



What Does it Mean to Be Saved?

Romans 10:13: (NASB) *For whoever will call on the name of the Lord will be saved.*



Fundamental to all Christianity is the foundational teaching of salvation. The problem is that the actual interpretation of salvation shifts dramatically depending upon which denomination or group you belong to. For some, it is speaking words of acceptance and offering a simple prayer. For others, it is belonging to a specific church, and for other groups it is a gift that will find you whether you seek it or not. What is salvation? What are we saved from and how does it work? Can everyone have salvation? If so, why? And if not, why not? Is salvation only offered now in this life or is there some way it can be obtained after death and resurrection? Finally, if this teaching is so important then why does it seem to be so elusive?

What is needed for salvation to take hold in someone's life?

The audio clips represent different viewpoints than ours and are being used to show the broad picture on the subject of salvation.



God wanted a family, *Jesus - Plan of Salvation, Inspiration Ministries*

- In the beginning, God wanted a family, so He created man and woman. His desire was for a true relationship, not a forced one. God wanted someone to choose to love Him, so He gave man and woman a choice. They chose themselves. With this choice sin was introduced on earth. Sin is anytime we miss the mark of perfection and love ourselves more than God or others. Have you sinned? Well, the Bible, God's word to us, tells us that everybody has sinned. So, what's the problem? Sin created a separation between man and God. It prevents us from having a true relationship with Him. Something had to be done to bridge the gap. Some people think if you work hard enough you can make a bridge over the gap to God, but it just doesn't work. The only way to reach God is for God to build the bridge. He did this by sending His son in the form of a man as Jesus and dying for our sins.*

The following are common answers to our question:

All we need is to accept salvation as a free gift of God:

Romans 6:23: (NASB) *For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.*

All we need is the redemption of Jesus' blood:

Romans 3:23-24: (NASB) ²³*For all have sinned and fall short of the glory of God,* ²⁴*being justified as a gift by His grace through the redemption which is in Christ Jesus.*

It is more than just a free gift from God. Jesus had to do something to create that free gift.

All we need to do is call upon the name of Jesus:

Romans 10:12-13: (NASB) ¹²*For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on him;* ¹³*for whoever will call on the name of the Lord will be saved.*



Which is correct? Is it that simple?

All we need to do is confess Jesus and believe in our hearts:

Romans 10:9: (NASB) *That if you confess with your mouth Jesus as Lord and believe in your heart that God raised him from the dead, you will be saved.*

All we need is repentance and faith:

Mark 1:14-15: (NASB) *¹⁴Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, ¹⁵and saying, The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.*

We showed five different Scriptures and phrases that apparently say, "This is salvation." Unless we take these Scriptures in their context, we will not understand their meaning. The Scriptures were written for the footstep followers of Jesus - true Christians who are serving God and doing His will. Those to whom it is written should be able to see it in a bigger context. Those to whom it is not written may just choose a phrase and say, "This is it." We cannot understand the mind of God unless we see the context in which He displays it to us.

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Saved equals rescuing. In a flood, if God sends you a boat to rescue you from the rooftop, you are rescued if you accept His means of salvation. There are two parts - first the provision made which is the boat, and subsequently, making use of His provision. If after accepting God's provision you jump out of the boat, you are lost, and you drown.

There are different pieces to the work of salvation. All of the previous "all you need" comments are actually *part* of what we need, so we want to establish how salvation works.

Even the faith portion is by God's grace only:

Ephesians 2:8: (NASB) *For by grace you have been saved through faith; and that not of yourselves, it is the gift of God.*

There is a lot we must do. *Confess with your mouth Jesus as Lord and believe in your heart.* Believing in your heart is not an emotion, it is a conviction to live in a specific way.

