

THE PLAN OF SALVATION
Outline for "First Principles Class"

Given by Larry Powers
www.oabs.org

INTRODUCTION:

1. What do you know of salvation?
2. Who needs salvation?
3. There seems to be much confusion concerning salvation.
4. The denominations of the world teach different means of being saved or when one is saved or how one is saved, etc.
5. The Plan of Salvation involves two parts, God's part and man's part.
6. This study of the plan of salvation requires answering several questions, What is salvation, Who is involved in Salvation, When is salvation needed, Where is salvation found, Why is salvation needed, How is salvation obtained?

I. WHAT IS SALVATION?

- A. The word salvation is found 158 times in the Bible (115 - Old Testament, 43 - New Testament).
1. There are four Hebrew words translated salvation in the Old Testament.
 - a. One Old Testament word (yeshuw'ah) [3444] which is translated salvation means "to save; bring salvation...deliverance, help; safety, welfare...deliverance." This word is used of the saving grace of God and of God himself, the author of salvation (Gen. 49:18; Ex. 14:13; 15:2; Deut. 32:15; I Sam. 2:1; 14:45; II Sam. 22:51, etc.).
 - b. Another Old Testament word (yeh'shah or yesha) [3468] which is translated salvation means "liberty, deliverance, prosperity: - safety, salvation, saving" (II Sam. 22:3; 23:5; Psa. 18:2,35,46; 24:5; 25:5; 27:1,9; 50:23; 51:12; 69:3; 95:1; Isa. 17:10; 61:10; Mic. 7:7; Hab. 3:13,13,18).
 - c. Another Old Testament word (yasha') [3467] which is translated salvation means "to be open, wide or free...to be safe...free or succor..." (Isa. 59:16; 63:5).
 - d. Another Old Testament word (tesh-oo-aw) [8668] which is translated salvation means "deliverance, help, safety, salvation, victory" (I Sam. 11:13; 14:45; II Chron. 6:41; Psa. 37:39; 38:22; 40:10,16; 51:14; 119:41,81; 144:10; Isa. 45:17; Jer. 3:23).
 2. There are three Greek words translated salvation in the New Testament.
 - a. One word (soteria) [4991] which is translated salvation means "deliverance, preservation, salvation). This word is translated salvation 40 times (Luke 1:69,77; 19:9; John 4:22; Acts 4:12; 13:26,47; 16:17; Rom. 1:16; 10:10; 11:11; 13:11; II Cor. 1:6,6; 6:2,2; 7:10; Eph. 1:13; Phil. 1:19,28; 2:12; I Thess. 5:8,9; II Thess. 2:13; II Tim. 2:10; 3:15; Heb. 1:14; 2:3,10; 5:9; 6:9; 9:28; I Peter 1:5,9,10; II Peter 3:15; Jude 3; Rev. 7:10; 12:10; 19:1), that (one) be saved (Luke 1:71), deliver (Acts 7:25); Health (Acts 27:34), saving (Heb. 11:7) and that (one) be saved (Rom. 10:1).
 - b. Another word (sote'riion) [4992a] which is translated salvation is found 4 times (Luke 2:30; 3:6; Acts 28:28; Eph. 6:17).
 - c. Another word (sote'rios) [4992b] is translated "that brings salvation" one time (Titus 2:11).
- B. Salvation is the forgiveness of sins.
1. Salvation, forgiveness of sins, takes place in heaven, in the mind of God (Heb. 8:7-

- 13; Jer. 31:31-34).
2. Man knows he is in a saved condition by the testimony of God (I Cor. 2:10,11; Rom. 1:16).
- C. Salvation is a change of relationship.
1. When a child is born into the world, his spirit comes from God, therefore he is sinless, safe (Ezek. 18:19,20; Matt. 18:3-6).
 2. This safe, sinless, condition changes when one sins (Rom. 3:23). When one sins he becomes a child of the devil, he is walking according to the course of this world and is taken captive by the devil (John 8:16,23,34,42,44-47; Rom. 6:16,17; Eph. 2:1-3; II Tim. 2:26).
 3. This change of relationship means the devil's rule must be broken and a relationship with God developed (Gal. 3:26-29).
- D. Salvation is redemption.
1. One word (apolu'trosis) which is translated redemption means "a releasing effected by payment of ransom; redemption, deliverance, liberation procured by the payment of a ransom" This word is translated redemption 9 times in the New Testament (Luke 21:28; Rom. 3:24; 8:23; I Cor. 1:30; Eph. 1:7,14; 4:30; Col. 1:14; Heb. 9:15) and deliverance (Heb. 11:35).
 2. Another word (lu'trosis) which is translated redemption means "a ransoming, redemption...deliverance...redemption from the penalty of sin (Heb. 9:12)." This word is translated redemption two times (Luke 2:38; Heb. 9:12) and redeem (Luke 1:68).
 3. There are three other Greek words translated redeem.
 - a. One word (agorad'zo) which is translated redeem means "to frequent the market-place...to buy...figuratively: Christ is said to have purchased his disciples i.e. made them, as it were, his private property (I Cor. 6:20)." This word is translated buy 28 times and redeem 3 times (Rev. 5:9; 14:3,4).
 - b. Another word (exagorad'zo) which is translated redeem means "to redeem i.e. by payment of a price to recover from the power of another, to ransom, buy off...to buy up...to buy up for one's self, for one's use." This word is translated redeem 4 times (Gal. 3:13; 4:5; Eph. 5:16; Col. 4:5).
 - c. Another word (lutro'o) which is translated redeem means "to release on receipt of ransom...to redeem, liberate by payment of ransom...to cause to be released to one's self by payment of ransom, to redeem, to deliver." This word is translated redeem 3 times (Luke 24:21; Titus 2:14; I Peter 1:18).
- E. Salvation is reconciliation.
1. The word (katallage') which is translated reconciliation means "exchange...adjustment of a difference, reconciliation, restoration to favor." This word is translated reconciliation 2 times (II Cor. 5:18,19), atonement (Rom. 5:11) and reconciling (Rom. 11:15).
 2. The word (hilas'komai) which is translated make reconciliation means "to render propitious to one's self, to appease, conciliate to one's to one's self...to become propitious, be placated or appeased...make propitiation for." This word is translated make reconciliation for (Heb. 2:17) and be merciful (Luke 18:13).
- F. Salvation is regeneration.
1. The word (palingenesi'a) which is translated regeneration means "new birth, reproduction, renewal, re-creation...moral renovation, regeneration, the production of a new life consecrated to God, a radical change of mind for the better...the restoration of a thing to its pristine state, its renovation..." This word is translated

