

*Question: "Is salvation by faith alone, or by faith plus works?" Answer: This is perhaps the most important question in all of Christian theology. This question is the cause of the Reformation, the split between the Protestant churches and Catholic Church.*

WhatsApp Salvation by Grace through faith Salvation is only by grace through faith. Thus the faith we have is the key to salvation; being saved. For by grace are you saved through faith; and that not of yourselves: God grace is not for few or for chosen but for all men. For the grace of God that brings salvation has appeared to all men. Let no man lie to you that you cannot be saved or you are not covered by the blood of Jesus Christ. The faith God wants I have talked much about faith because it is the basic principle of the gospel and salvation. To be saved, only believe in Jesus Christ. Total believe in God is only found on men with great faith not doubters. Salvation only by grace through faith The road to salvation is simple; believe in your heart and confess. That if you shall confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised him from the dead, you shall be saved. For with the heart man believes unto righteousness ; and with the mouth confession is made unto salvation. For whosoever shall call upon the name of the Lord shall be saved Rom The jailer guarding jails doors where Paul and Silas where asked them "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and you shall be saved, and your house. And this is only by grace in the finished work of the cross. Being justified freely by his grace through the redemption that is in Christ Jesus. Nothing you can do to get saved but only by grace through faith. Reason one of the thieves hanging with Him on the cross was saved that instance and Jesus said unto him, Verily I say unto you, To day shall you be with me in paradise Lk That thief only believed in Jesus. All the works we had to do were finished on the cross by Jesus Christ. And He had finished this even before the foundation of the world. It is only through faith that we talk of grace i. Therefore it is of faith that it might be by grace faith comes first then grace. Grace is about Jesus Christ and the finished work on the cross. His blood poured on the cross washes away all sins. Much more then, being now justified by his blood, we shall be saved from wrath through him. Grace makes us focus only on Jesus not on ourselves. Law, legalism, traditions, religion and work hinder man from having a relationship with God because they focus on what man can do to God not on the finished work of the cross what God has done to man. Cults deny salvation by grace through faith All Antichrists and cults deny that salvation is only by grace through faith. They add religious structures, laws, legalism, religion, tradition and works and say salvation is not by grace through faith alone. They deny that the price ransom has already being paid on the cross by Jesus 1 Tim 2: Many today world preachers are adding or perverting this gospel. They deny the power of the finished work of the cross and this prevent people from experiencing and having a relationship with God. If you hear any preacher or church preaching another gospel except that salvation is only by grace through faith run away! Your works will neither save you nor take you to heaven.

**Chapter 2 : Is salvation by faith alone, or by faith plus works?**

*Sola fide (Latin: by faith alone), also known as justification by faith alone, is a Christian theological doctrine commonly held to distinguish many Protestant churches from the Catholic Church, as well as the Eastern Orthodox Churches and Oriental Orthodox Churches.*

