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What Is Salvation? Part 2

We began in part 1 of this word study by examining the Hebrew root words for Salvation. Then we searched the Bible for examples and definitions of the Wrath of God. Now let's continue studying the parable of the Kings Son Wedding Banquet in Matthew 22:8-14 (King James Version (KJV));

8. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

This is a reference to the fact that the prophets in the Old Testament were sent to bring Israel to return to God, to repent. Even his Son was sent thinking they'll respect him, but they killed him. Still, the wedding banquet was ready and the King wanted the banquet to be fulfilled. So he sent again his servants (now in the New Testament) to bring, to "call" everyone to the banquet, because the Kings Feast will not go unattended.

So then those who were not invited originally were now called. The king sends his servants again to invite anyone they find. Now the Gospel was made available to us, by Faith in Jesus. Halleluiah! We are now called into the marriage of The Lamb Of God. We are called into a New Covenant.

Let's continue reading;

9. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

This is the present age. We're awaiting the Son to fulfill the marriage, in his second coming in Glory. God's servants are making the invitation, as they preaching the Gospel of reconciliation, The Gospel of Jesus. Salvation is being offered IN JESUS, for BOTH THE BAD AND GOOD! Not for some aside, but for all!

Let's continue reading;

11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. 14. For many are called, but few are chosen.

This portion of the story changes into the near future, when the King (God the father) comes to see the Wedding Feast (The wedding of the Lamb). He sees a "Friend" who didn't have on the wedding garment, meaning he was not righteous, he was not worthy. Jesus tells this parable so those who listen may come to understand Salvation. As followers of Christ, we should eagerly seek wisdom in understanding what the wedding garment is.

Let's read Romans 13:11-14; (King James Version (KJV));

11 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. 12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. 13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The apostle Paul is telling us; *But put ye on the Lord Jesus Christ*, to dress up with his garment. This garment is Righteousness!

The righteousness of God is Jesus himself. When we believe IN HIM, God the Father imputes his Son's righteousness to us believers in the obedience of the faith. God the Father has clothed us with a royal wedding garment and HE is calling us to the Wedding of The Lamb. We are invited to participate in The Wedding feast in the Kingdom of God in Heaven.

Paul calls us to be dressed OF CHRIST. This is the garment OF FAITH. Christ is our righteousness! Only dressed in Christ Righteousness we are allowed into the wedding banquet of the Lamb of God.

Let's read Isaiah 61:10; (King James Version (KJV));

10. I will rejoice greatly in the LORD, My soul will exult in my God; For He has clothed me with garments of salvation, He has wrapped me with a robe of righteousness, As a bridegroom decks himself with a garland, And as a bride adorns herself with her jewels.

Let's connect all the pieces in this story together. In this parable, the king is Father God and His Son is Jesus Christ, the Lamb. The wedding feast is the wedding feast of the Lamb. Those who were invited are the nation of Israel. Those from the nations who eventually attend are those who accept the gospel as it went forth to all nations after the rejection of Jesus by Israel. The importance of having the wedding garment is seen in the response of the king to the man. The proper wedding attire is provided by the redemption of Christ. It is the imputed righteousness of God.

Let's read Romans 3:19-22; (Amplified Bible (AMP))

19 *Now we know that whatever the Law [of Moses] says, it speaks to those who are under the Law, so that [the excuses of] every mouth may be silenced [from protesting] and that all the world may be held accountable to God [and subject to His judgment].* **20** *For no person will be justified [freed of guilt and declared righteous] in His sight by [trying to do] the works of the Law. For through the Law we become conscious of sin [and the recognition of sin directs us toward repentance, but provides no remedy for sin].* **21** *But now the righteousness of God has been clearly revealed [independently and completely] apart from the Law, though it is [actually] confirmed by the Law and the [words and writings of the] Prophets.* **22** *This righteousness of God comes through faith in Jesus Christ for all those [Jew or Gentile] who believe [and trust in Him and acknowledge Him as God's Son].*

The Apostle Paul defines what salvation is when he writes to the believers in Corinth.

Let's read 1Corinthians 15:3-8; *KJV*

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures: 5 And that he was seen of Cephas, then of the twelve: 6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. 7 After that, he was seen of James; then of all the apostles. 8 And last of all he was seen of me also, as of one born out of due time.

This is the Gospel of Jesus Christ.

Anyone that hears these words and believes in HIM is saved.

If you believe that Christ died for our sins, *according to the scriptures*, and that he was buried and his body lay dead for three days, and that he rose again in the third day *according to the scriptures*, and that the resurrected Messiah was seen alive for more than 500 hundred witnesses; if you believe this, **YOU ARE SAVED.**

This is Salvation.

