

MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism • Christianity • Islam

DOCUMENT 238

DELIVERED AND KEPT

A Covenant Deep Dive into Salvation *yeshuah* (salvation / deliverance) and Whether It Can Be Lost

What Does the Written Tanakh Say Salvation Is — and Can a Person Lose It? — A Three-Religion Covenant Response

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REACHING JUDAISM, CHRISTIANITY, AND ISLAM

☆ JUDAISM	† CHRISTIANITY	☪ ISLAM
In the Written Tanakh, salvation <i>yeshuah</i> (salvation / deliverance) is deliverance that belongs to Yahweh alone, and His covenant with Yisra'el as a people is never annulled (Leviticus 26:44). Yet the Mishnah lists those who forfeit a share in the world to come (Sanhedrin 10:1) and refuses the presumption "I will sin and Yom Kippur will atone" (Yoma 8:9). The door is <i>teshuvah</i> (repentance / return).	Christian traditions divide — Reformed perseverance of the saints, Wesleyan-Arminian conditional security, Catholic and Orthodox teaching on grave sin and restoration — and each cites New Testament texts. The Tanakh speaks first, and its witness is two-sided: Yahweh keeps His own, and He warns those who forsake Him.	Islamic theology distinguishes apostasy (<i>ridda</i> , turning back), which Q. 2:217 says voids a person's deeds, from grave sin, which the majority Sunni tradition does not treat as apostasy in itself; Q. 39:53 forbids despair of Allah's mercy. Fear and hope held together (<i>khawf</i> and <i>raja'</i>) mirrors the Tanakh's own two-sided structure.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy (Devarim) 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh's** own words declare the covenant unchanging (Malachi 3:6; Psalms (Tehillim) 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh's** covenant belongs to every nation that will receive it. The **Deuteronomy (Devarim) 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written *Tanakh* to a single question in two parts: what salvation is, and whether a person who has received it can lose it. **Yahweh (יהוה)** and **Elohim (אֱלֹהִים)** appear in bold throughout. English book names are given first, with the Hebrew in parentheses. Hebrew transliterations appear in ***bold italic*** with English meaning in parentheses at every occurrence. Scripture references are bold. Verse numbers follow the English versification; where the Hebrew numbering differs, it is given in brackets on first citation. Scripture is rendered in a literal working translation from the Hebrew. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. Rabbinic commentary, New Testament texts, and the Qur'an are cited as historical and comparative reference — not as binding authority. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis (Bereishit), Exodus (Shemot), Leviticus (Vayikra), Numbers (Bemidbar), Deuteronomy (Devarim)	Foundation text — redemption, covenant terms, and the law of presumptuous sin
Nevi'im (Prophets)	Joshua (Yehoshua), Judges (Shofetim), 1 and 2 Samuel (Shemuel Alef and Bet), 1 and 2 Kings (Melakhim Alef and Bet), Isaiah (Yeshayahu), Jeremiah (Yirmeyahu), Ezekiel (Yechezkel), Hosea (Hoshea), Joel (Yoel), Amos, Jonah (Yonah), Micah (Mikhah), Habakkuk, Malachi	Prophetic witness to deliverance, return, and covenant accountability
Ketuvim (Writings)	Psalms (Tehillim), Proverbs (Mishlei), Job (Iyov), Ruth (Rut), Lamentations (Eicha), Daniel, Ezra, 1 and 2 Chronicles (Divrei HaYamim Alef and Bet)	Songs of trust and confession; the Chronicler's seek-and-forsake principle

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
New Testament	John 10 and 15; Romans 8 and 11; 1 Corinthians 10; Galatians 5; Philippians 1; Hebrews 6 and 10; 1 Peter 1; 2 Peter 2; 1 John 2	To show that the security-and-falling-away debate inside Christianity is carried by the New Testament's own text on both sides
Qur'an	Q. 2:62; 2:217; 3:135–136; 4:48; 5:54; 39:53	Faith, apostasy, repentance, and mercy in the Islamic witness
Rabbinic literature	Mishnah Sanhedrin 10:1–2; Mishnah Yoma 8:9; Tosefta Sanhedrin 13:2; Talmud Rosh Hashanah 16b; Mishneh Torah, Hilchot Teshuvah 3	The rabbinic account of covenant standing, teshuvah, and the world to come

I. FRAMING THE QUESTION — WHAT IS SALVATION, AND WHO HOLDS THE REGISTER?

I-A. The Question as It Is Usually Asked

Three questions are usually folded into one.

First: what is salvation — what are people saved from, and to what?

Second: how is it received?

Third: once received, can it be lost? Judaism, Christianity, and Islam answer these differently, and within Christianity the third question has divided whole denominations for five centuries. This document does not begin with any of those debates. It begins where Miqdash Bethel begins every study — with the Written Tanakh, and with what its own words actually say.

A careful reader notices at once that the Tanakh does not frame the matter as a one-time transaction followed by a fixed status. Its words for salvation describe an act of **Yahweh** — a rescue. Its words for what follows describe a covenant relationship — a walking together, a keeping, a returning. The vocabulary of the later debate — "saved," "lost," "eternal security," "falling from grace" — is not Tanakh's vocabulary. Carrying that vocabulary into the Tanakh untranslated is the first source of confusion. This study therefore restates the question in Tanakh's own terms before answering it.

I-B. The Question in the Tanakh's Own Terms

In the Tanakh's terms the three questions become:

- (1) What does **Yahweh** mean by *yeshuah* (salvation / deliverance)?
- (2) What is the human part in receiving it, and what is **Yahweh**'s own part?
- (3) Does the Tanakh speak of a person being *karat* (to cut / cut off), *machab* (to blot out / wipe away), or *azav* (to forsake) after having been delivered — and if it does, does it also speak of return?

The method is the standing method of this Institution. **Deuteronomy (Devarim) 19:15** requires two or three witnesses before a matter is established. A doctrine of salvation — whether "once delivered, always delivered" or "delivered, and then lost" — stands only if two or three independent Tanakh witnesses carry it. The findings below are graded on that standard.

This study builds on four earlier documents of the Library. Doc 148 established that the covenant rests on genuine choice — life and death set before the people (**Deuteronomy (Devarim) 30:15–19**). Doc 152 established the Book of Names and the resurrection hope of **Daniel 12:1–2**. Doc 154 established that no place, compound, or organization is the gate of salvation. Doc 177 established that the Torah's

primary answer to sin is *teshuvah* (*repentance / return*), not substitution. The present study asks the question those four documents leave standing: once a person has turned to **Yahweh**, what is the status of that turning over time?

II. YESHUAH (יְשׁוּעָה) — WHAT SALVATION IS IN THE WRITTEN TANAKH

II-A. The Vocabulary of Deliverance

The Tanakh has no single word for "salvation" in the later, technical sense. It has a family of words for rescue, ransom, redemption, and escape. The root at the center is *yasha* (to save / deliver), and the noun built on it is *yeshuah* (salvation / deliverance). The table sets the family side by side.

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>yasha</i> (יָשַׁע, root verb)	H3467	The root verb: to save, to deliver, to bring out of a narrow place into room	Exodus (Shemot) 14:30
<i>yeshuah</i> (יְשׁוּעָה, the noun)	H3444	The noun: salvation, deliverance, victory. First occurrence in the Tanakh	Genesis (Bereishit) 49:18; Exodus (Shemot) 15:2
<i>moshia</i> (מוֹשִׁיעַ, the participle)	H3467	The participle: the one who saves — the savior	Isaiah (Yeshayahu) 43:11
<i>natzal</i> (נָצַל, rescue)	H5337	To snatch away, to rescue from danger or hand of an enemy	Exodus 6:6
<i>ga'al</i> (גָּאֵל, redeem)	H1350	To redeem — the act of the near kinsman who buys back what was lost	Exodus 6:6
<i>padah</i> (פָּדָה, ransom)	H6299	To ransom — to pay for release	Psalms (Tehillim) 130:8
<i>malat</i> (מָלַט, escape)	H4422	To escape, to be delivered; its noun <i>peletah</i> (escape / surviving remnant) names the escaped remnant	Joel (Yoel) 2:32 [Hebrew 3:5]; Daniel 12:1

Three lexical observations matter for what follows.

