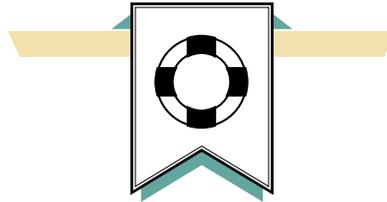


SESSION 7

SOTERIOLOGY *PT. 1*

{ > DOCTRINE OF SALVATION < }



Salvation : Remedy for Sin

Quotes:

"Whatever happened to sin? We seldom hear it mentioned anymore. Even in many Christian circles the word is about as common today as is *haystack* among farmers or *Model T* among car manufacturers.

This scarcity prompted American psychiatrist Karl Menninger to write his book *Whatever Became of Sin?*. It's a good question and a good book too. Both Menninger and I agree that sin dropped from our common vocabulary at the same time that society became permeated with the philosophy of secular humanism. Secular humanism makes man himself the measure of all things. This contradicts the biblical teaching that man is measured against *God's* standards. From the perspective of the Bible our culture has replaced the relationship between God and man with man's love for himself."

(R. Lightner, *Sin, the Savior and Salvation*, 17)

"Thus sin is not only violation of the divine law which is an expression of God's will; more profoundly, it is violation of the expression of God's holy character. It is corruption of the goodness which God originally imparted to His creatures; especially it is the corruption of the godliness with which God originally endowed man when He created him in His own image ... sin may then be defined ultimately as anything in the creature which does not express or which is contrary to the holy character of the Creator."

(J. Oliver Buswell, *Systematic Theology*, 1:263-64)

PART ONE : SOTERIOLOGY (VII in Course Outline)

I. NATURE OF SALVATION

A. Biblical Description : a deliverance or rescue

1. Physical meaning : to save from disaster, calamity, danger or affliction.
 - a. Exodus 14:30
"That day the LORD saved Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore."
 - b. Psalm 34:6
"This poor man called, and the LORD heard him and he saved him out of all his troubles."
 - c. Matthew 14:30
"But when he saw the wind, he was afraid and, beginning to sink, cried out, 'Lord, save me!'"
2. Spiritual meaning : to save from guilt, ruin and debt (consequence) of our sins.
 - a. Broadly : Ephesians 2:1-10
 - b. Narrowly : Ephesians 2:8-9
"For it is by grace you have been saved, through faith —and this not from yourselves, it is the gift of God —⁹ not by works, so that no one can boast."

B. Theological Description :

1. Informal observation :
 - Salvation is all that occurs when a person places faith in Jesus Christ to save from sin.
2. Formal definition :
 - "Salvation is the gracious work of God whereby He delivers gospel believing sinners from the guilt, penalty, and ruin of their sins and from bondage to their spiritual enemies and their works; brings them into a right, vital relationship with Himself; and bestows upon them the abundant benefits of His grace."
(Barackman, PCT, 329)

Freedom of Salvation

Past	Present	Future
Freedom from PENALTY (of sin)	Freedom from POWER (of sin)	Freedom from PRESENCE (of sin)
Romans 8:1 Acts 16:30-31	Romans 6:1-13	1 John 3:1-2
Justification	Sanctification	Glorification

Key Passages:

- Acts 16:30-31 (NASB)
"and after he brought them out, he said, 'Sirs, what must I do to be saved?'³¹ They said, 'Believe in the Lord Jesus, and you will be saved, you and your household.'"
- Romans 6:1-13 (NLT)
"Well then, should we keep on sinning so that God can show us more and more of his wonderful grace?² Of course not! Since we have died to sin, how can we continue to live in it?³ Or have you forgotten that when we were joined with Christ Jesus in baptism, we joined him in his death?⁴ For we died and were buried with Christ by baptism. And just as Christ was raised from the dead by the glorious power of the Father, now we also may live new lives.⁵ Since we have been united with him in his death, we will also be raised to life as he was.⁶ We know that our old sinful selves were crucified with Christ so that sin might lose its power in our lives. We are no longer slaves to sin.⁷ For when we died with Christ we were set free from the power of sin.⁸ And since we died with Christ, we know we will also live with him.⁹ We are sure of this because Christ was raised from the dead, and he will never die again. Death no longer has any power over him.¹⁰ When he died, he died once to break the power of sin. But now that he lives, he lives for the glory of God.¹¹ So you also should consider yourselves to be dead to the power of sin and alive to God through Christ Jesus.¹² Do not let sin control the way you live; do not give in to sinful desires.¹³ Do not let any part of your body become an instrument of evil to serve sin. Instead, give yourselves completely to God, for you were dead, but now you have new life. So use your whole body as an instrument to do what is right for the glory of God."
- 1 John 3:1-2
"How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him.² Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is."

