

A  
Word  
STUDY  
In  
Salvation

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## How to Study Your Bible

1. Begin in Prayer 1 Cor 2: 9-14
2. Read the Bible Neh. 8: 1-3
3. Study the Bible Neh. 8:8
4. Meditate upon it Deut. 6:6-9; Ps. 1
5. Pass the Bible on to others Heb. 5: 12

## How to Study Each Chapter

1. The Theme
2. The most important verse
3. The most prominent word
4. The teaching about Christ
5. The command to obey
6. The promise to claim
7. The new truth learned Psalm 119:18

Also every verse or passage has at least 3 applications

1. Past: this is the historical application
2. Present: This is a devotional or spiritual application
3. Future: This is a doctrinal or prophetic application

# INTRODUCTION

In this series we will be doing a study of Salvation and those words that are related to and are integral parts of Salvation. There will be twelve or thirteen words that we will look at. Each word will be covered in some detail so we can gain a better understanding of that word and how it fits into a person's salvation.

In this 13 week series there will be no effort to force anyone to change anything of their own mindset. However I do hope that all of us will be good Bereans and see if the subjects presented are what the bible says they are. Personally I believe that with an open heart, an open Bible, and open ears, as Jesus said in Rev. 2&3 "he that hath an ear let him hear" much can be gained from this series.

So let's now look at what "so great a salvation" is. Our first lesson will be on the word sin and then we will move to Salvation itself and then on to the others to give hopefully the fullest picture of all the Lord Jesus did on the cross of Calvary!

# Lesson ONE

## “SIN”

Our first study is on the great doctrine of sin. It is fitting since sin is the root of our problems. Therefore a good understanding of this subject is vital for our understanding of our spiritual lives and growth.

We will start with this question, “where did sin originate?” The answer is that sin originated in the heart and mind of the angel known as Lucifer. Lucifer means son of the morning. Secondly what was the sin that was birthed in Lucifer? The answer is the sin of pride or a desire to be more than God. We need to look at two passages the first is in Ezekial 28: 14-17

Thou *art* the anointed cherub that covereth; and I have set thee *so*: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. <sup>15</sup>Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee. <sup>16</sup>By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. <sup>17</sup>Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

The second is found in Isaiah 14:12-15. How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! <sup>13</sup>For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: <sup>14</sup>I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit.

In both passages we find details of Lucifer and his fall. Jesus declared in Luke 10:18 “I beheld Satan fall from heaven.”

There was no sin before Lucifer rebelled. He became the Devil which means *deceiver*, or Satan which means the accuser. This deceiver used a snake to deceive Eve in the garden and accuse God of lying or not telling the whole truth. So sin entered the human race through deception and accusation.

There is a four-fold extent to sin. First there is the broken relationship with God as Paul states in Ro. 1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Second there is a broken inner self (Gen. 4:12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth). Third there is a broken relationship with our neighbor (Gen. 6:5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually) and fourth there is a broken relationship with nature as seen in Gen. 3:17-19 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

We need also to understand the mind of God in regard to sin this can only be found in the Bible. As we live in a permissive society some words are no longer politically correct, they are too strong. Words such as, sin, lost, eternally doomed, depraved, you see "good people" do not want to hear such words as they find them offensive. However we as Christians must be aware that we can never change God's word to fit today's moral standards and continue to warn people about these subjects and their eternal consequences. That is why studies on these and similar subjects are not popular. The truth will help us in the long run even though it may hurt in the short term.

## The Heart of This Great Doctrine

Most every person recognizes the conflict between conscience and conduct. Man has a natural tendency to go astray, to think, and act in a debasing way. There is a never ending struggle to do good but evil is always present to distract, to lead astray (Ro. 7). This conflict is very real within the heart and soul. Why such a conflict well something happened to the nature of man, specifically in the "fall of man" in Genesis 3. Ever since this occurred sin has been inherited, to "inherit" is to receive from progenitors. We are born with a sin nature. As good evidence of this answer this question, "do you have to teach a child to do wrong?" the answer is no but you do have to teach them to do right.

People who do not understand the nature of sin are offended when someone speaks of them as sinners. How many lost people do you know that call themselves sinners? Instead they say "I'm a good person, I pay my debts, attend church occasionally, I'm good to my family and friends, I'm a good moral person. The question is not about "goodness." Isaiah said that all our righteousness or goodness is as filthy rags. The question is "have you been washed in the blood of the lamb?"

What we will cover here is not about "goodness" of "good people" but rather on "sin" of all humanity.

