

BASIC BIBLE DOCTRINES

SOTERIOLOGY
THE DOCTRINE OF SALVATION

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INTRODUCTION

"We believe that Jesus Christ, as our representative and substitute, shed His blood on the cross as the perfect, all-sufficient sacrifice for our sins. His atoning death and victorious resurrection constitute the only ground for salvation."

The Evangelical Free Church of America - Statement of Faith (Beliefs) **about the work of Christ**

SALVATION!!! What is **SALVATION**? How is it **defined**? How is it **depicted** or **pictured**?

In the New Testament Scripture, the English word, **salvation**, is a translation of the Greek noun "*soteria*," which denotes **DELIVERANCE**. In this doctrinal study it refers to **deliverance** or **rescue** from the **consequences of sin** and from the **wrath / judgment of God**. Martin Luther, John Calvin, and Jonathan Edwards defined this salvation as "the change of position before God from guilty to innocent."

Picture salvation as an **umbrella**. As the cover of an umbrella is supported by a radial frame of ribs, so salvation is an **all encompassing cover word** with **supporting "ribs"** that **represent the concepts of salvation**, such as, repentance, redemption, reconciliation, faith, etc.. These **concepts depict the means** by which mankind may be **saved** or **delivered** from the consequences of sin. Some authors call these **concepts** "the **terms** of salvation." Later, we will look at **these terms** in depth. But first, we must understand the **CONSEQUENCE** of sin and the **REASON WHY** man needs to be saved / delivered.



ORIGINAL SIN

Adam and Eve, **HOW COULD YOU!!**

When placing Adam and Eve in the Garden of Eden, God had said,

"You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die." Genesis 2:16-17

Disregarding God's command, and **believing** the serpent's (Satan) lie, Adam and Eve ate fruit from the **forbidden tree** (Genesis 3:1-6). In so doing, they incurred **these consequences**. They became **sinners**, were **spiritually separated** from God, **inherited** a sinful nature, and **corrupted the whole human race**.

"Therefore, just as sin entered the world through one man (Adam) and death through sin, and in this way death came to all men, because all sinned" (in or through Adam). Romans 5:12-19

"They (Adam and Eve) being the **root** of all mankind, the guilt of this sin was **imputed**, and the same death in sin, and corrupted nature, **conveyed** to all their posterity descending from them by **ordinary generation**." The Westminster Confession.

This corruption (a change for the worst) **brought forth** ---

- **All bodily abnormalities**, i.e., sickness (physical, psychological, and emotional illness), physical deformities, impairments (sight, hearing, speaking, etc.), and death (spiritual, physical and eternal).
- **All moral defilement**. Every sort of sexual perversion, addictions (alcohol, drug, etc.), and human wickedness (war, murder, abuse, fraud, hatred, etc.).
- **All environmental effects** of the "**cursed**" earth such as natural disasters / calamities (floods, earthquakes, famines, etc.). Read Genesis 3:17-18 and Romans 8:19-21.

Sin caused all creation to fall from the perfect state in which God created it.

An "A - B - C" Summary

A - In Adam --- *"Through the disobedience of the one man (Adam) the many were made sinners."*

Romans 5:19.

"We are sinners not because we sin. Rather, we sin because we are sinners."

R. C. Sproul - Essential Truths Of The Christian Faith, page 146

B - At Birth ----- As a result of Adam and Eve's sin, **every human being** is born in a state of sinfulness. They are born with **original sin** - with a **sinful / corrupt nature** (see Rom. 5:12-19).

"Surely I was sinful at birth, sinful from the time my mother conceived me." Psalm 51:5

C. - By Choice -- Unlike **robots**, man was created with a **free will**, with the ability to choose. Therefore, man is not only a sinner through Adam but he **personally chooses** to sin against God and is therefore **responsible** before God for his **own actions**. (See Romans 14:9-12)

SIN DEFINED

Note: The following **definitions** are taken from W. E. Vine's - Expository Dictionary of New Testament Words. **Explanations** are from R. C. Sproul's book Essential Truths Of The Christian Faith - and are **indicated** by - "R. C. Sproul and the page number."

WHAT IS SIN? "Sin is an action performed by reasonable creatures. As creatures made in the image of God, we are free moral agents. Because we have a mind and will, we are capable of moral action. When we do what we know is wrong, we choose to disobey God's law and sin." R.C. Sproul, page 143

The following are WORD PICTURES which depict **the consequences of sin** in an individuals actions.

- **SIN** - "To miss the mark established by God."

"For all have sinned and fall short of the glory of God." Romans 3:23

"The simplest biblical definition of sin is 'To miss the mark.' The mark that is missed is the mark or 'norm' of **God's law** which is the ultimate standard for man's behavior. When we miss achieving this standard, **we sin**." R. C. Sproul, page 143

- **TRANSGRESSION** - "To go beyond; To transgress God's law; Overstepping the limits."

"You were dead in your transgressions and sin." Ephesians 2:1

"Sin is a **transgression** of the law. To transgress the law is to cross its boundaries, to overstep its limits, to trespass. Here we speak of **sins of commission** whereby we commit actions **prohibited** by God." R. C. Sproul, page 143

Closely associated in meaning with the word "transgression" are the words **lawlessness** and **iniquity** (Greek - **anomia**) and **wrongdoing** (Greek - **adikia**).

"Sin is lawlessness" (I John 3:4) --- "A **defiance** and **rejection** of the known will of God."

"All wrongdoing is sin" (I John 5:17) --- "An **unrighteous act**; A violation of God's law."

- **DISOBEDIENCE / UNBELIEF** - "The condition of being un-persuadable; A refusal to hear; To refuse belief; Obstinate rejection of the will of God."

"They claim to know God, but by their actions they deny him. They are detestable, disobedient and unfit for doing anything good." Titus 1:16

"Sin is a lack of **want** or **conformity**. It is non-conformity to the law of God. It is a sin of omission - a failure to do what God commands." R. C. Sproul, page 143

- **ERROR** - "A wandering, a forsaking of the right path" hence, a **perversion** of the truth.
"For they mouth empty, boastful words and, by appealing to the lustful desires of sinful human nature, they entice people who are just escaping from those who live in error." II Peter 2:18

MAN'S NEED OF SALVATION

In Romans 1:18-32, the Apostle Paul presents a vivid understanding of the **REASON WHY** man needs to be saved / delivered. He does so in the following manner.

The Objects Of God's Wrath 1:18-19a

*"The wrath of God is being revealed from heaven against **all** the godlessness and wickedness of men **who suppress the truth** by their wickedness, since what may be known about God is plain to them."*

The word "**suppress**," a translation of the Greek word "*katecho*," means "to hold down," "to restrain," "to hinder," and in effect, "**to reject**."

Everyone has some knowledge / truth about God that God has revealed to them! **Anyone** who consciously suppresses or rejects that truth becomes **an object** of God's wrath / judgment.

The Cause Of God's Wrath 1:19b-23

"For although they knew God, they glorified him not as God nor gave thanks to him" (1:21) --- rather, they "exchanged the glory of the immortal God for images" (1:23).

Through God's creative acts ("*the things that were made*") two invisible qualities or characteristics of God - "*His eternal power and His divine nature*," - **were made known or revealed to EVERYONE**. Knowing this, **anyone who exchanges, changes or perverts God's revealed truth "for a lie"** is "**without excuse**" (1:20) - **without defense**. They are **the objects** of God's wrath / judgment.

The Effects Of God's Wrath 1:21b-32

The truth presented in Romans 1:21b-32 is often **illustrated** as **steps** or **stages** of spiritual decline which end in man's **spiritual depravity**. According to Webster's New World Dictionary, depravity or being depraved is defined as "suggesting gross degeneration / corruption especially with reference to morals."

Each "**step**" of decline is **identified** by the words "*God gave them over to*" --- or its equivalent. These words are **God's response** to man's **suppression** of the truth concerning "*his eternal power and divine nature*" (1:20), and their **exchanging** or **changing** this truth "*for a lie*" (1:25), i.e. the worship of "*images*" (1:23), and "*created things*" (1:25).

• STEP 1

God Gave Them Over To --- A Darkened Mind 1:21-23

"For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened." 1:21

By suppressing (1:18) and **changing** the truth for a lie (1:23, 25), the following **sanctions** came upon **all mankind**.

"Their thinking became futile" (vain) - **intellectually empty** of spiritual reasoning.

*"Their foolish hearts (Greek *karida*, meaning mind) were darkened"* (covered) - **deprived of spiritual discernment and understanding**.

"Although they claimed to be wise, they became fools" (Greek *moraino*) - **intellectual morons** concerning spiritual things.

I Corinthians 2:14 and II Corinthians 4:4 speak of **the effect** of these sanctions upon mankind.

*"The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned."
"The god of this age (satan - the devil) **has blinded** (Greek *tuphloo* - to smoke, smokescreen) the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God."*

- **STEP 2**

God Gave Them Over To --- **A Sensual Mind** 1:24-27

"Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. 1:24

"Because of this (exchanging truth for a lie - 1:25), God gave them over to shameful lusts." 1:26

The "**sensual**" mind is "***the due penalty***" (1:27) or the **just recompense** (something given or done in return) for **man's perversion** (the forsaking of God's right ways).

Sensual, refers to the **body** or **senses**. The "Sensual Mind" **manifests itself** in ---

Sexual impurity (1:24) - filthiness, uncleanness, defilement

Degrading acts (1:24) - something disgraceful, dishonoring

Shameful lusts (1:26) - vile affections, passions of dishonor which can be summarized as **homo-sexuality** and all manner of **unnatural** (contrary to nature) **sexual relationships**. 1:24, 26-27

- **STEP 3**

God Gave Them Over To --- **A Depraved (Reprobate) Mind** 1:28-31

"Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind." 1:28

The depraved or reprobate mind is one in which the **divine distinctions** of **right** and **wrong** are confused. The conscience is **so perverted**, that through the **reprobate mind**, man does things **not intended** by God as **proper for man**.

Those who suppressed God's truth now find themselves to be *"filled with every kind of wickedness, evil, greed and depravity."* **Read** 1:28-31

- **STEP 4**

Total Spiritual Depravity

"Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them." 1:32

Here, in 1:32, man is confronted with **three terrible realities**.

- * They know their ungodly ways **deserve** God's **condemnation** and **judgment of death** - spiritual, physical, and eternal death.

- * They **persist** in **practicing** these ungodly ways.

- * They **approve** of those who practice them. They are in a **fellowship of evil** with other evil doers.

*"The lowest stage in depravity is to **take pleasure** in those who exhibit it."* James Stifler

Mankind is in **need of salvation / deliverance** because man is set upon a **downward moral slope** into **total spiritual depravity**.

*"Man is not **utterly** depraved, but he is **totally** depraved. For totally depraved means that everyone is depraved or corrupt in the totality of their being. There is **no part** of man that is left **untouched** by sin."*

R. C. Sproul - Essential Truths Of The Christian Faith, page 148

As it is written:

*"There is no one righteous, not even one;
There is no one who understands, no one who seeks God.
All have turned away, they have together become worthless;
There is no one who does good, not even one."* Romans 3:10-12

"There is no fear of God before their eyes." Romans 3:18

In this total spiritual depravity, "evil is called good and good evil." Isaiah 5:20

The Following Graphic **Vividly Illustrates** Man's Need Of Salvation.

"For although they knew God, they neither glorified him as God nor gave thanks to him" (Romans 1:21a). --- **Rather**, *"They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator - who is forever praised"* (Romans 1:25).

"Because of this, God gave them over to" — (See Romans 1:21-32)

A Darkened Mind 1:21-23

A Sensual Mind 1:24-27

A Depraved Mind 1:28

Total Spiritual Depravity 1:29-32

Resulting In

G O D

God Is Holy.

"God's eyes are too pure to look on evil; God cannot tolerate wrong." Habakkuk 1:13a

God Is Just.

"God does not leave the guilty unpunished." Numbers 14:18

God's Holiness and Justice Demands Death As The Punishment For Sin.

"The soul who sins --- will die."
Ezekiel 18:4b

GOD'S JUDGMENT OF DEATH / SEPARATION

Spiritual Death

Ephesians 2:1-5

Physical Death

Hebrews 9:27

Eternal Death

II Thessalonians
1:8-9

M A N

Man Is Sinful.

Romans 3:23

"The wages of sin is death."

Romans 6:23a

Man Is Helpless To Save Himself.

There is no way for Man to escape God's judgment of death because the acts he does to justify himself **are not acceptable with God.**

Romans 3:19-20;
Galatians 2:15-16
Ephesians 2:9

Now, that we understand the consequences of sin and the reason why man needs to be saved or delivered let's take a look at the basis of our salvation.

THE BASIS OF SALVATION

Webster's New World Dictionary defines the word "basis" (plural - bases) as -- "**The base, foundation, or chief supporting factor of anything.**"

In The Scriptures, [**Three Major Inter-Connecting Covenants**] lay the foundation, or form **the basis**, for our understanding of the Biblical Doctrine of Salvation. They are: ---

[**The Abrahamic Covenant < > The Old Covenant < > The New Covenant**]

COVENANT RELATIONSHIPS

In Theology, a covenant is an **agreement** or **promise** made by God in which He **establishes** a **relationship** with His people. As there are **various covenants** given by God in the Scriptures, so there are also **various relationships** God has established with His people.

• UNCONDITIONAL COVENANTS

Some Covenants are **unconditional**, without stipulations. There are **no conditions** or **requirements** placed upon man in order for the covenant to be fulfilled. The fulfillment rests **solely** or **only** with God.

The **Noachian Covenant** in Genesis 9:8-17 is an **example** of an **unconditional covenant**, promise or agreement.

Then God said to Noah and to his sons with him ---

"I establish my covenant with you: Never again will all life be cut off by the waters of a flood; never again will there be a flood to destroy the earth. This will be the sign of the covenant. -- I have set my rainbow in the clouds and it will be a sign of the everlasting covenant between me and the earth."

God established this **unconditional Covenant Relationship** with all Mankind.

• CONDITIONAL COVENANTS

Some covenants are **conditional**. These contain both God's **Promises** as well as His **Requirements** for **fulfilling** the promises. Man must **comply** with these **requirements** in order for God to fulfill His promises **to them**.

Example: John 3:16 – "**For God** so loved the world that he gave his one and only son (the promise), **that whoever believes in him** (the requirement) **shall not perish but have eternal life**" (God's promise).

The New Covenant presents **three basic requirements** by which sinful man **responds** to the New Covenant of God's love in Jesus Christ.

1. **Repentance** - "*Repent then, and turn to God, so that your sins may be wiped out.*"
The Apostle Peter, Acts 3:19
2. **Faith** - "*I have declared to both Jews and Greeks that they must turn to God in **repentance** and **have faith** in our Lord Jesus Christ.*" The Apostle Paul, Acts 20:21
*"So we, too, have put **our faith** in Christ Jesus that we may be justified by **faith in Christ.**"* The Apostle Paul, Galatians 2:16
3. **An Obedience** that accompanies faith - "*If you love me (Jesus) you will obey what I command.*"
The Apostle John 14:15, 21

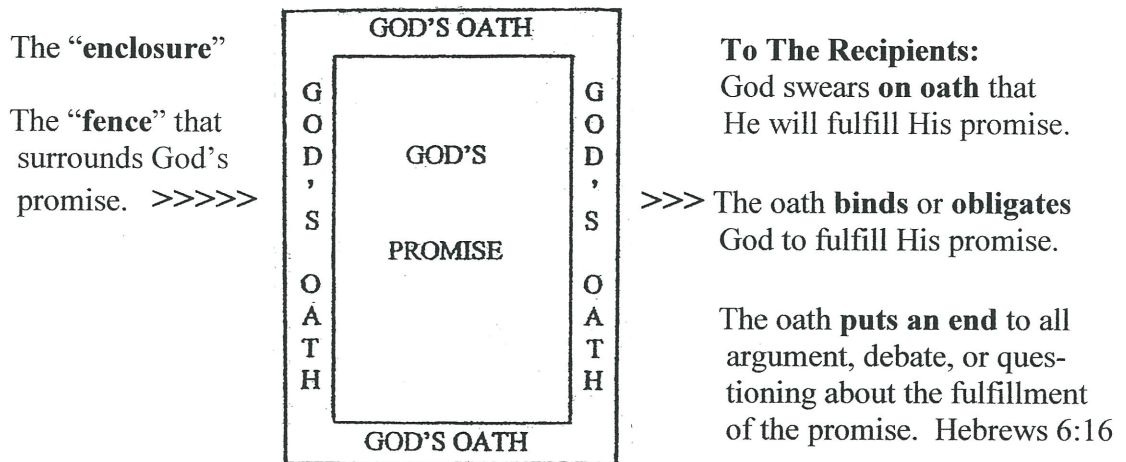
In describing a **Conditional Covenant**, R. C. Sproul presents this excellent **six element outline**.

1. **The Preamble:** identifies the sovereign (the one making the covenant).
2. **The Historical Prologue:** rehearses the history of the relationship between the parties.
3. **Stipulations:** outline the terms of the covenant.
4. **Oaths / Vows:** the promises that bind the parties to the terms.

Illustration

In Hebrews 6:13 the word **swear / swore** means, "To affirm or deny by an oath." The word **oath** (Hebrews 6:16-17) means, "a fence; to enclose; to surround." It means "to **interpose** or place between" so as "to **give assurance / guarantee**."

God places His **oath between** His **Promise** and the **recipients**, as a **guarantee** of its fulfillment.



5. **Sanctions:** the blessings & curses (rewards and punishments) to be enacted for keeping or breaking the covenant.
6. **Ratification:** the sealing of the covenant by blood, i.e., the animal sacrifices of the Old Testament Covenant of Law or the New Testament Covenant in Christ's blood (the crucifixion of Christ).

R. C. Sproul, *Essential Truths Of The Christian Faith* - Page 72

Keep these six elements of a covenant in mind as we **proceed to understand** the **three major inter-connecting covenants** which form the basis or foundation of the Biblical Doctrine of Salvation.

NOTE: As seen in the following illustrations of the [**Three Inter-Connecting Covenants**], in times of **spiritual crisis** God's people **relied** upon God's Covenant (s) / Promise (s). As a "Sky Scraper" rests firmly on "**Bed Rock**", so their **faith** and **hope** in God rested firmly on **His Covenant Relationship** with them.

"**Bed Rock**" ~~~~~

God's Covenants - The "Bed Rock" of Faith and Hope

- **The Abrahamic Covenant**

At 75 years of age, God had promised Abram / Abraham that "*All peoples on earth will be blessed through you*" (Genesis 12:3). Twenty four years later, Abraham, still without the promised heir, had **these questions** for God. "*Will a son be born to a man 100 years old? Will Sarah bear a child at the age of 90*" (Genesis 17:17)? Based upon **His Covenant Relationship** with Abraham, God answered "**yes**" (Genesis 17:19-22).

In the Book of Romans, the Apostle Paul reveals **the hope** Abraham had in God's Covenant Relationship with him during this **crisis experience**.

*"Against **all hope**, Abraham **in hope believed** and so became the father of many nations, just as it had been said to him, 'So shall your offspring be' (God's Covenant with Abraham). Without **weakening** in his faith, he faced the fact that his body was as good **as dead** (impotent) - since he was about 100 years old - and that Sarah's womb was also **dead** (she had a "change of life"). Yet he **did not waver through unbelief** regarding the promise of God (God's Covenant with him), but was **strengthened** in his faith and gave glory to God, being **fully persuaded** that God had power **to do what he had promised** (fulfill His Covenant with Abraham). Romans 4:18-21*

- **The Old Covenant**

Asa was the third King of Judah. II Chronicles 14:1 - 15:15 records the **crisis** Asa faced with Zerah the Cushite. Zerah's vast "**mighty**" army, which included 300 chariots, was marching against Asa. Comparatively, Asa had 300,000 men armed with shields and spears and 280,000 men with bows and arrows, but they were "**powerless**" against the Cushites. In **this crisis**, Asa remembered God's Covenant Relationship with Israel.

Then Asa called to the Lord his God and said, --- "**Help us, O Lord our God** (Covenant relationship), **for we rely upon you.**" II Chronicles 14:11

*"But in their distress they **turned** to the Lord, the God of Israel (Covenant relationship), and **sought him, and he was found by them.**" II Chronicles 15:4*

The result!!! *"The Lord **struck down** the Cushites before Asa and Judah. --- Such a great number of Cushites fell that they **could not recover**; they were **crushed** before the Lord and his forces."*

II Chronicles 14:12-13

This happens because *"The Lord is **with you** when you are **with him** (in a Covenant relationship). If you seek him, he will be found of you, but if you forsake him, he will forsake you."*

II Chronicles 15:2b

- **The New Covenant**

Acts 3:1-4:31 relates that the Apostles Peter and John were being **persecuted** for proclaiming that Jesus is the promised Christ, the "offspring" of Abraham through whom all peoples on earth would be blessed (3:24-26). They proclaimed the message of the New Covenant - the crucifixion and resurrection of Jesus Christ from the dead (4:10) and repentance toward God and faith in Jesus Christ for the forgiveness of sins (3:19a). These Apostles were **jailed overnight** (4:3) and **commanded** "*not to speak or teach at all in the name of Jesus*" (4:18).

In this **crisis experience**, Peter and John **relied** upon God's [**Three Inter-Connecting Covenants**], the **Abrahamic** Covenant (3:25), the **Old** Covenant (3:22-24), and the **New** Covenant in Christ's blood. They **proclaimed** that "*Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved*" (Acts 4:12). "*After further threats **they were let go.***" Acts 4:21a

The writer, Rev. E. Mote, expressed his **reliance** upon God's New Covenant in these words:

*"His oath, His covenant, His blood, **support me** in the **whelming flood**;
When all around my hope **gives way**, He then is all my hope **and stay**.
On Christ, the solid Rock **I stand**; All other ground is sinking sand,
All other ground is sinking sand."*

THE ABRAHAMIC COVENANT

BACKGROUND

Abram (Abraham) **was not** an Israelite. He belonged to the peoples or nations whose **language** God “**confused**” and who “**scattered**” them over the face of the earth (Genesis 11:1-9).

Abram was born into the **idolatrous family** of **Terah** (Joshua 24:2 and 14-15) who lived in “**Ur of the Chaldeans**” (Genesis 11:24-32) beyond the Euphrates River (Joshua 24:2, 14-15).

GOD’S COVENANT WITH ABRAM / ABRAHAM

While still **in Ur** (Acts 7:2-3; Genesis 11:31), God established a **covenant relationship** with Abraham which is primarily found in Genesis 12:1-3.

There are **eight promises** of God **included** in this **covenant relationship**.

#1. A **Promised Land**

The Lord had said to Abram, “*Leave your country, your people and your father’s household and go to the land I will show you.*” Genesis 12:1 (See also Genesis 12:5, 7; 13:14, 17; 15:7, 18-21; 17:8)

#2. A **Promised Nation or People**

“*I will make you into a great nation.*” Genesis 12:2

(See also Genesis 15:1-5; 22:17 and Hebrews 6:15; 11:12)

#3. A **Promised Blessing**

“*I will Bless You.*” Genesis 12:2

#4. A **Promise** That Abraham Would Become Great.

“*I will make your name great.*” Genesis 12:2

#5. A **Promise** That Abraham Would Be Fruitful.

“*You will be a blessing.*” Genesis 12:2

#6. A **Promise** Of Blessing For Those Who Would Bless Abraham.

“*I will bless those who bless you.*” Genesis 12:3

#7. A **Promised Curse** Upon Those Who Would Curse Abraham.

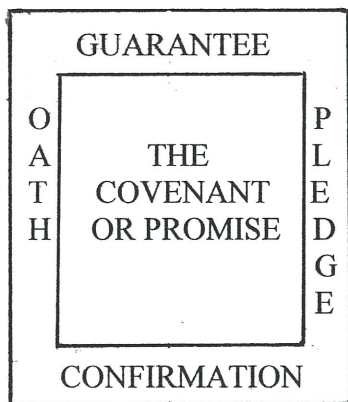
“*Whoever curses you I will curse.*” Genesis 12:3

#8. A **Promised “Offspring”** - A particular person or “seed” through whom all peoples or nations of the earth would be blessed.

