and (into) the Son and (into) the Holy Spirit, ²⁰ teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen." Matthew 28:18-20 (New King James Version)*

Please remember that when a man and a woman are married, the Lord sees them as one body. ³⁰ *For we are members of his body, of his flesh, and of his bones. ³¹ For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one*

flesh. ³² *This is a great mystery: but I speak concerning Christ and the church.* ³³ *Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." Ephesians 5:30-33 (King James Version)*

PLACED INTO THE BODY OF CHRIST

εἰς [See Strongs: [<G1519>](#)] eis; prep. governing the acc. with the primary idea of motion **into any** place or **thing**; also of motion or direction to, toward or upon any place, thing. The antithesis is expressed by *ek* [<G1537>](#), out of. After verbs implying motion of any kind, into or to, toward, upon any place or object, e.g., verbs of going, coming, leading, following, sending, growing, **placing**, delivering over to and the like ([Matt. 2:12](#); [4:8](#); [5:1](#); [6:6](#); [8:18](#); [12:44](#); [15:11](#), [17](#); [20:17](#); [21:18](#); [Mark 1:38](#); [5:21](#); [6:45](#); [9:31](#); [13:14](#); [Luke 8:23](#), [26](#); [John 1:9](#); [7:14](#); [16:21](#), "is born into the world"; [Acts 16:16](#); [26:14](#); [Rom. 5:12](#); [10:18](#); [Rev. 2:22](#)). The Complete Word Study Dictionary

When Paul and the people to whom he wrote this letter had received **scriptural baptism**, **they were placed into the body of Christ just as a groom is placed into his bride and a bride is placed into her groom so that they are one body in the sight of the Lord.** " ² *Large crowds followed Him, and He healed them there.* ³ *Some Pharisees approached Him to test Him. They asked, "Is it lawful for a man to divorce his wife on any grounds?"* ⁴ *"Haven't you read," He replied, "that He who created them in the beginning made them male and female,"* ⁵ *and He also said: "For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh?"* ⁶ ***So they are no longer two, but one flesh.*** *Therefore, what God has joined together, man must not separate."* *Matthew 19:2-6 (Holman Christian Standard Bible)*

Have you stopped to consider that John the Baptist recognized the fact that he was not a member of the Bride of Christ but rather, **a friend** of the Bridegroom (John 3:28-29 printed below). In other words, John the Baptist recognized the fact that he would be a wedding guest at the Marriage Supper of the Lamb. " ²⁸ *Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.* ²⁹ *He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled."* *John 3:28-29 (King James Version)*

"⁷ As John's followers were going away, Jesus spoke to the crowds about John: What sort of person did you go out into the desert to see? Was he like tall grass blown about by the wind?"⁸ What kind of man did you go out to see? Was he someone dressed in fine clothes? People who dress like that live in the king's palace."⁹ What did you really go out to see? Was he a prophet? He certainly was. I tell you that he was more than a prophet."¹⁰ In the Scriptures God says about him, "I am sending my messenger ahead of you to get things ready for you."¹¹ I tell you that no one ever born on this earth is greater than John the Baptist. But **whoever is least in the kingdom of heaven is greater than John.**" Matthew 11:7-11 (Contemporary English Version)

John the Baptist was not a member of the Bride of Christ because he lacked the one thing that all members of the Bride of Christ have received. **SCRIPTURAL BAPTISM!** Yes, John the Baptist received authority to prepare others for the third executive kingdom that Jesus Christ was going to establish. John the Baptist preached the gospel or good news of the soon coming Messiah and baptized those who responded so they could be prepared to be a part of His earthly ministry. No one else on earth had the authority to baptize except Jesus Christ and those to whom He gave that authority. Early in His earthly ministry, Jesus Christ gave that authority to His disciples. But John the Baptist was killed before he could receive scriptural baptism by the authority that Jesus Christ gave to His local, New Testament churches. In other words, John the Baptist baptized many people but no one baptized John the Baptist, the key to membership in a local, New Testament church. "¹ When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,² (Though Jesus himself baptized not, but his disciples,)³ He left Judaea, and departed again into Galilee." John 4:1-3 (King James Version)

Suppose a person presented themselves for membership in your church who had been baptized in a swimming pool by a person who had never attended a church before and was not a member of any local, scriptural church. Would you be in favor of them being accepted into the membership of your church without them being baptized by the authority of your church? I THOUGHT NOT! That means that you also believe that the authority to administer scriptural baptism was given only to a local, scriptural, New Testament ἐκκλησία (pronounced "ek-klay-see'-ah" in English). So that means you also recognize that John the Baptist was never a member of any church since he never received scriptural baptism!

No, John the Baptist was not a member of the Bride of Christ. That is why Jesus Christ stated what he did in Matthew 11:7-11. " ⁷As they departed, Jesus began to say to the multitudes concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind? ⁸ But what did you go out to see? A man clothed in soft garments? Indeed, those who wear soft clothing are in kings' houses. ⁹ But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. ¹⁰ For this is he of whom it is written: 'Behold, I send My messenger before Your face, who will prepare Your way before You.' ¹¹ "Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but **he who is least in the kingdom of Heaven** is greater than he. Matthew 11:7-11 New King James Version

A FEW EXAMPLES OF KINGDOMS IN THE BIBLE

When you read about "the Kingdom" in the Bible, that title does not always refer to the same people or the same places. The Lord has many kingdoms. We would like to call your attention to just a few. For example, all creation makes up **the kingdom of the world**. All who have repented of their sins and have asked Jesus Christ to pay their sin debt make up **the kingdom of the saved** and those who reject Christ as their Savior make up **the kingdom of the lost**. Satan is a usurper and, at this time, is recognized as "the prince of the air" which makes this world we live in, **Satan's kingdom** for the present time. In Exodus 19:3-6, the Lord God (Jehovah Eloheem-The Self Existent Eternal Three Mighty Ones) set up the **kingdom** that we refer to as **the Jewish Theocracy**. " ³ And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou **say to the house of Jacob, and tell the children of Israel**; ⁴ Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. ⁵ Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: ⁶ And ye shall be unto me a **kingdom** of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." Exodus 19:3-6 (King James Translation)

The **Kingdom** of the Jewish Theocracy, the **Kingdom** of the saved, and the **Kingdom** of the lost differed entirely from the **Kingdom** that Jesus Christ established during His earthly ministry. How do we know? Because the **Kingdom** of the Jewish Theocracy, the **Kingdom** of the saved and the **Kingdom** of the lost had **been** established and was recognized long before the

earthly ministry of Jesus Christ but the **Kingdom** that Jesus Christ established during His earthly ministry was declared **about to begin** by both John the Baptist and Jesus Christ.

"¹⁴ After John was arrested, Jesus went to Galilee and told the good news that comes from God. ¹⁵ He said, "The time has come! God's kingdom **will soon be here**. Turn back to God and believe the good news!" Mark 1:14-15 (Contemporary English Version)

"¹ In those days came John the Baptist, preaching in the wilderness of Judaea, ² And saying, Repent ye: for the kingdom of Heaven **is at hand**." Matthew 3:1-2 (King James Version)

The Kingdom referred to in the two verses printed above was the executive Kingdom Jesus Christ left in charge of (1) making disciples, (2) baptizing them by the authority of the Father, the Son, and the Holy Spirit and (3) teaching the new disciples all things that He had taught them.