

Topics in Theology: Salvation

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OT Salvation Terms

- Yasha – 353 times – primary meaning is “deliverance” – such deliverance is caused by an outside party – includes deliverance from catastrophes, plagues, famines, sickness – from Egyptian bondage (Exod 14:30) – from enemies (Deut 20:4) – from sin (Eze 37:23; Ps 51:14) – ‘save’ parallels ‘heal’ in Jer 17:14
- Kaphar – 150 times (49 times in Leviticus) – usually translated as “to make atonement” – primary connotations are “to cover” and “to remove” – best possible meaning is “to atone by offering a substitute”
- Padah – 69 times – means to “redeem/ransom” – connotes the transfer of ownership through payment of a price or equivalent substitute (Exod 4:23; 12:29) – used only once with reference to sin (Ps 130:7-8)
- Ga’al – 118 times – also means “to redeem” – connotes recovery of lost property – to redeem is to do the part of a blood relative to redeem relatives from danger or difficulty – emphasis is that redemption is a privilege or duty – Ruth is the best example
- Qadash – over 700 times – basic meaning is “to separate” – usually used for separation for God – means “be holy” or “consecrated” or “sanctified” – the term delineates the sphere of the ‘holy’ or of God – it infers a transference to this sphere
- Rapha’ – 66 times – means “heal” – connotes restoration and repair – generally humans are the object of healing but sometimes objects are also healed (2 Kgs 2:22; Jer 19:11) – Isa 53:5 is the most important text in connection to sin

NT Salvation Terms

- Sōzō – 54 times in Gospels – means “save” and “heal” – primary idea is deliverance or rescue – deliverance from disease or demons (Matt 9:21, 22) – rescue from impending peril or instant death (Matt 8:25) – spiritual salvation (Matt 1:21) – connotes being rescued from peril, protection or preservation of life – main nouns *sōtēria* (salvation) and *sōtēr* (saviour)
- Dikaioō – usually translated as “to justify” – connotes “to absolve, acquit, clear from any charge” or “to set free” (Rom 6:7, 18) – with persons it means to declare someone righteous, virtuous, and good – main noun *dikaiousunē* (righteousness)
- Ἀγιάζω – “to make holy, sanctify” – Rom 15:16 (see *qadash*)

Ruth and the concept of Go’el

- Go’el – noun from ga’al – means a redeemer who is a blood relative (kinsman-redeemer)
- Ruth – Moabite – married to an Israelite – husband died – returned to Israel with Naomi – predicament: foreigner, widow, unwanted Canaanite, no means of support – no recourse except for go’el – claims her redemption – everything to gain
- Boaz – relative of Naomi and Ruth – capable of redeeming – willing to redeem – risks: scandal, social rejection, loss of property and inheritance – everything to lose
- Redemption – (1) performed by a blood relative – (2) carried out by one with resources to do so – (3) effected by one who is willing

Isa 6:1-13 and Salvation

- Vision: the thrice holy God – the seraphs – outstanding phenomena – song
- Isaiah’s response: Woe to me, I am lost
- Reasons for lostness: personal guilt – shared guilt – divine confrontation

- God's salvific act: the actions of the seraph – the words of God → guilt is removed and sin is kaphar – Isaiah's commission
- Concepts:
 - salvation is entirely an act of God
 - salvation is God' response to human need and sin
 - salvation means God takes care of sin
 - salvation results in mission

Isa 43:1-7

Structure (broken chiastic)

1a	Creator		
1b		"fear not"	
1c			redeemed (ga'al)
1d			called by name
2			"I am with you"
3			Nations in exchange
4a	Precious, honoured, loved		
4b			People in exchange
5a		"fear not"	
5a			"I am with you"
5b-6	gathering		
7a			called by name
7b	Created and shaped		

Concepts:

- The creator is the redeemer – redemption is an act of creation
- Redemption involves a change of status
- Redemption guarantees God's presence
- Redemption is an exchange – it comes at a price
- Redemption is driven by God's sentiments towards people