regeneration 2 times (Matt. 19:28; Titus 3:5).

2. Regeneration means one has become a new creature (II Cor. 5:17), that one is walking in newness of life (Rom. 6:4), that one become a new man (Col. 3:9) and one becomes a new born babe in Christ (I Peter 2:1,2; Titus 3:8).

G. Salvation is justification.

1. One word (dikai'oma) which is translated justification means "that which has been deemed right so as to have the force of law...what has been established and ordained by law, an ordinance...a righteous act or deed." This word is translated justification (Rom. 5:16), righteousness 4 times (Rom. 2:26; 5:18; 8:4; Rev. 19:8), ordinance 3 times (Luke 1:6; Heb. 9:1,10) and judgment 2 times (Rom. 1:32; Rev. 15:4).
2. Another word (dikai'osis) which is translated justification means "the act of God's declaring men free from guilt and acceptable to him; adjudging to be righteous." This word is translated justification 2 times (Rom. 4:25; 5:18).

H. Salvation is conversion.

1. The word conversion is found only one time in the New Testament (Acts 15:3).
2. The phrase be converted is found in the New Testament (Matt. 13:15; Mark 4:12; Luke 22:32; John 12:40; Acts 3:19; 28:27).
 - a. This phrase is translated from a word (epistreph'o) which means "to turn to...to cause to return, to bring back...to turn one's self about, turn back...to reform...).
 - b. This word is also translated turn 16 times, return 6 times, turn about 4 times, turn again 3 times, come again (Luke 8:55), go again (Acts 15:36) and convert (James 5:19,20).
3. Another word (streph'o) is translated be converted one time (Matt. 18:3), turn 11 times, turn (one's) self 2 times, turn (one) (Luke 10:23), turn again (Matt. 7:6), turn back again (Acts 7:39), turn (one) about (Luke 7:9).

I. Salvation is sanctification.

1. The word (hagiasmos') which is translated sanctification means "consecration, purification." This word is translated sanctification 5 times (I Cor. 1:30; I Thess. 4:3,4; II Thess. 2:13; I Peter 1:2), and holiness (Rom. 6:19,22; I Thess. 4:7; I Tim. 2:15; Heb. 12:14).
2. There is a word (hagiad'zo) which is translated sanctify which means "render or declare sacred or holy, consecrate...to render or acknowledge to be venerable, to hallow...to separate fro things profane and dedicate to God, to consecrate...to purify." This word is translated sanctify 26 times, hallow 2 times (Matt. 6:9; Luke 11:2) and be holy Rev. 22:11).
3. The Old Testament defines the word sanctify (Ex. 13:2,12) as to set apart.

II. WHO IS INVOLVED IN SALVATION?

A. God is involved in salvation. God planned for man's salvation (I Cor. 2:7; Rom. 8:28-30; Zech. 6:12,13; Isa. 28:16; John 3:14-17; Eph. 1:3-5; Rom. 5:8).

B. Jesus Christ is involved in salvation. Christ humbly submitted to God's plan and vicariously suffered and died to make possible man's redemption (John 6:38, 51; 10:17,18; Matt. 26:26-28, 38-42; Heb. 2:9; 9:14; 10:5-18; 12:2).

C. The Holy Spirit is involved in salvation.

1. The Holy Spirit revealed and confirmed the Word, setting into motion the law of Christ by which obedience through God's grace one is saved (John 14:15-18,25,26; 16:13-15; Acts 1:4-8; Mark 16:17-20; Acts 2:1-18, 32-38; Matt. 16:18-20; 3:1-20; Heb. 2:3,4).
2. The Holy Spirit does not work directly separate and apart from the Word of God on

an individual heart.

3. The Holy Spirit works through the Word of God to reach the human heart.
4. The Scriptures teach that in conviction and conversion of sinners and in leading those who are converted in their Christian duties, the Holy Spirit operates (exercises influence) upon the human heart (mind) only through the written (or quoted) word of God today.
5. This was thru earthen vessels during the time of the apostles (II Cor. 4:7).
6. The Holy Spirit works thru teaching (John 6:44,45); the word of truth (James 1:18,21,22); He gives light by the word (Psa. 119:105, 130); By the word He begets (I Peter 1:23); He purifies by the word (I Peter 1:22); He quickens by the word (Heb. 4:12; Psa. 119:50); He cleanses by the word (John 15:3); He gives faith by the word (Rom. 10:17); He sanctifies by the word (John 17:17); He purifies hearts by the word (Acts 15:7-9); He convicts by the word (Titus 1:9 “); He saves by the word (James 1:21; Acts 11:14); He reconciles to Christ by the word (II Cor. 5:18-21); He makes free by the word (John 8:32); He converts by the word (Psa. 19:7); He gives understanding through the word (Psa. 119:130; Eph. 3:4).

