



speaks of salvation that is **“ready to be revealed in the last time”** (1 Pet. 1:5). Both men saw salvation as something that would be fully revealed in the future for Christians, and that each day ultimately brought that goal closer. Furthermore, because of the life that he lived, Paul could confidently assert his eternal destiny.

Notice what he says to Timothy in some of his final words ever written: **“...the time of my departure has come. I have fought the good fight, I have finished the course, I have kept the faith; in the future there is laid up for me the crown of righteousness...”** (2 Tim. 4:6-8). Like Peter, Paul understood that his salvation only began at baptism, was something he worked toward all of his life, and would be fully revealed when he departed from this life (cf. 1 Pet. 3:21).

Let us confidently speak of our salvation in the same way remembering that we will indeed stand before God holy and blameless and beyond reproach—if indeed we continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that we have heard (cf. Col. 1:23).



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ISSUE

13.35

BULLETIN OF  
THE OLSEN  
PARK CHURCH  
OF CHRIST

# Faithful Sayings

August 28  
2011



## Services

Sunday: 9:30 AM  
10:20 AM  
6:00 PM

Wednesday: 7:00 PM

### Elders:

Pat Ledbetter  
Jeff Nunn  
Kyle Pope

### Deacons:

Dean Bowers  
Eddie Cook  
Bill Davis  
Steve Dixon  
Pat Goguen  
Jack Langley  
Neil Ledbetter  
Brady McAlister  
Walker McAnear  
Lance Purcell  
Rusty Scott

### Evangelists:

Kyle Pope  
Jason Garcia

## Salvation—Past, Present, & Future

By Jason Garcia

Once studied with a man who claimed that whenever the apostles spoke of their own salvation, they did so in the past tense. He would even go so far as to say that once salvation had been attained, that man could do nothing to lose his salvation. Is there any truth in either of his assertions? The Scripture says, “No”. How do the apostles speak of their own salvation and the salvation of other Christians? They use all three tenses actually. They speak of it as something that has been accomplished, which is being accomplished, and also as something that will be revealed in the future! In speaking this way, do they mean that Christians can never forfeit their salvation? Again, the Scripture says, “No”. Let’s take a closer look at these ideas.

### Past: “He Saved Us”

Paul, on a number of occasions spoke of salvation as something that had already occurred for Christians. He told Titus, **“But when the kindness of God our Savior and His**

love for mankind appeared, He **SAVED US, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit...**" (Titus 3:4-5 emphasis mine NASB). The apostle clearly refers back to an event. Specifically, when one was regenerated through the washing of baptism



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and renewed by the Spirit of God—both of which cause the new birth of a Christian (cf. Jn. 3:3-5; Acts 22:16; 2 Cor. 5:17). At this point, the converts past sins have been washed away forever and Paul essentially says salvation has been accomplished in the Christian. However, we must not go so far as to say that salvation *ends* with conversion as some have taught.

### Present: "Work Out Your Own Salvation"

Notice some other statements Paul will make in speaking of salvation. To the church at Philippi, he wrote, **"my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, WORK OUT YOUR SALVATION with fear and trembling"** (Phil. 2:12 emphasis mine). Clearly, the apostle knew their work wasn't done and they were to continue *working* or continue to be obedient to the Gospel. In other words, there would never be a point (in this life) at which they could say, "I'm saved, and needn't do anything more". Again, Paul will tell the church at Corinth, **"Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, BY WHICH ALSO YOU ARE SAVED, if you hold fast the word which I preached to you, unless you believed in vain"** (1 Cor. 15:1-2 emphasis mine). Even though the translation seems to read in the past tense, the original language would have read, "by which also you *are being* saved." James echoes the language of Paul when he writes,

**"Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, WHICH IS ABLE TO SAVE your souls"** (Jas. 1:21 emphasis mine). Both James and Paul were writing to their brothers and sisters in Christ—those who had already obeyed the Gospel. Nevertheless, the Spirit inspired them to instruct their audiences to keep on receiving the Gospel—the Word of God. What is more, they connect receiving the Word with being saved! Remember, Paul told the church their salvation was condition upon this: **"if you hold fast the word which I preached to you"**! There is another way in which Bible writers will speak of salvation—in the future tense.

### Future: "Salvation is Nearer"

When we think of verses about salvation being spoken of in the future tense, we might readily remember Jesus' words in Mark 16. He said, **"He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned"** (Mark 16:16). Here, Jesus lays down the criterion by which one will be saved in the future as His disciples take His Gospel to the world. Within this one verse alone we see the doctrine of universalism refuted as well as the Calvinistic notion that salvation is unconditional. Jesus clearly teaches that (1) Not all men will be

saved and (2) Man's salvation is contingent upon his response to the Gospel. This is not the only place we find salvation spoken of in the future tense. There are other occasions in which His apostles will apply the future tense of salvation to those who are already Christians. Paul said to the Romans, **"Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed"** (Rom 13:11). The same man who understood his own salvation to have occurred in the past, as well as something which needed to be "worked out", also says it is *nearer* to us than when we believed. How can this be? Peter sheds light on this when he