In the parable of the Kings Son Wedding Banquet in *Matthew 22:8-14*, the man who was cast out of the marriage feast was ignorant of God's righteousness and sought to establish his own righteousness. He rejected the wedding garment provided by the king. He rejected the Gospel of Jesus and was found unworthy to participate in the wedding banquet. He rejected salvation.

Now he's condemned to receive God's Wrath, as it's written; *Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth.*

The word study of Salvation is inevitably related to how we may enter the Kingdom of God.

In order to enter the Kingdom of Heaven, we must put on the garment of righteousness.

So Salvation is a choice we make.

We are given the garment by the King, God the Father. But it's up to us to put it on, to accept his calling. And we accept the garment when we believe in Jesus. When we confess with our mouth he is Lord, when we retain his words and believe with our hearts he is the Son of the living God. This is how we are saved.

Salvation is precious! But, can we lose it?

Can a person lose his salvation?

The answer is no, once you made Jesus your lord and savior you don't lose salvation.

Let's see why.

Salvation is a gift from God the Father. You didn't do anything to deserve it, to obtain it. Also, you can't do anything to lose it. It did not come to you because of your works. It is the finished works of Christ. It was his doing, his works that pleased the father when he died in the cross, not your works.

Jesus paid the full price, and he took your place at the cross. It was you who should have been crucified, not Jesus. It was your sins, not his that he bore at the cross.

To say that salvation is something that we must carry trembling, thinking that we might fall and do something resulting in the loss of salvation is to say that Jesus sacrifice was not enough. That even though he paid your debt with his blood, God the Father still requires additional payment from you. What a presumptuous belief, that your works are equal to Jesus works in the eyes of the father. When you intend to pursue salvation as something still uncertain, that you need to work for it with fear, is the same as rejecting Jesus sacrifice at the cross.

When you try to become worthy of salvation by your own efforts, you are inviting yourself to the Wedding Feast. You are presenting yourself without the proper wedding garment, the only garment that is accepted by God the Father, His Son Jesus. And surely enough, you'll be thrown out of the Kingdom.

Many theological debates have been made through the centuries, about the fragility of salvation or the assurance of it. This study will present both sides of the debate.

Let's look into the Bible texts. Remember that the same verse can be used against assurance or the fragility of salvation. But with careful examination of the Gospels, and the testimony of the Apostle Paul, the Bible itself will show us the correct interpretation, and the truth.

Let's read Romans 10:9-13; (**One New Man (ONM)**)

9. Because if you would confess with your mouth the Lord Y'shua and you would believe in your heart that God raised Him from the dead, you will be saved:

Here is a good place to start. The Apostle Paul is declaring in most certain terms that if we retain Jesus words and confess him publicly, giving a life testimony that Jesus is our Lord, the Son of God, we'll be saved. Also, that if we believe in our hearts, in the place where only God the Father can examine our innermost thoughts and true desires, if we believe in our hearts that God raised him from the dead, we'll be saved.

Simple and true, for this is the "work" that we are supposed to do. TO BELIEVE!

This is the "Obedience to the Faith" required by God, the obedience that works salvation in us.

After reading these words you feel comforted, liberated, redeemed. But there are some that interpret these words differently. The so called "Reformers" teach that salvation is predestined to those God the Father chooses before they are born. They do accept that a believer once saved, cannot lose his salvation. But they interpret that not everyone is destined to have faith, to hear the gospel preached and to make the choice of accepting Jesus as their lord and savior. For them, we are robots that can not choose on our own, we are incapable of making a choice. They teach that we are taken by an irresistible "Grace" that God poured upon those he chooses.

If you are in a reformed church, you may be worshiping side by side with Christians that are not really saved, as the reformers teach. But still, the reformed pastor will require their money.

And then, there is the **Arminianism** side of the debate. They accept Romans 10:9-13, completely.

So anyone who believes in his heart and confesses with his testimony will be saved.

But, you can lose that salvation, they teach, if you sin and become disobedient to their dogmas.

So they live with fear and trembling that any misstep they take might cost them their salvation.

This view of fragile salvation is held by most evangelical churches today.

Even if you believe in your heart and confess with your mouth, for them salvation is not assured. The doctrine of predestination teaches to live in constant fear, and to live in condemnation of the Law. Because they misunderstand the word of God revealed in the Gospel of Grace, The Gospel of Jesus, they place themselves again under the old covenant of Law. And they live trying to fulfill the law, with works of self righteousness. Again, rejecting the garment of righteousness imputed to us by God the Father, In Jesus Christ, Amen!