D. Man is involved in salvation. Man must obey (Acts 2:40; 8:37; Rom. 8:13; 10:0; 13:4; II Cor. 5:17; Gal. 3:29; Col. 1:28; 3:1; I Thess. 3:8; II Thess. 3:14; II Tim. 2:11; Heb. 2:3; James 1:23,26; I John 1:7-10; 2:3).

III. WHEN IS SALVATION NEEDED (II Cor. 6:2)?

- A. Salvation is needed before death (Luke 16:19-31).
- B. Salvation is needed before the return of the Lord (Matt. 24:36).

IV. WHERE IS SALVATION FOUND?

- A. Salvation is in Christ (II Tim. 2:10).
- B. What is in Christ?
 1. Promise of eternal life is in Christ (II Tim. 1:1).
 2. Grace is in Christ (II Tim. 1:9; 2:1).
 3. Redemption is in Christ (Rom. 3:24).
 4. No condemnation in Christ (Rom. 8:1).
 5. Sanctification in Christ (I Cor. 1:2,30; Phil. 1:1).
 6. Hope is in Christ (I Cor. 15:19).
 7. New Creature in Christ (II Cor. 5:17).
 8. Liberty in Christ Jesus (Gal. 2:4).
 9. Justified in Christ (Gal. 2:19).
 10. Children of God in Christ (Gal. 3:26-29).
 11. The faithful are in Christ (Eph. 1:1).
 12. All spiritual blessings in Christ (Eph. 1:3).
 13. Partakers of the promises of God in Christ (Eph. 3:6).
 14. Presented perfect in Christ (Col. 1:28).
 15. Sit together in heavenly places in Christ Jesus (Eph. 2:6).
- C. Christ is the Savior of the body (Eph. 5:23).

V. WHY IS SALVATION NEEDED?

- A. Salvation is needed because everyone has sinned (Rom. 3:23; 6:23).
- B. Salvation is needed because at one time everyone is separated from God by sin (Isa. 59:1,2; Eph. 2:1-3,12; Rom. 5:8,9).
- C. Salvation is needed because one day everyone will stand before the judgment seat (II Cor. 5:10; Matt. 25:31-46; II Thess. 1:7-9).

VI. HOW IS SALVATION OBTAINED?

- A. One is saved by grace (Titus 2:11-4; Eph. 2:8,9; Matt. 11:28-30), by faith (Rom. 10:17;

5:1,2), by blood (Rom. 5:9,10), by hope (Rom. 8:24), by the gospel (I Cor. 15:1-4; Rom. 1:16,17), by mercy (Titus 3:5), by works (James 2:17,25) and by water (I Peter 3:21; Acts 2:38; 22:16).

B. One is not saved by any one of these alone.

1. One is not saved by grace alone.
2. One is not saved by faith alone.
3. One is not saved by works alone.
4. One is not saved by water alone.

C. Salvation is obtained by being obedient to the Gospel of Christ (Rom. 6:16-18).

1. Hearing is the first step in the plan of Salvation.
 - a. What does it mean to hear?
 - 1) Webster defines hearing as “the process, function, or power of perceiving sound: the special sense by which noises and tones are received as stimuli.”
 - 2) Webster defines the word hear as “to perceive or apprehend by the ear, to gain knowledge of by hearing, to listen to with attention, to gain information.”
 - 3) One word (akou’o) [191] which is translated hear is found 437 times in the New Testament and means to hear in general (Matt. 2:3,18; 11:5; 12:19; Mark 14:64). To hear, hearken, or listen to (Mark 12:37; Luke 5:1; 10:39; 11:31; Acts 15:12). To understand, hear with the ear of the mind (Matt. 11:15; John 8:43,47; I Cor. 14:2). To hear effectually or so as to perform or grant what is spoken (Matt. 18:16; John 9:31; 11:41; I John 5:14,15). To obey (Luke 10:16; 16:29,31; John 8:47; I John 4:6). This word is translated “hear” 418 times, “hearken” 6 times, “give audience” 3 times, “hearer” 2 times, “of hearing” (Matt. 13:15), “to come to (one’s) ears (Matt. 28:14), “be noised” (Mark 2:1), “in the audience of” (Luke 20:45), “tidings come” (Acts 11:22), “of hearing” (Acts 28:27), “be reported” (I Cor. 5:1), and “understand” (I Cor. 14:2).
 - 4) Another word (eisakou’o) [1522] which is translated hear means “to hearken unto, to give ear to...to give heed to, comply with...obey...to listen to, assent to...to be heard.” This word is translated “hear” 5 times (Matt. 6:7; Luke 1:3; Acts 10:31; I Cor. 14:21; Heb. 5:7).
 - 5) Another word (epakou’o) [1873] which is translated hear only one time (II Cor. 6:2) and means “to give ear to, listen to; to perceive by the ear...to list to i.e. hear with favor, grant one’s prayer...to hearken to one.”
 - 6) Another word (epakros’omai) [1874] which is translated hear only one time (Acts 16:25) and means “to listen to.”
 - 7) Another word (diakou’omai) [1251] which is translated hear only one time (Acts 23:35) and means “to hear one through, hear to the end, hear with care, hear fully.”
 - 8) One word (akoe’) [189] which is translated hearing means “the act of hearing (Rom. 10:17; Matt. 13:4; Acts 28:26; Gal. 3:2,5). The sense of hearing (I Cor. 12:17; Heb. 5:11). The organ or instrument of hearing, the ear (Mark 7L35; Acts 17:20; II Tim. 4:4). Something which is or may be heard, a rumor, report (Matt. 4:24; 14:1; John 12:38; Rom. 10:16).” This word is translated “hearing” 10 times (Matt. 13:14; Acts 28:26; Rom. 10:17,17; I Cor. 12:17,17; Gal. 3:2,5; Heb. 5:11; II Peter 2:8), “ears” 4 times (Mark 7:35; Acts 17:20; II Tim. 3,4), “fame” 3 times (Matt. 4:24; 14:1; Mark 1:28), “rumor” 2 times (Matt. 24:6; Mark 13:7), “report” 2 times (John 12:38; Rom. 10:16), “audience” (Luke 7:1), “which ye heard” (I Thess. 2:13), “preached” (Heb. 4:2).

