



Bible Doctrines IV - Survey

Salvation

I. THE PROVISION OF SALVATION

A. The Basics of Salvation

1. The word *salvation* is used throughout the word of God, but the intended meaning varies.
2. The foundational meaning of the word *salvation* refers to *deliverance*. This is provable from scripture (Genesis 45:7; Joshua 2:13; 2 Samuel 19:9; 1 Chronicles 11:14; Psalm 6:4; Psalm 7:1; Psalm 33:16; Psalm 37:40; Psalm 59:2; Psalm 60:5; Psalm 71:2; Psalm 108:6; Isaiah 19:20; Jeremiah 15:20; Jeremiah 42:11). For a simplistic example consider Joel 2:32 with Acts 2:21 and Romans 10:13.
3. While understanding the connection between salvation and deliverance is helpful, it does not solve all of the complexities surrounding our study.
 - a. In order to further understand this biblical doctrine, it should be understood that the vast majority of occurrences in the word of God actually refer to physical deliverance rather than a soul's salvation.
 - b. In fact, the word *salvation* is often employed to describe the time when someone received deliverance from a specific trial or a threatening enemy.
4. As it pertains to our study, we are only concerned about the spiritual and eternal salvation, known as the new birth. The study of this event is quite complex due, in part, to the fact that many different words are employed to describe what takes place when one is born again.

B. The Need of Salvation

1. The holiness of God
 - a. Foundational insights
 - (1) The central position of God's holiness
 - a) The only trait of God that is given a triple declaration (Isaiah 6:3; Revelation 4:8)
 - b) The name of the Lord, which is the revelation of His essence, is holy (1 Chronicles 16:10; Psalm 103:1; Psalm 111:9; Luke 1:49).
 - c) God alone is truly holy (1 Samuel 2:2; Revelation 15:4).
 - d) God swears by His holiness (Psalm 89:35; Amos 4:2).
 - e) The beauty of God is seen in His holiness (1 Chronicles 16:29; Psalm 96:9).
 - (2) The meaning of holiness
 - a) Because of God's holiness, He is set apart from the world. This set apart nature is revealed in *His glory*.



- i) God is “glorious in holiness” (Exodus 15:11).
 - ii) His holiness is displayed in His glory (Isaiah 6:3).
 - b) Because of God’s holiness, He is pure from defilement.
This purity is revealed in **His power**. His holiness births:
 - i) The power of judgment (1 Samuel 6:20)
 - ii) The power of resurrection (Romans 1:3-4)
 - iii) The power of miracles (Acts 3:12)
 - b. The implications established
 - (1) God is not comparable to man (Numbers 23:19; 1 Samuel 15:29; Isaiah 55:8-9). This certainly includes the matter of purity. This would seem to extend to the remainder of God’s creation (Job 25:4-6).
 - (2) God alone is holy (1 Samuel 2:2; Revelation 15:4). This extends to His ways and His works (Psalm 145:17).
 - (3) God’s holiness and man’s sinfulness create an irreconcilable breach (Habakkuk 1:13).
2. The sinfulness of man
- a. The Bible is clear that the sin problem is not exclusive, but taints every man that is born into this world (1 Kings 8:46; Ecclesiastes 7:20; Isaiah 53:6; Isaiah 64:6; Romans 3:12, 23; 1 John 1:8, 10). Additionally, this sin problem impacts man in every part (Isaiah 64:6; Jeremiah 17:9-10).
 - b. The reach of sin is demonstrated in multiple facets:
 - (1) Adam’s sin
 - a) Adam’s personal sin—“by one man sin entered the world, and death by sin” (Romans 5:12; see Genesis 3:1-6)
 - i) According to Romans 5:12, it was Adam’s choice that brought sin into the world.
 - ii) Romans 5:14 identifies it as “Adam’s transgression.”
 - iii) 1 Timothy 2:14 states “Adam was not deceived, but the woman being deceived was in the transgression.”
 - b) Adam’s provisional sin—“so death passed upon all men, for that all have sinned” (Romans 5:12)
 - i) The above verse has often been used to suggest that death passed upon all men as a result of Adam’s sin, but the last phrase makes the truth a bit more complex.
 - ii) At the same time, a scriptural balance must be sought as the scripture is clear that something changed in man as a result of Adam’s sin.
 - (a) According to Romans 5:19, “by one man’s disobedience many were made sinners.”
 - (b) According to Ephesians 2:3, we “were by nature the children of wrath, even as others.”
 - (c) Isaiah declared “we are all as an unclean thing” (Isaiah 64:6).
 - (d) David said, “Behold, I was shapen in iniquity; and in sin did my mother conceive me” (Psalm 51:5).