“*All peoples on earth will be blessed through you (Abraham).*” Genesis 12:3 and 22:18

The Confirmation Of The Covenant

God confirmed this Covenant given to Abram or Abraham by **an oath** --- “*I swear by myself.*”



The fulfillment of the Covenant is secured by **God’s character**.

“*I swear by myself*” declares the Lord - “*Through your offspring all nations on earth will be blessed.*” Genesis 22:15-18

As explained on page 7, the word “swear” or “oath” means “a fence” or “an enclosure.” God’s oath is a **pledge**, a **confirmation**, a **guarantee** that surrounds the Promise and **confirms** that **the promise can never be altered or changed**.

(See also Numbers 23:19 and Hebrews 6:13-17.)

This Covenant and oath given by God to Abraham was **reconfirmed** to Abraham’s son, **Isaac** (Genesis 26:1-5), and to Abraham’s grandson, **Jacob** (Genesis 28:10-15). Hence the saying, “*I am the God of*

Abraham, the God of Isaac and the God of Jacob.” Beginning with Exodus 3:6, this saying is repeated **twenty five times**. **Twenty** times in the Old Testament Scriptures and **four** times in the New Testament.

NOTE: The **Abrahamic Covenant**, Genesis 12:1-3, is the **primary covenant** or **promise (s)** revealed by God in the Bible. **The rest of Scripture**, Genesis 12:4 through the Book of Revelation, **records** the acts of God in **prophecy** and **history** which lead to the **fulfillment** of this covenant.

SPIRITUAL TRUTHS / APPLICATIONS

1. In relation to our study of the Doctrine of Salvation, the Promised Nation (#2, page 9) and the Promised “Offspring” or “Seed” (#8, page 9) are **most important**. Through the Promised Nation and Abraham’s “Offspring“, we are able to **trace the lineage** leading to the **identification** of **The Messiah** (Hebrew) or **The Christ** (Greek).

*“A record of the **genealogy** of Jesus Christ the son (descendant) of David, the son (descendant) of Abraham.”* Matthew 1:1-17

- From the Covenant given to **Abraham** - Genesis 12:1-3
- **To Isaac**, Abraham’s son - Genesis 26:1-5
- **To Jacob**, Abraham’s grandson - Genesis 28:10-15
(Jacob’s name was changed to Israel. Jacob’s 12 sons & their descendants compose the Nation that God promised to Abraham.)
- **To Judah**, Abraham’s great grandson - Genesis 49:8-12
- **Through the family of King David** of Judah - I Sam. 7:11b-17, 25-29; Acts 13:21-23
- **Through Joseph** - Matthew 1:1-17, **and Mary** - Luke 3:23-38, descendants of the Family of David *“Of whom was born Jesus (of Nazareth) who is called Christ (Messiah).”* Matthew 1:16b

2. Promise #8 (page 9) in the Abrahamic Covenant is a **Messianic Promise** of Salvation / Deliverance **intended for all Peoples and Nations**.

In Galatians 3:8, the Apostle Paul states that **in** or **through** this promise (that *“All peoples on earth will be blessed through Abraham”* Genesis 12:3b) *“God announced **the gospel** in advance to Abraham.”* The Gospel is the “Good News” of salvation. In the Abrahamic Covenant, God promised Abraham an “offspring” or “seed” through whom *“All nations on earth would be blessed”* (Genesis 22:18). **That Offspring/Seed is Christ**, the Messiah, the Savior/Deliverer from sins’ consequences.

3. The Abrahamic Covenant is a **conditional covenant**. Therefore there is a necessary condition or requirement for receiving its promises. **That condition or requirement is faith.**

Abraham’s Faith

In Galatians 3:9, Abraham is called *“The **man** of faith”*; in Romans 4:11, *“The **father** of all who believe”* (the promises); and Romans 4:12 speaks of those who *“Walk in **the footsteps** of Abraham’s faith.”* Throughout Scripture, the **kind** or **quality** of faith Abraham exercised became a **pattern** or **model for all to imitate**. The following **exemplifies** the quality of faith Abraham exercised.

• Abraham Believed God

Consider Abraham: *“He **believed** God.”* Galatians 3:6a; Romans 4:3a

*“**By faith** Abraham, even though he was past age - and Sarah herself was barren - was **enabled** to become a father because he **considered him faithful** who made the promise.”* Hebrews 11:11

*“Abraham did not waver through unbelief regarding the promise of God (that through Abraham’ offspring all nations on earth would be blessed) but was strengthened in **his faith** – he was **fully persuaded** that God had power to do what he had promised.”* Romans 4:18-21

5. Because Abraham's sins, as well as the sins of **all** Old Testament believers, were not **actually paid for** until Christ's death on the cross, they did not have **certain privileges** or **blessings** that New Testament believers enjoy.
- Upon death, the soul and spirit of Old Testament people went to "**Hades**." Hades was composed of an "**upper**", "**lower**" and "**middle**" section (Luke 16:19-31).

H A D E S

THE INTERMEDIATE WAITING PLACE BETWEEN DEATH and JUDGMENT



When an Old Testament **believer died**, his spirit and soul went to the "**upper**" section, also called Abraham's Side (Luke 16:22), The Place of Comfort (Luke 16:25) and Paradise (Luke 23:43). The spirit and soul of all **unbelievers** went to the "**lower**" section, The Place of Torment, Fire and Agony (Luke 16:23-25 and 27-28).

Hades means, "**a place of waiting**." Old Testament **believers waited** in the "**upper**" section of Hades until Christ **actually paid for their sins on the cross**.

After Christ's **death and resurrection**, there was no more need of "**waiting**." They now enjoy the blessing of being in **God's presence**. Ephesians 4:8 is one possible reference to this truth.

- Abraham and all Old Testament **believers** did not enjoy the **permanent indwelling presence** of the Holy Spirit in their lives, nor an "**anytime**" **entrance** into the very presence of God. These privileges also **awaited** the blessings provided through Christ's death, resurrection and ascension. (See John 7:37-39; 14:15-16 and Hebrews 4:14 -16; 10:19-22)

SUMMARY / CONCLUSIONS

From **The Abrahamic Covenant** We Learn That ---

- God enters into a salvation / deliverance relationship with people on the basis of a **Covenant**.
Genesis 12:1-3; 15:18-21; 17:1-11
- God confirms His covenant with an “**oath**” which **guarantees** the fulfillment of its promises.
Genesis 22:15-18; Hebrews 6:13-15
- **Faith**, accompanied by obedience, **is the means** by which God’s covenants / promises **are received / accepted**. Genesis 15:1-6; chapter 17; 22:18; and Romans 4:3

“Therefore, the promise (covenant) comes by faith, so that it may be by grace and may be guaranteed to all Abraham’s offspring - not only to those who are of the law but also to those who are of the faith of Abraham. He is the father of us all” (all who exercise faith in God’s covenants / promises). Romans 4:16

- The **kind** or **quality of faith** Abraham exercised in receiving / accepting God’s covenant **is a pattern** or **model**, throughout Scripture, **for all to imitate**. Galatians 3:6-9

*“What does the Scripture say? **Abraham believed God, and it was credited to him as righteousness**. --- The words ‘it was credited to him’ were written not for him **alone**, but also **for us**, to whom God will credit righteousness – **for us who believe in him** who raised Jesus our Lord from the dead.”*

Romans 4:3 and 23-24

- Although God’s Covenant Promises **were not fulfilled during their lifetime** (Hebrews 11:13) people **persevered** in their faith in God and His covenant promises. Their faith **remained steadfast, persistent, and confident** until **the end** of their lives. Joseph’s faith in God’s Covenant with Abraham, Isaac and Jacob **is an example of this truth**. Hebrews 11:22

*Then Joseph said to his brothers, “I am about to die. But God will **surely come** to your aid and take you up out of this land (Egypt) to the land **he promised on oath** to Abraham, Isaac and Jacob.”*

*And Joseph made the sons of Israel (Jacob) swear an oath and said, “God will **surely come** to your aid, and then you must **carry my bones up from this place**.” So Joseph died at the age of a hundred and ten. And after they embalmed him, he was placed in a coffin in Egypt. Genesis 50:24-26*

*During The Exodus, **some 300 years later** (Exodus 12:40-41), Moses **took the bones of Joseph with him**, because Joseph had made the sons of Israel (Jacob) swear an oath. He said, “God will **surely come** to your aid, and then you must **carry my bones up with you from this place**” (Egypt). Exodus 13:19*

*“And Joseph’s bones, which the Israelites had brought up from Egypt, **were buried at Shechem**” (Joshua 24:32a), in the territory allotted to Jacob’s son, Manasseh, **in the promised land**.*

It is well for us to keep these principles from the Abrahamic Covenant in mind as they will be expressed over and over again as we look at the Old and New Covenants.

THE OLD COVENANT

The Old Covenant is the **second** of **[Three Inter-Connecting Covenants]** which form **the basis** for our understanding of the Doctrine of Salvation / Deliverance. The **first** being The Abrahamic Covenant and the **third** being the New Covenant.

The Old Covenant was recorded in Exodus through Deuteronomy. However, the first **five books** of the Scripture, **Genesis through Deuteronomy**, are referred to by various names, such as, ---

- The Pentateuch - A Greek word meaning "five" --- books.
- The Torah - A scroll usually containing the five books of the Pentateuch. Deut. 17:18-20
- The Books of Moses - Indicating that Moses authored these five books. Exodus 24:3-4a
- The Book of the Covenant - Exodus 24:7
- God's Law (Exodus 32:31-33); The Law (Deuteronomy 27:1-8); and The Books of the Law (Deuteronomy 30:10), - all of which contain God's Covenant as given to the nation of Israel through Moses.

BACKGROUND

We now move "**fast forward**" >>> **546 years** >>> from the death of Abraham at age 175 (25:7-11, 1990 B.C.) until we find the nation of Israel **encamped at Mount Sinai** (Exodus 19:1-2, 1444 B.C.).

Much occurred during this time interval. **Most notably**, ---

- In 1875 B.C., in fulfillment of prophecy, Jacob, Abraham's grandson, and his family of 70 are in Egypt. Genesis 15:13-14, 46:2-4 and 26-27
- By 1730 B.C. they were in bondage / slavery to the Egyptians. Exodus 1:6-11
- Based upon Exodus 12:37-38 and in fulfillment of God's promise to Abraham - "*I will make you into a great nation*" (Genesis 12:2) - Jacob's / Israel's family of 70 has become a great nation estimated to be three million people.
- In response to their misery God raised up a deliverer, Moses, born in 1525 B.C. Exodus 3:1-10
- Through a series of **10 plagues or judgments** (Exodus 7:1-12:32) and **430 years** after they had entered Egypt (Exodus 12:40-42), God, through Moses, led Israel out of Egypt (The Exodus) on the night of "**Passover**" - the 1st month and the 14th day of Nisan, April 15, 1444 B.C..
- After crossing the "**Red Sea**" (Exodus 13:17-18 and 14:13-31) they arrived at **Mount Sinai** two months after leaving Egypt. Exodus 19:1-2

There, during a period of 11 months and 5 days (Numbers 10:11-13, 1444 B.C.), God gave His people Israel the Old Covenant of Law as found in Exodus 19:1 through Numbers 10:10.

It is said that there are **613** individual commands / regulations given in the Old Covenant. In general, they contain the **moral, civil, and ceremonial laws** for governing the nation of Israel.

- In this **Covenant Relationship** between God and Israel **obedience** to God's Law would bring **blessing** upon the nation (Leviticus 26:1-13). **Disobedience** would bring **God's discipline** (Leviticus 26:14-32). The most **severe discipline** would be **expulsion from Canaan**, the land God promised to Abraham and the nation of Israel (Leviticus 26:33-39). While in captivity in foreign lands, Israel's **repentance as a nation** would allow for their **restoration** to the Land of Promise (Leviticus 26:40-46).

For full understanding of this truth, read all of Leviticus chapter 26.

Note: The above "**B.C. dating**" was taken from the works of John C. Whitcomb, Jr., Professor of Theology and Old Testament at Grace Theological Seminary, Winona Lake, Indiana

THE PURPOSE OF THE OLD COVENANT OF LAW

Why a Covenant of Law? What prompted God to make this Covenant or agreement with the nation of Israel? What purpose (s) did the Old Covenant of Law serve? Before answering these questions, it is best we understand the context or setting in which the Covenant of Law was given.

The Children of Israel had lived under the influence of Egypt for 430 years and are now on their journey to the Promised Land of Canaan. Listen to what God says in reference to the inhabitants of Egypt and Canaan.

The Lord said to Moses, *“Speak to the Israelites and say to them: I am the Lord your God. You must not do as they do in Egypt, where you used to live, and you must not do as they do in the land of Canaan, where I am bringing you. Do not follow their practices.”*

Leviticus 18:1-3

What were these Egyptian and Canaanite “practices” that the Lord speaks of? Notably, three things:

- **Gross Sexual Immorality**

Read Leviticus 18:6-24 and 20:10-21 for a list of their gross immoral practices.

“You (Israel) must not live according to the customs of the nations I am going to drive out before you. Because they did all these things (sexually immoral acts), I abhorred them.”

Leviticus 20:23

- **Idolatry**

Read Deuteronomy 12:1-3 for a list of their idolatrous practices.

“You (Israel) must not worship the Lord your God in their way, because in worshipping their gods, they do all kinds of detestable things the Lord hates. They even burn their sons and daughters in the fire as sacrifices to their gods.” Deuteronomy 12:31

- **Occult Practices**

Read Deuteronomy 18:9-14 for a list of their occult practices.

“I (God) will set my face against the person who turns to mediums and spiritists to prostitute himself by following them, and I will cut him off from his people.” Leviticus 20:6

Through the “Passover” (Exodus 11 and 12), God delivered the Children of Israel from the detestable “practices” of Egypt in order that they would become His very own “holy” or “separate” People / Nation.

“You (Israel) are to be holy to me because I, the Lord, am holy, and I have set you apart from the nations to be my own.” Leviticus 20:26

With this understanding of the context or setting in mind, let us now look at some of the purposes as to why God gave the Old Covenant of Law.

ONE PURPOSE for God giving the Old Covenant Law was to provide the Nation of Israel with a moral standard for living “holy” or “separated” lives in the land God promised to them.

“These are the commands, decrees and laws that the Lord your God directed me (Moses) to teach you (Israel) to observe in the land that you are crossing the Jordan to possess.” Deuteronomy 6:1

“Walk in all the way that the Lord your God has commanded you (Israel), so that you may live and prosper and prolong your days in the land that you will possess.”

Deuteronomy 5:33

*“These are not just idle words for you (Israel) – **they are your life**. By them you will live long **in the land** you are crossing the Jordan to possess. Deuteronomy 32:47*

This standard was the **Moral Law**, the Ten Commandments, as found in Exodus 20:1-17 and **repeated** in Deuteronomy 5:6-21. Commandments #1-4 refer to man’s relationship **with God** while commandments #5-10 refer to man’s relationship **with others**. By living a “**holy**” or “**separate**” life in accordance with this Moral Law, Israel would be **blessed or favored by God above all other nations**.

“Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession.” Exodus 19:5a

At times, the expression “**treasured Possession**” has been translated as “**peculiar**” or “**special**” people. These expressions mean “**God round about us**.”

When challenged with this question: “*Teacher, which is the greatest commandment in the Law?*” Jesus gave this **condensed version** of the Moral Law.

*“Love the Lord your God with all your heart and with all your soul and with all your mind. This is the **first** and greatest commandment (#s 1-4). And the **second** is like it: Love your neighbor as yourself” (#s 5-10). Matthew 22:36-39*

Jeremiah prophesied that in the coming New Covenant there would be a **new application** of the Moral Law from that written in stone - to that which would be written **in the mind and heart**.

“I (God) will put my law in their minds and write it on their hearts.” Jeremiah 31:31-34

Jeremiah is saying that in the coming New Covenant, the Moral Law **would be lived**, not from the **outward constraint** of a commandment (“you shall” or “you shall not”), but from the **inward desire of the heart** to please and obey God. Jesus explains or illustrates this truth in Matthew 5:27-28.

*“You have heard it said, ‘Do not commit adultery’ (**outward constraint**). But I tell you (**a new application**) that anyone who looks at a woman lustfully has already committed adultery with her in his heart.”*

Closely associated with this purpose is that through the Moral Law man **received a knowledge of sin**. In Romans 7:7, the Apostle Paul gives this insight concerning the Moral Law.

“Indeed I would not have known what sin was except through the law. For I would not have known what coveting really was if the law had not said, ‘Do not covet’.”

Thus far, in examining the Old Covenant Law, we have established that **one purpose** of the Covenant was to provide the Nation of Israel with a **moral standard** for living a “**holy**” or “**separate**” life unto God in the pagan land of Canaan.

A **SECOND PURPOSE** of the Old Covenant Law was to provide the Nation of Israel with **ceremonial laws or regulations** to be followed in approaching a Holy God.

These Ceremonial Laws Were Rituals Primarily Centered In Animal Sacrifices.

- These animal sacrifices **could never** take away or **make atonement** for sin.
“It is impossible for the blood of bulls and goats to take away sins.” Hebrews 10:4

- These sacrifices **could not** clear the conscience of the person offering the sacrifice.
“---The gifts and sacrifices being offered were not able to clear the conscience of the worshiper.” Hebrews 9:9b
- These sacrifices **only provided** a means of **outward** or **ceremonial cleansing** by which sinners, whose sin had been passed by but not yet atoned for, **could approach a Holy God**.

*“The blood of goats and bulls and the ashes of a heifer - sprinkled on those who are ceremonially unclean - **sanctify them** so that they are **outwardly clean**.”* Hebrews 9:13

These Ceremonial Laws or Rituals Are But “Foreshadows” Which Prefigure Coming “Realities.”

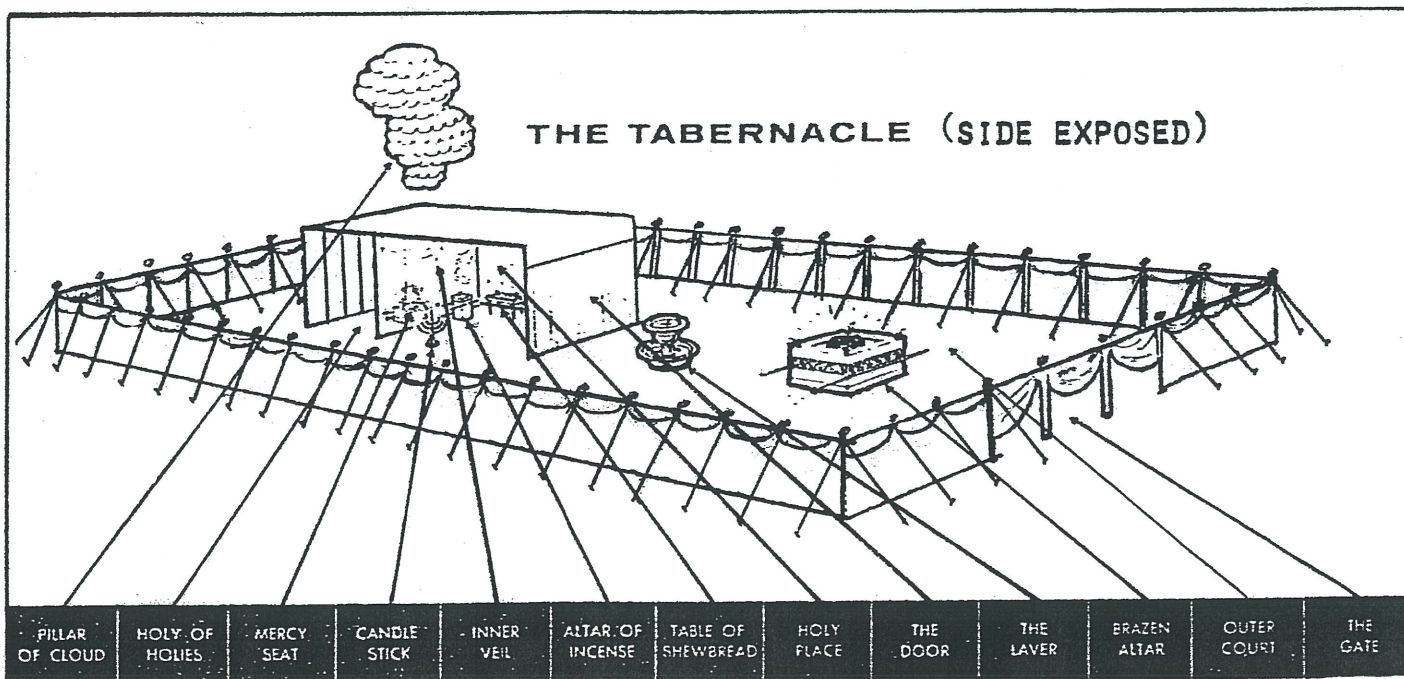
- *“The law is only a shadow of the good things that are coming – not the realities themselves.”*
 Hebrews 10:1

These Ceremonial Laws or Rituals Are But “Copies” or “Types” That represent or Symbolize That Which Is True or Real.

- *“They (the Old Testament Levitical Priests) serve at a (earthly) sanctuary that is **a copy and shadow of what is in heaven**” (the true and real).* Hebrews 8:5a
- *“It was necessary, then, for **the copies** of the heavenly things to be purified with these (animal) sacrifices.”* Hebrews 9:23a

The following graphics **illustrate** some ceremonial laws / rituals of the Old Covenant. All these “**fore-shadow**” or “**prefigure**” coming **realities**. These realities find their **fulfillment** in the New Covenant in the person of our Lord Jesus Christ.

1. The Tabernacle Exodus 25:1---27:21, 30:1-38 and 36:8---38:31



The Tabernacle in the Wilderness “*Is a copy and shadow of what is in heaven.*” Hebrews 8:5

The Tabernacle In The Wilderness was God's **dwelling place** among the Nation of Israel. Exodus 25:8

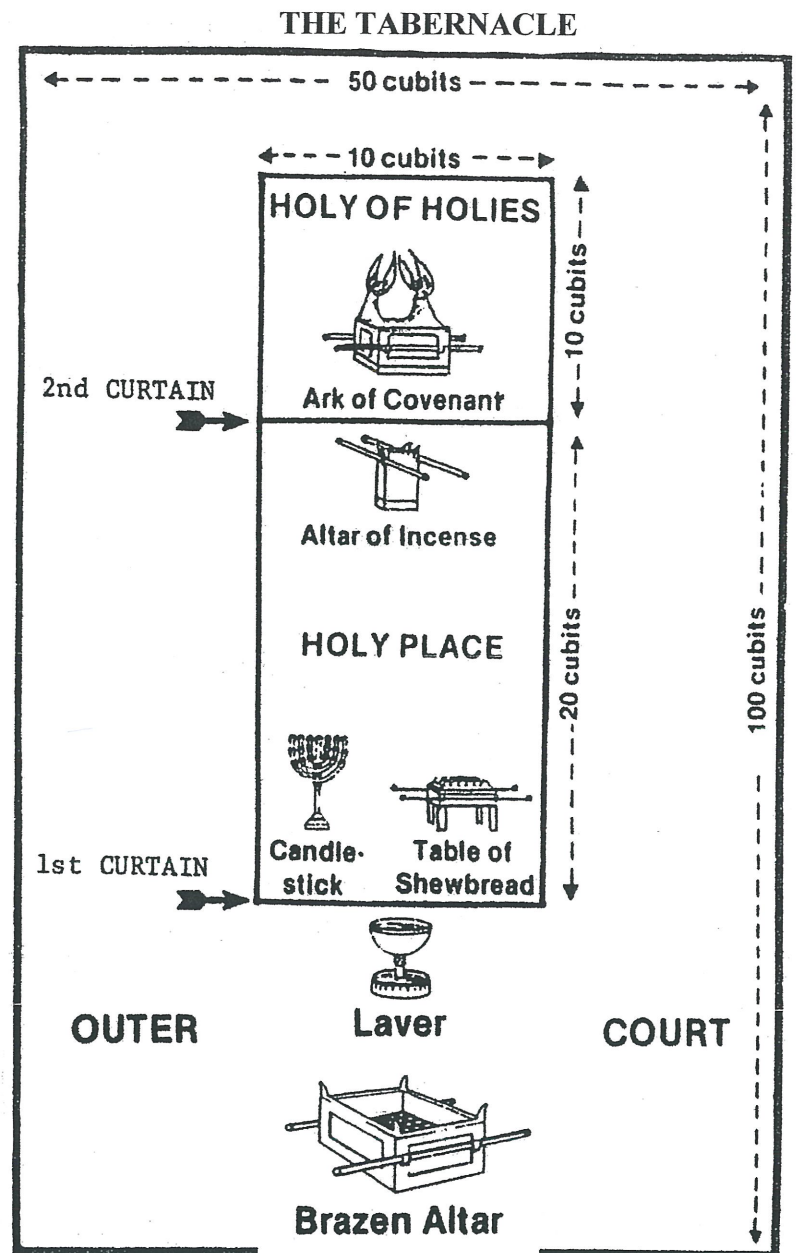
The pillar of **cloud** by day and the pillar of **fire** by night that hovered over the Holy of Holies **symbolized God's presence** among His people (Exodus 40:34-38 and Numbers 9:15-17) and **foreshadows** the time when **the Word** (Christ) would become flesh and "*make his dwelling (tabernacle) among us.*" John 1:14a

The supernatural **brightness or splendor emanating from God** in the pillar of cloud and in the Holy of Holies is called God's "**Shekinah**" glory (Hebrew for "dwelling"). The "**Shekinah**" glory was **evidence that God was present** (Exodus 40:34-35).

