



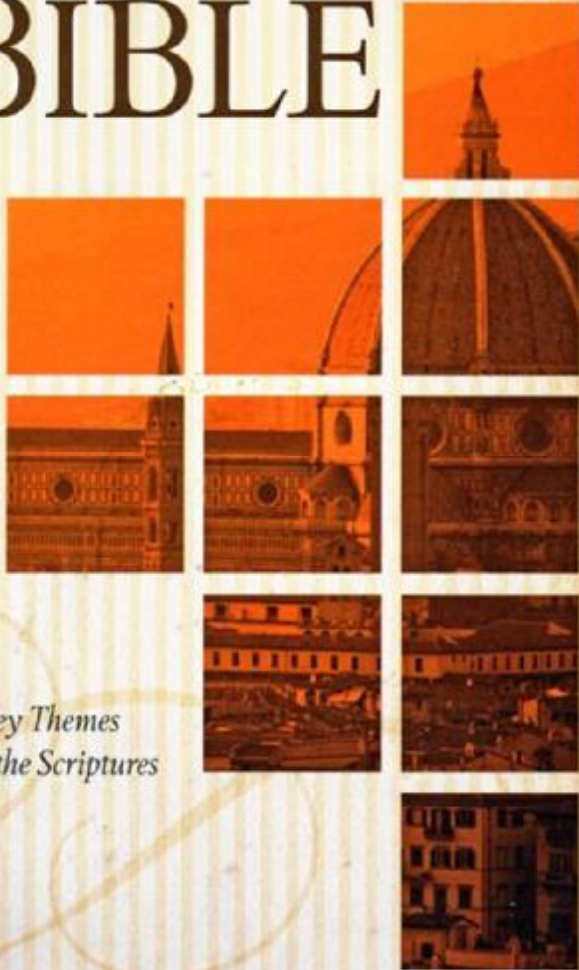
# The Great Themes of Scripture

## 4. Salvation. Amazing Grace!

**Sunday, October 24, 2010  
10 to 10:50 am, in the Parlor  
Presenter: David Monyak**

*St. John in the Wilderness*

# MAKING SENSE *of the* BIBLE



*A Study of 10 Key Themes  
Traced Through the Scriptures*

H. H. Drake Williams III

## Primary Reference

- **Making Sense of the Bible. A Study of 10 Key Themes Traced Through the Scriptures.** H.H. Drake Williams III, 2006. Chapter 6. “Salvation. Amazing Grace!”

W. EUGENE MARCH



VOLUME 1  
Great Themes  
of the Bible

# Secondary Reference

- **Great Themes of the Bible, Volume 1,** W. Eugene March, 2007. Chapter 9 “Salvation”

# Great Themes of Scripture

- **October 3:** Covenant. God's Promises are Forever
- **October 10:** The Messiah. Unto Us a Child is Born
- **October 17:** Law. Regulating the Good Life
- **October 24:** Salvation. Amazing Grace!
- **October 31:** The People of God. A Kingdom of Priests and a Holy Nation

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new. Amen!

***This Week:***

**4: Salvation. Amazing  
Grace!**

# My Savior

In confidence of your goodness and great mercy, O Lord, I draw near to you, as a sick person to the Healer, as one hungry and thirsty to the Fountain of life, a creature to the Creator, a desolate soul to my own tender Comforter. Behold, in you is everything that I can or ought to desire. You are my salvation and my redemption, my Helper and my strength.

- Thomas a Kempis, 1379-1471

A classical painting depicting Moses, an elderly man with a long white beard, wearing a blue robe and a red sash. He is holding a large, rectangular stone tablet inscribed with Hebrew text. The background is a dramatic, cloudy sky. The text "Salvation in the Old Testament" is overlaid in large, bold, cyan letters.

# Salvation in the Old Testament



# Introduction



# Introduction

## The Underpinnings of Salvation

- Salvation:
  - As part of our covenantal relationship with God, God has promised to save us from sin and death
- The underpinnings of salvation:
  - Redemption
  - Atonement
  - Justification

A classical painting depicting Moses, an elderly man with a long white beard, wearing a blue robe and a red sash. He is shown from the chest up, holding a large, rectangular stone tablet inscribed with Hebrew text. The background is a dramatic, cloudy sky. The title 'Redemption in the Old Testament' is written in large, bold, yellow letters across the center of the image.

