

# SALVATION — WHAT IS IT AND DO YOU HAVE IT?

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## What is Salvation?

The dictionary defines the word *salvation* as “the deliverance from the power and effects of sin.” In a general sense, salvation is “preservation from harm, ruin or loss.” Relating the first definition, which is biblical in nature, to the second definition, which is generic in nature, we see that salvation is the deliverance or preservation from the power of sin, which causes harm, ruin or loss. *Salvation* and *redemption* are synonymous terms in biblical Hebraic thought. We will discuss the idea of *redemption* below.

So what is *sin* that it causes harm, ruin or loss, and what is being harmed or being lost such that we need deliverance? Very simply, Scripture (the Bible) defines *sin* as “the transgression of YHVH’s (God’s) law” (1 John 3:4). What is YHVH’s law? Again, quite simply, it is the Word of YHVH as recorded in his holy or set apart (*kodosh*) Word, the Bible or Scripture. Man is commanded to live by *every* word found in Scripture (Deut. 8:3; Matt. 4:4). Man is to hear and do the Words of YHVH (Deut. 6:4), place YHVH’s words in his heart (Deut. 6:6), teach them to his children (Deut. 6:7), and to make them the basis for all that man does and thinks (Deut. 6:8). The words or laws of YHVH Elohim are summed up as loving YHVH and loving one’s neighbor (Deut. 6:5; Lev. 19:18; Mark. 12:30; John 14:15). The cornerstone of those laws is found in the famous Ten Commandments or, more correctly, the Ten Statements/Words of Elohim, which are recorded in Exodus 20. They are:

1. I am YHVH your Elohim.
2. You shall have no other gods before me.
3. You shall not take my name in vain.
4. Remember the Sabbath day to keep it set-apart.
5. Honor you father and mother.
6. You shall not murder.
7. You shall not commit adultery
8. You shall not steal.
9. You shall not lie.
10. You shall not covet your that which belongs to your neighbor.

The first five constitute loving YHVH Elohim, while the last five constitute loving one’s fellow man. These ten statements are but the beginning of YHVH’s laws as outlined in Scripture, which if man break, man is guilty of sin. There are 613 such laws in the Hebrew Scriptures (Old Testament) and more than 1050 in the Apostolic Scriptures (New Testament). This may seem like a lot of laws for man to have to follow, but in reality, it is nothing compared to the hundreds of law books that constitute the laws of most nations on earth. Whole law libraries are established to contain them all!

As civil governments have established laws to maintain order among the inhabitants of a society, and

as all societies impose penalties upon its citizens for breaking those laws, the same is true of YHVH's divine laws. Scripture teaches that the results of sin is death (Ezek. 18:4; Rom. 6:23) and that all men have sinned (broken YHVH's laws) (Rom. 3:23). Because a divine death sentence is upon every man, eternal death is the *harm, ruin or loss*, from which man needs deliverance, redemption or salvation. If salvation is deliverance from death, then those who are saved will have eternal life or immortality. Therefore, those who are saved from death, the result of sin, will be given immortality (Rom. 6:23).

How can man receive salvation from the wages or penalty of his sin—the violation of YHVH's divine laws?

## Steps to Salvation

The Bible states that man has a sin problem (Read Romans chapters 1 through 3.), and that man must take certain spiritual steps of faith to rectify this problem.

1. We need our past sins forgiven, by faith in the death, burial and resurrection of Yeshua the Messiah (Jesus Christ), the son of Elohim who took man's sins upon himself and died in place of man so that man could pass from death to life (John 3:16). When men turn from their sins and place their faith in Yeshua, Scripture promises that man will experience a glorious spiritual relationship with our Father in Heaven and to have eternal or everlasting life. (Rom. 3:21-5; 6:23)
2. We need the divine Spirit of Elohim living within us to overcome the power of the flesh to change our sinful ways. (Rom. 6-8)
3. We need the further need to be spiritually grafted in or connected in covenant relationship with other Believers in Yeshua, which Scripture calls the nation of Israel or body of Yeshua. (Rom. 9-11; Eph. 2:11–19)
4. We need to study YHVH's divine Word or Scriptures, so we know what actions we should do. (Rom. 12-13)
5. We need to commit to being a disciple and to put our love into action, by growing spiritually so that we can help others to find their way out of the same spiritual pit of sin and death from which we have been delivered or saved. (Rom. 14-15)

## Aspects of Salvation: Subsections of Salvation

As YHVH's law or Torah (which defines what *sin* is) is an over-arching concept comprised of various component parts (testimonies, statutes and judgments), so is the concept of salvation (the deliverance from the penalty of breaking YHVH's laws), which is comprised of various component parts. Let's examine those parts:

### Justification:

Justification is the process by which sinful humans beings are made acceptable to a righteous and sinless Elohim. Justification is by grace (unlike all the other religions of the world which are works-based) (Rom. 3:24). Elohim extends the grace, and it is man's responsibility to exercise believing faith and receive it. It is not based on man's works, and he cannot earn it (Eph. 2:8-10) and it is only by YHVH's grace (i.e., the divine empowerment of Yeshua living inside of the Believer through the power of the Spirit of Elohim that one can stay justified before YHVH.

