The Wall Called “Salvation”

“Now I saw in my dream that the highway upon which Christian was to go was fenced in on both sides with a wall. That wall was called ‘Salvation’ (Is. 26:1). Therefore, burdened Christian ran up this way. But he did so with great difficulty because of the load on his back.”
Christian Comes To The Cross

“So he ran until he came to a little hill. Upon that place stood a Cross, and not far away at the bottom of the hill there was a sepulchre. So I saw in my dream that just as Christian came up to the Cross, his burden was loosed from his shoulders, fell from his back, and began to roll. It continued down the hill until it came to the opening of the sepulchre, where it fell in. I never saw it again.”
Up, pious souls, arise and go,
Burning with pain, remorse and thanks,
With me to Golgotha and see
What happened here for your redemption.
There dies the Mediator between God
And sinners, the atoning death.
Oberammergau Passion Play

Naked, only clothed with wounds,
Soon He will hang here on the cross for you.
The merciless feed their eyes
Wantonly on His torment.
And He, who thee, O sinner, loves,
Is silent, suffers, endures and forgives.
Up, pious souls, draw near the lamb,
Who freely gives Himself for you.
Behold Him on the tree of the cross.
See, hanging between murderers,
God’s Son gives His blood.
And you shed not a tear for Him in return?
They hear Him pray aloud to His father
To forgive even His enemies;
And soon He sacrifices His life
So that we may escape eternal death.
A spear pierces through His side,
And opens His heart to us still more.
The Wall Called “Salvation”

• “In that day this song will be sung in the land of Judah: We have a strong city [Zion]; God makes salvation its walls and ramparts” (Is. 26:1).

• “Only the Lord can be the author of salvation; he does not need to be named. His saving power surrounds the city like walls and ramparts” (J. Alex Motyer).
The Wall Called “Salvation”

• “While this city is in the land of Judah, it should not be understood in narrowly nationalistic terms, for its gates are open, and the one qualification for entrance is a steadfast trust in the Lord. This truth is gloriously filled out for us in the New Testament” (Dr. Barry G. Webb).

• Bunyan borrowed the concept and made the walled city into a walled highway.
Salvation

• The Greek word, *soteria*, means “deliverance, preservation, to be rescued from a dangerous or threatening situation.”

• In the Scriptures, salvation refers to our ultimate redemption from sin and reconciliation to God.

• Salvation is from the ultimate calamity – the judgment and wrath of God.
Salvation

• “And there is **salvation** in no one else; for there is no other name under heaven that has been given among men, by which we must be saved” (Acts 4:12).

• “For I am not ashamed of the gospel, for it is the power of God for **salvation** to every one who believes, to the Jew first and also to the Greek” (Rom. 1:16).
Atonement

• The condition of being at one with others; unity of feeling, harmony, concord, agreement (OED).

• In theology, reconciliation or restoration of friendly relations between God and sinners (OED).

• Two great objects: (1) the removal of the curse; and (2) the restoration to the image and fellowship of God.
Atonement

• “And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation” (Rom. 5:11).

• “Now all these things are from God, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation” (II Cor. 5:18).
“Orthodox Christianity has insisted that the Atonement involves substitution and satisfaction. In taking on God’s curse upon Himself, Jesus satisfied the demands of God’s holy justice. He received God’s wrath for us, saving us from the wrath that is to come (I Thessalonians 1:10).”
Westminster Confession of Faith

“The Lord Jesus, by His perfect obedience, and sacrifice of Himself, which He through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of His Father; and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.”
The Language Of The Cross

- Sacrifice
- Propitiation
- Reconciliation
- Redemption
1 - Sacrifice

• The work of Christ is expiatory (making satisfaction for an offense).
• Our sins and guilt were transferred or imputed to Jesus Christ, i.e., He offered Himself as a sacrifice for us.
• In offering Himself, He expiated guilt and purged away sin so that we may draw near to God.
1 - Sacrifice

- "For the bodies of those animals whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate" (Heb. 13:11-12).

