

SOTERIOLOGY

The Doctrine of Salvation

Introduction: This doctrine is what Dr. Chafer has described as "evidently the most comprehensive one doctrine of the Bible" (Systematic Theology, Vol. III, p.5). An examination of the Scriptures will show that it is the main theme of all of Scripture. Underlying everything else that is found in the Old Testament we have the progressive revelation of God concerning salvation. In the Gospels we have the accomplishing of our salvation through the Lord Jesus Christ by His death and resurrection. The Epistles complete the revelation which God has given by explaining for us the amazing details of the finished work of Christ for the salvation of men.

In order for us to understand what we will be considering under this subject, it seems wise to ask and to answer the following questions by way of introduction -- subjects which will be taken up more in detail as we proceed with our study:

- 1) What do we mean by salvation? What would be a definition of the doctrine as we have it in the Word of God?

Salvation is that work of God by which some human beings are to be delivered forever from sin and its effects, i.e., from its penalty, from its authority over man in daily life, and ultimately in the eternal state from the very presence and possibility of sin.

- 2) Why is salvation necessary?

Salvation is required because of the very character of God. It is impossible to understand sin apart from some understanding of God's nature -- that He is righteous and holy. Such a God cannot be consistent with Himself and tolerate the sin of men. Therefore, it is not surprising to read in Romans 1:18 that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men."

Thus, there are two aspects to answering the question, Why is salvation necessary? -- a human aspect, and a divine aspect. The first is man's sin; the second is the righteousness of God.

- 3) How is salvation possible?

Since God is what He is, and man is a sinner, how can a righteous God have anything to do with sinful men?

Again, the answer is not to be found in man, but in God -- in God's love, and in His grace. If God were to deal with man on the basis of what man deserved, there would be no salvation for anyone!

- 4) What does salvation require?

The Bible does not indicate that God had many alternatives in order to save men. There was just one possibility. This is not to limit God, but it does show that there were specific needs which could only be met by one Person in one way. That Person is God's eternal Son, the Lord Jesus Christ. He is the only One Who could die for sinners as their Substitute, taking upon Himself the judgment which rightfully was their judgment. To do this He had to become a

man. And He had to become a man without partaking of man's sin. It must also be recognized that God must be satisfied with the work of His Son. It is in this connection that the resurrection, the ascension, and present ministry of Christ at the right hand of the Father are of infinite importance.

The Bible teaches that the Lord Jesus Christ in His Person and in His Work has satisfied every requirement of God for the salvation of men.

5) What does salvation include?

The greatest statement of salvation to be found in Scripture is given to us in the book of Romans. This does not mean that the other books of the New Testament are not important in connection with this doctrine. As stated above, salvation is the main theme of all of Scripture -- of every book of the Bible. Therefore, in understanding the truth of salvation in all of its aspects, we cannot afford to overlook any book of the Bible -- whether in the New Testament or in the Old Testament.

But it does seem that the Spirit of God led the Apostle Paul to write the Epistle to the Romans so that we would have in one book the basic features of salvation. For this reason it is essential to have an understanding of Romans if one is to understand salvation. Martin Luther once suggested that every Christian should commit the book of Romans to memory. In pursuing this study, the book of Romans should be read as much as possible -- once a week should be a minimum.

From the general divisions of Romans we can see that salvation is the broad, general, all-inclusive word for all that God has done, is doing, and will do for His own people. The three words which identify the three major divisions of salvation are:

- a) Justification.
- b) Sanctification.
- c) Glorification.

It is important that we be able to define each one of these words. If you were illustrating salvation by cutting a pie, these would be the three pieces -- and there are only three!

But -- in arriving at an understanding of these, there are many other Biblical words which we must know. Below are most of the words we will be studying as we consider the great doctrine of salvation:

- a) In connection with the attributes of God:
 - (1) The righteousness of God.
 - (2) The holiness of God.
 - (3) The wrath of God. This includes His judgment of sin.
 - (4) The love of God.
 - (5) The grace of God.
 - (6) The mercy of God.

