



Salvation Is For "Each One" by [John T Polk II](#)

*All Scriptures and comments are based on the **New King James Version**, unless otherwise noted.*

The first time the Gospel of Christ was preached in its fullness, the Apostles commanded the audience:

"Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit" (**Acts 2:38**).

The plural, second person pronoun ("you") repent" changes into the singular, third person "every one," because of a specific Greek word that is used, *hekastos*.

Because of this change in "person," Baptists have argued that the command to "repent" is for the sinner, but "be baptized" is for the saved Christian, thus denying that baptism has anything whatever to do with effecting the salvation of a soul. They have overlooked, however, that this Greek word distributes any general command given to a group ("be baptized") to each one in that group. Therefore, "the remission of sins" is given only to the individual who observes both commands, "repent and be baptized."

The change in pronoun number emphasizes that both verbs must be obeyed in the stated order and for the stated purpose ("for the remission of sins") by each one in the audience. "For" defines the purpose for both commands, "in order to obtain" that "remission." No one has ever been saved only by "repentance" because it is conjoined by "and" to "be baptized," making both verbs equally necessary before "the remission of sins" is applied.

This faulty Baptist argument has left many who strongly believe in Jesus Christ, and devotedly repent, to claim salvation for themselves *before* being baptized into Christ. Paul later reminded Christians,

Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life (**Romans 6:3-4**).

How can anyone be saved without the benefit of Jesus death? Since baptism is "into His death," no one has ever, or can ever, be saved by His death *before* entering that death by baptism. Millions of people simply need to complete their faithful devotion to Jesus Christ by being "baptized into His death."

Salvation is purely an individual matter, requiring each life to be committed to the change from sinner to saved. None can be saved because of their godly parents, spiritual spouse, Christian children, or their own goodness without submitting to Jesus.

When the church of Christ gathers in worship to God with a weekly contribution, it is for each individual to give, because of this Greek word.

On the first day of the week let each one [*hekastos*] of you lay something aside, storing up as he may prosper, that there be no collections when I come (**1 Corinthians 16:2**).

So let each one [*hekastos*] give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver (**2 Corinthians 9:7**).

The contribution each first of the week is a collection from individual Christians. Some Christians may feel their contribution is not needed because there are "good givers" in the church, but each Christian must give from his or her own "prosperity!"

Everything done "in the name of Jesus Christ" is an individual's duty.

But let each one [*hekastos*] examine his own work, and then he will have rejoicing in himself alone, and not in another. For each one [*hekastos*] shall bear his own load (**Galatians 6:4-5**).

This applies to a Christian's:

- **Daily speech:**

Therefore, putting away lying, 'Let each one [*hekastos*] of you speak truth with his neighbor,' for we are members of one another (**Ephesians 4:25**);

- **Marriage:**

Nevertheless let each one [*hekastos*] of you in particular so love his own wife as himself, and let the wife see that she respects her husband (**Ephesians 5:33**);

- **Faithfulness:**

And we desire that each one [*hekastos*] of you show the same diligence to the full assurance of hope until the end (**Hebrews 6:11**).

Living the Christian life acceptably before God is entirely in the hands of each Christian. Weak brethren are those who expect others to stay on their case and get them to obey as they should. Instead of being an encouragement to others, they are a drain on the spiritual lives of other brethren by not being self-motivated to serve the Lord Christ. These brethren seem to believe it is up to someone else to make sure they attend worship services, stay devoted to their marriage vows, and participate in various good works. Much local, congregational work consists in propping up brethren who will not obey Christ for themselves. Hear the Apostle Paul:

For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one's [*hekastos*] work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's [*hekastos*] work, of what sort it is (**1 Corinthians 3:11-13**).

If they will be corrected, they must be.

Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted (**Galatians 6:1**).

Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all (**1 Thessalonians 5:14**).

There are plenty of brethren who have legitimate spiritual needs, to which we must respond, however, some brethren are content to remain an encumbrance to the church.

For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies. Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread. But as for you, brethren, do not grow weary in doing good (**2 Thessalonians 3:11-13**).

Such brethren must not be allowed to be a discouragement to the others.

On the final Day of Judgment:

[God] will render to each one [*hekastos*] according to his deeds (**Romans 2:6**).

Again, "each one" means there will not be "groups" held accountable for their sins, but every individual within each group. Jesus wants the Gospel to be preached "to every creature" (**Mark 16:15**). Sin is an individual matter:

But each one [*hekastos*] is tempted when he is drawn away by his own desires and enticed (**James 1:14**).

No one's judgment will be according to their congregation, Elders, Ministers, friends, relatives, fellow workers, or "hood." This is repeated for emphasis, when Paul wrote:

For we must all appear before the judgment seat of Christ, that each one [*hekastos*] may receive the things done in the body, according to what he has done, whether good or bad (**2 Corinthians 5:10**).

John, also, wrote:

The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one [*hekastos*] according to his works (**Revelation 20:13**).

Since God "is not far from each one [*hekastos*] of us" (**Acts 17:27**), let us accept our individual response to Jesus Christ before we face God in the Judgment.

-----**John T. Polk II**

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