When **Christ** would become flesh, **He, being God** (John 1:1), would also **display** this **Shekinah** glory.

"We have seen his glory, the glory of the One & Only, who came from the Father, full of grace and truth." John 1:14b

Everything in the Tabernacle, all the articles of **furniture** and their **functions** from the "**Gate**" all the way through to God's presence in the "**Holy of Holies**", **prefigures the person and ministry of Jesus Christ**. Here are a few **examples**.



Jesus said, "*I am the way and the truth and the life. No one comes to the Father except through me.*" John 14:6

- **The Gate** or entrance to the Tabernacle.
*"I (Jesus) am **the gate** (door); whoever enters through me will be saved."* John 10:9
- **The Brazen Altar** where the animal sacrifices were offered.
*"Christ loved us and gave himself up for us as **a fragrant offering and sacrifice** to God."* Eph. 5:2
- **The Candlestick** in the Holy Place.
*"I (Jesus) am **the light** of the world. Whoever follows me will never walk in darkness, but will have the light of life."* John 8:12
- **The Table of Shewbread** in the Holy Place.
*"I (Jesus) am **the bread of life**. He who comes to me will never go hungry, and he who believes in me will never be thirsty."* John 6:35

2. The Levitical Priesthood

At the giving of The Law at Mount Sinai, God ordained that from among the descendents of Jacob's son, **Levi, Aaron** and his **four sons** be the **anointed priests of Israel** (Exodus 28:1 and Numbers 3:1-4 and 10).

Aaron became the first "**High Priest**". Upon death, this position passed to the **eldest surviving son** of the **High Priest** (Numbers 20:22-29; Leviticus 16:32-33). According to the historian Josephus "something more than **eighty men** officiated in this capacity between **Aaron**, the first High Priest, **and Christ**."

C.W.Slemming in "These Are The Garments", page 10.

The Levitical Priests performed their services on behalf of God in the **Outer Court** of the Tabernacle where the Brazen Altar and the Laver were located, and in the **Holy Place**. **The High Priest alone**, once a year, **entered the Holy of Holies** (Hebrews 9:6-7). See the diagrams on pages 18-19.

The **remaining descendents** of **Levi** became **assistants** to **Aaron & his sons** in the **physical care** of the Tabernacle (Numbers 3:5-9, 21-37 and 4:1-33).

Now, let us turn our attention to the **ceremonial sacrifices** of the Levitical Priesthood. Remember, these **animal sacrifices** are Old Covenant "**shadows**." The "**reality**" is found in **Christ's sacrifice of Himself**.

The "Shadows" --- The chart on page 21 reveals the **totality** of the sacrifices which the Levitical Priests **offered daily** as well as at **specific** times during the year, i.e. **weekly, monthly**, at the "**set**" **feasts**, on **special occasions**, and all **individual personal offerings**. These animal sacrifices were offered on the Brazen Altar (see diagram on page 18-19). When once lit, **the fire** at the Brazen Altar **never went out** (Leviticus 6:12-13) while the Tabernacle / Temple stood. The last temple, called Herod's Temple" during the time of Christ, **was destroyed** in 70 A.D.

During the time of the Old Covenant, **these same sacrifices** (page 21) were "**repeated endlessly year after year**" (Hebrews 10:1b). "**Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins**" (Hebrews 10:11).

The "Reality" --- But, "**Unlike the other high priests, he (Christ) does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself.**" Hebrews 7:27

*"We have been **made holy** through the **sacrifice** of the body of Jesus Christ **once for all.**"*

Hebrews 10:10

*"But when this priest (Christ) **had offered for all time one sacrifice for sins**, he sat down at the right hand of God."* Hebrews 10:12

In the **New Covenant in Christ's Blood**, there is but **one sacrifice for all people for all time**. **AMEN!**

THE HIGH PRIEST



OCCASIONS ON WHICH THE LEVITICAL SACRIFICES WERE OFFERED

THE PRINCIPLE OFFERINGS	1	2	3	4	" THE SEVEN SET FEASTS OF THE LORD "							12
					5	6	7	8	9	10	11	
LEVITICUS 1:1 - 6:7	LEVITICUS 1:1-6:7	NUMBERS 28:3-8	NUMBERS 28:9-10	NUMBERS 28:11-15	NUMBERS 28:16	NUMBERS 28:17-25	NUMBERS 28:26-31	NUMBERS 28:26-31	NUMBERS 29:1-6	NUMBERS 29:7-11	NUMBERS 29:12-38	SUCH AS:
THE BURNT OFFERING 1:3 - 17	FOR VOMS	ONE LAMB PLUS THE MEAL AND DRINK OFFERING	TWO LAMBS PLUS THE MEAL AND DRINK OFFERING	TWO BULLOCKS PLUS THE MEAL AND DRINK OFFERING	ONE LAMB OFFERED IN THE AFTERNOON BETWEEN 3-5 P.M., NEAR THE TIME OF THE DAILY EVENING OFFERING	A SEVEN DAY FEAST	TWO BULLOCKS ONE RAM SEVEN LAMBS PLUS THE MEAL OFF.	ONE BULLOCK TWO RAMS SEVEN LAMBS PLUS THE MEAL AND DRINK OFFERINGS	ONE BULLOCK ONE RAM SEVEN LAMBS PLUS THE MEAL OFF.	THE DAY OF ATONEMENT	DAY ONE 29 ANIMALS DAY TWO 28 ANIMALS DAY THREE 27 ANIMALS DAY FOUR 26 ANIMALS DAY FIVE 25 ANIMALS DAY SIX 24 ANIMALS DAY SEVEN 23 ANIMALS DAY EIGHT 10 ANIMALS PLUS THE MEAL-DRINK OFFERING	HELPS I SAMUEL 7:7-12 TRIUMPHS II SAMUEL 6:1-19 DEDICATIONS I KINGS 8:62-66 ETC.
THE MEAL OFFERINGS USED BY THOSE FELLOW-SHIPING WITH GOD.	THANKS-GIVING OFFERINGS LEVITICUS 22:18-30	EACH MORNING AND EVENING	SEVEN LAMBS PLUS THE MEAL AND DRINK OFFERING	SEVEN LAMBS PLUS THE MEAL AND DRINK OFFERING	THE DAILY EVENING OFFERING EXODUS 12:1-13	ONE GOAT FOR A SIN OFFERING EACH DAY	ONE GOAT FOR A SIN OFFERING	ONE LAMB PLUS THE MEAL OFF. OFFERED BY THE INDIVIDUAL	TWO LAMBS FOR A PEACE OFFERING	ONE GOAT FOR A SIN OFFERING	ONE GOAT FOR A SIN OFFERING EACH DAY	
THE SIN OFFERING NON-SWEET SAVOR 4:1 - 35	FOR CLEANSING ACCORDING TO THE LAW			ONE GOAT FOR A SIN OFFERING								
THE TRESSPASS USED BY THOSE IN NEED OF CLEANSING 5:1-10	LEVITICUS 4:1-6:7		BESIDES THE DAILY OFFERING	BESIDES THE DAILY OFFERING	BESIDES THE DAILY OFFERING	BESIDES THE DAILY OFFERING	BESIDES THE DAILY OFFERING	BESIDES THE DAILY OFFERING	BESIDES THE DAILY OFFERING	BESIDES THE DAILY OFFERING	BESIDES THE DAILY OFFERING	
LEVITICUS 22:17-33	LEVITICUS 22:17-33	EXODUS 29:38-46	LEVITICUS 23:3	EZEKIEL 46:3	LEVITICUS 23:5	LEVITICUS 23:6-8	LEVITICUS 23:9-14	LEVITICUS 23:15-21	LEVITICUS 23:23-25	LEVITICUS 23:26-32	LEVITICUS 23:33-43	

3. The “Set Feasts”

There were **seven “Set Feasts” commemorated** under the Old Covenant of Law (see page 21). They were called “**Set Feasts**” because they were celebrated on the **same day or days** during each calendar year. Upon completion of Solomon’s Temple, 966 - 959 B.C., these feasts were celebrated in Jerusalem. *“Three times a year your men must appear before the Lord your God in the place he will choose”* (Jerusalem). Deuteronomy 16:16a The Feast of **Passover, Unleavened Bread and First Fruits** were celebrated during the 1st month of Nisan; The Feast of **Weeks or Pentecost** during the 3rd month of Sivan; & the Feast of **Trumpets, Atonement & Tabernacles** during the 7th month of Tishri. The order of these 3 months is according to the Jewish **Religious** Calendar, not their regular calendar.

These seven feasts “**foreshadow**” or “**prefigure**” events in the life & ministry of Jesus Christ during His **First and Second Coming**. The **first four feasts**: Passover (Christ’s death), Unleavened Bread (Christ’s burial), First Fruits (Christ’s resurrection), and Pentecost (Christ’s sending the indwelling Holy Spirit) found **their fulfillment** in the **First Coming** of Jesus Christ. The Feasts of Trumpets, Atonement and Tabernacles find their **complete fulfillment** in the events of Christ’s **Second Coming**.

The detailed explanation of the **preparation and offering** of the sacrifices at **two of these feasts** provides a striking “**foreshadow**” of **Christ’s sacrifice** for our salvation / deliverance from sin.

First, The Feast of Passover - which is also called “The Feast of Redemption.”

This Feast has its beginnings in Exodus chapter 11 and 12. Moses and his brother Aaron had been commissioned by God to deliver the people of Israel from their Egyptian slavery and to lead them to the promised land of Canaan. See Exodus 3:1 – 4:31.

The Pharaoh of Egypt refused to “Let God’s people go.” This led God to send ten plagues or judgments upon Egypt to force Pharaoh’s hand. The tenth judgment was **a plague of death** that came upon all the **firstborn sons and cattle** (livestock, animals) in Egypt (Exodus 5:1-11:10 and 12:29-33). For Israel to be redeemed or delivered from this judgment so that “*No destructive plague will touch you when I strike Egypt*” (Exodus 12:13b), God **initiated The Passover** (Exodus chapter 12).

Now, let us **compare the details** of Israel’s Passover Lamb **with that** of Christ’s sacrifice of Himself as “*the Lamb of God*”. **The comparison is amazing.**

Israel’s Passover Lamb

Selected - The Passover Lambs were selected on the 10th day of the 1st month of Nisan (Exodus 12:3). They were to be “*Year old males without defect*” (Exodus 12:5).

Sacrificed - The Passover Lambs were **sacrificed** on the 14th day of the 1st month of Nisan (Exodus 12:6).

Applied - The **blood** of the sacrificial lamb was “*Put on the sides and tops of the door-frames of the houses where they eat the*

Christ, The Lamb of God

Selected – Jesus Christ is “*The Lamb of God, who takes away the sin of the world*” (John 1:29). He is “*a lamb without blemish or defect*” (I Peter 1:18-19).

Christ entered Jerusalem, **predicting His sacrificial death**, on the 10th day of the 1st month of Nisan. Luke 19:28-44; John 12:1

Sacrificed – Christ, as the Lamb of God, **was crucified** on the 14th day of the 1st month of Nisan. This day was called “The Day of Preparation” for **sacrificing** the Passover lamb. Matthew 27:62; Mark 15:42-43; Luke 23:50-54; John 19:31-42

Applied – “*Christ, our Passover lamb, has been sacrificed* (for us).” I Corinthians 5:7b

lambs" (Exodus 12:7 and 22).

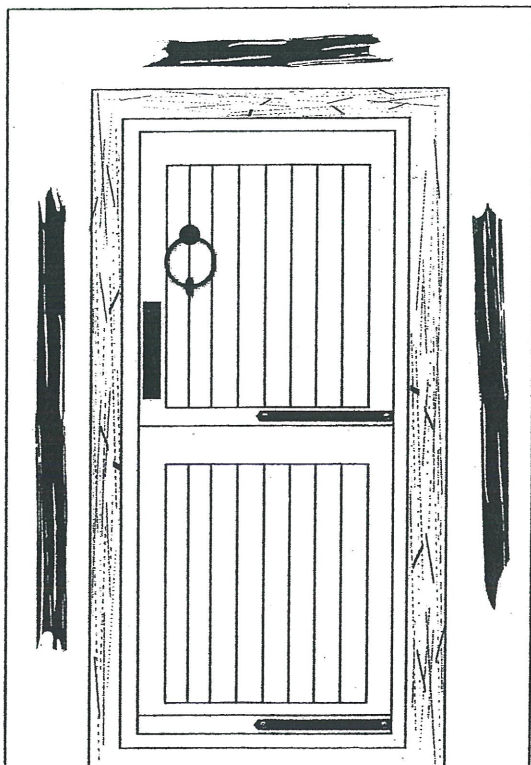
See the illustration at the bottom of page 23.

Meaning - "The blood will be a **sign** for you on the houses where you are." Ex. 12:13a

The word "**sign**" in Exodus 12:13a means, "A mark, a token, **an evidence of consent.**" The blood on the sides and top of the door frame gave **evidence** to the fact that those within that house **believed** and **obeyed** the Word of God through Moses. The **blood** was the "**mark**" or "**evidence**" that **distinguished** those who were to be **spared** God's judgment of death and those who would **perish** in that judgment. Exodus 11:4-8

"No destructive plague will touch you when I strike Egypt for when I see the blood (God says) I will pass over you." Exodus 12:13b

Memorial - "And when your children ask you, 'What does this (yearly) **ceremony mean to you?**' then tell them, '**It is the Passover sacrifice to the Lord, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians,**'" Exodus 12:26-27



"You were slain, and with your blood you purchased men for God from every tribe and language and people & nation." Rev. 5:9b

Meaning - "Christ loves us & has freed us from our sins by his blood. Revelation 1:5b

As those in Egypt placed the blood of the Passover lamb on the door frames of their houses in order to escape God's judgment, so **through faith in Christ's blood as our Passover lamb, we are set free from the coming wrath / judgment of God.**

"Since we have now been justified (declared righteous) by his blood, **how much more shall we be saved from God's wrath through him.**"

Romans 5:9

"For God did not appoint us to suffer wrath (judgment) but to **receive salvation through our Lord Jesus Christ.**" I Thessalonians 5:9

Memorial - As the Israelites remembered their deliverance from bondage in Egypt at the yearly Feast of Passover and Unleavened Bread (Deuteronomy 16:1-8), so we **remember** our "**Passover Deliverance**" from sin as we **partake of the Lord's Supper.**

I Corinthians 11:20

The Lord Jesus, on the night He was betrayed, took bread, and when he had given thanks, he broke it and said, "**This is my body, which is (given) for you; do this in remembrance of me.**" In the same way, after supper (the Passover meal) he took the cup, saying, "**This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.**" I Corinthians 11:23-25

Symbolically, whenever believers in Jesus Christ eat of this bread and **drink** of this cup, they **proclaim their faith** in Christ's sacrificial death **for their sin.** I Corinthians 11:26

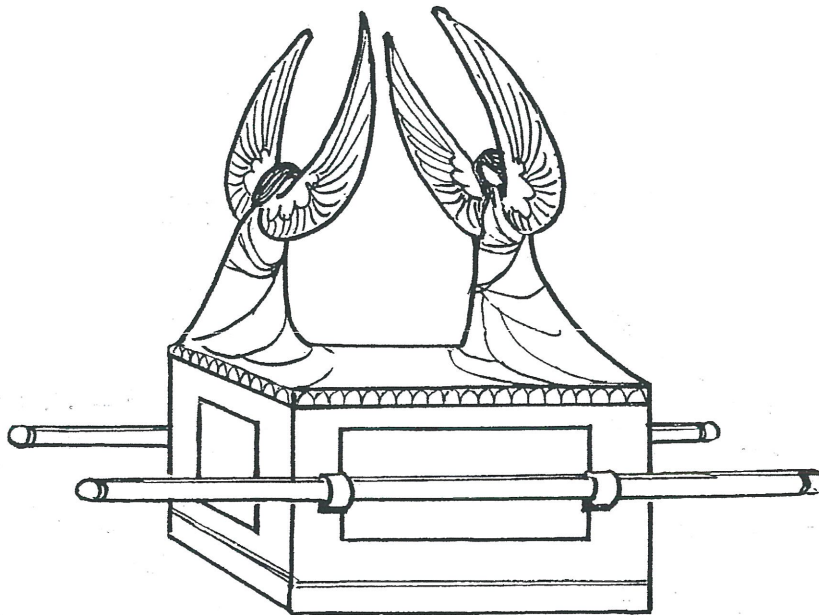
The Day of Atonement is another “set feast” of Israel which provides striking “foreshadows” of Christ’s sacrifice. The Day is also called **Yom Kippur**. This was Israel’s **most Holy Day**. It was their National Day of Fasting (Leviticus 23:26-32).

The Day of Atonement was the **one day** during the year when the High Priest of Israel was allowed to enter the tabernacle’s **Most Holy Place** (Leviticus 16:34b and Hebrews 9:7). The Day of Atonement was celebrated on the 10th day of the seventh month of Tishri, details of which are found in Leviticus chapter 16.

The Tabernacle – Exodus Chapter 26

There were **two tabernacles**. The **Heavenly Tabernacle** was *“The greater and more perfect tabernacle that is not man made”* (Hebrews 9:11). The **Earthly Tabernacle** was man-made, *“A copy & shadow of what is in heaven.”* That is why Moses was warned when he was about to build the earthly tabernacle: *“See to it that you make everything according to the pattern shown you on the mountain”* (Hebrews 8:5).

The Earthly Tabernacle, also called The Tent of Meeting, was 45 feet long, 15 feet wide and 15 feet high and consisted of **two sections**. The **Holy Place** (30x15x15 feet) was separated from the **Most Holy Place** (15x15x15 feet) by a **curtain**, which some believe to be 3-4 inches wide or thick. (See diagram on page 19). Behind this curtain, in the **Most Holy Place**, there was but **one article** of furniture, The Ark of The Covenant.



THE ARK OF THE COVENANT

The Ark – Exodus 25:10-22

The Ark contained the **tables of stone** on which God had written **The Ten Commandments** (Deuteronomy 10:1-5), a **sample of The Manna** that God provided for forty years (Exodus 16:31-34) and **Aaron’s Rod that budded** (Numbers, chapter 17). See also Hebrews 9:4

The whole Book of The Law, Genesis through Deuteronomy, was placed beside the Ark (Deuteronomy 31:24-26).

But most visible, was the **Atonement Cover of the Ark**, which is also called **“The Mercy Seat.”** It was pure gold with two Angelic Cherubim fashioned as **one piece**. Over the Atonement Cover and between the Cherubim was a **cloud** representing the presence of God among His People, Israel (Leviticus 16:2). The Mercy Seat was the place or location where **atonement was made** (Leviticus 16:27, 29-30) and where **God**, through Israel’s High Priest, **met and communed with His people on the Day of Atonement** (Exodus 25:22, 30:6, 36; and Numbers 17:4).

Having this **brief background** of understanding, let us **compare four more details** of the Old Covenant Day of Atonement - **with** Christ's Atoning Sacrifice.

"The Shadows"
Israel's Day of Atonement

1. On the Day of Atonement, Israel's High Priest first needed to offer an animal sacrifice **for his own sins**.

*This is how Aaron (the High Priest) is to enter the sanctuary area: with a young bull for a **sin offering** and a ram for a **burnt offering**.*" Leviticus 16:3

*"Aaron is to offer the bull for his **own sin offering** to make atonement **for himself** and his household."* Leviticus 16:6

2. The animal sacrifices offered on the **annual** Day of Atonement only provided a **ceremonial cleansing** for Israel's sins. Because, *"It is impossible for the blood of bulls and goats to take away sins."*

Hebrews 10:4

"On this day atonement will be made for you, to cleanse you. Then, before the Lord, you will be clean from all your sins." Leviticus 16:30, 34b

The Day of Atonement was a temporary **yearly provision** which *"applied until the time of the new order"* or New Covenant. Hebrews 9:10

3. The expression "Day of Atonement" is derived from the Hebrew words **yoma**, meaning "day" and **kapporeth**, meaning "the cover" and / or "the covering."

In Leviticus 16 **kapporeth** refers to **the lid** which covers the Ark of the Covenant. In our English translations of the Bible "the cover," or that lid which covers the Ark, is translated as *"the mercy seat"* in the King James and the Revised Standard Versions; the *"place of mercy"* in the Living Bible Paraphrase; and *"the atonement cover"* in the New International Version.

Kapporeth also means "the covering" – **of sin** by means of an **expiatory sacrifice** (W. E. Vine's Expository Dictionary of New Testament Words). The **blood** of the expiatory sacrifice **"expiates"** or **makes satisfaction** before God and becomes **the means** whereby **sin** is **"covered"** and / or **"remitted."**

Annually, on the **Day of Atonement**, Israel's High Priest carried the blood of the **sacrificial goat** into the Most Holy Place and sprinkled the blood on the mercy seat covering the Ark of the

"The Reality"
Christ, Our Atoning Sacrifice

1. **Unlike** other high priests, *"Jesus Christ is holy, blameless, pure, set apart from sinners and exalted above the heavens."* As High Priest or Mediator of the New Covenant, **He did not need** to offer **sacrifices** for His own sins, for **He had none** - *"He was **without sin**."*

Hebrews 7:26-27a and 4:15

2. *"Jesus Christ is the **atoning sacrifice** for our sins (believers) and not only for ours but also for the sins of the whole world"* (including Israel's sins). I John 2:2

*"Christ did not enter a man-made sanctuary - he entered heaven itself, now to appear for us in God's presence. Nor did he enter heaven to offer himself **again & again**, the way the high priest (of Israel) enters the Most Holy Place every year. --- But Christ has appeared **once for all** at the end of the ages (of the Old Covenant) **to do away with sin** by the **sacrifice of himself**."* Heb. 9:24-26

On **Calvary**, Christ was offered as our **"sacrificial goat."** Romans 3:25a states that *"God presented him (set him forth) as a sacrifice of atonement - through his blood."* The verb **"presented"** (NIV)

Covenant, the "**kapporeth**." In this way, ceremonially, **atonement** or **satisfaction** or **amends** for Israel's sins **was made** "*Whatever their sins have been.*"

Leviticus 16:15-16a

When God saw the blood **covering the Mercy Seat** (the **kapporeth**), He in **His mercy passed by** or **passed over** the judgment due to Israel's sins. Because, as under the Abrahamic Covenant so under the Covenant of Law, God in **His forbearance** "*left the sins committed before hand* (by Old Covenant believers) *unpunished*" (Romans 3:25). That is to say, God **suspended judgment** or **extended** the time for **extracting the payment** due their sin **until** the coming of the **Messiah**, the "sacrificial goat" who would **truly atone for their sins**. Read Isaiah, chapter 53.

4. On Israel's annual **Day of Atonement**, the High Priest used **two** goats in making atonement for the people of Israel. **One** goat was sacrificed as a **sin offering**. The **other** was a "**scapegoat**." Lev. 16:6-10, 15-16a, 20-22

The Hebrew word "**azazel**", translated "**scapegoat**", comes from a root word "**azal**", which means "**To remove**" and is seen in the words translated "**send away**" (16:10,21) and "**let go**" or "**release**" (16:22). The scapegoat was sometimes referred to as "**the goat of departure**."