Paul says that through Yeshua Elohim is reconciling the world to himself not imputing their sins (violation of Torah) to them (2 Cor. 5:19). This reconciling covers all our past sins (Rom. 3:25) which we have confessed, repented of and turned away from (Ps. 32:5; Prov. 28:13; 1 John 1:9).

When Elohim justifies, he charges the sin of man to Yeshua (the Savior and Redeemer) (2 Cor. 5:21). Justification is based on the righteous, Torah-obedient life of Yeshua and is a free gift to men and results in eternal life (Rom. 3:21).

Justification saves us from the wrath of Elohim (Rom. 5:9) against sin (violation of Torah – 1 John 3:4)

and results in our being at peace with him (Rom. 5:1) and we now have access to his grace (Rom. 5:2).

The word *justify* according to *Webster's Dictionary*, means “to show to be just, right; to free from blame or guilt.”

## Redemption

Redemption involves three things: the exchange of one thing (money or blood) for something else (the sins of Israel) and the use of power. Ancient Israel was redeemed from its enemy (slavery to her Egyptian masters—a picture of man's bondage to sin) by the atoning blood of the sacrificed lamb and by the outstretched arm of YHVH at the dividing of the Red Sea and the deliverance of Israel and Egypt was judged through the ten plagues and the destruction of her army (Exodus chapters 7-14). Similarly and on a spiritual level, YHVH delivers, saves or redeems any and all sinful men who place their trust in the blood of Yeshua, the Lamb of Elohim who paid the penalty of death for man's breaking Elohim's laws by allowing himself to die on the cross. Several passages in the Apostolic Scriptures (New Testament) speak of this spiritual transaction.

- ☞ 1 Peter 1:18-19, “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Messiah, as of a lamb without blemish and without spot.”
- ☞ 1 Corinthians 6:20, “For ye are bought with a price: therefore glorify Elohim in your body, and in your spirit, which are Elohim's.”
- ☞ Ephesians 1:19, “And what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power.”
- ☞ Revelations 20:10 and 14, YHVH judges sin, death and Satan.

*Nelson's Illustrated Bible Dictionary* defines *redemption* as,

“deliverance by payment of a price. In the NT, redemption refers to salvation from sin, death, and the wrath of Elohim by Christ's sacrifice. In the OT, the word redemption refers to redemption by a kinsman (Lev. 25:24, 51-52; Ruth 4:6; Jer. 32:7-8), a rescue or deliverance (Num. 3:49), and ransom (Ps. 111:9; 130:7). In the NT it refers to loosing (Luke 2:38; Heb. 9:12) and loosing away (Luke 21:28; Rom. 3:24; Eph. 1:14). The NT emphasizes the tremendous cost of redemption: ‘the precious blood of [Messiah]’ (1 Pet. 1:18; Eph. 1:7), which is also called an atoning sacrifice, ‘a propitiation by His blood’ (Rom. 3:25). Believers are exhorted to remember the ‘price’ of their redemption as motivation to personal holiness (1 Cor. 6:19-20; 1 Pet. 1:13-19) The Bible also emphasizes the result of redemption: freedom from sin and freedom to serve Elohim through [Yeshua the Messiah our Master.]”

A redeemer is one who redeems someone in need of redemption of salvation. *Nelson's Illustrated Bible Dictionary*: defines *redeemer* as,

A redeemer is one who frees or delivers another from difficulty, danger, or bondage, usually by the payment of a ransom price. In the OT the redeemer could function in several ways. He could buy back property (and even enslaved people) sold under duress (Lev. 25:23-32). He (usually as owner, not as a relative) often redeemed from the Lord dedicated property and firstborn livestock (Lev. 27:1-33; also Ex. 21:28-30).

Boaz's function as redeemer for Ruth (Ruth 3:13-4:10) is well known, as is Job's resurrection hope in Elohim, his Redeemer (Job 19:25). Elohim Himself is the Redeemer of Israel, a fact mentioned 18 times — especially by the prophet Isaiah (Ps. 78:35; Isa. 41:14).