First, lexicons commonly connect the root *yasha* (to save / deliver) with the sense of breadth or room, so that to be saved is to be brought out of a tight place into a broad one. The psalmist uses exactly that picture:

"He brought me out into a broad place; He delivered me because He delighted in me" (Psalm (Tehillim) 18:19).

Second, the personal name of the successor of **Mosheh** is built on this root. **Mosheh** renamed **Hoshea** son of Nun as **Yehoshua** (**Numbers (Bemidbar) 13:16**) — "**Yahweh saves**" — and the shorter form **Yeshua** is the same name.

Third, the first appearances of *yeshuah* (salvation / deliverance) in the Tanakh are not abstractions. They are cries and songs: **Ya'akov** waiting on his deathbed (**Genesis (Bereishit) 49:18**), **Mosheh** at the sea (**Exodus (Shemot) 14:13**), and Israel singing on the far shore (**Exodus 15:2**).

II-B. Yahweh Alone Saves

The Tanakh is unanimous on who saves.

"I, I am Yahweh, and besides Me there is no savior" (Isaiah 43:11)

"You shall know no Elohim but Me, for there is no savior besides Me" (Hosea (Hoshea) 13:4).

"Salvation belongs to Yahweh" (Psalm 3:8 [Hebrew 3:9]). "Salvation is of Yahweh" (Jonah (Yonah) 2:9 [Hebrew 2:10])

Five witnesses stand on this point, and none stands against it.

The first full narrative of salvation in the Tanakh shows the same thing by action. At the sea the people are told to do nothing:

"Stand still and see the salvation of Yahweh" (Exodus 14:13)

The account closes with three verbs in one breath:

"Yahweh saved Israel that day... and the people feared Yahweh, and believed in Yahweh and in His servant Mosheh" (Exodus 14:30–31)

Rescue, reverence, and trust are joined at the very beginning: *yasha* (to save / deliver), *yirah* (fear / reverence), and *va-ya'aminu* (they trusted). Every later question about how salvation is received and held is already present in that verse.

The consequence for this study is direct. **Salvation is not a human achievement, not a possession that a priesthood dispenses, and not a status that an institution grants or withholds.** Whatever else may be said about whether it can be lost, it cannot be manufactured by any person or body. Doc 154 reached the same conclusion from the other direction, against the claim that a single organization holds the gate.

II-C. Five Layers of One Act

The Tanakh uses the language of deliverance for five distinct kinds of rescue. It treats them as one continuous work of one Deliverer.

#	LAYER	WHAT YAHWEH DELIVERS FROM	KEY TEXTS
1	Danger and enemy	The immediate threat — the army at the sea, the enemy at the gate	Exodus 14:13, 30; Psalm 18:19
2	Bondage and exile	The national condition — Egypt, then Babylon — and the return from both	Exodus 6:6; Jeremiah (Yirmeyahu) 30:7
3	Guilt	Sin and its stain — forgiveness and cleansing	Psalm 51:14; Psalm 130:7–8; Isaiah (Yeshayahu) 44:22
4	Sheol and death	The power of the grave — the covenant hope of Doc 152	Psalm 49:15; Hosea (Hoshea) 13:14
5	The final day	The last deliverance of the peoples and the resurrection to everlasting life	Isaiah (Yeshayahu) 25:9; 45:17; 52:10; Daniel 12:1–2

The people **Yahweh** rescued from Egypt are the people He forgives at the foot of Sinai, restores from Babylon, and promises to rise from the dust. **Salvation in the Tanakh is not a moment. It is a relationship in which Yahweh keeps delivering.**

II-D. A Relationship, Not Merely a Transaction

Deliverance in the Tanakh is followed at once by covenant.

"I will redeem you with an outstretched arm... and I will take you to Me for a people, and I will be your Elohim" (Exodus 6:6–7)

The delivered are not merely released; they are joined. The source of the joining is stated as Yahweh's own initiative and not as the merit of the people:

"Yahweh did not set His love on you nor choose you because you were more in number than any people... but because Yahweh loved you and kept the oath which He swore"
(Deuteronomy (Devarim) 7:7–8).

The love is described as lasting:

"I have loved you with an everlasting love; therefore I have drawn you with covenant-love"
(Jeremiah (Yirmeyahu) 31:3),

where the Hebrew pairs *ahavat olam* (everlasting love) with *chesed* (covenant-love).

That pairing is the anchor of this entire study. Doc 148 found that Yahweh's *chesed* (covenant-love) outlasts suffering (**Lamentations (Eicha) 3:22–23**). The same *chesed* (covenant-love) is the ground on which any answer to "can salvation be lost" must stand. The question is never whether Yahweh's faithfulness can fail. The Tanakh answers that emphatically (**Malachi 3:6**). The question is what the Tanakh says about the standing of the person on the other side of the covenant.

III. THE OPEN DOOR — WHO MAY RECEIVE SALVATION

Before asking whether salvation can be lost, the Tanakh's answer on who may receive it must be heard, because it fixes the scope of everything that follows. The call is universal:

"Turn to Me and be saved, all the ends of the earth; for I am El, and there is no other" (Isaiah (Yeshayahu) 45:22)

The imperative is a passive form of *yasha* (to save / deliver) addressed to the ends of the earth, not to one nation.

The verse that all three traditions quote most often says the same thing in the vocabulary of escape:

"And it shall come to pass that whoever calls on the name of Yahweh shall be delivered; for in Mount Zion and in Yerushalayim there shall be deliverance, as Yahweh has said, and among the survivors whom Yahweh calls" (Joel 2:32)

The verb is *malat* (to escape / be delivered), and its noun *peletah* (escape / surviving remnant) names both the escape and the escaped. Two features of this verse deserve notice.

First, the condition is calling on the Name — with no geographic, ethnic, or organizational qualifier.

Second, the verse ends by placing the human call and Yahweh's own calling side by side: those who

call on the Name, and the survivors "**whom Yahweh calls.**" Human and divine initiative are held together in one sentence.

The Tanakh does not leave the universal call as a slogan. It records specific people outside the covenant community who turned to **Yahweh** and were received.

CASE	WHAT THE TEXT RECORDS	WHAT IT ESTABLISHES
Nineveh	Jonah 3:5–10: a Gentile city fasts, turns from its violence, and Elohim relents of the evil He had spoken.	Turning — not lineage, location, or ritual membership — is what moves Yahweh .
The stranger (<i>ger</i> (resident stranger))	Numbers 15:15–16; Exodus 12:48–49: "one statute for you and for the stranger... as you are, so shall the stranger be before Yahweh ."	The stranger who joins stands before Yahweh on the same footing as the native.
The foreigner joined to Yahweh	Isaiah 56:3–7: "Let not the foreigner who has joined himself to Yahweh say, Yahweh will surely separate me from His people... My house shall be called a house of prayer for all peoples."	The fear of exclusion is named and answered.
Rachav	Joshua (Yehoshua) 2:9–13; 6:25: a Canaanite woman confesses Yahweh , protects the spies, and is preserved.	Confession and covenant faithfulness from outside the people were received.
Naaman	2 Kings (Melakhim Bet) 5:15–17: an Aramean commander declares there is no Elohim in all the earth but in Israel and asks to worship Yahweh .	Recognition of Yahweh crosses national lines.
Rut	Ruth (Rut) 1:16–17; 4:17: a Moabite woman — "your people shall be my people, and your Elohim my Elohim " — is counted in the line of David.	The stranger is not only received but placed in the covenant line.