## There is the fact of Sin

First the origin of sin, it originated with Satan (Is. 14:12-14 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit). The angel Lucifer (light bearer) decided within himself to no longer serve in his position as the anointed cherub and desired to place himself above God Himself. In his

rebellion he managed to convince one third of the other angels to follow him in exerting their own will also this led to all of them being thrown out of God's heaven and Lucifer having his name changed to the more familiar Satan.

Now Sin entered the world through Adam (Ro. 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned), we are so vitally connected to Adam, that before we were born we were sinners in Adam. Our children are born with our characteristics and they must live with them to a large degree.

Second we need to ask the question is sin universal? The answer is simple, yes sin is universal- Jesus being the exception (Ro. 3:23 For all have sinned, and come short of the glory of God). Everyone has fallen far short of God's righteousness. The word "Glory" here in 3:23 means *approval*. A good illustration of this is a person taking their best run and trying to jump across a river, they will fall far short.

Look also at Gal. 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe here we see that all have sinned. Yet still some think there are big sins and little sins, but all have sinned equally, there is no degree of sin ever mentioned in the Bible just Sin period. We as people tend to categorize sin depending on our own view of ones particular actions.

Even nature proclaims the fact of sin, look at Romans 8:22 For we know that the whole creation groaneth and travaileth in pain together until now. Godet said "Nature with its melancholy chorus resembles a bride who, at the very moment when she is fully attired for the marriage, saw the bridegroom die. She still stands in her bride's dress, but her eyes are full of tears. Browning ads "god is in His heaven all's right with the world" this is not true, look at Joel 1:18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.



## The True Nature of Sin

We will start with the seven sides of sin. Sin is The First side is Transgression or lawlessness- this is overstepping the law, the divine boundary. There was sin before the law, but no transgression (Josh. 7:11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, 15 because he hath transgressed the covenant of the LORD) also 1 John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. So we can see from these three verses that transgression is crossing the law of the Lord.

The Second side is "Iniquity"-this is an act inherently wrong, a wrong act of morality (Col. 3:5-9 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds). Here in Colossians we have several sins laid out. First is *fornication* this is sexual immorality, unclean thoughts or words; second is *inordinate affection*- this is uncontrolled passion; next is wickedness-mischief meditated on and settled in the heart of the lawless person; next is *evil concupiscence*- this is evil desires. Then there is *covet*- this is when we live for more and better, look at Mark 7:20 And he said, That which cometh out of the man, that defileth the man this says it is not what we consume that defiles, but what comes out of a person's heart is what really defiles them. Next is the sin of *abomination*- this is being loathsome, odious, detestable and is reserved of God for only a very few things.

The Third side is the sin of *Disobedience*- this is rebellion against authority, look at Eph. 5:6 Let no man deceive you with vain words: for because of these things cometh the

wrath of God upon the children of disobedience here we see it as obstinate rejection of the will of God!

The Fourth side is *Missing the mark*- this is a failure to meet the divine standard of God (Ro. 3:23) we find here in this verse the phrase "come short" is missing the mark or not hitting the bulls eye.

The fifth side is *Trespassing*- this is placing self-will into the sphere of divine authority intruding on the will of God (Eph. 2:1 And you hath he quickened, who were dead in trespasses and sins). We lived at one time in a state of habitual transgression, a very self-willed attitude. Look at Matt. 6:14a For if ye forgive men their trespasses, this is a deviation from uprightness and truth.

The sixth side is *Ungodliness*: Being not like God, man since the fall has been in direct opposition to God (Ro. 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, 5:6 For when we were yet without strength, in due time Christ died for the ungodly).

The seventh side is *Unbelief*: or calling God a liar, especially where the gospel is concerned. Not believing God's word (1 John 5:10 he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son). In Romans 3:3 For what if some did not believe? shall their unbelief make the faith of God without effect? God is faithful whether you believe or not. Matt. 13:58 And he did not many mighty works there because of their unbelief. Unbelief results in the Lord not being able to do work through us.

So what does Sin do to people?

Sin causes a distorted view of spiritual things. Look here in John 9:39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. If we come as a blind person would Jesus will open our eyes spiritually, the lost are those who think they see, but are truly blind. What we know is right to do; we just do not seem to be able to do it. But what is not right or that which is sinful we have no problem with

Romans 7:19 For the good that I would I do not: but the evil which I would not, that I do.

Sin corrupts the soul, look at Romans 1:21-22 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools, these verses refute evolution's idea that man is getting better. Also Romans 1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Man knows what God has said, what He expects, but he constantly flaunts and ignores what's right.

Sin blinds look at Eph. 4:18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: here we see that sin covers our spiritual eyes to the point that we can no longer see God's truth.