Other words are:

- b) God's purpose.
- c) Election, predestination, foreknowledge, our calling, the decrees -- and related words.
- d) The Gospel.
- e) Atonement.

- f) Sin, iniquity, transgression, unrighteousness -- all of the words which depict the moral depravity of man.
- g) Condemnation.
- h) Substitution, sacrifice. As indicated above, all of the work of salvation is most intimately connected with the Lord Jesus Christ -- His Person and His Work. With respect to the death of Christ, we need to recognize both the historical fact of His death and also the reason for His death -- that He died for sinners.
- i) Conviction -- the work of the Holy Spirit.
- j) Regeneration.
- k) Repentance.
- l) Faith.
- m) Forgiveness, cleansing.
- n) Expiation.
- o) Reconciliation.
- p) Propitiation.
- q) Redemption.
- r) Adoption, sonship.
- s) Perseverance, eternal security.

Other words could be mentioned and will be mentioned in the course of our study, but the reason for giving these now is so that we may begin to realize how extensive and how glorious the doctrine of salvation is.

Some of the words are closely related. Some are synonymous. They are not necessarily given in the order in which they will be considered.

A recommended assignment:

- 1) See how many of the words under 5) above you are able to define.
- 2) In reading through Romans, make a list of the words or terms that you do not understand. Make it your goal to learn what they mean during the time we are studying the doctrine of salvation.

SALVATION -- Lesson 2

God's Eternal Plan

Introduction: The doctrine of salvation is based upon the fact that the Bible is the divinely revealed Word of God, and that in the Bible God has made known His saving purpose with regard to men.

As revealed in Scripture, we also learn that the doctrine of salvation is in every point consistent with the character of God. This is especially true of His righteousness on the one hand, and of His love on the other.

Therefore, it is important that the study of salvation be preceded by:

- 1) A study of Bibliology -- the Bible, what it is, how we got it, and so on.
- 2) A study of Theology Proper -- the existence and attributes (characteristics) of God.

Most people approach these subjects with some preconceived ideas as to what they are. It is important that we have our hearts open to that which the Lord has revealed, whether it agrees with our ideas or not. Actually the doctrine of salvation is so wonderful that it could never have been conceived by the minds of men. See 1 Corinthians 2:9, 10; Isaiah 55:8, 9.

One of the aspects of the doctrine of salvation which would never occur to men if it were not revealed in the Bible, is that the doctrine of salvation is according to an eternal plan of God. In Theology this is considered as The Decrees of God.

This raises many interesting questions.

At this point, however, it is important for us to recognize (that which we learned in considering the attributes of God) that nothing takes God by surprise, nothing catches Him unprepared. There are no developments with regard to either angels or men which can throw God into a panic, or even force Him to change to some alternate plan. He is sovereign, immutable, knowing the end from the beginning -- always in control.

Salvation as an eternal plan of God is confirmed when we examine the Biblical evidence.

I. Scripture passages which clearly teach an eternal plan:

- A. Paul speaks of "the eternal purpose" in Ephesians 3:11. Read the context: verses 1-12.
- B. James gives us the words recorded in Acts 15:18. Read verses 13-18.
- C. Passages which have to do with the death of Christ:
 1. Revelation 13:8.
 2. 1 Peter 1:20.
 3. Acts 2:23.
 4. Acts 4:27, 28.
- D. Passages which have to do with salvation:
 1. Ephesians 1:4, 9-11.
 2. 2 Timothy 1:9.
 3. Revelation 17:8.

E. The coming Kingdom Age (Matthew 25:34).

F. The Eternal State (Romans 9:22-24).

II. Scripture passages which speak of a purpose without indicating that it is eternal (Romans 8:28; 11:36; Colossians 1:16; Hebrews 2:10).

See the statement of Christ in Luke 22:22.

Cf. Revelation 17:17.

