

# What do you Mean- Salvation?

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By Peter Salemi

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***Just what is Salvation? How do you receive it? Are Christians “saved” now, or later? Just what are Christians saved from? Here in this booklet are the answers about Salvation!***

Religious people continually talk about “getting saved,” or giving your “heart” over to the Lord. This is how many people view salvation. But do they know what the Bible teaches about salvation?

### **What Salvation is**

The truth about salvation comes from the Bible; the dictionary definition may help a little, “The act of saving; preservation or deliverance from destruction, danger, or great calamity... Appropriately in theology, the redemption of man from the bondage of sin and liability to eternal death, and the conferring on him everlasting happiness. This is the great salvation.” (Webster’s Dictionary, 1828 edition). Webster’s says salvation is deliverance *from* something. In this case “sin.” But it is also “preservation.” In both cases as we shall see from the Bible, Webster is right. The Bible shows both deliverance and preservation. The Bible also reveals that deliverance comes *first*, and preservation comes *after* that *leads* to eternal life.

What does Christ save us from? Sin, “This *is* a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to *save sinners*; of whom I am chief.” (1 Tim 1:15)

Why does God preserve us? To receive eternal life, “And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be *preserved blameless unto the coming of our Lord Jesus Christ.*” (1 Thess 5:23)

“And this is the promise that he hath promised us, *even* eternal life.” (1 John 2:25).

What is sin, and it’s Penalty? “Whosoever committeth sin transgresseth also the law: for *sin is the transgression of the law.*” (1 John 3:4). What Law? Other scriptures reveal that its God’s Law, “For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, *thou art become a transgressor of the law.*” (James 2:11).

“What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet... for by the law *is* the knowledge of sin” (Rom 7:7; 3:20).

“Israel hath sinned, and they have also transgressed my covenant which I commanded them:” (Joshua 7:11).

What is its penalty? Death! “For the wages of sin *is* death;” (Rom 6:23).

“The soul that sinneth, it shall die” (Ezekiel 18:20).

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree” (Gal 3:13). The curse of the Law was the death

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penalty for breaking the law of God, "...Cursed *is* every one that *continueth not* in all things which are written in the book of the law to do them." (Gal 3:10; see also Deut 27:26).

"Much more then, being now justified by his blood, we shall be *saved from wrath* through him." (Romans 5:9). So Jesus saved us *from* sin, and its penalty. God *gives* us the power to keep the law, and lifts the *condemnation* that the law has over us because Jesus pay the penalty for our sins in our stead, "*There is therefore now no condemnation to them* which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Romans 8:1)

After, Jesus by his sacrifice saves us from our sins, then what? We are "preserved blameless." After we are saved, justified, sanctified, redeemed and baptized by the blood and sacrifice of Jesus Christ, "in those is continuance, and we shall be saved." (Isaiah 64:5), that's the law of God and we shall receive eternal life.

Many do not realize that there are *two parts* to salvation. Part one, Jesus saves us from sin, yes we are "saved" now *from* sin, as this booklet will prove. Part two however is something that no one in the Christian world realizes, after we are saved from sin, he told his disciples, "continue ye in my love." (John 15:9). The Love of God is keeping his commandments (1John 5:3; John 14:15).

How is this done? How does God give us the power to keep his law? By the Holy Spirit of God.

"...because *the love of God* is shed abroad in our hearts by the Holy Ghost which is given unto us." (Romans 5:5).

The Holy Spirit is the agent God uses to dwell in us, "And hereby we know that he abideth in us, *by the Spirit* which he hath given us.... Hereby know we that we dwell in him, and he in us, because he hath *given us of his Spirit*." (1John 3:24; 4:13).

### **Gift of God**

The Holy Spirit is given to the Christian as a free loving gift; it is not anything that is earned.

Hebrews 6:4 says, "For *it is* impossible for those who were once enlightened, and have tasted of the *heavenly gift*, and were made partakers of the Holy Ghost," (see also Acts 2:38; 8:20; 10:45; 1 Tim 4:14; 2 Tim 1:6).

The Sacrifice of Christ for the sins of the world was also a gift from God, "But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the *gift by grace, which is by one man, Jesus Christ, hath abounded unto many*."

"And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, *but the free gift is of many offences unto justification*." (Romans 5:15-16). Of course we are justified through his blood. (Romans 5:9).

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All this is done, not by us, not our works, but God's works in us. Isaiah 26:12 says, "LORD, thou wilt ordain peace for us: *for thou* also hast wrought *all our works in us*." "In the King James Version of this text, the marginal reading for the phrase 'in us' reads 'for us.' So the original reading of the text says, 'Lord, Thou wilt ordain [establish] peace for us, for thou hast wrought [performed] all our works for us'" (Saving Blood, p.115, by Keavin Hayden).

Notice the scripture says, God ordains peace, and God performs all our works for us. God *does it* as Jesus says, "And he that overcometh, and *keepeth my works* unto the end, to him will I give power over the nations:" (Rev 2:26). Letting Jesus live in us as Paul says, "I am crucified with Christ: nevertheless I live; yet not I, *but Christ liveth in me*: and the life which I now live in the flesh *I live by the faith of the Son of God*, who loved me, and gave himself for me." (Gal 2:20).

Jesus said, "This is the *work of God*, that ye believe on him whom he hath sent." (John 6:29). Belief or faith in Jesus is a "work of God." Many do not realize this; many feel there are no works but faith not understanding the faith is a work, a work of God.

Paul writes how faith works, "but faith which *worketh* by love [Love is Keeping the commandments of God 1 John 5:3]" (Gal 5:6). Keeping the law of God is faith, it's how faith works. A person keeping God's law is showing their faith in God. People who do not keep the law obviously have no faith.

James wrote, "But whoso looketh into the *perfect law of liberty*, and *continueth therein*, he being not a forgetful hearer, but a *doer of the work*, this man shall be blessed in his deed." (1:25). Putting God's works in our lives, keeping his works, his commandments, which is faith, "Thou hast faith, and I have works: shew me thy faith without thy works, *and I will shew thee my faith by my works*." (James 2:18).

As this same author quoted above wrote, "I still believe with all my mind that *we are saved by works*. But the works which we are saved *are not our* works, but the *works of Christ!*" (ibid. p.114, emphasis his, and ours).

We must let God work in us by submitting to his law and keep them, "For we are *his* workmanship, created in Christ Jesus *unto good works*, which God hath before ordained that *we should walk in them*." (Ephesians 2:10). We are to live in God's works which is his law, and we shall be saved.

Isaiah writes, "Thou meetest him that rejoiceth and *worketh righteousness* [God's law Psalm 119:172], *those that* remember thee in *thy ways*: behold, thou art wroth; for we have sinned: *in those*[God's way his law] *is continuance*, and we shall be saved. "But we are all as an unclean *thing*, and all *our righteousnesses* [Sin- our ways] are as filthy rags; and we all do fade as a leaf; and *our iniquities*, like the wind, have taken us away." (64:5-6).

Jesus told the rich young ruler when he asked, "Master, what good thing shall I do, that I may have eternal life?"

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“And he said unto him, Why callest thou me good? *there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.*” (Matthew 19:16-17). God’s works. So after we are justified, sanctified, redeemed, and saved from our sins by accepting the sacrifice of Christ by baptism and receive the Holy Spirit (Acts 2:38), we *continue* in the law of God “preserved blameless” and we shall be saved, given eternal life.

Many may ask isn’t eternal life a “gift” from God (Romans 6:23)? Why must we keep the law to be saved? Is there an inconsistency in the Bible when it comes to salvation? Absolutely not! Before however we answer this question, is the way of salvation consistent in the New and Old Testaments?

### **Old Testament Israel & the Way of Salvation**

Israel was called church in the wilderness (Acts 7:38).

Israel was chosen by God. “For thou *art* an holy people unto the LORD thy God: the LORD thy God hath *chosen* thee to be a special people unto himself, above all people that *are* upon the face of the earth.” (Deut 7:6; 14:2).

Before Israel became his church, God had to save them from the Egyptians, and rescue them from slavery. God called Israel by Moses, “When Israel *was* a child, then I loved him, and called my son out of Egypt.” (Hosea 11:1).

Then God saved Israel out of the grips of slavery by miraculous wonders by the ten plagues of Egypt. “Yet I *am* the LORD thy God from the land of Egypt, and thou shalt know no god but me: for *there is* no saviour beside me.” (Hosea 13:4). God saved Israel from Egypt, which is a type of sin. Jesus said, “Whosoever committeth sin is the servant [Grk. “slave”] of sin.” (John 8:34).

So Israel was a “saved” people. “Happy *art* thou, O Israel: who *is* like unto thee, *O people saved by the LORD...*” (Deut 33:29).

Israel was also saved by the blood of the Lamb from the judgment of God, “For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt *I will execute judgment: I am* the LORD. “And the blood shall be to you for a token upon the houses where ye *are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.*” (Ex 12:12-13).