The **ceremonial procedure** where the High Priest laid his hands on the live goat, **confessing** over it all of Israel's sins and sending the goat away into the desert (16:20-22), **signified** that God **accepted** the blood of the **sacrificial goat** as a **temporary provision** for the **cleansing of Israel's sins** and that the **punishment due** their sins **had departed** from them.

and "**set forth to be**" (KJV) contains the idea of "**purposed**" or "**ordained**." As Israel's High Priest **annually** cast lots to **determine** which of the two goats would be Israel's sacrificial goat (Lev. 16:7-8), so God **purposed** or **ordained** Jesus Christ to be our **sacrifice of atonement** to make **satisfaction** or **amends** for our sin.

And, unlike Israel's High Priest who **annually entered** the Most Holy Place in the earthly tabernacle by and with the blood of the sacrificial goat, **which could never take away sins**, "*Christ entered the Most Holy Place* (in the heavenly tabernacle) *once for all by* (and *with*) *his own blood having obtained eternal redemption.*" Hebrews 9:11-12

In Christ, sin is no longer **ceremonially** passed by or covered over (**kapporeth**) **annually** on the Day of Atonement, but through **Christ's atoning sacrifice of Himself**, they are **completely remitted** at the Mercy Seat (**kapporeth**) in the Heavenly Tabernacle.

4. Webster's New World Dictionary defines "**scapegoat**" as "A person, group, or thing that **bears the blame** for the **mistakes or crimes of others**."

In His **atoning sacrifice**, **Christ became our "scapegoat"**. As Israel's High Priest laid his hands on the head of their "scapegoat", **ceremonially transferring** the sins of Israel to the innocent scapegoat, **so God actually** "*Laid on Christ the iniquity of us all*" (Isaiah 53:6b) and "*Made Christ who had no sin to be sin for us*" (II Cor. 5:21).

And, as Israel's "scapegoat" **ceremonially bore away** their sins, **so in Christ**, "*As far as the east is from the west, so far has God removed our transgressions from us*" (Ps. 103:12) so that "*Our sins and lawless acts God remembers no more.*"

Hebrews 10:17

O HOW HUMBLING TO THINK THAT
CHRIST BECAME MY SCAPEGOAT.

In a message on the “**scapegoat**” Dr. Leith Anderson, pastor of Wooddale Church of Eden Prairie, MN, did the following to **dramatize** the meaning of the “scapegoat.” At the conclusion of his message, he asked the congregation to write on a slip of paper **the sin** they have **the most difficulty** with in believing that God could ever really forgive them of. The ushers collected the slips, brought them to the platform and stuffed them into a saddlebag that lay over the back of a **live goat**. The goat was led off the platform and on the church’s large T.V. Screens the congregation watched as the goat, **with their prevailing sins laid on it**, ran off out of their sight. No one present on that **dramatic occasion** will ever forget **the message** and **meaning** of “scapegoat”, and neither **shall we**.

We have now established a **second reason** why God gave the Old Covenant of Law. The Law’s **ceremonial offerings** and **rituals** were intended to be “foreshadows” which **prefigured** the coming “realities” in Jesus Christ and the New Covenant. “*The law was our schoolmaster to bring us to Christ.*” Galatians 3:24 KJV

THE “END” OF THE LAW

The Greek noun “*Telos*”, translated “**end**”, “Signifies **the limit**, either at which a person or thing **ceases to be** what he or it was to that point, **or at which** previous activities were ceased.”

W.E. Vine – Expository Dictionary of New Testament Words

Application: When Moses received the Law from God (The Ten Commandments), Exodus 34:29-35 relates that his face was so “**radiant**” that people were afraid to look at him. **Consequently**, whenever Moses spoke to the people of Israel “*He put a veil over his face.*” In II Corinthians chapter three, the Apostle Paul states that this practice continued until the radiance “*faded away*” (3:13). In this context, “**faded away**” (NIV) or “**end**” (KJV) are translations of the Greek word “*Telos*.” Then, in verses 7-11 Paul, using this Old Covenant happening, makes **this analogy** or **comparison** to the law.

*“If the ministry that condemns men is glorious (The Old Covenant of Law - The Ten Commandments), **how much more glorious** is the ministry that brings righteousness (The New Covenant)! For what was glorious (The Law - The Ten Commandments) **has no glory now in comparison with the surpassing glory** (of The New Covenant). And if what **was fading away** came with **glory**, **how much greater is the glory of that which lasts**” (verses 9-11)!*

When **comparing** II Corinthians 3:7-11 with other Scripture there is **no question** but that the Old Covenant of Law has “**faded away**” or “**ended**.”

Hebrews 8:13 - “*By calling this covenant “**new**” (The New Covenant), God has made the first one (The Old Covenant) **obsolete** (declared old); and what is obsolete and aging **will soon disappear**.*”

Galatians 3:23-25 - “*Before this faith came (New Covenant faith in Christ), we were held prisoner by the law, locked up (kept in ward under the guardianship or custody of the law as if a minor child) **until** faith should be revealed. So the law was put in charge (as a guardian, supervisor, tutor, guide) **to lead us to Christ** that we might be justified by faith. Now that faith has come, we are **no longer** under the **supervision** of the law.*”

The point being that in **Jewish custom** the guardianship, supervision, or tutorage of a minor child **ceased** when the child, at age 16, **became a son**. So we, who have been led to faith in Jesus Christ through the Law, **are no longer** kept in ward under the guardianship or supervision of the law. **Because, now** (under the New Covenant), “*We are all sons of God through faith in Christ Jesus.*” Galatians 3:26

Romans 6:14 - “--- You are **not** under law, but under grace.”

The “End” - In relation To The Moral Law.

Some argue that the Ten Commandments **were written** or “**set**” in stone and therefore could not “**fade away**” nor **could not “end.”** They tend to forget, however, that it is the “**stone**” aspect of the law that **would “end”** or “**fade away**” so that God might “*put his law in the minds and write it on the hearts*” of New Covenant believers. Jeremiah 31:33

In Romans chapter 7, the Apostle Paul, referring to God’s Law **written** or “**set**” in stone, says that “*the law is spiritual*” (7:14) and “*good*” (7:16), and that he “*desires*” to obey it (7:18b). However, because of his **enslavement** to the sinful nature (7:14), Paul says “*what I want to do I do not do*” (7:15) and “*I cannot carry it out*” (obey the law - 7:18). The sinful nature in man causes “*the law to be powerless*” (8:3) because the law provides **no means or power** by which to **fulfill** its requirements in sinful man.

Therefore, this “**stone**” aspect of the Old Covenant Law must “**fade away**” or “**end**” so that the Moral Law could be placed **in the minds and hearts** of born-again re-generated New Covenant **believers** who are **indwelt** and **empowered** by the Holy Spirit. In order that, “*The righteous requirements of the (moral) law might be fully met in us* (New Testament believers) *who do not live according to the sinful nature but according to the Spirit*” (Romans 8:4).

The “End” - In Relation To The Levitical Priesthood.

“*For it is declared: You (Christ) are a priest forever in the order of Melchizedek. The former regulation (The Levitical Priesthood) is set aside because it was weak and useless (for the law made nothing perfect), and a better hope is introduced, by which we draw near to God. And it was not without an oath! Others became priests without an oath, but he (Jesus Christ) became a priest with an oath when God said to him; ‘The Lord has sworn and will not change his mind: You are a priest forever.’ Because of this oath, Jesus has become the guarantee of a better covenant*” (The New Covenant).

Hebrews 7:17-22

The “End” - In Relation To Ceremonial Laws.

“*When you were dead in your sins and the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins, having cancelled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross.*”

Colossians 2:13-14

“*Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, or a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ.*” Colossians 2:16-17

“*The gifts and sacrifices being offered (Old Covenant Sacrifices) were not able to clear the conscience of the worshiper. They are only a matter of food and drink and various ceremonial washings – external regulations applying until the time of the new order*” (The New Covenant). Hebrews 9:9-10

The “End” – In Relation To Justification / Righteousness By The Law.

“*If a law had been given that could impart life, then righteousness would certainly have come by the law*” (Galatians 3:21b).

But, “*If righteousness could be gained through the law, Christ died for nothing!*” Galatians 2:21b

“*Clearly no one is justified before God by the law, because, ‘The righteous will live by faith.’*”

Galatians 3:11

*"We who are **Jews by birth** and not Gentile sinners **know** that a man is **not justified** by observing the law, but **by faith** in Jesus Christ. **So we, too**, have put our faith in Jesus Christ that we may be **justified by faith** in Christ and not by observing the law, because **by observing the law** no one will be justified."*

Galatians 2:15-16

"Christ is **the end of the law** so that there may be **righteousness** for everyone **who believes**."

Romans 10:4

Dr. Charles C. Ryrie in his book "A Survey of Bible Doctrine", pages 125-126, while speaking about the accomplishments of the death of Christ says that Christ's death "**brought the end of the law**" as a means of justification and sanctification. He then gives the following explanation of Old Covenant commandments / laws which appear in the New Covenant (looking as though the Old Covenant was still operational).

"The only realistic solution that has ever appealed to me is that which **distinguishes a code** and the commandments **contained in that code**. The Mosaic law was one of several codes which God has given throughout history, and as a code **it is finished**. The code under which the believer lives today is called **the law of Christ** (Galatians 6:2) or **the Spirit of life** (Romans 8:2).

As one code ends and another is instituted, not all of the commands in the new one will themselves be **new and different**. **Likewise**, some of the specifics which were part of the Mosaic code have been **incorporated** into the law of Christ and some have not. But the **entire code** as a code **has been done away with**." (The parenthesis and bold words are my emphasis)

SUMMARY / CONCLUSIONS

When God delivered His people Israel from slavery in Egypt (Exodus chapters 1 through 12), He established a **conditional Covenant Relationship** with them (Exodus 19:1 through Numbers 10:10).

This Covenant contained **Moral, Civil and Ceremonial Laws** for governing Israel. It provided a **standard** for living "**holy**" and "**separated**" lives unto God **in the promised land of Canaan** that they were to possess (Deuteronomy 6:1).

The Moral Law was the 10 commandments as given in Exodus 20:1-7 and repeated in Deuteronomy 5:6-21.

The Civil Law made provisions for governing Israel in all civil matters, such as: Servants (Exodus 21:1-11; Personal Injuries (Exodus 21:12-36); Robbery (Exodus 22:1-4; Property Damage (Exodus 22:5-15; as well as war, widows, murder, etc..

The Ceremonial Laws provided an **outward or ceremonial cleansing** through animal sacrifices, and by which the people of Israel could approach a Holy God. Hebrews 9:13

Obedience to these laws or regulations would bring **blessings** upon Israel (Leviticus 26:1-13).

Disobedience to these laws would bring **God's discipline** upon Israel (Leviticus 26:14-32).

Persistent Disobedience would bring **expulsion of Israel** from the Promised Land (Leviticus 26:33-39).

As Israel's **disobedience** to the Covenant **continued** under the 362 year rule of Joshua and 17 Judges (1405-1043 B.C.) and the 457 year rule under 42 Kings (1043-586 B.C.) ---

*"The Lord, the God of their fathers, sent word to them through his messengers **again and again**, because he had pity on his people and on his dwelling place (Jerusalem). But they **mocked** God's messengers, **despised** his words and **scoffed** at his prophets until the wrath of the Lord was aroused against his people and there was **no remedy**" (but to remove them from the Promised Land).*

II Chronicles 36:15-16; also Jeremiah 11:1-17

The Northern Kingdom of Israel **was removed** from the Promised Land **by Sennacherib**, King of Assyria, in 722 B.C. (II Kings chapter 17) and the Southern Kingdom of Judah **by Nebuchadnezzar**, King of Babylon in 586 B.C. (II Kings chapter 25).

Nebuchadnezzar also **destroyed Jerusalem** and the **Temple** built by King Solomon (II Kings 25:1-21; II Chronicles 36:15-21; Jeremiah 52:1-30). The Temple in Jerusalem was the **only place** where the worship of God could take place (Deuteronomy chapter 12). **Therefore**, while in captivity in Assyria, Babylon and Persia, **everyone** and **everything** related to the worship of God in the Temple --- Priests, Singers, Doorkeepers; The Morning and Evening animal sacrifices for cleansing Israel's daily sins; The sacrifices for forgiveness of personal sins; The necessary sacrifices that provided for fellowship with God and the worship of God; As well as the seven annual "Set Feasts", Tithes and Offerings, etc., etc., --- **came to a halt**. In other words, **the Ceremonial Laws** of the Old Covenant **could not be obeyed or practiced at this time**.

It would be **50 years** (536 B.C.) before the ceremonial laws and rituals could be **practiced again** (Ezra 3:1-6) and **70 years** (516 B.C.) before the Temple would be **rebuilt** in Jerusalem (Ezra 6:13-22).

In the midst of this **spiritual void**, resulting from the **persistent disobedience** of Israel to God's Law, the Prophets brought **a message of hope**.

The Prophet Jeremiah Proclaimed: ---

A hope for Judah's / Israel's restoration to the Promised Land.

This is what the Lord says: *"When the seventy years are completed for Babylon, I will come to you and fulfill my gracious promise to bring you back to this place (The Promise Land). For I know the plans I have for you,"* declares the Lord, *"plans to prosper you and not to harm you, plans to give you hope and a future."* Jeremiah 29:10-11

A hope of a New Covenant

"The time is coming," declares the Lord, *"when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them,"* declares the Lord. *"This is the covenant I will make with the house of Israel after that time,"* declares the Lord. *"I will put my law in their minds and write it on their hearts. I will be their God and they will be my people" ---* declares the Lord. *"For I will forgive their wickedness and will remember their sins no more."* Jeremiah 31:31-34

When obedience to the Covenant of Law **could not be obtained** because of the sinful nature in unregenerate man God spoke concerning the hope of a **New Covenant** in which He would put His Law and Spirit in the hearts of regenerated or "born-again" men and women. In this way, not living **empowered** by the sinful nature but living with a new nature **empowered** by the Holy Spirit, the righteous requirements of the Law could be fully met. Romans 8:3-4

The Prophet Daniel Proclaimed:

A "time frame" of hope for the coming of the Messiah, the Anointed One.

"Seventy 'sevens' are decreed for your people (Israel) and your holy city (Jerusalem)." Daniel 9:24

"Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler comes (The Messiah), there will be seven 'sevens' & sixty-two 'sevens.' --- After the sixty-two 'sevens' the Anointed One will be cut off (put to death) and will have nothing.

The people of the ruler who will come will destroy the city (Jerusalem) and the sanctuary” (The Temple). Daniel 9:25-26a

An understanding of Daniel’s “time frame.”

In his book, “Chronological Aspects of the Life of Christ”, chapters 4-5, H. W. Hoehner gives the following **explanation** of the “**time frame**” in Daniel 9:25-26a.

The seventy “sevens” (weeks) are seventy “sevens” of years **or 490 years** ($70 \times 7 = 490$). These 490 years **are divided into three segments**: 7 “sevens” (49 years); 62 “sevens” (434 years); and 1 “seven” (7 years).

The first **two segments** of 7 “sevens” and 62 “sevens” **run consecutively** and total **483 years**.

The 1 “seven” or **7 years segment** at the end of the prophecy has reference to events that will occur **at the Second Coming of Jesus Christ**.

The “**time frame**” of this prophecy begins with **a decree** issued by the Persian King **Artaxerxes** as recorded in Nehemiah 2:1-8 which permitted Israelites in exile in Persia **to return** to the Promised Land to **restore** and **rebuild Jerusalem**. From his research, using the Jewish, Gregorian and Julian Calendars, Hoehner sets March 5, 444 B.C. **as the beginning date** of the 490 years, and March 30, 33 A.D. **as the conclusion** of the 69 “sevens” **or 483 years**. This date **co-insides** with **Christ’s Triumphal Entry** into Jerusalem as “The Anointed One” (The Messiah, The Christ). **On this same day**, Nisan 10 of the Jewish Religious Calendar, the annual sacrificial Passover lambs **were selected**. **Four days later**, Nisan 14 or April 3, 33 A.D., was the Feast of Passover when The Anointed One was “**cut off**” or **crucified** as “*The Lamb of God, who takes away the sin of the world.*” John 1:29

With the **coming** of the “Anointed One”, the one designated by God to be the Savior / Deliverer from sin, the Old Covenant **Ceremonial Laws**, which were but “**foreshadows**,” fade away and the “**realities**” of a salvation in which “*God will remember our sins no more,*” **has come**.

THE NEW COVENANT

The New Covenant is the third of **[Three Inter-Connecting Covenants]** which form **the basis** for understanding the Doctrine of Salvation / Deliverance. The **first** is The Abrahamic Covenant described on pages 9-14 and the **second** is The Old Covenant which we have just concluded.

The **Abrahamic Covenant** revealed **three aspects** of God's Plan of Salvation.

- **The genealogy of the Savior**, Jesus Christ, through Abraham's posterity. See page 10
- **A salvation for all peoples and nations**, Jews and Gentiles alike.
Galatians 3:8 states that the promise given to Abraham in Genesis 12:3 and 22:18, that "*All peoples-nations will be blessed through you*" means this: "*The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel (the "good news" of salvation) in advance to Abraham.*"
- A **"reckoned / credited" righteousness** that comes through faith in God's Word of Promise.
"*Abraham believed the Lord, and he credited it to him as righteousness.*" Genesis 15:6

The **Old Covenant** also made known **three additional aspects** of God's Plan of Salvation.

- A **Moral Law**, the Ten Commandments. These commandments provided **the standard** for both Old and New Covenant believers in living a holy or separated life unto God.
- A **Tabernacle / Temple Worship of God** through ceremonial rituals and sacrifices. These sacrifices were the **"shadows" or "symbols" of the realities** to be found in the Messiah / Christ of the New Covenant.
- **Prophets**, such as:
Jeremiah, who prophesied of a **New Covenant** (31:31-34); **Daniel**, who foretold **the time** of the Messiah's / Christ's coming (9:25-26a); **Micah**, who foretold **where** the Messiah / Christ would **be born** (5:2); and **Isaiah**, who prophesied concerning the **person** and **ministry** of the coming Messiah / Christ. His **Deity** and **Incarnation** (7:14, 9:6); His **earthly life** (61:1-2a); His **death** (50:6-7 and chapter 53); His **resurrection** (52:13-15, 53:11-12 and see also Psalm 16:8-11 and 110:1 with Acts 2:22-36); and His **second coming** (9:7, 65:17-25, 66:15-16 and Zechariah, chapter 14). With the prophet **Malachi**, Old Covenant prophecy ceased in about 415 B. C..

We now move "fast forward" >> 409 years >> to the **miraculous virgin birth** of Jesus in approximately 6 B. C. and **the beginning** of the **New Covenant**. See Matthew 1:18-25 and Luke 1:26-38; 2:1-20.

Before proceeding, I would like us to consider some **steps taken in building a structure** in order to aid us in understanding **basic aspects of our salvation** as presented in the New Covenant.

First, as you view the diagram on page 34 you will notice that the building and its foundation **rests on "BEDROCK"** - "**the solid rock beneath the soil & superficial rock.**" The "**bedrock**" represents **THE NEW COVENANT**. Our **faith** and **hope** of salvation **rests on this "bedrock."**

Secondly, the **FOUNDATION** represents **THE GOSPEL** --- the foundational **principles / truths** of the New Covenant.

Thirdly, the **SUPPORTING COLUMNS** represent **New Testament Terms or Concepts of Salvation**. These **Terms / Concepts** depict what **God did through Jesus Christ** in order to provide an **eternal salvation** for us.

Finally, the **ROOF** represents **The Assurance of Salvation**.



Now, with this **analogy in mind**, let's proceed to examine **The New Covenant**.

INTRODUCTION

The New Covenant, the third of the **[Inter-Connecting Covenants]**, reveals the **"Gospel,"** the **"Good News,"** the **"Bedrock"** of our salvation and deliverance from sin through the Lord Jesus Christ.

Listen to the **joyous angelic inaugural announcements** of this Gospel.

*"Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name **Jesus**, because **he will save his people from their sins**."* Matthew 1:20-21

*"I bring you good news of great joy that will be for all the people. Today in the town of David **a Savior** has been born to you; **he is Christ the Lord**."* Luke 2:10b-11

The Apostle Paul **introduces** us to the Gospel with these **six statements** from Romans, chapter one.

- This is **God's Gospel**, His **"Good News"** for us (1:1).
- This Gospel **was promised** by prophets in the Old Covenant Scriptures (1:2).

- This Gospel **is about God's Son**, Jesus Christ our Lord. Humanly speaking, a descendant of King David (through Joseph and Mary, Matthew 1:16-25 and Luke 1:26-2:40) and by His resurrection out from among the dead was proved to be God's Divine Son (1:3-4).
- The Gospel's **message is the means** by which people **are called** to belong to Jesus Christ (1:5-6).
- This Gospel **is the power or dynamic** of God for the salvation of everyone who believes (1:16).
- This Gospel **reveals a righteousness from God** that makes a person right or acceptable with God **through faith**. "*He who is righteous by faith will live*" --- **will have eternal life** (1:17).

Someone has coined these simple brief **acronyms** for "**The Gospel**" and for "**Faith**."

G --- GOD	F --- FORSAKING
O --- OFFERS	A --- ALL
S --- SINFUL	I --- I
P --- PEOPLE	T --- TRUST
E --- ETERNAL	H --- HIM
L --- LIFE	(Jesus Christ)

The New Covenant is a **conditional covenant** (see page 6) and therefore contains both **promises** and **requirements for fulfillment**. In this presentation, God's promises will be seen as "**principles or truths**" and God's requirement for fulfillment as "**faith, trust or belief**." As you read John 3:14-18, which so clearly states God's New Covenant promises of salvation and His requirements for their fulfillment, see **how many** you can identify.

"Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life. For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son." John 3:14-18

As we **continue to consider** the New Covenant, **our objective** is to present **principles / truths** as well as **concepts / terms** which God has **revealed** about salvation. That is, **how** a person can be saved or delivered from the **consequences** of their sin as depicted in the Introduction on pages 3-5. In Colossians 1:23b, this salvation is referred to as "**The hope held out (to you) in the Gospel**."

First, we will discuss **four fundamental principles / truths** which form a **foundation** for our salvation.

Later, we will consider **eight concepts / terms** which **picture or depict** this salvation.

FOUR NEW COVENANT PRINCIPLES / TRUTHS OF SALVATION

#1- GOD'S LOVE

W. E. Vine defines God's love (Greek verb - *Agapao*), with this **soul gripping** explanation.

"Love can be known only from the actions it prompts. God's love is seen in the gift of His Son. But obviously this is not the love of complacency, or affection, that is, it was not drawn out by any excellence in its objects. It was an exercise of the Divine will in deliberate choice, made without assignable cause save that which lies in the nature of God Himself." What a mouth full!

This stately expression of thought requires **an analysis** so that we may **savor** its various parts / truths.
It States That ---

- **“God is love”** (I John 4:8, 16). **It is God’s nature to love.**
Therefore, *“God takes no pleasure in the death of anyone”* (Ezekiel 18:32, 33:11), but rather, *“God wants all men to be saved and come to the knowledge of the truth”* (I Timothy 2:4).

Oh, the sheer joy of knowing that God is a God of love who loves us and wants to save us!

- **God’s love for us is real, genuine. He demonstrated His love for us through the gift of His Son.**
*This is how God **showed his love** among us: “He sent his one and only Son into the world that we might live through him.”* I John 4:9

*“**This is love:** not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.”* I John 4:10

“Jesus Christ, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death – even death on a cross!” Philippians 2:6-8

Oh, the wonder of it all, the wonder of it all, that God could ever love you & me to this degree!