II. CHRONOLOGICAL ASPECTS OF SALVATION

A. Past Point of View

1. Have been saved from divine condemnation

Romans 8:1

"Therefore, there is now no condemnation for those who are in Christ Jesus,"

2. Have been saved from divine retribution

Romans 5:9

"Since we have now been justified by His blood, how much more shall we be saved from God's wrath through Him!"

3. Have been saved from sin's corruption

1 Peter 1:22 (NLT)

"You were cleansed from your sins when you obeyed the truth, so now you must show sincere love to each other as brothers and sisters. Love each other deeply with all your heart."

4. Have been saved from slavery to sin

Romans 6:6-7 (NLT)

"We know that our old sinful selves were crucified with Christ so that sin might lose its power in our lives. We are no longer slaves to sin. ⁷ For when we died with Christ we were set free from the power of sin."

Definition : Sanctification

- From the Hebrew and Greek, "to be set apart" from common use, "to be made holy." The nature of sanctification is twofold in that Christians have been made holy through Christ and are called to continue to grow into and strive for holiness by cooperating with the indwelling Holy Spirit until they enjoy complete conformity to Christ (glorification).

(Grenz, Pocket Dictionary, 105)

Insight :

- Salvation from the power of sin is our "Experiential Sanctification." It is being conformed to the image of Christ (Ro. 8:29; 1 Cor. 15:49), it is the ongoing process of dedication to God as an act of lifestyle worship.

Romans 12:1-2

"Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. ² Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is —his good, pleasing and perfect will."

Romans 6:22 (NLT)

"But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life."

Three Divine Provisions for the Prevention of Sin :

- Word of God (Ps. 119:11)
- Present Interceding, Shepherding Ministry of Christ in Heaven (Ro. 8:34; Heb. 7:25; Jn. 17)
- Enabling Power of the Holy Spirit (Gal. 5:16; Ro. 8:4; Eph. 5:18)

B. Present Point of View

1. Being saved from the power of sin

Galatians 5:16

"So I say, live by the Spirit, and you will not gratify the desires of the sinful nature."

2. Being saved through the power of the Spirit

Philippians 2:12-13

"Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling,¹³ for it is God who works in you to will and to act according to his good purpose."

Galatians 5:25 (NASB)

"If we live by the Spirit, let us also walk by the Spirit."

3. Being saved through the power of the Word

Psalms 119:11

"I have hidden your word in my heart that I might not sin against you."

2 Peter 3:18

"But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen."

