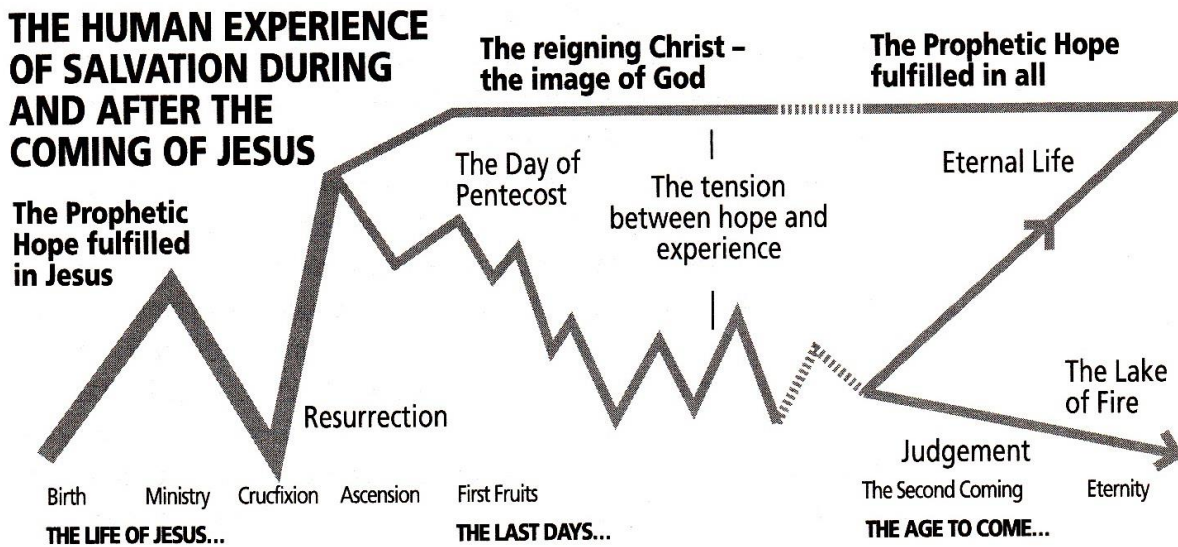
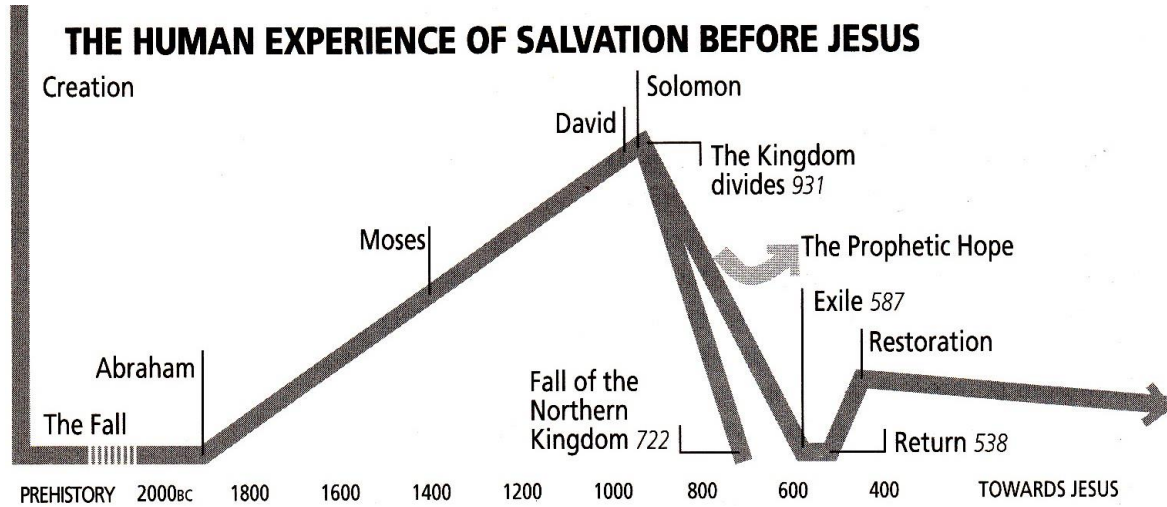
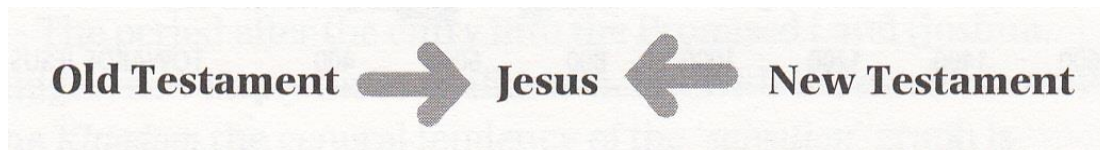