- 9) Another word (diag'nosis) [1233] which is translated hearing one time (Acts 25:21) means "a distinguishing...examination, opinion, decision."
- 10) The men with Paul on the road to Damascus heard a voice (Acts 9:7) but according to Paul "and they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me" (Acts 22:9).
 - a) Do these two verses contradict one another?
 - b) NO! Hearing in this sense means to understand what is being said.
- 11) When Paul says, "Faith comes by hearing" he does not mean just by receiving the sound of the words but understanding them (Matt. 13:13-16).
- b. Hearing means much more than just receiving sounds, therefore, what is one to hear (Matt. 28:18-20; Mark 16:15,16; Acts 4:12; Rom. 1:16; Acts 8:12; 9:20; 16:32; Gal. 2:8,9; II Tim. 4:1-5; 2:15; Jude 3)?
- c. Who should hear the word of God?
 - 1) Everyone should hear the gospel (Matt. 28:18-20; Mark 16:15,16; Acts 1:8; 2:5-12; 10:1-48; Eph. 2:8-22; II Tim. 4:17).
 - 2) The gospel went forth from Jerusalem into all the world (Acts 8:4; Rom. 1:8; Col. 1:6,23).
 - 3) Today there are over 6 billion people in the world and less than 50% have heard the name of Jesus.
- d. When should one hear the gospel of Christ?
 - 1) Since no one can be saved without first hearing, one should be willing to hear at his first opportunity.
 - 2) When did Cornelius hear the gospel (Acts 10)?
 - 3) The Jews should have been prepared to hear the word of God but they refused to hear.
- e. How is one to hear?
 - 1) One must be prepared to hear (Matt. 3:1,2; 4:17; 13:9-16; James 1:19).
 - 2) Hearing may come from preaching that word (I Peter 4:11; Acts 2-28; II Cor. 4:7).
 - 3) Today one may hear by reading the Bible, the inspired word of God (Eph. 3:3-5; Rev. 1:3).
 - 4) Today one may hear by listening to men as they proclaim the word of God (II Tim. 4:1-5; 3:16,17; Titus 2:15).
 - 5) How is one to react to hearing the word of God (James 1:19-23)?
- f. Hearing is merely the first step in the plan of Salvation.
2. Faith is a step in the plan of Salvation.
 - a. What is faith?
 - 1) Webster defines faith as: "belief in God; also, belief in religious or moral ideas without requiring proof as to whether they are true, right, etc. as blind faith. 2. Something that is believed; especially a particular religion. 3. Confidence; trust; as to have faith in one's doctor."
 - 2) Vine's Expository dictionary of Old Testament and New Testament Words defines faith as "a conviction respecting God and His Word and the believer's relationship to Him."
 - 3) Vine's defines believe as "the verb form of faith as to be persuaded of, and hence to place confidence in, to trust, signifies, in this sense of the word, reliance upon, not mere credence." It is most frequently used by Jojn.
 - 4) But the question to ask is What is faith according to the Bible?

- a) The word (pis'tis) [4102] which is translated faith is found 244 times in the New Testament. This word is translated faith 239 times, "assurance" (Acts 17:31), "believe" Rom. 3:16), "belief" (II Thess. 2:13), "them that believe" (Heb. 10:39) and "fidelity" (Titus 2:20). Therefore, the meaning of the word depends much on how it is used in context.
 - b) The word (pisteu'o) [4100] which is translated believe is found 248 times in the New Testament. This word is translated "believe" 239 times, "commit unto" (John 2:24; Rom. 3:2; I Cor. 9:17; Gal. 2:7), "commit to (one's) trust" (Luke 16:11), "be committed to (one's) trust" (I Tim. 1:11), "be committed unto" (Titus 1:3), and "believer" (Acts 5:14).
 - c) The word (pistos') [4103] which is translated faithful is found 66 times in the New Testament. This word is translated "faithful" 53 times, "believe" six times Acts 10:45; 16:1; II Cor. 6:15; I Tim. 4:3,10; 5:16), "believing" two times (John 20:27; I Tim. 6:2a), "true" two times (II Cor. 1:18; I Tim. 3:1), "faithfully" (III John 5), "believer" (I Tim. 4:12), and "sure" (Acts 13:34).
 - d) These words need to be understood since they are found some 558 times in the New Testament.
- 5) The inspired Word of God, the Bible, describes faith as being individual and as being the faith.
- 6) There is the faith (Eph. 4:4-6). This is the faith of which Jude writes (Jude 3).
- a) The New Testament refers to "the faith" 35 times (Acts 14:22; 24:24; Rom. 1:5; 3:3,27; 4:11; I Cor. 16:13; II Cor. 13:5; Gal. 1:23; 2:16,20; 3:13,25; Eph. 4:4-6; 4:13; Phil. 1:27; Col. 1:23; 2:7,12; I Tim. 1:2; 3:9,13; 4:1; 5:8; 6:10,21; II Tim. 2:18; 3:8; 4:7; Titus 1:1,4,13; 3:15).
 - b) "The Faith" then is the gospel of Christ, it is the sum of all that Christians are to believe and obey.
 - c) In this case a part "faith" is put for the whole, because faith, belief is basic to the system of Christianity, the proper exercise of which determines the salvation of those who embrace it.
- 7) There is individual faith and Paul defines faith (Heb. 11:1). What does Paul mean by substance? What does Paul mean by evidence?
- a) The word (hupos'tasis) [5287] which is translated substance means "a setting or placing under; thing put under, substructure, foundation...that which has foundation, is firm...that which has actual existence; a substance, real being...the substantial quality, nature...confidence, firm trust, assurance."
 - b) This word is translated "substance" only in Heb. 11:1, but it is translated "confidence" 2 times (II Cor. 11:17; Heb. 3:14), "confident" (II Cor. 9:4), and "person" (Heb. 1:3).
 - c) The word (el'engchos) [1650] which is translated evidence one time (Heb. 11:1) and reproof one time (II Tim. 3:16) means "correction, reproof, censure, conviction." Implies not merely the charge on the basis of which one is convicted, but also the manifestation of the truth of that charge."
 - d) The things that are unseen concerning which we have faith, such