C. Future Point of View

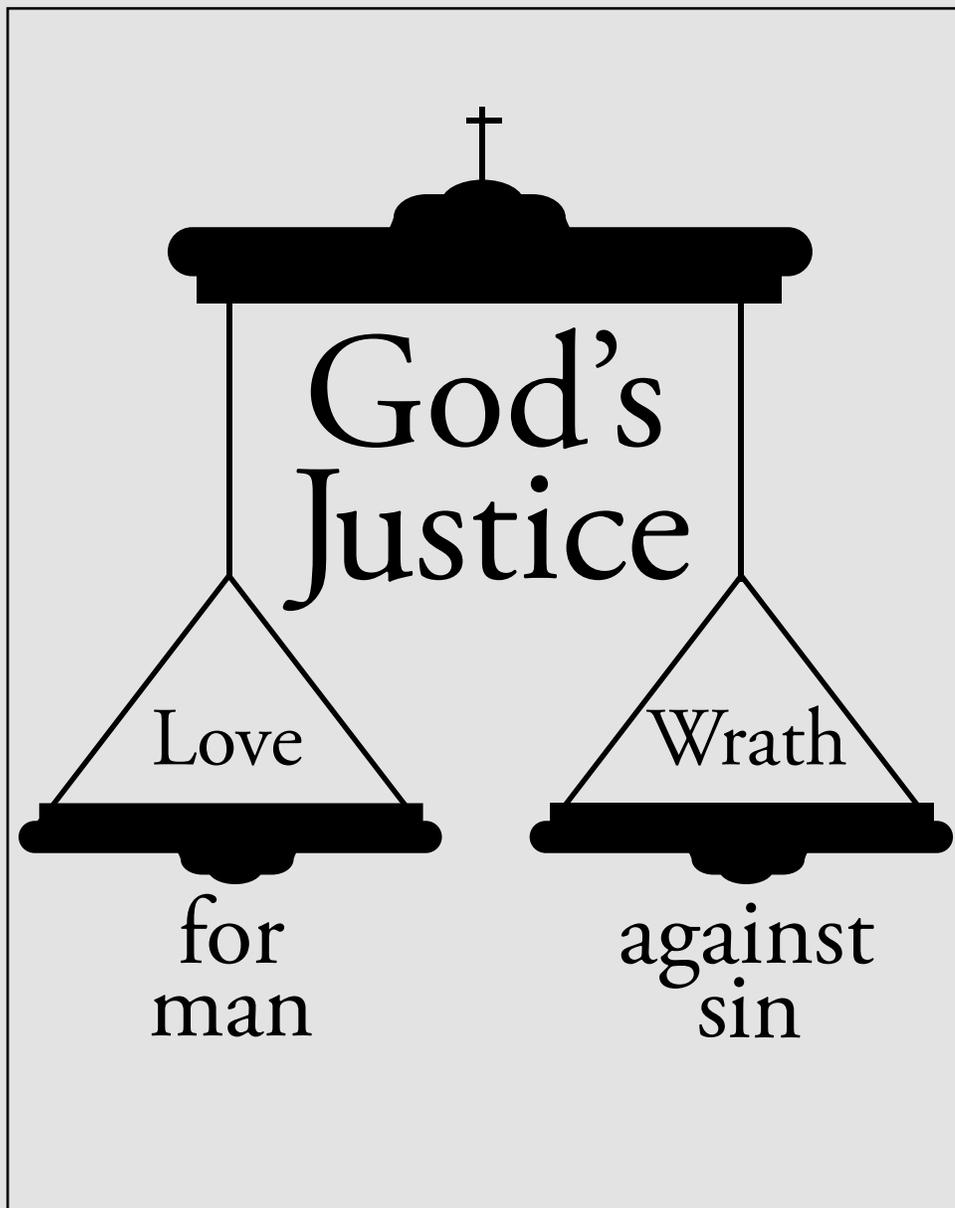
1. Will be saved in the future

Romans 13:11

"And do this, understanding the present time. The hour has come for you to wake up from your slumber, because our salvation is nearer now than when we first believed."

Philippians 3:20-21

"But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ,²¹ who, by the power that enables Him to bring everything under His control, will transform our lowly bodies so that they will be like His glorious body."



(Lightner, Sin, the Savior and Salvation, 142)

2. Will be saved at the return of Christ

1 Thessalonians 4:17 (cf. 4:13-17)

"After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever."

Galatians 1:4 (NLT)

"Jesus gave his life for our sins, just as God our Father planned, in order to rescue us from this evil world in which we live."

III. NEED FOR SALVATION

A. Stated :

Romans 3:23

"for all have sinned and fall short of the glory of God,"

B. Elaborated :

1. People are sinners by nature (Eph. 2:1-3), by imputation/transfer (Ro. 5:19), and by practice (Ro. 1:21-32; 3:9-18; Tit. 3:3).

Romans 5:19 (NLT)

"Because one person disobeyed God, many became sinners. But because one other person obeyed God, many will be made righteous."