Man, Sin and Salvation

Overview



All salvation history looks to the life, death and resurrection of Jesus



Creation - Genesis 1 and 2

The main purpose:

to differentiate the God of the Bible from the views about gods that existed at the time.

Main target - pantheism – the universe is god.

- There is no god out there who created the universe
- We are part of the universe so we are part of god.
- To find god we are to look in our selves not out there

Prominent in most New Age spiritualities

Moses starts his polemic (an attack on an opposing view)

Genesis 1:1 In the beginning God created...

Creation ex-nihilo – God created the universe out of nothing - the universe is distinct from God

So, in opposition to pantheism

- God created the universe (space/time)
- God is eternal – He was already there when time began
- The universe is finite – it had a beginning

See Appendix 1 for more information

Genesis 1:2-30

Goes into more detail regarding the creation, including the first two human beings

- Many views on this passage – is it history? is it literary/poetry?
- We briefly covered these in our last session on the Bible
- For my preference see Appendix 2

Creation Summary

- God created the universe from nothing.
- He is not part of the universe.
- He is “out there”

God created Adam and Eve in His image for a relationship with Him

The Fall

The Command – Genesis 2:16-17

God gave Adam just one command:

Do not eat from the tree of the knowledge of good and evil

and one warning:

If you do you will die

The Disobedience - Genesis 3:1-6

- Vs1-4 Satan challenges God’s word
- V5 Satan appeals to Eve’s pride – you can become like God
- V6 Eve succumbs to temptation and makes the choice to disobey God. Adam joins in

The Consequence - Genesis 3:7-19

- V7 innocence is lost
- V8 relationship broken
- Vs 11-13 sin starts to show its ugly head - God accuses Adam, Adam accuses Eve, Eve accuses Satan.
- Vs 14-19 sin pollutes the physical earth

Original sin

Since Adam and Eve's first sin (Genesis 3)

- all human beings have been born with a corrupted (sinful) nature
- which means that we are born unable not to sin

This is called the doctrine of Original Sin

Romans 5:12:

The Message describes this well *"You know the story of how Adam landed us in the dilemma we're in--first sin, then death, and no one exempt from either sin or death"*

Psalms 51:5:

"Surely I was sinful at birth, sinful from the time my mother conceived me"

See also Ephesians 2:3, Romans 3:21-23, 7:18, 1 Corinthians 15:21-22

A little baby born with a sinful nature!? [tiger cub illustration]

How is this sinful nature passed from generation to generation? – See Appendix 3

Born sinful but also created in the image of God

We are all born with a corrupted sinful nature.

But we are not completely bad

Adam and Eve created in the image of God

- this image is not entirely extinguished – humanity still capable of great and noble acts.

Explains the paradox of humanity

- capable of great charity and altruism
- capable of tremendous selfishness and evil.

Salvation consequences

Since Adam's first sin nobody can live a righteous life – nobody can get to heaven by their own efforts

We are all condemned to Hell

This hopeless situation means that God had to take action or no-one would be saved.

God started the process with a promise...

Promise of Salvation - Genesis 3:15

Singular "seed" or "offspring" means Christ (see also Galatians 3:16)

The Cross - Jesus suffered but Satan mortally wounded

But in the meantime...