The sacrificial lamb was to be without defect (Exod. 12:5), just as the Lord Jesus was without blemish (1 Peter 1:19). As there was to be no bone broken of the Passover lamb (Exod. 12:46), so no bone of our Lord was broken (John 19:32-36). It was the shed blood of the lamb which saved Israel’s firstborn from the plague (Exod. 12:12-13, 22-23), just as it is the shed blood of the Lamb of God which saves men from the judgment of God (1 Peter 1:18-19; Rev. 5:9). In Romans 3:25 Paul wrote, “Whom God hath set forth *to be* a propitiation [“*hilastērion*” “propitiatory or Atoning sacrifice”] through faith in his blood, to declare his righteousness for the remission of sins [Margin, “Passing over.”] that are past, through the forbearance of God;”

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The blood of the Lamb Jesus Christ, because he took our place for the penalty of sin, God passes over our sins that are past so, “*There is* therefore now no condemnation to them which are in Christ Jesus” (Rom 8:1). Israel of Old was spared of God’s judgment when he passed over and saw the blood of the lamb.

Israel was also redeemed by God as well. “Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased.” (Ex 15:16). “Purchased is... *qaaniytaa* (H7069)] - redeemed, recovered possession of (cf. Deut 32:6).” (JFB Commentary)

The Psalmist wrote, “Remember thy congregation, *which* thou hast *purchased* of old; the rod of thine inheritance, *which* thou hast *redeemed*; this mount Zion, wherein thou hast dwelt.” (74:2).

“Thou in thy mercy hast led forth the people *which thou hast redeemed*: thou hast guided *them* in thy strength unto thy holy habitation.” (Ex 15:13). The lamb’s blood “redeemed” Israel, bought with a price. The lamb life paid for Israel, and preserved Israel during the time of Judgment on Egypt. (see also Deut 7:8; 9:26; 13:5; 15:15; 24:1:18).

In Exodus 13: 1-16 God told Moses to “redeem” all the firstborn with the lamb of the Passover. God had the right to smite the firstborn of Egypt. Indeed, He had the right to smite the firstborn of Israel as well, and this would have happened apart from the provision of the Passover lamb and the shedding of its blood. God therefore struck down the Egyptian firstborn while He spared the Israelite firstborn.

Israel was also justified by God, made right in his sight as well. Hebrews 9:22 says, “And almost all things are by the law purged with blood; and without shedding of blood is no remission.” By the shedding of blood can no one be cleanse of sin and be made righteous in God’s sight.

Isaiah 53, the great prophecy of the coming “Lamb” of God, it says, “he is brought as a lamb to the slaughter” (v.7). He was “...wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.” (v.5). And “his soul an offering for sin,” (v.10) and that God “shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall *my righteous servant justify many*; for he shall bear their iniquities.” (v.11). The knowledge of the lamb justifying many was known among the Israelites, and this great prophecy of the coming Lamb of God to justify many, Israel knew was the ultimate fulfillment of the Passover Lamb that justified them in the past.

Israel was also “sanctified” set apart for the Lord as well.

“And Moses went down from the mount unto the people, *and sanctified the people*; and they washed their clothes.” (Ex 19:14).

“And there I will meet with the children of Israel, and *the tabernacle shall be sanctified by my glory*.” (Ex 29:43)

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Israel was also “Baptized” during that time as well. The Apostle Paul said, “And were all baptized unto Moses in the cloud and in the sea;” (1 Corinth 10:2).

### **Out of Grace**

These events that took place during the time of the Exodus were done not by Israel doing anything to earn it. God told them, “The LORD *did not set his love upon you*, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people: “But *because the LORD loved you*, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.” (Deut 7:7-8).

God loved Israel, chose them, and saved them. God told Moses he would be, “...gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.” (Ex 33:19). God showed his grace to Israel. *It was all done out of God’s grace, mercy and love!*

### **Law Given at Sinai**

After the great events that the Lord did out of his grace and love for Israel-Israel was to then, what? Was Israel left to themselves, to do whatever they wanted? No! They tried that with the building of the Golden calf. God was angry and was going to obliterate them. God established his covenant, the covenant he gave to Abraham, and was presenting that same covenant to them.

God made a Covenant with Abraham, *and his seed*. The Covenant never changed between God, Abraham and Israel. Erwin Gane explains: “Did God offer Israel a different covenant from that offered to Abraham? The Lord had promised Abraham that the same covenant relationship that he enjoyed with God would be offered to all his descendants. *‘I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you’* (Genesis 17:7, RSV, italics supplied; compare verses 9 and 19). We can assume, therefore, that when God offered Abraham’s *descendants* ‘my covenant,’ it was the same covenant that He had offered Abraham...Even so, it is clear that God’s terms were always the same: righteousness and salvation by faith in the Messiah to come. *Centuries after Abraham’s death the Lord offered Israel at Sinai ‘my covenant’ (Exodus 19:5)*. The terms of the covenant were identical to those given to Abraham: The Israelites were to trust God, believing in the Messiah to come, and relying on the Lord for grace to obey His law....”(The Battle for Freedom, p.103, emphasis mine). The Covenant God made with Abraham was for him and his *descendants*. Israel was the seed of the “promise.” They received the Covenant God made with their father Abraham at Mount Sinai.

Abraham, “... obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.” (Gen 26:5). Abraham kept the covenant that God presented to him. At Sinai God is presenting to them the same Covenant, “my covenant” (Ex 19:5).

Is the Law given on My Sinai a gift? The Love of God is keeping his commandments (1 John 5:3). The law says it over and over again, “And it shall come to pass, if ye shall hearken

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diligently unto my commandments which I command you this day, *to love the LORD your God*, and to serve him with all your heart and with all your soul,” (Deut 11:13).

God said he “...*set his love upon* you...” (Deut 7:7). The Bible in Basic English says, “The Lord did not *give* you his love or take you for himself because you were more in number than any other people; for you were the smallest of the nations:”

Notice what God says of the Sabbath, “See, for that the LORD hath *given you* the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

“So the people rested on the seventh day” (vv.29-30). God GAVE THEM THE SABBATH, but not just the Sabbath, but all his laws as a gift to Israel. One verse before this one God said, “How long refuse ye to keep my commandments and my laws?” (v.28). So God was not just speaking of the Sabbath but his whole law, and gave it to Israel as a gift!

Further proof of this, is “two tables of testimony, tables of stone, written with the finger of God.” (Ex 31:18). And, “And the tables *were* the *work of God*, and the writing *was* the writing of God, graven upon the tables” (Ex 32:16). The finger of God is the Holy Spirit (see Luke 11:20; Matthew 12:28; Ex 8:19). God will write his law on our hearts done by the spirit of God (2 Corinth 3:3; Jeremiah 31:33). And as noted above the Holy Spirit is a “gift” of God. So is the law that comes with it.

Notice it is the “work of God.” As Jesus said, “Jesus said, “This is the *work of God*, that ye believe on him whom he hath sent.” (John 6:29). Faith is keeping the commandments of God written on our hearts when one receives the Holy Spirit. God’s spirit is called the “spirit of grace” (Heb 10:29).

Is the law of God “grace”? What is grace? The Greek word is “charis” and it means “free, undeserved favor;” (Appendix 184 Bullinger’s Companion Bible, p.206). God gave Israel the Law to show his favor over them as his chosen people. Moses wrote, “Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

“Keep therefore and do *them*; for this *is* your *wisdom and your understanding* in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

“For what nation *is there* so great, *who hath God so nigh unto them*, as the LORD our God *is* in all *things that* we call upon him *for*?

“And what nation *is there* so great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?” (Deut 4:5-8). The Law shows other nations that they have a relationship with God, and are under his favor-Grace.

David said, “be GRACIOUS to me THROUGH YOUR LAW” (Psalm 119:29 NIV).

Paul wrote, “For *by grace are ye saved through faith*; and that not of yourselves: *it is* the gift [grk. “*doron*”] of God:” (Ephesians 2:8). God’s law is grace, and *keeping* it is faith, and it is a gift we receive from God by the gift of the Holy Spirit, and to show us the way of salvation.



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When we receive this gift we are “under grace,” under God’s favor-Israel was “under grace” under the favor of God.

Notice, God gave his law to a “saved” “baptized” “redeemed” “justified” “chosen” and “sanctified” people (that is *the first part* of salvation). Now comes the second part of Salvation, to receive the law and “continue” in the law of God so they can receive eternal life.

Was eternal life offered to Abraham and his seed? Yes it was! The Covenant with Abraham was an “everlasting Covenant” (Gen 17:7). It was for him and his seed forever. Abraham waited for salvation as Hebrews says, “For he looked for a city which hath foundations, whose builder and maker *is* God...These all died in faith, *not* having received the promises,” (11:13). The promise of Eternal life (1 John 2:25), is for Abraham’s seed, “And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.” (Gal 3:29).

Eternal life comes at the second coming of Jesus. But, also Jesus had to die for the sins of the world. The people of the Old Testament, though they gave sacrifices for sin, and the atonement was made, it was not permanently taken away which can only be done through Christ. The *death penalty* was still on them, but Christ came so the death penalty can be lifted, “And for this cause he is the mediator of the New Testament that by means of death, *for the redemption of the transgressions that were under the first testament*, they which are called might receive the promise of eternal inheritance.” (Hebrews 9:15). They were promised eternal life, but Jesus had to come first and fulfill his duty as the sacrifice to conquer death.