- **God’s love for us was His deliberate choice.**
*“**In love** he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will.”* Ephesians 1:5

Oh, “How great is *the love* the Father has lavished on us, that we should be called children of God! And that is what we are!” --- all because of God’s love for us in Jesus Christ. I John 3:1a

- **God’s love for us was not because of any excellency (merit, honor) or any assignable cause (quality of goodness) in us.**
“All of us also lived among them at one time (the transgressors, the disobedient), gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath.” Ephesians 2:3

*“But God **demonstrated** his own love for us in this: While we were **still sinners**, Christ died for us.”*
Romans 5:8

**Oh, ----- Could we with ink the ocean fill and were the skies of parchment made,
Were every stalk on earth a quill and every man a scribe by trade.
To write the love of God above would drain the ocean dry,
Nor could the scroll contain the whole though stretched from sky to sky.**

**Oh Love of God how rich and pure, how measureless and strong,
It shall forevermore endure – the saints’ and angels’ song.**

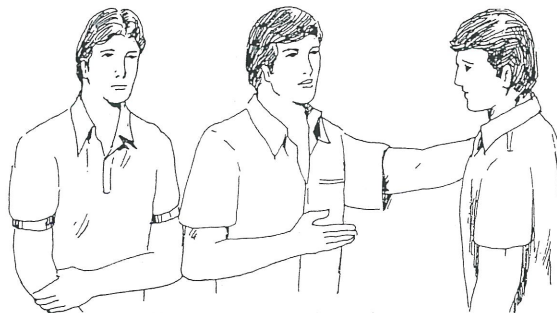
“The Love of God” was written by F.M. Lehman --- Music by Claudia Mays Lehman
Copyrighted, 1945 --- Published by Nazarene Publishing House

GOD’S LOVE for you and me is one principle / truth that forms a foundation for our salvation.

#2- THE MEDIATOR

A second principle / truth which forms a basis or foundation for our salvation is **The Mediator**.

A Mediator or Go-Between must ---



Be acceptable to each person; **Understand** the **circumstances** pertaining to each person; **And provide** a **satisfactory solution** relating to their problem.

To satisfy these requirements in relation to God and Mankind, *“There is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men.”*

I Timothy 2:5-6a

- Jesus Christ is **acceptable** to each person, both **God** and **Man**.
Since we have flesh and blood, he too shared in our humanity. --- He had to be made like us in **every way** in order that He might become a merciful and faithful **high priest** in service to God, and that He might make atonement for our sins (turn aside God’s wrath, taking away our sins). Hebrews 2:14-18
- Jesus Christ **understands** the circumstances pertaining to both **God** and **Man**.
Christ understands the nature of God.
God is **holy** and therefore **cannot** tolerate wrong (Habakkuk 1:13a).
God is **just** and therefore **cannot** leave the guilty unpunished (Numbers 14:18).
God’s holiness and justice **demand**s **death** as the punishment for sin (Romans 6:23a).

Christ also understands the nature of Man.

Because of Adam, **all mankind is sinful** (Romans 5:12). All mankind has also **chosen** to sin against God (Romans 3:23). Our sin **separates** us from God (Isaiah 59:1-2). We are **helpless** to save ourselves from God’s judgment of death (Romans 3:19-20).

- Jesus Christ **provided** a satisfactory solution to the problem pertaining to both **God** and **Man**.

Christ’s Sacrificial – Substitutionary Death

Satisfied God’s demand

“Christ offered himself unto God as a sacrifice for our sin.”

Hebrews 9:14, 26

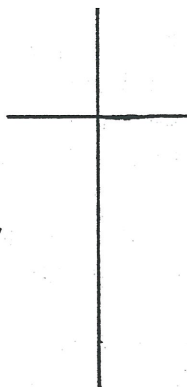
“God laid on Christ the sin of us all.”

Isaiah 53:4-6

“Christ died (paid the penalty of death) for our sin.”

I Corinthians 15:3-8

CHRIST



Provided For Man’s Redemption

Christ’s sacrificial - substitutionary death is the means of releasing us from God’s judgment of death.

“In him (Christ) we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace.” Ephesians 1:7

THE MEDIATOR
GO - BETWEEN

38

#4 - A RIGHTEOUSNESS WHICH IS BY FAITH

A fourth principle / truth which forms a basis or foundation for our salvation, is righteousness.

“But now a righteousness from God — has been made known. — This righteousness from God comes by faith in Jesus Christ to all who believe.” Romans 3:21-22

The following **paraphrase** of **Romans 3:20-31** is taken from the **Living New Testament**. To me, it presents the **clearest, most concise understanding** of “righteousness” and “justification.” **That is**, how God can **accept** a sinner like me and **declare me “not guilty” of offending Him** on the basis of **my trust or faith in Jesus Christ to take away my sins**. I pray that this portion of God’s Word will **grip your heart** even as it has mine. William G. Arvan

20 Now do you see it? No one can ever be made right in God’s sight by doing what the law commands. For the more we know of God’s laws, the clearer it becomes that we aren’t obeying them; His laws serve only to make us see that we are sinners.

21, 22 **But now God has shown us a different way to heaven — not by “being good enough” and trying to keep His laws, but by a new way (though not new, really, for the Scriptures told about it long ago). Now God says He will accept and acquit us — declare us “not guilty” — if we trust Jesus Christ to take away our sins. And we all can be saved in this same way, by coming to Christ, no matter who we are or what we have been like.**

23 Yes, all have sinned; all fall short of God’s glorious ideal.

24 Yet now God declares us “not guilty” of offending Him if we trust in Jesus Christ, who in His kindness freely takes away our sins.

25 For God sent Christ Jesus to take the punishment for our sins and to end all God’s anger against us. He used Christ’s blood and our faith as the means of saving us from His wrath. In this way He was being entirely fair, even though He did not punish those who sinned in former times. For He was looking forward to the time when Christ would come and take away those sins.

26 And now in these days also He can receive sinners in this same way, because Jesus took away their sins. But isn’t this unfair for God to let criminals go free, and say that they are innocent? No, for He does it on the basis of their trust in Jesus who took away their sins.

27 Then what can we boast about doing, to earn our salvation? Nothing at all. Why? Because our acquittal is not based on our good deeds; it is based on what Christ has done and our faith in Him.

28 So it is that we are saved by faith in Christ and not by the good things we do.

29 And does God save only the Jews in this way? No, the Gentiles, too, may come to Him in this same manner.

30 God treats us all the same; all, whether Jews or Gentiles, are acquitted if they have faith.

31 Well then, if we are saved by faith, does this mean that we no longer need obey God’s laws? Just the opposite! In fact, only when we trust Jesus can we truly obey Him.

This righteousness which comes from God by faith in Jesus Christ is another indispensable truth which forms a basis or foundation for our salvation.

NEW COVENANT TERMS or CONCEPTS OF SALVATION

Previously, on page 1, I asked that you **picture** salvation as **an umbrella**. I explained, “Just as the cover of an umbrella is supported by radial ribs, so **salvation** is an all encompassing **cover word** with **supporting “ribs”** which **depict or picture terms or concepts of salvation** – just like the “**supporting columns**” in the **building illustration** on page 34.

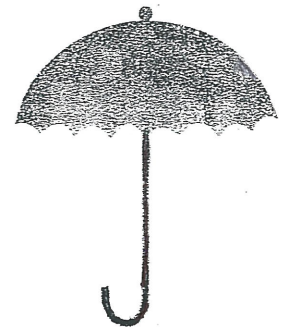


Illustration: If someone asked, “What does it mean to be saved?” We could answer, that before God, a saved person has been justified, reconciled, and redeemed. These **3 terms or concepts** become the **supporting “ribs”** which depict, picture or give meaning to salvation, the **all encompassing cover word**.

In the New Covenant, there are **numerous terms or concepts** which **depict or picture salvation**. However, **in this section** we will look at but **8 of them**.

We begin on pages **41-44** by examining **3** of these terms – **Justification, Sanctification & Glorification**. Together, they form a **three-act drama** which summarizes a believer’s **salvation experience**.

Page 41 is an overview depicting the **past, present and future aspects** in a believer’s salvation.

The Past ——— In **Justification**, the believer is **already saved / delivered** from the **penalty** of sin.

The Present — In **Sanctification**, the believer is **being saved / delivered** from the **power** of sin.

The Future — In **Glorification**, the believer **will be saved / delivered** from the **presence** of sin.

Pages 42-44 provide a more **detailed explanation** of **each act** in the drama. Keep in mind that this drama is **not a one act drama**. It is composed of **three successive / progressive acts** which **summarize** a believer’s **salvation experience**. A person **only experiences this salvation** by participating in **all three acts**. Read and study them carefully until you **understand and accept** their marvelous truths.

Page 42 – The Believer’s Experience In Justification.

You will notice on page 42 that God uses legal terms and a courtroom scene to describe Justification.

“In justification, all our sins are forgiven, and the guilt and punishment thereof removed. God sees the believer **as without sin & guilt** in Christ.” William Evans, “Great Doctrines of the Bible,” page 157

Pages 43 – The Believer’s Experience In Sanctification.

In Act Two, it is essential that you understand the difference between Positional Sanctification, what you **already are** spiritually by virtue of being in Christ, and Progressive / Experiential Sanctification, which is your **daily life-long experience of separation**, where you “**put off**” the sinful practices of your old life, and “**put on**” your new spiritual life of righteousness in Christ.

“To be sanctified is to be made holy, or righteous. Sanctification is a process that begins the moment we become Christians (Justification). The process continues until death (Glorification) when the believer is made finally, fully, and forevermore righteous.” R. C. Sproul, “Essential Truths of The Christian Faith,” page 123. **Oh, what a glorious day that will be!**

Page 44 – The Believer’s Experience In Glorification.

Glorification is the **terminus** of the Apostle Paul’s “**golden chain**” of redemption:

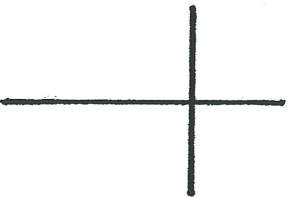
“For whom He fore-knew, He also predestined to be conformed to the image of His Son, that He might be the first born among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.” Romans 8:29-30

R. C. Sproul, “Essential Truths of The Christian Faith,” page 211.

THE REDEPTIVE EXPERIENCE OF THE BELIEVER SUMMARIZED

JUSTIFICATION

DELIVERANCE FROM THE
PENALTY OF SIN,
Romans 1:18-5:21



FREELY JUSTIFIED OR
DECLARED RIGHTEOUS
(Freed from the guilt
and penalty of sin)
BY GOD'S GRACE
THROUGH FAITH IN
CHRIST'S REDEEMING
BLOOD,
Romans 3:24-25

THRU CHRIST'S DEATH & RESURRECTION

SANCTIFICATION

DELIVERANCE FROM THE
POWER OF SIN,
Romans 6:1-8:17



PROGRESSIVE/EXPERIENTIAL
SANCTIFICATION
THE BELIEVER'S LIFE-
LONG PROCESS OF
SEPARATING FROM SIN--
Romans 6:12-13a
UNTO THE RIGHTEOUSNESS
AND HOLINESS OF GOD--
Romans 6:19
THROUGH THE LIFE-GIVING
POWER OF THE INDWELLING
HOLY SPIRIT,
Romans 8:1-4

THRU THE INDWELLING HOLY SPIRIT

GLORIFICATION

DELIVERANCE FROM THE
PRESENCE OF SIN,
Romans 8:18-39



THE BELIEVER'S ASSURED
EXPECTATION
Romans 8:18-23
THE BELIEVER'S HOPE
Romans 8:24-25
THE BELIEVER'S PROMISED
INHERITANCE,
Romans 8:28-30
I Peter 1:3-5

AT CHRIST'S SECOND COMING

THE BELIEVER'S EXPERIENCE IN JUSTIFICATION SUMMARIZED

GOD USES LEGAL TERMS AND THE COURTROOM SCENE TO DESCRIBE JUSTIFICATION

THE PARTIES

God is the plaintiff or complainant, the aggrieved/offended party. He has filed a case against mankind.

All mankind are the accused--respondents/defendants.

THE CASE AGAINST MANKIND

A written statement of the wrongs (Romans 1:18-25) and grievances (Romans 3:10-18) which have offended God.

THE DECISION

"The whole world (mankind) held accountable to God."

Romans 3:19

The entire human race is liable or responsible to pay the penalty of death.

Romans 1:32

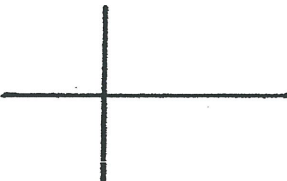
NO APPEAL POSSIBLE

Every month has been silenced. No one can be declared righteous or justified through their own works.

Romans 3:19-20

THE JUDGE

THE SETTLEMENT



CHRIST'S SACRIFICE OF ATONEMENT

Romans 3:25a

Christ's sacrifice of atonement is the satisfaction or payment offered for all wrongs and grievances.

Christ's death on behalf of the accused satisfies the demands of the plaintiff.

THE ACQUITTAL

"But now a righteousness from God (how God puts men right with himself)--has been made known."

This righteousness "comes through Christ Jesus to all who believe."

Romans 3:21-22

Trusting Christ's "sacrifice of atonement" on his behalf, the accused is justified, that is, he is acquitted or declared "not guilty."

By God's grace and faith in Christ's sacrifice, the defendant is redeemed. He is released, set free from the penalty of death.

Romans 3:24-25a

THE CASE IS CLOSED

THE BELIEVER'S EXPERIENCE IN SANCTIFICATION SUMMARIZED

JUSTIFICATION

GLORIFICATION

Sanctification means "to be set apart; to be separated/consecrated unto God; to be holy." It occurs in the redemptive experience of a believer between his justification and glorification. In sanctification a believer experiences deliverance from sin's power through the Holy Spirit. The Scriptures present sanctification in two aspects.

POSITIONAL SANCTIFICATION views believers as:

- Already dead to sin; freed from sin's power or dominion (Romans 6:1-11).
- Already sanctified, separated unto God and holy (I Corinthians 1:2; Hebrews 10:10).
- Already perfect or complete in God's sight (Colossians 1:21-22; 2:9-10).

The believer does not strive to attain this sanctification. It is an immediate spiritual position granted through the sanctifying action of the Holy Spirit when a believer obeys the gospel message and trusts Jesus Christ as his personal Lord and Savior (II Thessalonians 2:13-13; I Peter 1:1-2).

PROGRESSIVE/EXPERIENTIAL SANCTIFICATION is viewed as:

- A COURSE of action. It is a believer's life-long process of separating from a life of sin unto a life of righteousness and holiness (II Corinthians 6:14-7:1). In the daily life and experience of a believer it is the process of being fashioned in Christlike behavior through the life-transforming power of the Holy Spirit (Romans 8:1-4).
- A CONFLICT between the desires of the sinful human nature and the Holy Spirit for the control of a believer's life (Galatians 5:17). In this life-long conflict a believer is to "put off" the sinful desires and practices of his former life and to "put on," through the enabling power of the Holy Spirit, his new spiritual life of righteousness and holiness (Ephesians 4:17-5:20); Colossians 3:1-10; Romans 6:11-13, 19; 8:5-13).
- A CONTEST or the believer's life-long race. Following Christ's example of submission the genuine believer will patiently persevere in his race--accepting the corrective discipline of his heavenly Father. He will never withdraw or ever drop out but will press on through his entire life (Hebrews 12:1-11). Crossing the finish line, the promised perfection will be his immediate and glorious reality (Romans 8:29).

THE BELIEVER'S EXPERIENCE IN GLORIFICATION SUMMARIZED

SANCTIFICATION

"Present sufferings are not worth comparing with THE GLORY that will be revealed in us."
Romans 8:18

"God has given us the Spirit as a deposit GUARANTEEING what is to come."
II Corinthians 5:5

"We wait for THE BLESSED HOPE the glorious appearing of our great God and Savior, Jesus Christ."
Titus 2:12-13

PHYSICAL DEATH THE GRAVE

Glorification, the third phase in the redemptive experience, is the believer's assured expectation (Romans 8:30). Beginning at physical death, it continues with a believer's resurrection and rapture at the second coming of Jesus Christ (II Corinthians 5:1-10; I Thessalonians 4:13-18).

GLORIFICATION refers to the believer's:

--DELIVERANCE from the presence (the curse and effects) of sin.
Romans 8:22-25

--ENTRANCE into glory--that state of blessedness beyond the grave.
Revelation 21:1-4

--PARTICIPATION in Christ's glory; co-heirs with Christ.
Romans 8:16-18; II Thessalonians 2:13-14

--INHERITANCE (II Corinthians 1:21-22; Ephesians 1:13-14)

"An inheritance that can never perish, spoil or fade--kept in heaven for you."
I Peter 1:4

A NEW BODY (Romans 8:23; Philippians 3:20-21; I John 3:2-3)
A NEW HOME

A dwelling place (John 14:1-3)
A community of the redeemed--righteous (Titus 2:14; II Peter 3:13)

A NEW CHARACTER (Romans 8:28-30)

--HOPE/GOAL - the complete fulfillment of his salvation.
I Peter 1:8-9

"So Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him" (Hebrews 9:28)

#4 - The fourth term or concept of salvation that we are considering is ---

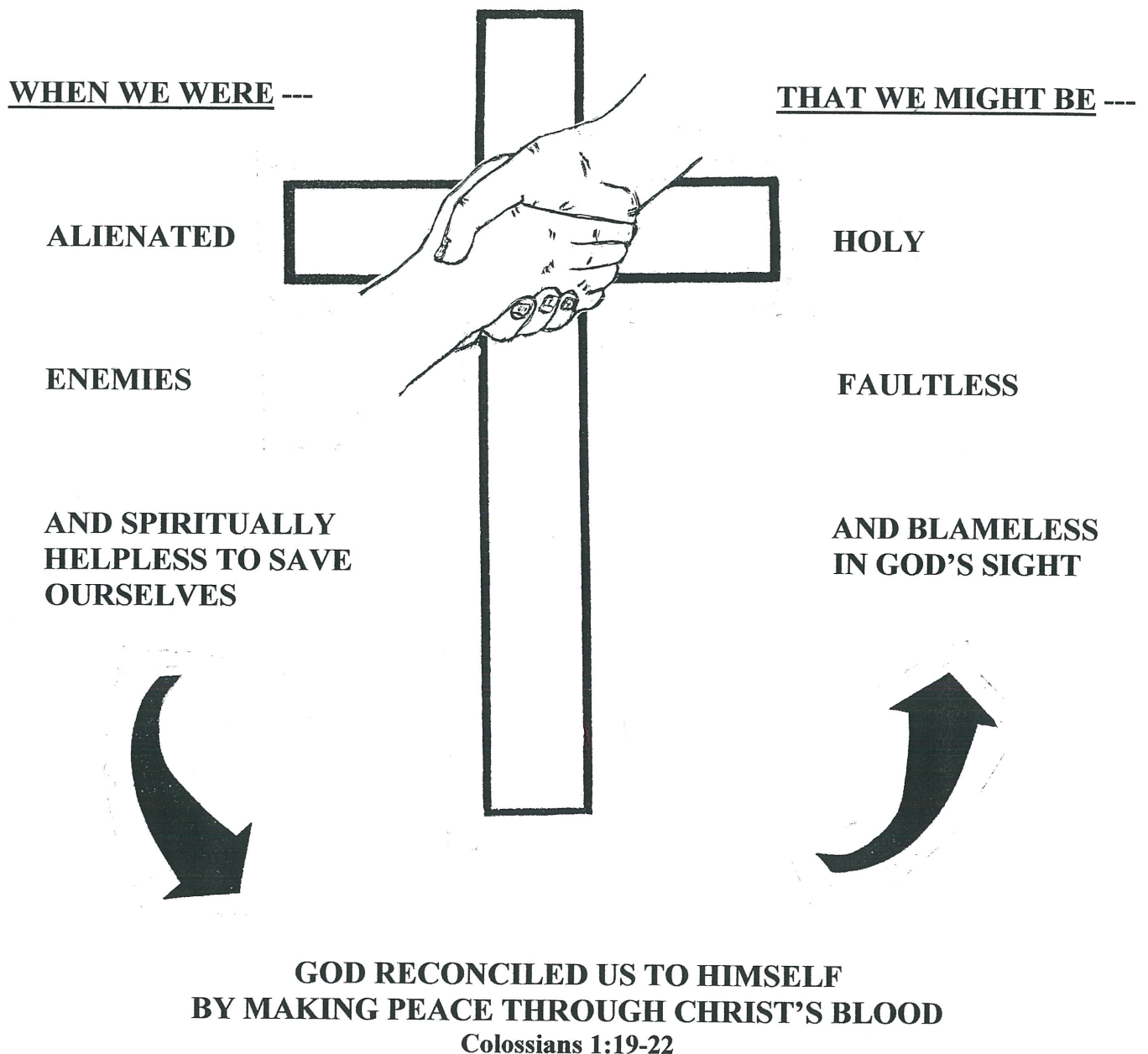
RECONCILIATION "TO EXCHANGE ONE CONDITION FOR ANOTHER"

Reconciliation means, "To change, exchange." "Changing from one condition to another, so as to remove all enmity and leave no impediment to unity and peace (with God). The basis of the change being the peace effected *'Through Christ's blood shed on the cross.'*"

W. E. Vine, "Expository Dictionary of New Testament Words"

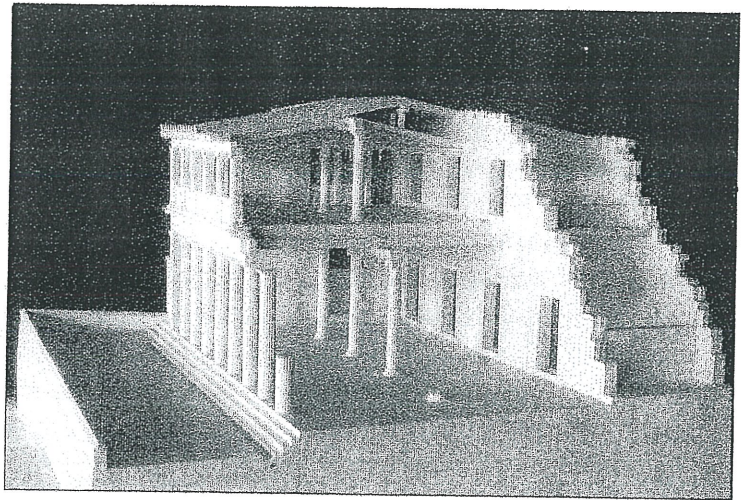
It is man that needs **changing**, that needs **to be reconciled to God**. God provided for this in Christ when - *"God made him who had no sin to be sin for us, so that **in him** we might become the righteousness of God."* **This exchange / reconciliation takes place** when by faith we respond to the injunction *"Be reconciled to God."* II Corinthians 5:20-21

The following diagram illustrates the meaning of **Reconciliation** as a **Great Exchange**.



REDEMPTION

Every Greek / Roman city had a marketplace called the **Agora**. It was the center for buying and selling, government offices, public gatherings, the worship of the gods, etc. The “**Stoa**” was a commercial building in the **Agora**. The Stoa of Attalos in Athens, partly pictured on the left, was a gift from Attalos II, King of Pergamon, 159-138 B.C. It was approximately 405 feet long and had 21 shops / stalls on each floor. It is from **activities** connected with **buying** and **selling** in the Agora that the **concept of redemption** is understood.



In John 8:34, Jesus taught that “*Everyone who sins is a slave to sin.*” Since “*All have sinned*” (Romans 3:23), then **every person** is a slave to sin. Even the Apostle Paul referred to himself as being “*Sold as a slave to sin*” (Romans 7:14). Therefore, **figuratively**, for understanding redemption, we **must think** of the agora as a **slave market** and **three things** that Jesus did to set slaves to sin free. These **three things** come from **several Greek words** all of which relate to a **process** in our redemption.

1st - The Greek word **AGORAZO**, which comes from the word **AGORA**, means “**To buy, to purchase; to frequent** the marketplace or the Agora, hence **to do business there.**” The word “bought” in I Corinthians 6:20, 7:23; the word “purchase” in Revelation 5:9, 14:4 and the word “redeemed” in Revelation 14:3 are all translations of **Agorazo**. When the prefix “ex” (out of) is added to **Agorazo**, **EXAGORAZO** gives this additional meaning – “**To take or bring out of.**”

Agorazo and **Exagorazo** are the first steps in the **process** of our redemption. They tell **why** Christ came. He came to **purchase** or **redeem** us (“*You were bought at a price*”) who were in slavery to sin and to **take us out of slavery** and into a **new life of freedom from sins bondage**.