Let's continue reading Romans 10:10-11 (New Living Translation (NLT))

10 For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. 11 As the Scriptures tell us, "Anyone who trusts in him will never be disgraced." (Referring to Isaiah 28:16)

When the apostle Paul says you are made right with God; he's saying is that in God's eyes we are dressed with Jesus' righteousness. By our choice of believing in Jesus, we have been made right with God, Hallelujah! And please take notice; Paul's words are in the present active tense.

Our salvation is from the moment we believe, not before or predestined, not depending on the weight of our future works. Paul simply declares the following: *you are saved.*

Then the apostle goes on with an extraordinary assurance; *As the Scriptures tell us, "Anyone who trusts in him will never be disgraced."*

Let's read the scripture that the apostle Paul is referring to in Isaiah 28:16, (One New Man (ONM)):

Therefore thus says Adonai, the LORD, Behold, I lay for a foundation in Zion a stone, a tried stone, a precious cornerstone, a sure foundation. He who believes will not make haste.*

Isaiah is speaking the words that God the Father put on his mouth, our faith will not be in vain. God has promised! He will see us through.

Then the apostle Paul goes on saying; *and it is by openly declaring your faith that you are saved.*

It means that we must retain the words Jesus gave us and bear witness to the world and all the powers above, that Jesus has given us victory over death. That he's seated at the right hand of God the Father and of his upcoming glorious return to Jerusalem, as the rightful king.

But there is a particular context to declaring our faith; that we are expected to declare even under affliction, persecution and risk of losing our lives. Just as his disciples did, and all of the Christians till today, in the proclamation of the Good News.

Let's continue reading Romans 10:12-13; **(One New Man (ONM))**

12. For there is no distinction between either Jewish or Greek, for the same One is Lord of all, and He is rich, abundantly blessing all those who call upon Him: 13. for everyone who will call upon the name of the Lord will be saved.

The apostle Paul explains that salvation is no longer exclusively for the Jews. There is now a new covenant. Instead of atoning temporarily our sins by obedience to the Law, we are now made right with God the Father by Believing in his Son, Our Lord and savior; Jesus. And these words resound all over creation; *everyone who will call upon the name of the Lord will be saved.*

Salvation cannot be lost. It is assured by God the Father, for everyone who believes in his only begotten son, Jesus. As the prophet Isaiah wrote: *Anyone who trusts in him will never be disgraced.*”

Amen!

Now let's examine other bible texts that are used often to prove that you can lose salvation.

Let's read Philippians 2:12; **(King James Version (KJV))**

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling

Here's an opportunity to look into the context of this letter to the Philippians.

The apostle Paul is in chains, writing through Timothy from Rome to the beloved in Philippi, Macedonia. He's in bondage. He is "working out" his salvation. His acknowledgement of imminent death is palpable through his writing, but is a hopeful fear, a death he's awaiting joyfully.

In Philippians 2:12-13, Paul writes, *“Therefore, my dear friends, as you have always obeyed – not only in my presence, but now much more in my absence – continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his purpose.”* This text is often misused to instill fear into people, warning them that it means that they can lose salvation.

What does it mean to work out our salvation with fear and trembling?

Paul can hardly be encouraging believers to live in a continuous condition of nervousness and anxiety. That would contradict his many other exhortations to peace of mind, courage, and confidence in the God who is the author of our salvation. The Greek word *φόβος phobos* (With Strongs Concordance number G5401) translated "fear" in this context can equally mean "reverence" or "respect." (Definition by Thayer Theological Dictionary)

Paul uses the same phrase in (2 Corinthians 7:15) where he refers to Titus as being encouraged by the Corinthians' reception of him "with fear and trembling," that is, with reverence and respect for his position as a minister of the gospel of Jesus Christ. The Corinthian church is aware of the persecution and affliction that the Apostle Paul has endured. Paul came to the Corinthian church in "weakness and fear, and with much trembling" (1 Corinthians 2:3), mindful of the great and awesome nature of the work in which he was engaged. In this context, "trembling" refers to a shaking due to physical strain. These are the afflictions and pains that strengthen us and produce perfection for a higher purpose, one which brings us to a state of dependency on God. In our trembling facing affliction and danger, we learn to trust God completely.

The key to understanding Paul's mention of fear and trembling is on the words he said before them; *work out your own salvation.*

I ask you; what does work out mean in Paul's exhortation to the Philippians'?

