

SALVATION

Table of Contents

<i>Introduction</i>	<i>1</i>
<i>1. Salvation is deliverance from sin</i>	<i>3</i>
<i>2. Salvation is open to all who believe and accept Christ</i>	<i>5</i>
<i>3. Salvation is the gift of eternal life</i>	<i>5</i>
<i>4. Fruits of Salvation in the Christian's life</i>	<i>7</i>
<i>5. Things which accompany Salvation</i>	<i>8</i>
HOPE	8
REPENTANCE:	9
Essential qualities of repentance:	10
BAPTISM	12
OBEDIENCE	13
BELIEF	13
GRACE and FAITH	14

Introduction

I feel it necessary to begin this topic on Salvation by restating the purpose of the word study series: to enhance spiritual comprehension of selected topics that may serve to enrich the Christian walk. The topic of Salvation is a spiritual concept that substantially transcends understanding which may be gained through a simple word study. For example, to understand the depth of Salvation, one must examine other concepts like death, intermediate state, spiritual inheritance, heaven, hell, paradise, resurrection, hope, life, eternal life, soul, spirit, translation, atonement, forgiveness, regeneration, sanctification and glorification. The depth of exploration concerning theological concepts, and related physical and spiritual realities will be limited. This is a biblical word study, not a theological dissertation on Salvation. The aim is to enhance the believer's understanding and appreciation of the greatness of God and the magnitude of God's love as it relates to Salvation.

In the Old Testament salvation generally centered around various forms deliverance, both temporal and spiritual. God delivers his people from their enemies and the snares of the wicked (Ps. 37:40), grants forgiveness of sins (Ps. 79:9), answers prayer (Ps. 69:13), and his deliverance is a source of joy (Ps. 51:12). The Old Testament prophecies center upon

the Messiah, the One who is to come, the bringer of Salvation. There are literally hundreds of Old Testament Scriptures which attest Jesus to be the prophesied Messiah. The apostles frequently taught Jesus as the Christ from the Old Testament Scriptures (Ac. 5:42, 9:22, 13:14-42).

"As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures, explaining and proving that the Christ had to suffer and rise from the dead. "This Jesus I am proclaiming to you is the Christ," he said." Acts 17:2-3 (NIV)

The Greek translation of the Hebrew Messiah is Christos, the Christ. The word Christ appears 569 times in the New Testament and is used to designate the highest office of the One promised of God, the Son of God, the great Deliverer, the Anointed, the Messiah. In the New Testament salvation almost exclusively refers to the believer being saved from the power and dominion of sin through Jesus, the Christ. This Messianic mission of salvation is proclaimed as the chief message of the gospel. (NIV throughout unless otherwise designated):

"She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins." Matthew 1:21

"From this man's seed, according to the promise, God raised up for Israel a Savior, Jesus." Acts 13:23 (NKJ)

Jesus Christ, the prophesied Messiah, is the author and source of Salvation. (Ac. 4:2,12, Heb. 2:10).

"and, once made perfect, He became the source of eternal salvation for all who obey Him" Hebrews 5:9

"I am the gate; whoever enters through Me will be saved." John 10:9

"Then Jesus cried out, "When a man believes in me, he does not believe in me only, but in the one who sent me. When he looks at me he sees the one who sent me. I have come into the world as a light, so that no one who believes in me should stay in darkness. As for the person who hears my words but does not keep them, I do not judge him. For I did not come to judge the world, but to save it."
John 12:44-47

Salvation is a free gift of God, but is "conditioned" upon repentance and faith in Christ (Jn. 3:16, Heb. 2:3). Salvation proceeds from the love of God, is based upon the atonement wrought by Christ, is realized in forgiveness, regeneration, sanctification, and culminates in the resurrection and glorification of all true believers.