2nd – The second word is “**Ransom**”, a translation of the Greek word **LUTRON** which means, “**To loose, or a means of loosing.**” In Matthew 20:28 and Mark 10:45, **LUTRON** is used of Christ’s sacrifice of Himself as a **ransom**. “*For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.*” When Christ **purchased** or **redeemed** us in the slave market, He did so by the means of a **ransom**. He gave His own life as the payment (ransom) for our freedom from the bondage of sin. **By His blood** He has **loosed** or **freed** us from our sins (Revelation 1:5).

*“For you know that it was not with perishable things such as silver and gold that you were **redeemed** from the empty way of life handed down to you from your forefathers, but with the **precious blood** of Christ, a lamb without blemish or defect.”* I Peter 1:18-19

3rd – The third word is “**Redemption**”, a translation of the Greek word **APOLYTROSIS**, meaning, “**A releasing upon payment of a ransom.**” “*In Christ we have redemption (a releasing) through His blood (the ransom), the forgiveness (the dismissal) of sins, in accordance with the riches of God’s grace*” (Ephesians 1:7). **In the process of redemption**, --- 1- Christ **entered** the slave market where we were held in bondage to sin. 2- He **offered Himself** as the **ransom price** to purchase or redeem us. 3- His death on our behalf **released us** from the guilt and penalty of our sins.

*“For if the Son sets you **free** you will be **free indeed.**”* John 8:36

A T O N E M E N T

Sinⁿing against God INCURS PENALTY.

“Sin requires **the death** of the one who sinned. If that is **not understood**, then the necessity of Christ’s death will never be understood.”

Max Andres – “30 Days To Understanding What Christians Believe”, page 236

“**I must die** or get somebody **to die** for me. If the Bible **doesn’t teach that**, it doesn’t teach anything. And that is where **the atonement** of Jesus Christ comes in.” D. L. Moody

The New Covenant is clear. “We have **no gift** valuable enough, **no work** righteous enough **to atone** for our sins” (R.C. Sproul - “Essential Truths of The Christian Faith”, page 173). “Whatever had to be done about sin, **Christ did it**. And He did it **perfectly** and **finally**, for ‘Where **remission** of these is, there is **no more offering for sin**’ (Hebrews 10:18).” Leon Morris, “Basic Christian Doctrine”, page 154.

Christ’s “sacrifice of atonement” PAYS FOR and REMOVES the penalty of sin.

In the New Testament, three related Greek words, *Hilaskomai*; *Hilasterion*; and *Hilasmos*, are translated “**atonement**”. They all speak of the atoning sacrifice of Jesus Christ as being vicarious or substitutionary (one taking the place of another) and expiatory, which satisfies, makes amends for wrong doing, and pays the penalty (of sin). For a clearer understanding of these three words, we turn to W. E. Vine’s “Expository Dictionary of New Testament Words”, pages 223-225.

HILASKOMAI (verb) – Hebrews 2:17

“For this reason Christ had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make **atonement** for the sins of the people” (Hebrews 2:17). *Hilaskomai* speaks of Christ’s atonement as that which satisfies all God’s requirements and is therefore the means whereby the barrier of separation which sin interposed between God and man is broken down. By giving up His sinless life sacrificially, Christ annuls the power of sin to separate between God and the believer.

HILASTERION (noun) – Romans 3:25a and Hebrews 9:5a

“God presented Christ as a sacrifice of **atonement** through faith in his blood” (Romans 3:25a).

In Hebrews 9:5a, “**atonement**” is a noun of location. It refers to the cover of the Ark of The Covenant in the Most Holy Place of the Old Covenant Tabernacle / Temple - which is also called the Mercy Seat upon which the blood of an animal sacrifice was sprinkled. (See pages 24-26 for details of the Day of Atonement.) In Romans 3:25a, “**atonement**” is a noun that refers to Christ and His blood sacrifice by which He obtained eternal redemption for us and which He presented to God before the Mercy Seat in the Most Holy Place in heaven (Hebrews 9:11-12). Christ’s sacrifice of atonement is the means by which a Holy God is able to show the mercy of His justifying grace to the sinner who believes.

Romans 3:23-26

HILASMOS (noun) – I John 2:2 and 4:10

“Christ is the atoning sacrifice for our sins, and not only ours but also for the sins of the whole world” (I John 2:2). *Hilasmos* speaks of Christ’s atoning sacrifice as that which turns away God’s wrath, His judgment of death upon us. Because of Christ’s sacrifice, God refrains from exacting payment or inflicting punishment or enforcing a sentence of death for our sins. Christ’s atoning sacrifice was also made for the whole world, so that no one is, by Divine pre-determination, excluded from the scope of God’s mercy; the efficacy (intended results) of the atonement, however, is made actual for those who believe.

Through Christ’s vicarious and expiatory sacrifice of atonement God has so dealt with sin that He can show mercy to the believing sinner in the removal of his guilt and the remission of his sin. P.T.L.

REGENERATION

“One thing is certain: A Christian is **someone** to whom **something** very specific has happened. Before this happens to him **he is not a Christian**, and after this thing has happened to him **he is a Christian**. The ‘thing’ is that he is regenerated.”

Max Andres, “30 Days To Understanding What Christians Believe” – page 245.

In Theology, **regeneration** is the **theological term** used by God to describe a **spiritual rebirth**.

As we consider the **various forms** of the Greek words translated as birth, new birth, re-birth and born again, the **term or concept of regeneration** becomes clear.

- The Greek word **Gennao** found in John 3:3, 5, 7 and I John 2:29; 3:9; 4:7; 5:1, 4 and 18; **Palin- genesis** in Titus 3:5; and **Anagennao** in I Peter 1:3; all present the truth of a “**rebirth**” or a “**new birth**” or of being “**born again**” from above.

Explanation:

The words **Palin- genesis** and **Anagennao** have prefixes. These prefixes, “**Palin**” and “**Ana**”, mean “**again**.” The words **Genesis** and **Gennao** are from the root word “**genesis**”, meaning, “**birth or beginning**.”

Metaphorically, regeneration, as used by the Apostle John in the above verses, means to be **born anew or again**. It is to experience a **spiritual rebirth**, a **new spiritual beginning** in which “God graciously confers upon all those who believe the nature and disposition of “**children**” imparting to them spiritual life.” W.E. Vine, “Expository Dictionary of New Testament Words” – page 109

Without being born anew or again, a person has no ability “**to see**” (perceive or discern) the kingdom of God (John 3:3) nor “**to enter**” (come into or go into) the Kingdom of God (John 3:5).

There are **two operating powers** that produce spiritual regeneration - **water** and the **Holy Spirit**.

I (Jesus) tell you the truth,” no one can enter the kingdom of God unless he is born of water and the Spirit.” John 3:5

Just as the “**sperm**” of a man in contact with the “**seed**” of a woman causes **conception**, **pregnancy** and **birth**, so the **water** and the **Holy Spirit** are the **elements** that bring forth a spiritual birth or a **spiritual regeneration** in the human soul and spirit.

It is easy to interpret what is meant by “**Spirit**” for it is **capitalized** and therefore refers to the Holy Spirit. But what is the meaning of the “**water**?” Generally, there are **three interpretations**.

1st – The “**water**” refers to **natural or physical birth**. But can a person with a **sinful nature regenerate himself**? Can he **cause** “a new birth from above” to take place? According to The Inter-Varsity Bible Commentary, page 871, “Spiritual life is **not transmitted** by ordinary generation.”

2nd – The “**water**” refers to **baptism**. Not a **baptismal regeneration**, for that would **contradict** the Scriptures that make it clear that **salvation** is by faith in Jesus Christ **alone**. But, the **ministry** of John the Baptist “*Who preached a baptism of repentance*” (Luke 3:3) **has merit**.

John the Baptist **proclaimed** that Jesus was, *"The Lamb of God, who takes away the sin of the world."* Those who **believed** God's Word through John the Baptist, **repented** & were **baptized** into John declaring **their faith** in his message that Jesus of Nazareth was the Son of God (John 1:29-34).

3rd - The **"water"** refers to the **Word of God**. To me, as shown below, the Word of God is the **clearest meaning** of what the **"water"** represents.

- **The Word of God**

The Word of God is the **first "element"** in regeneration.

James 1:18 is an **interesting verse**.

*"He (God the Father) chose to give us **birth** (regeneration) **through the word of truth**, that we might be a kind of **firstfruits** of all He created."*

The word translated **"birth"** in James 1:18 comes from the Greek word *Apokyeo*. The **root word** *Kyeo* or *Kueo* means, "To be **pregnant**"; "To **bear** young ones"; "To **give birth** to." The prefix *Apo* carries the thought of **"from"** or **"to bring forth from."** Thus, **metaphorically**, James says that a spiritual pregnancy / spiritual birth is **brought forth from** *"The Word of truth."*

I Peter 1:23 **fortifies** this concept with these words: *"For you have been **born again** (regenerated), not of perishable seed, but of imperishable, **through the living and enduring word of God.**"*

When the **Word of God** and its **Gospel message of salvation through Jesus Christ alone** **"impregnates"** or **"fertilizes"** our heart, that is, our soul and spirit, Ephesians 5:25b-26 and Titus 3:5a tells us that the Word **"washes"** or **"cleanses"** or **"saves"** us so that we become **spiritually reborn – spiritually regenerated**.

*"Christ loved the church and gave himself up for her to make her holy, **cleansing** (having cleansed) her by the **washing with water through the word.**"* Ephesians 5:25b-26

*"He (God) saved us, not because of righteous things we had done, but because of his mercy. He saved us **through the washing of rebirth**" (regeneration). Titus 3:5a*

In these verses, the word **"washing"** is a translation of the Greek word *Loutron* which means, "A bath" or "To bathe." As the Old Covenant Priests washed or bathed at the Laver (*Loutron*) before entering the Holy Place and likewise the High Priest before entering the presence of God in the Holy of Holies on the Day of Atonement (see diagram-page 19), so we are **spiritually washed** through the **cleansing power of the Word of God** in order that we might be **acceptable**, yea, that we might **stand faultless** in God's presence.

- **The Holy Spirit**

The Holy Spirit is the **second element** in bringing forth a spiritual birth or a **spiritual regeneration**.

Jesus answered, *"I tell you the truth, no one can enter the kingdom of God unless he is **born** (regenerated) of water **and the Spirit.**"* John 3:5

In the creation of Man, *"The Lord God formed man from the dust of the ground and **breathed** into his nostrils the **breath of life**, and man became a **living being**,"* Genesis 2:7

"Breath" and **"Wind"** are **symbolic of the Holy Spirit**. Jesus **breathed** on His disciples and said, *"Receive the Holy Spirit"* (John 20:22). On the Day of Pentecost (Acts 2:2), *"The sound like the*

*blowing of a violent **wind***" that came from heaven is understood to be **the Holy Spirit**.

In relation to God "**breathing**" into man in Genesis 2:7, The Bible Knowledge Commentary, page 30, shares this understanding. "God's **breathing the breath of life** into man transformed **his form** into **a living being**. This made man a **spiritual being**, with the capacity for serving and fellowshiping with God." In other words, through God's "**breathing**" the breath of life (the Holy Spirit) into man, man enjoyed **a spiritual life** or **a spiritual union** with God.

When Adam and Eve sinned by disobeying God's instructions concerning the tree of the knowledge of good and evil (Genesis 2:16-17a), they became **spiritually dead** toward God. For God had said, "*When you eat of it you will surely die*" (Genesis 2:17). The King James Version states "*In the **day** that thou eatest thereof thou shalt surely die.*" Adam **physically died** many centuries later. But on **that day**, when he and Eve disobeyed God's instructions, they **died spiritually**.

Death means separation. Concerning **physical death**, James 2:26a says that "*The body without the spirit is dead.*" So also, Man, **without the Spirit of God, is spiritually dead towards God**, "*For your iniquities (sin) have separated you from your God*" (Isaiah 59:2a).

Spiritual life is only regenerated through the Word of God and the Holy Spirit.

*"You also were included in Christ when you **heard** the word of truth, the gospel of your salvation. Having **believed** you were marked in him **with a seal**, the promised **Holy Spirit**."* Ephesians 1:13

*"He (God) saved us through the washing of **rebirth** (regeneration through the Word of God) **and renewal by the Holy Spirit**."* Titus 3:5b

According to W. E. Vine in his "Expository Dictionary of New Testament Words", page 279, the word translated **renewal** in Titus 3:5b stresses the continual power of the indwelling Holy Spirit in developing the Christian life in a born again (regenerated) believer.

Summary:

When you **believe** the **Word of Truth** concerning Jesus Christ and His power to save you through His death and resurrection (Ephesians 1:13a), and God puts His Spirit **in your heart** (II Corinthians 1:22), the Word of God and the Holy Spirit **cause a new birth** - a spiritual **birth** or a spiritual **regeneration** to take place in you so that **you become a son or daughter in the family of God** (John 1:11-13).

Remember: If you have been **born only once** (physical birth)
you will **die twice** (physical and eternal death).
But, if you have been **born twice** (physically and spiritually)
you will **only die once** (physical death).

SUBSTITUTION

“There are many **facets** to the meaning of Christ’s death, but **the central one** – without which the others have no eternal meaning - **is substitution**. This simply means that **Christ died in the place of sinners**.” Charles C. Ryrie - “A Survey of Bible Doctrine”, page 118

Although the word **substitution** is not found in the Scriptures, through the Greek preposition *Anti*, its meaning is most certainly known.

Example:

Matthew 20:28 and Mark 10:45 state that “*The Son of Man did not come to be served, but to serve, and to give his life as a ransom for (Anti) many.*”

“In these two passages of Scripture the Greek preposition *Anti* has a **vicarious significance** (substitutionary - one taking the place of another), indicating that the **ransom** holds good for those who, **accepting it as such**, no longer remain in death since **Christ suffered death in their stead**.”

W. E. Vine – “Expository Dictionary of New Testament Words”, page 247

“Wounded for me, wounded for me, there on the cross He was wounded for me;
Gone my transgressions, and now I am free, all because Jesus was **wounded for me**.”

W. G. Owens, 1870 -1945

- **Christ’s Death In The Place Of Sinners Fulfills Old Covenant Prophecy.**

In Isaiah 53:6 we are told that “*We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has **laid on him** (the coming Messiah, Jesus Christ) **the iniquity of us all**.*”

Why! For what purpose?

“*To be pierced **for our transgressions**.*” 53:5a, 8b
“*To intercede **for the transgressors (us)**.*” 53:12b
“*To be crushed **for our iniquities**.*” 53:5b, 10a, 11b
“*To bear the sin of many (**our sin**).*” 53:12b

- **The New Covenant Proclaims Substitution In These Words.**

“*Christ died **for the ungodly**.*” Romans 5:6
“*Christ died **for us**.*” Romans 5:8
“*Christ died **for our sins**.*” I Corinthians 15:3
“*Christ died --- the righteous **for the unrighteous** to bring you to God.*” I Peter 3:18
“*God made Christ who had no sin to be sin **for us**, so that in him we **might become** the righteousness of God.*” II Corinthians 5:21

Alan Kent Scholes in “What Christianity Is All About”, page 114, makes this **analogy concerning substitution** as stated in II Corinthians 5:21

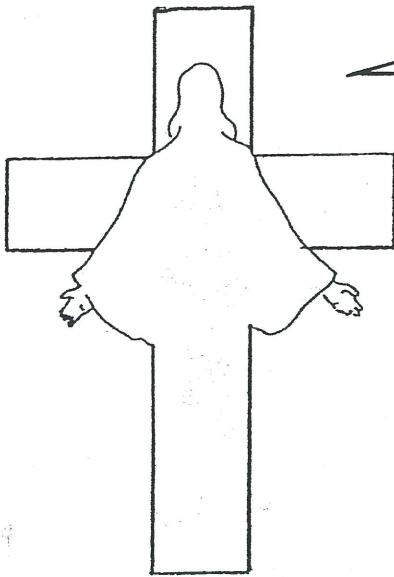
“**Christ receives** the penalty for our sin (death);
We receive his righteous standing before God as a free gift.”
“**Christ receives** what he did not deserve (suffering and death);
We receive what we could not possibly earn” (righteousness by faith in Jesus Christ).

Charles Wesley, 1707-1788, expressed his thoughts **about substitution** with these words:

“Christ left His Father’s throne above, so free, so infinite His grace!
Emptied Him-self of all but love, and bled for Adam’s helpless race.
Amazing love! How can it be that thou, my God, shouldst die **for me**?” That’s substitution!

SUMMARY / CONCLUSIONS

Symbolized by a **crucifix**, the **eight terms / concepts** of salvation depict what Christ accomplished and provided **for us** through His sacrificial / substitutionary death on the Cross of Calvary.

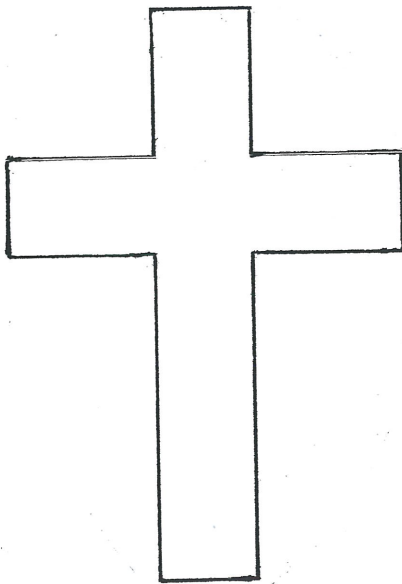


Atonement
Justification - Sanctification
Glorification - Redemption
Reconciliation - Regeneration
Substitution

Hallelujah, What A Savior!

“Man of sorrows!” What a name for the Son of God who came-ruined sinners to reclaim **Hallelujah**, what a Savior! Bearing shame and scoffing rude, in my place condemned He stood - sealed my pardon with His blood: **Hallelujah**, what a Savior! Guilty, vile & helpless we, spotless Lamb of God was He; **Full atonement! Can it be? Hallelujah, what a Savior!**

However, Christ’s death and all He accomplished and provided **for us** on the cross is of no value **without His resurrection** out from among the dead - **here symbolized by an empty cross**.



The resurrection of Jesus Christ is the “**Grand Finale**” of the Gospel, the “Good News” of salvation. “*God has raised this Jesus to life*” was the testimony of the Apostles (Acts 2:32) as well as over 500 other witnesses to this fact whose testimony could be **corroborated** or **confirmed**.

I Corinthians 15:6

“*Jesus is Lord*” became the **cornerstone message** of the New Covenant. “*Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both **Lord and Christ**.*” The Apostle Peter, Acts 2:32-36

“*Therefore Jesus Christ is able to save completely (forever) those who come to God through him, because **he always (ever) lives to intercede for them.***” Hebrews 7:25

Jesus is alive! He is alive indeed!!

I carry a **cross** in my pocket, a **simple reminder to me** of the fact that I am a Christian, no matter where I may be. This little cross is **not magic**, nor is it a **good luck charm**: It isn’t meant to **protect me** from every physical harm. It’s not for **identification** for all the world to see ... it’s simply an **understanding**, between my Savior and me. When I put my hand in my pocket to bring out a coin or key the cross is there to remind me of **the price He paid for me**. It reminds me, too, to be **thankful** for my blessings day by day. And to **strive to serve Him better** in all that I do and say. It’s also a **daily reminder** of the **peace** and **comfort** I share with all who know my Master and give themselves to His care. So I carry the cross in my pocket **reminding me**, no one but me - **that Jesus Christ is Lord of my life if only I’ll let Him be**. Author Unknown

SAVING FAITH

Faith is believing God. **Saving faith**, or a faith that saves us, is more than just **agreeing** with historical facts about Jesus or **contentment** with mechanical religious rites to save you. Rather, saving faith is **realized** through **actions of faith** in response to **God's promise of salvation in Jesus Christ**.

As love can be known only by the actions it prompts (I Corinthians 13:4-7), so our faith is known or revealed by our actions.

In principle, James 2:17 also tells us that *"Faith by itself, if it is not accompanied by action, is dead."*

Example:

"By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going" (Hebrews 11:8). Abraham demonstrated that he believed God's Word of Promise to him by the actions of "obeying" and "going."

The following represent **additional actions of faith** by which a person **responds** to that which God **has promised** and **provided** for him in Jesus Christ – i.e. the 8 terms / concepts of salvation, etc..

By these actions of faith, a person **demonstrates** that he believes God's Word and thereby **commits** himself to trusting Jesus Christ alone to save him from the consequences of his sin which is death.

- **REPENTING**

Repentance means "A change of mind." It is making an **"about face"**, a 180 degree turnaround. It is **turning from** the sin of **unbelief** about God and His Word and **turning to** God and His **promise of salvation** through the sacrifice of Jesus Christ for our sins.

Before Repenting we lived a life of >>>>>>>>>> **SIN and UNBELIEF** >>>

GOD'S PROMISE <<<< In Repenting we **turn from** our sin and unbelief and **turn to God**. <<<<
OF SALVATION

IN JESUS CHRIST *"Repent, then, & turn to God, so that your sins may be wiped out."* Acts 3:19

Have you ever repented of your sins and unbelief?

- **COMING** to Christ

"All that the Father gives me (Jesus Christ) will come to me, and whoever comes to me I will never drive away." John 6:37

Have you ever come to Christ seeking the forgiveness of your sins?

- **CALLING** upon the Name of Christ

"For there is no difference between the Jew and the Gentile - the same Lord is Lord of all and richly blesses all who call upon him, for, 'Everyone who calls on the name of the Lord will be saved.'"

Romans 10:12-13

Have you ever called upon the name of Christ to save you?

- **SUBMITTING** your will to the will of God (salvation through Jesus Christ alone).

"Brothers, my hearts desire and prayer to God for the Israelites is that they may be saved. For I can testify about them that they are very zealous for God, but their zeal is not based on knowledge. Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness. Christ is the end of the law so that there may be righteousness for everyone who believes." The Apostle Paul - Romans 10:1-4

Have you ever submitted your will to the will of God?

- **TRANSFERRING** your faith to Jesus Christ

*"But whatever was to my profit (religious practices) I now consider loss for the sake of Christ. What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ and be found in him, **not having a righteousness of my own that comes from the law, but that which is through faith in Christ – the righteousness that comes from God and is by faith.**"*

The Apostle Paul – Philippians 3:7-9

Have you ever transferred your faith to Christ alone for your salvation?

- **INVITING** Jesus into your life

*"Here I am! I (Jesus) stand at the door and knock. If anyone hears my voice and **opens the door**, I will come in and eat with him, and he with me."* Revelation 3:20

Have you ever invited Jesus Christ into your life to be your Savior?

- **RECEIVING** Jesus as your personal Savior

*"To all who **received him** (Jesus Christ), to those who **believed** in his name, he gave the right to become children of God."* John 1:12

In John 1:12 the word "**believed**" means "To place confidence in; To trust in; To rely upon."

Have you ever "received" – accepted or taken - Jesus Christ as your Savior?

Have you ever "believed" - trusted or placed confidence - in the name of Jesus Christ alone to save you?

- **CONFESSING** what God says about Jesus

*"That if you **confess** with the mouth, 'Jesus is Lord', and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you **confess** and are saved."* Romans 10:9-10

Have you ever confessed / testified to anyone that Jesus Christ is your Lord and Savior?

Men and Women, "**How will you escape** (God's judgment) **if you ignore such a great salvation**" as God has promised and provided for us in **Jesus Christ** (Hebrews 2:3a)?

*"Salvation is found **in no one else**, for there is **no other name** under heaven given to men by which we **must be saved**"* (Acts 4:12).

Oh, --- If you want joy, real joy, wonderful joy, let Jesus come into your heart;

If you want joy, real joy, wonderful joy, let Jesus come into your heart;

Your sins He'll wash away, your night He'll turn to day, your life He'll make it over a-new;

If you want joy, real joy, wonderful joy, let Jesus come into your heart.

Joseph D. Carlson, 1939

If you have never, **personally**, through actions of faith, **expressed** to God that you are **trusting** Jesus Christ alone for your salvation, you may do so **right now** through this **suggested prayer** of commitment.

As you do so, notice the **actions of faith** in the "**bold lettered**" words.