The finding matches Doc 154. Salvation is not tied to a compound, a city, a lineage, or a credential.

"In every place where I cause My Name to be remembered, I will come to you and bless you" (Exodus (Shemot) 20:24). "From there you will seek Yahweh your Elohim, and you will find

Him, if you search after Him with all your heart and with all your soul" (Deuteronomy (Devarim) 4:29)

Six witnesses in Doc 154 and the additional cases above place the door in the calling of the Name and in nothing else.

IV. HOW SALVATION IS RECEIVED — TRUST, RETURN, AND YAHWEH'S OWN INITIATIVE

IV-A. Trust — *be'emin* (to trust) and *emunah* (faithfulness)

The Tanakh's central verb for trust is *be'emin* (he trusted / regarded as firm), H539, a causative form of the root *aman* (to be firm), meaning to regard something as firm and to lean one's weight on it. Its noun is *emunah* (steadfast faithfulness), H530. The classic statement is

"And he trusted in Yahweh, and He counted it to him as righteousness" (Genesis (Bereishit) 15:6),

with the noun *tzedakah* (righteousness) as what is counted. The second classic statement is prophetic: **"the righteous shall live by his faith" (Habakkuk 2:4)** — the Hebrew word is *emunah* (steadfast faithfulness).

It is essential to see how the Tanakh itself uses *emunah* (steadfast faithfulness). The word does not mean intellectual assent. It means steadiness — reliability that holds. When **Mosheh** held up his hands during the battle with Amalek, **"his hands were steady"** — the word is *emunah* (steadfast) — until sundown (**Exodus 17:12**). The trust that saves is the trust that stays put. That is why, in the same breath as the Exodus verbs, the people **"feared Yahweh and trusted in Yahweh" (Exodus 14:31):** trust and reverent obedience are not two steps. They are one posture seen from two sides.

IV-B. Abraham's Trust and Abraham's Obedience

Later debates often separate what **Yahweh** Himself joins. The Tanakh's pattern case for trust is **Avraham**, and the Tanakh itself comments on what his trust consisted of. After the near-sacrifice of Yitzchak, **Yahweh** says **"now I know that you fear Elohim" (Genesis (Bereishit) 22:12)**. When **Yahweh** renews the promise to Yitzchak, He states the reason:

"because Avraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws" (Genesis (Bereishit) 26:5)

The same Avraham whose trust was counted as righteousness in **Genesis (Bereishit) 15:6** is described in **Genesis 26:5** by his keeping. Moses states the principle for the whole people:

"it shall be righteousness for us, if we are careful to do all these commandments before Yahweh our Elohim, as He has commanded us" (Deuteronomy 6:25).

The two texts do not compete. Trust that does not walk is not the Tanakh's *emunah* (steadfast faithfulness), and obedience that does not trust is not the Tanakh's keeping. The Tanakh holds them together, and the rest of this study depends on that.

IV-C. Return — *shuv* (to return) and *teshuvah* (repentance)

The recurring hinge of the whole covenant is return. Doc 177 established *shuv* (to turn / return) as the Torah's primary answer to sin and need not be repeated in full. Four calls bear on the present question.

"Seek Yahweh while He may be found; call on Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts; let him return to Yahweh, and He will have compassion on him, and to our Elohim, for He will abundantly pardon" (Isaiah (Yeshayahu) 55:6–7).

"Turn to Me with all your heart, with fasting, with weeping, and with mourning; rend your hearts and not your garments, and return to Yahweh your Elohim, for He is gracious and merciful, slow to anger and abounding in covenant-love" (Joel 2:12–13)

"As I live... I have no pleasure in the death of the wicked, but that the wicked turn from his way and live" (Ezekiel (Yechezkel) 33:11).

And **Malachi 3:6–7** joins constancy and returns in two verses:

"I, Yahweh, do not change; therefore you sons of Ya'akov are not consumed... Return to Me, and I will return to you."

That last pairing is instructive. It gives **Yahweh's** unchanging character as the reason Israel still exists, and in the next breath issues the invitation to return. The constant is **Yahweh's**. The nearness is reciprocal.

The Torah also builds return into the calendar. On the Day of Atonement,

"on this day atonement shall be made for you, to cleanse you; from all your sins you shall be clean before Yahweh" (Leviticus (Vayikra) 16:30)

The same Torah adds the counterpart:

"any person who is not afflicted on that same day shall be cut off from his people" (Leviticus (Vayikra) 23:29). Cleansing and being cut off appear on the same appointed day, and the difference

between them is whether the person humbles himself and returns. The pair anticipates the two-sided witness examined in Section V.

IV-D. Yahweh's Own Initiative — Command and Promise

If salvation were only a human response, the Tanakh would be silent about what **Yahweh** does in the heart. It is not silent. Pair after pair of texts places a command on the people and then makes the same thing **Yahweh's** own promised work.

THE COMMAND — THE HUMAN PART	THE PROMISE — YAHWEH'S PART
"Circumcise, then, the foreskin of your heart, and be no more stiff-necked." (Deuteronomy (Devarim) 10:16)	"Yahweh your Elohim will circumcise your heart and the heart of your offspring, to love Yahweh your Elohim with all your heart." (Deuteronomy 30:6)
"Make yourselves a new heart and a new spirit... turn and live." (Ezekiel (Yechezkel) 18:31–32)	"A new heart I will give you, and a new spirit I will put within you... and I will cause you to walk in My statutes." (Ezekiel (Yechezkel) 36:26–27)
"Return, O backsliding children." (Jeremiah (Yirmeyahu) 3:22)	"I will heal your backslidings." (Jeremiah (Yirmeyahu) 3:22, same verse)
"Return to Me." (Isaiah (Yeshayahu) 44:22)	"For I have redeemed you." (Isaiah (Yeshayahu) 44:22, same verse)
"Create in me a clean heart, O Elohim, and renew a steadfast spirit within me." (Psalm (Tehillim) 51:10) — David asks Yahweh to do what Yechezkel commands the people to do.	"I will put My fear in their hearts, that they shall not depart from Me." (Jeremiah 32:40)

Read together, the pairs show the Tanakh's structure. What **Yahweh** commands, He also promises to work. What **Yahweh** works, He also commands to be done. Two of the pairs occur within a single verse. **Isaiah 44:22** places both in one breath:

"I have blotted out your transgressions like a thick cloud, and your sins like a mist. Return to Me, for I have redeemed you."

The order matters. The redemption is stated as accomplished, and the return is the response. The person who returns is not paying for a rescue, and the person who has been rescued does not stop returning.

V. CAN A PERSON LOSE SALVATION? — THE COVENANT'S TWO-SIDED WITNESS

V-A. The Question Stated in the Tanakh's Own Terms

The Tanakh never uses the phrase "*lose salvation*." It does use a precise vocabulary of loss, a precise vocabulary of keeping, and a precise vocabulary of restoration. The table sets the three side by side, because the answer lies in how they relate to one another.