So we can truly say that we have earned and deserved nothing from God. We ask how we can make up for any of our sins. With our own works? Alone, our hearts are corrupt and vile. And faith is the one condition of that salvation. What do we mean when we talk about faith? What do we mean when we talk about salvation? Answers to some questions that come up. But to have only that much faith is to have the faith of pagans. The devil believes, not only that there is a wise and powerful God; but also, that Jesus is the Son of God, the Messiah, the Savior of the world. So then, what do we mean by faith? First, in general, it is a faith in Christ: Christ, and God through Christ, are the objects of our faith. This makes our faith clearly different from the faith of pagans. And from the faith of a demon it is fully distinguished by this: This is also a disposition of the heart. What do we mean, then, when we say salvation? First of all, whatever else it implies, this is a present salvation. It is something attainable, actually attained, on earth, by anyone of faith. We have been saved in a word from sin. He will save all his people from all their sins; from original sin and actual sins, past sin and present sin. From the guilt of all past sin: And when we are saved from guilt, we are also saved from fear. Not from a respectful fear of offending; but from all fear like servants or slaves; from that type of fear that can torment; from fear of punishment; from fear of the wrath of God, whom we can now see as our Father, rather than our Master. We boast in the hope of the glory of God. And in him is no sin. No one who lives in him keeps on sinning. The one who does what is sinful is of the devil. Everyone who believes is born of God. Anyone that is, by faith, born of God does not continue to sin 1. This then is what we mean by salvation, even in the present world: In this sense, any of us with faith are born again. The first usual question about all of this is, 1. If we preach salvation by faith only, are we preaching against holiness and good works? But it may be helpful to consider this more, especially since this is no new objection. The apostle Paul heard it! It could accidentally do that. So we should all hear the warning the Apostle Paul gave: Do not be arrogant, but tremble. For if God did not spare the natural branches, he will not spare you either. Consider therefore the kindness and sternness of God: Otherwise, you also will be cut off. Because of what law? The law that requires works? No, because of the law that requires faith. The words that go before and after our text show the same Eph. In order that he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus. For it is by grace you have been saved, through faith—and this is not from yourselves. The faith through which you are saved, as well as the salvation which God adds to that, come from his own good purpose and favor. That you believe is one example of his grace. That you have been saved by believing is another. Neither does salvation come by the works we do when we believe, for it is then God who works in us. So he gives us a reward for what he himself works, only commending the riches of his mercy, but leaving us nothing to boast in. When they realize they can still have forgiveness from him, they will cry out to him, asking that he would blot out their sins also, through faith in Jesus. So in the same hour that Paul and Silas began to preach, the jailer repented, believed, and was baptized, as were three thousand, by Peter, on the day of Pentecost, who all repented and believed at his first preaching. Yet when they look at it another way, people make a quite opposite objection to the same truth: And so it should! No one can trust in the merits of Christ until they have completely renounced their own. The righteousness that is by faith cannot be given to them while they still trust in the righteousness that is by the law. But people say this is an uncomfortable doctrine. The devil spoke like he always speaks “without either truth or shame” when he dared to suggest it is uncomfortable. It is the only comfortable one. For Zacchaeus, a public robber? For Mary Magdalene, a common prostitute? God will not cast out your prayer. News that will cause great joy for all people! But what does the Holy Spirit say? To whom should we not preach it? No, they have a special right to have the gospel preached to them. God has revealed these things to unschooled, ordinary people from the beginning. Still we must speak the words of our Lord. Nothing but this can effectively prevent the increase of the Romish delusion among us. It is endless to

attack, one by one, all the errors of the Roman Catholic Church. But salvation by faith strikes at the root, and all fall at once where this is established. It was this doctrine, which our Church rightly calls the strong rock and foundation of the Christian religion, that first drove Popery out of these kingdoms; and this doctrine alone can keep it out. Then you may reform us by dissuading us from particular vices. And for the same reason, knowing that faith alone could overturn the foundations of his kingdom, he called together all his forces, and employed all his arts of lies and slander, to frighten Martin Luther from reviving it. Even so, Lord Jesus! You shall prevail over him, and subdue him, and overthrow him and trample him under your feet.

### Chapter 3 : Salvation by Faith Only (Alone) vs. Obedience/Works/Baptism

*A common religious doctrine is salvation by "faith only" or "faith alone." This doctrine can be stated as follows: "Wherefore, that we are justified by faith, only, is a most wholesome doctrine and very full of comfort" - The Book of Discipline of the United Methodist Church, Edition, p.*

Paul agreed with the author s of the Gospel of John. He apparently believed that personal salvation was dependent solely upon faith, not on good works. But it was belief in the death and resurrection of Jesus which seems to have been of paramount importance to Paul. Some liberal theologians believe that Paul died before belief in the Incarnation Jesus as the Son of God , or in the virgin birth had developed within the Christian movement. There are indications that Paul was unaware of those two beliefs. Some passages from the NKJ version of the Bible which show salvation by faith are: For as in Adam all die, even so in Christ all shall be made alive. Two of the passages indicating this are: It implies that thinking is insufficient to gain salvation: For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation For whosoever shall call upon the name of the Lord shall be saved. Paul also held a second belief: However, it only applied to people who had previously died. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus. However, after Jesus came, salvation was by faith in Christ only. Paul seems to have assumed that people everywhere had been exposed to the Gospel. The inhabitants of the Americas and of most of Africa had not heard the gospel message at all. There are countries in the world even today in which Christianity has made no significant inroads.