"then know this, you and all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, ... Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved." Acts 4:10,12

"For God did not send his Son into the world to condemn the world, but to save the world through him." John 3:17

Mt. 1:21, 18:11, Lk. 1:47,69, 2:11,30, 9:56, 19:9-10, Jn. 4:42, 5:34, 12:27, Ac. 2:21, 5:31, 13:23, 15:11, 16:314-31, Rom. 1:16, 5:9-10, 10:9-10,13, 11:26, 1Cor. 1:18, 15:1-2, 2Cor. 2:15-16, Eph. 5:23, Phil. 1:19, 3:20, 1Ths. 5:9, 1Tim. 1:1,15, 2:3, 4:10, 2Tim. 1:9-10, 2:10, 3:15, Tit. 1:4, 2:10,13, 3:4-6, Heb. 2:10, 5:9, 7:25, 9:28, Jam. 4:12, 5:15, 1Pet. 1:5, 3:21, 2Pet. 1:1,11, 2:20, 3:2,15,18, 1Jn. 4:14, Jude 25, Rev. 7:10, 12:10, 19:1, 21:24.

The Greek word **soteria** is the predominant word translated as salvation, **soter** for Jesus Christ as Savior, and **sozo** as save. Upon examination of these words in scripture, we find many significant and interesting aspects of salvation.

1. Salvation is deliverance from sin

Sin is man's falling away from the moral purity that existed at creation. Freedom - not an evil tendency - was present in man's nature at creation. With freedom came the possibility of sin. Man's willingness to exercise self-control and restraint was to be employed and tested in the garden to determine the degree of man's obedience to God. The temptation to sin was from an "external" evil source which the New Testament identifies as Satan. The temptation came in the form of an appeal to man's intellect and senses. That which God forbade was presented as "good" for food and "desirable" to make one wise. Man doubted the word of God. Man chose to believe Satan, not God, and disobeyed the divine word. Sin entered the world as a result of this act of disobedience, and death by sin. Shame and alienation from God ensued because man, the "image of God" became marred and broken. Expulsion from Eden followed with lawlessness, sorrow and evil flourishing in the hearts of men.

"but God did say, "You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die" ... And the Lord God said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever." Genesis 3:3,22

Sin prevents man from entering into a right relationship with God and brings about the penalty of death. It appears that God made man with "contingent immortality," that is, humans were created with the "possibility" of living forever. It does not appear that physical death was an original part of the human condition. Physical death was introduced to humanity through sin.

"For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive." 1 Corinthians 15:21-22

Sin also brought about spiritual death which is immediate separation from God.

"For this is the reason the gospel is preached even to those who are now dead, so that they might be judged according to men in regard to the body, but live according to God in regard to the spirit." 1 Peter 4:6

Peter is not talking about the gospel being preached to the physically dead - those who have experienced the cessation of life - but the spiritually dead, those who are living in a state of sin which is separation from God. Jesus himself brings this point to bear when he offers discipleship to a man whose father who just died (Luke 9:57-60). Christ told the man to "follow me." The man responded, "Lord, first let me go and bury my father." Jesus' response was quite revealing. He said, "Let the dead bury their own dead, but you go and proclaim the kingdom of God." In essence, Christ was telling the man that those who are living in a state of sin are dead, that is, separated from God. In other words, let the "spiritually dead" concern themselves with dead matters, the "physically dead" which are also "spiritually dead." Christ was giving the man a lesson in priorities, preaching the kingdom of God which is life, and life takes precedence over death. Additional Scriptures which validate that living in sin is death:

"As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient." Ephesians 2:1-2

"When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ." Colossians 2:13

"In the same way, count yourselves dead to sin but alive to God in Jesus Christ ... as those who have been brought from death to life" Romans 6:11,13

Jesus Christ through justification and sanctification brought man into a right relationship with God. Jesus led a perfect and sinless life. He bore all the sins of mankind through the Calvary event. Calvary justifies man with God. After justification comes sanctification, the believers "in Christ" position, then a resurrection to glorification. This is the salvation process.