The sense in which we are to work out our salvation in fear and trembling is twofold. First, the Greek verb rendered "work out" means "to continually work to bring something to completion or fruition." We do this by actively pursuing obedience in the process of sanctification, which Paul explains further in the next chapter of Philippians. He describes himself as "straining" and "pressing on" toward the goal of Christ likeness (Philippians 3:13-14).

And the Apostle Paul is also using the gospel definition of work as Jesus foretold his disciples.

Let's read Ephesians 2:8-10;

8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

What are those "good works" prepared for us long before we were born?

These are the many opportunities to love one another that God the Father has ordained for us along our walk in life. Some works are about forgiving debts, forgiving those who hurt us, those who hate you. Other works have to do with sustaining and helping others. Then you have the works that produce perfection through patience and faith in us, as the outcome of persecution, affliction, sickness, poverty and ridicule, among other things.

For when the Apostle Paul writes; *for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them*, he's referring to God's plan for us. How he designed opportunities on our walk through life, to manifest good works. Those works enable us to give fruits of the spirit, such as patience, forgiveness, agape love and trust in difficult times through our faith in Jesus. So we are God's workmanship, in Jesus, doing God's ordained good works.

Let's read Matthew 5:10-12; **(King James Version (KJV))**

10 *Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*

This is the Gospel of Jesus, with good works included. You don't hear this Gospel preached today. We have peace and relative tolerance, but all of this can change fast, as the End Times come suddenly upon us.

Let's read more in Luke 6:19-36; **(One New Man (ONM))** about the conditions enabling good works be manifest in believers, as they *"workout their salvation"*.

19. *and the whole crowd was seeking to touch Him, because power was coming out from Him and He was healing all. 20. Then when He lifted up His eyes to His disciples He was saying, "Blessed are the repentant, because the Kingdom of God is yours. (Isaiah 61:1) 21. Blessed are those who hunger now, (John 6:53) because you will be filled. (Num. 25:11, Ps. 4:6, Hos. 10:12) Blessed are those who cry now, because you will laugh. (Isa. 61:2,3) 22. Blessed are you when men would hate you and when they would excommunicate you and they would reproach you and they would spurn your name as evil because of the Son of Man: (2 Chr. 36:16) 23. you must rejoice and you must leap about in that day, for behold your reward is great in heaven: for their fathers were doing corresponding things to the prophets. 24. But woe to you rich, because you are now receiving your comfort. (Jcb. 5:1) 25. Woe to you, who are satisfied now, because you will hunger. Woe, those who laugh now, because you will grieve and you will cry. 26. And woe when all men would speak well about you: for their fathers were doing corresponding things to the false prophets." (Jcb. 4:4) (Matt. 5:38-48; 7:12a) 27. "But to you who are listening I say, You must constantly love your enemies, (Pro. 25:21) you must do good for those who hate you,*

28. you must habitually bless those who curse you, you must continually be praying on behalf of those who abuse you. 29. To the one who strikes you on the cheek you must also offer the other one, and with the one who takes your cloak you should not then refuse your tunic.

30. *You must give to everyone who asks you, and from the one who takes your things you must not demand back.* **31.** *And just as you wish that people would do for you, you must do likewise for them.* **32.** *And if you love those who love you, what credit is it to you? For even the sinners would love those who love them.* **33.** *For even if you would do good things for those who do good things to you, what credit is that to you? Even the sinners do the same.* **34.** *And if you would lend to someone from whom you hope to take something in pledge, what sort of credit is it to you? Even sinners lend to sinners in order that they would take something back.* **35.** *But you must love your enemies and you must do good things to them and you must lend expecting nothing: then your reward will be great, and you will be children of the Most High, because He is kind to the ungrateful and evil.* **36.** *You must become compassionate, even just as your Father is compassionate.*

Jesus sent his disciples to preach the good news to the world. But he forewarned them of the perils and sufferings the world would put them through, as they walked in the "good works" God the Father had preordained for them.

Now let's go back to the bible verse in Philippians 2:12; **(King James Version (KJV))**

12 *Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling*

The Apostle Paul calls his beloved Philippians to remain obedient, much more now in his absence. Paul is in chains, in his second imprisonment in Rome. It could had been the one in which he's beheaded. He writes joyfully, even do he is enduring much physical hardship. He was working out his salvation. All of Paul's letters reflect his good works, which were sometimes beatings, imprisonments, lacerations, hunger, poverty and stone lashings. He was obedient to the faith. He was saying to them that sometimes it isn't easy, but use my example, be joyful, strengthen your faith, trust Jesus.

This is the meaning of *work out your own salvation with fear and trembling.*

End of Part 2.

Kindly go to Part 3.



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