

## *Salvation critique of modernity*

### **a) Individualistic;**

You lived to die rejected and alone  
Like a Rose trampled on the ground  
You took the fall and thought of me  
Above all

(*Above all* by Micheal W. Smith)

### **b) Isolated from creation;**

“Any spirituality which regards the created world and our part in it solely as a backdrop for personal salvation has an inadequate understanding of sin and consequently a deviant view of salvation” (Drane, *Cultural Change and Biblical Faith*, 76)

“If the Fall is conceived in a hierarchical sense, as a tumble from spiritual perfection to a material sinfulness, then of course it is not difficult to conclude that whatever is physical must be second-rate and unsatisfactory – the world of nature included. But is this what the biblical idea of the Fall is really about? Given the starting point of the Genesis stories – unity and harmony between women and men, between people and God, between people and the natural world – surely the Fall is most naturally understood as the breaking of relationships ... it is only a self-centred Western individualism that could regard sin exclusively in terms of a corruption of human nature. But the Bible writers took a much broader view than that – not least Paul, who envisages the whole of creation not only suffering from the fact of fallenness, but sharing in the ultimate salvation that is to be effected through Christ.” (Drane, *Cultural Change and Biblical Faith*, 75)

### **c) Other worldly;**

the gospel preached by Greg Laurie on the Sunday night was the free offer of a ticket to eternal life

### **d) One for many;**

Series: Honey, who shrunk the gospel: Jesus as representative, preached by Steve Taylor, Sunday, May 2004.  
Text: 2 Corinthians 5:14-15: *We are ruled by Christ's love for us. We are certain that if one person died for everyone else, then all of us have died. And Christ did die for all of us. He died so we would no longer live for ourselves, but for the one who died and was raised to life for us.*

.....excerpt starts.....

Our world is not Jesus's world. We live in an individualized, Western world. When our ruler, our leader, our prime minister speaks or acts, I don't always agree. Nor do you. As individualized Westerners, we all express our own opinions. In our world, one person does not speak or act for everyone. This is the critical thought, the arms-folded question. How can Adam's actions and Jesus as representative include independent, free-acting me?

## *Biblical images that recover of salvation in a post-modern world*

### **a) From one to many ... the Gates of the cross; (re-shaped from John Driver's work).**

1. The Deliverance Gate, speaks of Christ's victory over the powers of darkness - as Colossians 2.15 teaches; and as Mk 5.1-20 illustrates (esp 15).

2. The Suffering Gate, gathers up the significance of Christ's suffering for us - as 1 Peter 2.21-25 teaches; and as Mk 5.24-34 illustrates (esp 34).
3. The Leadership Gate, holds Jesus out to us as a representative person, pioneer, forerunner and firstborn - as 1 Corinthians 15.20-22 teaches.
4. The Martyrdom Gate, reminds us of how Jesus laid down his life for us - as John 15.13 teaches; and as Rev 12.11 illustrates.
5. The Transformation Gate, traces our new, vibrant life back to Jesus' sacrificial death - as Romans 12.1-2 teaches; and as Luke 19.1-10 illustrates (esp 8-10).
6. The Cleansing Gate, gathers up all the richness of the mercy seat picture in the OT - as 1 John 1.7-2.2 teaches.
7. The Service Gate, captures that life of service we owe to the One who purchased us from the slave-market of sin - as Galatians 4.5 teaches; and as Philemon illustrates (esp 15-16).
8. The Peace Gate, reminds us of how God turns his enemies into friends - as Colossians 1.20-22 teaches; and as the Colossians themselves illustrate (esp 21-22).
9. The Forgiveness Gate, speaks of the new relationship we have with God when we accept the death of Christ for us - as Romans 4.5 teaches.
10. The Family Gate, focuses on the high, family privileges we now enjoy through the death of Christ - as Galatians 4.3-7 teaches; and as Lk 15.11-22 illustrates (esp 17-20).

**b) One gate is missing ... environmental gate.**

He was supreme in the beginning and—leading the resurrection parade—he is supreme in the end. From beginning to end he's there, towering far above everything, everyone. So spacious is he, so roomy, that everything of God finds its proper place in him without crowding. Not only that, but all the broken and dislocated pieces of the universe—people and things, animals and atoms—get properly fixed and fit together in vibrant harmonies, all because of his death, his blood that poured down from the cross. *Colossians 1:18-20*

***Handouts:***

Drane, Christianity and the Environment in *Cultural Change and Biblical Faith*, Paternoster, 2000,

Taylor "Atonement for Madonna's World" in *Mission without Christendom*, Carey Studies in Theology, 2000, 79-101.