Now in the law, God says, “Ye shall therefore keep my statutes, and my judgments: which if a man do, **he shall live in them**: I am the LORD.” (Lev 18:5). Notice what Bullinger’s Companion Bible says, “ ‘live again’ in resurrection life (Rev 20:6). The Chaldee paraphrase = ‘shall live by them to life eternal.’ Compare the other passages where ‘live’ is used in this sense: Ezekiel 13:21; Ezekiel 20:11. Luke 10:28. Rom 10:5. Gal 1:3, Gal 1:12. Neh 9:29. Rom 1:17. Heb 10:38, &c. In this sense the verb is used more often than is generally thought. Compare Isa 26:19; Isa 38:16; Isa 55:3. Ezekiel 18:19; Ezekiel 33:19; Ezekiel 37:3, Ezekiel 37:5, Ezekiel 37:6, Ezekiel 37:14. Hosea 6:2. Amos 5:4, &c. *The spiritual authorities of the second temple so interpreted the phrase*. Thus ‘eternal life,’ by faith, is set in contrast with eternal life by works.” (emphasis added). Israel knew it meant eternal life. The Apostle Paul quoted this same scripture in the book of Galatians. Ellicott’s Commentary for English readers virtually says the same thing.

### **Just shall live by faith**

The Apostle Paul used the scripture above to prove that the “just shall live by faith.” Paul also wrote in Romans 2:13, “(For not the hearers of the law *are* just before God, *but the doers of the law shall be justified*.” Israel at Sinai Paul wrote, “For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, *not being mixed with faith in them that heard it*.” (Heb 4:2). Israel heard the law *but did not do the law*, not “mixed with faith.” The doers of the law are justified. Ezekiel said, “Hath walked in my statutes, and hath kept my judgments, to deal truly; he **is just, he shall surely live**, saith the Lord GOD.” (18:9).

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Paul was saying the same thing in Galatians. He quoted Habakkuk that said, “the just shall live *by his faith*” (2:4) In Habakkuk when one looks at the context it is speaking of the sinful who are unjust, “Behold, his soul *which* is lifted up is not upright in him” (2:4) as oppose to the righteous, the “just.” Verse 5 goes on to say, “Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:” The wages of sin is death for the wicked, but the “just shall live by his faith.”

Now this phrase “the just shall live by his faith” The Pulpit Commentary writes, “The Hebrew accents *forbid the union*, ‘the just by faith’... The passage may be emphasized by rendering, ‘As *to the just, through his faith he shall live.*’” (emphasis added). The Keil and Delitzsch admit this as well. This falls in line with what Ezekiel said as well.

The Companion Bible writes of this passage, “**live:** i.e. *live for ever in resurrection life*. See notes on Lev 18:5. The wicked go on living, without faith, if it refers to *this life*; therefore ‘live’ must refer to a future life. The Hebrew accents place the emphasis on ‘shall live’; not ‘the just by his faith’, but ‘a just one, by his faith, will live’, and make the contrast not between faith and unbelief, but between the fate of each *perishing and living for ever*. In Rom 1:17 the context places the emphasis on ‘the righteous’; in Gal 1:3, Gal 1:11 it is placed on ‘faith’” (Bullinger, p.1268, emphasis added).

In Galatians with this background we can understand why Paul used Habakkuk and Leviticus together. To prove that through faith, keeping the law of God, which is a gift, one can receive eternal life. *Eternal life was offered in the Old Testament!*

Here is an examination of what Paul wrote, “For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

“But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

“And the law is not of faith: but, The man that doeth them shall live in them.” (Gal 3:10-12).

The “works of the law” are *our* works, not the law of God but the “law of sin” (Romans 7:23, 25; 8:2). This put us under the “curse” of the law which is death. Those who *do not* follow the law of God and continues in them are cursed meaning death (v.10).

We are not justified by the law of sin, but the “just shall live by faith.” The “doers” of the law of God are justified as other scriptures in the bible say. (v.11)

The Law of sin is not of faith, same context as Habakkuk, “but, The man that doeth them shall live in them.” The just shall live by faith” or as it should read “As *to the just, through his faith he shall live.*”

The phrase taken from Leviticus, “The man that doeth them shall live in them.” The meaning “‘Shall live in them;’ that is, shall find in them a fountain, as it were, of life. The Targums, Bishop Lightfoot observes, define the meaning of ‘living’ by ‘life eternal.’ (Pulpit Commentary,

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emphasis added). Agreeing with the companion Bible that It means eternal life if we live by faith which is keeping the law of God. Doing “them” means, “Ye shall therefore keep my statutes, and my judgments:” (Lev 18:5). Notice that the context is those that “do them” “shall live” a *result* of keeping the law one will receive eternal life. Many translations have “in” or “by” them. But the context is a *result* of law keeping. The Weymouth Translation correctly translates it, “HE WHO DOES THESE THINGS SHALL LIVE BY *DOING* THEM.” The K& D Commentary has “*The man who does them (the ordinances of Jehovah) shall live (gain true life) through them*”

The Pulpit Commentary says, “The latter clause is of special importance, because it is repeated in the same *connection* by Ezekiel (Eze 20:11, Eze 20:13, Eze 20:21), and in the Levitical confession in the Book of Nehemiah (Neh 9:29), and is quoted by St. Paul in a controversial sense (Rom 10:5; Gal 3:12). *Its full meaning is that by obedience to God’s commands man attains to a state of existence which alone deserves to be called true life—‘the life which connects him with Jehovah through his obedience’* (Clark). And this involves the further truth that disobedience results in death.” (emphasis added) The context and companion scriptures point to it being *the end result* of Law keeping is eternal life.

The Greek word “in” is “en” (Strong’s #1722). The word can be translated “because.” (see Strong’s #1722). Since the context is the result of law keeping. Three other times this word is translated “because” as a result of someone’s actions see Matt 26:31, Matt 26:33, Mark 14:27. So this should read in its context “, The man that doeth them shall live in [because of] them.” (*For a further study of Galatians 3:10-12 read our booklet the Saving Works of God*).

### **Saved by Grace in the Old Testament**

So in the Old Testament, salvation was through the law of God which is grace through faith. Salvation by grace is not just in the New Testament-God does not change his ways. David said, “Turn us again, O God, and cause thy face to shine; and we shall be saved.” (Psalm 80:3, 7, 19).

The phrase “cause thy face to shine” is from Number 6:25, “The LORD make his face shine upon thee, and be *gracious* unto thee:” David is saying be “gracious” to us “and we shall be saved.”

The reason David said this is for the simple reason that in the law, the first commandment is to believe on your savior, “I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” The book of Hosea God repeats this command and says, “for *there is* no saviour beside me.” (Hosea 13:4). God was Israel's savior and saved Israel by his grace (favor), and David was pleading to God to save them because he is gracious.

### **The Definition of “Law” in the Bible**

Many do not understand what the definition of the law is in the Bible; this source explains it perfectly, “One of the reasons we misunderstand Old Testament law is *that we do not understand how broad and deep the concept is*. A better translation for the term law (Hebrew-Torah) would be ‘instruction’ or ‘guidance.’ When an Old Testament Israelite heard the term *law*, he usually thought of Moses and the law that Moses gave. By the time of the New Testament, the term *law*

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referred specifically to what we call the Pentateuch, or the first five books of the Bible-Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. *This portion of the Bible certainly contains much more than specific laws and statutes. It contains stories of people, their lives, their sin, but above all, the story of God's people, Israel, and the salvation He worked for them.*

*“This section of the Bible also contains explanations of and instruction for the rituals, institutions, and ceremonies of Israel. For the Israelite, the breadth of meaning in the term law is demonstrated very well in Deuteronomy 1:5, where it says that ‘Moses began to expound this law, saying. ..’ That verse introduces the rest of the book, or at least the first sermon in the book. Interestingly, following that introduction comes a history of Israel, which describes the promise that God gave, God’s deliverance of Israel, and their experiences with Him leading up to their present situation.*

“Old Testament law, then, is the telling of history. ***Law is all of God’s instructions-history, ritual, and ceremony, as well as regulations.*** This law, of course, contains the great salvation of the Exodus and the call of Abraham, as well as all of the commands that we now associate with law. This law also contains the sacrificial guidelines. ***So, the law that tells people how to live before God also tells how to get rid of the sin that results from ignoring those instructions.*** The same law that tells of salvation and gives requirements also tells of the way to get right with God when those requirements are not met. ***This concept of law is much broader and deeper than our idea of specific commands and rules that are usually seen as negative....***[The] Law, then, is a guide for living and believing. ***It is God’s gracious gift that tells people how to live before Him.... Israel viewed law in this way. They had been granted God’s free salvation. They stood as His people, but they needed help in knowing how to live”*** (Old Testament Grace, by Jon Dybdahl, pp.59-60, emphasis added). The meaning is a lot broader than most people think. It is God’s guidance, his way of salvation, his way to get rid of sin through sacrifice etc...

### **Priesthood given as a gift for sacrifices**

Afterwards the *Priesthood was given as a gift* to perform the sacrifices. Num 18:6 says, “And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are *given as a gift for the LORD*, to do the service of the tabernacle of the congregation.” These were “to make an atonement for the children of Israel:” (Num 8:19).

*The sacrifices were seen as gifts* as well. “And this *is* thine; the heave offering of their gift, with all the wave offerings of the children of Israel:” (Num 18:11; see also Num 18:29; Lev 23:38; Ex 28:38).

Jesus called the sacrifices a gift as well, “See thou tell no man; but go thy way, shew thyself to the priest, and *offer the gift that Moses commanded*, for a testimony unto them.” (Matthew 8:4) (see also Matthew 5:23-24; 23:18-19). The sacrificial victim was a gift as the one who should pay the penalty for sin in the sinners place. This was done after the giving of the law at Sinai.