**Chapter 4 : Salvation - Wikipedia**

*This then is the salvation which is through faith, even in the present world: a salvation from sin, and the consequences of sin, both often expressed in the word justification; which, taken in the largest sense, implies a deliverance from guilt and punishment, by the atonement of Christ actually applied to the soul of the sinner now believing.*

Allegory of Salvation by Antonius Heusler ca. This plan was conceived by God consequent on the Fall of Adam, the progenitor of the human race, and it would be completed at the Last Judgment , when the Second Coming of Christ would mark the catastrophic end of the world. Taken in its widest sense, as deliverance from dangers and ills in general, most religions teach some form of it. It assumes an important position, however, only when the ills in question form part of a great system against which human power is helpless. Salvation is made possible by the life, death, and resurrection of Jesus , which in the context of salvation is referred to as the " atonement ". While some of the differences are as widespread as Christianity itself, the overwhelming majority agrees that salvation is made possible by the work of Jesus Christ, the Son of God , dying on the cross. Christian faith is faith in the God of salvation revealed in Jesus of Nazareth. The Christian tradition has always equated this salvation with the transcendent, eschatological fulfillment of human existence in a life freed from sin, finitude, and mortality and united with the triune God. This is perhaps the non-negotiable item of Christian faith. What has been a matter of debate is the relation between salvation and our activities in the world. The Old Testament part of the story shows that people are sinners by nature, and describes a series of covenants by which God sets people free and makes promises to them. His plan includes the promise of blessing for all nations through Abraham and the redemption of Israel from every form of bondage. Variant views on salvation are among the main fault lines dividing the various Christian denominations , both between Roman Catholicism and Protestantism and within Protestantism, notably in the Calvinistâ€™Arminian debate , and the fault lines include conflicting definitions of depravity , predestination , atonement , but most pointedly justification. Therefore, according to Catholic apologist James Akin, the faithful Christian can say in faith and hope, "I have been saved; I am being saved; and I will be saved. Scripture is subject to individual and ecclesiastical interpretations. While some of the differences are as widespread as Christianity itself, the overwhelming majority agrees that salvation is made possible by the work of Jesus Christ, the Son of God, dying on the cross. The purpose of salvation is debated, but in general most Christian theologians agree that God devised and implemented his plan of salvation because he loves them and regards human beings as his children. Since human existence on Earth is said to be "given to sin", [Jn 8: Stag writes that a fact assumed throughout the Bible is that humanity is in, "serious trouble from which we need deliveranceâ€™. The fact of sin as the human predicament is implied in the mission of Jesus, and it is explicitly affirmed in that connection". By its nature, salvation must answer to the plight of humankind as it actually is. Therefore, salvation must be concerned with the total person. Plan of salvation Latter Day Saints According to doctrine of the Latter Day Saint movement , the plan of salvation is a plan that God created to save, redeem, and exalt humankind. The first appearance of the graphical representation of the plan of salvation is in the missionary manual entitled A Systematic Program for Teaching the Gospel. Islam and Jannah In Islam, salvation refers to the eventual entrance to heaven. Islam teaches that people who die disbelieving in God do not receive salvation. It also teaches that non-Muslims who die believing in the God but disbelieving in his message Islam , are left to his will. Those who die believing in the One God and his message Islam receive salvation. And whoever said, "None has the right to be worshipped but Allah" and has in his heart good faith equal to the weight of a wheat grain will be taken out of Hell. And whoever said, "None has the right to be worshipped but Allah" and has in his heart good faith equal to the weight of an atom will be taken out of Hell.