Sin hardens the conscience look here at the next verse Eph. 4:19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness this verse says that after sin blinds, then the heart of man becomes cold and callous towards the prompting of the Holy Spirit. This is only a few of the effects of sin. There are many others that could be listed. However these I believe are sufficient to show the effects on mankind where his relationship to God is concerned.

Now what is the extent of sin?

First all unrighteousness is Sin; a good definition of sin is simply "all unrighteousness is sin." God's word in 1 John 5:17 All unrighteousness is sin: and there is a sin not unto death. This says that God is right therefore anyone failing His standard is not right. There are none righteous as seen in Psalm 14:1-3 The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone

aside, they are all together become filthy: there is none that doeth good, no, not one. Now in Romans 3:10 There is none righteous, no, not one Paul is quoting here from Psalm 14 and the word righteousness here means to be right with God! And to be right with God means you must live by His rules as you're living on His world, using His water, sunshine and food; we must therefore follow His plan.

Second there are two classes of sin. There are open sins that is those sins committed openly, publicly, such as profanity, lying, theft, etc. These and similar ones are clear to the world. Psalm 90:8 says, "Thou hast set our iniquities before thee." Then there are the secret sins these are thought of in the secret chambers of the heart, such as envy, jealousy, lust, pride, hatred. The same verse (Psalm 90:8) reveals "the secret sins openly in the light of thy countenance." Jeremiah 17:9 The heart is deceitful above all things, and desperately wicked: who can know it tells us that the heart is deceitful above all things, and desperately wicked: who can know it? God can.

Third there are three forms in which Sin appears. In Mark 7:21-23 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man. Jesus presents the order of sin. What are the three forms in which sin attacks us? In human nature it is "out of the heart," in the human mind- it is "evil thoughts." In human action it is "adulteries, fornications, murders, thefts, etc." In verses 21 and 22 Jesus mentions 13 sins of the human heart. Jesus was talking to His disciples about the heart of man; it would be good to read the entire passage from verse 14 through verse 23.

There is the totality of sin. All of man is sinful his body, soul and spirit (Romans 3:11-12 There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Also Gal. 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be

given to them that believe). All of us were born with a sin nature, look at Psalm 51:5 Behold, I was shapen in iniquity, and in sin did my mother conceive me. This verse lays it out very clearly. If we would be but honest with ourselves we are sinners from conception. The sinful nature is like poison just look at Psalm 58:3-4 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear; here we see the wicked are estranged from the womb, children do not need to be taught lying and deceit they are born doing it.

Now we come to the Wages of Sin (the Penalty).

The wages of sin is something that we earn. The term "wages" means we work for an end result. In this life we work for a paycheck, for fame, for worldly goods. Romans 6:23 says, "The wages of sin is death." "Death" in scripture never means "annihilation." The meaning is "eternal death" (2 Thess. 1:8-9 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power). The word "Destruction" in Matthew 7:13 says a sinners spiritual body will constantly be in the process of destruction. There is "Everlasting punishment" as seen in Matthew 25:46 also the word "condemned" in John 3:18 here it is judged.

Let us see the results of sin by the Christian. God chastens His own look at Heb. 12:6 this is a quote from Proverbs 3:12 "for whom the Lord loveth He chasteneth and scourgeth every son whom He receives. There is also the great verse in Proverbs 13:24 we find that it says, "He that spareth his rod hateth his son."

Eternal punishment is for the unbeliever. God deals with His own as a Father. A natural father only chastens his own children and that out of love. The Christian should judge himself, look at 1 Corinthians 11:31-32 For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not

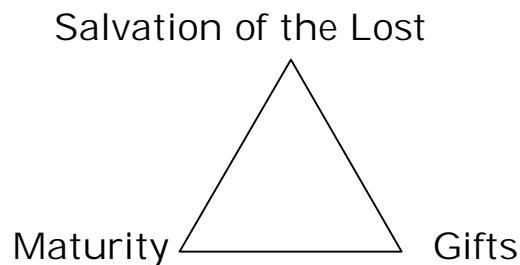
be condemned with the world. We should immediately upon committing a sin acknowledge it and judge it as such and seek God's forgiveness if not Christ will judge us at the judgment seat found in 1 Cor. 3. Confession of sin is necessary for cleansing. Turn to 1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness here we see that we need to agree with God that we are wrong and that He is totally right and then forsake the sin. This verse is the Christians bar of soap.

There is only one remedy for sin: First the gospel of Jesus Christ as seen in Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. The word power in this verse is talking about explosive power to become a child of God. Second we need to believe on the Lord Jesus Christ as our personal Saviour and make Him Lord of our lives.