Why? “to make an atonement for the children of Israel:” (Num 8:19). God knew Israel would sin afterwards and they needed to know what to sacrifice to atone for their sins. Notice what this source says about the letter to the Hebrews and why it was written, “To whom was the letter addressed? Knowing the intended audience helps us to identify-and understand-the main point of

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the letter. The focus on the sanctuary system, the priesthood, and related topics, which assumed knowledge of the Old Testament, makes it plausible that the recipients were mainly Jewish Christians. Obviously, these believers were in danger of directly or indirectly abandoning Jesus. “It has been suggested that the people to whom Paul wrote *Hebrews were particularly concerned about sins committed after baptism*. [Like Israel a baptized people] How could they get rid of those sins? *The old system of sacrifices and priestly service had provided a solution*. But what could Christians do? Baptism represented cleansing, *but what about sin committed after baptism?*”

“Not knowing the answer, Jewish Christians may have been tempted to return to the old system, which at least offered something. . . . *Hebrews portrays Jesus as the real sacrifice and the priest who takes care of all sins, past and present.*” (Come Boldly to the Throne, p.9, by Ekkehardt, Mueller; see also Theology of the Letter to the Hebrews B. Lindars, p.59, emphasis added).

The Priesthood and sacrifices were given as a gift of God to Israel so their sins after they were baptized through the Red Sea can be atoned for. This was done so God could “dwell among them” (Ex 25:8). So God could dwell among his “church” which Israel was-His assembly, or congregation.

Sin is breaking the law of God, and one comes under its penalty (Rom 6:23). Keeping the Law one is sinless, and the death penalty is not over you and God gives him life. But because “Wherefore, as by one man sin entered into the world, and death by sin; *and so death passed upon all men, for that all have sinned.*” (Rom 5:12; see also 3:23; 1 Kings 8:46). God sent Jesus as the substitute for our sins and to pay the penalty for us in our stead (Gal 3:13), “and the blood of Jesus Christ his Son cleanseth us from all sin.” (1 John 1:7).

So now “*There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*” (Rom 8:1). This is the purpose of the sacrificial law, a gift from God so that sin is atoned for by the blood of the sacrifice. David said, “*Thy way, O God, is in the sanctuary.*” (Psalm 77:13). God’s way to save us from our sins, and lift the death penalty that is over us by sacrifice. It is interesting that the first century church was called the “way” (Acts 9:2; 19:9, 23; 22:4; 24:22). Jesus sacrifice was the way of salvation from sin, “*I am the way, the truth, and the life: no man cometh unto the Father, but by me.*” (John 14:6). Coming to the Father was, “...come boldly unto the throne of grace, that we may obtain mercy” (Heb 4:16). Jesus as our high Priest (v.15) goes to God in our stead and presents himself as the sacrifice for our sins and we obtain mercy from the Father.

### **Inheritance of the Land of Israel a gift?**

The Promised Land was to be given to Abraham and his seed, “And the LORD appeared unto Abram, and said, Unto thy seed will I *give* this land:” (Gen 12:7).

In the days of Moses God said the same thing, “...for the LORD shall greatly bless thee in the land which the LORD thy God *giveth* thee *for* an inheritance to possess it:” (Deut 15:4).

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This promise was to be given at the setting up of the Kingdom of God that is to come when Jesus returns, (see Hebrews 3:15-4:11). Yet when Israel inherited the land in the days of Moses, it was not the promise God gave to Abraham. It was a *forunner* but not its ultimate fulfillment. This promise was to occur at the setting up of the kingdom of God. God said to Israel about Him and Israel in the land of promise, “The land shall not be sold for ever: for the land *is* mine; *for ye are strangers and sojourners with me.*” (Lev 25:23). Even though they were to inherit the land at that time, they were still “sojourners” strangers in the land. The true inheritance comes at the second coming of Jesus (Mathew 19:29; 25:34).

Abraham did not receive the promise (Heb 11:13). Though he lived in the land of Promise, “By faith he *sojourned in the land of promise, as in a strange country*, dwelling in tabernacles with Isaac and Jacob, *the heirs with him of the same promise:*” (Heb 11:9; see also Gen 17:8).

Eternal inheritance of the land and eternal life was to come at Jesus second coming and the Kingdom of God. Israel knew that as well. Isaiah prophesied, “*But* Israel shall be *saved in the LORD* with an *everlasting salvation*: ye shall not be ashamed nor confounded world without end.” (Isaiah 45:17). Keeping the first commandment in the Law of God, believing on your Savior would guarantee them eternal life.

Isaiah 56 declares, “Thus saith the LORD, Keep ye judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed.

“*Blessed is the man that doeth this*, and the son of man *that* layeth hold on it; *that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.*

“Neither let the son of the *stranger*, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.

“For thus saith the LORD unto the *eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;*

“Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

“Also *the sons of the stranger*, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, *every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;*

“*Even them will I bring to my holy mountain*, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people.

“The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him.” (Isaiah 56:1-8). Those that convert to Yahweh and keep his law will God bring into the Kingdom of God. People who “doeth this” God’s works in their life shall inherit the Kingdom of God-“if a man do, he shall live in them: I *am* the LORD” (Lev 18:5). Taking that gift of God-his way of Salvation-*his Law* and applying it to one’s life, letting God work in you.

Inheriting the land of promise was a type of Eternal life as Hebrews 4 explains. Notice the ones who did not receive the inheritance and what happen to them, “Therefore, while the promise of entering his rest still stands, *let us fear lest any of you should seem to have failed to reach it.*

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“For good news came to us just as to them, but the message they heard did not benefit them, *because they were not united by faith with those who listened.*”

“For we *who have believed* enter that rest, as he has said [to those who did not believe], “As I swore in my wrath, “They shall *not* enter my rest, ””

“Let us therefore *strive* to enter that rest, so that no one may fall by the same sort of *disobedience.*” (Heb 4:1-2, 11). Those who did not believe did not inherit the promised Land, “Was it not with those who sinned, whose bodies fell in the wilderness?” (Heb 3:17). They rejected the inheritance, as Esau did, (Heb 12:16-17). God is willing to give the inheritance of eternal life to those who are obedient to him and “strive,” for it and endure to the end.

### **The New Testament Church & the Way of Salvation**

Has God changed his method in the New Testament? God says, “For I *am* the LORD, *I change not*; therefore ye sons of Jacob are not consumed...Jesus Christ the same yesterday, and to day, and for ever.” (Malachi 3:6; Hebrews 13:8).

This world, this spiritual Egypt, Sodom or Babylon (Rev 11:8), has come under the judgment of God (Rev 11:18; 17:1-2; 18:3-5, 8). We Christians were part of this world, “Wherein in time past *ye walked according to the course of this world*, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:” (Eph 2:2).

Paul wrote, “...all the world may become guilty before God.... For all have sinned, and come short of the glory of God;” (Rom 3:19, 23). This whole world has come under the judgment of God as Egypt did.

Then, as God called Israel out of Egypt, God calls you out of this world and into God’s church.

The true church is called the “Israel of God” (Gal 6:16).

People are called out of the world and into God church by the preaching of the Gospel. Like Israel of Old, “For unto us was the gospel preached, as well as unto them:” (Heb 4:2). And “the goodness of God leadeth thee to repentance?” (Romans 2:4). Moses preached the Gospel to them and the goodness God was going to do, and the blessings of his salvation, “And Moses and Aaron went and gathered together all the elders of the children of Israel:

“And ***Aaron spake all the words*** which the LORD had spoken unto Moses, and did the signs in the sight of the people.

“***And the people believed:*** and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, ***then they bowed their heads and worshipped.***” (Ex 4:29-31). Israel believed and worshipped God. They repented at the Lord’s calling by the preaching of the Gospel.

Jesus was a type of Aaron, who was Moses’ “spokesman” (Ex 4:16). Jesus was the “Word” of God (John 1:1). The word is “Logos” meaning in the Aramaic “Memra” or “Spokesman.” (*Read our booklet Who, What is God? for details*). He was the one who spoke for God the Father, “For I have not spoken of myself; but the Father which sent me, *he gave me a commandment, what I should say, and what I should speak.*” (John 12:49). Jesus like Aaron preached the Gospel and

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told people to repent; “Now after that John was put in prison, Jesus came into Galilee, preaching the *gospel of the kingdom of God*,  
“And saying, The time is fulfilled, and the kingdom of God is at hand: *repent [Grk. Metanoeo,] ye, and believe the gospel*” (Mark 1:14-15).

Repentance is “*Metanoeo*, meaning to change one’s mind and purpose, as the result of after knowledge... This verb, with the cognate noun *metanoia*, is used of true repentance, a change of mind and purpose and life, to which remission of sin is promised.” (Easton’s Bible Dictionary). A change of mind, purpose, and not going the way of this world, the way it thinks, and the way it sees the purpose of life, going God’s way, the way of righteousness which is his law. The purpose of living this way is to receive eternal life. Israel believed God and changed, and so do we when we hear the preaching of the Gospel.