### Chapter 5 : 32 Bible verses about Saved By Faith

*The notion that salvation is totally of God and is the result of nothing that anyone does is hard to grasp. To many, this solution is too easy. Human nature almost demands us to tack something onto the end. And many through the ages have felt compelled to add onto the central message of Christianity.*

Related Media 1 John 5: God has given us eternal life, and this life is in his Son. The one who has the Son has this eternal life; the one who does not have the Son of God does not have this eternal life. The question is, how can a person have the Son of God? According to Romans 5: Why did Christ have to die for us? Because Scripture declares all men to be sinful. In other words, our sin separates us from God who is perfect holiness righteousness and justice and God must therefore judge sinful man. The Futility of Our Works Scripture also teaches that no amount of human goodness, human works, human morality, or religious activity can gain acceptance with God or get anyone into heaven. The moral man, the religious man, and the immoral and non-religious are all in the same boat. After discussing the immoral man, the moral man, and the religious man in Romans 1: Added to this are the declarations of the following verses of Scripture: No amount of human goodness is as good as God. God is perfect righteousness. Because of this, Habakkuk 1: In order to be accepted by God, we must be as good as God is. Before God, we all stand naked, helpless, and hopeless in ourselves. No amount of good living will get us to heaven or give us eternal life. What then is the solution? Because of His love and grace, He has not left us without hope and a solution. This is the good news of the Bible, the message of the gospel. The one who does not believe has been condemned already, because he has not believed in the name of the one and only Son of God. This means we must each come to God the same way: If you would like to receive and trust Christ as your personal Savior, you may want to express your faith in Christ by a simple prayer acknowledging your sinfulness, accepting His forgiveness and putting your faith in Christ for your salvation. If you have just trusted in Christ, you need to learn about your new life and how to walk with the Lord. So if you do not see your language listed below, please translate it and send us a note to <http://> We will reply with an email address you can send attachments to. To help us create translated graphics, here is a document with the words from the graphics. Translate these words and we will make new graphics for your translation of the text.

### Chapter 6 : Salvation by Faith - a Sermon by John Wesley | Christian Faith

*Salvation by faith doesn't nullify our part in the covenant. Yet we hold that together with the clear teaching that our salvation is not by works – a teaching that comes directly after the claim that we're saved through faith.*

The same free grace continues to us, at this day, life, and breath, and all things. Today and for the next two services I have chosen to call on the sermons of John Wesley. In his sermon *Salvation by Faith* Wesley refutes the notion that good works were essential to gaining salvation. Typically Wesley has three points: What is this faith? He states what this faith is not: What is salvation From what are we saved by faith: Now some of the objections are that this by being so easy encourages people to despise holiness and good deeds, that it leads to pride, that it encourages sin and even leads to despair. Two strangers from London walk quietly down Sandgate Street – the poorest and most contemptible part of the town-. The knot of listeners grows to a crowd of several hundred, then over a thousand. When the preacher stops the crowd gapes in astonishment. So the preacher announces. That night Wesley finds a crowd of some 20, waiting. This is an account of his third and last sermon before Oxford University. He is neither tall nor fat; his black hair quite smooth and parted very exactly added to a peculiar composure in his countenance, showed him to be an uncommon man. But , considering how many shining lights are here that are the glory of the Christian cause, his sacred censure was much too flaming and strong, and his charity much too weak in not making large allowances. This and the assertion that Oxford was not a Christian city and this country not a Christian nation, were the most offensive parts of the sermon. Kennicott then 25 yrs old, future notable Hebrew scholar Not afraid to put people on edge, Wesley brings innovation from his own personal experience of renewal. He looked for a renewed church from renewed people. I would dare to imagine the same for us today – despite so much change. The salvation this brings is a salvation from our self-destruction. Faith in Nature is to include human nature with all living things and the material world, the solar system, the universe. It is to offer up a new common creation story, one given by science. Faith in Nature is to accept the glory of the Grace of God, for what have we done ie not done to receive this living world in which we live and breath, a re-location for what John Wesley preached: We can see and believe this Grace in the glory of creation, in the mystery of how one system rests upon another, the web of life, the myriad galaxies and solar systems. Her words remain fresh and pertinent as the Ecological crisis reaches the popular consciousness. The most basic clue is to love it. Love your enemies, is the human participation in the vision of the lion lying down with the calf. Jesus points to nature to call us to love our human enemies: God created rain that falls on good and bad alike. He even tells a parable that deals with living with evil, the tares and wheat growing side by side are not to be disturbed lest uprooting the unwanted tares harms the valuable wheat. This is a knowledge of the fabric of life, animal or vegetable, that we resist violence to make change happen. An extraordinary command that comes out of human nature to have a sense of right and wrong, to have choices and responsibilities to act. What then is the nature of Salvation in this new perspective? We are saved from ourselves: Faith in Nature offers a salvation from the judgement of living systems, of the human abuse and misuse of the planet. We can change, we see more clearly than ever, we can be part of a re-flourishing earth. It seems impossible that a street corner preacher could raise a crowd of several hundred let alone 20, in one day; The view of the world has changed radically. Theologies always have paid and always should pay serious attention to the picture of reality operative in their culture. If they do not, theology becomes anachronistic and irrelevant. Nature is known by us all. All can have Faith in Nature. All need to have faith in nature and all can know they have this faith. Therein, lies salvation for us all, as rain falls on good and bad alike. Therein God is found. I have been to three already. It struck me that the readings for this season are as regular as all the festivities, and Open to Hope, open to God? The traditional Sundays of Advent are hope, love peace Which God are we waiting for? But stop me there. We have a problem being religious.