"so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him." Hebrews 9:28

Mt. 1:21, Lk. 1:77, Ac. 2:40, Eph. 2:5,8, 1Ths. 2:16, 1Tim. 1:15, Tit. 2:10, 1Pet. 1:9-10

2. Salvation is open to all who believe and accept Christ

The gospel of Christ was delivered first to the Jews for "salvation is from the Jews" (Jn. 4:22). Jesus came to the Jews and not to the Gentiles (Ac. 13:23). The Jews reject Jesus as the Christ and cannot accept that salvation is not from Moses (Ac. 15:1-2). It is for this reason that only a remnant shall be saved now in this present age (Ac. 13:45-47, Rom. 9:27, 10:1). However, the whole house of Israel will ultimately be saved as a demonstration of God's love, mercy and forgiveness (Rom. 11:11-32). The Jews rejection of Christ is for the manifestation of God's will to open salvation to the Gentile nations. It was not until Peter's vision that the Gospel was open to all people, not just the Jews.

"Therefore I want you to know that God's salvation has been sent to the Gentiles, and they will listen." Acts 28:28

"I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile." Romans 1:16

God wants all people to be saved and come to the knowledge of the truth (1 Tim. 2:4). God raised his spiritual church - those sanctified in Christ - with his physical church for the purpose of gathering those who are being saved (Ac. 2:47, Rom. 13:11, 1Cor. 7:16, 2Cor. 6:2, Jude 3). The teaching and words of the apostles is a means by which God calls believers into his spiritual church which leads to salvation (Ac. 11:14, 13:26, 16:17, 1Cor. 1:18,21, 9:22, 10:33, Eph. 1:13, 1Ths. 2:16, 1Jn. 4:14).

"and at his appointed season he brought his word to light through the preaching entrusted to me by the command of God our Savior." Titus 1:3

"By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures." 1 Corinthians 15:2-3

3. Salvation is the gift of eternal life

The gift of eternal life is dependent upon man receiving Christ as Savior.

"For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance - now that he has died as a ransom to set them free from the sins committed under the first covenant." Heb. 9:15

This is a priceless treasure that God gives to all beings sanctified in Christ (Col. 1:27, 2Ths. 2:13). A sanctified position in Christ is the result of regeneration. (Jn. 3:3-13, 1Jn. 3:9, 5:1, 1Pet. 1:23).

"In reply Jesus declared, "I tell you the truth, no one can see the kingdom of God unless he is born again." John 3:3

In Christianity, born again is the spiritual regeneration in man - becoming a new creation - by the Holy Spirit. (2 Cor. 3:6, Eph. 4:22-24, Col. 3:9-10).

"Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!" 2 Corinthians 5:17

The regenerated Christian experiences a significant change in his moral and spiritual nature. The born again Christian will walk in accordance to the Spirit and not of the flesh (Rom. 6:4, 8:1-4,13, 2Cor. 10:3, Eph. 2:10, 1Jn. 2:6)

"So I say, live by the Spirit, and you will not gratify the desires of the sinful nature ... Since we live by the Spirit, let us keep in step with the Spirit." Galatians 5:16,25

Eternal Life with God is spiritual and not to be confused with an extension of natural life which is subject to death. Spiritual life begins when we are born again but has no end (2 Tim. 2:10).

"...But join me in suffering for the gospel, by the power of God, who has saved us and called us to a holy life - not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time, but it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel." 2Tim. 1:8-10,

2 Timothy 1, verse 10 (quoted above) states that Jesus "destroyed death" and brought life and immortality to light (greater understanding or illumination) through the gospel. Life and death, according to Scripture, is not to be thought about as existence and extinction, but as two different states of existence.