God’s calls people out of this world by his spirit with the preaching of his truth, Received ye the Spirit by the works of the law [of sin], or by the hearing of faith?” (Gal 3:2). All the words of the Bible are by the spirit of God (2 Tim 3:16; Matt 10:20) “No man can come to me, except the Father which hath sent me draw him...” (John 6:44). We are drawn by God by his Love that we hear from the preaching of it (Hosea 11:1, 4; Jeremiah 31:3). Love of God is shed on our hearts by the spirit of God (Rom 5:5). All those that hear the Gospel, “it is the power of God unto salvation to every one that believeth” (Rom 1:16).

The spirit of God gives the person revealed knowledge, and the Bible becomes unlocked (Luke 10:21). With the guidance of the Holy Spirit the person is drawn closed to God to the point where the person makes the decision to abandon his or hers former life and be chosen into God’s church.

After knowing what sin is, which is breaking his law, coming under the judgment of God because all have sinned, and accepting what Jesus did for the whole world on the cross, He, “Being justified freely by his grace through the redemption that is in Christ Jesus: “Whom God hath set forth *to be* a propitiation [Atoning Sacrifice] through faith in his blood, to declare his righteousness for the remission [Passing over] of sins that are past, through the forbearance of God;” (Rom 3:24-25). God out of his grace provided a Lamb to be sacrifice for the sins of the world, Jesus. Abraham recognized this (John 8:56) when he said, “God will provide himself a lamb for a burnt offering” (Gen 22:8). All who accept this sacrifice and have “faith in his blood” God will “pass over” all this sins we committed in the past.

How is this done? Baptism is performed, why? It is to seal the covenant between you and God. Peter said, “Then Peter said unto them, *Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins*, and ye shall receive the gift of the Holy Ghost.” (Acts 2:38). One cannot just say I accept the Lord as my personal savior and that’s it! One must enter into a Covenant with God and make a commitment, a “Marriage” of the Lamb (Rev 19:7, 9). God told Israel, “Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although *I was an husband unto them*, saith the LORD:” (Jer 31:32). A Covenant is a marriage. “for I am married unto you” (Jer 3:14).



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Baptism is a symbol of circumcision, “*In whom also ye are circumcised with the circumcision made without hands*, in putting off the body of the sins of the flesh by the circumcision of Christ: “*Buried with him in baptism*, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

“And you, being dead in your sins and *the uncircumcision of your flesh*, hath he quickened together with him, having forgiven you all trespasses;” (Col 2:11-13; see also Rom 6:3-6).

Circumcision was, “token of the covenant betwixt me and you.” (Gen 17:11) a “seal of the righteousness of the faith” (Rom 4:11). Once Baptized, the covenant is ratified accepting the sacrifice of Christ in Baptism. This is how *one really accepts* the sacrifice of Christ, in BAPTISM! “For this is *my blood of the new testament*, which is shed for many for the remission of sins.” (Matthew 26:28). We are “baptized into *his* death” (Rom 6:3). “He that believeth and is baptized *shall be saved...*” (Mark 16:16). Saved from his or hers past sins (part one of salvation), and then one receives the gift of the Holy Spirit (part two of salvation).

“The like figure whereunto *even baptism doth also now save us* (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:” (1 Peter 3:21). Accepting the sacrifice of Christ being baptized into his death “will wash away thy sins” (Acts 22:16). Baptism is for the “remission of sins,” (Acts 2:38), for our past sins, and *we are “saved” from sin* and its *penalty* coming under the judgment of God.

The issue the Apostle Paul had when it came to circumcision was that it was a sacrifice. Many do not realize this fact. This is the purpose of circumcision; it was a seal, a seal for the Covenant! Covenants are ratified in blood. Hebrews the 9<sup>th</sup> chapter speaks of the sacrifices ratifying the Covenant in verses 19-21, and then says, “And almost all things are by the law purged with blood; and without shedding of blood is no remission.” (v.22). Now Jesus is our sacrifice that has ratified the New Covenant, and we do not need to circumcise any longer because Jesus is the Ultimate sacrifice and it is done, “By the which will we are sanctified through the offering of the body of Jesus Christ once *for all.*” (Heb 10:10). Paul was not saying the Law was done away, but that the sacrifices we had no need of performing any longer, because of Jesus. The sacrificial law is still in place, but the *victims are no longer bulls and goats but the blood of Jesus!*

After all this is done, one experiences his or her own personal Passover and Exodus. At this time a person is called, chosen, justified, redeemed, saved and baptized.

### **Christians are “saved” from Sin and the Penalty**

We are “saved” now from sin and death, “Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; “*By which also ye are saved*, if ye keep in memory what I preached unto you, unless ye have believed in vain.” (1 Corinth 15:-12).

Ephesians 2:5 says, “Even when we were dead in sins, hath quickened us together with Christ, (by grace *ye are saved*;)” (see also 2 Tim 1:9). God’s grace-providing the Lamb to die for the sins of the world we are saved, and “*There is therefore now no condemnation* to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” (Rom 8:1). “death hath no

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more dominion over him.” (Rom 6:9). The death penalty is lifted because Christ paid the penalty for us in our stead-like Israel of old who were “saved by the Lord” (Deut 33:29).

### What Next?

Now that one is Saved, Justified, Redeemed, Sanctified by the blood of Christ (Heb 10:29), and baptized, then what? Israel received the Law which was given by the finger (spirit) of God as noted above.

After baptism Peter said, “ye shall receive the gift of the Holy Ghost.” (Acts 2:38). Notice it’s a “gift.” When one receives it, the Love of God, his Law is shed on our hearts (Rom 5:5).

The Covenant God says, “I will put my laws into their mind, and write them in their hearts:” (Heb 8:10). Written on the “fleshly tables” of our heart (2 Corinth 3:3) by the Spirit of God. We, from that time onward, belong to Christ we are his (Romans 8:9). And, “*That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*”

“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

“For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

“Because the carnal mind *is* enmity against God: *for it is not subject to the law of God, neither indeed can be.*” (Rom 8:4-7). Those that have the spirit of God, the law is written on their hearts and subject themselves to the Law of God and continue in God’s way of Salvation-This is the gift of Faith!

Paul wrote that after Baptism, “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

“Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as instruments of righteousness unto God.*”

“For sin shall not have dominion over you: for ye are not under the law, but under grace.” (Rom 6:12-14). The Apostle Paul says now that one is Baptized not to sin which is breaking the law of God (1 John 3:4).-But to be instruments of righteousness which is the law of God (Psalm 119:172).

He then says not to have sin dominate you, for we are not “under the law.” What law? Not the Law of God or else it would contradict what Paul is saying-It means under the “law of sin.” (Romans 7:23, 25; 8:2). We are not under the Law of sin, but under grace. We are under God’s favor, and this is shown, as noted above, *by* God giving us his law. “Be Gracious to me through your Law” (Psalm 119:29 NIV). “graciously give me your law.” (Lexham English Bible). “favor me with your *Torah.*” (Complete Jewish Bible) “favor me with your law.” (NABRE); “and in thy Law have mercy upon me.” (Wycliffe Bible). People who keep the law of God are “under GRACE”!

“But in every nation he that feareth him, and worketh *righteousness*, [Psalm 119:172 his law] is accepted with him” (Acts 10:35). The word accepted is “dektos” (Strong’s #1184). Its Hebrew

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equivalent is “ratsah” (Strong’s #7521&22) and it means “favor.” Those that do his law are under his favor like Paul says “under Grace.” God shows his favor by giving his ways of life.

“For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:” (Ephesians 2:8). It is “through faith” which Bullinger explains, “which is the channel through (*dia* Strong’s #1223) which flows to us the Divine stream of saving grace....(The Companion Bible, p.1762). God’s law is grace and it is channeled to us by faith,-keeping the law of God, putting into action in our lives “faith worketh *by* love” (Gal 5:6; 1 John 5:3).

Paul said, “grace *reign through* righteousness *unto* eternal life by Jesus Christ our Lord. ” (Rom 5:21). Grace reigns in our lives if we keep the commandments of God; it is through righteousness that grace reigns because God's laws are the ways of life (Deut 30:19), and those who keep them “live in [Grk. because of] them.” (Gal 3:12).

Now the Apostolic Polyglot makes Ephesians 2:8 clearer that “For by favor *you are being preserved*” present tense. The Greek word for “saved” is sozo (Strong's #4982).

Verse 7 speaks of the “...ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.” This is why we are being preserved right now, for the ages to come. But how are we being preserved?

First however notice that in Ephesians 2:5 has it in the past tense, our past sins and being saved by them by Jesus as this source says of Ephesians 2:5, “ ‘Saved’ is the past participle (σῆσωσμένοι), denoting, not the act of being saved, but the fact of having been saved. *Salvation in a real sense is a present possession.*” (Pulpit Commentary, emphasis added). Yes presently we are “saved” from sin, this is part one of our salvation.

Many translations have, “you are” (Ephesians 2:8, LEB; LITV; MKJV).

The Murdock NT has, “we are”

The Bible in Basic English translates it, “you have ” We are currently preserved for the coming Kingdom of God. How do we stay in that state of preservation? By keeping the Law of God! “For by grace are ye saved [preserved] *through* faith [keeping the law of God]; ” We must continue in this state of faith (preservation) and we shall inherit eternal life.