III. Scripture passages which relate the purpose of God to individuals:

A. Abraham (Genesis 12:1-3).

B. Isaac (Genesis 26:2-5).

C. Jacob (Genesis 28:12-14).

D. Christ (Matthew 1:1-17) -- coming from the line of Abraham, Isaac, and Jacob.

E. Joseph (Genesis 45:7, 8).

F. Job (Job 23:14).

G. "A good man," i.e., a child of God (Psalm 37:23, 24).

Conclusion: Since the plan of God is eternal, it is complete in all of its details and unalterable. It preceded all of time and all of creation. It is sovereignly God's plan, not made on the basis of what He knew that men or angels would do.

Apart from such a plan:

- 1) History would have no identifiable plan.
- 2) Prophecy would not have the unified pattern that it does in Scripture.
- 3) There would be no basis for security or peace because it would be impossible to attribute purpose to our lives.

SALVATION -- Lesson 3

The Gospel

Lesson Text: Romans 1:1-17.

Introduction: The obvious theme of Paul's introduction to his Epistle to the Church at Rome is the Gospel. It is mentioned four times: verses 1, 9, 15, 16. Thus, it keynotes the entire Epistle.

- I. The Definition of the word, Gospel. Το εὐαγγέλιον - from which we get our word, evangel. It speaks of a message to be proclaimed. There is specific content to the message.
- II. The Importance of "the Gospel" in the ministry of the Apostle Paul: He was both a servant and an Apostle - for the Gospel's sake.
- A. "Separated unto the gospel of God" (v. 1). See also v. 5.
- B. "God . . . whom I serve with my spirit in the gospel of his Son" (v. 9).
- C. The three I am's of Paul (vv. 14, 15, 16).
- III. The Gospel and the Old Testament (v. 2).
- IV. The Gospel and God.
- A. "The gospel of God" (v. 1).
- B. "The power of God unto salvation" (v. 16).
- V. The Content of the Gospel Message:
- A. "Concerning his Son, Jesus Christ our Lord" (vv. 3, 4). Cf. 1 Cor. 15:1-4.
1. The Person (or character, nature) of Christ. "Son" - equal with the Father in nature.
2. The Work of Christ. "Jesus" - humanity
- B. The love of God -- "beloved of God" (v. 7). "Christ" - Messiah, relationship to O.T.
- C. "Salvation" (v. 16). "Our Lord" - Deity
- D. "The righteousness of God" (v. 17). His humanity He assumed, His Deity He always possessed.
- VI. The Ministry of the Gospel.
- A. Under the direct supervision of the Lord, as seen:
1. In the calling of Paul (vv. 1, 5).
2. In the ministry of the Old Testament prophets (v. 2).
3. In the guidance given by God to Paul (vv. 10, 13).
- B. For "all nations" (v. 5; cf. -v. 13-16).
- C. By preaching (v. 15).

in these
we see why
Paul was so
devoted to
the Gospel.
It was from
God.
It concerned
His Son.
It is man's only
hope of
salvation.

Resurrection:
1) Implies His death.
2) Confirms His Deity even after His resurrection.

VII. The Fruit (or Results) of the Gospel:

- A. The immediate results -- dependent upon two things:
 - 1. The divine calling (vv. 6, 7).
 - 2. Faith, or believing (vv. 5, 8, 12, 16, 17).
- B. Salvation -- a present possession (vv. 8, 16).
- C. The continuing results:
 - 1. "Saints" (v. 7).
 - 2. Testimony (vv. 8, 13). See what Paul says about himself in vv. 14-16.
 - 3. Fellowship. This includes:
 - a. Prayer (v. 9).
 - b. Edification (v. 11).
 - c. Encouragement (v. 12).
 - d. A growing understanding of the Word (v. 17).

SALVATION -- Lesson 4

The Righteousness of God

Intro: In the theme of Romans (Rom. 1:16, 17) salvation is declared to be through the Gospel. At the same time it is stated that "the righteousness of God" is revealed in the Gospel. And so, in order to understand "the Gospel" and "salvation," we must understand what is meant by "the righteousness of God."

