

## Foundation Study 8: Salvation

What do the following verses say about salvation?

### 1. Colossians 1:13

**Salvation means to be saved or rescued.** Other words that describe salvation include cure, remedy, recovery, and redemption. “The full Christian usage means, saving a person from eternal death and endowing a person with an everlasting life.”<sup>1</sup> Salvation includes being saved from the penalty (Romans 5:9), the power (Romans 6:7), and eventually, the presence (Revelation 21:4) of sin and being given the gift of eternal life (Romans 6:23).

### 2. 2 Timothy 3:15

**Salvation is understood through the Scriptures.** Only Scripture provides the information necessary to understand the what, why and how of salvation. Only the words of the Bible declare what one must know to experience saving faith. (John 5:39; Luke 24:27; Romans 1:16).

### 3. Romans 3:28

**Salvation is by faith** (Acts 13:39). Salvation is received by believing. Charles Ryrie defines genuine faith as, “confidence, trust, to hold something as true...to have faith in Jesus Christ means to have confidence that He can remove the guilt of sin and grant eternal life.”<sup>2</sup> It is not just intellectual belief but active trust. It is not the kind of belief one has by looking at an airplane and saying it will fly. It is the kind of belief one has by actually boarding that plane. Saving faith is not mere intellectual ascent but ongoing, active participation.

### 4. 1 Thessalonians 5:9

**Salvation is through Jesus Christ** (Acts 4:12; John 1:12, 3:16, 14:6; 1 Timothy 2:5). While the Father (John 6:44), and the Spirit (Titus 3:5) are involved in salvation,

---

<sup>1</sup> Ryrie, *Basic Theology*, 322.

<sup>2</sup> Ryrie, *Basic Theology*, 377.

it is only through faith in the sacrifice and resurrection of the Son (Jesus Christ) that a person is saved (John 3:36, 1 John 5:12, 13).

## 5. Acts 13:38

**Salvation is centered on forgiveness** (Luke 1:77; Romans 5:15). The New Testament is about the New Covenant, which is all about forgiveness. It was announced in the Old Testament (Jeremiah 31:31–34) and inaugurated by Jesus Christ (1 Corinthians 11:24–26; Hebrews 12:24). Forgiveness means to give up the right to exact judgment or punishment. Through the sacrifice of Jesus Christ, God chose to give up the right to judge us. Charles Ryrie says,

A Gospel presentation can focus on lack of joy or peace, or the need to have help in solving problems; but those are symptoms of the sin that alienates us from God...one does not need to be saved in order to have joy or peace or the solution to problems. He needs to be saved in order to have sins forgiven. Lack of joy is not what bars people from heaven. Sin is. The Gospel believed solves the sin problem.<sup>3</sup>

## 6. Ephesians 2:4–5

**Salvation is merciful and gracious.** Mercy is not getting what we do deserve (judgment). Grace is getting what we don't deserve (salvation). Man's helpless and hopeless state necessitates both. (Ephesians 2:12, Romans 5:6–8). Grace is undeserved, unconditional, unmerited favor. Salvation can't be earned and therefore, not obtainable through works or effort. It is a gift and can therefore, only be received. God's mercy (Titus 3:5; 1 Peter 1:3) and grace (Ephesians 2:5; Acts 15:11; Romans 3:24, 5:15), and our faith are the only means by which salvation is experienced.

## 7. John 10:28–29

**Salvation is secure.** Genuine salvation cannot be lost (John 6:39–40). “No one” means just that, no one. Charles Ryrie says, “Scripture gives no hint that a Christian

---

<sup>3</sup> Ryrie, *Basic Theology*, location 387.

can lose new birth, or that he can be 'disindwelt,' or that he can be removed from the body of Christ or be unsealed. Salvation is eternal and completely secure to all who believe."<sup>4</sup> Evidence of the security of the believer comes from the following sources:

- The Holy Spirit seals us until the day of redemption, not until a day of sin. In other words, personal sin does not unseal the Holy Spirit (Ephesians 4:30).
- The future event of glorification is spoken of in the past tense (Romans 8:30). It is so certain that it's stated as a completed act even though it lays ahead.
- The term *eternal* speaks of a secure salvation (John 3:16).
- There is no successful accusation against the believer's eternal standing (Romans 8:33).
- There is repeated use of the term *once and for all* concerning salvation (Hebrews 7:25).
- The Spirit's baptism is spoken of not as something that can be reversed but rather, in a tense (aorist) that communicates a onetime act with lasting results (1 Corinthians 12:13).
- God's unending love, not the believer's actions, is the basis for the security (Romans 8:38–39; 2 Timothy 2:13).
- Hebrews 6:4–12 speaks of those who are exposed to the gospel but then, turn away from God. It does not speak of Christians who lose their salvation.

## 8. Hebrews 2:3

**Our Salvation is Great.** It is immeasurably wonderful, amazingly magnificent, and incredibly undeserved. J. D. Payne says,

The gospel, or "good news," is...a message about how God's enemies become God's friends (reconciliation), prisoners bound by sin are set free (redemption), spiritually dead people are made alive (regeneration), people under God's wrath

---

<sup>4</sup> Ryrie, *Basic Theology*, 384.

receive His mercy (propitiation), people in the kingdom of darkness move into the kingdom of light (sanctification), the guilty become acquitted (justification), and people in the family of the evil one become members of the family of God (adoption). It is the message that the Creator is renewing and will renew his broken creation. It is a message about life after death and life here and now (John 10:10).<sup>5</sup>

The fullness of salvation is communicated by the following terms:

**Substitution** (2 Corinthians 5:21; 1 Peter 2:24, 3:18; Hebrews 9:28; Isaiah 53:4–6). Jesus died in place of sinners. Our sin was placed upon Him, and His righteousness was given to us.