And it is a “gift” Greek. “doron” (Strong’s # 1345) “a present.” and “that not of yourselves: *it is* the gift of God: ” The Holy Spirit is a gift from God (Acts 2:38), the gift of faith is not done by ourselves but given by God so we can keep his law, as Paul says, “Not of works, lest any man should boast.” (Ephesians 2:9). These works of course is our works, our ways, not God’s ways or God’s works. “Not by works of righteousness which we have done...” (Titus 3:5). “But we are all as an unclean thing, and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.” (Isaiah 64:6). Our ways is the “law of sin.” God’s works are the works of Righteousness.

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God's law is the way of salvation-so "in those *is* continuance, and we shall be saved." (Isa 64:5) Young's Literal Translation says, "By them *is* continuance, and we are saved" By God's ways we continue, meaning, the Hebrew word is "ôlâm" (Strong's #5769). This means in perpetuity, duration, lasting, long (see Strong's). This is the same as being preserved, of maintaining or lasting a long time.

So "are saved" means we are preserved in the law of God, which leads to salvation, "My mouth shall shew forth thy righteousness *and* thy salvation all the day;" (Psalm 71:15).

"The LORD hath made known his *salvation*: his *righteousness* hath he openly shewed in the sight of the heathen. "

"Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it." (Isa 45:8) (see also Isa 51:5; 56:1; 61:10; 62:1). The righteousness of God, which is his law (Psalm 119:172) is equivalent to salvation in the Bible-since it is the way of salvation.

So the Apostle Paul puts it the same way, we are presently being preserved (saved) in the law of God *through* faith, meaning by *keeping* the law, "And the Lord shall deliver me from every evil work, and will *preserve* [Grk. sozo "saved."] *me unto his heavenly kingdom*: to whom *be* glory for ever and ever. Amen. " (2 Tim 4:18).

### We must "Continue" in them

Now comes the second part of salvation. One is "called, and chosen, and faithful." (Rev 17:14). One must remain "faithful" to Christ, by keeping his Law. Jesus said, "If ye continue in my word, then are ye my disciples indeed;" (John 8:31).

"But he that shall endure unto the end, the same shall be saved." (Matthew 24:13).

"And he that overcometh, *and keepeth my works unto the end*, to him will I give power over the nations;" (Rev 2:26). God's works, the works of Faith, his Law to keep, this is what makes us "faithful" and we shall be saved. The future tense in these passages does not mean saved *from sin* which Jesus did for us on the cross, but receiving eternal life.

Paul said, "And that, knowing the time, that now *it is* high time to awake out of sleep: *for now is our salvation nearer than when we believed.*" (Rom 13:11) Paul was speaking of the "day" at hand (v.12) meaning the second coming and at that time we receive eternal life.

In this life Paul wrote us Christians should, "For ye have need of patience [Grk. Hupomone "endurance" (Strong's #5281)], that, after ye have done the *will of God*, ye might *receive* the promise." (Heb 10:36). God's will must be done to enter into the Kingdom and receive eternal life, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew 7:20). The opposite of the will

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of God is “iniquity” Jesus said in verse 23. Obviously the will of God is righteousness meaning his law.

James says a Christian must, “But whoso looketh into the perfect law of liberty, *and continueth therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.” (James 1:25). God’s law is the Law of liberty, freedom, showing us the way of righteousness and not sin and are we not free in Christ?

Paul wrote, “Stand fast therefore in the *liberty* wherewith *Christ hath made us free*, and be not entangled again with the yoke of bondage.” (Gal 5:1). Christ freed us from sin that we should not be entangled once again in it and become under bondage. We were slaves to sin, now Christians are servants of righteousness (Liberty), free from the bondage of sin that Jesus released us from.

As noted above Isaiah wrote, “Thou meetest him that rejoiceth and *worketh righteousness*, *those that* remember thee *in thy ways*: behold, thou art wroth; for we have sinned: *in those[God’s law] is continuance, and we shall be saved.*” (64:5). after one is justified, baptized, redeemed, one must continue in the Law of God and we shall receive eternal life.

### The Example of Abraham

Abraham was justified by faith (Romans 4:1-14).

James however says, “Was not Abraham our father *justified by works*, when he had offered Isaac his son upon the altar?

“Seest thou how faith wrought with his works, and by works was faith made perfect?

“And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.” (2:21-23). James uses the same scriptures Paul uses to prove he was justified by faith. Is this a contradiction? No! The “works” Abraham performed were God’s works, not his works. The “works” Paul speaks about is our works, sin, not God’s works which is righteousness. Abraham kept God’s Law (Gen 26:5), this was the “works” of Faith, “I will shew thee my faith by my works.” (James 2:18). Those works are God’s law.

Paul said the “just shall live by faith” in Galatians 3, and quoted God’s law to “do them.” Faith in Paul sight was keeping the law of God which Abraham did. As Jesus said, “This is the work of God, *that ye believe* on him whom he hath sent.” (John 6:29). For you to have faith is truly a work of God. “For we are *his workmanship*, created in Christ Jesus unto *good works*, which God hath before ordained that *we should walk in them.*” (Ephesians 2:10). The “work of faith” (1 Thessalonians 1:3).

Belief alone is not sufficient. Anyone can say they believe in God. The devil believes in God, but notice, “Thou believest that there is one God; thou doest well: the devils also believe, and *tremble.*” (James 2:19). They believe but “tremble.” Why? Because they don’t obey! Jesus dealt with this as well, saying, “And why call ye me, Lord, Lord, and do not the things which I say?” (Luke 6:46). Who calls him “Lord”? Unbelievers? No! People who believe! But they don’t obey!

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Jesus said, “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

“And then will I profess unto them, *I never knew you: depart from me, ye that work iniquity.*” (Matthew 7:22-23). Believers in Christ, but do not receive eternal life because they don’t obey!

Those that know God, “And hereby we do know that we know him, if we keep his commandments.” (1 John 2:3). Anyone can say they “know the Lord” but do they keep his commandments?

### **We must “Labor”**

How does the world look upon the virtue of hard work? Well they hate it! Most people find pleasure in laziness, and having fun 24 hours out of the day, seven days a week. No one finds hard work satisfying.

How does the Bible view work? “Blessed *is* every one that feareth the LORD; that walketh in his ways.

“For thou shalt eat *the labour of thine hands: happy shalt thou be, and it shall be well with thee.*” (Psalm 128:1-2). Hard work give someone true satisfaction, and sense of accomplishment.

“In all labour there is profit:” (Proverbs 14:23).

Laziness on the other hand is condemned in the Bible and is unfruitful, “The desire of the slothful killeth him; for his hands refuse to labour.” (Proverbs 21:25).

Is there any laboring when it comes to salvation? Yes! But it is *not to earn* anything, it’s a “labor of Love” (Heb 6:10). Keeping his commandments is loving the Lord God with all you heart mind and soul, staying “faithful to him-to continue in the “marriage” covenant. This is what the Christian labors for. Paul also said to, “...*work out your own salvation* with fear and trembling.” (Philippians 2:12). The “reward” shall be “according as his work” (Rev 22:12). Eternal life is theirs if one stays faithful to God and strives for salvation.

When God gave Adam and Eve the Garden of Eden, he told them “to dress it and to keep it.” (Gen 2:15). Not to lie around and do nothing. Psalm 104 speaks of the creation of God in the beginning and “Man goeth forth unto his work and to his labour until the evening” (104:23). If someone gives you a gift like a car, do you work to take care of it, or do nothing to it? Eventually the car will break down and it cannot be used. If the car is taken care of, the gift is continually used and gets you to where you need to go. The gift of faith by the spirit of God works the same way.

The parable of the Talents demonstrates this, Jesus said, “For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and *delivered unto them his goods.* “And unto *one he gave* five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.” (Matthew 25:14-15). Notice his goods were given to them to keep, and he gave them money. What did they do with what the Lord gave them. Two of them doubled their money (vv.16-17). The other did nothing with it (v.18).

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The two that multiplied received rewards when he came back (vv.19-23), the other was called, “*Thou wicked and slothful servant,*” (v.26). Then he gave his talent to the one who had ten (v.28). Notice Jesus what he says, “For unto every one that ***hath shall be given***, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.” (v.29). People who God gives faith to and continues in it, and multiplies, more will be given. The slothful however will, “And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth” (v.30). God says we must be profitable in the gifts he has given us.

Peter said, “Whereby are *given unto us exceeding great and precious promises*: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

“And beside this, giving all diligence, ***add to your faith*** virtue; and to virtue knowledge;

“And to knowledge temperance; and to temperance patience; and to patience godliness;

“And to godliness brotherly kindness; and to brotherly kindness charity.

***“For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.***

“But he that *lacketh these things* is blind, and cannot see afar off, and ***hath forgotten that he was purged from his old sins.***

“Wherefore the rather, brethren, give diligence to make your calling and election sure: ***for if ye do these things, ye shall never fall:***

“For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” (2 Peter 1:4-11). God doesn’t want you to sit on what he has given you, but to do something with it. There is a reason for one to “add” to their faith, so one will produce fruits of righteousness, and never fall into sin and be lost-***but keeps or preserves you in the Love of God.*** Keeping God’s Commandments with is Love produces these “fruits” mentioned by Peter (1 Corinth 13:4-7). Like the car, taken care of, it will take care of you, and get you where you need to go. Those that “lack” these things, don’t add, don’t put into practice, will eventually fall, because they have “forgotten” these things and lead you into sin, “And it shall be, if thou do at all ***forget*** the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye ***shall surely perish***” (Deut 8:19; see also Deut 4:23; 8:11; Psalm 9:17; Isaiah 65:11-15; Hosea 4:6).