I. The word righteousness.

The words righteous and just are from the same word in the original Greek. A righteous person is a just person. To be justified means to be declared righteous.

Basically the word righteous means to be approved when measured by a certain standard. When used with reference to God it speaks of being approved when measured by God's standard of right and wrong. To be unrighteous is to be disapproved by God, and so liable for divine judgment.

Illustrations:

- 1) The unjust steward (Luke 16:1-13).
- 2) The unjust judge (Luke 18:1-8).

Cf. Paul's statement about himself in Phil. 3:6. How could this be? In terms of the laws of Portland, explain what a righteous citizen of Portland would be.

Having defined the word righteousness, we now proceed to examine Rom. 1: 16, 17.

II. "The Righteousness of God Revealed."

The expression and its use in the book of Romans indicate several things:

- A. God has a standard of righteousness -- things which are always right, and other things which are always wrong. They are absolutes.
- B. It is a standard which is based upon His own Deity, i.e., His nature as God. It is "the righteousness of God." Things are right because they are consistent with God's holiness; other things are wrong because they are contrary to His holiness.

C. God has made known His righteousness in several ways:

1. By the revelation of Himself inwardly in the hearts of men.
Cf. Rom. 1:19, 32.
2. By the revelation of Himself in creation. Cf. Rom. 1:20.
3. By the revelation of Himself in the Scriptures.

The first major revelation of the righteousness of God was given in "the law," i.e., the Mosaic Law, which Paul mentions

for the first time in Romans in chapter 2, verse 12. In Romans 3:20 we have his specific statement, "for by the law is the knowledge of sin." Thus, any violation of God's will is unrighteousness because it is contrary to the divine standard, and, as John says, "all unrighteousness is sin" (I John 5:17).

D. God has declared His wrath against sin and the sinner.

1. He judges sin with more sin. See Rom. 1:24, 26, 28; John 8:34.

2. He has appointed a day of judgment. See Rom. 2:16; Acts 17: 30, 31.

III. The Righteousness of God and Salvation.

God cannot ignore sin. His judgment of sin is perfectly consistent with His righteousness. But it is equally true that in designing a plan for saving men, God's way of salvation must satisfy that which His righteousness demands.

Therefore, understanding the righteousness of God enables us to understand:

- 1) What sin is.
- 2) Men's need for salvation from divine judgment.
- 3) That if man is to be saved, it will have to be by grace.

Consequently, we have the following requirements for salvation:

A. It must be for God's glory. Cf. Rom. 3:23, 26.

B. It must not violate the righteousness of God. Cf. Rom. 1:16, 17; 3: 21-26.

C. It must meet man's needs as a sinner against God. See again the reference under #B above, and also Rom. 4:23-5:2.

SALVATION -- Lesson 5

The Sinfulness of Man

Intro: The term which has been used by theologians to describe the effect of sin upon man is depravity -- total depravity.

To be depraved is to be corrupted -- corrupted beyond man's ability to correct. Man is totally, i.e., hopelessly corrupted by sin.

To be totally depraved does not mean that every man is as bad as he can be. But it does mean:

- 1) That sin has affected man's whole being -- body, soul, and spirit. There is nothing about man which commends him to God for salvation, nor is there any way in which he can even assist God in salvation.
- 2) That he has the potential for any and every sin.

See Paul's indictment of human nature in Rom. 3:9-18. This is what it means to be "under sin" (v. 9).

How did this all come about, and what does it now mean for man?

I. Original Sin.

By original sin we mean the first human sin. The Bible makes it clear that the first sin was committed by an angel, Satan, and that he was followed in his rebellion by other angels.

- A. The history (Gen. 2:15-17; 3:1-24).
- B. The doctrine (Rom. 5:12-21; I Cor. 15:21, 22).

Three things are clear:

- A. The first human sin affecting man was committed by Adam.
- B. Sin brought death. (This is outlined under II.)
- C. The effect of Adam's sin fell upon the whole human race.