GROUP	HEBREW TERM AND STRONG'S	MEANING IN THE TANAKH	KEY TEXTS
Loss	<i>karat</i> (כָּרַת, to cut / cut off) H3772	Cut off from one's people and the covenant community (in the passive: <i>nikhrat</i> , is cut off)	Numbers (Bemidbar) 15:30–31; Leviticus 23:29; Psalm 37:28
Loss	<i>machah</i> (מָחָה, to blot out / wipe away) H4229	Blot out — used of a name written in Yahweh's book	Exodus 32:32–33; Deuteronomy 29:20; Psalm 69:28
Loss	<i>azav</i> (עָזַב, to forsake) H5800	Forsake — Yahweh forsaking those who forsake Him	2 Chronicles 15:2
Loss	<i>zanach</i> (זָנַח, to cast off) H2186	Cast off	1 Chronicles 28:9
Loss	<i>ma'as</i> (מָאָס, to reject) H3988	Reject	1 Samuel 15:23, 26
Loss	<i>sur</i> (סָר, to depart / turn aside) H5493	Depart — the spirit of Yahweh departing from a person	1 Samuel 16:14; Judges 16:20
Keeping	<i>shamar</i> (שָׁמַר, to keep / guard) H8104	Keep, guard	Psalm 121:7–8; 97:10; 37:28
Keeping	<i>samach</i> (סָמַךְ, to uphold / support) H5564	Uphold — the hand under the one who falls	Psalm 37:24; 145:14

GROUP	HEBREW TERM AND STRONG'S	MEANING IN THE TANAKH	KEY TEXTS
Keeping	<i>natsar</i> (נָצַר, to preserve / guard) H5341	Preserve, guard	Psalms 31:23 [Hebrew 31:24]
Restoration	<i>shuv</i> (שׁוּב, to return) <i>meshuvah</i> (backsliding) H7725 / H4878	Return; and the healing of backsliding	Jeremiah 3:22; Hosea (Hoshea) 14:4
Restoration	<i>machah</i> (מָחָה, to blot out) H4229	The same verb as above — this time Yahweh blotting out transgressions	Isaiah (Yeshayahu) 43:25; 44:22; Psalm 51:1, 9

Two observations before any text is read.

First, the same verb *machah* (to blot out / wipe away) is used in both directions. **Yahweh** blots out transgressions (**Isaiah (Yeshayahu) 43:25**), and **Yahweh** blots out a name from His book (**Exodus 32:33**). The verb is the same; what differs is whether the person returns.

Second, the verbs of loss are almost always **Yahweh's** response to a persistent human posture — forsaking, defiance, presumption — and not to a single lapse. The texts bear this out.

V-B. Six Witnesses That Standing Within the Covenant Can Be Forfeited

Witness One — Deuteronomy (Devarim) 29:18–20: The Presumption Condemned

The setting is the covenant renewal on the plains of Moab. Everyone stands before **Yahweh** — leaders, children, wives, and the stranger in the camp (**Deuteronomy 29:10–15** [Hebrew 29:9–14]). Then comes a warning about a particular person inside that assembly:

"one who, when he hears the words of this oath, blesses himself in his heart, saying, I shall have peace, though I walk in the stubbornness of my heart."

Yahweh's response is the most direct verdict in the Tanakh on the idea that covenant membership is a guarantee independent of conduct:

"Yahweh will not be willing to pardon him... and Yahweh shall blot out his name from under heaven" (Deuteronomy 29:19–20).

Three details deserve weight.

First, the person in view is inside the covenant assembly, not outside it.

Second, the fault is not a single sin but a settled posture: hearing the terms and blessing oneself anyway.

Third, the verb for the penalty is *machab* (*to blot out / wipe away*), the same verb **David** will later beg **Yahweh** to use on his sins (**Psalm 51:1**). A name can be wiped out by the same hand that wipes out a debt.

Witness Two — Numbers (Bemidbar) 15:27–31: The High Hand

The Torah's provision for sin is graded. For the person who errs unintentionally — *shégagah* (*unintentional error*) — an offering is provided and "he shall be forgiven" (**Numbers (Bemidbar) 15:27–29**). For the one who sins *beyad ramah* (with a high hand / defiantly), the text is different:

"the person who acts with a high hand, whether native or stranger, reviles Yahweh; and that person shall be cut off from among his people. Because he has despised the word of Yahweh and broken His commandment, that person shall be utterly cut off; his iniquity shall be upon him" (Numbers 15:30–31).

The Hebrew doubles the verb of cutting — *bikkaret tikkaret* (shall surely be cut off) — from *karat* (to cut / cut off). Doc 177 used this passage to show that the Levitical offerings could not cover rebellion. Here it does a second job: it marks the boundary inside the covenant between the person who stumbles and the person who defies. The Torah has one word for the first and another for the second, and it treats them differently.

Witness Three — Exodus (Shemot) 32:31–33 and Psalms (Tehillim) 69:28: The Book

After the golden calf **Mosheh** pleads:

"Yet now, if You will forgive their sin — but if not, blot me, I pray You, out of Your book which You have written."

Yahweh answers:

"Whoever has sinned against Me, him I will blot out of My book" (Exodus 32:32–33).

David prays the same concerning his enemies:

"Let them be blotted out of the book of life, and not be written with the righteous" (Psalm 69:28 [Hebrew 69:29]).

Doc 152 established the Book of Names as a real covenant record from these texts and **Daniel 12:1**.

The new point here is what the two earliest witnesses say about it: **names in the book can be removed**. Inclusion is not a permanent fact detached from covenant conduct. The context in **Exodus**

32 is the persistent, public idolatry of the calf; the text says **Yahweh** struck the people because of it (**Exodus 32:35**) and that those who had sinned were the ones He would blot out — not everyone who stood in the camp.

Witness Four — Ezekiel (Yechezkel) 18:24–26 and 33:12–13: The Righteous Who Turns

The prophet **Ezekiel** states the principle twice, in two chapters.

"When the righteous turns from his righteousness and commits iniquity, and does according to all the abominations that the wicked man does, shall he live? None of his righteous deeds which he has done shall be remembered; for the treachery he has committed and the sin he has sinned, in them he shall die" (Ezekiel (Yechezkel) 18:24).

And again: **"The righteousness of the righteous shall not deliver him in the day of his transgression... If I say to the righteous that he shall surely live, and he trusts in his own righteousness and commits iniquity, none of his righteous deeds shall be remembered; but in the iniquity that he has committed, he shall die"** (Ezekiel (Yechezkel) 33:12–13).

Two features stand out.

First, the verb rendered "deliver" in **Ezekiel (Yechezkel) 33:12** is *natzal* (to snatch away / rescue) — the same verb used of the rescue from Egypt (**Exodus 6:6**). The Tanakh states, in its own salvation vocabulary, that a past record of righteousness does not rescue a person on the day he turns to treachery.

Second, the condition is a settled turning: "does according to all the abominations" (**18:24**), and "trusts in his own righteousness" (**33:13**) — the record has become his security in place of **Yahweh**. This is not a description of stumbling.

Witness Five — Chronicles (Divrei HaYamim) and Ezra: The Seek-and-Forsake Principle

The Chronicler records the same principle in the mouths of four speakers across five centuries. The prophet **Azaryahu** son of Oded, to King Asa:

"Yahweh is with you while you are with Him. If you seek Him, He will be found by you; but if you forsake Him, He will forsake you" (II Chronicles 15:2).

David, to his son Solomon:

"If you seek Him, He will be found by you; but if you forsake Him, He will cast you off for ever" (I Chronicles 28:9).

The priest Zecharyahu son of Yehoyada:

"Because you have forsaken Yahweh, He has also forsaken you" (II Chronicles 24:20).

And **Ezra**:

"The hand of our Elohim is upon all those for good who seek Him, but His power and His wrath are against all those who forsake Him" (Ezra 8:22).

The two verbs of relationship — *azav* (to forsake) and *zanach* (to cast off) — mirror the human posture. The first two speakers address kings of the covenant line, the sons of the very house to which **Yahweh** swore an everlasting covenant. The principle applies to them. Its reciprocal form, "*with you while you are with Him*," is the shortest statement in the Tanakh of the two-sided witness this section examines.

Witness Six — Jeremiah (Yirmeyahu) 7:1–15: "We Are Delivered!"

At the gate of the Temple **Jeremiah** confronts a people who have turned the house of **Yahweh** into a guarantee.

"Do not trust in deceptive words, saying, The temple of Yahweh, the temple of Yahweh, the temple of Yahweh are these" (Jeremiah 7:4).

