

What Does Salvation Mean?

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Grace Gospel

Do we really understand what it means to be saved? The word "SAVE" is a very common word that is often used in our language. There is nothing difficult about its meaning. Even the average small child knows what the words "save" and "safe" mean. When we generally think of someone being saved, it is usually in regards to: 1). someone who is rescued by firemen from burning flames. 2). a small child that wanders into the street and is saved from the oncoming traffic by a concerned adult. 3). Passengers on a sinking ship that have needed to be saved from the frigid depths of the ocean. 4). Soldiers that are surrounded in a war zone that need to be saved from the enemy and 5). Coal miners that are trapped beneath the surface of the earth and have needed to be saved from the foreign elements below. In this sense, the word "save" means to: "rescue, keep from harm, keep safe and sound and to deliver from destruction or loss." Thus it always implies that someone is in harm's way. In each of these stated examples, there was some kind of **danger**.

TEMPORARY EARTHLY CONSIDERATIONS:

What perils of destruction subsist for depraved mankind **in the sphere of time and creation**? In analyzing this, the first question that needs to be addressed is this: What does mankind need to be saved **from**? (What danger is there that needs immediate attention?) The answer is found in some of the aforementioned examples: a burning building filled with smoke and flames, persons stranded in the middle of the desert who are exposed to its excessive elements and the critical lack of water or soldiers in a foxhole with bullets and bombs raining over their heads. In each of these situations, those who are in perils will automatically cry out, "Please save me!" There are also situations of the potential perils of danger, which address anticipated encounters that thoughtful petitioners would inquire deliverance from? A classic example entails an individual that is poised to have major surgery. Before such one is anesthetized, the obvious prayer is, "Lord, save or deliver!" which identifies what one desires preservation from? Great emphasis and priority is focused on readings from the Old and New Testament covenant writings, documenting the temporary perils of this present life in the natural and/or physical universe. Unfortunately, this has set the framework of most mindsets to the point that such predominantly form the contents of the majority of prayers. But do any of these things so stated potentially constitute permanent ultimate destruction?

ETERNAL EARTHLY CONSIDERATIONS:

What is the permanent or ultimate peril of destruction in existence? There is a plethora of documentation in all of God's Covenants, e.g., the Kingdom Gospel writings, which very convincingly infer the priority of man's eternal state of affairs. Passages of scripture such as Luke 23:39 speak of the criminal on the cross next to Jesus Christ, who though facing the inevitable termination of his physical perseity in the earthly realm, was more concerned about the essence of his eternal state of being. The analyzation of these proceedings induces the obvious questions: 1). what was this transgressor's request to be saved or delivered from, 2). was he rescued from what and 3). why didn't the other convict have similar concerns? The only palpable answers to these and all other questions addressing salvation (being saved, rescued or delivered) is the comprehension of the passages addressing one's everlasting state of being as the ultimate place of safety and security. This is precisely, tersely and superiorly documented in the Grace Contract, i.e., the Gospel of Grace, the Mystery, revealed to the Apostle Paul.

From this view, the most important question is what does mankind ultimately need to be saved **FROM**? The obvious response to this inquiry is realized in the internalization and acknowledgement of God's eternal plan, and His purpose. The contents of the Kingdom Gospel constitute the inhabitants of everlasting existence in the earthly sphere through witnessing of its scriptures, e.g., Matthew 1:21, which certifies Jesus as the savior of

iverer of His covenant people Israel in that "... He shall save His people from their sins." From this revelation as perceived that Israel, as well as all mankind was in **danger** resulting from the curse of the depraved nation. Thus from this information, the ultimate connotation of this term can be gleaned by considering the opposite, i.e., to be separated or estranged from God and lost. In corroboration to this, the following verses comprise words or phrases which is opposite in meaning to the word "SAVE": 1) James 4:12, 2) Mark 16:16, and 3) John 3:17-18. In addition to this, another Kingdom scripture compares the function of their savior to those who need the services of a doctor (Luke 5:31). Luke 5:32 certified that all of Israel (not the righteous but sinners) need a SAVIOUR." The context of Luke 19:10 confirmed what Jesus' Earthly mission for His covenant people Israel for the Son of man came to seek and to save the lost," and also the manifestation of them as LOST SINNERS in great danger.

From these Scriptures it can be ascertained that far above the unstable elements that creation affords in the sphere of time, the greatest potential and ultimate peril of destruction to mankind lies in the fact that he is in danger and it is impossible for him to save himself or for anyone else other than God to come to his rescue there are severe limitations in the Kingdom and Old Testament Gospels in that they are conveyed strictly from the Earthly vantage-point and are thus couched in language that could construe man as a participant or at best an influence force in the process of his eternal deliverance and rescue. In this sense, the inference of man participation and influence inevitably results in the inevitable concept of human free will. In this view is also included the intellection of human determination and so-called fortuitous circumstances. For example, a person may jump from a burning building and survive the fall. Another person who is shipwrecked might use his strength and effort to swim several miles to shore. Unfortunately, these imagined precisions are brought forth in the salvation process both by 1). the discipline of these writings to the contents and conditions of their respective covenants and 2). their inability to recognize that though the tenure of the Earthly Kingdom is everlasting, the nature of it is limited to the Earthly-eternal viewpoint and is not thus conveyed in eternal-Heavenly language.