# Redemption in the Old Testament

# Redemption

## Meaning of Redemption

- Meaning of “Redemption” in a dictionary includes:
  - Buying something back, recovering ownership by paying a specified sum
  - Setting free, rescuing or ransoming
- A deeper understanding of the meaning of Redemption in the Old Testament can be found in the **law of the kinsman-redeemer**.

# Redemption

## The Kinsman-Redeemer

- A **Kinsman-Redeemer** in Old Testament times:
  - was a close male relative (brother, uncle, father, or cousin) concerned about the welfare of his family.
  - would “buy back” (or “redeem”) a relative out of financial problems or out of slavery (Lev. 25:23-34,48-52; cf. Jer. 32:7-8).
  - would “redeem” the life of a murdered relative by destroying the killer (Num.35:19;2 Sam. 14:11).
    - He was an “avenger of blood.”

# Redemption

## The Kinsman-Redeemer

- A **Kinsman-Redeemer** in Old Testament times:
  - marry a deceased relative's widow to produce an heir (Ruth 2:20; 3:9,13; 4:1-14) in order to strengthen the family.
  - support a needy relative in a lawsuit (Job 19:25; Prov. 23:11).
  - pursue justice for someone who was illegally imprisoned (Ps. 72:14; Jer. 50:34).
- The **Kinsman-Redeemer** thus protected the family against weakness, and worked to restore any losses.

# Redemption

## Redemption Money

- Another form of redemption in the Old Testament was “**redemption money**” (Numbers 3:51)
  - A firstborn human given to the priests at the temple for the Lord could be redeemed by paying five shekels (Exod. 13,15; Num. 18:15f).
  - The life of a firstborn livestock could be redeemed for a price (Exod. 13:13; 34:20).
  - Land or a home could also be “redeemed” for a price (Lev. 27:14-25).

# Redemption

## God as Kinsman-Redeemer

- In God's covenant with Moses, God took on the role of **“kinsman-redeemer:”**
  - Exodus 6:6-8: I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians. And I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob. I will give it to you as a possession. I am the LORD. (NIV)



# Redemption

## God as Kinsman-Redeemer

- In Exodus God keeps his promise, and redeems his people from slavery and bitter bondage in Egypt.
- In Exodus 13:3, Moses reminds God's people not to forget God's redemption of them:  
**Commemorate this day, the day you came out of Egypt, out of the land of slavery, because the LORD brought you out of it with a mighty hand. Eat nothing containing yeast. (NIV)**

# Redemption

## God as Kinsman-Redeemer

- What is notable here:
  - *God* is the “Kinsman-Redeemer.”
  - God acts as the “Kinsman-Redeemer” because of a *covenantal relationship* (in one sense, a “vow of kinship”) he has initiated and established with God’s people.
- God’s redeeming of God’s people, based on his covenant relationship with them, is repeated throughout the Old Testament.

# Redemption

## God the Redeemer in Isaiah

- Isaiah gives us particularly strong images of God as redeemer:
  - Isaiah 43:10-14 <sup>10</sup> “... Before me no god was formed, nor will there be one after me. <sup>11</sup> I, even I, am the LORD, and apart from me there is no savior. <sup>12</sup> I have revealed and saved and proclaimed – I, and not some foreign god among you. You are my witnesses,” declares the LORD, “that I am God. <sup>13</sup> Yes, and from ancient days I am he. No one can deliver out of my hand. When I act, who can reverse it?” <sup>14</sup> This is what the LORD says – your **Redeemer**, the Holy One of Israel ...” (NIV)

# Redemption

## God the Redeemer in Isaiah

- Isaiah gives us particularly strong images of God as redeemer:
  - Isaiah 54:5-8 <sup>5</sup> For your Maker is your husband—the LORD Almighty is his name—the Holy One of Israel is your Redeemer; he is called the God of all the earth. <sup>6</sup> The LORD will call you back as if you were a wife deserted and distressed in spirit—a wife who married young, only to be rejected,” says your God. <sup>7</sup> “For a brief moment I abandoned you, but with deep compassion I will bring you back. <sup>8</sup> In a surge of anger I hid my face from you for a moment, but with everlasting kindness I will have compassion on you,” says the LORD your Redeemer. (NIV)

A painting of Moses, an elderly man with a long white beard, wearing a blue robe and a red sash. He is holding a large, rectangular stone tablet with Hebrew text written on it. The background is a dramatic, cloudy sky. The title 'Atonement in the Old Testament' is overlaid in large, bold, yellow text across the center of the image.

