



1

Combinations of the Five Elements

- Faith and Baptism (Gal. 3:26-27)
- Repentance and Baptism (Mk. 1:4; Acts 19:4)
- Faith and Regeneration (Gal. 3:2, 14; Eph 1:13)
- Regeneration and Baptism (Rom. 6:3-4; 1 Cor. 12:13; Tit. 3:4-5?, cf. "baptism of the Spirit" instances)
- Faith and Confession (Rom. 10:9)
- Confession and Baptism (Acts 22:16)
- Faith and Repentance (Mk. 1:14-15; Acts 20:21)
- Repentance, Regeneration and Baptism (Acts 2:37-38; 11:15-18)
- Faith, Regeneration, Repentance and Baptism (19:1-6)

2

Interchangeable Use/Results

- Salvation comes through repentance (2 Pet. 3:9)
- Salvation comes through faith (Jn. 3:16-17; Acts 16:31; Eph. 2:8-9)
- Salvation comes through confession and faith (Rom 10:9, 13)
- Salvation comes through regeneration (Jn. 3:3-5)
- Salvation comes through regeneration and baptism (Tit. 3:4-7)
- Salvation comes through baptism (1 Pet. 3:21)
- Union with Christ comes through baptism (Rom. 6:3; Gal. 3:27)
- Union with Christ comes through faith (Gal. 2:20; Eph. 3:17)
- Sonship comes through faith (Gal. 3:7, 26)
- Sonship comes through baptism (Gal. 3:27)
- Baptism, Sanctification, Justification in Conversion (1 Cor. 6:11)

3

Bringing the Threads Together

- An Interview with “Isaac”
- An analogy from marriage
- A concluding allegory

4

Summary

- The primary elements associated with transitioning from the kingdom of darkness to the kingdom of light assume the presence of the others and, therefore, can be used to represent the others (synecdoche) as well as what they “accomplish” in the conversion process. It is the mistake of the hyper-proof-texter and overly zealous systematic theologian to view every verse mentioning these elements and/or their results as providing an ultra-specific formula for securing salvation as opposed to simply describing the fundamental elements that were inseparably associated with the process of turning from vain idols to the living God.

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Summary Cont.

- Questions about the “bare minimum” necessary for salvation—questions no one was asking during Paul’s ministry—or the precise, causal relationship between the elements of the conversion process should instead be determined by 1) texts that speak directly to the nature of justification and salvation themselves 2) texts that speak directly to the nature and purpose of the elements involved in conversion 3) a robust understanding of God’s role in the salvation process 4) a consistent, biblical theology of sin and its remedy and 5) NT examples of those saved without certain elements or condemned despite having them.

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