Sin got worse

- God continually drawing people to Him with grace and forgiveness
- people continually disobeying and going their own way

Eventually God made a covenant (or agreement) with Abraham

This was the first of several but we'll look at just three of them

Covenant with Abraham - Genesis 12:1-3

A covenant was grace – unconditional promises made by God

- Many descendants, a great nation, bless those who bless him, curse those who curse him, through him bless all the nations

Abraham -> Isaac -> Jacob – Joseph

- Joseph's brothers jealous – sold him to slavery in Egypt
- Joseph rose to high office, second only to Pharaoh
- Famine hit the area and Joseph's brothers went to Egypt
- They met Joseph and there was reconciliation

After the death of Joseph the Jews became more enslaved in Egypt

Some 50 years later Moses was born – God's chosen instrument to lead them out of Egypt (plagues and parting of Red Sea) to the Promised Land (Israel)

Covenant with Moses - Exodus 19:4-6, 20:1-17

- After the Israelites had escaped from Egypt they travelled to Mount Sinai
- God gave the Law to Moses - rules to live by – covenant of works
- This covenant did not overrule the Abrahamic Covenant - Gal 3:17

The Law was given because of the increase in sin –

- to define God's standards until the "offspring" or "seed" (Jesus) came – Gal 3:19
- to be a guardian until Christ came – Gal 3:24-25

Salvation was still by promise or grace

Priestly Sacrificial System – Leviticus 16 – Day of Atonement

- Forgiveness of sins administered through the sacrifice of goats or lambs
- Prefigures and points to sacrifice of Christ
- The animal took the punishment the sins of the Jews deserved by dying in their place
- Had to be repeated time after time – Christ's sacrifice "once, for all"

The Promised Seed – the New Covenant

The promise of the "seed" or "offspring" (Genesis 3:15) was fulfilled with the coming of Jesus

Salvation has always been by promise or grace – never by works

Abrahamic Covenant – a covenant of grace

New Covenant – Ephesians 2:8,9

A covenant of grace – a free gift

But if sin separates us from God then how can faith in Christ solve that problem...

The Atonement

The life and death of Jesus provide the grounds by which God can forgive our sins

This is known as the doctrine of Atonement – has many themes

Getting us saved

Christ the last Adam

Christ is the last Adam, who by his voluntary perfect obedience to the Father countered the disobedience of the first Adam (Romans 5:17-19, 1 Corinthians 15:45).

Christ our substitute

On our behalf He kept the Law.

Salvation can be earned by perfect submission to the Law of God but because all human beings are born with a corrupted nature they are unable to do so (Romans 3:23). This way of salvation is, therefore, barred.

Christ submitted Himself to the Law and kept it perfectly (Matthew 5:17) as our substitute (Galatians 3:13, 4:4-5, Romans 5:19)

We can stand before God in the righteousness that comes from Him by faith in Christ (Romans 3:21-22).

On our behalf He bore the penalty of the Law that we deserve.

Christ had no sin of His own (Hebrews 4:15) but He took the punishment that we deserve - death (Romans 4:25) and separation from God (Matthew 27:46).

He took it as our substitute so that the punishment would not fall on us (Isaiah 53:5-6).

This is known as the doctrine of penal substitution.

Christ our sacrifice

The Old Testament sacrificial system was not capable of dealing finally and conclusively with sin (Hebrews 10:1-4) but prefigured and pointed to the perfect, single sacrifice of Christ (Hebrews 10:5-14).

Christ is the sacrificial or paschal (Passover) Lamb of God who takes away the sin of the world - John 1:29.

Christ our redeemer

Mark 10:45. The imagery here is that of slavery.

A master could be paid an amount of money or goods etc. (a ransom) to release (redeem) a slave into freedom.

We are in slavery to sin and Satan, and therefore we need someone to pay the price for our release. We need a redeemer to pay the ransom.

Christ is that redeemer and His death was the ransom.