Ephesians 2:1-3 (NLT)

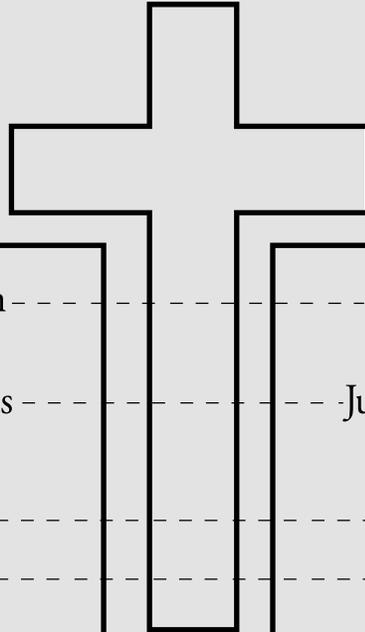
"Once you were dead because of your disobedience and your many sins. ²You used to live in sin, just like the rest of the world, obeying the devil—the commander of the powers in the unseen world. He is the spirit at work in the hearts of those who refuse to obey God. ³All of us used to live that way, following the passionate desires and inclinations of our sinful nature. By our very nature we were subject to God's anger, just like everyone else."

Titus 3:3 (NLT)

"Once we, too, were foolish and disobedient. We were misled and became slaves to many lusts and pleasures. Our lives were full of evil and envy, and we hated each other."

SALVATION

Before



After

Dead in sin	Regenerated
Unrighteous	Justified-declared righteous
No peace	Peace
No access	Access
No hope	Hope
Ungodly	Accepted in Christ
Sinners	Saints
Under Divine Wrath	Saved from Wrath
Enemies	Reconciled to God
Lost	Saved

(R.Lightner, 226)

2. People are sinners enslaved to sin (cf. also Ro. 3:9; 6:16-17).

John 8:34

"Jesus replied, 'I tell you the truth, everyone who sins is a slave to sin.'"

3. People are under condemnation due to sin.

John 3:18 (NLT)

"There is no judgment against anyone who believes in Him. But anyone who does not believe in Him has already been judged for not believing in God's one and only Son."

4. People are indebted to God because of sin.

Ezekiel 18:4

"For every living soul belongs to me, the father as well as the son—both alike belong to me. The soul who sins is the one who will die."

Romans 6:23

"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."

5. People are enemies of God because of sin.

Romans 5:10

"For if, when we were God's enemies, we were reconciled to Him through the death of His Son, how much more, having been reconciled, shall we be saved through His life!"

Salvation

In Relation to the Death of Christ

Doctrine	Description
Substitution	Christ's death was in the place of (a substitute for) sinners.
Redemption	Christ's death was the purchase out of the slave market of sin and setting free from the bondage of sin.
Reconciliation	Christ's death removed the barrier between man and God and makes peace with God.
Propitiation	Christ's death satisfies the righteous demands and wrath of God against sinful, rebellious man.



IV. PROVISION FOR SALVATION

- Man cannot save himself. God alone can make provision for man's condition. ("dead in your trespasses and sins" Eph. 2:1).

Acts 4:12

"Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."

A. Death of Christ

1. Substitution for sinners

a. Meaning : Christ dies in our place.

b. Biblical support

(1) Matthew 20:28

"just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many."

(2) 2 Corinthians 5:21

"God made Him who had no sin to be sin for us, so that in Him we might become the righteousness of God."

Christ's Death as "Penal Substitution"

The view of Christ's death presented here has frequently been called the theory of "*penal substitution*." Christ's death was "penal" in that He bore a penalty when He died. His death was also a "substitution" in that He was a substitute for us when He died. This has been the orthodox understanding of the atonement held by evangelical theologians, in contrast to other views that attempt to explain the atonement apart from the idea of the wrath of God or payment of the penalty for sin. This view of the atonement is sometimes called the theory of *vicarious atonement*. A "vicar" is someone who stands in the place of another or who represents another. Christ's death was therefore "vicarious" because He stood in our place and represented us. As our representative, He took the penalty that we deserve.