"Just as man is destined to die once, and after that to face judgment, so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him." Hebrews 9:27

Physical death is the cessation of life and spiritual death (as we covered earlier) is separation from God because of sin. Spiritual death may be twofold, it separates the unbeliever from God during his earthly existence and continues to separate the

unbeliever from God upon death. Eternal death is the permanent state of separation from God for all eternity. This is also called the second death. The second death is something separate and subsequent to physical death and will absolutely not be experienced by or have any impact or bearing upon believers (Rev. 20:6). For the unbeliever, death is a curse, a penalty and an enemy because it cuts him off from God and denies him the opportunity of obtaining eternal life:

"But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars - their place will be in the fiery lake of burning sulfur. This is the second death." Revelation 21:8

"The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs, wonders, and in every sort of evil that deceives those who are perishing. They perish because they refuse to love the truth and so be saved." 2 Thessalonians 2:9-10

For the believer, those sanctified in Jesus, will be in the presence of the Lord upon their physical death. Physical death is not removed for the believer, but death's curse is (1 Cor. 15).

"He who has the Son has life; he who does not have the Son of God does not have life." 1 John 5:12

"Therefore, my brothers, be all the more eager to make your calling and election sure. For if you do these things, you will never fall, and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ."
2 Peter 1:10-11

"...Death is swallowed up in victory. O Death, where is your sting? O Hades, where is your victory?" 1 Corinthians 15:54-55

The promise of eternal life to those who believe is absolute. It will be given to all believer's at Christ's second coming at the resurrection.

4. Fruits of Salvation in the Christian's life

The deeds of Christianity is not to be confused with salvation by works. However, the New Testament Scriptures are replete with examples and encouragement to perform Godly deeds and service as gracious privileges of a redeemed people. The Spirit of God works within the saved to spur them on to good works. Good works is a natural by-product of salvation and a reason for salvation.

The fruits of the Holy Spirit listed in Galatians 5 may be properly viewed as the fruits of Salvation because the Holy Spirit "seals" the believer and produces fruit as a result of his

presence "in" the believer. The fruits produced include love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. The greatest of these fruits, however, is love.

The fruits of Salvation also include deliverance from our enemies (Lk. 1:71) and endurance for sufferings which may result at the hands of our enemies. This is not a contradiction but strong encouragement from God on how we should trust in Him concerning how He chooses to utilize the saved in service for the furtherance of the gospel.

"If we are distressed, it is for your comfort and salvation; if we are comforted, it is for your comfort, which produces in you patient endurance of the same sufferings we suffer." 2 Corinthians 1:6

Other fruits of Salvation include spiritual-mindedness over worldliness (Mt. 19:25 & Mk. 10:26 & Lk. 18:26), which accounts for our willingness to die (Mt. 16:25, Mk. 8:35, Lk. 9:24, 17:33, 1Cor. 3:15, 5:5), to endure (Mt. 10:22, 24:13, Mk. 13:13, 1Tim. 4:16, 2Tim. 2:10, Heb. 10:39, 2Pet. 2:20), to suffer (Phil. 1:28, 1Tim. 4:10), to accept physical harm (Mt. 8:25, 14:30, 27:13-25), and tribulation (Mt. 24:22, Mk. 13:20) all for the furtherance of the gospel.

We are encouraged not to neglect so great a salvation (Heb. 2:3) but to work out the fruits - or deeds - of salvation with fear and trembling (Phil. 2:12) and to wear salvation like a helmet of protection (Eph. 6:17, 1Ths. 5:8). God leaves to His saved ministering angels which help believers in the performance of their ministry (Heb. 1:14). A valuable ministry of believers is to save others by converting or turning them to God (1 Cor. 9:22).

"My brothers, if one of you should wander from the truth and someone should bring him back, remember this: Whoever turns a sinner from the error of his way will save him from death and cover over a multitude of sins." Jam. 5:19-20

5. Things which accompany Salvation

HOPE

Hope in the New Testament is the joyful and confident expectation of the return of Jesus Christ and eternal salvation. The Greek word predominately translated as hope is **elpis** which means expectation; good or evil expectation. Another word used less extensively but essentially means the same thing is **elpizo**.