Then comes the sharpest sentence in the chapter:

"Will you steal, murder, commit adultery, swear falsely, burn incense to Ba'al, and walk after other gods whom you have not known, and then come and stand before Me in this house which is called by My name, and say, We are delivered — only to go on doing all these abominations?" (Jeremiah 7:9–10).

The word the people say is *nitzalnu* (*we are delivered*), a form of *natzal* (*to snatch away / rescue*). Their assurance uses the Tanakh's own rescue vocabulary, and **Yahweh** calls it a deception. The precedent He cites is Shiloh: the place where His name once dwelt was destroyed (**Jeremiah (Yirmeyahu) 7:12–15**). Two companions confirm the pattern. The leaders who "**lean on Yahweh, saying, Is not Yahweh among us? No evil shall come upon us**" (**Micah (Mikhah) 3:11**). And **Amos** on "**all the sinners of My people who say, Disaster shall not overtake nor confront us**" (**Amos 9:10**). Doc 233 examines the sieve of **Amos 9:9–10** in full.

Finding on the Six Witnesses

Six witnesses from the Torah, the Prophets, and the Writings — **Deuteronomy, Numbers, Exodus** with **Psalms, Yechezkel, Chronicles** with **Ezra**, and **Jeremiah** — carry one consistent message: standing within the covenant is not a permanent fact independent of how a person lives. The

Deuteronomy 19:15 standard is exceeded. Any doctrine that a person once delivered is secure regardless of later conduct, has no witness in the Tanakh and is contradicted by six.

V-C. Five Witnesses That Yahweh Keeps, Upholds, and Restores His Own

An honest study must give the other side the same weight. The Tanakh is equally emphatic that **Yahweh** does not discard His people at the first failure.

Witness One — Psalm 37:23–28, 145:14, and Proverbs 24:16: The Falling Righteous Upheld

"The steps of a good man are ordered by Yahweh, and He delights in his way. Though he fall, he shall not be hurled down, for Yahweh upholds his hand" (Psalm 37:23–24). "Yahweh upholds all who fall, and raises up all who are bowed down" (Psalm 145:14). "For a righteous man falls seven times and rises again, but the wicked stumble in calamity" (Proverbs (Mishlei) 24:16). Micah says it in the first person: "Do not rejoice over me, O my enemy; when I fall, I shall arise" (Micah 7:8).

The verbs *nafal* (to fall) and *kum* (to arise) are paired every time. The Tanakh expects that the righteous will fall — even seven times — and it draws the line between righteous and wicked not at whether they fall but at whether they rise. *samach* (to uphold / support) names what **Yahweh** does with the one who falls. The same psalm that says this also ends on the other side: "**Yahweh... does not forsake His faithful ones; they are preserved for ever, but the seed of the wicked shall be cut off**" (Psalm 37:28). Both sides stand in one verse, joined by *karat* (to cut / cut off).

Witness Two — Psalm 121, 97:10, and 31:23: Yahweh Keeps

"Yahweh will keep you from all evil; He will keep your soul. Yahweh will keep your going out and your coming in from this time forth and for evermore" (Psalm 121:7–8). "He keeps the souls of His faithful ones; He delivers them from the hand of the wicked" (Psalm 97:10). "Yahweh preserves the faithful, and repays the proud in full" (Psalm 31:23 [Hebrew 31:24])

The verb is *shamar* (to keep / guard) — the same verb the Torah uses for keeping the commandments. The Tanakh presents it as the mutual word of the covenant: the person keeps His commandments, and **Yahweh** keeps the person. Here again the verse that promises preservation of the faithful also promises repayment of the proud.

Witness Three — Leviticus 26:44, Deuteronomy 4:31, and Jeremiah 31:35–37: The People Not Annulled

"Yet for all that, when they are in the land of their enemies, I will not reject them, nor abhor them to destroy them utterly and break My covenant with them; for I am Yahweh their Elohim" (Leviticus 26:44).

"He will not forsake you nor destroy you nor forget the covenant of your fathers which He swore to them" (Deuteronomy 4:31).

"If those ordinances depart from before Me, says Yahweh, then the seed of Israel shall also cease from being a nation before Me for ever... If heaven above can be measured, and the foundations of the earth searched out beneath, I will also reject all the seed of Israel for all that they have done" (Jeremiah (Yirmeyahu) 31:36–37; compare 33:24–26).

The verb for **"reject"** in **Leviticus (Vayikra) 26:44** and **Jeremiah 31:37** is *ma'as* (*to reject*) — the same verb used of **Shaul (I Samuel 15:23)**. The Tanakh uses one verb for both: **Yahweh** rejects a persistent rebel from an office, and He promises not to reject the people as a people. The covenant with Israel survives exile because it rests on Yahweh's oath, not on Israel's record. That is a claim about the people. It is not a claim about the standing of each individual within them, and the wilderness generation shows the difference (Section VI).

Witness Four — 2 Samuel (Shemuel Bet) 7:14–15 and Psalm 89:30–33: Chastened, Not Cast Off

To the house of David Yahweh promises:

"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; but My covenant-love shall not depart from him, as I took it from Shaul, whom I removed from before you" (II Samuel (Shemuel Bet) 7:14–15)

The Hebrew word is *chesed* (*covenant-love*). **Psalm 89:30–33** repeats the terms for David's sons:

"If his sons forsake My Torah... I will punish their transgression with the rod, and their iniquity with stripes; but My covenant-love I will not take from him."

The text names the contrast itself. **Yahweh** took His covenant-love from **Shaul**, and He does not take it from David's line — He chastens instead. The distinction is between the rod and the removal. Both are real, and **Yahweh** decides which applies. To David's house He says in advance that the rod, not the removal, is the answer.

**Witness Five — Jeremiah (Yirmeyahu) 32:38–41 and Ezekiel (Yechezkel) 36:26–27:
Yahweh Will Secure the Heart**

"And I will make an everlasting covenant with them, that I will not turn away from doing them good; and I will put My fear in their hearts, that they shall not depart from Me" (Jeremiah (Yirmeyahu) 32:40).

"I will put My spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them" (Ezekiel (Yechezkel) 36:27).

Two observations.

First, the promise itself uses the verb *sur* (*to depart / turn aside*) — "*depart*" — and so presupposes that departure is a real possibility in the present order. Nobody promises to prevent what cannot happen.

Second, the Tanakh here locates the final security of the covenant community where Doc 148 located its comfort: in **Yahweh's** own work in the heart. On this covenant reading, the warnings of V-B and the assurances of V-C do not cancel each other. The warnings address the person now, on the day of decision

Psalms 95:7–8: "Today, if you will hear His voice, do not harden your hearts"

The assurance rests on what **Yahweh** has promised to accomplish in those who are His. V-D tests that reading against the text.

Finding on the Five Witnesses

Five witnesses, again from all three divisions of the Tanakh, establish that **Yahweh** upholds the one who falls, keeps the one who trusts, does not annul the covenant with His people, chastens the house of David without removing His covenant-love, and has promised to write perseverance on the heart. The **Deuteronomy 19:15** standard is exceeded on this side as well. Any doctrine that a person who has stumbled, or fallen, has thereby lost the covenant is contradicted by five.

V-D. Reading the Two Sets Together — Five Distinctions the Tanakh Itself Draws

The two sets of witnesses are not in contradiction, because the Tanakh itself makes five distinctions that let both stand.

DISTINCTION	WHAT THE TANAKH SAYS	WHY IT MATTERS
1. Yahweh's constancy vs. the	Malachi 3:6–7: "I, Yahweh , do not change; therefore you sons of Ya'akov are not	The constancy is Yahweh's . The nearness is reciprocal.