things as God, angels, heaven, hell, the wondrous things of the past, the unspeakable things of the present spiritual world, and the world to come – now faith is not evidence of these things, but faith is the result of evidence which brings faith.

- 8) Paul shows what faith is by using examples (Heb. 11:3ff).
 - 9) James describes the kind of faith which God requires (James 2:14-26).
 - a) Here is the examination of faith (James 2:14-17).
 - b) Here is an explanation of faith (James 2:18-20).
 - c) Here are examples of faith (2:21-26).
 - b. How does faith come and how is this faith strengthened within man?
 - 1) Faith comes by hearing the Word of God (Rom. 10:17).
 - 2) How did Abel know what to offer for a sacrifice (Heb. 11:4)?
 - 3) How did Noah obtain his conviction that a flood was coming (Heb. 11:7)?
 - 4) How did Abraham obtain his conviction about the land when he did not know where it was (Heb. 11:8-10)?
 - 5) How do we receive our conviction, faith, is not the same why, by the Word of God (II Tim. 2:15).
 - c. What is the result of the proper kind of faith (Eph. 1:3)?
 - 1) Does faith bring all the blessings by simply existing within a person, or by what it leads one to do and feel?
 - 2) Was it by faith alone that Abel received the blessing which his sacrifice brought him?
 - 3) Was it by faith alone that Enoch, Noah, Abraham, etc. received blessings from God (James 2:16-27)? NO
 - 4) What about our faith? How is it going to bring us to the forgiveness of our sins, to the salvation of our souls from all the sins of the past, and finally bring us through our journey to everlasting life?
 - a) Not by causing us to offer a lamb as Abel did; not by causing us to build an ark as Noah did; not by causing us to go on a long journey to a far distant land, as did Abraham; not even by causing us to live in tents as he did.
 - b) Our faith will cause us to act on the same principles as they did. Therefore, if our faith is to save us, it will be by causing us to act in harmony with the faith, the gospel of Christ, that is to obey the gospel of Christ. Thus our faith will cause us to live a life of love, of devotion, of service, to Him who is our Redeemer, our Savior and our Friend.
 - d. Faith is moving one toward salvation (Rom. 10:9,10).
3. Repentance is a step in the plan of Salvation.
- a. What is repentance?
 - 1) Repentance is a divine requirement for salvation (Luke 13:3,5).
 - 2) One word (metamel'lomai) [3338] which is translated repent means "to regret (Matt. 21:29,32; 27:3; II Cor. 7:8; Heb. 7:21), to express the mere desire that what is done may be undone, accompanied with regrets or even remorse, but with no effective change of heart."
 - 3) Another word (metanoe'o) [3340] which is translated repent means "repent with regret accompanied by a true change of heart toward God. The word means to know. Therefore to repent after knowledge. It signifies a change of mind consequent to the after knowledge indicating regret for the course pursued and resulting in a wiser view of the past and future." This word is