God has given the Christian a gift, his Law, it is the work of God that is to be applied in his life, and his labor of Love, the work of faith that continues unto the end and he shall be saved.

Jesus told the people, “Labour not for the meat which perisheth, ***but for that meat which endureth unto everlasting life***, which the Son of man ***shall give unto you***: for him hath God the Father sealed.” (John 6:27). Jesus gives us eternal life, and that we should labor for the “meat” or food, which is the “loaves” or “bread.” The Jews were seeking Jesus for more bread (v.26). But Jesus said to labor and seek for the “bread” of God which is him, “I am the bread of life: he that cometh to me shall never hunger; and he that ***believeth on me shall never thirst.***” (John 6:35). To believe is a “work of God.” To believe on Jesus is the first commandment in the Law of God-the work of God (Ex 32:16; John 6:26). “***But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.***” (Matthew 6:33).

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Jesus told the rich young ruler, “but if thou wilt enter into life, keep the commandments.” (Matthew 19:17). This is the work of God-keeping the commandments is faith. “The *labour* of the righteous tendeth to life...” (Prov 10:16).

In the end of our labor we will rejoice as Jesus said, “And he that reapeth receiveth wages, and gathereth *fruit unto life eternal*: that both he that soweth and he that reapeth may rejoice together. (John 4:36). To rejoice in one’s labor it is also a “gift of God” (Ecclesiastes 3:13; 5:19).

The Apostle Paul in Hebrews the 4<sup>th</sup> chapter speaking of the “Rest” which is to come, meaning the Kingdom of God, he told the congregation, “*Let us labour therefore to enter into that rest*, lest any man fall after the same example of unbelief.” (v.11). We should “labor” to enter the Kingdom of God, by doing God’s works, not our works, walking according to the Spirit of God that dwells in us, “That the *righteousness of the law* might be fulfilled in us, who walk not after the flesh, but after the Spirit.” (Romans 8:4). Notice Paul says that to “labor” is the exact opposite of “unbelief,” showing our faith “by” our works.

As noted above Paul said, “*grace reign through righteousness unto eternal life by Jesus Christ our Lord.*” (Rom 5:21). Grace reigns in our lives if we keep the commandments of God; this will lead “unto” (Strong’s #1519), meaning “expressing motion.” Thayer’s has “towards.” So grace reigns in the Christians life by the commandments of God that leads to eternal life staying faithful to Jesus, by laboring keeping the works of God-his law in one’s life; “I will shew thee my faith by my *works*” (James 2:18).

What of Romans 6:23 that says, “For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.” Does this contradict the above scriptures about laboring to enter into the Kingdom? No it does not!

If you notice Romans 6:19-22 it shows two opposites, the servant of sin, and the servant of righteousness (vv.19, 20). The fruit that is produce from serving sin is death, “for the end of those things *is* death.” (21). But a servant of God has “fruit unto holiness” “and the end everlasting life.” The end result of righteousness is holiness and eternal life. This is a “servant” of God, those who labor, servants are laborers.

Then Paul says, “For the wages of sin *is* death;” The wages, the reward of your labor in Sin is death. “but the gift of God *is* eternal life through Jesus Christ our Lord.” The word “gift” in the Greek is not “doron” meaning a “present” like in Ephesians 2:8. The word here is “charisma” (Strong’s #5486).

The English term charisma is from the Greek χάρισμα khárisma, which means “favor freely given” or “gift of grace.” The term and its plural χαρίσματα (charismata) derive from χάρις (charis), which means “grace.” (“charisma” in Oxford English Dictionary, second edition. 1989).

For Paul, “[t]here is a clear distinction between charisma and charis; charisma is *the direct result of divine charis or grace*” (Scheper, George L. “Charisma” in Encyclopedia of Religion edited by Lindsay Jones. Macmillan Reference USA, 2005, v 3, p. 1549, emphasis added).



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Another translation renders this, “but the act of favour of God, eternal life in Christ Jesus our Lord” (Darby). It is the “*act of favor.*” This source says of charisma “to bestow a favor or service” (Beekes, Robert. *Etymological Dictionary of Greek*. Brill, 2010, p. 1607).

This source says charisma, “was originally identified as a gift of grace’ or a *divinely inspired calling to service*” (p.18, *Charismatic Leadership and Social Movements:vol.19* edited by Jan Willem Stutje, emphasis added). Considering the context of Romans 6:19-23 of the servants of God and the servants of sin, then divine service is the right rendering.

So we can conclude “For the wages of sin *is* death;” The Baker Illustrated Bible Commentary explains this passage perfectly in its context, “The ‘wages of sin’ the compensation paid by sin *for services rendered* is death” (p.1245, emphasis added).

“but the gift” or the “act of favor” or “act of service” “of God *is* eternal life through [ Grk. *en* “in”] Jesus Christ our Lord.” Jesus said “...and my reward *is* with me, to give every man according as *his work shall be*” (Rev 22:12).

Paul said, “Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

“But he that *doeth wrong* shall receive for the wrong which he hath done: and there is no respect of persons” (Col 3:24-25). “a ‘reward’ is something given in *recognition of a good act*. In English Versions of the Bible, however, ‘reward’ is used quite generally for anything given, and the term covers the recompense of evil (Psalm 91:8), wages (1Tim 5:18 the King James Version), bribes (Mic 7:3), and gifts (Jer 40:5 the King James Version)...” (International Standard Bible Encyclopedia, under “Reward” emphasis added). God recognizes our labor of Love, and gives us the reward of eternal life because we serve God we will be rewarded according to our works, God’s works in our life which lead to eternal life. God gives us his gift, the Law of God, the way of Salvation, and we must continue in it, Labor, live by faith, and be a profitable servant, multiply that gift he has given and we shall receive eternal life for being faithful to him, his “act of favor” towards us.

### **“Believe on the Lord and you shall be saved”**

What of the scriptures that say, “Believe on the Lord Jesus Christ, and thou shalt be saved,” (Acts 16:31). Does this contradict keeping the Law of God? No! This is the first commandment in the Law of God.

In the Old Testament the same thing is said of God, “I, *even I, am* the LORD; and beside me *there is* no savior” (Isaiah 43:11)

“*But Israel shall be saved in the LORD with an everlasting salvation...Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.*” (Isaiah 45:17, 22). Only by YHWH could anyone be saved, and this speaking of eternal life.

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Justification and Salvation was only by YHWH in the Old Testament, “a *just* God and a Saviour; *there is none beside me...In the LORD shall all the seed of Israel be justified, and shall glory*” (Isaiah 45:21, 25).

Why does God say these things about himself? Because they are in his Law which describes the very character of God. Hosea writes, “Yet I *am* the LORD thy God from the land of Egypt, and thou shalt know no god but me: for *there is* no saviour beside me.” (Hoeas 13:4). God quotes the first commandment in his law and says “for *there is* no saviour beside me” same quote as in Isaiah 45. Since keeping God’s law is faith, then keeping the first commandment *is believing on your savior Jesus Christ!* Jesus Christ is the God of the Old Testament! (*Read our booklet Who, What is God for details*).

The apostles of Christ were simply quoting the first commandment in the Law to believe on your savior. The other commandments, the Sabbath, not taking the name of the Lord in Vain, not creating idols, we keep these why? Because we believe on our Savior Jesus who says not to do these things. All the commandments are linked together and summed up in one, “Master, which *is* the great commandment in the law?

“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

“This is the first and great commandment.

“And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

“*On these two commandments hang all the law and the prophets.*” (Matthew 22:36-40).

“For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

“Love worketh no ill to his neighbour: *therefore love is the fulfilling of the law.*” (Romans 13:9-10). Love is fulfilling the Law of God (see also 1 John 5:3). So keeping the first commandment is loving and believing on your Savior Jesus Christ.

The exact opposite can be said when it comes to sinning. James wrote, “For whosoever shall keep the whole law, and yet offend in one *point, he is guilty of all.*

“For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.” (2:10-11).

### **The Sacrificial Law and Tabernacle for Christians**

Now that the Christian has the Holy Spirit and is living his life according to the law of God. The death penalty is not over the Christian. Past sins are washed away, the Christian is just in the sight of God. But what if the Christian sins, which he or she will do, then what? The penalty of Death is over them again as Paul says, “but when the commandment came, sin revived, and I died.” (Rom 7:9).

Like the Old Testament, we have the sacrifice of Christ as our burnt offering, sin offering etc... that washes away the Christian’s sin after baptism and receiving of the Holy Spirit.

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John said to the church including himself, “If we say that we have no sin, we deceive ourselves, and the truth is not in us.

“If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.” (1 John 1:8-9). This is done by, “the blood of Jesus Christ his Son cleanseth us from all sin.” (v.7).

John said, “And he [Jesus] is the propitiation for our sins...” (1John 2:2). “Propitiation” means “The atoning sacrifice for our sins.” (Clarke’s Commentary).

God says of the sacrifices of the Old Testament that, “For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.” (Lev 17:11). These sacrifices were for the Israelites *after baptism and salvation*.