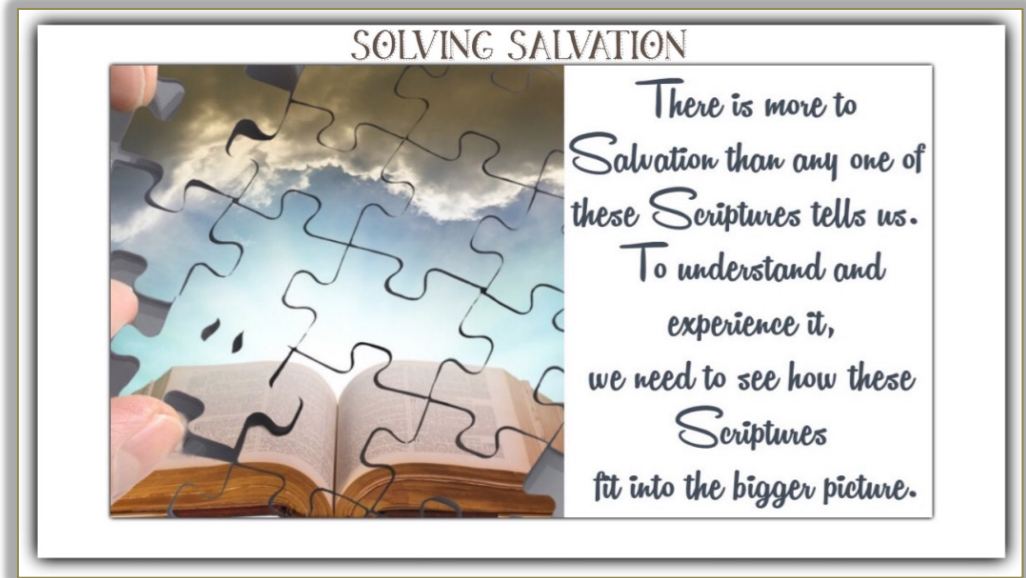
No enemy can ever take this gift from us:

Romans 8:38-39: (NASB) *³⁸For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, ³⁹nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.*

We can separate ourselves *from the love of God.*

The previous "all you need" statements are statements from different denominations and groups. Salvation is not that simple.

We must examine the Scriptures to find the understanding of salvation and open our minds to the context to solve the riddle of salvation.



Because salvation is such a big part of Christianity, we need to ask -
"What are we being 'saved' from?"

Here is where we need to again be careful to respond according to Scripture which, unfortunately, often means not responding according to denominational traditions. By grasping the magnitude of what we are saved from, we can better appreciate the complete sacrifice of Jesus.

All you have to do is..., *Jesus - Plan of Salvation, Inspiration Ministries*

- *Why did he have to die? Because the punishment for sin is death. God's one and only son, Jesus, stepped in for us and took our sin on himself. And by doing this, he set us free and bridged the gap to a full relationship with Him. That is what the love of God is. It's not judgment, it's not condemnation. He loves you with absolutely no conditions. Nothing you could do could ever win or lose the love of God. All you have to do to be saved is accept it, ask for it. God says everyone who calls on the name of the Lord will be saved. You can have the real loving relationship with God that He always wanted.*

We understand it differently. There is much more than the simplistic conclusion mentioned in the audio clip. Also, in our podcast on angels, we learned there are many sons of God in the heavenly realm. Please see October 15, 2018, CQ Episode 1043: "How Do Angels Help Us in Daily Life?" God has a large spiritual family.

The actual words for "save" and "salvation" are very general:

Save: Strong's #4982 *sozo*; from a primary *sos* (contraction for obsolete *saoz*, "safe"); to save, i.e. deliver or protect (literally or figuratively)

Matthew 1:21: (KJV) *And she shall bring forth a son, and thou shalt call his name Jesus: for he shall **save** <4982> his people from their sins.*

Matthew 8:25: (KJV) *And his disciples came to him, and awoke him, saying, Lord, **save** <4982> us: we perish.*



Matthew 9:21: (KJV) *For she said within herself, If I may but touch his garment, I shall be whole <4982>.*

Salvation: Strong's #4991 *soteria*; feminine of a derivative of NT:4990 as (properly, abstract) noun; rescue or safety (physically or morally)

Acts 27:34: (KJV) *Wherefore I pray you to take some meat: for this is for your health <4991>: for there shall not an hair fall from the head of any of you.*

Romans 1:16: (KJV) *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation <4991> to everyone that believeth; to the Jew first, and also to the Greek.*

We need to get specific with words that are very general. We can only do that by looking at the Scriptures in their proper context.

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The problem with the word "save" is that it has come to be understood by many as being saved from an eternity of burning in hell. That is not biblical.