- Christ offered Himself as a sacrifice and also as a priest.
• Propitiate means to “placate, pacify, appease, conciliate, cover.” We have an English word, *ilastical*, which means propitiatory or expiatory.

• The Greek word (noun) is used twice in Scripture. “And He Himself is the propitiation for our sins...” (I John 2:2). “In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins” (I John 4:10).
2 - Propitiation

• The verbal form is found in Hebrews 2:17 – “Therefore He had to be made like His brethren in all things, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.”

• “...the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith” (Rom. 3:24-25).
2 - Propitiation

- Propitiation is the action in which God is propitiated and sin expiated or covered.
- The effect of this covering is forgiveness and cleansing.
- Both the covering and the effects take place before the Lord.
- Vengeance is the reaction of the holiness of God to sin and propitiation is the removal of this displeasure.
“The propitiation of the divine wrath, effected in the expiatory work of Christ, is the provision of God’s eternal and unchangeable love, so that through the propitiation of his own wrath that love may realize its purpose in a way that is consonant with and to the glory of the dictates of his holiness.”
3 - Reconciliation

• Reconciliation places our attention on our **alienation** from God and the divine method of restoring us to his favor.

• Reconciliation presupposes disrupted relations between God and man.

• It is not our enmity against God that comes to the forefront in the reconciliation, but God’s alienation from us – caused by our sin.
• “For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life” (Rom. 5:10).

• What we have received is reinstatement in the favor of God.
4 - Redemption

• Ransom presupposes some kind of bondage or captivity.

• We are not redeemed from the law, but from the curse of the law (Gal. 3:13).

• We are redeemed from the ceremonial law of the Old Testament.

• We are redeemed from the necessity of keeping the law as a condition of our justification.
4 - Redemption

• We are redeemed from the guilt and power of sin.

• Redemption, therefore, consisted in our Lord’s shedding His blood as our substitute for the purpose of purchasing for Himself those for whom He gave His life as a ransom.

• “...to shepherd the church of God which He purchased with His own blood” (Acts 20:28).
“Just as sacrifice is directed to the need created by our guilt, propitiation to the need that arises from the wrath of God, and reconciliation to the need arising from our alienation from God, so redemption is directed to the bondage to which our sin has consigned us.”

- John Murray
Cowper’s Conversion

William Cowper “was in his room in an agony of soul, under deep and terrible conviction. He could not find peace, and he was walking back and fore, almost at the very point of despair, feeling utterly hopeless, not knowing what to do with himself. Suddenly in sheer desperation he sat down on a chair by the window in the room. There

William Cowper
by Lemuel Francis Abbott
oil on canvas, 1792
National Portrait Gallery
London
was a Bible there, so he picked it up and opened it, and he happened to come to this passage [Romans 3:25-26]. This is what he tells us: ‘The passage which met my eye was the twenty-fifth verse of the third chapter of Romans. On reading it I received immediate power to believe. The rays of the Sun of Righteousness fell on me in all their fulness [sic]. I saw the complete sufficiency of the expiation which
Cowper’s Conversion

Christ had wrought for my pardon and entire justification. In an instant I believed and received the peace of the Gospel. If the arm of the Almighty God had not supported me I believe I should have been overwhelmed with gratitude and joy. My eyes filled with tears; transports [vehement emotion, ecstasy] choked my utterance. I could only look to heaven in silent fear, overflowing with love and wonder.””
Christian’s Song

“Thus far did I come laden with my sin,
Nor could aught ease the grief that I was in,
Till I came hither. What a place is this!
Must here be the beginning of my bliss!
Must here the burden fall from off my back!
Must here the strings that bound it to me crack!
Blest cross! Blest sepulchre! Blest rather be
The Man that there was put to shame for me!”
“The Cross is the vindication of God. The Cross is the vindication of the character of God. The Cross not only shows the love of God more gloriously than anything else, it shows His righteousness, His justice, His holiness, and all the glory of His eternal attributes. They are all to be seen shining together there. If you do not see them all you have not seen the Cross.”