II. The Effect of Adam's Sin.

All men died in three ways:

- A. All men died spiritually. Cf. Gen. 3:8; Eph. 2:1. This happened to Adam and Eve immediately. It means:
 1. They were separated from God. Cf. Eph. 2:12; 4:18, 19.
 2. They became sinners by nature. Cf. Eph. 2:3; Rom. 3:10; 7:23; John 3:6.
 3. They became sinners in their actions -- sometimes by choice; at other times against their desires. They were in hopeless

bondage to their sin. Cf. John 8:34; Ecc. 7:20.

4. They came under the authority of Satan. Cf. 2 Cor. 4:4; Eph. 2:2; Col. 1:13; I John 5:19.

B. All men die physically. Cf. Gen. 3:19. This began gradually with Adam and Eve, and has been the experience of all from that day to this (with the exception of Enoch and Elijah).

C. All men were doomed to die eternally. Cf. Gen. 3:24.

Cf. Rom. 1:18; Eph. 5:6; Phil. 3:19; Col. 3:6; I Thess. 5:9.

This indicates what would happen to men ultimately.

III. The Remedy.

A. Not in man. Cf. Rom. 3:11, 12; Psa. 10:4; Rom. 8:8.

B. From God. Cf. Eph. 2:8, 9; Tit. 3:5.

C. Specifically through Christ. Cf. Rom. 8:1; John 3:16; I Cor. 1:24-31; Gal. 3:13.

D. By faith. Cf. Rom. 1:16, 17; John 3:16, 18, 36.

SALVATION -- Lesson 6

The Grace of God

Intro: Grace is usually (and rightly) defined as the unmerited favor of God.

By this we should understand two things about the grace of God:

- 1) It means that God gives us what we do not deserve, i.e., salvation.
- 2) It means that God does not give us what we do deserve, i.e., eternal judgment. These have to do with the use of the word as it relates to salvation (which is the subject of this study). There are other uses of the word, grace, as it relates to the life of believers which are not being taken up at this time.

Although they are not the same in meaning, under the heading of the grace of God we are also concerned with the goodness of God, the love of God, the mercy of God, the longsuffering of God, the kindness of God, and other such terms.

The doctrine of God's grace is perfectly in harmony with all other aspects of the Gospel message. Note how it fits perfectly with the righteousness of God and the sinfulness of man. Our text in Romans is Rom. 3:24. (Read Rom. 3:21-26.)

What are the main truths involved in the doctrine of the grace of God?

1. Since it is "the grace of God that bringeth salvation" (Tit. 2:11a), the word grace teaches us that in learning about salvation we must begin with God.

Is He a God of grace, or is He all righteousness and wrath?

We have two undeniable proofs that He is a God of grace:

- 1) He is so called in the Bible -- which is the written revelation which God has given of Himself. Cf. Tit. 2:11; 1 Pet. 5:10.
 - 2) He is seen to be such a God by what we can see in Christ -- who is the living revelation of God, manifested in human flesh. Cf. John 1:14, 17.
2. Grace means that salvation is undeserved by man. It is "not of yourselves" (Eph. 2:8).
 3. Grace means that salvation cannot be earned, nor can it be purchased. Cf. Rom. 4:4; 11:6; Isa. 55:1; Eph. 2:9; 1 Pet. 1:18, 19.
 4. Therefore, since man can never merit, earn, or purchase salvation, grace teaches us that salvation is optional with God. He is not compelled to save anyone. He is free according to His own will to save some, but not to save all. He is even free to determine who will be saved and who will not be saved.

Grace indicates God's willingness to save. If He were forced to save men because of something meritorious in man, then salvation would not be by grace.

5. It necessarily follows that grace indicates that salvation is a work of God -- from start to finish. Cf. Eph. 2:1-10; 1 Cor. 15:10; 1 Pet. 5:10.
6. Grace means that salvation is offered to man as a gift from God. Cf. Rom. 3:24 where "freely" means as a gift. Cf. also Rom. 6:23; Eph. 2:8, 9.