(Grudem, *ST*, 579)

"Four Great Needs All Sinners Have"

1. We deserve to die as the penalty for our sin.
2. We deserve to bear God's wrath against our sin.
3. We are separated from God by our sins.
4. We are in bondage to sin and the kingdom of Satan.

"Four Great Provisions Within Salvation"

1. Sacrifice

Christ dies to pay the penalty for our sins:

Hebrews 9:26

"Then Christ would have had to suffer many times since the creation of the world. But now He has appeared once for all at the end of the ages to do away with sin by the sacrifice of Himself."

2. Propitiation

Christ dies to satisfy the wrath of God:

1 John 4:10 (NASB)

"In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins."

3. Reconciliation

Christ died to reconcile us back to God:

2 Corinthians 5:18-19^a

"All this is from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation: ¹⁹ that God was reconciling the world to Himself in Christ, not counting men's sins against them. And He has committed to us the message of reconciliation."

4. Redemption

Christ died to redeem us from bondage to sin:

Mark 10:45

"For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many."

Galatians 3:13 (NASB)

"Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, 'Cursed is everyone who hangs on a tree...'"

2. Redemption in relation to sin

a. Meaning : "redemption means liberation because of a payment made." (Ryrie, BT 334)

b. Biblical support

(1) Christ paid the ransom price.

2 Peter 2:1 (NLT)

"But there were also false prophets in Israel, just as there will be false teachers among you. They will cleverly teach destructive heresies and even deny the Master who bought them. In this way, they will bring sudden destruction on themselves."

(2) Christ paid through/by His blood.

Revelation 5:9-10

*"And they sang a new song:
'You are worthy to take the scroll
and to open its seals,
because you were slain,
and with your blood you purchased men for God
from every tribe and language and people and nation.'
¹⁰ You have made them to be a kingdom and priests to
serve our God, and they will reign on the earth."*

(3) Christ paid and we now serve Him.

1 Corinthians 6:19-20

"Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; ²⁰ you were bought at a price. Therefore honor God with your body."

"A Further Word"

(Redemption, Propitiation, Reconciliation)

All three of these great divine accomplishments were discussed previously. Through redemption, Christ paid the full penalty of man's sin. His death propitiated, or satisfied, all God's demands against sin and sinners. The Savior reconciled, or changed, the world in relation to Himself. These three accomplishments were provisional in nature. The redemptive, propitiating, and reconciling work of the Savior benefits the individual sinner only when he trusts the Savior as his own substitute for sin.

While redemption, propitiation, and reconciliation were divine accomplishments at the cross, they are only personalized when the Savior is embraced in salvation. At the moment of faith, the one trusting the Savior is personally redeemed, and reconciled to God. This is a divine undertaking totally unrelated to any human work. It is all of God's marvelous grace.

(Lightner, 224-25)

3. Reconciliation in relation to the world (of people)

- a. Meaning : a change in relationship from hostility to peace
- b. Biblical support

(1) Reconciliation is needed.

Romans 5:10 (NASB)

"For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life."

(2) Reconciliation is possible (cf. Ro. 5:10).

2 Corinthians 5:19 (NLT)

"For God was in Christ, reconciling the world to Himself, no longer counting people's sins against them. And He gave us this wonderful message of reconciliation."

4. Propitiation in relation to God

- a. Meaning : Christ's atonement (death on the cross) fully satisfies the wrath of God. (i.e. turning away the wrath of God by satisfying God's righteous demands.)
- b. Biblical support

(1) Romans 1:18 (NLT)

"But God shows His anger from heaven against all sinful, wicked people who suppress the truth by their wickedness."

(2) 1 John 2:2 (NASB)

"...and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world."

(3) 1 John 4:10 (NASB)

"In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins."

(Continued from page 199)

4. Moral Influence Theory

a. Proposed :

The death of Christ manifested the love of God in such a dramatic way that sinners' hearts would be softened and brought to repentance.

b. Problem :

This makes the death of Christ a persuasion not a satisfaction for sin; further, it suggests that this death softens sinners' hearts, a dubious premise at best.

