

- c. The thief on the cross was unquestionably saved without getting baptized in water, which is another confirmation that the _____ of baptism is not necessary for salvation. Luke 23:42-43

4. Confusion: Believe and be circumcised

- a. Although this false gospel is not common today, it was a problem in the early church when the majority of Christians were still _____. Many of these Jewish believers felt that in order for Gentiles to be saved, they also needed to be circumcised.
- b. Acts 15:1 – *Certain people came down from Judea to Antioch and were teaching the believers: “Unless you are circumcised, according to the custom taught by _____, you cannot be saved.”*
- c. Galatians 5:2-3 – *Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. And I testify again to every man who receives circumcision, that he is under obligation to keep the whole _____.*
- d. God made it clear that if a person was relying on circumcision to be saved, he would need to keep the _____ Law, not just the circumcision requirements. Since no one has ever been able to keep the entire Law, any effort to gain eternal life through circumcision falls miserably short.
- e. Circumcision was a _____ of the Abrahamic Covenant which was an agreement between God and Abraham dating to the time when Israel first became a nation. All Israelite boys were required to be circumcised eight days after birth. This ritual, however, did not save anyone from their sins. Genesis 17:9-14

5. Confusion: Believe and confess your sins

- a. Confession of sins is not a requirement for salvation. However, while confession of sin is not a requirement for salvation, all people must understand they are _____ in need of the Savior. Recognizing you are a sinner prior to salvation is not the same as confessing your individual sins.
 - 1) First of all, no one can possibly remember _____ sin he or she has ever committed. In fact, most of us have a hard time remembering what we had for supper last night!
 - 2) Secondly, trying to confess all your sins would cause distressing soul searching and doubt. If you think you have to confess all your sins in order to be saved, you will _____ be secure in your salvation, knowing you have forgotten many of your sins.
- b. Unbelievers will be condemned to the Lake of Fire because they did not believe in the Lord Jesus Christ, not because they failed to confess their sins. John 3:18 says, *“He who believes in Him is not judged; he who does not believe has been judged already, because he has not _____ in the name of the only begotten Son of God.”*
- c. Confession of sin is for the saved person, one who is already a child of God. Knowingly committing a sin causes the child of God to lose fellowship with God. In such occasions, believers are to confess their sins in order to _____ their fellowship with God.

- 1) 1 John 1:9 – *If we [believers] confess our sins, He is faithful and righteous [just] to _____ us our sins and to cleanse us from all unrighteousness.*
- 2) The Greek word translated *confess* (HOMOLOGEO) is from HOMO, meaning the same, and LOGEO, meaning to speak. To confess is to say the _____ thing. It means to agree with God concerning your sin.

6. Confusion: Believe and ask for forgiveness

- a. God does not require a person to _____ for forgiveness in order to be saved. This is similar to the previous confusion of requiring confession of sins for salvation.
- b. The truth is, the moment we believe in Christ, we are totally forgiven even without asking for forgiveness. Ephesians 1:7 says, *"In Him we have redemption through His blood, the forgiveness of our trespasses, according to the _____ of His grace."*
- c. Forgiveness comes as a _____ of believing the good news of Christ's death and resurrection, not because we asked God for forgiveness. Forgiveness is a byproduct of believing the gospel. It is granted to us the moment we believe in Jesus Christ.
- d. Colossians 2:13-14 says, *"When you were dead in your transgressions ...He made you alive together with Him, having _____ us all our transgressions, having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross."*

7. Confusion: Repent from your sins

- a. God's Word does not command repentance from _____ in order to be saved.
 - 1) The phrases repent _____ your sins and repent _____ your sins are not found anywhere in the Bible (although there is an exception in the New Living Translation where the phrase "of your sins" was added by the translators).
 - 2) At the same time, with that said, _____ person who has ever believed in Christ for salvation has repented of something. As 2 Peter 3:9 teaches, *"The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance."*
- b. In order to properly understand the biblical usage of the words repent (verb) and repentance (noun), we must look at the original _____ word as it was used in the New Testament and not at the modern English dictionary definition.
 - 1) The Greek word repentance (METANOIA) literally means afterthought, change of mind or change of thinking. META means change and NOIA means mind. What we repent of, or change our minds about, can vary. We can repent of good things or bad things. Repentance in and of itself is _____.

