

Session 1 Take-Home: Saved, Being Saved, Will Be Saved

What We Found

Scripture speaks of salvation in **three tenses**, and all three are the Bible's own voice. Past: "by grace you **have been saved** through faith" (Eph 2:8) and "in this hope we **were saved**" (Rom 8:24). Present: the cross is the power of God "to us who **are being saved**" (1 Cor 1:18), and we are told to "work out your own salvation with fear and trembling; for God is at work in you" (Phil 2:12-13). Future: "he who endures to the end **will be saved**" (Mt 24:13), and "salvation is nearer to us now than when we first believed" (Rom 13:11).

We found the Church's great map of the three tenses in the Exodus, a typological reading anchored in St. Paul's own use of the story in 1 Corinthians 10:1-4: Israel was *saved* at the Red Sea, a rescue she only received; she was *being saved* through the wilderness, fed and led; and she *would be saved* in the Promised Land: not automatically, for Paul immediately warns that most of that generation fell in the wilderness (1 Cor 10:5-12), which is exactly why this study exists. Paul even calls the sea crossing a baptism "into Moses in the cloud and in the sea." Keep that map; this study will walk it to the end.

So when someone asks "Are you saved?", the fully biblical answer uses every tense the Bible uses: **I have been saved, I am being saved, and I hope with confidence to be saved.**

Voices of the Church

VOICE OF THE CHURCH · St. Augustine of Hippo

On the Gift of Perseverance (c. 428)

At the end of his life, St. Augustine devoted a whole work to persevering to the end. He teaches, in substance, that final perseverance is a gift of God, not an achievement we can guarantee from our own resources, which is why the Church begs God for it in her daily prayers: nobody asks God for what he already securely owns.

VOICE OF THE CHURCH · St. Gregory of Nyssa

The Life of Moses (4th century)

Reading the Exodus as the soul's journey to God, St. Gregory teaches, in substance, that perfection is not a finish line but a perpetual pressing forward into God, whose goodness has no limit. Scholars call this his doctrine of *eppektasis*, from St. Paul's word for "straining forward" (Phil 3:13). "Being saved" is not the rescue failing; it is the rescue working.

VOICE OF THE CHURCH · St. John Henry Newman

An Essay on the Development of Christian Doctrine, ch. 1 (1845)

"In a higher world it is otherwise, but here below to live is to change, and to be perfect is to have changed often." The long middle tense of salvation is not a defect in God's plan; it is where we live.

Live It This Week

Pray the verse. Once a day, pray Philippians 2:12-13 slowly, and rest a moment on "for God is at work in you."

Write the answer. Write out your own three-tense answer to "Are you saved?" in your own words, and keep it in your Bible.

Watch the tense. Once this week, notice yourself thinking of salvation as only past or only future, and gently supply the missing tenses.

SCRIPTURE MEMORY VERSE

"Work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure."

Philippians 2:12b-13 (RSV2CE)

Before next session: read Romans 5:1-11, and notice what we were when Christ died for us.

Catechism of the Catholic Church: 162, 1996, 2016

My Guess

Answer honestly, in two or three sentences. Then fold this page, seal it with tape, write your name on the outside, and hand it to your leader. It will not be opened, by anyone, until Session 8.

MY GUESS · sealed until Session 8

Can a true Christian lose their salvation? Why or why not?