7. God's grace has been expressed in a Person: the Lord Jesus Christ. Cf. John 1:14, 16, 17; 2 Cor. 8:9. See our text: Rom. 3:24. Also, Eph. 2:4-7.
 8. Grace includes the one ^{or means} condition of salvation, which is faith. Cf. Eph. 2:8, 9; Acts 18:27; Heb. 12:1, 2; Rom. 10:17.
 9. The grace of God justifies, i.e., is in the fulness of its expression in Christ, that by which God declares guilty sinners to be righteous in His sight. This is salvation.
 10. True grace can be "seen" (Acts 11:23) by its transforming effect upon the believer's life. It is "seen" both in character and in conduct. Cf. 1 Cor. 15:10; Eph. 2:10; Tit. 2:11-14.
 11. Grace is exercised by God in accordance with His own sovereign, eternal election of men unto salvation. Cf. Eph. 1:4; 2 Tim. 1:9; Rom. 11:5; Acts 13:48.
 12. Grace, therefore, indicates that the work of salvation as it relates to each person who is to be saved is initiated by God. Cf. Eph. 2:4, 5; Gal. 1:15, 16.
 13. Grace is always effectual ("producing or capable of producing an intended effect; adequate"), efficacious ("having or showing the desired result or effect; effective as a means, measure, remedy"). The definitions are from The Random House Dictionary, p. 455. Cf. Gal. 1:6, 15-24.
- Thus we have in theology the terms effectual call and efficacious grace.
14. Grace is thus irresistible. Cf. Gal. 1:15, 16. Read the story of Paul's salvation in Acts 9:1-22. And, lest we think that Paul's case was an exception, cf. 1 Tim. 1:16.
 15. Grace means that salvation is eternal. Cf. Eph. 2:4-7; 2 Tim. 1:9-12.

Lesson 7

THE LAW

The natural response of a person concerned about God,
about his sins,
about salvation,
was expressed by the rich young ruler in his question, "Good master, what shall I do that I may inherit eternal life?" (Mk. 10:17b).

His question suggests that:

- 1) Salvation is dependent upon man.
- 2) Salvation is a reward for meritorious work.

In contrast with this we have the following passages: Eph. 2:8,9

Tit. 3:5.

But then we have two problems:

- 1) The fact that the Lord told the rich young ruler to do something. See Mark 10:21.

Along with this we have the teaching of James.

- 2) And finally - What about the Law?

The answers:

- 1) Concerning the rich young ruler - his refusal to give up what he had was a violation of #10.

Concerning James - he is teaching what Paul does in Eph. 2:8-10, that works do and must follow true saving faith. We are different, and our lives are different.

- 2) Why was the Law given? Note Rom. 3:

a) As a schoolmaster. Cf. Gal. 3:24; see 3:19-4:7. This was obviously temporary.

b) To make sin exceedingly sinful - Rom. ^{3:20;} 5:20;

7:13

Lesson 8

FAITH

False ideas:

- 1) That it is something which originates with us.
- 2) An acceptance of the facts of the Gospel - belief that the Bible is true.
- 3) A decision made at some point in time.
- 4) That it is linked with other things:
 - a) Joining a church.
 - b) Baptism.
 - c) Living a good life.

note: These all tend to focus attention on us, not on Christ.

The Law excludes all possibilities that any man can save himself.

The Law leaves us absolutely hopeless if we are looking to ourselves.

The Law of God necessarily excludes all other laws - of any man, of a church, etc.

→ Gal. 3:22 anticipates the following - $\epsilon\kappa\ \pi\acute{\iota}\sigma\tau\epsilon\omega\varsigma\ \text{Ἰησοῦ}\ \chi\rho\iota\sigma\tau\acute{o}\upsilon$. In Gal 3:21 "by the law" = $\epsilon\kappa\ \nu\acute{o}\mu\mu\omicron\upsilon$.