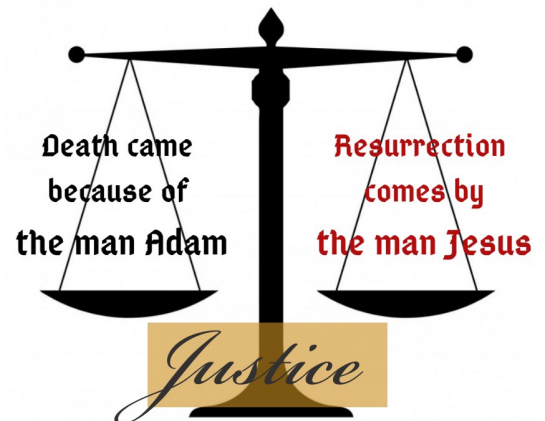
We agree. A burning hell is not biblical. We have done many podcasts on the topic of hell. Please see our 2018 series on hell, CQ Ep. 1021, 1024 and 1027: "Is the Hell of Christian Tradition Taught in the Bible? Parts I, II and III."

Saved from what? From a death that has no resurrection:

1 Corinthians 15:21-22: (NASB) ²¹*For since by a man came death, by a man also came the resurrection of the dead. ²²For as in Adam all die, so also in Christ all will be made alive.*

The original sentence was death.

Unless the gift of Jesus' sacrifice is in place, death in Adam is permanent.



2 Corinthians 2:15-16: (NASB) ¹⁵*For we are a fragrance of Christ to God among those who are being saved <4982> and among those who are perishing; ¹⁶to the one an aroma from death to death, to the other an aroma from life to life. And who is adequate for these things?*

Often in the Old Testament, the sacrifices lifted an aroma up to God. For we are a fragrance (aroma) of Christ to God among those who are being saved and among those who are perishing. We are a fragrance (example) to the world. The Scripture does not say from death to torment, it says from death to death. We are saved from a death that has no resurrection. Jesus made it possible to be resurrected - made alive again.

Saved from the broken systems and thinking of a sinful world:

1 Corinthians 1:18-19: (NASB) ¹⁸*For the word of the cross is foolishness to those who are perishing, but to us who are being saved <4982> it is the power of God. ¹⁹For it is written, I will destroy the wisdom of the wise, and the cleverness of the clever I will set aside.*



It sounds as though there are two different groups - *those who are perishing* and those *who are being saved*. We will build on our answer as we go.

First, a hard road for believers now:

Matthew 7:13-14: (NASB) ¹³*Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. ¹⁴For the gate is small, and the way is narrow that leads to life, and there are few who find it.*

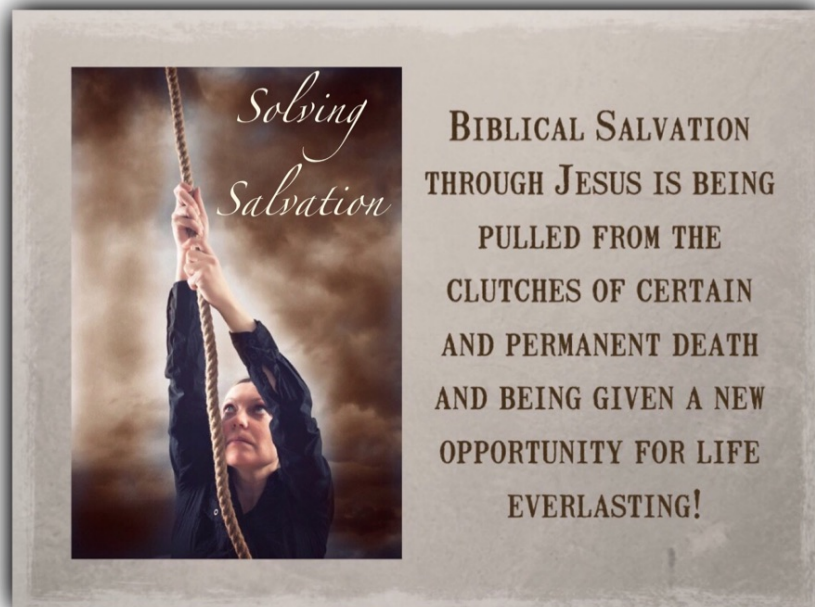
Many go down the broad way to destruction. There are few who take the *narrow way that leads to life*. *Is it God's plan to save just those few who take the narrow way?*

Second, for everyone else later - each in their own order:

1 Corinthians 15:23-24: (NASB) ²³*But each in his own order: Christ the first fruits, after that those who are Christ's at his coming, ²⁴then comes the end, when he hands over the kingdom to the God and Father, when he has abolished all rule and all authority and power.*

Salvation has different phases. Christ is first - Jesus was the first raised from the dead and ascended into heaven. Next, the *first fruits*. Based on the Scriptures in 1 Corinthians 15, it is reasonable to assume the *first fruits* would be those presently saved. *After that those who are Christ's at his coming.*


There are phases to being saved and phases to the resurrection. We will develop this further as we go.