In the NT, [Messiah] is viewed as the ultimate Redeemer, although the Greek word for redeemer is not used. [Yeshua] gave His life ‘as a ransom for many’ (Mark 10:45). Thus, the apostle Paul speaks of believers as having ‘redemption through His blood’ (Eph. 1:7).

## Reconciliation:

The word *reconcile* according to *Webster's Dictionary* means *to make friendly again; to settle a quarrel; to make something consistent.*

The following is the paraphrased definition of *reconciliation* from *Nelson's Illustrated Bible Dictionary*: Biblically, it is the process by which Elohim and man are brought together again. Elohim and man were alienated from one another because of YHVH's holiness and man's sinfulness. Though YHVH loves the sinner (Rom. 5:8), it is impossible for him not to judge sin (Heb. 10:27). Therefore in biblical reconciliation, both parties are affected. Through the sacrifice of Messiah, man's sin is atoned and YHVH's wrath is appeased. Thus a relationship of hostility and alienation is changed into one of peace and fellowship. Man is reconciled to YHVH through the person and work of Yeshua the Messiah (2 Cor. 5:18). Paul regarded the gospel as the "word of reconciliation" (2 Cor. 5:19). And knowing the terror of YHVH's judgment Paul pleaded, implored, and persuaded men: "Be reconciled to YHVH" (2 Cor. 5:20).

## Sanctification:

Sanctification is the process of YHVH's grace by which the Believer or Saint (i.e., one who is saved by Yeshua the Redeemer or Savior from death, which is the penalty of sin) supernaturally is separated from an overwhelming innate tendency toward sinful thoughts, words and actions, and becomes dedicated to live according to YHVH's righteous laws. Accomplished by the Word of YHVH (John 17:7) and the Spirit of Elohim supernaturally at work in the life of the sanctified one or Saint (Rom. 8:3-4), sanctification results in holiness, or purification from the guilt and power of sin. We further define sanctification in the following ways:

- Sanctification is spiritual separation from the world and being set apart for YHVH's service.
- Sanctification is a process by which YHVH purifies the Believer/Saint and is based on the sacrificial death of Messiah the Savior (Eph. 1:4; 5:25-27; Tit. 2:14). The offering of Yeshua's body (Heb. 10:10) and blood (Heb. 13:12) serves to purge our conscience from "dead works to serve the living YHVH" (Heb. 9:14). Because our cleansing from sin is made possible only by Messiah's death and resurrection, we are "sanctified in Messiah Yeshua" (1 Cor. 1:12; Acts 20:32; 1 Cor. 1:30; 6:11).

Sanctification involves YHVH and man working together:

- We are sanctified by Abba Father (Jude 1), Yeshua (Heb. 2:11) and by the divine Spirit of YHVH Elohim (2 Thes. 2:13; 1 Pet. 1:2).
- We are commanded to be perfectly holy (1 Thes. 4:7). We are to be sanctified completely (1 Thes. 5:23). Sanctification is a process that continues throughout our lifetime (Heb. 10:14). Believers are commanded to be holy (Lev. 11:44; 1 Pet. 1:15-16); to be perfect (Matt. 5:48) and to present our bodies as slaves of holiness (Rom. 6:19; 1 Thes. 4:3-5). The Believer in Yeshua is commanded to believe in Yeshua since we are sanctified by faith in him (Acts 26:18). Through the divine empowerment of the Spirit of Elohim, we must put to death the evil deeds of the body (Rom 8:13). (Excerpted from *Nelson's Illustrated Bible Dictionary*, p. 948)

## Glorification:

This is the nexus and apex for the believer. All the above come together to express themselves in their ultimate terms. The final process and outworking occurs the believer receives their glorified bodies and eternal life and positions of glory and responsibility ruling and reigning with him in YHVH's eternal kingdom.

## Assurance of Salvation—Can You Know For Sure If You're Saved?

- ☞ 1 John 5:13, "These things have I written unto you that believe on the name of the Son of Elohim; that ye may **know** that ye have eternal life, and that ye may believe on the name of the Son of Elohim." The word **know** (Greek: *eido*, Strong's G1492) means *to see, to know, to perceive with the mind, to understand, to know both by knowledge and inclination; to know intuitively as contrasted with the*