Zec 3:1-10

- Joshua: high priest – clothed in filthy clothes (Hebrew suggests clothes caked in human excrement)
- Satan: to accuse – prosecutor
- God:
 - declaration → rebuke to Satan – Joshua is chosen
 - command → take off filthy clothes – put clean clothes
 - commission → govern God's house

Concepts:

- Salvation precipitated by condition of Joshua and accusation of Satan
- Salvation is a choice of God
- Salvation is an act of God
- Salvation transforms the person being saved
- Salvation is outlandish exchange
- Salvation involves mission

Covenant

- Concept based on 2nd millennium suzerainty treaties (King & vassal), especially Hittite
- Components:
 1. Preamble (identified the parties involved)
 2. Historical prologue (spells out relationship of parties and beneficence of the suzerain)
 3. Stipulations (laws for the conduct of the vassal)
 4. Curses and blessings (rewards and punishments)

Covenant concepts

- God is the suzerain, Israel is vassal
- God initiates the covenant and spells out the relationship
- God makes the promises and sets out the law
- God pronounces blessings and curses
- God never breaks his covenant
- God's commitment to covenant guarantees salvation

"Day of Yahweh"

- Regarded as the very heart of prophetic eschatology
- Phrase appears in 16 passages but its concepts cover many more passages
- Denotes the time when God intervenes in human affairs – to execute judgement upon evildoers – to deliver his people from the hands of their oppressors – also a day of judgement upon God's people for their sin
- Refers to the great and final day when God would subdue the nations and establish his people in their rightful dominion – eschatological day
- Day when Yahweh comes in person to battle – day of battle – day of war – concept of the holy war of Yahweh
- Day of Yahweh is a day of salvation
- Rationale for this "day of Yahweh"
 1. Yahweh is a warrior (Exod 15)
 2. Commander of the army of Yahweh (Josh 5:13ff)
 3. Battle belongs to Yahweh (2 Chron 20)
 4. Israel is Yahweh's army/host (1 Sam 17:45)
 5. Yahweh Tsebaoth (Lord of hosts/armies) is a military title – occurs 285 times in OT

The Exodus

- Human predicament (1:1ff.) – bondage
- Divine response (3:6ff.) – what he has seen and heard – what he cares about – what he is prepared to do
- Divine action – sending a deliverer (3-4) – performing miracles (7-11)
- Exodus – the event (13B-14) – the celebration (15A) – the subsequent experiences (15B-18)
- Covenant (19) – God's terms (vv 3-6) – Israel's initial acceptance (v 8) – Israel prepares to meet God (vv 10-15) – God's arrival (vv 16-19) → God's presence is redemptive as well as retributive (vv21-23)
- Law (20:1-17)) – principles of God's government – permanent principles
- Altar (20:24-26) – a place where divine perfection and human imperfection may meet

Salvation Theologies:

Isaiah

- God as saviour: Isaiah's name means "God saves" – salvation is often personal (12:2) – it is deliverance in times of trouble (33:2) – it brings deliverance from enemies (45:17) – victory is the result (59:16)
- God as redeemer: "redeem" means to recover lost property (52:3) or to make an exchange (43:3-4)– God is the redeemer of Israel (41:14) – redemption brings deliverance for people and glory for God (44:23; 63:9)
- The Servant of the Lord: 4 servant songs – the redeemer or saviour is a servant – he is a suffering servant (53:1ff.) who brings substitute salvation
- The remnant: God's people who survive catastrophe or judgement – will experience new life (4:2-3)