Wait a minute! How can salvation come in two different ways if it only comes through Jesus?

Let's be abundantly clear: Salvation ONLY comes through Jesus and as a result of his sacrifice. The beauty of the biblical meaning of salvation settles in when we realize it truly is available for all of humanity but in different ways and at different times. Salvation begins by invitation only.

 **The church, Roman Catholic Salvation: 3 Things Taught by The Catholic Church, Ken Yasinski**

- *Number 3: Obedience to what God has commanded of us. We can't live our life in a way that we feel is right; we must live in accordance to what has been revealed as right. Jesus said, "If you love me, you will keep my commandments." So, we look to the church Jesus established, the Catholic Church, to teach us Jesus' commandments so that we could keep them. Now, does God love us unconditionally? The answer is yes, but does that mean God offers us an unconditional salvation? The answer is no. He has revealed that baptism, confession of serious sin, and obedience to His commandments, which are subsisting fully in the Catholic Church, are necessary to cooperate with the grace of salvation.*

Obviously, we are not Catholic and do not agree with that particular point. They put a large emphasis on the church itself.

Salvation by invitation shows us that you must be drawn:

John 6:44: (NASB) *No one can come to me unless the Father who sent me draws him; and I will raise him up on the last day.*

If God sees something in our heart He can work with, He will draw us.



Salvation by invitation shows us that most are NOT drawn - and that is the clear intention of God:

John 12:36-40: (NASB) ³⁶*While you have the light, believe in the light, so that you may become sons of light. These things Jesus spoke, and he went away and hid himself from them.* ³⁷*But though he had performed so many signs before them, yet they were not believing in him.* ³⁸*This was to fulfill the word of Isaiah the prophet which he spoke: Lord, who has believed our report? And to whom has the arm of the Lord been revealed?* ³⁹*For this reason they could not believe, for Isaiah said again,* ⁴⁰*He has blinded their eyes and he hardened their heart, so that they would not see with their eyes and perceive with their heart and be converted and I heal them.*

God chose not to have all understand. He is selecting certain individuals, by invitation only, at this time.

Salvation by invitation shows us that the drawing is purposefully selective:

Matthew 11:25-26: (NASB) ²⁵*At that time Jesus said, I praise You, Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to infants.* ²⁶*Yes, Father, for this way was well-pleasing in Your sight.*

The "saving" now is for those who will always give full credit to God through Christ.



Salvation by just and merciful inclusion shows us that ALL of humanity are included:

Romans 5:18: (NASB) *So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.*



Salvation by just and merciful inclusion shows us the vast plan of God for all of His human creation:

1 Timothy 2:1-6: (NASB) *1First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, 2for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. 3This is good and acceptable in the sight of God our Savior, 4who desires all men to be saved and to come to the knowledge of the truth. 5For there is one God, and one mediator also between God and men, the man Christ Jesus, 6who gave himself as a ransom for all, the testimony given at the proper time.*

This part of salvation is God's desire, but there is not a calling attached to it. Notice the order:

- ♥ *Be saved and to come to the knowledge of the truth - whereas for the Christian, it is to believe first and then be saved.*
- ♥ *Salvation by just and merciful inclusion says everyone who is affected by the sin of Adam is given the opportunity for justification for life.*

Salvation by just and merciful inclusion shows us that those invited are specially privileged:

1 Timothy 4:10: (NASB) *For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.*

- ♥ *God, who is the Savior of ALL men*
- ♥ *especially of believers*

There are special parts to this gift of salvation. No one is excluded.





How can both things be true? Is this THE "acceptable day" of salvation from 2 Corinthians 6 or not?

We are unequivocally saying that salvation as the Bible defines it is far bigger and far more comprehensive than most Christians believe. This is provable when we look closely at some of the Scriptures that go into the details of explaining how all of this works, including 2 Corinthians 6.



Unraveling the mystery of salvation in two pieces

The first part of salvation - a limited promise to the called-out ones.