Faith comes from God:

- 1) Eph. 2:8, 9. If salvation as a whole is a gift, then all of its parts have to be as gift as well.
- 2) Heb. 12:2.
- 3) Rom. 10:17; 12:3.
- 4) Luke 17:5 - ῥαββί - "Lord, bestow on us faith."
- 5) Mark 9:24.
- 6) Luke 22:32.
- 7) Acts 3:16 - ῥαββί - "the faith which is through him" (Christ). NASB - "the faith which comes through Him" (capitalized). NIV - "It is Jesus' name and the faith that comes through him." Also Acts 26:18.
- 8) Peter - 1 Pet. 1:21 - "by Him" ($\delta\iota'\ \alpha\upsilon\tau\omicron\upsilon$ - $\delta\iota\alpha$ here meaning the means, "the one who is the author of the action as well as its instrument" (Thayer, p. 133)).

Cf. 2 Pet. 1:1.

9) Phil. 1:28-30

10) Gal. 5:22, 23

11) ~~Gal.~~ 1 Tim. 1:13-16 - 2x "obtained mercy" - speaking of all of salvation.

Faith comes:

1) From God

2) Through Christ

3) By the Word

4) As a work of the Holy Spirit.

5) Into the hearts of the elect.

x

"Redemption is deliverance from evil by the payment of a ransom. This idea is expressed by the words ἀπολύτρωσις, from λύτρον, and the verbs λυτρόω, ἀγοράζω (to purchase), and ἐξαγοράζω (to buy from, or deliver out of the possession or power of any one by purchase). The price or ransom paid for our redemption is always said to be Christ himself, his blood, his death. As the evils consequent on our apostasy from God are manifold, Christ's work as a Redeemer is presented in manifold relations in the word of God" (Hodge, Systematic Theo., II, p. 516).

Lesson 9 Redemption

Text: Rom. 3:24.

Three great words having to do with our salvation:

Finished
work of
Christ
- Dr. Chaffer

- 1) Redemption (Rom. 3:24) - toward sin
- 2) Reconciliation (not in our text, but Rom 5:10) → toward man
- 3) Propitiation (Rom 3:25) - toward God

They have to do with:

- | | |
|----------------|----------------------------------|
| 1) Sin. | 1) Sin is a state of slavery. |
| 2) The sinner. | 2) Sin is a state of enmity. |
| 3) God. | 3) Sin is a state of alienation. |

All are brought about:

- 1) Through Jesus Christ
- 2) In His death - the shedding of His blood.

← The word in Rom. 3:24 is, ἀπολύτρωσις. It is lit. a deliverance from something through the payment of a price.

Involved in the doctrine of redemption

- 1) A price is paid
- 2) A freedom is obtained
- 3) It is a freedom from (ἀπὸ) Gal. 1:4 - this age
- 4) It is a freedom for, or unto, something else. Gal 3:13 - law
- 5) It is a complete freedom. Gal 2:14 - sin
14th 2:14, 15 - Satan
- 6) It is a freedom in which the same kind of bondage is impossible. But see Rom. 6:11-23.

In redemption:

- 1) Sin is viewed as a master
- 2) The sinner is viewed as a helpless and hopeless slave.
- 3) God is seen in His wrath as a righteous Judge. Man is under divine judgment and stands condemned by God's law.

because his righteousness was
exhibited by the infliction of the
penalty of sin

"God is made inclined to forgive sinners
by the sacrifice, ... but not because he needed
to be inclined in heart to love the sinner or
to exercise his mercy" (Foster in Strong, p. 720)

"He was thus pacified towards believers in Jesus Christ, and made
favorable to them, the demands of His law and justice being satisfied,
and every obstruction to the exercise of His mercy towards them removed.
This propitiation of Christ was typified by the propitiatory sacrifices
whose blood was shed, and by the mercy-seat, which was called the
propitiatory, that illustrious type of Christ and His work, covering the
ark in which the law to be fulfilled by Him was deposited, and on it, and
before it, the blood of the sacrifices was sprinkled by the high priest"
(Haldane, Romans, p. 150).

