

## SEMESTER 1 2020

**THEME** | What does the bible say about being saved?



**WEEK 6:** Personal & Corporate – Appropriation of Salvation

Is salvation personal? What is the role of the Church?

### **Key Verses:**

#### ***Following the biblical narrative...***

Adam - Rom. 5:12

Noah -Gen. 7:1

Abraham- Gen. 12:2-4 '**you a nation**'

Moses- Ex. 6:2-8

Esther- Est. 4:14

Jonah- Jon. 2:9; 3:10

#### ***Into the New Testament...***

[Salvation comes to a family - Acts 11:14]

Eph. 1:22, 23; Col. 2:19 Body of Christ

Isa. 65:1, Rom. 10:20, 21 OT to NT transition

Eph. 2:22; 3:10 purpose

Rev. 19:7 final image!

### **References**

McGrath identifies "two very different models of the appropriation of salvation. One emphasizes the role of the church, the other the personal commitment of the believer" (p. 342)

McGrath isolates one phrase that would typify the institutionalisation of salvation in around the 3<sup>rd</sup> century – Cyprian of Carthage 'Outside the church, there is no salvation' – whilst this could be open to interpretation, the Middle Ages (after the fall of the Roman Empire) saw it outworked in a way that meant "salvation was only to be had through membership on the church...there was an ecclesiastical monopoly on the dispensation of redemption" so whilst Christ "may have made the hope of heaven possible; only the church could make it available" (p. 343).

McGrath highlights the Pietist movement as a 'religion of the heart' where personal Bible study was a focus, as well as 'an intimate personal relationship between Christ and the believer' (p. 344). Influenced Wesley who emphasised 'personal conversion'; and saw 'the human heart as the ultimate 'gateway to heaven'...the institution of the church plays no critical role in this process whatsoever, however valuable it may subsequently be as a means of pastoral support and spiritual nourishment' (p. 344)

McGrath, Alister. E. (2011). *Christian Theology: An Introduction*. (5<sup>th</sup> ed).



Conner looks at the cultural 'divisions' (i.e. Israel/Gentile) and says 'the writers of the OT Scriptures were concerned primarily with the chosen nation and only dealt with the Gentile nations as they related to it...[however] Israel was chosen as a nation to eventually bless all other nations" (p. 101)

Conner explains the church "is the true Israel of God entitled to the spiritual promises in the Abrahamic Covenant" thus "Salvation was offered to a nation not yet called by His name" (p. 103)

Conner, Kevin J. & Malmin, Ken. (1976). *Interpreting the Scriptures*.

## Word Studies

**Original Word:** ἐκκλησία, *ekklésia*, (ek-klay-see'-ah)

**Usage:** an assembly, congregation, church; the Church, the whole body of Christian believers.

*Ekklésía* (from *ek*, "out from and to" and *kaléō*, "to call") – people *called out from* the world and to God, the *outcome* being the *Church* (the mystical *body of Christ*) – i.e. the universal (total) body of believers whom God calls *out* from the world and *into* His eternal kingdom.

The *English* word "*church*" comes from the Greek word *kyriakos*, "belonging to the Lord" (*kyrios*).