The second part of salvation - the universal application to all of the human race.

Romans 5:15-19: (NASB) ¹⁵*But the free gift is not like the transgression. For if by the transgression of the one the many (every man, woman and child) died, much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound to the many. (Jesus' sacrifice touched ALL who were touched by Adam's sin.)* ¹⁶*The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification. (Jesus covers all sin stemming from that one transgression of Adam.)* ¹⁷*For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the one, Jesus*

Christ. (First part of salvation - a limited promise to the called-out ones.) ¹⁸*So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. (Second part of salvation - the universal application to all of the human race.)* ¹⁹*For as through the one man's disobedience the many were made sinners, even so through the obedience of the one the many will be made righteous. (Salvation for ALL!)*



Salvation is, *What is Salvation in Two Minutes, Paul Washer*

- *At this moment God commands all men to repent and believe. That today is the day of salvation. That you are to flee from the wrath to come, to flee from the Law of Moses that condemns you into the city of refuge who is Jesus Christ our Lord. Run to him. Repentance is simply giving up, to stop fighting against God and to stop attempting to gain your own salvation through your own works; to literally give up and fall upon Christ. That is salvation. So that you say, "Nothing in my hands I bring, simply to the cross I cling."*

It is interesting that he says God commands all men *to repent and believe*. He is referring to Acts 17:30: ³⁰*And the times of this ignorance God winked at; but now commandeth all men everywhere to repent.* It does not say "believe" in the Scripture, it simply says, "repent." We will return to this thought.

Is now THE day of salvation?

2 Peter 3:9: (NASB) *The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.*

If salvation were just for the present time, and so few were being saved, how is God's desire working out for Him? We know God and His plan will not fail.

Not all men are called to be footstep followers of Jesus.



This next text shows us the future application of salvation for the world contrasted to believers now:

1 Peter 2:11-12: (NASB) ¹¹*Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul.* ¹²*Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation.*

We should live differently than the world. Our behavior should be godly so those around us will honor God later, in *the day of visitation*. The world's opportunity for salvation comes later.

Next, we see that our reconciliation is present, and the world's reconciliation is still being prepared:

2 Corinthians 5:18-19: (NASB) ¹⁸*Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation,* ¹⁹*namely, that God was in Christ reconciling the world to himself, not counting their trespasses against them, and he has committed to us the word of reconciliation. (This is THE good news of the gospel.)*

Jesus Christ came and gave his life as a ransom for ALL mankind.

2 Corinthians 6:1-2: (NASB) ¹*...we also urge you not to receive the grace of God in vain—* ²*for He says, At the acceptable time I listened to you, and on the day of salvation I helped you. Behold, now is the acceptable time, behold, now is the day of salvation.*

2 Corinthians 6:2 is quoting an Old Testament prophecy. Salvation has two aspects and two different time frames. It is supposed to be a word for word quote from Isaiah, but it is a translational error.

Is NOW THE TIME? No! Let's look at the original Isaiah verse to prove this:

Isaiah 49:8: (NASB) *Thus says the LORD, In a favorable time I have answered you, and in a day of salvation I have helped you; and I will keep you and give you for a covenant of the people, to restore the land, to make them inherit the desolate heritages.*

Thus says the LORD, in 'a' favorable time, and in 'a' day of salvation I have helped you. It is not the only day of salvation.

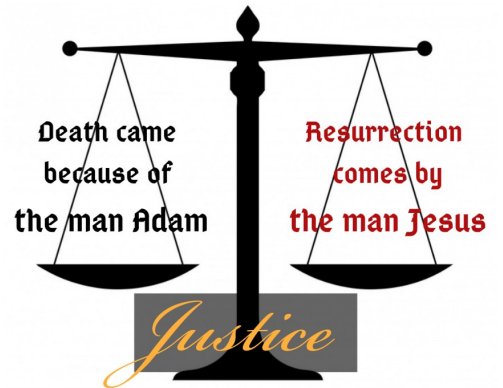




What is the relationship between those saved now and later? How does judgment work for both?

We will find that there is an amazing mixture of justice and mercy in both groups. For those "saved" now, they are tested and tried under adverse conditions, just as Jesus was and rewarded accordingly. For those saved later, their testing comes under cleaner conditions, and they are also rewarded appropriately.

Salvation was meant for every human being because all were subject to the sin of Adam. God's plan is perfect, loving, wise, merciful and just.