- 2) Unfortunately, our modern understanding of repentance was not derived from the Greek word METANOIA, which was the word used in the Bible. Instead, it was derived from the Medieval Latin word REPOENITĒRE, which means to be _____ or feel regret. REPOENITĒRE is an alteration of a previous Latin word PAENITĒRE, which meant to be penitent.
 - 3) This confusion concerning the meaning of the word repent began with _____ (AD 347–420) when he chose to use the Latin word for penance (PAENITENTIAM) to translate the Greek word for change-of-mind (METANOIA) in the Latin Vulgate translation of the New Testament.
 - 4) Jerome’s Latin Vulgate translation became the standard Bible of Christians for many centuries, causing a shift in the common understanding of repent from a change of mind to doing penance or feeling _____ for sin. This mistranslation affects our understanding even today.
 - 5) Biblical repentance is a change of mind, not a change of conduct. Repentance is not a _____ an unbeliever must add to salvation. This would not be consistent with salvation by grace alone, apart from works.
- c. How repentance relates to salvation.
- 1) All unbelievers in the world have some _____ hope they are relying on for eternal salvation or some false idea that allows them to ignore the subject all together. Hebrews 6:1
 - 2) When unbelievers _____ in Christ for salvation, it is because they have changed their minds. Instead of trusting in the false hope they previously held, they now trust in Christ alone for salvation. Acts 20:21
 - 3) When we share the _____, we need to encourage unbelievers to change their minds about what they have been trusting in (a religion, philosophy, or self-effort) and urge them to believe exclusively on Jesus Christ. Acts 11:18
 - 4) In Acts 19:4 Paul said, “*John baptized with the baptism of repentance, telling the people to _____ in Him who was coming after him, that is, in Jesus.*”
 - 5) While it is not necessary to repent of your sins to be saved, you must repent (_____ your mind) in order to believe on the Lord Jesus Christ. As Acts 17:30 states, “*Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent.*”
 - 6) Repentance must not be taught as an _____ requirement for salvation.
 - 7) Repentance is not a change of _____ or a change of direction. A person does not need to somehow clean up his or her life in order to be saved. God does not require this extra step, or human work, for salvation. Isaiah 53:6 calls our righteousness “*filthy rags.*”

8. Confusion: Invite Christ into your life; Ask Jesus into your heart

- a. The gospel is not about inviting or asking Jesus to _____ into your life or heart. The proper response to the gospel is simply to believe in Christ and His work, that He died for your sins and rose again.
- b. You are not saved by begging, inviting or persuading Christ to come into your life. The moment you believe Jesus Christ died for your sins and rose again, you receive eternal life as a totally free _____. At that moment, you are placed into union with Christ and the Holy Spirit comes to live inside of you.
- c. Ephesians 1:13-14 – *In Him, you also, after listening to the message of truth, the gospel of your salvation, having also _____, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.*
- d. Whenever a person trusts in Christ as Savior, God the Holy Spirit comes to live in his or her life, but the Bible does not teach us to _____ Jesus to live in us. He does not come because we ask. He comes because we believe.
- e. It is important to understand the proper meaning of Revelations 3:20 – *Behold, I stand at the _____ and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me.*
 - 1) This verse is often quoted in support of having the unsaved ask Jesus to come into their hearts for salvation. First of all, this verse was not addressed to unbelievers, and secondly, the words **ask** and **heart** are _____.
 - 2) This verse was written to Christians in the _____ of Laodicea (Rev. 3:14-22). Audaciously, these believers had excluded Christ, of all people, from their meetings. As believers, they needed to reopen the door of fellowship to Him.

9. Confusion: Give your life to God; Give your heart to Jesus; Make a commitment to Christ

- a. The gospel is not about _____ your life, your heart or anything else to God in exchange for eternal life. In fact, salvation is just the opposite. The direction of salvation is from God to man, not man to God.
- b. If salvation (being saved from the penalty of our sin) is received through some type of bargain or exchange we make with God, it is no longer a _____ gift.
- c. Romans 11:6 – *But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer _____.*
- d. The good news of the gospel is that _____ gave Himself for our sins, dying for us as our substitute on Calvary. We don't give ourselves to God; He gave Himself for us.
 - 1) Ephesians 5:2 – *...as Christ also loved you and _____ Himself up for us, an offering and a sacrifice to God as a fragrant aroma.*
 - 2) Galatians 2:20b – *...the Son of God, who _____ me and gave Himself up for me.*

- e. God does not accept _____ whatsoever from you in exchange for salvation, no matter how sincere you may be. We make no contribution or payment in exchange for salvation. From beginning to end, salvation is a totally free gift, given to us by God's grace alone when we believe.