**Redemption** (Mark 10:45). The idea of redemption is payment of a price, resulting in deliverance or freedom. Jesus' sacrifice is the payment freeing us from the enslavement of sin. He Himself is the payment that resulted in our deliverance. Redemption is seen in the following terms: *freed* (Romans 3:24), *rescued* (Galatians 3:13), *ransomed* (Revelation 5:9; 1 Peter 1:18), and *bought* (1 Corinthians 6:20). Ryrie states, "Redemption may be summarized around three basic ideas. First, people are redeemed from something, namely the marketplace of sin. Second, people are redeemed by something, namely by the payment of a price, the blood of Christ. Third, people are redeemed to something, namely, to a state of freedom; and then they are called to renounce that freedom for slavery to the Lord who redeemed them."<sup>6</sup>

**Atonement** (*propitiation*, NASB) (Romans 3:25; 1 John 2:2; Hebrews 2:17; 1 John 4:10). To atone is to make amends. The death of Jesus makes amends for the sin of man. To propitiate means to appease. The sacrifice of Jesus appeased the wrath of God towards the sin of man. The blood of Christ averted God's judgment of man's sin. The wrath of God upon man is satisfied by the blood of

---

<sup>5</sup> J. D. Payne, *Evangelism: A Biblical Response to Today's Questions* (Downers Grove, IL: Intervarsity Press, 2012), locations 377–82, Kindle.

<sup>6</sup> Ryrie, *Basic Theology*, 336.

Christ. Charles Ryrie says, “This is the message we bring to a lost world. Receive the Savior who, through His death, satisfied the wrath of God.”<sup>7</sup> Pastor David Höng says, “Our problem with sin is not just that we ‘feel’ broken and lost, but that we are eternally separated from God, whether we feel like it or not. The reality is ‘the wages of sin is death,’ eternal separation from God. Standing under God’s holy judgment, we desperately need a Savior. It is because of this very real need that God sent His Son into our world to live a sinless life and to become the sacrifice to bear the weight of our sin, taking the wrath of God’s judgment in our place.”<sup>8</sup> Ryrie adds; “Man could only atone for his sins personally if he could suffer eternally.”<sup>9</sup>

**Reconciliation** (2 Corinthians 5:19; Romans 5:10). Reconciliation means a change in the state of a relationship from enemy to friend, from hostility to peace. God takes the initiative and reconciles us to Himself through Christ.

**Justification** (Romans 3:24). Justification is a legal term that means to be declared righteous. We face an impossible dilemma. We stand guilty before a righteous judge (God) who must punish our sin in order to be just. Yet, we are unable to endure the punishment because it is death. The only way for God to judge our sin and spare our life is to transfer our guilt to an innocent person and transfer that person’s innocence to us. Christ’s righteousness was imputed to us, and our guilt was imputed to him. Only then could we be declared righteous and God remains just. Only by being justified could we escape our deserved penalty of eternal death and emerge with eternal life. Justification is the legal declaration that encompasses both the grace and righteousness of God. “Justification is not only one of the great benefits of the death of Jesus Christ, but is also a cardinal doctrine of Christianity, because it distinguishes it as a religion of grace and faith. And grace and faith are the cornerstones of the doctrine of justification.”<sup>10</sup>

---

<sup>7</sup> Ryrie, *Basic Theology*, 342.

<sup>8</sup> David Höng, e-mail message to author, March 23, 2017.

<sup>9</sup> Ryrie, *Basic Theology*, 329.

<sup>10</sup> Ryrie, *Basic Theology*, 343.

## 9. **1 Peter 2:2**

**Salvation is both obtained and grown into.** It is obtained by faith and grown into by faith. The initial step of salvation is called justification. This occurs the moment a person believes in the sacrifice and resurrection of Jesus Christ. The ongoing process of (growing into) salvation is called sanctification. It occurs throughout the life of a believer. It is also referenced as spiritual maturity. The tools for spiritual maturity are the Holy Spirit, the word of God and the church (fellow believers). How far we progress is up to us. As Rick Warrens states, “We are as spiritually mature as we choose to be.”

## 10. **Ephesians 1:4–5**

**Salvation confirms election** (Acts 13:48; Galatians 1:15). Election is God's sovereign choice for us to become believers. It is divinely predetermined (*predestined*). It occurs in eternity past. It's carried out in such a manner that it demonstrates both God's decision to make us his and our choice to make Him ours. There is a mystery to this process that is unsolvable in this side of Heaven. It is impossible to know if people are elect until they take their last breath in unbelief. Therefore, as George Walker states, “You can never tell the wrong person the gospel.”

## 11. **Salvation is also:**

**Urgent** (2 Corinthians 6:2). The urgency of salvation is seen in the nearness of the completion of this age. It is spoken of as near (Luke 21:28), today (2 Corinthians 6:2), in the last days (Hebrews 1:2), and in the last hour (1 John 2:18).

**Necessary** (Acts 4:12). The human soul *must* be saved (1 Peter 1:9). It is saturated with sinful nature and therefore, incapable of self-salvation. It is destined to exist forever (Daniel 12:2). The only question is, where? Heaven or hell?

**Available** (Romans 10:13). Salvation is obtainable by anyone, anywhere at any-time. He is close by, not far off (Acts 17:27, Deuteronomy 4:7, Psalm 145:18). God

wants everyone to experience salvation (1 Timothy 2:4). The things that *precede* salvation are conviction about personal sin, Christ's righteousness, and God's judgment (John 16:8–11). The things that *accompany* salvation are repentance (Mark 1:15) and a sorrowful heart (2 Corinthians 7:10).

“Repentance is letting go of something that will ultimately destroy you and embracing someone who can completely save you.” — Tone Benedict.

**What was the most meaningful verse in this study to you personally? Explain**