Paul

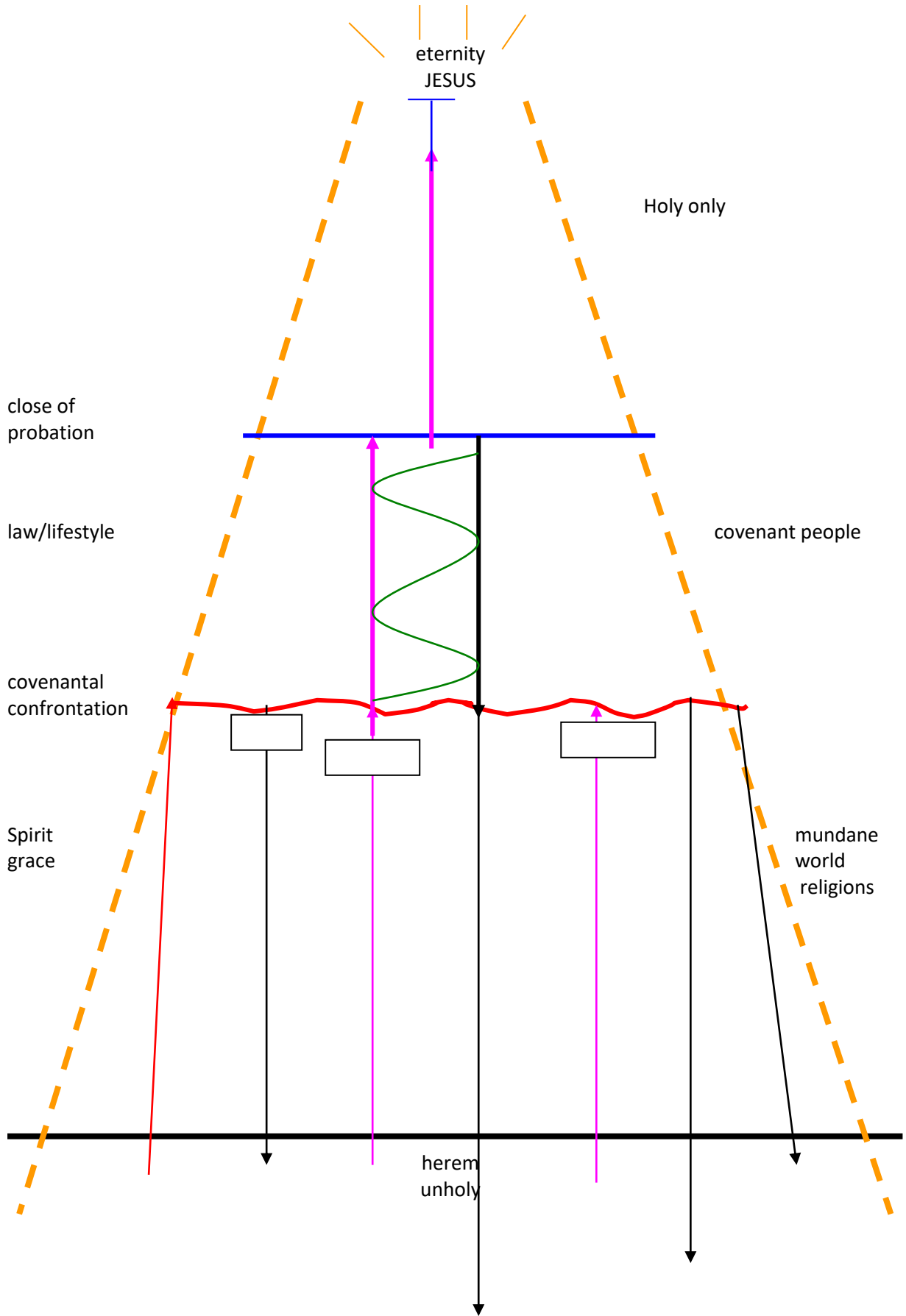
- Eph 2:8-10: salvation is by God's grace – it is received by faith – it is creation
- 2 Cor 5:17: salvation means a new creation
- Rom 3:21-25: salvation comes through Jesus – it is free – it brings acquittal
- Rom 5:1-2: salvation brings peace with God – it provides access to God
- Rom 8:14-17: salvation makes people children of God – it also makes them heirs of God's kingdom
- Salvation is compared to adoption and resurrection