"For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has? But if we hope for what we do not yet have, we wait for it patiently." Rom. 8:24-25

Because God manifests Salvation in Christ, and Christ is the source of all the believer's expectations he is called the "God of Hope" in Romans 15:13, and the "Blessed Hope" in Titus 2:13. Christ's hope is the expectation of joyfully giving God's promise of future glorification to His faithful. The beginning of hope is anchored in the Calvary event, the death, burial and resurrection of Christ.

"Praise be to the God and Father of our Lord Jesus Christ! In His great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade - kept in heaven for you" 1 Peter 1:3-4

The hope of the saved is through sanctification, the in Christ position, and Christ in us.

"To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory."
Colossians 1:27

God gives his gift of faith to those who believe and hope in the gospel (Col. 1:23). Hope is laid up for believing Christians in heaven (Col. 1:5). The hope for Salvation is in Christ and to be worn as a helmet (1Ths. 5:8).

"For we through the Spirit wait for the hope of righteousness by faith."
Galatians 5:5

Mt. 12:21; Lk. 24:21; Jn. 5:45; Ac. 2:26, 23:6, 24:15, 26:6-7, 28:20; Rom. 4:18, 5:2-5, 8:20-25, 12:12, 15:4,12-13; 1Cor. 9:10, 13:7, 13:13, 15:19; 2Cor. 1:7,10,13, 3:12, 5:11, 8:5, 10:15; Eph. 1:18, 2:12, 4:4; Phil. 1:20, 2:19; Col. 1:5,23,27; 1Ths. 1:3, 2:19, 4:13, 5:8; 2Ths. 2:16; 1Tim. 1:1, 4:10, 5:5, 6:17; Tit. 1:2, 2:13, 3:7; Plm. 1:22; Heb. 3:6, 6:11,18, 7:19; Heb. 10:23, 11:1; 1Pet. 1:3,13,21; 1Pet. 3:5,15; 1Jn. 3:3.

REPENTANCE:

"Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death." 2 Corinthians 7:10

Because repentance leads us to Salvation this is a subject worth exploring in the context of salvation. Two words are translated as repent, **metanoeo** and **metamellomai**. Metanoeo means to change one's mind, i.e. to repent; to change one's mind for better, heartily to amend with abhorrence of one's past sins. Metamellomai (which appears in five scriptures) is a care to one afterwards, i.e. it repents one, to repent one's self. The context of the Scriptures themselves will note the difference between the two. The Greek word translated as repentance is **metanoia** which means a change of mind as it appears to one who repents of a purpose he has formed or of something he has done. In the New Testament repentance is a thorough change in the hearts of men away from sin with a turning (or conversion) toward God. Although faith alone is the condition for Salvation

(see section on faith), repentance is bound up with faith and inseparable from it. Some measure of faith is required for repentance and repentance will never attain its deepest constitution until the sinner, through saving faith, realizes how great the grace of God is against whom he has sinned. There cannot be true saving grace without true repentance.

Repentance has different stages of development. In its earliest stages it may manifest as fear from the penalty or consequences of sin. If it goes no further than this it is only remorse and will ultimately end up in despair. As repentance continues to develop, it deepens in character and begins to recognize the baseness of sin itself. But even at this stage it is no more than a vain attempt to free oneself from the burden of the soul. A good biblical example of this is with Judas after he betrayed Christ in Matthew 27:3-5. Judas felt deep remorse because of his betrayal of Christ but his remorse did not serve to alter his behavior and turn toward God. Judas instead looked to himself for his solution when he tried to free himself from the burden of guilt by returning the 30 pieces of silver. This accomplished nothing and his despair grew resulting in suicide. True repentance can only come about through the recognition of the great hope set before us through the gospel. The power and fulfillment of repentance comes when we experience the saving grace of God. Only when saving grace is operative in one's life can there be a full realization of the enormity of sin and the depth of God's divine compassion.