DISTINCTION	WHAT THE TANAKH SAYS	WHY IT MATTERS
individual's standing	consumed... Return to Me, and I will return to you."	
2. Stumbling vs. forsaking	Proverbs 24:16 and Psalms 37:24 (the righteous fall and rise) against Numbers 15:30 and II Chronicles 15:2 (the high hand; the forsaker).	The Tanakh never treats a fall as a forsaking. The texts of forfeiture describe rebellion, presumption, and persistent turning away.
3. The people, the generation, and the individual	Jeremiah (Yirmeyahu) 31:35–37 (the people endures); Numbers 14:22–24, 29–30 (a generation falls while Kalev and Yehoshua are singled out); Ezekiel 20:38 ("I will purge the rebels from among you"); Amos 9:9–10 .	The covenant people endures while individuals and generations inside it can be cut off. This is the remnant principle.
4. Office and inheritance vs. covenant relationship	Shaul rejected from kingship (I Samuel 15:23); Mosheh barred from the land (Numbers 20:12) yet "whom Yahweh knew face to face" (Deuteronomy 34:10); Shelomoh's kingdom torn (I Kings 11:11–13).	Losing a role or a portion is not automatically losing the covenant. The Tanakh names each loss for what it is.
5. While breath remains — the door swings both ways	Ezekiel 33:12, 14–16 ("in the day that he turns"); Isaiah 55:6 ("while He may be found"); Psalms 95:7–8 ("Today").	The loss the Tanakh describes is not treated as irreversible while the person lives and the door stands open.

The result is neither of the two slogans. **The Tanakh does not teach that a person once delivered may live as he pleases and remain in the covenant regardless. It does not teach that a stumble is a fall, or that a fall is final. It teaches that the covenant is a relationship in which Yahweh is faithful; in which a person's persistent turning away has real and terminal consequences; and in which return remains open as long as the person lives and Yahweh may be found.**

V-E. The Register — The Book of Life and the Verb That Joins Calling to Being Written

The Tanakh speaks of several written records, and they should not be confused. The table lists those that concern covenant standing.

THE REGISTER	TEXT	WHAT IT SAYS
<i>sefer chayyim</i> (סֵפֶר חַיִּים, book of life)	Psalm 69:28	The wicked "blotted out of the book of life, and not written with the righteous."
"Your book"	Exodus 32:32–33	Mosheh asks to be blotted out for Israel's sake; Yahweh answers that He blots out whoever has sinned against Him.
<i>sefer zikkaron</i> (סֵפֶר זִכְרוֹן, book of remembrance)	Malachi 3:16–18	A record written for those who fear Yahweh and esteem His name — "they shall be Mine... My special treasure" — so that the difference between righteous and wicked can be discerned.
"Written for life"	Isaiah 4:3	"Everyone who is recorded for life in Yerushalayim."
"Found written in the book"	Daniel 12:1	"Everyone who is found written in the book shall be delivered."
The register of Israel	Ezekiel 13:9	The false prophets "shall not be in the assembly of My people, nor be written in the register of the house of Israel."
Yahweh registers the peoples	Psalm 87:6	" Yahweh will record, when He registers the peoples: This one was born there" — the register includes the nations.

Two texts in this list use the identical verb of deliverance. **Joel 2:32** says whoever calls on the name of **Yahweh yimmalet** (*shall be delivered*). **Daniel 12:1** says everyone found written in the book *yimmalet* (*shall be delivered*). Read together, they tie the human act — calling on the Name — to the divine record — being found written. The one who calls is the one found written. The Tanakh does not set the two against each other.

The register is **Yahweh's**. **Ezekiel (Yechezkel) 13:9** shows that even those who claim institutional authority cannot enter themselves in it by claiming to, and **Exodus (Shemot) 32:33** places the pen in His hand: "**My book**." A separate caution: **Psalm (Tehillim) 139:16** speaks of a book in which the days of a person are written before any of them came to be. That is a book of formation, not a register of covenant standing, and it should not be read as one.

VI. THE DISTINCTIONS TESTED — LIVES IN THE TEXT

The five distinctions drawn in V-D are not abstractions. The Tanakh tests them in narrative, with figures whose sins overlap and whose endings differ. Five accounts are examined here: **Shaul (Saul)**, **David**, the generation of the wilderness together with **Mosheh, Shelomoh (Solomon)**, and **Menashe (Manasseh)**. In each the question is the same: what was lost, what was not lost, and what did the person do when confronted?

VI-A. Shaul (Saul) — Rejected From the Throne, the Spirit Departed

Shaul is the Tanakh's test case for the verbs of loss. After his first failure **Shemuel (Samuel)** tells him that his kingdom will not continue and that **Yahweh** has sought a man after His own heart (**I Samuel 13:13–14**). After the second — sparing **Agag** and the best of the flock against the command (**I Samuel 15:1–9**) — the verdict is stated in the vocabulary of V-A:

"Because you have rejected the word of Yahweh, He has also rejected you from being king" (I Samuel 15:23)

The verb is *ma'as (to reject)*. Shortly afterward:

"the Spirit of Yahweh departed from Shaul, and an evil spirit from Yahweh troubled him" (I Samuel 16:14)

The verb is *sur (to depart / turn aside)*.

What matters for the present question is the manner of **Shaul's** response. He says

"I have sinned" (I Samuel 15:24),

and says it again, but the second confession carries its own condition:

"I have sinned; yet honor me now before the elders of my people and before Yisra'el" (I Samuel 15:30).

The concern is standing before men, not returning before **Yahweh**. This is the pattern the vocabulary predicted: repeated refusal of the word, joined to a confession that does not turn.

Two cautions belong with this case.

First, what the text states as lost is the kingship and the presence of the Spirit; it does not narrate **Shaul's** final standing beyond his death in battle (**I Samuel 31:1–6**), and this study does not pronounce where the text is silent.

Second, the loss did not follow a single stumble. It followed repeated refusals of the word, which is the *sur* (*to depart / turn aside*) side of the distinction in V-D.

VI-B. David — The Same Order of Sin, a Different Ending

David's sin was of the gravest kind the Torah names:

adultery with **Batsheva (Bathsheba)** and the arranged death of **Uriyah (Uriah)** (2 Samuel (Shemuel **Bet**) 11). Both were capital offenses (**Leviticus 20:10; 24:17**), and the sacrificial system provides no offering for either. If any case in the Tanakh belongs under the *beyad ramah* (*with a high hand / defiantly*) of **Numbers 15:30**, it is this one.

Yet the ending differs from **Shaul's**. Confronted by **Natan (Nathan)**, **David** answers directly:

"I have sinned against Yahweh."

And **Natan** replies:

"Yahweh also has put away your sin; you shall not die" (II Samuel 12:13).

The verb is *be'evir* (*has put away / caused to pass over*), to pass over. The consequences did not pass: the child died, and the sword would not depart from his house (**II Samuel 12:10, 14**).

Consequences remained. The relationship did not end.

Psalm 51, the psalm the superscription attaches to this event, shows what the return looked like. It makes no appeal to an offering:

"You do not delight in sacrifice, or I would give it... The sacrifices of Elohim are a broken spirit" (Psalm 51:16–17 [Hebrew 51:18–19])

And it contains a petition that only makes sense if loss is real:

"Do not cast me away from Your presence, and do not take Your holy *ruach* (רוח, Spirit) from me" (Psalm 51:11 [Hebrew 51:13]).

David had seen what became of **Shaul**. His prayer is the prayer of one who knows the loss is possible and who runs toward **Yahweh** rather than away. The two lives stand as a matched pair: a grave sin met by return, and a repeated refusal met by a confession that stayed on the surface. The difference the text marks is not the size of the sin. It is what the person does with it.

VI-C. The Wilderness Generation and Mosheh — Pardoned, Yet Not Entering

After the report of the ten spies, **Yahweh** proposes to strike the people, and **Mosheh** intercedes. The answer holds both halves of this study in one passage:

"I have pardoned, according to your word" *salach (to pardon)* (Numbers 14:20),

and then:

"none of the men who have seen My glory and My signs... and have put Me to the test these ten times, and have not listened to My voice, shall see the land" (Numbers 14:22–23).