Merciful God:

I **acknowledge** I am a sinner deserving death and that I am spiritually helpless to save myself.

I **believe** that Jesus died for me. I **trust** His sacrificial death as the payment for my sin.

I no longer **rely** on my own good works or complacency with religious rites to save me. I **depend** on Christ alone for my salvation.

I now **accept** Jesus Christ as my personal Lord and Savior.

I **thank you**, God, for the forgiveness of my sins and for the gift of eternal life.

I desire to **follow** and **obey** Jesus Christ for the rest of my life. AMEN

Your acceptance of Jesus Christ as your Savior & Lord will be **evidenced** by these **signs** of spiritual life.

- A desire to **read and study** God's Word.
- A desire to **pray** - to talk to God.
- A desire to **be together** with other believers.
- A desire to **share with others** what Christ has done for you.

ASSURANCE OF SALVATION

Assurance means, "To make something **certain**" or "To put beyond **all doubt**." Assurance of salvation is sometimes referred to as a "**know so**" salvation.

*"I write these things to you who believe in the name of the Son of God so **that you may know** that you have eternal life."* The Apostle John – I John 5:13

This quality of assurance is ---

- **Based upon the fact of God's Faithfulness or Trustworthiness.**

The following verse reveals - just how **Faithful** or **Trustworthy** God really is!

"God is not a man, that he should lie, nor a son of man, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?" Numbers 23:19

This verse reveals **three uncontestable truths** concerning the nature of God.

God **cannot lie** – so what He says will always **be true**.

God **cannot change** – so what He says or promises will **never change**.

God is **Faithful** or **Trustworthy** – so He will always **fulfill what He says or promises**.

When assailed with doubts by the "evil one" about the assurance of your salvation, then stand firm upon **the fact of God's faithfulness**. Remember, "*God will remain faithful, for he cannot disown (deny) himself*" (II Timothy 2:13) - He cannot prove **false** to Himself or act **unlike** Himself. **What He is**, He has **always been**, and He will **remain so forever** - Faithful and Trustworthy.

[God is faithful and will keep His promises.]

- **Accepted By Faith**

Jesus said "*I tell you the truth, **whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life.***" John 5:24

In this verse Jesus gives **two requirements** that need **fulfillment** in order to have **eternal life**.

1 - You must **heard** Christ's word, His message of salvation. **2** - You must **believe** that the Father sent His Son **to be your Savior** --- then Jesus promises you **three things**:

As to **the past** - **you have already** crossed over from spiritual death to spiritual life.

As to **the present** - **you have** eternal life.

As to **the future** - **you will not be** condemned

Question: Does Jesus, God the Son, **always fulfill His promises?**

Yes, **because** He cannot **lie** nor **change**, He will **always do** what He has promised.

Abraham's **faith experience** with God is a great illustration of this truth. At age 75 **God promised** childless Abraham **a son** through whom would come a great nation (Israel) and the one who would bless all peoples on earth (the Messiah / Christ). Genesis 12:1-3 & Galatians 3:16 **Ten years later** Abraham and his wife Sarah **were still childless** and became impatient waiting for God to act. So at 86 years of age Ishmael was born of Abraham and Hagar, Sarah's handmaid (Genesis 16:15-16), but this was **not the son** God promised. When Abraham was 99 and impotent and Sarah 89 and "*past the age of childbearing*" God said, "*I will surely return to you about this time **next year**, and Sarah your wife will have **a son***" (Genesis 17:1 – 18:15). **Could God really fulfill this promise?** Listen!

*"Now the Lord was **gracious** to Sarah as he had said, and the Lord did for Sarah what he had promised. Sarah became pregnant and bore **a son** to Abraham in his old age, at the very time God had promised him. Abraham was 100 years old when his son Isaac was born to him."* Gen. 21:1-5

[Trusting the faithful God to fulfill His promises, brings assurance.]

- **Given By The Holy Spirit**

When a person repents and trusts Christ alone for the forgiveness of his sins, **he receives the gift of the Holy Spirit** (Acts 2:38). The Holy Spirit is "*The Spirit of sonship*" (Romans 8:15b). When the Holy Spirit indwells the new believer, **He Himself testifies** with the spirit of the new believer that he is **God's child** (Romans 8:16).

It is **by or through this testimony** of the Holy Spirit that a believer cries, "*Abba Father*" – that is, that God is my Father and I belong to His Family (Romans 8:15). **This is the assurance given by the Holy Spirit.** "*And if anyone **does not have the Spirit of Christ** (and this testimony of the Holy Spirit), he **does not belong to Christ***" (Romans 8:9b).

When the Holy Spirit indwells a newborn believer and **testifies or witnesses to him that** -----

- * In Christ, the **penalty** of death for his sins has been paid for (I Corinthians 15:3);

- * In Christ, he has been **redeemed - forgiven - set free** from the bondage of sin & death (Eph. 1:7);

- * In Christ, he has been **justified** by faith, declared **not guilty** of offending God (Romans 5:1);

- * In Christ, he has become a new creature, **a new creation of God** (II Corinthians 5:17); -----

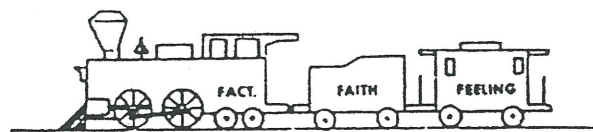
there is often an emotional surge of great joy and happiness in the newborn believer. This was true in the experience of the jailer at Philippi. "*He was **filled with joy** because he had come to believe in God – he and his whole family.*" Acts 16:34

This joy and happiness that comes from **being saved** is sometimes expressed in **tears**, or in saying, "I feel as though a **heavy burden** or load has been lifted from me", or "I have such a **deep unexplainable peace.**"

As we enjoy the peace and happiness of our salvation we must be **very careful not to base the assurance of our salvation on emotional feelings.** In doing so, you become a "Yo-Yo" Christian. You will "**feel**" saved when you are emotionally "**up.**" You will "**feel**" not saved when you are emotionally "**down.**"

God's order of assurance is always **FACT – FAITH - FEELING**

Just as the proper order for train cars is
Engine, Fuel Car, and then the Passenger car,
God's order for assurance is always
FACT - FAITH - and then FEELING.



The train will run **with** or **without** a passenger car (**feelings**). However, it would be futile to attempt to **pull the train** by the passenger car (**feelings**).

The Problem Of Sin In The Believer's Life

Whenever the assurance of salvation or eternal life is discussed, there are **three predominant questions** which need answering. These questions are in the mind of **each and every person** who has been **spiritually reborn** into God's family.

Question # 1 - Is it possible for a born-again believer to sin?

The Apostle John, **in writing to believers**, answers this question in I John 1:8-2:1 in the following manner.

*"If we claim to be **without sin** we deceive ourselves and the truth is not in us."*

In this verse, 1:8, "**sin**" refers to man's **sinful nature**. Everyone, unbelievers as well as believers, has a sinful nature. Therefore, believers still have the **capability** to sin.

*"If we claim we have **not sinned**, we make him out to be a liar & his word has no place in our lives."*

In this verse, 1:10, the word "**sinned**" refers to **acts of sin**. The claim that believers **have not sinned**, makes God out to be a **liar**. But God **cannot lie**. Therefore, believers still have the **capability** to sin.

*"I write this to you so that you will not sin. But **if anybody does sin**, we have one who speaks to the Father in our defense - Jesus Christ, the Righteous One. In this verse, 2:1, the word "**sin**" refers to **single acts of sin** and plainly states that believers still have the **capability** to commit sin. If not, there would be no need for Christ to be our **advocate**, our **defense lawyer** before the Father.*

Is it possible for a born-again believer to sin? **Yes**, but there is a **difference** between a believer and an unbeliever **in this matter**, otherwise believing in God / Christ would have **no meaning**.

First, a believer's **attitude** toward sin is **different**.

Please **read** how Psalm 10:2-11 portrays an **unbeliever's attitude** towards his sin.

Verse 11 summarizes his **attitude** with these words. He says to himself, "*God has forgotten; he covers his face and never sees*" - so the unbeliever goes right on sinning.

Not so the believer. Look at Psalm 32:3-5 and **what happened** in the life of King David **when he sinned** against Bathsheba and her husband, Uriah.

David came under **conviction**. "*When I kept silent, my bones wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was sapped as in the heat of summer.*" Then David **confessed**. "*I acknowledged my sin to you & did not cover up my iniquity.*" I said, "*I will confess my transgressions to the Lord*" - and you forgave the guilt of my sin.

A believer's **attitude** towards sin is different. He **does not conceal, hide or cover up** his sin. He **acknowledges, confesses and forsakes it**. He keeps "**short accounts**" with God. Believers rely upon God's promise - that "*If we confess our sins, God is faithful and just and will forgive us our sins and (also) purify us from all unrighteousness.*" I John 1:9

Secondly, a believer's **relationship** to sin is **different**.

In the 1st Epistle of John, the present perfect and present subjective tense of a verb is used to show **habitual / continuous practice**. This is the tense John uses in chapter 3 and verse 9 when he says, *"No one who is born of God **will continue** to sin, because God's seed remains in him; **he cannot go on sinning**, because he has been born of God."*

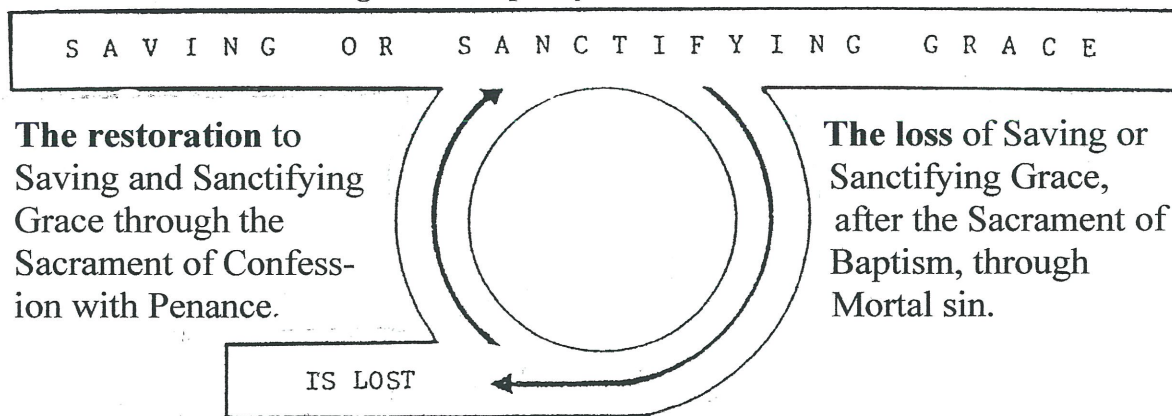
Because God's "**seed**" or nature by which believers were born-again **remains** in them, God's nature exerts a strong **internal influence** towards righteousness / holiness so that the born-again believer **cannot go on living in sin as a prevailing habit**.

"Sin does not **reign** in them, for the Spirit does not **let it flourish**." John Calvin

"We cannot sin with **enjoyment** and **continuance**." John R. W. Stott

Question # 2 – When a born-again believer sins, does he lose his salvation?

Some Church Bodies or Religious Groups say "Yes." The Roman Catholic Church teaches that:

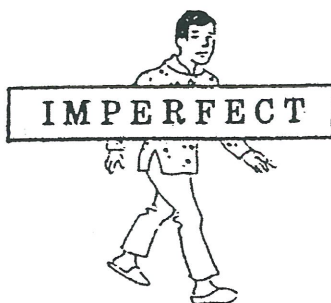


People who accept and follow this teaching have an "**in**" and "**out**" religious experience. They are "**in**" Saving or Sanctifying Grace when they **have not** committed a **Mortal Sin**. When they **do commit** a Mortal Sin, they are "**outside**" of Saving or Sanctifying Grace. Then they are "**re-saved**" through the Sacrament of Confession with Penance. When asked, "Are you saved?" Or "Are you sure you will go to heaven?" The answer will generally be "**I cannot know that until I die.**" **Why?** Because they **cannot be sure** if they will be "**in**" or "**out**" of Saving or Sanctifying Grace when they die.

The Bible says "No." The Bible teaches that when a believer sins, **he does not lose** his salvation or eternal life. (For clarification about "**sins**", refer to Question #1 above on page 57).

As a believer you must **never confuse** your "**State**" with your "**Standing**" in Christ.

Your State or Practice



Your "**State**" is the **manner** in which you live. The Bible calls it your "**Walk**." It is your present practice - **what you are in or of yourself**.

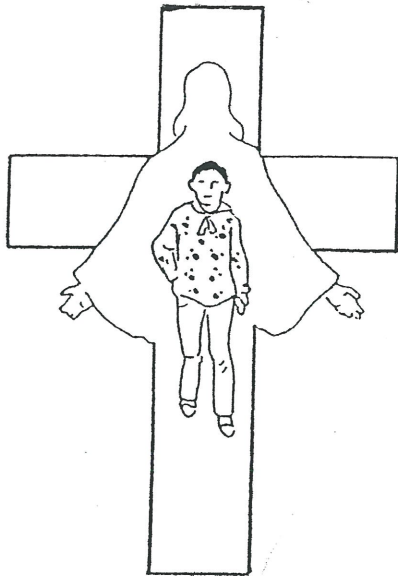
Because you have a sinful or **imperfect** nature, your "**State**" or how you live **is also imperfect**.

Salvation depends, **not on the imperfect state or practice** of the believer, but upon **the perfect or completed work of Jesus Christ** on behalf of the believer. Galatians 2:16

Your Standing or Position In Christ.

Your “**Standing**” is the way **God sees you in Christ Jesus**. It is your “**Position**” in Christ. It includes all that **God has done for you** through the work or sacrifice of Christ.

*“You have been given **fullness** (completeness) in Christ.” Colossians 2:10a*



**Perfect
Complete**

Through the coming of Jesus Christ ---

“But now he (Christ) **has appeared** once for all (time) at the end of the ages to do away with sin by the sacrifice of himself.”

Hebrews 9:26b

and His one sacrifice for all sin, ---

“But when this priest (Jesus Christ) had offered for all time **one sacrifice for sins**, he sat down at the right hand of God.”

Hebrews 10:12

(The **offering** of Jesus Christ for our sins **never** has to be **repeated**. It has **perpetual validity**.)

the believer is made perfect or complete in Christ ---

“---By one sacrifice he (Christ) **has made perfect forever** those who are being made holy.” Hebrews 10:14

once for all time.

“And by that will (God’s will), we have been made holy through the sacrifice of the body of Jesus Christ **once and for all** (time).”

Hebrews 10:10

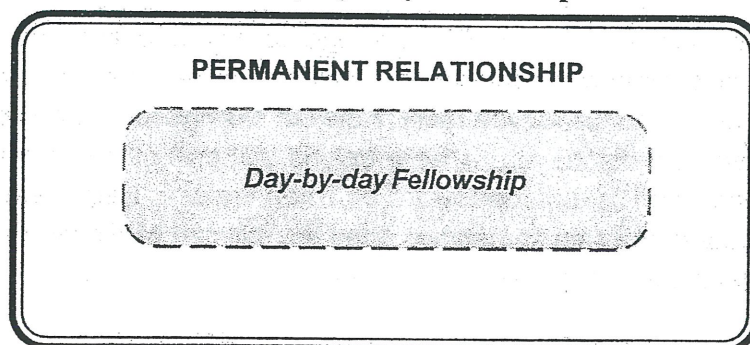
Remember, your “**State**” or practice **does not change** your “**Standing**” or position in Jesus Christ.

[Because of Christ’s full payment for all of our sins, our relationship as children of God is certain and permanent.]

Question # 3 – If it is possible for a born-again believer to sin and yet not lose his salvation or eternal life, then what does happen when a believer sins?

To begin with we must understand that there are **two aspects** in a believer’s **relationship to God**. A **Permanent Relationship**, as well as, a **Day-by-Day Fellowship** with God.

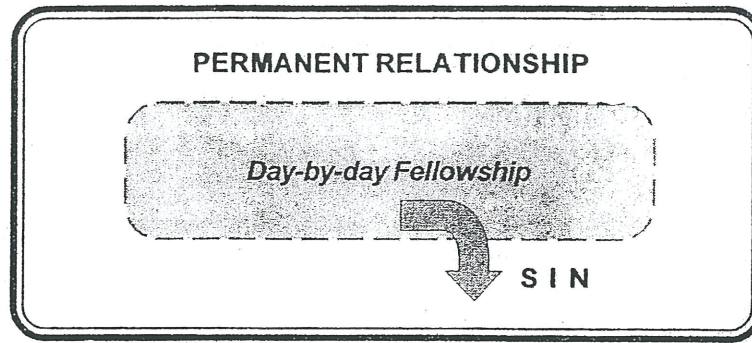
Sin does not
affect a
believer’s
permanent
relationship
to God.



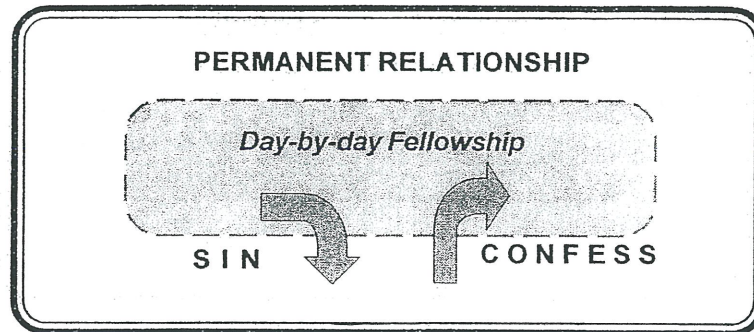
However, sin
does affect
our **day-by-**
day fellow-
ship with
God.

Dr. C. I. Scofield’s comments on this subject are excellent. “There are **two areas** of divine forgiveness (in our relationship with God). The **first area** is that forgiveness which is received **once for all time** through repentance and faith in Jesus Christ (our permanent relationship). This forgiveness deals with the guilt of our sins in a **total sense**.”

“The **second area** (shown below) is **that forgiveness** that comes to God’s children when, by sinning, they have broken their fellowship with God.”



“To obtain this forgiveness we must **confess** and **forsake the sin** that caused the broken fellowship with God.”



“If we confess our sins, God is faithful and just and will forgive us our sins and purify us from all unrighteousness.” I John 1:9

So, what happens when a believer sins? His sin causes a **broken or interrupted fellowship** with his Heavenly Father, but **does not affect or change** his permanent relationship with God.

Once the sin is **confessed** and **forsaken**, God promises **forgiveness** and **restoration** in our **day-by-day fellowship** with Him. **Immediate confession keeps the fellowship unbroken.** PTL

Summary / conclusion

Assurance means, “To make something **certain**” or “To put beyond **all doubt**.” The **passion** of the Apostle John in writing his Gospel and First Letter or Epistle was to emphasize **the assurance of salvation or eternal life** that God gives to those **who trust His Son alone for their salvation**. John states:

*“Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book (The Gospel of John). But these are written that **you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life through his name.**”* John 20:30-31

*“We accept man’s testimony, but God’s testimony is greater because it is the testimony of God, which he has given about his Son. Anyone **who believes** in the Son of God has this testimony in his heart. Anyone **who does not believe** God has made him out to be a liar, because **he has not believed** the testimony God has given about his Son. **And this is the testimony:** God has given us **eternal life**, and this life is **in his Son**. He who **has the Son has life**; he who **does not have the Son of God does not have life.**”*

I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.” I John 5:9-13

THE ORDINANCES

The word “**ordinance**”, when used in a religious sense, is **defined** as the **Sacraments, Rites, or Traditions** of a **religion or church body**.

As an example, the Roman Catholic Church uses the term, “**Sacrament**.” This church body claims that there are **seven sacraments** - all of which confer “**saving grace**” upon those who participate in them. **However**, when I teach the “**Ordinances**” of the Church, which is Christ’s Body (Ephesians 1:22-23), I use the terms, “**Rite**” or “**Tradition**.” Why so? Because **an ordinance** in Christ’s Church is a “**Rite**”, a **prescribed practice established by Christ**, and by His Divine Authority **passed on or passed down to us** (Tradition) by His Apostles.

Christ gave His Church **two “Ordinances” or “Rites”** in which **all believers in Jesus Christ are to participate**. The “**Ordinance or Rite of Baptism**” and “**The Ordinance or Rite of Holy Communion**.” We know this from the following Scripture.

Then Jesus came to them (The Apostles) and said, “*All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, **baptizing them** in the name of the Father & of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.*”

Matthew 28:18-20

And Jesus **took bread**, gave thanks and broke it, & gave it to them, saying, “*This is my body given for you; **do this** in remembrance of me.*” In the same way, after the supper he took the cup, saying, “*This cup is the new covenant in my blood, which is poured out for you.*”

Luke 22:19-20

“For I (the Apostle Paul) received from the Lord what I also **passed on** to you (Tradition): The Lord Jesus, on the night he was betrayed, **took bread**, and when he had given thanks, he broke it and said, ‘*This is my body, which is for you; **do this** in remembrance of me.*’ In the same way, after supper he **took the cup**, saying, ‘*This cup is the new covenant in my blood; **do this**, whenever you drink it, **in remembrance of me.***’” I Corinthians 11:23-25

THE “RITE” OF BAPTISM

Although baptism could be called a **sacrament**, the Scripture nowhere teaches “**sacramentalism**.” That is, that participation in the sacraments **are necessary for salvation** and therefore, become **the means of salvation**. In relation to “**infant baptism**”, here are the views of **two sacramentalist church bodies**.

- The obituary of a deceased Roman Catholic reads, “She was **born anew** through the **rite** of Holy Baptism in Austin, MN, and confirmed **the faith of her baptism** at Holy Rosary Catholic Church in Minneapolis, (MN)”.
- From the “Memento and Certificate of Baptism”, printed by the Lutheran Church Missouri Synod’s Concordia Publishing House, the following is noted. “In baptism **full salvation** has been given **unto you**; God has become **your Father**, and **you have become His child through this act.**”

These **sacramentalist views** teach **baptismal regeneration**. Meaning, that through **water baptism**, a person is **spiritually re-born** into the **Kingdom of God** or the **Family of God**.

This teaching **contradicts** the Scripture which makes it clear that believers are not baptized **in order to be saved** (I Peter 3:18-22), **but rather**, because they have **already been saved** through faith in Jesus Christ alone. “*For we maintain that a man is justified by faith apart from observing the law*” (ceremonial rituals). Romans 3:28 For a more complete understanding of regeneration, revisit pages 48-50.

Sacramentalism also contradicts the meaning / concept and purpose of water baptism.

The Meaning / Concept of Baptism

The Greek verb *Baptizo* means, “to dip.” *Baptizo* was used to signify “the dyeing of a garment” and “the drawing of water or wine **by dipping** a cup into a bowl.” As it refers to water baptism, *Baptizo* means “to become **completely** or **thoroughly wet**.” Thus, **Immersion**, “to dip or plunge into so as to cover”, or **Submersion**, “to sink or plunge beneath the surface”, is **the normal mode** for water baptism.

Conceptually, Biblical baptism is “**the placing** of a person into **a union** with someone or something else **so as to alter** or **change** a previous **relationship** or **condition**.”

W. E. Vine, Expository Dictionary of New Testament Words
When in Ephesus (Acts 19:1-7), the Apostle Paul met “about 12 men” who had previously been **baptized** into John the Baptist’s teaching of repentance and therefore, had **a relationship** with him. When Paul explained the Gospel to these men, they believed and were **re-baptized** into the **name** of the Lord Jesus and His teaching. **Symbolically**, through the “**Rite**” of **baptism**, they **changed** or **exchanged their relationship** with John the Baptist for **a new relationship** with Jesus Christ.

It is interesting to note that originally, the word “**Sacrament**” was used for the Roman Soldier’s oath of allegiance. It was **his confession** that henceforth he **belonged** to Caesar and lived only to obey him.

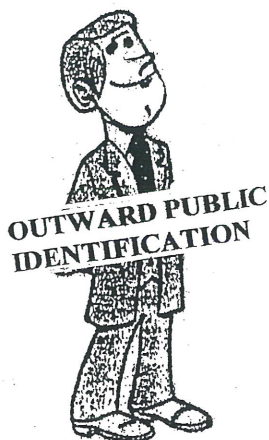
So it is with us. In the “**Rite**” of **baptism**, we outwardly or publicly **acknowledge the change** that has happened in our spiritual lives, i.e., that we have **separated** from our previous **unbiblical** religious beliefs and practices, and **life of sin**, and have **embraced** by faith **Jesus Christ** as our **Lord and Savior**.