ETERNAL HEAVENLY CONSIDERATIONS:

In the most advanced and mature writings of God's superior information, there is the unquestionable conveyance that self-salvation is impossible. In considering an Earth-view analogy, a person is sinking in quicksand yet the more he struggles the deeper he sinks, thus he needs someone else to stand on solid ground and pull him out. Although the permanent or ultimate peril of destruction in existence is fully established in several of the other scriptures, the Heavenly-eternal viewpoint conveys all of God's eternal workings as established in His decrees before He created the universe, which is the **only** reliable foundation and solid ground. In this view, all was pre-ordained in eternity including planning, implementing and culminating all things but more specifically, God actualized the SALVATION PLAN FOR HIS ELECT, all in the eternal sphere. Thus when it comes to God's grace and salvation, is it possible in the sphere of time and creation for a sinner to save himself (Titus 3:5; Ephesians 2:8)? In this sense, if a man could save himself then he would not need a SAVIOR because according to the view of it salvation is at least an Earthly occurrence, he could possibly be his own savior. If the person in quicksand could get out on his own, then he would need no one else. Even those who purposely lay claim to the doctrine of **God's Sovereign Election** place the actuation or initiation of at least some of the elect's salvation in the sphere of time. Thus the majority of Christendom, regardless of their varied positions, teaches in some manner that the moment a sinner confesses, "I need a savior" he is really saying, "I can't do it myself. I need someone else to do what I could never do." Now this is absolutely correct but this does not convey the factuality that the pre-ordained reason none of it is possible is because the entire gamut of salvation as well as everything else had **ALREADY BEEN COMPLETED** and actualized in God's eternal decrees!

The eternal view and fact of the matter is, in the essence of both eternity and time, salvation engenders God's deliverance of mankind based solely upon His sovereign grace in His choice of designated ones out of humanity in the eternal sphere according to the accommodations of His will, plan and purpose. Much of Christendom fail to grasp the workings of God's magnificent feat of justification and sanctification simply because their primary focus in the Bible is upon the 10 Commandments and other Old Testament Doctrines with a view of replicating or authenticating such for the purpose of obtaining or defining moral perfection in the sphere of time rather than the conferment of such solely by His grace in the sphere of eternity. The comprehension of God's complex eternal workings is far more glorious and secure than the manifestation of His Earthly accomplishments when one understands the Lord's eternal accomplishments it certifies the security of salvation thus negating

jects for the obtaining and securing of it from the manifestation mode of the child of God's Earthly works. I Thessalonians 1:11-14 delineate God's initiation, implementation and completion of His eternal working in the salvation of His elect in eternity before the creation of the world. The fact that individuals were made heirs is not due to chance in light of the phrase "having been foreordained according to the purpose of the one working in us." The Heavenly-eternally based information conveyed in Paul's epistles comprise a specific volume of knowledge, the Grace Gospel, i.e., the Mystery (Ephesians 3:8; Colossians 4:3; Acts 20:24), which is the good news of the Grace Dispensation for those conferred the privilege of becoming members of the Body of Christ.

I Thessalonians 2:13-17 depict God's process of growth and development in the hearts of those whom He has privileged to internalize the initiation, implementation and completion of His eternal workings of salvation. Their enlightenment exudes an informed sense of obligation and thanksgiving to God in light of the knowledge that they are and are surely His beloved because according to II Thessalonians 2:13, "God did chose" us "from the beginning to salvation," which unmistakably refers to the chose of His elect in eternity. The continuous conveyance, "in sanctification of the Spirit, and belief of the truth," denotes that this election to salvation alludes the fact of eternal sanctification in His Spirit in eternity and the assignment of belief of the truth, to be manifested in time. This passage also identifies the manifestation of God's purpose for us, His elect in the sphere of time, i.e., those who were chosen in eternity, were also in effect called (having been called) through their pre-ordained belief of the gospel (good news), which is certified by the fact that we were eternally "in the possession of the glory of our Lord Jesus Christ." The expressed goals and desired ends is that God causes us to experience the blessings of the identification in Christ process; which depicts the purpose of His process of growth and development in identification of such spiritual blessings as we are established "in every good word and work." This expresses the ultimate end of those who He has so privileged to comprehend the establishment of His eternal workings of salvation, which secures all of God's people in our daily living and ministering this testimony to God. **This is truly in essence what salvation is and does, i.e., we are eternally safe and secure from any permanent or ultimate peril of destruction in existence.** This all that our gospel promises us howbeit more than we need ever hope for!