Christus Victor (Christ the victor)

This was one of John Calvin's favourite themes of the Atonement:

'Therefore, by His wrestling hand to hand with the devil's power, with the dread of death, with the pains of hell, He was victorious and triumphed over them, that we may now not fear those things which our Prince has swallowed up' (Institutes II.xvi.11)

Christ as victor conquers our enemies and gives us the victory (1 Corinthians 15:57) over, for example:

The devil's power (2 Corinthians 4:3-4, Hebrews 2:14)

Death (1 Corinthians 54-55, Hebrews 2:14-15)

Sin (Ephesians 2:1)

The world (1John 2:15-16)

Keeping us saved

Christ, in His resurrected life, keeps spiritually safe all those who have been saved:

Christ our shepherd

Jesus is the good shepherd and we are His sheep. He gives us eternal life, and we shall never perish; no-one can snatch us out of His hand (John 10:14 and 10:27-28).

Christ our mediator

1 Tim 2:5.

Christ our High Priest and intercessor

Hebrews 7:23-25.

Christ our companion

Matthew 28:19-20.

The Atonement - Summary

Without Christ's intervention none of us could be saved as we cannot save ourselves

It is His work that gets us saved and His work that keeps us saved.

Salvation is from beginning to end all of grace and is not a synthesis of grace and good works (Ephesians 2:8-10).

Our desire to do good works for God springs from a changed nature which was changed when God saved us (2 Corinthians 5:17)

The End Times

We live in the end times (From Jesus first coming to His second coming)

We are not perfect but God treats us as having the righteousness of Christ

When Jesus comes back we will see the Kingdom of God fully restored

But now we only see glimpses of it (now and not yet). Eg:

- Sickness has not been conquered but we sometimes see God's healing power

The Second Coming of Christ – Final Judgement

When Jesus returns He will judge the world (Matt 25:46):

- The righteous -> eternal life
- Others -> eternal punishment

Only those who have been made righteous by God are considered righteous

The paradise of Eden restored – Rev 21

All that was lost by Adam has been restored in Jesus

Summary

1. Creation – paradise
2. Paradise lost – the Fall
3. Salvation – pre-Christ
4. First coming of Christ – the Cross
5. Salvation - end times
6. Second coming - Final Judgement
7. Paradise restored

Appendix 1

The most popular theory for the beginning of the universe (singularity):

The Big Bang Theory

The universe exploded into being from a miniscule particle of immense density
Strongly suggests that the universe had beginning

So, the two main perspectives are

Atheist: something appeared from nothing with no cause

Theist: something (God) has always existed and caused the universe to come into existence (as described in Genesis 1 and 2)

Appendix 2

It is my opinion that Genesis 1 and 2 is not an historical account although I am not dogmatic on this.

The Literary Framework View which sees this passage as literary or poetic has strong appeal for me and many great theologians of the past have held this view – eg. Augustine of Hippo (5th century), Thomas Aquinas (13th century), Martin Luther (16th century), John Calvin (16th century), John Wesley (18th century) etc

All these theologians saw a literary structure in the days of creation which suggests it was written in Hebrew poetry genre rather than historical genre

The Days of Creation

Day	Content	Day	Content
1	V3 - Let there be light	4	V14 - Lights in the sky
2	V6 - Sky/Water	5	V20 - Birds/Fish
3	Vs9,11 - Land/Vegetation	6	V24 - Land animals

Then God created Adam and Eve

Whatever view of Genesis 1 we hold we all agree

God created the universe out of nothing

God created the earth - a paradise place

And (Vs 26-28)

Adam and Eve were created in the image of God

and told to procreate and rule over the earth

Appendix 3

How is the sinful nature passed on from generation to generation?

Well this is a spiritual demise and we are unlikely to find physical evidence of it.

With the rise of genetics some have posited a sin gene!

The problem here is that with genetic engineering we could fix the sin gene and thereby eradicate sin. There would then be no need for the Cross.

Sin is a spiritual problem that is passed from generation to generation spiritually.