# Atonement in the Old Testament

# Atonement

## Meaning of Atonement

- Today, **atonement** is something done when:
  - a mistake has been made,
  - when forgiveness is needed
- *Example:*
  - special act done to heal the hurt of missing an anniversary,
  - reimbursing lost money because of a miscalculation
- *Note:* atonement is *not* punishment for a mistake or a wrong.
- Atonement is the attempt *to correct, to heal* the damage done because of the mistake or a wrong.

# Atonement

## Atonement for Sins

- Old Testament is replete with the idea that *humanity is in dire need of making atonement.*
- God's people had made a covenant with God, and then kept breaking it, again and again (=sinning), *damaging* their relationship with God.
- 1 Kings 8:46: “**there is no one who does not sin**” (cf. 2 Chron. 6:36).

# Atonement

## Atonement for Sins

- Ecclesiastes 7:20: “There is not a righteous man on earth who does what is right and never sins.” (NIV)
- Psalm 14:2-3: “The LORD looks down from heaven on the sons of men to see if there are any who understand, any who seek God. All have turned aside, they have together become corrupt; there is no one who does good, not even one.” (NIV)



# Atonement

## Atonement for Sins

- How can God's people heal, repair, fix (= atone for) the *damage* done to their covenantal relationship with God by their persistent sinning?
- One method of **atonement** for sins used in the Old Testament was a **blood sacrifice**.

# Atonement

## Blood Sacrifice

- Leviticus 16 details the sacrifices held each year on the **Day of Atonement**.
  - In the elaborate **atonement** ritual, the high priest offered the blood of a bull for his own sin (16:6,11), and sacrificed a goat for the sins of the people (v. 9).
  - The blood from the bull and goat were then applied to the Ark of the Covenant, sprinkled on what was called the “**atonement** cover” (vv. 13-15).
  - Next, the high priest took more blood from these animals and sprinkled it seven times on the horns of the altar (vv. 18-19).
- The shedding of blood was felt to be essential by the ancient Israelites for the **atonement** of sins.

A painting of Moses, an elderly man with a long white beard, wearing a blue robe and a red sash. He is holding a large, rectangular stone tablet with Hebrew text written on it. The background is a dramatic, cloudy sky. The text on the tablet is in Hebrew, including the words "אשר", "אלה", "הצננה", "על", "פד", "שני", "אשר", "החמד".

# Justification in the Old Testament

# Justification

## Meaning of Justification

- **Justification** = becoming “just” or “righteous” before God.
  - “just” =
    - honorable, upright, in harmony with moral and divine law
    - suitable in nature, fitting, properly deserving
  - “righteous” = synonym for “just” until 20<sup>th</sup> century
    - Only in modern times has “righteous” had a negative connotation, as in “self-righteous”

# Justification

## Righteousness

### ■ Justification

- we must somehow acquire a certain “acceptability” or “right-ness” to face an almighty, all-good and holy God (= we must become “justified”).
- This “acceptability” or “right-ness” before God (Hebrew *tzedek*) has been translated as “**righteousness**” in most English bible translation since Tyndale’s.
- The *need for righteousness* is found in many Old Testament passages.

# Justification

## Need for Righteousness

- Example: the *need for Righteousness*:
  - Malachi 3:16 - 4:2 ... those who feared the LORD and honored his name. <sup>17</sup> “They will be mine,” says the LORD Almighty, “in the day when I make up my treasured possession. I will spare them, just as in compassion a man spares his son who serves him. <sup>18</sup> And you will again see the distinction between the righteous and the wicked, between those who serve God and those who do not. <sup>4:1</sup> “Surely the day is coming; it will burn like a furnace. All the arrogant and every evildoer will be stubble, and that day that is coming will set them on fire,” ... <sup>2</sup> But for you who revere my name, the sun of righteousness will rise with healing in its wings. And you will go out and leap like calves released from the stall.” (NIV)