- translated repent 34 times in the New Testament (Matt. 3:2; 4:17; 11:20,21; 12:41; Mark 1:15; 6:12; Luke 10:13; 11:32; 13:3,5; 15:7,10; 16:30; 17:3,4; Acts 2:38; 3:19; 8:22; 17:30; 26:20; II Cor. 12:21; Rev. 2:5,16,21,22; 3:3,19; 9:20,21; 16:9,11).
- 4) The word (metan'okia) [3341] which is translated repentance means "a change of mind." It is used 24 times in the New Testament (Matt. 3:8,11; 9:13; Mark 1:4; 2:17; Luke 3:3,8; 5:32; 15:7; 24:47; Acts 5:31; 11:18; 13:24; 19:4; 20:21; 26:20; Rom. 2:4; II Cor. 7:9,10; II Tim. 2:25; Heb. 6:1,6; 12:17; II Peter 3:9).
 - 5) Therefore repentance expresses one's change in attitude toward God, toward sin and is a must for salvation.
 - 6) This change of mind includes:
 - a) Regret – the sinner knows his sins have offended God (II Cor. 7:10).
 - b) Resolve – the sinner must indicate a change of will (Matt. 21:29; Luke 15:18).
 - c) Restore – the sinner must restore things as much as possible to the way they were before the sin (Luke 19:1-9). Restitution is involved in Bible repentance.
 - 7) Repentance is not:
 - a) Regret alone (Matt. 27:3).
 - b) Being fearful you will get caught (Acts 24:25).
 - c) Confession (Prov. 28:13). An "if" statement – this kind of statement does not confess sin, but shows an attitude that speaks louder than any statement (Psa. 51:1-3).
 - d) Being in attendance at a worship assembly (Psa. 32:1; I Peter 3:8; Heb. 10:24,25).
 - e) Just stopping the sin – it is good when one stops doing wrong, but that sin is charged against one in heaven until he repents (Acts 2:36ff).
- b. Who should repent?
- 1) The alien sinner must repent to move toward salvation (II Cor. 7:10; Acts 2:38; 3:19; 17:30; Luke 13:3).
 - 2) The erring child of God must repent (Acts 8:20-24).
 - 3) A congregation guilty of:
 - a) Luke warmness (Rev. 3:14).
 - b) Leaving its first love (Rev. 2:4,5).
 - c) Being dead (Rev. 3:1).
 - d) Condoning false doctrine (Rev. 2:14).
 - e) Permitting sin (Rev. 2:20ff).
 - 4) People are very quick to justify, rationalize and attempt to remove guilt when it involves themselves.
 - a) King Saul sought to defend himself (I Sam. 15:13-22).
 - b) King David repented when faced with his sin (II Sam. 12:1-14).
- c. Why should one repent?
- 1) The number one reason is that repentance is a command from God (Acts 17:30,31).
 - 2) Repentance must precede forgiveness (I John 2:3-5; I Tim. 2:3,4).
- d. How is repentance seen?
- 1) A reformed life because the old man has been put to death (Matt. 3:8; II Cor. 5:17; Col. 3:5-7; I Cor. 6:9-11).

- 2) Peter denied the Lord but he repented (John 21:15-17).
- 3) Paul is an example of one who repented (Acts 9-28).
- e. Keep in mind that repentance is merely moving one toward salvation (II Cor. 7:10).
- f. Repentance is the hardest step in the plan of salvation.
4. Confession is a step in the plan of Salvation.
 - a. Who should confess (Matt. 10:32,33)?
 - 1) Whosoever means everyone.
 - 2) Jesus died for all men (I Peter 1:18,19; Rom. 3:23-26).
 - b. What is confession?
 - 1) Confession is NOT the telling of your dreams, experiences, feelings, or opinions.
 - 2) Confession is NOT repeating the man made phrase "God for Christ's sake has forgiven me my sins."
 - 3) The confession the alien sinner must make is not confessing his sins.
 - 4) Confession is the acknowledging that Christ is the Son of God.
 - 5) God acknowledged that Jesus is His Son (Matt. 3:17; 17:5).
 - 6) Christ himself acknowledged that He is the Son of God (John 17:3; Matt. 26:63; 27:40-43).
 - 7) The Holy Spirit was sent by Christ to guide the apostles unto all truth and He was to testify of Christ (John 14:26; 15:26; 16:13).
 - 8) The demons acknowledged that Christ is the Son of God (Matt. 8:29; Mark 5:1-13; James 2:19).
 - 9) Men acknowledged Him as being the Son of God.
 - 10) John the Baptist acknowledged Christ as the Son of God (Matt. 3:1,2; Mark 1:4,5; John 1:29-36).
 - 11) Peter acknowledged Him as being the Son of God (Matt. 16:13-19).
 - 12) Steven acknowledged Him as being the Son of God (Acts 7:55-60).
 - 13) The eunuch acknowledged Him as being the Son of God (Acts 8:37).
 - 14) One word (homologe'o) [3670] which is translated "confession is made" one time (Rom. 10:10) and means "to say the same thing...to agree with...not to refuse, to promise...not to deny, to confess, declare...to profess...to declare openly, speak out freely...to profess one's self the worshipper of one." This word is translated "confess" 17 times (Matt. 10:32,32; Luke 12:8,8; John 1:20,20; 9:22; 12:42; Acts 23:8; 24:14; Rom. 10:9; Heb. 11:13; I John 1:9; 4:2,3,15; II John 7), "profess" 3 times (Matt. 7:23; I Tim. 6:12; Titus 1:16), "promise" (Matt. 14:7), "give thanks" (Heb. 13:15) and "confession is made" (Rom. 10:10).
 - 15) Another word (homologi'a) [3671] which is translated confession one time ((I Tim. 6:13) means "profession." This word is translated "profession" 4 times (I Tim. 6:12; Heb. 3:1; 4:14; 10:23) and "professed" (II Cor. 9:13).
 - 16) Confession shows faith in the greatest truth of all (I Tim. 3:16). It requires unconditional surrender to Christ. Thus Christ is our creed.
 - c. When should one confess?
 - 1) One must confess that Christ is the Son of God before baptism (Acts 8:37).
 - 2) One must confess Christ after baptism (Rom. 6:16; Rev. 2:10).
 - 3) This confession must be accomplished before death (Rom. 14:11).
 - d. Where should one confess? Confession must be made before witnesses (Matt. 10:32; Acts 8:37; I Tim. 6:12).