**Chapter 7 : 11 Top Bible Verses About Salvation - Being Saved Though Christ Jesus**

*Is salvation by faith or works or both? This could be the most critical question in Christian theology. It has led to division and disagreements between Christians, Catholics and religions, or cults, who claim to follow Jesus.*

**Introduction** Many Christians believe that a person is saved, or justified, by faith and faith alone. This belief is known as Sola Fide, or Faith Alone. The Logical Perspective Sola Fide believers say that there is nothing we can do “no work, no act” in order to be saved. Jesus did all that needed to be done for us through His death on the cross. After all, John How Then Am I Saved? How could anyone have been saved this past Sunday, or two weeks ago, or a month ago, or a year or ten or fifty years ago, if the work of salvation was completed years ago? You had never accepted Jesus into your heart as your personal Lord and Savior. You had never been born again. Was it something you did that saved you? This is the dilemma: Here is where the logic of Sola Fide breaks down. The problem is, Sola Fide has no room for such an answer. It is by faith alone that you are saved. You can do nothing to contribute in any way to your own salvation. Yet, one cannot argue the fact that the only difference between being unsaved yesterday, and being saved today, is something that you did “not something that Jesus did for you today that He had not done for you as of yesterday. Now, Sola Fide folks will say that believing in Jesus “having faith in Jesus” is not a work, it is simply an act of faith. It is indeed an act of faith. Which means, the only possible difference between the saved and the unsaved is that the saved did something that the unsaved did not do. The doctrine of Sola Fide fails the test of logic.

**The Scriptural Perspective** The biggest problem with the doctrine of Sola Fide from this perspective, is that nowhere in the Bible does it say that a person is saved, or justified, by faith alone. That passage simply does not exist. Does love have any role in our salvation? Well, if love plays a role in our salvation then, quite obviously, we cannot say that we are saved by faith alone; we would have to say that we are saved by faith and love. Logically, one has to ask: Scripturally, in 1 Corinthians Furthermore, in Galatians 5: Faith working through love. According to 1 John 3: John is speaking of spiritual death here “then one is not saved. Which means that this passage, as well as the others just mentioned, all point to the fact that love is necessary for salvation. Without love, there is no salvation. Salvation by faith alone? How, though, does love manifest itself? We see this, for example, in the Judgment passage from Matthew Those who did something “fed the hungry, clothed the naked, and so on” inherited the Kingdom, while those who did nothing, suffered eternal punishment. This is why we have passages such as Romans 2: Faith is necessary for salvation. Is it given to those who do good works out of selfish motives? The Bible says love is necessary for salvation. We must have faith, and we must have love, and love works. So we are saved, not by faith alone, but by faith working through love, and all by the grace of God. The doctrine of Sola Fide fails the test of Scripture. And this utter incongruity between Protestantism and historical Christianity is a plain fact, whether [Christianity] be considered in its earlier or in its later centuries. Nowhere is Sola Fide found in the records of the Church Councils. Christians did not believe it, they did not teach it, and they did not practice it. The Catholic Church has battled against the followers of many and varied doctrines that it considered heresies throughout its history “the Gnostics, Nicolaitians, Ebionites, Montanists, Arians, Donatists, Marcionites, Pelagians, Albigensians, and a whole host of others. The errors believed and taught by these people, and how these errors were refuted by the Christian apologists of the times, are detailed in the writings of Christians throughout the centuries of the Church and in the records of the Church Councils. If it is the fundamental teaching of Christianity, why is there no mention of it for the first years of Christianity? What history is telling us is that the doctrine of Sola Fide is only about years old. Christianity, however, is almost years old. The doctrine of Sola Fide fails the test of history.