The Purpose of Water Baptism

Generally speaking, **two purposes** are realized in water baptism. **The public identification** of a person as **a believer** in Jesus Christ and the **incorporation** of a **baptized believer** into **a Local Church**.

What happened on the Day of Pentecost (Acts chapter 2) is **foundational** to understanding these purposes. **On that day**, the Apostle Peter delivered a message to thousands of Jewish people gathered in Jerusalem, from all over the Roman Empire, for the Feast of Pentecost (2:5-12). Peter’s message consisted of an **Introduction** (2:22); **Three Main Points**: Christ’s Death (2:23), Christ’s Resurrection (2:24-32), and Christ’s Exaltation (2:33-35); and a “punch line” **Conclusion** – “*Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ*” (2:36).

When asked, “*What shall we do?*” by those who heard this message, Peter replied, “*Repent & be baptized, every one of you, in the name of Jesus Christ for (because of) the forgiveness of your sins*” (2:38)



“Those who **accepted** Peter’s message **were baptized**” (2:41a). Baptism was **the outward identification, mark, or evidence** of their **acceptance** by **faith** of Jesus Christ as their Lord and Savior.

Immersion / Submersion is symbolic of Christ’s death. In baptism the believer outwardly / publicly **identifies himself** as one who **has accepted** Christ’s death as the means of forgiveness for his sins and release from God’s **judgment of death**.

Emergence is symbolic of Christ’s resurrection - **life**. In coming **up out of water**, the believer **testifies** that he has “**put off**” his old life of sin and has “**put on**”, or is **living**, a new life in Christ..

“And about three thousand were added to their number that day” (Acts 2:41b). Question: Who were these 3000 people? Who or what were they added to?



The Day of Pentecost in Acts chapter two was the **“birthday”** of the **New Covenant** and the **New Testament Church**.

Earlier in this day (2:1-4), Christ’s promise of a baptism with or in the Holy Spirit (1:5) **was fulfilled**. As **evidenced** by their speaking in **“other tongues”** (languages), the 12 Apostles **were**:

- * **Baptized** with the Holy Spirit. **The Spirit was placed in them.**
- * **Filled** with or came under the **control / power** of the Holy Spirit.
- * **Spiritually baptized** or placed **into Christ** and **The Church** which is Christ’s Body. I Corinthians 12:12-13 and Galatians 3:26-28

Later in this day (verses 37-41), those 3000 people **who accepted** Peter’s message that Jesus Christ is Lord:

- **Were baptized** by water in or into the **name of Jesus Christ**, i.e., “All that the name of Jesus **implies**, of authority, character, rank, majesty, power, excellence, etc. Everything that the name **covers**.”
W. E. Vine, Expository Dictionary of New Testament Words
- **Received the gift of the Holy Spirit**. The Holy Spirit was **placed** in them and they were **spiritually placed** into Christ and The Church which is His Body.
- **Were added to the 12 Apostles**, and along with them, **incorporated** into the **Local Church**, the local body or fellowship of professing believers, the “called out ones” who believe in Jesus Christ as Savior and Lord. As **evidence** of this truth, see chapter 2:42-47; 4:4, 32-35; 5:12-14; and 6:7.

THE “RITE” OF HOLY COMMUNION

In Scripture, this “Rite” is known as --- **“communion”** (KJV- I Corinthians 10:16), **“The Lord’s Table”** (I Corinthians 10:23), **“a coming together”** (I Corinthians 11: 18, 20, 33, 34), **“The Lord’s Supper”** (I Corinthians 11:20), and in connection with the Lord’s Supper, **“feasts”** (I Corinthians 11:17-34; II Peter 2:13) and **“love feasts”** (Jude 12) were included.

The word **“communion”** is a translation of the Greek word *koinonia*. It means, **“a having in common”** – a oneness, participation, partnership, fellowship, and sharing together **in something**.

For, --- *“Is not the cup of thanksgiving for which we give thanks a participation (*koinonia*) in the blood of Christ? And is not the bread we break a participation (*koinonia*) in the body of Christ?”* I Corinthians 10:16

When believers in Christ came to the **“Lord’s Table”** and ate together (*koinonia*) of the **bread and wine**, (the **“emblems”** of His body and blood), they **identified** themselves as being a brother or sister in Christ and **demonstrated the commonalty (*koinonia*) of their faith in Jesus Christ alone** for the **forgiveness and cleansing** of their sins.

The Practice of Communion

Generally speaking, there are **three traditions** in the practice of Communion.

- **Transubstantiation** - In practice, **this tradition teaches** that the elements of bread and wine **change from one substance into another**.
The Roman Catholic and Eastern Orthodox Church teach that, **after consecration**, the bread is changed into Christ’s **flesh or body** and the wine into **Christ’s blood**. So that, those who participate

in this “**Sacrament**”, however often, actually believe **they eat** of Christ’s flesh and **drink** of Christ’s blood and thereby receive **saving grace** for the cleansing of their sins. In this Roman Catholic Tradition, Transubstantiation is “**a sacred mystery.**”

- **Consubstantiation** - In practice, **this tradition teaches** that the elements of bread and wine, **after consecration**, are regarded as being **one common substance** or **nature** with the body and blood of Christ, **but are not changed into it**. In the words of R. C. Sproul, “In the Lord’s Supper, **the substance** of the body and blood of Christ **are present with (con) the substance** of bread and wine.” Generally speaking, this is the practice of communion in Lutheran churches.
- **A Remembrance** - “*Do this in remembrance of me.*”
In practice, **this tradition teaches** that the elements of bread and wine are **only symbolical** of the body and blood of Christ. When a person eats of the bread and drinks of the wine he does so **remembering the price** Jesus Christ paid to save / deliver them from the **consequences** of their sins.

In I Corinthians 11:24-25, the word “**remembrance**” is a translation of the Greek word *Anamnesis*. It means, “**not in memory of**” (not a day, like Memorial Day; not something impersonal, like a name on a tombstone) but, “**an affectionate calling of the Person Himself to mind.**”

W. E. Vine, Expository Dictionary of New Testament Words - pages 274-275

Webster’s New World Dictionary defines **one use of the word “remembrance”** as “**an object that serves to bring to mind or keep in mind some person, event, etc.**”

In this “**Rite**” of Communion there are **two “objects” or “elements”**, the “**bread**” and the “**wine.**” These serve as **the symbols** by which believers **affectionately call to mind The Passion of their Lord and Savior, Jesus Christ.**

At the heart or core of **this “Rite” of Communion** is the pattern found in I Corinthians 11:23-26 which the Apostle Paul “*received from the Lord and passed on to us.*” In relation to the “**bread**” and “**wine**” or **cup**, this pattern has **four parts.**

The Bread – Verses 23-24

Part 1 -- **The taking of the bread.** “*The Lord Jesus, on the night he was betrayed, took bread*” -----
A single loaf of unleavened bread. We know this because **on this night** Jesus was celebrating the **Feast of Passover and Unleavened Bread** with His disciples.

Matthew 26:17-30

Part 2 -- **The giving of thanks.** “*And when He had given thanks*”

The word “**thanks**” is a translation of the Greek verb *Eucharisteo* from which our English word “**Eucharist**” is derived. **Eu** means “**well**” and **Charis** “**grace or favor.**” When taking the bread we are to **worship God through thanksgiving and praise** for the grace and favor He has bestowed upon us through the body of Christ which was given or offered as a **substitutionary sacrifice for our sins.**

Part 3 -- **Christ’s explanation of the meaning.** *He broke it and said, “This is my body which is given for you.”* Luke 22:19

The “**breaking**” of bread begins with **but one loaf** which is **representative** of the body of Jesus Christ as the **one and only way of salvation.** For Jesus said, “*I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh (body), which I will give for the life of the world.*” John 6:51

When we **partake** or eat of the **one loaf**, we **identify ourselves as believers in Christ** and

members of His body, **which is the Church**. For, *"is not the bread that we break a participation in the body of Christ? Because there is **one loaf**, we, who are many, are **one body** for we all partake of the **one loaf**."* I Corinthians 10:16b-17

Part 4 --- **Christ's admonition**. *"Do this (take and eat – Matthew 26:26) in remembrance of me."*
Whenever I eat of the bread I remember **Philippians 2:6-11** and the **three times** and **ways** that Christ Jesus **humbled Himself for me**.

"Who, being in very nature God," —

* *"Did not consider equality with God something to be grasped" - but **placed Himself in subjection** to the will of the Father for the purpose of **my redemption**.* John 6:38

* *"Took the very nature of a servant" – **took human likeness**.* Mark 10:45

* *"Became obedient to death – **even death on a cross**."* John 10:17-18

As I eat of the bread, I remember how Jesus Christ **humbled Himself for me**, and **I bow in worship of Him** and freely, openly, and publicly **confess that this Jesus Christ is my Lord and Savior**.

The Cup (Wine) – I Corinthians 11:25

Part 1 -- **The taking of the cup**. *"After supper he took the cup."*

There was **but one cup** from which **all drank** – *"Drink from it, all of you."* Matt. 26:27
Eating from **one loaf** (Christ's flesh - body) and drinking from **one cup** of wine (Christ's blood) **signifies** that there is but **one way** of salvation. Because, **through the symbols of the bread and wine**, Jesus said, *"Whoever eats my flesh and drinks my blood has eternal life."* John 6:54

Part 2 -- **The giving of thanks**. This is implied in the words *"In the same way"* - that is, in the same way as with the bread, Christ gave thanks.

Part 3 -- **Christ's explanation of the meaning**. *"This cup is the new covenant in my blood."*

It was impossible for the blood of **Old Covenant sacrificial animals** to take away sins (Hebrews 10:4, 11). Therefore, God **promised** a New Covenant (Jeremiah 31:31-34) which **provided** a sacrifice **that could** take away sins (Hebrews 10:1-14). When Jesus instituted the **"Lord's Supper"**, He took a cup of wine, used in the **Passover Meal**, and made it **a symbol of His sacrificial blood** of the New Covenant. This **"cup"** is called **"The Cup of Redemption"**. It is through **Christ's blood of the New Covenant** that we are **redeemed**, i.e. our sins are **"forgiven"** and **"remembered" no more** (against us).

Hebrews 10:16-18

Hallelujah! ----- **"Remembered, remembered, no more, no more;
my sins are remembered no more.
They are lost in the depths of His fathomless love,
and remembered, remembered, no more."**

Part 4 -- **Christ's admonition**. *"Do this, whenever you drink it, in remembrance of me."*

When I drink of the **"cup"** I **remember the agony Christ endured on the cross for my sins** and **I bow in worship, praise and thanksgiving for His great love for me**.

Christ said, "My God, my God, why have you forsaken me?" Psalm 22:1

*"There were many who were **appalled** at him - his appearance was so **disfigured** beyond that of any man and his form **marred** beyond **human likeness**."* Isaiah 52:14

"I am poured out like water, all my bones are out of joint. My heart has turned to wax; it has melted away within me. My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death. Dogs have surrounded me; a band of evil men has encircled me, they have pierced my hands and my feet. I can count all of my bones; people stare and gloat over me." Psalm 22:14-17

**"Upon that cross of Jesus mine eye at times can see,
The very dying form of one Who suffered there for me;
And from my smitten heart with tears, two wonders I confess,
The wonders of His glorious love and my own worthlessness."**

Elizabeth C. Clephane

Summary / Conclusion

*"Whenever you eat this bread & drink this cup, **you proclaim** the Lord's death until he comes."*

I Corinthians 11:2

The Lord's Table is "the highest exercise of Christian Worship." It is a "memorial" centered in and on the person of Christ. His body, His blood, Him. It is a "remembrance" designed to bring to mind again the salvation Christ effected at Calvary. G. Campbell Morgan

THE CONSEQUENCES OF UNBELIEF

In the Book of Deuteronomy (4:1-30:20), when Moses completed rehearsing the **Old Covenant Law** with the Nation of Israel, he did so with this somewhat lengthy challenge found in chapter 30:11-20. (The **bold lettering** is my emphasis.)

*"Now what I am commanding you today is **not too difficult for you or beyond your reach**. It is not up in heaven, so that you have to ask, 'Who will ascend into heaven to get it and proclaim it to us so we may obey it?' Nor is it beyond the sea, so that you have to ask, 'Who will cross the sea to get it and proclaim it to us so we may obey it?' **No, the word is very near you; it is in your mouth and in your heart so you may obey it.***

*See, I set before you today **life and prosperity, death and destruction**. For I command you today to love the Lord your God, to walk in his ways, and to keep his commands, decrees and laws; **then you will live and increase**, and the Lord your God will bless you in the land you are entering to possess.*

***But if your heart turns away and you are not obedient**, & if you are drawn away to bow down to other gods to worship them, I declare to you this day that **you will certainly be destroyed**. You will **not live long** in the land you are crossing the Jordan to enter & possess.*

*This day I call heaven and earth as witnesses against you that I have set before you **life and death, blessings and curses**. **Now choose life**, so that you and your children may live and that you may love the Lord your God, listen to his voice, and hold fast to him. **For the Lord is your life**, and he will give you many years in the land he swore to give to your fathers, Abraham, Isaac and Jacob."*

Although Israel **had seen** and **experienced** God's miraculous power in His judgment upon Egypt (Exodus) 7:1-12:51), & in their crossing of the Red Sea (Exodus 13:17-14:31), & in His provision for their daily food (Manna) & water during their 40 year wandering in the desert (Deuteronomy 8:15-16), **they choose death** (unbelief towards God) **rather than life** (a faith-obedience relationship with God).

II Chronicles 36:15-16 describes **the depths** of Israel's **unbelief** with these words:

*"The Lord, the God of their fathers, sent word to them through his messengers **again and again**, because he had pity on his people and on his dwelling place (the temple in Jerusalem). But they **mocked** God's messengers, **despised** his words and **scoffed** at his prophets until the wrath of the Lord was aroused against his people and there was **no remedy**."*

Physically - As prophesied, the Northern Kingdom of Israel was **uprooted** from the Promised Land of Canaan and taken into **captivity** by Assyria in 722 B. C. and the Southern Kingdom of Judah was taken into **captivity** by Babylonia in 586 B. C. God has "*scattered them among the nations --- until they confess their sins - their treachery and hostility towards God.*"

Leviticus 26:33 and 40

Spiritually - "*God gave them **a spirit of stupor**, eyes so that they cannot see and ears so that they cannot hear, **to this very day***" (Romans 11:8).

*"They hear, but **never understand**; they see but **never perceive**."* Isaiah 6:9

*"Their minds were made **dull**" --- "**Even to this day** when Moses is read (the Old Covenant Law), **a veil covers their hearts**"* (II Corinthians 3:14-15).

Israel paid and continues to pay a terrible price for their unbelief. Although, since 1948 and after some 2,600 years, there is once again an independent Nation of Israel in the Promised Land of Canaan, **the majority of Israelites** remain **scattered** among the nations of the world. And although **a remnant** of Israelites have believed in Jesus of Nazareth as their promised Messiah/Christ, **the vast majority remain in unbelief** - spiritually blind and deaf to this glorious truth.

The author of the Book of Hebrews, in writing **to us** who live under the **New Covenant**, includes **five warnings concerning the consequences of our unbelief**. Listen as I share **three** of them with you.

"How shall we escape (God's wrath / judgment) if we ignore such a great salvation" (2:3)?

*"See to it, brothers, **that none of you has a sinful, unbelieving heart that turns away from the living God**"* (3:12).

*"If we **deliberately keep on sinning** (unbelief) after we have received the knowledge of the truth, no sacrifice for sin is left, but only a fearful expectation **of judgment** and of raging fire that will consume the enemies of God. Anyone who rejected the law of Moses (The Old Covenant) died without mercy on the testimony of two or three witnesses. How much more severely do you think a man deserves to be punished who has **trampled the Son of God underfoot**, who has **treated as an unholy thing the blood of the covenant that sanctified him** (The New Covenant), and who has **insulted the Spirit of grace**? 'It is mine to avenge; I will repay', and again, 'The Lord will judge his people'. **It is a dreadful thing to fall into the hands of the living God**"* (10:26-31).

But Praise be to God! There remains an **antidote** for these "**consequences**" of unbelief. It is **faith or trust** in the Lord Jesus Christ. "**For everyone who calls on the name of the Lord will be saved.**"

Acts 2:21

*"Here is a trustworthy saying **that deserves full acceptance**: Christ Jesus came into the world to **save sinners**."* I Timothy 1:15

*"Salvation is found in **no one else**, for there is **no other name** under heaven given to men by **which we must be saved**."* Acts 4:12

*"**Believe in the Lord Jesus, and you will be saved.**"* Acts 16:31

SUMMARY / CONCLUSION

In our study of the Biblical Doctrine of Salvation we have examined [**Three Major Inter-Connecting Covenants**]. The **Covenant** God made with **Abraham, Isaac and Jacob**, the **Old Covenant** of Law God made with the Nation of Israel, and the **New Covenant** God made with Israel and all mankind.

These [**Three Inter-Connecting Covenants**] give **irrefutable evidence** that Jesus of Nazareth is the promised Messiah / Christ, the Savior / Deliverer, *"In whom we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace that he lavished on us with all wisdom and understanding."* Ephesians 1:7-8

In the Abrahamic Covenant (see pages 9-14), God promised Abraham an **"offspring"** or **"seed"** through whom *"All nations on earth would be blessed"* (Genesis 22:18). In tracing Abraham's genealogical record (see page 10), it **unquestionably** leads to and identifies **Jesus of Nazareth** as Abraham's **"offspring"** or **"seed"**, the Messiah / Christ (Galatians 3:16) *"who will save us from our sins."* Matthew 1:21

In the Old Covenant of Law (see pages 15-31), God provided the Nation of Israel with ceremonial laws or regulations to be followed in approaching a Holy God. These ceremonial laws were rituals, primarily centered in animal sacrifices (see page 21).

These animal sacrifices **could never** take away or **make atonement** for sin (Hebrews 10:4). They only provided a means of **outward** or **ceremonial cleansing** by which sinners, whose sin had been passed over but not yet atoned for, could approach a Holy God.

"The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean --- sanctify them so that they are outwardly clean." Hebrews 9:13

These ceremonial laws or rituals were but copies or types that **represented** or **symbolized** that which is **"real."** The **evidence** is clear, they were only **"foreshadows"** that **prefigured** the coming **"realities"** in Christ (Hebrews 10:1-18).

Israel's Passover lamb (Exodus 12) **prefigured** *"Christ, our passover lamb"* - who was sacrificed for us. I Corinthians 5:7

The events on Israel's Day of Atonement (Leviticus 16) **prefigured** *"Christ, who is the atoning sacrifice for our sins."* I John 2:2

So you see, *"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith."* Galatians 3:24, King James Version

In the New Covenant (see pages 33-70), the **"gospel"** - the greatest story ever told, is revealed or unfolded to us.

- *"For God so loved the world that he gave his one and only Son, that whoever believeth in him shall not perish but have eternal life."* John 3:16

- This Son of God, Jesus Christ Himself, *"bore our sins in his body on the tree (cross)."*
I Peter 2:24

The meaning of the Greek word **anaphero**, here translated **"bore"**, means, "That Christ brought or carried our sins up with Him on or upon the cross." He did this with **such love** and **dignity** that when those surrounding the cross *"hurled their insults at him, he did not retaliate; and when he suffered, he made no threats."* I Peter 2:23

- There, hanging nailed to the cross, “**Christ died for our sins**” (I Corinthians 15:3).

Christ was our **substitute**. He paid for us **the penalty of death** due to our sins.

Christ was our **Sacrifice of Atonement**. His sacrifice for our sins **satisfied all God’s requirements** so that He might **justify us** freely through faith in Christ’s redeeming blood.

Romans 3:21-26

- “*This Christ was **buried**, and was **raised to life** on the third day.*” I Corinthians 15:4

“He appeared to Peter, and then to the Twelve. After that, he appeared to more than 500 of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also (the Apostle Paul).” I Corinthians 15:5-8

Over **513** different individuals saw Christ **after His resurrection**, most of whom were still living when I Corinthians 15:5-8 was written. Their testimonies give **irrefutable evidence that the resurrected Jesus is the Christ, the One who can save us from our sins.**

Added to this is Matthew’s **remarkable testimony** in chapter 27 verses 51-53.

*“At that moment (when Christ died) the curtain of the temple (in Jerusalem) was torn in two from top to bottom. The earth shook and the rocks split. **The tombs broke open and the bodies of many holy people who had died were raised to life.** They came out of the tombs, and after Jesus’ resurrection they went into the holy city and **appeared to many people.**”*

The resurrection of Jesus Christ is real. **He is alive. There is life after death.**

- After being on the earth **for 40 days** after His resurrection, **Jesus ascended** back into heaven (Acts 1:10-11). Exalted to the right hand of God, “*He is able to **save completely** those who come to God through Him, because **he always lives** to intercede for them.*” Hebrews 7:25
- This same Jesus is **coming again**. “*For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and the trumpet call of God, and the **dead in Christ** will rise first. After that, we who are still alive and are left **will be caught up together with them** in the clouds to meet the Lord in the air. And so we will be with the Lord forever.*” I Thessalonians 4:16-17

This is the greatest story ever told. This is the “**Gospel**”, the “**Good News**” of the **New Covenant**. This gospel, “*is the **power of God** for the salvation of everyone **who believes** ---. For in the gospel a righteousness from God is revealed, a righteousness **that is by faith** from first to last, just as it is written: ‘The righteous will live by faith’*” (He who is righteous by faith will live – will have eternal life). Romans 1:16-17

W. E. Vine in his Expository Dictionary of New Testament Words give us this understanding of the word “righteousness” as translated from the Greek word *dikaiosune*.

“Righteousness is that **gracious gift** of God to men whereby **all who believe** on the Lord Jesus Christ are brought into **right relationship with God**. This righteousness is **unattainable** by obedience to any law, or by any merit of man’s own, or any other condition than that of **faith in Christ**. The man **who trusts in Christ** becomes ‘the righteousness of God in Him,’ (II Corinthians 5:21) i.e., becomes in Christ **all that God requires a man to be**, all that he could never be in himself.”

Oh, “believe in the Lord Jesus Christ and you will be saved.”

“SAVED!”

By Rev. Oswald J. Smith

Saved! saved! saved! my sins are all forgiven; Christ is mine! I'm on my way to heaven;
Once a guilty sinner, lost undone, now a child of God, saved through His Son

Saved! I'm saved through Christ, my all in all;
Saved! I'm saved whatever may befall;
He died upon the cross for me, He bore the awful penalty;
And now I'm saved eternally - I'm saved! saved! saved!

Saved! saved! saved! by grace and grace alone; oh, what wondrous love to me was shown,
In my stead Christ Jesus bled and died, bore my sins, for me was crucified.

Saved! saved! saved! oh, joy beyond compare; Christ my life and I His constant care,
Yielding all and trusting Him alone, living now each moment as His own.

“IN CHRIST ALONE”

By Shawn Craig and Don Kock

In Christ alone my hope is found, He is my light, my strength, my song;
This cornerstone, this solid ground, firm through the fiercest drought and storm.
What heights of love, what depths of peace, when fears are stilled, and strivings
cease.
My comforter, my all in all, here in the love of Christ I stand.

In Christ alone who took on flesh, Fullness of God in helpless Babe!
This gift of love and righteousness, scorned by the ones He came to save.
Till on the cross as Jesus died, the wrath of God was satisfied.
For every sin on Him was laid; here in the death of Christ I live.

There in the ground His body lay, Light of the world by darkness slain;
Then, bursting forth in glorious day, up from the grave He rose again!
And as He stands in victory, sin's curse has lost its grip on me;
For I am His and He is mine, bought with the precious blood of Christ

No guilt in life, no fear in death, this is the power of Christ in me;
From life's first cry to final breath, Jesus commands my destiny.
No power of hell, no scheme of man, can ever pluck me from His hand;
Till He returns or calls me home, here in the power of Christ I'll stand!

These songs express the testimony of William G. and Patricia E. Arvan.