# Justification

## Need for Mercy

- The *need for God's mercy* to be **justified** (= acquire “**righteousness**” before God) is also found in multiple places in the Old Testament
- Example: in Psalm 51, David pleads for God's mercy and forgiveness after he had committed adultery with Bathsheba:

# Justification

## Need for Mercy

- Psalm 51:1-12 **Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. <sup>2</sup> Wash away all my iniquity and cleanse me from my sin. <sup>3</sup> For I know my transgressions, and my sin is always before me. <sup>4</sup> Against you, you only, have I sinned and done what is evil in your sight, so that you are proved right when you speak and justified when you judge. <sup>5</sup> Surely I was sinful at birth, sinful from the time my mother conceived me. <sup>6</sup> Surely you desire truth in the inner parts; you teach me wisdom in the inmost place. <sup>7</sup> Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow. <sup>8</sup> Let me hear joy and gladness; let the bones you have crushed rejoice. <sup>9</sup> Hide your face from my sins and blot out all my iniquity. <sup>10</sup> Create in me a pure heart, O God, and renew a steadfast spirit within me. <sup>11</sup> Do not cast me from your presence or take your Holy Spirit from me. <sup>12</sup> Restore to me the joy of your salvation and grant me a willing spirit, to sustain me. (NIV)**





# Salvation in the New Testament



# Redemption in the New Testament

# Redemption

## The Good News

- The central message, the “good news” of the New Testament, is that God, as part of his covenant with God’s People, has redeemed God’s people from slavery to sin and bondage to death through the Jesus’ sacrifice on the cross.

# Redemption

## Echoes of the Old Testament

- All the facets of redemption found in the Old Testament echo in the New Testament:
  - God as “Kinsman-Redeemer” for God’s People of the Covenant
  - Redemption through the payment of a great price
  - Redemption through a “blood sacrifice”

# Redemption

## Redeemed with Christ's Precious Blood

- 1 Peter 1:18-19: “For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect” (cf. 1 Cor. 6:20; Heb. 9:12) (NIV)

# Redemption

## Redeemed to Become God's Children

- Galatians 4:4-7: **But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons. Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, “Abba, Father.” So you are no longer a slave, but a son; and since you are a son, God has made you also an heir. (NIV)**

# Redemption

## Redeemed From Darkness

- Colossians 1:13-14: “He has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins.” (NIV)

# Redemption

## Marked with the Seal of the Holy Spirit

- Ephesians 1:7-10, 13-14: <sup>7</sup> In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace <sup>8</sup> that he lavished on us. With all wisdom and insight <sup>9</sup> he has made known to us the mystery of his will, ...<sup>10</sup> as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth. ... <sup>13</sup> In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; <sup>14</sup> this is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory. (NRSV)





# Atonement in the New Testament

# Atonement

## The Need for Atonement

- The *need for atonement* to heal, correct the damage done in the relationship between God's people and God because of the sins of God's people is also abundant in the New Testament.
- In Romans 1:18-32, Paul declares that all people are sinful because they exchange the truth of God for idols and lies.
- In Romans 2, we learn that not even the one who believes he is keeping the Law is innocent.
- In Romans 3, Paul highlights humanity's utter sinfulness and the consequent judgment that is due.

# Atonement

## The Need for Atonement

- **Romans 3:12-18: All have turned away, they have together become worthless; there is no one who does good, not even one. Their throats are open graves; their tongues practice deceit. The poison of vipers is on their lips. Their mouths are full of cursing and bitterness. Their feet are swift to shed blood; ruin and misery mark their ways, and the way of peace they do not know. There is no fear of God before their eyes. (NIV)**

# Atonement

## Jesus' Sacrifice of Atonement

- Paul then tells us Jesus' death on the cross was an act of atonement, an action to heal the damage done in the relationship of God and God's people:
- Roman. 3:25-26: **God presented him [Jesus] as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished—he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus. (NIV)**

# Atonement

## Jesus' Sacrifice of Atonement

- The apostle John also tells us Jesus' death on the cross was an act of atonement, an action to heal the damage done in the relationship of God and God's people:
- 1 John 2:1-2: **“My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense— Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world”** (NIV).