Essential qualities of repentance:

1. A genuine sorrow directed toward God on account of sin and His great love for man

God's love for us while we are yet sinners will produce a Godly sorrow within ourselves because of our sins.

"Or do you show contempt for the riches of His kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance?"
Romans 2:4

"yet now I am happy, not because you were made sorry, but because your sorrow led you to repentance. For you became sorrowful as God intended and so were not harmed in any way by us." 2 Corinthians 7:9

Mt. 3:11, Lk. 16:30, Mt. 5:3-4, Ac. 2:38, 3:19, 5:31, 13:24, 19:4, 20:21, 2Tm 2:25, Heb. 6:6, 2Pet. 3:9,

2. An inward repugnance toward and a turning away from sin

The ministry of John was to prepare the Way of Christ by preaching a baptism of repentance for the forgiveness of sins (Lk. 3:3). The ministry of Christ was to call sinners to repentance (Lk. 5:32). Conviction of sin is necessary to lead one toward repentance. Conviction is an individual's indictment of his own self as a sinner in light of God's

revealed will. It is the work of the Holy Spirit which serves to reveal the heinousness of sin in an individual's life. It is the choice of the individual to either heed or stifle this conviction. If heeded it will lead to conversion.

"First to those in Damascus, then to those in Jerusalem and in all Judea, and to the Gentiles also, I preached that they should repent and turn to God and prove their repentance by their deeds." Acts 26:20

The deeds of true repentance requires actively refraining from sin and turning toward God.

Mt. 3:8, 9:13, Mk. 1:4, 2:17, Lk. 3:3, 5:32, 11:32, 15:7,10, 24:47, Ac. 8:22, 2Cor. 12:21, Heb. 6:1, Rev. 2:5,21-22, 9:20-21,

3. A humble surrender to the will and service of God

True repentance ultimately manifests itself in a complete and total surrender to God. This manifestation results in Conversion. Conversion is a literal turning toward God. It is the action of others empowered by God to "turn" one from sin toward God. Like repentance and faith (both of which are involved in conversion), conversion is an act of man by which he is enabled to perform by divine grace. As Jesus Christ said to Paul:

"I will rescue you from your own people and from the Gentiles. I am sending you to them to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me." Acts 26:17-18

"My brothers, if one of you should wander from the truth and someone should bring him back, remember this: Whoever turns a sinner from the error of his way will save him from death and cover over a multitude of sins." James 5:19-20

It is the will of God for his children to follow His Son Jesus Christ. God reveals that service to Him is to repent from the "dead works" of Mosaic Law and to follow the risen, living and glorified Christ.

"Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God," Hebrews 6:1 (NKJ)

Mt. 3:2, 4:17, 12:41, Mk. 1:15, 6:12, Lk. 1:16, 3:8, 13:6-9, 17:3-4, Ac. 9:6, 11:18, Rev. 3:3,19

4. Non-repentance leads to death, destruction and a possible loss of salvation

The words of Christ illustrate the point best:

"Then Jesus began to denounce the cities in which most of his miracles had been performed, because they did not repent. Woe to you, Korazin! Woe to you, Bethsaida! ... and to you Capernaum, will you be lifted up to the skies? No, you will go down to the depths ... But I tell you that it will be more bearable for Sodom on the day of judgement than for you." Matthew 11:20-24

"Jesus answered, 'Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? I tell you, no! But unless you repent, you too will all perish.'" Luke 13:2-3

Lk. 10:13, 13:3-5, Heb. 12:17, Rev. 2:22, 16:9-11

Repentance is the gift of God (Ac. 5:11, 11:18, Rom. 2:4) and a command of God (Mt. 4:17, Ac. 17:30, Rev. 2:16).

"I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus." Acts 20:21

God has given his word with its revelations concerning sin and salvation. God gives us his Holy Spirit to impress His truth and awaken the consciences of men and lead them to repentance. But as it is with faith so it goes with repentance and conversion, it is left with men to make for themselves the great decision.