Let's go to one more different perspective on salvation.

We began as spirits, *Our Heavenly Father's Plan*, Mormon.org

- We like to tell you that there is a purpose to your life. We call it "God's plan of salvation" or "the great plan of happiness." Let's start with the first question: "Where did we come from?" We lived with God as spirits before we came to earth. We call this our pre-mortal life. God, our Heavenly Father, is the father of our spirits. We are all brothers and sisters and part of His family. Next, we came here to earth. So why are we here? Coming here was part of God's plan of happiness. First, we came to get a physical body. When we came to this world, our spirit joined together with a body. To experience all the joy the Heavenly Father wants us to have, we need to have a physical body. We are also here to gain experience that we could not obtain in any other way. This would include being tested by making choices. If we continually make good choices, we can prepare to live with God again. So, God's plan for us here on earth is fairly simple: to find happiness by gaining experience, getting a body, and by proving ourselves to Him.*

We certainly do not agree with this perspective. Salvation is interpreted in such a wide variety of ways. We need to walk away from traditions and denominational thinking and examine the entirety of the Scriptures.

Jesus gave fair warning about what the life of his true disciples would look like:

Luke 9:22-23: (NASB) ²²...saying, The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes and be killed and be raised up on the third day. ²³And he was saying to them all, If anyone wishes to come after me, he must deny himself, and take up his cross daily and follow me.

The entire New Testament follows through on that warning with encouragement and promise:

Romans 12:1-2: (NASB) ¹Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. ²And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.



All of this is for an important purpose - to work with Jesus in the practical aspects of the salvation he provided:

1 Peter 2:9: (NASB) *But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light.*

Peter was talking to the Jews and the converted Gentiles. He was telling them they were chosen for a specific reason to be helpful to Christ.

For the world's salvation, Jesus gives them fair warning as well:

John 5:28-29: (NASB) ²⁸*Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, ²⁹and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.*

2 Peter 2:9: (KJV) *The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of **judgment** <2920> to be **punished** <2849>.*

Judgment: Greek English Lexicon #2920: 1) a separating, sundering, separation;
1a) a trial, contest

This judgment is not a final stamp of approval or disapproval; it is a time of trying and separating. It is the day of the process of proving.

Punished: Greek English Lexicon #2849: 1) to lop or prune, as trees and wings;
2) to curb, check, restrain

To punish means to be controlled or reined in to have true opportunity. Salvation will be enacted by walking the world through accountability, so they will be able to stand before God forever on their own merits of learned and accepted righteousness.

Many Scriptures seem to imply the present time is when all men are called to repent. **We encourage you to examine the Scriptures in the bonus material.** Repentance is always appropriate because we offend God with our sins. *Just because you are called to repent does not mean you were called to follow Jesus.* Everyone is not called to that higher call.

The remission or taking away of sins happens now for the called-out ones but takes place later for the rest of the world. Their resurrection is the beginning of the remission of their sins.

God clearly shows us through prophecy that the rules will go from inheriting generational sins to being fully accountable for past and personal sins.

This prophecy is focused on Israel's restoration - a larger application to the rest of the world:

Jeremiah 31:29-30: (NASB) ²⁹*In those days they will not say again, The fathers have eaten sour grapes, and the children's teeth are set on edge. ³⁰But everyone will die for his own iniquity; each man who eats the sour grapes, his teeth will be set on edge (it will be fair).*

This is the personal accountability that Jesus provided for the world instead of automatic death.

Here is what salvation brings:

Isaiah 11:9: (NASB) *They will not hurt or destroy in all My holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea.*



Salvation comes in two parts. We are saved from death that has no resurrection. Those who follow after Christ live a life of sacrifice and their salvation occurs in this present life. For everyone else, it is still appropriate to repent from sins. It is always appropriate to believe in Jesus, even if we are not called to follow him and take the principles of what he taught and apply them to our life. It will give us a better life and a better head start in that future day of salvation for the rest of the world. The called-out ones will be helping the rest of the world come to their full ability for salvation in the future.

*So, what does it mean to be saved?
For Jonathan and Rick and Christian Questions...
Think about it...!*



Join us next week for our podcast on December 10, 2018:
Ep. #1051: "What do the Faithful
Old Testament Characters Teach Us?"