# Atonement

## Jesus' Sacrifice of Atonement

- 1 John 4:7-10: <sup>7</sup> Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. <sup>8</sup> Whoever does not love does not know God, because God is love. <sup>9</sup> This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. <sup>10</sup> This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.  
(NIV)

# Atonement

## Theories of Atonement

- Exactly:
  - What damage our sins have caused in the relationship between God and God's people
  - How Jesus' sacrificial life and death has healed, corrected (atoned for) that damage.
- has been a subject of on-going debate and speculation among theologians for nearly 2000 years: there are several proposed "Theories of Atonement."



# Justification in the New Testament



# Justification

## Righteousness

- **Justification** = becoming “just” or “righteous” before God.
- The New Testament, like the Old Testament, tells us we must acquire a certain “acceptability” or “right-ness” to face an almighty, all-good and holy God (= we must become “justified”).
- The *need for righteousness, the need to be justified* is especially evident in Paul’s letters to the Romans and the Galatians.

# Justification

## Righteousness

- First three chapters of Romans might be summarized as:
  - Judged by our actions, none of us can look acceptable or “righteous” before God, because:
  - We are all sinners, We are all born in sin.
- Paul then tells us that, despite our sinfulness, God is willing to see us as “acceptable,” as “righteous” before Him if we simply have **faith** in Him.

# Justification

## Righteous Through Faith in Jesus

- Romans 3:21-24: **But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus. (NIV)**

# Justification

## Righteousness as a Gift from God

- Elsewhere Paul tells us God's willingness to see us as "acceptable," as "righteous" before Him if we simply have **faith** in Him, is a gift to us, an example of God's mercy and grace. (Romans 5:9,16; Romans 8:33).

# Justification

## Righteousness and Works

- If we have faith, does observing the law or doing “good works” make us *more* “acceptable” or “righteous” before God?
- Paul seems to suggest it does not:
  - Galatians 2:15-16: **We who are Jews by birth and not “Gentile sinners” know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified. (NIV)**
  - In Romans 4:1-12, Paul argues Abraham was justified as a result of God's grace and *not* by works.

# Justification

## Righteousness and Works

- However James disagrees with Paul:
  - James 2:20-26 <sup>20</sup> You foolish man, do you want evidence that faith without deeds is useless? <sup>21</sup> Was not our ancestor Abraham considered righteous for what he did when he offered his son Isaac on the altar? <sup>22</sup> You see that his faith and his actions were working together, and his faith was made complete by what he did. <sup>23</sup> And the scripture was fulfilled that says, “Abraham believed God, and it was credited to him as righteousness,” and he was called God's friend. <sup>24</sup> You see that a person is justified by what he does and not by faith alone. <sup>25</sup> In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction? <sup>26</sup> As the body without the spirit is dead, so faith without deeds is dead. (NIV)

# Justification

## Justification by Faith (Alone?)

- The question of whether we are justified:
  - by faith alone,
  - by faith first but then also by works.
- has defined entire Christian denominations:
  - Protestants: by faith alone.
  - Catholics and Eastern Orthodox: by faith first but then also by works.
  - Anglicans: try live and worship in the tension between Protestantism and Catholicism, holding on to Protestant views with one arm, and Catholic views with the other arm.



# Summary



# Summary

- God has continued to seek a covenantal relationship with the People of God, promising us eternal life – for **“He is not the God of the dead, but of the living”** (Matthew 22:32 NIV)
- But the People of God have continued to break the covenant, sinning, damaging the relationship between God and God’s People.

# Summary

- In response:
  - God became incarnate as Jesus, lived among us, and sacrificed himself on the cross as an act of **atonement** for all time, an act that mysteriously continues to heal and correct the damage our sins continue to cause in the relationship between God and us.
  - Despite our persistent sinfulness, God mercifully is willing to **justify** us, see us as “**righteous,**” acceptable before him, merely on the basis of our faith in him.
  - Jesus initiated a new covenant with God’s People, promising again to **redeem** God’s people from slavery to sin and bondage to death.

# Summary

- God is our **savior**, and only God can save us (Isaiah 43:11), for only God can:
  - make **atonement** for our sins
  - **justify** us before God
  - **redeem** us from sin and death



***Next Time (October 31):***  
**5. The People of God. A  
Kingdom of Priests and a  
Holy Nation**