**Conclusion** So we see that the doctrine of Sola Fide fails the test from all three perspectives “logical, scriptural, and historical. This is a doctrine that is relatively new to Christianity only years old and it is a doctrine that is quite contrary to what Scripture actually says. Salvation by faith working through love, all by the grace of God? John Martignoni Bible Version:

**Chapter 8 : What is salvation? What is the Christian doctrine of salvation?**

*While Baptists agree that the Bible teaches that salvation is always and only by grace through faith alone, they have differed on how grace and faith are involved in salvation. For example, not all Baptists have agreed on the relationship of God's sovereignty and humankind's free will.*

There are no makeup exams at the judgment seat! From every possible angle I try to make clear what the Bible says about this crucial question. Of course, getting into heaven is not just a matter of answering a question correctly. It requires a spiritual resurrection from the dead, as we have seen. It requires having God forgive your sins, so that you are truly reconciled to Him. But for that to happen, you must be clear on the biblical truth of how that happens. Paul answers this crucial question in these verses. He wrote these truths to those who were already saved, to clarify and solidify their understanding of these vital matters. Also, as I mentioned last week, even if you have known Christ for many years, you should be growing in your understanding of the gospel. It is an inexhaustible subject and it should thrill your heart every time you think about it or hear it proclaimed. If you find the gospel boring, you should be concerned about your own soul! We all need to be clear on these matters for our own sakes, and so that we can share it clearly with others. To get a handle on this text, you must understand five key concepts: As we saw in 2: It reaches a climax in the Book of Revelation, which shows that God will pour out His wrath on this evil world, culminating in the final, eternal judgment of the lake of fire. Because of sin, we all are alienated from God in His holiness. But in our day, this kind of watered down thinking is not only in liberal circles. It is also popular among those who profess to be evangelicals. There is scripture in there that backs it all up. How do we live it? And these are principles that can help you. But then why is he a pastor? By going to the cross, Jesus paid the penalty that we are under because of our sin. There is no middle ground. Salvation by grace alone means that we did absolutely nothing to earn or merit salvation. If you did anything to earn it or deserve it, it is not grace. If God gives it to you because He foresaw that you would believe in Him of your own free will, it is not grace. Grace means that you get the opposite of what you deserve. Instead, He saves you by His grace. Grace cuts directly against the grain of human thinking, because it is not fair. If someone does wrong, he should get what he has coming. If someone does right, he should be rewarded. He has stolen from hardworking people. On some occasions, he has hurt his victims or even killed them. But he shrugs it off and continues his life of crime. Finally, he is apprehended and convicted. On death row, he hears that God will forgive all of his sins if he will trust in Christ, even though he does not deserve it and he cannot make up for what he has done. It sounds too good to be true. But then he does believe it. He trusts Christ to save him from eternal judgment. He dies and goes to spend eternity with God in heaven. Or, take the case of a guy who is very religious. He prays several times a day. He fasts twice a week. He gives ten percent of his income to charitable causes. He treats others fairly. He has been faithful in his marriage. He thinks that doing all of these things will commend himself to God. But, he dies and goes to hell. The thief was hanging next to Jesus on the cross. Jesus paid his debt and the thief went to heaven that very day Luke He was not justified from his sins, because he was trusting in his own good works to save him. God did not compromise His righteousness or justice to forgive us. His justice demands that the penalty be paid. Jesus paid the penalty on the cross for all that trust in Him. In that way, God can be both just and the justifier of the one who has faith in Jesus Rom. But there is no other way of salvation. It is by grace alone. Salvation through faith alone means that we receive salvation through trusting in what Jesus did for us on the cross. Many people misunderstand the nature of saving faith. Some have a sort of general, vague faith in God, whoever He may be, that is kind of like positive thinking. I believe in the basic goodness of people and the goodness of God. Everything will turn out for the good in the end. Some think that faith is mere assent to certain facts. In other words, they think that making a decision to accept Christ constitutes saving faith, even if there is no repentance and no subsequent obedience to Christ as Lord. That kind of mere assent to the facts of the gospel is not saving faith. To understand saving faith, you need to grasp two things: Saving faith includes knowledge, assent, and trust. First, there must be knowledge. There is content that must be understood. To be saved, you must know something about God. He is righteous, holy,