Bonus Material

Mercy detached from justice grows unmerciful. — C.S. Lewis

Several verses that may appear to be saying salvation must be now for everyone:

Matthew 18:12-14: (NASB) ¹²*What do you think? If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying? ¹³If it turns out that he finds it, truly I say to you, he rejoices over it more than over the ninety-nine which have not gone astray. ¹⁴So it is not the will of your Father who is in heaven that one of these little ones perish.*

This is a parable focused on the salvation of the world - not the call to Christ. As we see from other Scriptures, the world's salvation is AFTER Jesus' follower's salvation.

Mars Hill:

Acts 17:29-31: (NASB) ²⁹*Being then the children of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man. ³⁰Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent, ³¹because He has fixed a day in which He will judge the world in righteousness through a man whom He has appointed, having furnished proof to all men by raising him from the dead.*

Notice Paul just speaks of repentance - no call from God to follow Jesus. Repentance is ALWAYS appropriate and is where salvation has its smallest beginnings. This is clearly illustrated in the next text:

Acts 19:1-5: (NASB) ¹*It happened that while Apollos was at Corinth, Paul passed through the upper country and came to Ephesus and found some disciples. ²He said to them, Did you receive the Holy Spirit when you believed? And they said to him, No, we have not even heard whether there is a Holy Spirit. ³And he said, Into what then were you baptized? And they said, Into John's baptism. ⁴Paul said, John baptized with the baptism of repentance, telling the people to believe in him who was coming after him, that is, in Jesus. ⁵When they heard this, they were baptized in the name of the Lord Jesus.*

Additional Scriptures that show the two parts of salvation:

First, a comparison between the two:

1 John 2:1-2: (NASB) ¹*My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; ²and he himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.*

Next, an obvious reference to the world and not to Christianity in a God-fearing world:

Jeremiah 31:34: (NASB) *They will not teach again, each man his neighbor and each man his brother, saying, Know the LORD, for they will all know Me, from the least of them to the greatest of them, declares the LORD, for I will forgive their iniquity, and their sin I will remember no more.*

At Pentecost, Peter referenced a prophecy from Joel 2. It is a confusing prophecy (no surprise there) and actually refers to both parts of salvation. Consider the following suggested interpretation:

Acts 2:14-24: (NASB) ¹⁴*But Peter, taking his stand with the eleven, raised his voice and declared to them: Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words. ¹⁵For these men are not drunk, as you suppose, for it is only the third hour of the day; ¹⁶but this is what was spoken of through the prophet Joel:*



This portion of the prophecy is according to Joel, after God has been embraced by Israel in the last days and therefore, this portion is still to come and refers to the coming salvation of the world:

¹⁷And it shall be in the last days, God says, that I will pour forth of my spirit on all mankind; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

This next portion quoted here in verse 18 is what Peter is referring to - the reason he quotes the prophecy. *In those days* - is not the same as the last days of verse 17 above. Also, Peter adds the final words of verse 18 (below) to the prophecy - he is telling his audience that they were witnessing this outpouring of the Spirit upon the followers of Jesus and thus showing us salvation for the Christian age.

¹⁸Even on my bondslaves, both men and women, I will in those days pour forth of my spirit and they shall prophesy.

The next portion jumps ahead again to the setting up of the time that Jesus would return and take back the kingdoms of this world and then usher in his kingdom:

¹⁹And I will grant wonders in the sky above and signs on the earth below, blood, and fire, and vapor of smoke. ²⁰The sun will be turned into darkness and the moon into blood, before the great and glorious day of the LORD shall come. ²¹And it shall be that everyone who calls on the name of the LORD will be saved. ²²Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through him in your midst, just as you yourselves know— ²³this man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put him to death. ²⁴But God raised him up again, putting an end to the agony of death, since it was impossible for him to be held in its power.

The Joel prophecy:

Joel 2:28-32: (NASB) *²⁸It will come about after this that I will pour out My Spirit on all mankind; and your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. ²⁹Even on the male and female servants I will pour out My Spirit in those days. ³⁰I will display wonders in the sky and on the earth, blood, fire and columns of smoke. ³¹The sun will be turned into darkness and the moon into blood before the great and awesome day of the LORD comes. ³²And it will come about that whoever calls on the name of the LORD will be delivered; for on Mount Zion and in Jerusalem there will be those who escape, as the LORD has said, even among the survivors whom the LORD calls.*