The Book of Hebrews, the main purpose it was written was the people to whom Paul was writing, “were particularly concerned about sins committed after baptism. How could they get rid of sins? The old system of sacrifices and priestly service had provided a solution. But what could Christians do?” (Come Boldly to the Throne, p.9, emphasis added). Many felt that they should return to the old system of Sacrifices for their sins, so Paul had to make them understand that, “For *it is* not possible that the blood of bulls and of goats should take away sins.” (Heb 10:4). This means on a permanent basis, because “But in those *sacrifices there is* a remembrance again *made* of sins every year.” (v.3). It did not remove sin on a permanent basis but brought back into remembrance on the Day of Atonement when the sanctuary had to be cleansed. When sacrifices were offered the sins of the people were transferred to the sanctuary (Lev 16:16, 33, 34), and on the day of Atonement the sanctuary had to be cleansed by sacrifice, so a sacrifice had to be done once again for the same sins.

But Jesus sacrifice took care of the sin problem, “By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.” (v.10). Our Past sins are purged from our conscience and are wiped away by Jesus offering instead of them being resurrected again, and another sacrifice had to be made for past sins. Paul said, “And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: “But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

“For by one offering he hath perfected for ever them that are sanctified.

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, *purge your conscience* from dead works [past sins] to serve the living God?” (vv.10-11, 14, Heb 9:14). Paul was telling them Christ took care of the sin problem once and for all, that the blood of Jesus cleanses us of our sins and are not “remembered” any more (Hebrews 10:17).

God established the first system for atonement temporarily till Jesus would come and establish the permanent sacrificial sacrifice of himself to replace the animal sacrifices as the victims. The sacrificial Law is still in place, the sacrificial victim has changed. The animals were just temporary, Jesus is permanent, “Above when he said, Sacrifice and offering and burnt offerings

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and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

“Then said he, Lo, I come to do thy will, O God. He taketh away the first,[animal sacrificial victims] that he may establish the second [Himself as the sacrificial victim].

“By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.” (Heb 10:8-10).

The Priesthood, the Christians have as well. “*We have such an high priest*, who is set on the right hand of the throne of the Majesty in the heavens;

“A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” (Hebrews 8:1-2). Jesus is our High Priest, and minister in the Tabernacle in Heaven in which the first tabernacle in Exodus 25 was a copy (Heb 8:5). Although it was divine in origin the first tabernacle was set up by man under God’s direction.

Jesus, in the Tabernacle in Heaven, “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make *intercession* for them” (Heb 7:26; see also Romans 8:26, 27, 34). There in Heaven Jesus stands in our defense when we sin as the “accuser of our brethren” (Rev 12:10) Satan in heaven “accused them before our God day and night.” (v.10). But Jesus as our intercessor or as John puts it, “And if any man sin, we have an *advocate* with the Father, Jesus Christ the righteous:” (1 John 2:1). The “advocate” Jesus says to the Father that his blood that he shed for their sins is sufficient for the penalty of death to be paid and upon their repentance their sins are cleansed, “And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death” (Rev 12:11). As Paul said for Christians after being reconciled to God, “we shall be saved by his life.” (Romans 5:10). “This may be also understood of his life of intercession: for it is written...Through this life of intercession at the right hand of God we are spared and blessed.” (Clarke’s Commentary; see also Robertson’s Word Pictures).

Notice the Priesthood is “after the order of Melchisedec.” (Heb 7:17). This was the Priesthood Abraham was under and gave tithes (Heb 7:2).

Israel were to become priests as well, “And ye shall be unto me a kingdom of priests, and an holy nation” (Ex 19:6) under the Covenant of Abraham. God did not introduce a new covenant to Israel by “My Covenant” (Ex 19:5), the one he made with Abraham and his chosen seed (Gen 17; Ex 2:24; 6:4-5). Israel was to be priests to whom? “Melchisedec” the High Priest. But Israel sinned when they built the Golden calf. But the Levites did not (Ex 32:26-28). Therefore God made a covenant with Levi to be Israel’s Priests (Num 25:1, 3, 10-13; Malachi 2:4-7). This was the “added Law” Paul spoke about in Galatians 3:15-23 “till the seed should come” and then Jesus’ Priesthood and sacrifice would take over (*Read our booklet the Saving Works of God and The Promise to the Levites for details*).

Christians when Jesus comes again are to be “Priests” under the same Priesthood of Jesus Christ (Rev 5:10; 1Peter 2:5, 9).

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## **Begotten Children of God**

The Christian after baptism like Israel of Old are the children of God. “But as many as received him, to them gave he power to become the sons [Grk. Teknon “children”] of God, *even* to them that believe on his name:” (John 1:12; see also Romans 8:14, 19; 2 Corinth 6:18; Gal 4:5-6; Phil 2:15; Heb 2:10; 12:7-8; 1 John 3:1, 2). Baptized Israel were told “Ye *are* the children of the LORD your God” (Deut 14:1).

## **Wanderers in the Wilderness**

Israel of Old wandered in the wilderness for 40 years. They were guided by the Cloud, and the pillar of fire by night which was the “angel” or “messenger” of the Lord which is Jesus Christ (Ex 13:21-22; 23:22-23; 32:34).

The church of God today are wanderers in this spiritual wilderness (Rev 12:6) being led by God through his Holy Spirit (Romans 8:14).

In this wilderness we grow in grace and knowledge as Israel did, (2 Peter 3:18) staying faithful to God, and we “Harden not your hearts, as in the provocation, in the day of temptation in the wilderness... Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

“But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness?

“And to whom sware he that they should not enter into his rest, but to them that believed not?” (Heb 3:8, 12, 16-18). The wilderness experience during the time of the Exodus “Now these things *were our examples*, to the intent we should not lust after evil things, as they also lusted.” (1 Corinth 10:6). God in the wilderness wanted Israel to keep his laws and grow in the knowledge of him, and the purpose he had for them.

## **Receive our Inheritance**

Israel of Old received the Land given to them by God as an inheritance as he said, “But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to *inherit*, and when he giveth you *rest* from all your enemies round about, so that ye dwell in safety;” (Deut 12:10). Yet they were still wanderers with God (Lev 25:23). The permanent inheritance of the Land was yet to come at the second coming of Christ, as Hebrews says, “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were *strangers and pilgrims on the earth*.” (Heb 11:13). Abraham was a stranger in the land of promise (Gen 17:8). This promise was eternal life in the land. Jesus said, “...when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God...” (Luke 13:28). This is the promise to Abraham and to his seed-this is why God offered Israel salvation if his laws were kept (Lev 18:5).

Christians too “And if ye *be* Christ’s, then are ye Abraham’s seed, and *heirs* according to the promise.” (Gal 3:29). Abraham’s promise of eternal life and inheritance is offered to Christians

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as well. We are all under the same Covenant; the Abrahamic Covenant (*Read our booklet Saving Works of God for details*).

“And this is the promise that he hath promised us, *even* eternal life” (1 John 2:25). Part two of our salvation. Christians must “endure unto the end” and they shall be “saved” (Matthew 24:13).

Paul says we must “put on” immortality (1 Corinth 15:53) at the resurrection when we receive the promise and our inheritance.

Eternal life is our “hope” (Titus 1:2).

Does this contradict what John says, “Whosoever hateth his brother is a murderer: and ye know that no murderer *hath eternal life abiding in him.*” (1 John 3:15). Actually it does not! This is not speaking of eternal life in the sense of God giving us eternal life. It is really speaking of *Jesus* - his *eternal life* dwelling in us by his spirit.

John wrote of Jesus this way, “(For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that *eternal life, which was with the Father*, and was manifested unto us;)” (1 John 1:2). Eternal life with the Father is obviously Jesus Christ. John called him, “This is the true God, and eternal life.” (1 John 5:20). And Jesus dwells in us by his spirit (1 John 3:24; 4:13).

What of 1 John 5:13? “These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”

John 20:31 says the same, “But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye *might have life* through his name.” Contradiction? No!

The latter end of that verse in 1 John 5:13 that says, “and that ye may” should read “The texts read ‘even unto you that’” (Bullinger, p.1877).

“Believe” actually should say, “If the rec. be followed, then the πιστεύητε must be interpreted ‘*continue to believe*’.” (Alford’s Greek NT, emphasis added). So it should read “even unto you that continue to believe.” We do not have eternal life yet but those who “continue to believe” are assured that they have it *already* waiting for them when Jesus comes.

Another translation has it, “I have written you these things so that you may know that you have eternal life — *you who keep trusting* in the person and power of the Son of God.” (Complete Jewish Bible). Notice the condition! It is the same condition throughout the Bible, we must “continue” in faith, the law of God, endure, and rest assured eternal life will be given to us. Jesus said, “Whoso eateth my flesh, and drinketh my blood [laboring for the meat (John 6:27)], hath eternal life; and I will raise him up at the last day.” (John 6:54).

So the method of Salvation has not changed. God promises justification, redemption, sanctification, and salvation from our past sins, through Jesus sacrifice (part one), and we enter

## What do you Mean-Salvation?

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into the Covenant God made with Abraham by baptism-accepting the sacrifice of Christ which ratified the covenant, and continue in his Laws written on our hearts by the Holy Spirit, and we shall receive eternal life (part Two). If a Christian sins during this lifetime of overcoming in the wilderness, God has a sacrifice, a tabernacle and a high Priest where one can go and receive an atonement for their sins. We find both methods in the Old and New Testaments. God does not change his ways.