just, and loving. You must also know that you have sinned against God and stand guilty and condemned before Him. You must know that Jesus is the eternal Son of God, who took on human flesh, born of the virgin Mary. He lived a perfect life and died on the cross as the substitute for sinners, paying on their behalf the penalty that God demands. But God raised Him from the dead and He ascended into heaven. He will return bodily to judge the living and the dead, but also to save all that have trusted in Him. These are basic facts, revealed in the Bible, that you must know to be saved. But, also, you must give assent to these facts, or agree that they are true. A student could know all of these facts well enough to pass an exam, but not affirm that they are true. Saving faith includes intellectually assenting to the truth of the gospel. But if that is all that saving faith entails, then Satan and the demons are saved. They know these things and they know that they are true. The third element in saving faith is personal trust, or commitment. To illustrate, you may be an expert on aircraft. You know that a certain plane is well constructed and mechanically sound. You may also agree that the plane will fly. You affirm that it is a good plane. But knowing these facts and agreeing to them will not get you anywhere. To get to a destination, you must commit yourself to get on board the plane. Saving faith is personally trusting Jesus Christ, committing your eternal destiny to what He did for you on the cross. Just as you entrust your life totally to the pilot when you get on board a plane, so you entrust your eternal destiny totally to Jesus and His death as your substitute on the cross. You must commit yourself to follow Him as your Lord. Saving faith does not originate with us. Grammatically, it is possible that it refers to faith, and no less a scholar than Charles Hodge argues for this interpretation. It is all from God, not of ourselves. For example, in Philippians 1: Earlier in my ministry, I did not understand this point. I thought that all people have sufficient faith to believe in Christ.

**Chapter 9 : Salvation by Faith – Sermon 1 – Teddy Ray**

*Faith at once believes the good news of a free salvation through Christ, and accepts Christ as the Savior. We commit ourselves to him, trust ourselves to him for that salvation of which he is the Author.*