5. Example (Martyr) Theory

a. Proposed :

Christ died as a martyr and as such, He is our example; there is no sin to be atoned for (sin did not need to be punished); Christ's example should inspire people to reform their lives and live as Christ lived.

b. Problem :

Christ is only a man in this theory; His death is regrettable but not necessary; there is no need for atonement (contra: Ro. 3:24); the death was an example to believers not unbelievers.

6. Governmental Theory

a. Proposed :

Christ's death upheld the principle of government in God's law by making a token payment for sin through His death; God accepted the token payment, set aside the requirements of law, and forgave sinners because the principle of God's government had been upheld.

b. Problem :

This view positions God as one who changes – He threatens but does not fully carry out the sentence against sinners. In this case, God forgives sin without a full payment for sin. Scripture is clear that substitutionary atonement must be made for sin (2 Cor. 5:21; 1 Pet. 2:24).

[See chart, page 200 for summary]

B. Death of Christ (Six Inadequate Major Viewpoints)

1. Ransom to Satan Theory

a. Proposed :

The death of Christ was in effect a ransom paid to Satan for sin.

b. Problem :

The holiness of God was offended by sin, not Satan. Thus, God must be paid (appeased, satisfied) not Satan. This makes Satan the benefactor of Christ's death.

2. Recapitulation Theory

a. Proposed :

Christ went through all the phases of Adam's life and experience, including the experience of sin; in doing so, He compensated for the disobedience of Adam.

b. Problem :

While Christ is the "last Adam" (1 Cor. 15:45), He in no way experienced sin in His earthly life (1 Jn. 3:5). It is the death of Christ not living of life that saves.

3. Commercial (or Satisfaction) Theory

a. Proposed :

Sin robbed God of the honor that was due Him; the resolution of this would be either through punishment or satisfaction; God chose satisfaction whereby the death of Christ brought honor to God and a reward that Christ passed on to sinners who receive the gospel.

b. Problem :

This view emphasizes God's mercy to the neglect of His justice or holiness; it ignores the vicarious suffering of Christ; it reduces the death to a kind of penance (so much satisfaction for so much violation).

(Continued on preceding page 198)

Summary : Theories On The Atonement

LABEL	SOURCE	TEACHING
Ransom to Satan	Origen (185-254)	Death of Christ is a ransom paid to Satan to satisfy any claims against humanity (Bible does not say anything about to whom a ransom was paid).
Recapitulation	Iraaneus (130-202)	Christ recapitulated in Himself all the stages of life. His obedience substituted for Adam's disobedience.
Satisfaction	Anselm (1033-1109)	Sinful man robbed God of His honor. God rewarded the death of Christ and passed on its merits to us. (Faith required to appropriate).
Moral Influence	Abelard (1079-1142) •Schleiermacher Ritschl, Bushnel	Sinful man robbed God of His honor. God rewarded the death of Christ and passed on its merits to us. (Faith required to appropriate).
Example	Socinus (1539-1604)	Death of Christ did not atone for sin but revealed faith and obedience as the way to eternal life.
Governmental	Grotius (1583-1645) •Wardlaw •Miley	God's government required the death of Christ to show displeasure with sin. Christ did not suffer the penalty of the Law but His suffering was accepted by God as a substitute for that penalty.
Dramatic	Aulen (1879-1978)	Christ in death gained victory over the powers of evil.
Barthian	Barth (1886-1968)	Christ's death was a revelation of God's love and His hatred of sin.
Penal Substitution	Calvin (1509-1564)	Christ the sinless one took on the penalty that should have been borne by others.

Note: "Only the substitutionary death of Christ can provide that which God's justice demands and thereby becomes the basis for the gift of eternal life to those who believe" (Ryrie, 357).

