

VI. Laws of Divine Establishment and the Royal Family Honor Code: Deliverance from Danger

Therefore, if the use here is not for eternal salvation of the soul, then we must consult the lexicons to determine if other definitions are common to the word.

Arndt, William F. and F. Wilber Gingrich. Greek-English Lexicon of the New Testament, s.v. “swthria, soteria.”

general use. Preservation in danger, deliverance from impending death. Luke 1:71, “deliverance from our enemies and from the hand of all who hate us.”

Salvation, which the true religion bestows. This sense is found only in connection with Jesus Christ as Savior. This salvation makes itself known and felt in the present, but it will be completely disclosed in the future.

Vine, W. E. Expository Dictionary of Biblical Words, s.v. “Salvation.”

Salvation is used in the New Testament (a) of material and temporal deliverance from danger and apprehension, (1) national, Luke 1:71; (2) personal, as from the sea, Acts 27:34; the flood, Hebrews 11:7;

(b) of the spiritual and eternal deliverance granted immediately by God to those who accept His conditions of repentance and faith in the Lord Jesus, in whom alone it is to be obtained, Acts 4:12.

Liddell, Henry G. and Robert Scott. Greek-English Lexicon, s.v. “swthria, soteria.”

1. Deliverance, preservation: Herodotus's, Terpsichore, \terp-sik-a-ree\; Aristagoras \ar-a-stag-a-rus\, king of Miletus, has sent me to you, to inform you that you may now escape \soteria

2. A way or means of safety. In Aeschylus's The Seven Against Thebes: “... from high-pooped stern to prow the seaman goes about to save \soteria\ his ship.”

3. In the Septuagint [a pre-Christian Greek translation of the Old Testament by Jewish scholars and adopted by Greek-speaking Christians] and the New Testament, “salvation.” Psalm 51:14, 1 Peter 1:9, and Ephesians 1:13 are given as examples.

Notice that in all three of these standard lexicons of both Koine and Classical Greek, the first definition given is that of “*deliverance from danger*.”

The second definition quoted assigns the word to a specific theological idea describing the deliverance of the human soul from the eternal condemnation of the Lake of Fire through faith alone in Christ alone.

Romans 8:1 - There is therefore now no condemnation for those who are in Christ Jesus.

Since the persons being addressed in the book of Philippians are all believers, then *soteria* cannot refer to eternal salvation in that context. It must therefore refer to deliverance from danger.

In what danger could these citizens of Rome be? They had the protection of the Roman empire through their *politeuma* citizenship.

But so did Paul, and he finds himself in a Roman prison awaiting a trial before Nero.

Just as is the case for all believers in client nations, the pressures of a declining Zeitgeist always eventually focus their wrath on those who know and defend truth.

Orthodox Christian theology is the only force in the Devil's world which can neutralize the plan of Satan.

Those who hold a high inventory of doctrinal thought thus become prime targets for cosmic assault.

Believers who have cultivated their souls into vessels of honor through the photosynthesis of GAP are able to stand fast in the Angelic Conflict.

Let's note three references which identify (1) the political environment in which Philippian believers lived, (2) the result of their courageous stand for truth, and (3) their historical impact.

Nero. What pressures were just over the horizon in the Roman Empire at the time Paul wrote Philippians in the year A.D. 60?

Schaff, Philip. "Apostolic Christianity." Vol. 1 of History of the Christian Church. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1910; pp. 378-84 passim.