Pardon was granted; the generation nonetheless fell in the wilderness (**Numbers 14:29–33**). The people as a whole endured. That generation forfeited the inheritance.

One man is set apart:

"But My servant Kaleb (Caleb), because he has a different spirit in him and has followed Me fully, I will bring into the land" (Numbers 14:24).

The difference is again posture and not membership, since both men stood in the same assembly.

The same distinction appears in **Mosheh** himself. Because he did not trust **Yahweh** at the waters of **Merivah (Meribah)** — *lo be'emantem (you did not trust Me)*, from the root of *be'emin (he trusted / regarded as firm)* — he was told he would not bring the assembly into the land (**Numbers 20:12**). He lost the inheritance. He did not lose the relationship. The Torah closes with **Mosheh** called the servant of **Yahweh**, who died **"by the mouth of Yahweh"** (**Deuteronomy 34:5**), and the prophet whom **Yahweh** knew face to face (**Deuteronomy 34:10**).

The psalm that carries the story forward as a warning to later generations puts the point on the side of the living:

"Today, if you hear His voice, do not harden your hearts, as at Merivah... I swore in My anger that they should not enter My rest" (Psalm 95:7–11). The warning is addressed to those who are still able to listen. It says "today."

VI-D. Shelomoh (Solomon) — The Heart That Turned and the Lamp That Stayed

Shelomoh received the promise of **II Samuel 7:14–15** in its fullest form, and he also received the warning. In his old age

"his wives turned away his heart after other gods, and his heart was not wholly with Yahweh his Elohim" (1 Kings (Melakhim Alef) 11:4).

"Yahweh was angry with Shelomoh, because his heart had turned" *natab (to turn aside / incline)* "from Yahweh Elohim of Yisra'el, who had appeared to him twice" (1 Kings 11:9).

The sentence is precise:

"I will surely tear the kingdom from you... Nevertheless, in your days I will not do it, for the sake of David your father... I will give one tribe to your son, for the sake of David My servant and for the sake of Yerushalayim (Jerusalem) which I have chosen" (I Kings 11:11–13).

This is the pattern of Witness Four in V-C: chastening with the rod, not the casting off that fell on **Shaul**, and a lamp kept burning for **David (I Kings 11:36)**. What is lost is the unity of the kingdom, and the loss lands on the next generation. The text does not narrate **Solomon's** final hour, and this study does not fill that silence.

VI-E. Menashe (Manasseh) — The Worst of the Kings and the Open Door

Menashe reigned fifty-five years and is set down as the worst of the kings of **Yehudah (Judah)**. He rebuilt the high places, set altars for the host of heaven in the courts of the Temple, and

"caused his sons to pass through the fire in the Valley of Ben-Hinnom" (2 Chronicles (Divrei HaYamim Bet) 33:1–6). Yahweh spoke to him and to his people,

"but they did not listen" (2 Chronicles (Divrei HaYamim Bet) 33:10).

If any life in the Tanakh sits on the side of *karat (to cut / cut off)* and *machah (to blot out / wipe away)*, it is this one, and **2 Kings (Melakhim Bet) 21:10–16** is written in exactly that key.

Then the Chronicler records what the book of Kings does not. **Menashe** is taken in fetters to Babylon, and

"when he was in distress he implored Yahweh his Elohim and humbled himself greatly" kana (to humble oneself) "before the Elohim of his fathers. He prayed to Him, and He was entreated by him, heard his supplication, and brought him back to Yerushalayim, to his kingdom. Then Menashe knew that Yahweh, He is Elohim" (II Chronicles 33:11–13).

He removed the foreign gods and the idol from the house of **Yahweh** and restored the altar (**II Chronicles 33:15–16**).

Two things must be said together. The return was real, and the door stood open to the worst offender, the Tanakh records. And the corporate consequence was not reversed: the book of Kings holds that **Yahweh** did not turn back from His anger against **Yehudah** because of what **Menashe** had done (**II Kings 23:26–27**). The individual's return and the generation's consequence run on separate tracks, which is the third distinction of V-D in one king's life.

The rabbinic tradition felt the tension. Mishnah Sanhedrin 10:2 lists **Menashe** among those without a share in the world to come, and records the dissent of R. Yehudah that **Menashe** does have a share, citing **II Chronicles 33:13**; the majority answer that he was brought back to his kingdom but not to

the world to come. That is a comparative witness only. Tanakh's own text is the earlier witness, and it records the prayer, the hearing, and the return.

VI-F. The Lives Side by Side

LIFE	WHAT WAS LOST	WHAT WAS NOT LOST	WHAT THE PERSON DID	TEXTS
Shaul	The kingship; the presence of the Spirit	The text is silent on his final standing	Confessed, but asked to be honored before the elders	I Samuel 13:13–14; 15:23–30; 16:14
David	The peace of his house; the child	The covenant, the throne, and the Spirit for which he prayed	Confessed at once; prayed Psalm (Tehillim) 51	II Samuel 12:9–14; Psalm 51
The wilderness generation	The inheritance of the land	The people as a whole; the covenant; Kalev and Yehoshua entered	Refused to trust after ten testings; Kalev followed fully	Numbers 14:20–30; Psalm (Tehillim) 95:7–11
Mosheh	Entry into the land	The relationship: servant of Yahweh , known face to face	Failed to trust at Merivah	Numbers 20:12; Deuteronomy 34:5, 10
Solomon	The unity of the kingdom (torn from his son)	The lamp of David ; one tribe	Heart turned after other gods; the text is silent on his end	I Kings 11:4–13, 36
Menasheh	Freedom and years of standing	Restored to Yerushalayim ; knew Yahweh ; the door of return	Humbled himself and prayed	II Chronicles 33:11–16

Four lessons stand out. The size of the sin does not sort the outcomes: **David's** was as grave as any in the record. The person's posture toward the word and toward return does. Pardon and consequence can coexist without contradiction. And while the person lives, the door does not close, not even on **Menasheh**.

VII. THREE-RELIGION AUDIT — HOW EACH TRADITION HANDLES THE QUESTION

The table sets the three traditions against the Tanakh's two-sided witness. Comparative texts are cited as historical reference only, in keeping with the standing rule of this document.

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Primary Question	Who has a share in the world to come, <i>olam</i> (age-enduring / for ever), and what does <i>teshuvah</i> (repentance / return) repair? Mishnah Sanhedrin 10:1 opens by saying all Yisra'el have a share, then lists those who do not.	Once a person is saved, can that be lost? Reformed teaching (perseverance of the saints, Synod of Dort 1618–19; Westminster Confession ch. 17) answers no. Wesleyan-Arminian teaching answers that it can. Catholic teaching (Council of Trent, Session 6, 1547) holds that grace is lost by mortal sin and restored through penance.	Does apostasy (<i>ridda</i>) or grave sin void a believer's standing, and how far does Allah's mercy reach? Early Kharijite teaching treated grave sin as unbelief; the Mu'tazila proposed an intermediate status (neither believer nor unbeliever); the Murji'a, including Abu Hanifa, deferred final judgment on grave sinners to Allah; the majority Sunni position rejected the Kharijite view.
Covenant Strength	Keeps both halves. Mishnah Yoma 8:9 refuses the presumption "I will sin and Yom Kippur will atone," which is the posture of Deuteronomy (Devarim) 29:19 . Tosefta Sanhedrin 13:2 records a dispute in which R. Eliezer denied and R. Yehoshua affirmed that the righteous of the nations have a share; Maimonides codified R. Yehoshua's view, which parallels Section III. Talmud Rosh Hashanah 16b and Mishneh Torah, Hilchot Teshuvah 3 keep return open: those in the middle are suspended until Yom Kippur and are sealed for life if they repent.	The New Testament canon carries both sets of texts. On being kept: John 10:28–29; Romans 8:38–39; Philippians 1:6; 1 Peter 1:5. On falling away: John 15:1–6; Romans 11:20–22 (the branch "cut off"); 1 Corinthians 10:12; Galatians 5:4; Hebrews 6:4–6 and 10:26–29; 2 Peter 2:20–22, which quotes Proverbs (Mishlei) 26:11 . Both camps therefore have a canon to cite, and neither slogan is the whole canon.	Q. 39:53 forbids despair: Allah forgives all sins to the one who returns. Q. 3:135–136 promises forgiveness to those who seek it and do not persist knowingly. Q. 2:217 and 5:54 warn of turning back. Q. 2:62 places the believer, the righteous Jew, and the righteous Christian under one promise, which parallels the open door of Section III. Q. 4:48 places the unforgiven sin on the axis of idolatry (<i>shirk</i>), the same axis on which Deuteronomy (Devarim) 29:17–19 and Jeremiah (Yirmeyahu) 7:9 place forfeiture.