C. Extent of the Death of Christ (Atonement)

1. The theological question : "For whom did Christ die?"
2. Two primary answers :
 - a. Christ died for all
(Unlimited Atonement)
 - b. Christ died for the elect
(Limited or Particular Atonement)
3. Theological definitions :
 - a. Unlimited Atonement believes that the death of Christ was sufficient for all people (though in reality, it was efficient only for a limited number).
 - b. Limited Atonement believes that the death of Christ secured salvation for only a limited number of people (the elect).
4. Major Proponents :
 - a. Unlimited Atonement
4 Point Calvinists, Many Baptists, Wesley Arminians
 - b. Limited Atonement
Reformed theology, 5 Point Calvinists
5. Analysis of the Arguments

See following pages for a summary of basic arguments.

The Extent of the Atonement

(Taken from Charts, 106)

UNLIMITED ATONEMENT	
STATEMENT OF VIEW: The death of Christ was sufficient for all people, but efficient for a limited number.	
SUPPORT	OBJECTIONS
Numerous verses seem to indicate that the death of Christ was for the whole of mankind. The major two verses are 1 Timothy 4:10 and 1 John 2:2. These state that Christ is the propitiation and the Savior of the world. Other verses are Isaiah 53:6 and John 1:29; 1 Timothy 2:6; Titus 2:11; Hebrews 2:9.	The words "all" and "whole" do not always refer to the totality of its contents. An example is the taxing of the whole world by Caesar; this did not include the Japanese. The whole world in these verses means people of every geographical area.
The universal proclamation of the Gospel is based on the unlimited atonement of Christ. In order for the Gospel to be sincerely offered to all mankind, Christ had to have died for all mankind (Matt. 24:14; 28:19; Acts 1:8; 17:30).	The proclamation of the Gospel is based on the finished work of Christ. The elect are throughout the world, and they need to hear the Gospel in order to be saved. The taking of the Gospel is a matter of obedience, not unlimited atonement.
The love of God is toward the whole world and whoever believes is saved. Therefore, the extent of Christ's death is to all people.	The love of God is toward a special group, as seen in His love of Israel (Amos 3:2). His love is toward the elect of every geographical area of the world. Those that believe are those God has given to the Son (John 6:37-40).
The work of Christ is sufficient to secure the salvation of the elect but is secured by means of faith (Rom. 10:17).	If the death of Christ was all-sufficient, faith becomes unnecessary and meaningless.
The natural benefits of the world are also enjoyed by the non-elect. These benefits include sunshine, rain, good health, etc.	The natural benefits are a result of God's common grace. These things are given from God because of His character. He can be kind to whom He wishes.

LIMITED DEFINITE ATONEMENT

STATEMENT OF VIEW: Christ's coming was not to provide salvation for all mankind, but to render certain the salvation of the elect.

SUPPORT	OBJECTIONS
Those who advocate a limited atonement say that God provided salvation only for His people (Matt 1:21), His sheep (John 10:15, 26), His friends (John 15:13), the church (Acts 20:28), and the bride (Eph. 5:25).	The atonement will not save all men, but is available for all. These verses refer to those whom God chose. It is these that have made the atonement efficient.
Those for whom Christ died are those whom the Father gave to Him (John 6:37-40). Christ did not die for those whom the Father did not give Him. Therefore it was for a certain number that He died.	These verses do not mention a limited atonement. That only a certain number are chosen is evident because not all will be saved.
Christ died for the elect in every area of the world. This is what the scripture means when it says that Christ died for the whole world (1 Timothy 4:10; 1 John 2:2).	That the death of Christ was for all mankind makes more sense than that He died for people of every geographical area.
What connection does the death of Christ have with the non-elect? If He died for all, why are some people not saved?	The death of Christ makes potential the salvation of all, but it will be actual only to a certain number. This is the only connection; those who reject this must bear the consequences.
The intercessory work of Christ was for His own. Since He prayed only for a certain group, He intended to provide salvation for a limited number.	Only a certain number will actually be saved. Christ knew who these would be and these are the people He prayed for.
The work of Christ is said to be for specific groups: Paul, Israel, the Church. This shows that His work is not unlimited in scope.	His salvation is made actual to certain groups, but He died for all. The groups who realize salvation are only a subset of those for whom He died.