All the blessings which God hath bestowed upon man are of his mere grace, bounty, or favour; his free, undeserved favour; favour altogether undeserved; man having no claim to the least of his mercies. Wherewithal then shall a sinful man atone for any the least of his sins? With his own works? But indeed they are all unholy and sinful themselves, so that every one of them needs a fresh atonement. Only corrupt fruit grows on a corrupt tree. Therefore, having nothing, neither righteousness nor works, to plead, his mouth is utterly stopped before God. Now, that we fall not short of the grace of God, it concerns us carefully to inquire, – I. What faith it is through which we are saved. What is the salvation which is through faith. How we may answer some objections. And, first, it is not barely the faith of a heathen. A Greek or Roman, therefore, yea, a Scythian or Indian, was without excuse if he did not believe thus much: For this is barely the faith of a heathen. Nor, secondly, is it the faith of a devil, though this goes much farther than that of a heathen. For the devil believes, not only that there is a wise and powerful God, gracious to reward, and just to punish; but also, that Jesus is the Son of God, the Christ, the Saviour of the world. What faith is it then through which we are saved? It may be answered, first, in general, it is a faith in Christ: Christ, and God through Christ, are the proper objects of it. And from the faith of a devil it is fully distinguished by this: And herein does it differ from that faith which the Apostles themselves had while our Lord was on earth, that it acknowledges the necessity and merit of his death, and the power of his resurrection. What salvation it is, which is through this faith, is the Second thing to be considered. And, First, whatsoever else it imply, it is a present salvation. It is something attainable, yea, actually attained, on earth, by those who are partakers of this faith. Ye are saved to comprise all in one word from sin. This is the salvation which is through faith. This is that great salvation foretold by the angel, before God brought his First-begotten into the world: From the guilt of all past sin: And being saved from guilt, they are saved from fear. Not indeed from a filial fear of offending; but from all servile fear; from that fear which hath torment; from fear of punishment; from fear of the wrath of God, whom they now no longer regard as a severe Master, but as an indulgent Father. They rejoice in hope of the glory of God. And the love of God is shed abroad in their hearts, through the Holy Ghost, which is given unto them. Whosoever believeth is born of God. And whosoever is born of God doth not commit sin; for his seed remaineth in him: But sin cannot reign in any that believeth. By any sinful desire; for he continually desireth the holy and perfect will of God. Doth he sin by infirmities, whether in act, word, or thought; for his infirmities have no concurrence of his will; and without this they are not properly sins. This then is the salvation which is through faith, even in the present world: So that he who is thus justified, or saved by faith, is indeed born again. The first usual objection to this is, 1. That to preach salvation or justification, by faith only, is to preach against holiness and good works. To which a short answer might be given: But it may be of use to consider it more at large; especially since it is no new objection, but as old as St. But does not preaching this faith lead men into pride? We answer, Accidentally it may: Be not high-minded, but fear. If God spared not the natural branches, take heed lest he spare not thee. Behold therefore the goodness and severity of God! On them which fell, severity; but towards thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off. Paul, foreseeing and answering this very objection Rom. To the same effect are the words both preceding and following the text Eph. For by grace are ye saved through faith; and that not of yourselves. That ye believe, is one instance of his grace; that believing ye are saved, another. Neither is salvation of the works we do when we believe, for it is then God that worketh in us: The goodness of God ought to lead them to repentance; and so it will those who are sincere of heart. When they know there is yet forgiveness with him, they will cry aloud that he would blot out their sins also, through faith which is in Jesus. So in the same hour that Paul and Silas began to preach, the jailer repented, believed, and was baptized; as were three thousand, by St. Yet to the same truth, placed in another view, a quite contrary objection is made: And so it ought; for none can trust in the merits of Christ, till he has utterly renounced his own. The righteousness which is of faith

cannot be given him while he trusteth in that which is of the law. But this, it is said, is an uncomfortable doctrine. The devil spoke like himself, that is, without either truth or shame, when he dared to suggest to men that it is such. For Zacchaeus, a public robber? For Mary Magdalene, a common harlot? God will not cast out thy prayer. Come ye, and buy, without money and without price. When no more objections occur, then we are simply told that salvation by faith only ought not to be preached as the first doctrine, or, at least, not to be preached at all. But what saith the Holy Ghost? Whom shall we except? Nay; they have a peculiar right to have the gospel preached unto them. God hath revealed these things unto unlearned and ignorant men from the beginning. And, it is true, they too often except themselves from hearing; yet we must speak the words of our Lord. Nothing but this can effectually prevent the increase of the Romish delusion among us. It is endless to attack, one by one, all the errors of that Church. But salvation by faith strikes at the root, and all fall at once where this is established. It was this doctrine, which our Church justly calls the strong rock and foundation of the Christian religion, that first drove Popery out of these kingdoms; and it is this alone can keep it out. Then you may reform us by dissuasives from particular vices. And for the same reason, knowing that faith alone could overturn the foundations of his kingdom, did he call forth all his forces, and employ all his arts of lies and calumny, to affright Martin Luther from reviving it. Even so, Lord Jesus! Thou shalt prevail over him, and subdue him, and overthrow him and trample him under thy feet.