*Greek word ginosko (Strong's G1097) which means to know experientially.*

- ☞ 1 John 3:1-2, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of Elohim: therefore the world knoweth us not, because it knew him not. Beloved, **now** are we the sons of Elohim, and it doth not yet appear what we shall be: but we **know** that, when he shall appear, we shall be like him; for we shall see him as he is.” The word *now* (Greek: *nun*, Strong's H3568) means *present, immediate*. The word *to know* (Strong's G1492) is *eido*, which we define above.
- ☞ 1 John 4:17-18, “Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.”
- ☞ 1 John 4:1-21, “Those who love are born of YHVH, for YHVH is love and his son lives through us. YHVH dwells in us if we love one another. We know that he dwells in us because his Spirit dwells in us and the fruits of love are there as evidence: we love YHVH, we love one another and we keep his commandments.”
- ☞ John 3:15-16, “That whosoever believeth in him should not perish, but have eternal life. For Elohim so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”
- ☞ John 5:24, “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”
- ☞ John 6:40, “And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day” (see also verse 47).
- ☞ John 8:51, “Verily, verily, I say unto you, If a man keep my saying, he shall never see death.”
- ☞ 1 John 3:14 “We know (Strong's G1492) that we have passed from **death** unto **life** because we love the brethren.” The word *death* (Greek *thanatos*, Strong's G228) means *death, natural or temporal death, physical death; also eternal, spiritual or the second death*. By contrast, the word *life* (Greek *zoe*, Strong's G2222) means *life in the spirit and soul as distinguished from bios or physical life*.
- ☞ Romans 10:9-10, “...thou shalt be saved.” The word *saved* (Greek *sozo*, Strong's G4982) means *delivered, healed, preserved, made whole*.
- ☞ Romans 10:13, Whoever shall call upon the name of YHVH shall be saved.
- ☞ Acts 2:21, Same as above.
- ☞ Romans 1:16, The Gospel of Messiah ... is the power of YHVH unto salvation to everyone that believes.
- ☞ Ephesians 23:1-10, We're quickened and raised up together to seat in heavenly places with Messiah...
- ☞ 2 Timothy 1:9-10, Who hath saved us and called us with a holy calling.
- ☞ Mark 16:17, The Great Commission: He that believeth and is baptized shall be saved.

Many more Scriptures could be given.

## **Evangelism: Apostolic Scriptures (New Testament) Model**

Evangelism according to the Scriptural model of preaching repentance and true conversion will more likely lead to fewer false converts (i.e., people who think they are saved, but who really aren't—namely, they haven't repented, been converted/regenerated in heart and spirit and are not walking in obedience to the commandments of Scripture) than the current church model of gaining converts which often leads either to false or superficial, shallowly-planted converts (people who name the name of Yeshua, but who aren't walking the walk and have little or no spiritual fruit in their lives).

## How Are We Saved?

- ☞ There are no examples of altar calls in Scripture.
- ☞ Acts 2:14-37, The Word of Elohim was preached and the hearers were pricked in their hearts (verse 37). A spontaneous, Spirit of Elohim-led/driven response on the part of the hearers of the Gospel or Good News message of salvation through faith in the death, burial and resurrection of Yeshua, the Savior and Redeemer. Their course of action was to be immersed in the name of Yeshua for the remission of sins and to receive the Spirit of Elohim (verse 38). All this happened on the same day (verse 41). When led/driven by the Spirit of Elohim things can happen quickly.
- ☞ Acts 4:19, Repent and be converted that your sins may be blotted out.
- ☞ Acts 8:4-17, The Gospel was preached (in Samaria) and people believed it and were immersed. There were no altar calls; only a spontaneous reaction to the preaching of the Good News of the message of salvation through faith in Yeshua, who died on the cross in man's place paying the death penalty price of man's breaking the laws of Elohim.
- ☞ Acts 8:26-38, Ethiopian Eunuch—He hears the Message of salvation through Yeshua and the Eunuch asks to be immersed (verse 36). He is told to believe with all his heart that Yeshua is the Son of YHVH (verse 37). Immersion (baptism) occurs on the spot (verse 38).
- ☞ Acts 10:38, Cornelius: salvation in Yeshua is preached. Whoever believes on him shall receive remission of sins (verse 43). Spirit of Elohim falls on them who heard the word preached (verse 44). Tongues occurs as a manifestation of the Spirit of Elohim (verse 46). Immersion occurs AFTER receipt of Spirit of Elohim (verse 47). This shoots the concept of baptismal regeneration (that you have to be baptized to receive the Spirit of Elohim)! It doesn't matter which order you follow (there are no formulas to receive salvation): immersion to receive Spirit of Elohim or immersion confirms receipt of Spirit of Elohim. It's a heart thing. Just do it.
- ☞ Acts 16:30-33, Philippian jailer: spontaneous response. Believe on Messiah Yeshua and you shall be saved. Immersion (baptism) for the remission of sins occurs immediately.