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Covenant Departure	The rabbinic lists of forfeiture include creedal categories, and Rosh Hashanah 16b describes three books opened at the New Year. The written Tanakh describes neither. Its forfeiture texts concern presumption, forsaking, and idolatry. Where the lists move from conduct to creed, they add to the text.	Each camp flattens one witness. "Once saved, always saved" has no answer for Deuteronomy (Devarim) 29:19–20 and Numbers (Bemidbar) 15:30–31 ; Hebrews 10:26–28 itself echoes the latter and appeals to the two-or-three-witness rule. "Lost with each sin" has no answer for Psalms (Tehillim) 37:24 or 2 Samuel (Shemuel Bet) 7:14–15 . Framing salvation as one past transaction (see Doc 177) also turns the question into the revocation of a payment, when the Tanakh frames it as a relationship.	Where later jurisprudence made loss of standing a matter for human courts, it went beyond the Qur'anic text, which speaks of lost deeds (2:217) and states that there is no compulsion in religion (2:256). Scholarly positions on ridda differ, and this study records the difference without adjudicating the jurisprudence.
Covenant Witness	Full alignment on return: <i>shuv</i> (to turn / return) is the Tanakh's own answer, and Yoma 8:9 protects it from being cheapened. Mishnah Sanhedrin 10:2 shows the tradition wrestling with Menashe , the same case tested in VI-E.	The question Christianity debates was already staged in the Torah: Numbers (Bemidbar) 15:30–31 and Leviticus (Vayikra) 26:44 are the two poles. Read from the Tanakh outward, the New Testament texts on both sides sit under one two-sided covenant and not against each other.	The paired concepts of fear and hope (<i>khawf</i> and <i>raja'</i>) and of return (<i>tawbah</i>) mirror the Tanakh's structure: Yahweh keeps, the person must not presume, and the door of return stays open while the person lives.

VIII. SEVEN COVENANT DECLARATIONS ON SALVATION AND ITS KEEPING

Per the **Deuteronomy (Devarim) 19:15** standard, no doctrine may stand on a single text. The following declarations draw on multiple books and multiple eras of the written Tanakh, and each is corroborated by more than one witness.

#	COVENANT DECLARATION	BASIS
I	Salvation (<i>yeshuah</i> (salvation / deliverance)) is the act of Yahweh alone. He is the only <i>moshia</i> (savior / deliverer), and the call to receive it goes out to every nation.	Isaiah 43:11; 45:22; Joel 2:32
II	Salvation is received by trust and by return, and Yahweh Himself supplies the turning heart. Trust and obedience are held together in the covenant and are not set against each other.	Genesis 15:6; 22:12; Deuteronomy 30:6; Jeremiah 3:22
III	The Tanakh gives six witnesses that standing within the covenant can be forfeited, through presumption, high-handed sin, forsaking, and false security in an institution.	Deuteronomy 29:18–20; Numbers 15:30–31; Exodus 32:33; Ezekiel 18:24; II Chronicles 15:2; Jeremiah 7:1–15
IV	The Tanakh gives five witnesses that Yahweh keeps, upholds, and restores His own, and that a stumble is not a fall.	Psalms 37:24; 121; Leviticus 26:44; II Samuel 7:14–15; Jeremiah 32:40
V	The two sets do not contradict. They answer different questions: Yahweh's constancy and the person's standing; stumbling and forsaking; the people, the generation, and the person; office and inheritance and the covenant relationship itself.	Malachi 3:6–7; Psalm 37:24; Deuteronomy 29:19; Numbers 14:20–23; I Samuel 15:23
VI	While breath remains, the door of return stays open, even to the worst offender, because Yahweh takes no pleasure in the death of the wicked.	Ezekiel 33:11–16; Isaiah 55:6–7; II Chronicles 33:12–13
VII	No temple, institution, tradition, or slogan may promise what only Yahweh gives. Neither "once delivered, no matter what" nor "one stumble, all is lost" is the covenant's word. The register and the pen are His.	Jeremiah 7:4; Ezekiel 13:9; Exodus 32:33; Deuteronomy 29:19

IX. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

Behind the question "**can a person lose salvation?**" there is usually another: "**am I safe?**" or "**have I lost it?**" The Tanakh does not answer either with a slogan. Its answer is fivefold.

First: Know who saves.

Yahweh alone is the *moshia* (*savior / deliverer*) (**Isaiah 43:11**). Not your grip on Him, not your record, not a building, not a leader. The people who chanted "the Temple of **Yahweh**" were told they were trusting in lying words (**Jeremiah 7:4**). Security that rests on anything other than **Yahweh** Himself is the security **Jeremiah** condemned.

Second: Do not presume.

The one person the Torah sets apart in the renewal of the covenant is the one who hears its terms and blesses himself in his heart, saying,

"I shall have peace, though I walk in the stubbornness of my heart" (Deuteronomy 29:19).

The Tanakh does not permit "I shall have peace" as a plan. The high hand (**Numbers 15:30**) and the sin committed on the calculation that atonement will cover it are named and refused.

Third: If you have stumbled, return today.

"Return, O backsliding children, I will heal your backslidings" (Jeremiah (Yirmeyahu) 3:22).

"I will heal their backsliding; I will love them freely" — *nedavah* (*freely / freewill*) (Hosea (Hoshea) 14:4 [Hebrew 14:5]).

"The righteous falls seven times and rises" (Proverbs 24:16).

David did not wait to be perfect. He confessed, and he prayed (**Psalm 51**). The one who is turning is the one **Yahweh** is meeting (**Isaiah 55:6–7**).

Fourth: Notice which way you are facing.

The person in **Deuteronomy 29:19** has no fear at all; he has already blessed himself. **Shaul's** second confession asked for honor. By contrast:

"To this one I will look: to the humble and contrite of spirit, who trembles at My word" (Isaiah 66:2).

Dread over having lost it is not the posture the loss texts describe. The Tanakh does not offer this as a guarantee to be claimed, since **Ezekiel 33:12–13** forbids leaning on the past. It is the direction of the road, and the road is open. The register is **Yahweh's** (**Exodus 32:33**), and no study, teacher, or institution, this one included, can pronounce a verdict He has not.

Fifth: Hold both halves.

Walk as one who is kept and as one who keeps. **Yahweh** has promised to put His fear in the heart so that it will not depart from Him (**Jeremiah 32:40**), and He asks that the heart be circumcised

(**Deuteronomy 10:16**); the command and the promise stand side by side because the covenant is a relationship and not a transaction. The one who is kept keeps, *shamar* (*to keep / guard*), and the one who keeps is kept.

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"When you are in distress and all these things have found you, in the latter days you shall return to Yabweh your Elohim and listen to His voice — for Yabweh your Elohim is a merciful El. He will not let you drop, nor destroy you, nor forget the covenant of your fathers which He swore to them."

Deuteronomy (Devarim) 4:30–31 — The Written Covenant of Yahweh

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