10. Confusion: Come forward and make a public profession of faith

- a. This confusion implies that you must make a _____ public profession of your faith in Christ in order to complete your salvation.
- b. If this were required, Christ's work on the cross to pay for your sins was not _____. To complete your salvation, you would need to add your imperfect work of public confession to His already perfect work of dying for your sins.
- c. Christ _____ gained our complete salvation. Nothing more can be added to improve on what He did. Ephesians 2:9, Titus 3:6-7
- d. It is true, that before God in heaven, you will either receive rewards for publicly confessing Christ or be denied rewards for denying Him, but testifying publicly does not _____ or ensure your salvation. Matthew 10:33
 - 1) It is important to understand the proper meaning of 2 Timothy 2:11-12 – *It is a trustworthy statement: For if we died with Him, we will also live with Him; if we endure, we will also reign with Him; if we deny Him, He also will _____ us.*
 - 2) What this verse is saying is that He will _____ us rewards, crowns or ruling authority for unfaithfulness, but He will not deny us entrance into heaven. 1 Corinthians 3:15
 - 3) 2 Timothy 2:13 – *If we are faithless, he remains faithful, for he cannot disown [_____] himself.* Even if we became totally faithless, He would remain faithful to us His children.
- e. Romans 10:9-10 is often _____ to support the concept that an unbeliever must proclaim Christ publicly in order to be saved.
 - 1) First of all, the 9th, 10th, and 11th chapters of Romans were written specifically to address the past, present and future spiritual condition of _____. These chapters were not written with unsaved Gentiles in mind.
 - 2) Romans 10:9-10 – *That if you confess with your mouth Jesus as Lord and believe in your heart that God raised Him from the dead, you will be _____; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.*
 - 3) In the context of this passage, if an Israelite called on the name of the Lord with his voice, it would be because he had _____ believed on the Lord in His heart. Romans 10:14 confirms this, saying, *"How then will they call on Him in whom they have not believed?"*

- 4) Even to this day, Jewish people will not confess that Jesus Christ is the _____ Yahweh of the Old Testament unless they have already believed on Him in their hearts.
- 5) Confession merely confirms verbally what has already gone on in the privacy of the _____, but it is not a requirement for salvation. 1 Corinthians 12:3

11. Confusion: Pray the sinner's prayer

- a. A person is saved based on _____ in Christ and not because of praying a prayer. Acts 16:30-31 says, *"And after he brought them out, he said, 'Sirs, what must I do to be saved?' They said, 'Believe in the Lord Jesus, and you will be saved, you and your household'."*
- b. There is no _____ in the Bible of a person being required to pray a prayer in order to be saved. If prayer were required for salvation, God would have plainly communicated that to us. Prayer is a good work, and we already know we are not saved by doing works. Titus 3:5
- c. Are we implying that prayer is wrong? _____. The Bible urges believers to *pray without ceasing* (1 Thess. 5:17) and to *pray at all times* (Eph. 6:18), but prayer is not a requirement for salvation for unbelievers. Faith in the gospel is what saves, not being led by someone to pray a prayer.

12. Confusion: Just say yes to Jesus

- a. While this may seem like a very _____ response to the gospel message, it is not synonymous with *"believe on the Lord Jesus and you will be saved."* Acts 16:31
- b. This statement is confusing, as it does not specify that we are to believe in Christ's death and resurrection for salvation. Many well-meaning people easily become convinced they are going to heaven based on a positive _____ towards Jesus.
- c. Salvation is not based on a "_____" statement to the Lord. What exactly would a person be saying yes to? If saying yes to the Lord were part of some kind of promise or vow to the Lord, then it would be a human work. We know from the Word of God that our works do not save us. Titus 3:5
- d. In fact, Matthew 7:22-23 speaks of people who were very positive towards the Lord and yet were not saved. To these kinds of people Jesus will say, *"Many will _____ to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' And then I will declare to them, 'I never knew you; depart from me...'"*

13. Confusion: Love God

- a. This confusion teaches that you can earn salvation by loving God and loving your neighbor as yourself. In reality, it is impossible to produce this kind of _____ before salvation. Ephesians 2:1-3