- e. Why should one be required to confess that Jesus is the Son of Christ?
 - 1) The number one reason is it is a command of God, it is a requirement for salvation.
 - 2) If you desire that Christ confess you in heaven before the Father (Matt. 10:32).
 - 3) Confession is unto salvation (Rom. 10:9,10).
- f. How is one to confess?
 - 1) One must confess with the mouth (Rom. 10:9,10).
 - 2) One confesses Christ by his conduct (I John 1:7-10; Matt. 5:14).
 - a) In speech (Eph. 4:29)
 - b) In prayer (Matt. 5:44)
 - c) In benevolent works (Gal. 6:10; Matt. 25:31-46).
- 5. Baptism is a step in the plan of Salvation.
 - a. What is baptism?
 - 1) Webster defines baptism as “the act of baptizing...any act or experience which purifies a person or starts him on a new way of life.”
 - 2) Webster defines baptize as “to dip in water, or sprinkle water on, as a part of the ceremony of receiving a person into the Christian church...to cleanse or purify, as by baptism...to give a name to, as in the ceremony of baptism.”
 - 3) The important definition comes from the Bible.
 - a) One word (baptid’zo) [907] which is translated baptize means “to dip repeatedly, to immerge, submerge...to cleanse by dipping or submerging, to wash, to make clean with water...to overwhelm...” This word is translated “baptize” 76 times in the New Testament (Matt. 3:6,11,13,14,16; 20:22,22,23,23; 28:19; Mark 1:4,5,8,8,9; 10:38,38,39,39; 16:16; Luke 3:7,12,16,16,21,21; 7:29,30; 12:50; John 1:25,26,28,31,33,33; 3:22,23,23,26; 4:1,2; Acts 1:5,5; 2:38,41; 8:12,13,16,36,38; 9:18; 10:47,48; 11:16,16; 16:15,33; 18:8; 19:3,4,5; 22:16; Rom. 6:3,4; I Cor. 1:13,14,15,16,16,17; 10:2; 12:13; 15:29,29; Gal. 3:27), “wash” 2 times (Mark 7:4; Luke 11:38), “baptist” Mark 6:14) and “baptized” (John 10:40).
 - b) Another word (bap’tisma) [908] which is translated “baptism” means “immersion, submersion.” This word is translated baptism 22 times (Matt. 3:7; 20:22,23; 21:25; Mark 1:4; 10:38,39; 11:30; Luke 3:3; 7:29; 12:50; 20:4; Acts 1:22; 10:37; 13:24; 18:25; 19:3,4; Rom. 6:4; Eph. 4:5; Col. 2:12; I Peter 3:21).
 - 4) The Bible defines the word baptism.
 - a) According to Matthew what is baptism? Baptism involves water (Matt. 3:6). Baptism involves coming up out of the water (Matt. 3:16). It is commanded by Jesus (Matt. 28:19). But what is baptism?
 - b) According to Mark what is baptism? Baptism involves water (Mark 1:5,8). Baptism requires belief (Mark 16:16). But what is baptism?
 - c) According to Luke what is baptism?
 - d) According to John what is baptism? Baptism involves water (John 1:26). Baptism involves much water (John 3:23). But what is baptism?
 - e) According to the book of Acts what is baptism? Baptism requires repentance (Acts 2:38). Baptism is for the remission of sin (Acts

2:38). Baptism involves water (Acts 1:5). Baptism requires receiving the Word of God (Acts 2:41). Baptism is commanded (Acts 10:48). One is baptized in the name of the Lord Jesus (Acts 19:5). Baptism washes away sin (Acts 22:16). But what is baptism?

- f) Paul finally gives the definition of baptism (Rom. 6:3,4). Baptism is a burial.
 - g) Baptism puts one into the one body (I Cor. 12:13).
 - h) Baptism put one into Christ (Gal. 3:26,27).
 - i) Baptism is a burial where God cuts away the sin from the heart (Col. 2:10-12).
- b. Who should be baptized?
- 1) Everyone adult (the ones who have reached the age of accountability) who has sinned should be baptized (Ezek. 18:20; Rom. 3:23; II Thess. 1:7-9).
 - 2) Children, babies, are not required to be baptized because they are safe.
- c. When should one be baptized? As soon as he hears, believes, repents and confesses he should be baptized.
- d. Why would one be baptized?
- 1) One cannot be saved without baptism (Acts 2:38; I Peter 3:21).
 - 2) One cannot be in Christ where salvation is without baptism (Gal. 3:26,27; II Tim. 2:10).
 - 3) One cannot be born again without being baptized (John 3:3,5; Titus 3:5).
 - 4) One cannot become a child of God and heir of God without being baptized (II Cor. 5:17; Rom. 8:17).
- e. How many baptisms are in affect today (Eph. 4:4-6)?
- f. There are several baptisms mentioned in the New Testament.
- 1) John's baptism (Matt. 3:1-17; Mark 1:4,5).
 - 2) Baptism of fire (Matt. 3:11).
 - 3) Baptism unto Moses (I Cor. 10:2).
 - 4) Baptism of the Holy Spirit (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33' 14:26; Acts 1:5). This was limited to the apostles.
 - 5) Great commission baptism (Matt. 28:18-20; Mark 16:15,16).