JESUS THROUGH THE SANCTUARY

Sanctuary Area	OT Description	General Concepts & NT Application		Main Idea & NT Application		Salvation Aspect
Courtyard	Exod 27:1-19 Exod 38:1-20	Sacrifice Atonement Forgiveness	John 1:29 1 John 2:2 Rom 5:6-8 Heb 10:10	“tamim” (complete, whole, perfect)	Heb 4:15 Heb 7:26-28	Penalty of sin Rom 6:23
Holy Place	Exod 25:23-40 Lev 24:1-9	Bread (drink) Light Incense	John 6:30-40 John 8:12 Heb 7:25	“tamid” (regular, daily, continual)	John 8:58 Matt 28:20	Power of sin Rom 7:14-25
Holy of Holies	Exod 25:10-22 Lev 16	Divine presence High Priest Atonements	Heb 4:11-14 Heb 9:11-14, 23-38	“shekinah” (dwelling, presence)	Rev 21:22-27	Presence of sin Rom 8:18-24 1 Cor 15:51-57

EXODUS MOTIF

<i>Elements</i>	<i>Exodus-event</i>	<i>Judges</i>	<i>Exile</i>	<i>Messiah</i>	<i>Eschatological</i>
Bondage	Egyptian slavery	Canaanite oppression	Babylonian exile	Sin	Sinful world
Bonded	Israelites	Israelites	Jews	Mankind	Redeemed
Oppressor	Egyptian Pharaoh	Canaanite kings	Nebuchadnezzar	Satan	Dragon/Antichrist
Deliverer	Moses	Judges	Cyrus	Messiah/Jesus	Michael/Lamb/Christ
Deliverance	Plagues – judgement – freedom	Battles – judgement -- freedom	Judgement -- freedom	Battles – judgement -- freedom	Battle – judgement -- freedom



A Biblical Synthesis

The above diagram is an attempt to visualise how salvation actually works.

1. Revelation Paradox
 - ✓ General revelation – Romans 1:18ff.
 - ✓ Special revelation
 - a) Uniqueness of Christ – John 1; Ephesians 1; Colossians 1
 - b) Unique claims of Jesus – John 8; 11; etc.

 2. Salvation Paradox
 - ✓ Salvation through Christ – John 14:6; Acts 4:12; etc.
 - ✓ Saving grace operational outside Israel/Church – Job, Melchizedek, Jethro, Balaam, Rahab, the Magi (Wisemen), the Lebanese woman, an unnamed centurion, Cornelius, etc.; Zechariah 13:6

 3. God's Modus Operandi
 - ✓ Jesus is the light of the world – John 1 & 8
 - ✓ God is love – John 3:16; 1 John 4:8
 - ✓ God is just and fair – Romans 2:12-16; 9-11
 - ✓ God will do right by everyone – 2 Peter 3:8-9

 4. Divine Mystery
 - ✓ God is the transcendent Creator – Isaiah 45:18ff.
 - ✓ God is the inscrutable one – Isaiah 55:1-9
 - ✓ God is the saving Creator – Isaiah 42:5, 14-16
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- God is the one who saves the world
 - God in Christ is the one who saves the world
 - God saves humanity because he created and loves people
 - God's saving grace is and has always been operational
 - God has revealed his primary model of salvation but he is not limited to this
 - God's salvation is for the whole world and is not limited to organisational reality
 - Pluralism makes God rather confusing
 - Restrictivism makes God unloving and unfair
 - Inclusivism avoids extremes and provides the most hope
 - God's primary mission is the salvation of the world but he employs instruments (Israel, Church, Remnant) to assist in his attempt to give salvation to the world
 - Salvation is a gift made available to every human
 - We do not know all of God's ways and we do not know who will ultimately be saved
 - God's nature demands that he gives everyone a chance
 - The Church/Remnant exists for missiological reasons, but mission is not salvation, merely a conduit
 - God's salvation is multiplex, multifaceted, mysterious, and inscrutable