Redemption (2)

Passages where ἀπολύτρωσις is used:

- 1) Rom. 3:24 - in Christ Jesus.
- 2) Rom. 8:23 - the physical body.
- 3) 1 Cor. 1:30 - in Christ Jesus.
- 4) Eph. 1:7 - forgiveness.
- 5) Eph. 1:14 - the physical body.
- 6) Eph. 4:30 - the day of redemption.
- 7) Col. 1:14 - forgiveness.
- 8) Heb. 9:15 - eternal.

Summary:

- 1) It is "in Christ Jesus" - ^{this is the overwhelming testimony of OT & NT.} and only in Him.
- 2) It is by His blood, His sacrificial death.
- 3) Through it the believer is forgiven.
- 4) It includes the body.
- 5) There is a day coming when redemption will be fully realized. It is guaranteed.
- 6) It is eternal.

Thus, we can say that redemption is:

- 1) Immediate - from sin's penalty and ^{from sin's} power ^{potentially}.
- 2) Progressive - from sin's power experientially.
- 3) Future - from sin's very presence actually, completely, and finally (for ever).

Practical aspects of the doctrine of redemption:

- 1) 1 Cor. 6:19, 20.
- 2) Acts 20:28.
- 3) Eph. 4:30.
- 4) Praise - Eph. 1:3 introduces vv. 7, 14.

Propitiation

Lesson 10

Lepts: Rom. 3:25; 1 John 2:2; 4:10.

Heb. 2:17 mg.

"Redemption contemplates our bondage and is the provision of grace to release us from that bondage. Propitiation contemplates our liability to the wrath of God and is the provision of grace whereby we may be freed from that wrath" (Murray, John, Romans, p. 116).

Redemption and propitiation "are but different aspects from which the provisions of His grace for the salvation of men may be viewed and different facets of that process by which He is just when He justifies those who have faith in Jesus" (op. cit., p. 120).

→ GOD IS PROPITIUS (favorably disposed).

Regarding Rom. 3:25: cf. Rom. 5:8; 8:3; 2 Cor. 5:18,19; Eph. 2:4-7. also 1 Jn 4:10

- ← 1) God has taken the initiative. He was not rendered merciful by Christ's death, nor was He merely persuaded to be merciful, but He was able to exercise His mercy because His righteousness was satisfied by Christ's death.
- 2) "Set forth" is public ^{cf. 1 Pet. 1:20.} and He has done it for Himself. Thus, propitiation has to do with God! This is "its first and main effect" (Strong, 719)
- 3) Propitiation is retroactive - for those who have believed in the past.

~~cf. Acts~~

- ← 4) Propitiation means that God is satisfied. He could not be just and yet justify apart from the death of Christ. It corresponds with the OT atonement, a covering!

Strong (p. 718) says it is that "which satisfies the demands of violated holiness."

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RECONCILIATION

Lesson 11

Review:

Redemption has to do with sin.

Propitiation has to do with God.

Reconciliation has to do with man.

Sin has caused man to be alienated from God, and he is God's enemy. But God is not his enemy.

The key passages are:

1) Rom. 5:10 - καταλλάσσω

Rom. 5:11 - καταλλαγή

2) 2 Cor. 5:18-20 (both of the above words).

3) Col. 1:20, 21 - ἀποκαταλλάσσω, to reconcile completely (ἀπτό).

Note: Rom. 11:15.

The basic factors of the doctrine:

1) as in all that relates to salvation, reconciliation was initiated by God.

Cf. 2 Cor. 5:18, 19.

2) Reconciliation is only through Christ - His death.

3) Reconciliation is by grace (as is all of salvation) because it was "when we were enemies" that "we were reconciled to God by the death of His Son." Cf. Rom. 5:10.

4) Reconciliation is said to take place:

a) when Christ died.

b) when a person believes.

5) So believers is committed the ministry of reconciliation.