D. What about the alien sinner calling on the name of the Lord?

- 1. Christ is calling.
 - a. Christ is calling with a Holy Calling (Heb. 3:1).
 - b. Why does Christ call? Is it not to make saints (Rom. 1:7; I Cor. 1:1,2).
 - c. How is one called (II Thess. 2:13,14; John 6:44).
 - d. This explains How and Why Jesus is calling.
- 2. The Bible says one is to call on the name of the Lord and he will be saved (Acts 2:21; Rom. 10:13).
- 3. Why should one call? Is it not for salvation (Psa. 18:3; 99:6; 105:1; 116:13,17; 145:18).
- 4. When an alien sinner calls upon the Lord he will be saved. How is the alien sinner to call?
 - a. How the alien sinner is not to call.
 - 1) He is not to call by prayer.
 - a) One does not need to pray for God's love (John 3:16; Rom. 5:8).
 - b) One does not need to pray for God's grace (Titus 2:11,12).
 - 2) The alien cannot call from his death bed "O Lord save me" (Matt. 7:21).
 - 3) The alien sinner must call while God is near (Prov. 1:25-33; Isa. 55:6; Psa.

50:15)).

- 4) The Bible says God will not hear sinners (Isa. 59:1,2; Psa. 66:18; Prov. 15:29; Eph. 2:12; I Peter 3:12).
- b. Look at a comparison of scriptures.
 - 1) Romans 10:9-13 – Paul starts with salvation and goes back a step at a time showing how calling is done.
 - 2) Mark 16:15,16; Acts 2:37,38; 22:16 – In these verses the action starts with the going and advances one step at a time to salvation.
 - 3) Study the comparison carefully: Preacher goes, preaches - men hear, believe, call by obeying and are saved (John 6:44,45; Heb. 5:8,9).
- c. For the alien sinner to call is nothing less than doing the Father's will (Matt. 7:21).
- d. What is the Father's will concerning baptism (Luke 7:30; Mark 16:15,16; Matt. 28:18-20; John 8:28; 12:48,49).
- e. Peter described how the alien sinner is to call upon the name of the Lord (Acts 2:21-38).
- f. One must obey the Gospel of Christ to be saved (Rom. 10:13-17; Rom. 6:1-5,16-18; I Cor. 15:1-4).

E. What about the erring child of God?

1. Once one obeys the Gospel of Christ he must continue to live a faithful life in Christ (Rom. 6:3,4; Rev. 2:10; I Peter 2:11,12).
2. When one leaves Christ he is no longer a Christian (James 5:19,20; II Peter 2:20-22).
3. God has a second law of pardon – this is His law for the erring child (James 5:16; I John 1:7-10; Acts 8:18-24).
4. The only prayer that God will hear from the erring child is the prayer of repentance (Isa. 59:1,2; I Peter 3:12).

VII. THERE ARE THINGS THAT DO NOT BRING SALVATION.

A. Being devout does not mean one is in a saved condition (Acts 10:1-11:15).

1. Cornelius was a devout man.
 - a. The word (eusebes') [2152] which is translated devout means "one who reverences aright; pious toward God, parents or others (Acts 10:2,7; 22:12; II Peter 2:9)." Noun (euseb'eia) [2150] means "godliness, well-directed, piety or worship, used to be called 'worship' (Acts 3:12; I Tim. 2:2; 3:16; 4:7,8; 6:3,5,6,11; II Tim. 3:5; Titus 1:1; II Peter 1:3,6,7; 3:11). Adverb (eusebos') [2153] means "in a godly manner (II Tim. 3:12; Titus 2:12).."
 - b. Cornelius was devout but he was in need of salvation (Rom. 3:10; 3:23; Isa. 55:8; 64:6; Acts 11:14).
2. Cornelius feared God (Eccl. 12:13).
3. He gave alms (Acts 20:35; Prov. 19:7).
4. He has a good name (Prov. 22:1).
5. He prayed always.
 - a. His prayers and alms were a memorial before God (Acts 10:4).
 - b. The word (mnemos'unon) [3422] which is translated memorial means "a memorial (that by which the memory of any person or thing is preserved), a remembrance." This word is found three times in the New Testament (Matt. 26:13; Mark 14:9; 10:4).
 - c. His prayers were remembered by God, heard by God (Acts 10:4, 31).
 - 1) Was Cornelius praying for forgiveness? Nothing indicates this in the

context.

- 2) In what sense was Cornelius' prayer heard?
 - a) In the sense of God granting it?
 - b) In the sense of God merely being conscious of it?
 - c) We are not told.
 - d. Cornelius was told by an angel to send for Peter.
 - e. The angel did not tell Cornelius that his sins were forgiven.
 - f. Peter was needed to tell him words (Acts 11:14; 10:6).

B. A good character will not save.

1. Cornelius had a good character.
2. He was a devout man, religious man, he feared God.
 - a. The indication is that he had come under the influence of the law of Moses and Jewish worship, since he was so devout and since he honored the Jewish hour of prayer.
 - b. In the book of Acts one notices "proselytes of the gate" uncircumcised Gentiles, those who feared God (Acts 13:16,26, 43-48; 14:1; 18:4). Also there were strangers (Lev. 17:8,9; I Kings 8:41-43;) who had the foundational knowledge about God and the prophecies of the Old Testament, but they were without the Jewish prejudice which seemed to result from having Hebrew blood running through their veins and from having been directly given God's law, the Law of Moses.

C. Good works will not save (Titus 3:5; Eph. 2:8-10; Rom. 4:1-5; Gal. 2:16; 3:10; II Tim. 1:9; Titus 2:7; James 2:14-26).

D. An experience will not save.

E. Having a sincere heart will not save.

VIII. EXAMPLES OF THOSE WHO OBEYED THE PLAN OF SALVATION.

- A. Acts 2:1-47
- B. Acts 8:5-25
- C. Acts 8:26-40
- D. Acts 9:1-19; 22:16
- E. Acts 10:1-48
- F. Acts 16:12-15
- G. Acts 16:16-34
- H. Acts 18:8
- I. Acts 19:1-6