

# Salvation

## Part 7 - Experiencing salvation personally

What is our experience of salvation **personally**? Parts 1 to 6, for instance, show that we have no worries, past, present or future, because every bit of our existence - from birth to death and beyond - has been covered by the life, death and resurrected life of Jesus. And we have the added benefit of knowing that there hasn't been any person or nation in the history of our planet worse than the people of Old Testament Israel, but God has absolutely committed himself to saving them too (Romans 11:26-27).

So God is totally dedicated to saving even the worst of us, but what does “saving” us actually mean, and what is it like in our own experience?

There's a clue as to what salvation means in **Romans 8:21**, that we're being “brought into the glorious **freedom of the children of God**.” That's God's goal for everyone, to make us all his children, sharing in his glory as “heirs of God and co-heirs with Christ,” **verse 17**. And “salvation” is how he's going about accomplishing that for each of us personally.

The “**how**” part is also explained in verse 17, that we share in the glory of Christ as “co-heir” children of God with him - “**if indeed** we share in his sufferings.” Ah, so this is how salvation unfolds in our own lives personally now: it's through suffering.

Which puts a rather negative damper on things, but, **Hebrews 2:10**, “In bringing many sons to glory it was fitting that God should make the author of their salvation perfect through suffering.” Jesus, in other words, went through the same process of salvation that we do, in which case we can figure out what his “suffering” was all about, and why it was so necessary (and absolutely worth it) - for both him and for us.

So what was his suffering all about? There's a clue in **Hebrews 5:7**, that “During the days of his life on earth,” he found himself crying out to his Father in desperation to “save him from death” - which in the context of Hebrews meant “a sinful, unbelieving heart that turns away from the living God” (3:12), that had tripped up every Israelite before him (4:2).

What salvation was to Jesus, therefore, was the very practical, immediate, and constant need for his Father to personally save him from doing what all his fellow Israelites before him had done.

The result being that Jesus “learned obedience from what he suffered” (5:8), because suffering drove him into **trusting God more**, not less like the Israelites. And because of it “he became the source of eternal salvation for all who obey him” (5:9), which he’s now doing as a “high priest in the order of Melchizedek” (10).

And what that means is described in **Hebrews 4:14-16**, that “since we have a high priest, Jesus the Son of God, let us hold firmly to the faith we profess (in him), For we do not have a high priest who is unable to sympathize with our weaknesses, we have one who’s been tempted in every way just as we are - yet without sin (because he always turned to his Father in his time of need). So let’s approach the throne of grace with confidence....**to help us in our time of need** (as well).”

**When need arises, turn to him:** salvation comes down to something as simple as that. It did for Jesus, and it does for us. And the entire dismal history of Israel is there to remind us to “make every effort to enter that rest (the freedom and confidence that comes with trusting Jesus with our every need), so that we don’t follow their (Israelite) example of disobedience (turning away from God instead of to him),” **Hebrews 4:11**.

And this was written to people who were being “publicly exposed to insult and persecution,” **Hebrews 10:33**, some of whom had been thrown in jail and had their property confiscated (34). So, just like the Israelites, they were suffering under severe pressure too. The author’s advice, therefore? “Hey, **don’t neglect your salvation**” (2:3); Jesus exists as our high priest to meet our every need, so “Don’t (ever) throw away your confidence” in that (10:35), because we are “of those **who believe and are saved**” (39).

That’s where our “glorious freedom as children of God” comes from. It comes from experiencing salvation personally, which Jesus as our high priest is committed to doing for us personally by meeting our every need when we turn to him. And hopefully we believe that enough to experience it again and again (7:25), just as Jesus did during his days here on Earth.