BAPTISM

Scripture indicates baptism is another aspect which accompanies Salvation (Lk. 3:3), yet is not a condition for Salvation. Faith is the only condition for Salvation.

"Whoever believes and is baptized will be saved, but whoever does not believe will be condemned." Mark 16:16

"and this water symbolizes baptism that now saves you also - not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ," 1Pet. 3:21

The bible mentions several types of baptisms. In the Old Testament the Jews performed baptisms -or washings - which was a type of ceremonial cleansing for priests and other persons, clothing, utensils, and furniture (Mk. 7:3-4, Heb. 9:10); John's baptism which was for the Jews and not to be confused with Christian baptism which it was not. His was a baptism unto repentance to "prepare the way of the Lord" for the forgiveness of sins; The baptism of Christ had a unique and significant purpose. Christ never had a need for,

nor did He ever repent. Christ's baptism was not a Christian baptism, nor did Christ become baptized as an example for Christians. Jesus' baptism was an act to fulfill ceremonial righteousness and His consecration for entering into priestly service (as the Christ) around the age of thirty as prescribed under Mosaic and Levitical Law (Num. 4:3, Lk. 3:23, Ex. 29:4-7, Lev. 8:6-36, Mt. 3:13-17). Christ Himself states in Matthew 3:15, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Jesus' mission as the prophesied Christ included His threefold office as Prophet, King and High Priest. His baptism was primarily for His office as the Great High Priest for He offered not the blood of bulls and goats, but His own blood for the remission of sin. It is this consecrated office of His redemptive priesthood that comes into clearest view by His baptism in the Jordan; Baptism of the Holy Spirit which takes the form of the believer's position and possession "in Christ." It is the Christian's being born again as evidenced by the indwelling of the Holy Spirit and being "sealed" eternally by that same Spirit; Baptism of Fire which is connected with judgement and the Second Coming of Christ; Baptism for the Dead which began to make its way into the church but was denounced by the apostles and Christian Baptism. The biblical view of Christian baptism is the full immersion of the believer in water as a sign of union in Christ's death and resurrection to life (Rom. 6:3-5), is an ordinance instituted by Christ (Mt. 28:19), practiced by the apostles (Ac. 2:38), and a sign of divine grace symbolizing spiritual cleansing or purification by the Holy Spirit (Ac. 22:16, Tit. 3:5).

OBEDIENCE

Obedience as it accompanies Salvation is first and foremost the believer's obedience to Christ and the gospel:

"And, once made perfect, He became the source of eternal salvation for all who obey Him," Heb. 5:9

"Therefore, get rid of all moral filth and the evil that is so prevalent and humbly accept the word planted in you, which can save you. Do not merely listen to the word, and so deceive yourselves. Do what it says." Jam. 1:21-22

Nothing less than the entire self-surrender to God through faith in Christ can make saving grace available. (see grace and faith)

"If we claim to have fellowship with Him yet walk in the darkness, we lie and do not live by the truth ... We know that we have come to know Him if we obey His commands. The man who says, "I know Him," but does not do what he commands is a liar, and the truth is not in him." 1 John 1:6, 2:3-4

BELIEF

Salvation is clearly open to all who believe the gospel of Christ and are sealed with the Holy Spirit. (See believe) Lk. 8:12, Rom. 10:9-10, 1Cor. 1:21, 2Ths 2:13, 1Tim. 4:10, Heb. 10:39, 1Pet. 4:18

"Whoever believes and is baptized will be saved, but whoever does not believe will be condemned." Mk. 16:16

"I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes..." Romans 1:16

"And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in Him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession - to the praise of His glory." Ephesians 1:13-14

GRACE and FAITH

"For it is by grace you have been saved, through faith - and this not from yourselves, it is the gift of God." Ephesians 2:8

It is by saving grace through faith in Jesus Christ we have been saved. (see grace and faith)

Lk. 7:50, 18:42, 1Tim. 2:15, 4:10, 1Pet. 1:5,9, Jude 3