- iii) By all appearances, it would seem as though there is a scriptural correlation between this corrupted nature and the “old man.”
 - (a) At salvation, “our old man is crucified with him [Christ], that the body of sin might be destroyed, that henceforth we should not serve sin” (Romans 6:6).
 - (b) At salvation, we “put off the old man with his deeds” (Colossians 3:9).
 - (c) Because of salvation, we are to “put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts” (Ephesians 4:22).
 - iv) Even though this sin nature is enough to plague a man and give him a bent toward sin, it is not enough to condemn him eternally.
 - (a) Paul testifies of such when he claimed to be alive until the awakening provided through the law of God (Romans 7:9). This seems to be contrary to the thought that we are all born dead in trespasses and sins.
 - (b) The fact that this nature is not enough to condemn to hell for eternity is clear from the testimony concerning David and his child that died (2 Samuel 12:23). David vowed that one day he would go to see his son. This would not be true if the sin nature was enough to condemn forever.
- (2) Our sin
- a) Man’s condemnation is based upon his own willful choice to sin. This is even alluded to Romans 5:12 where the Bible says, “for that all have sinned.”
 - b) In short, our sin brings forth death (Romans 6:23; James 1:15).
3. The demands of God
- a. Springing forth from God’s righteousness and love of righteousness, comes a demand for justice in regards to sin.
 - b. In other words, the payment for our sin must be made. God cannot just forgive because His own righteousness is at stake (1 Corinthians 6:9-11; Galatians 5:19-21; Ephesians 5:5; Revelation 21:8).
 - c. As such, God’s righteousness calls for judgment (Psalm 9:7-8).
 - (1) In judgment, mankind, apart from God’s imputed righteousness, will receive his just portion of God’s wrath (Joel 2:11; Nahum 1:6; Malachi 3:2; Revelation 6:17).
 - (2) The condemnation of man is not something that is pending, but is already assigned to those who have not trusted the finished work of Christ as payment for sin (John 3:18, 36).



C. The Provision of Salvation

1. The result of man's sin
 - a. Man became the servant to sin (John 8:34; Romans 6:16, 20).
 - b. Man was placed under the curse and condemnation of God's law (Galatians 3:10, 13; James 2:10).
 - c. Man became the enemy of God (Romans 5:10).
2. The requirement of man's sin
 - a. As stated earlier, sin must be paid for.
 - b. According to scripture, the payment for sin is death (Romans 5:12; Romans 6:16, 23; James 1:15). For man, this is twofold:
 - (1) First, sin brings forth physical death.
 - (2) Second, sin is punished by what the Bible calls the second death which involves being cast into the lake of fire (Revelation 20:14-15).
 - c. As a just God, God cannot let this slip. To be clear, the availability of hope is slim.
 - (1) The first option for hope is for man never to have sinned. Based upon the authority of scripture, we understand that this is true of no man (1 John 1:8, 10).
 - (2) The second option for hope was the offer to man of physical animal sacrifices. Yet, the scripture concludes that these sacrifices could "never take away sins" (Hebrews 10:11).
 - (3) The only viable option for man's liberation from his sin is for the presence of a substitutionary sacrifice that would meet God's demands of purity and righteousness and yet be willing to bear the sins not its or his own. This option seems on the surface to be less viable than the previous options.
3. The provision for man's salvation
 - a. Propitiation
 - (1) The doctrine defined—The act of Jesus Christ by which He suffered our judgment and satisfied the wrath of God for our sin
 - (2) The doctrine declared (Isaiah 53:10-11; Romans 3:25; 1 John 2:2; 1 John 4:10)
 - b. Redemption
 - (1) The doctrine defined—The act of God by which He bought us back from the servitude and loss caused by our fall
 - (2) The doctrine declared (Romans 3:24; Galatians 3:13; Ephesians 1:7; Colossians 1:14; 1 Peter 1:18-19; Revelation 5:9; see also Titus 2:14)
 - c. Imputation
 - (1) The doctrine defined—The act of God by which our sin was placed upon Christ and, in exchange, His righteousness was accounted to us
 - (2) The doctrine declared
 - a) Sin not imputed (Romans 4:8; 2 Corinthians 5:19)
 - b) Righteousness imputed (Romans 4:6)