## Lesson Two

# SALVATION

Introduction: Have you ever wondered why so many people are faithful to the work of the Lord week after week and even year after year? Most of the dear people who are faithful do so because they have been saved, and they want others to be won to Christ. Granted, a lot of "religious activity" has nothing to do with reaching people. In so many instances the group or person interested in winning someone to Christ is never known. That is the way most "soul winners" would prefer it to be.



Salvation of lost souls is the reason Jesus died, the reason he established the church, the reason He gave to the church His gifts of "apostles, prophets, evangelists, pastors and teachers" Eph 4:11. These gifts were given to the church for the winning of the lost, then for growth of the new person in Christ and " for the maturing (perfecting) of the saints (saved ones) for the work of the ministry, for the edifying of the body of Christ" Eph. 4:12. Salvation may be gained by one way and one way only. The way is God's way and is the subject of this study.

He gave gifts to men He gave these gifted men to the church.

Salvation is the work of God by which He saves man from the eternal doom of sin. In salvation He gives to man the riches of His grace which means eternal life now and forever. Salvation is the work of God and not a work of man for God. Jesus in John 3:3-7 while talking with the Pharisee Nicodemus, said "Ye must be born again" indicating that the new birth is a spiritual birth and is as much a birth as the natural birth.

The meaning of the word "salvation" implies the idea of deliverance, safety, preservation, healing, and soundness. A person receives Christ as Saviour, before that moment, that person has no assurance of these things. Good works will never bring salvation to a soul. Being a good person is not salvation for salvation is not of works. First one comes to salvation then one works for the Lord. It is Faith in the Facts of the Bible that brings Feelings to the believer.

Salvation was conceived in the mind of God even before He created the world. We see this in Paul's emphatic word in Ephesians 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: here we see that God the Father planned the church, the Son paid for it and the Holy Spirit protects it.

Salvation; then not was not an afterthought of God the Father. He foreknew or knew beforehand the need for a plan of redemption; look here at 1 Peter 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. So we see that salvation was not a 911 call with an ambulance sent to a wreck but a plan placed in motion in the very beginning of creation. Paul gives Titus a great hope in Titus 1:2 In hope of eternal life, which God, that cannot lie, promised before the world began. Here we see the idea is that we are to rest in the hope of God's eternal promise. Now if we rest in this hope we no longer have any action involved in it and we can see that salvation is totally the work of Christ.

Salvation is not by what we do, or do not do, but a result of God's great grace. Look at the word grace in this acrostic

God's  
Riches  
At  
Christ's  
Expense

This is true; there is another way to look at grace. Grace is "all God is free to do for me because of Christ." Now in 2 Timothy 1:9 Who hath saved us, and called us with an holy



calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, here you can see it is not because of who or what we are, but because of His grace that He saved us. Paul adds more here in Titus 2:11 For the grace of God that bringeth salvation hath appeared to all men notice it says "for the grace of God that bringeth salvation hath appeared", and it is for all men. Salvation is offered to all because of God's great love toward us, that He loved us while we were still enemies as we see here in Roman's 5:8 "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" this tells us that God doesn't save by love but by grace. But his love for us is what caused Him to provide salvation and also read 1 John 4:9.

One may be thinking what about salvation for those before the cross. The Lord God placed in the Law the "atonement" this is found in Leviticus chapter 16.

The word Atonement means (to cover). From this we see that the Levitical offerings "covered" the sins until, and in anticipation of the cross, however they did not "take away" those sins as we read here in Heb. 9:15 "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Until Christ came God saved on credit. Christ was the payment for all of those accounts. Calvin called this the very marrow of theology. Notice in Romans 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God the words "remission of sins that are past." The word Remission means to "pass over" in this case the lambs offered each year made a covering and the Lord passed over the people.

The Levitical offering of sacrifice was offered in anticipation of the supreme Sacrifice to come, Jesus Christ. God had promised a Lamb back in Genesis 3:15 and 22:8, and had forgiven sin on the basis of His promise.

Paul in his address to the "men of Athens" on Mars Hill, said, "God winked at the times of ignorance" as we see here in Acts 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent; the word "winked" has the idea of overlooking. He could do this because of the blood of the lambs that were slain year to year.

Now let's take a look at salvation on this side of the cross. The divine method of dealing with sin since Christ died is based upon ONE OFFERING the offering of Christ upon the cross! In Heb. 10:12& 14 here it says But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God, 14 For by one offering he hath perfected for ever them that are sanctified. In His death, Christ did not "cover" sin, but took away (washed clean) the sin. We see this in the gospel of John, John 1:29 says "behold the Lamb of God, which taketh away the sin of the world." There is none other name given save Jesus whereby man must be saved save Jesus. Isaiah said, "though your sins be as scarlet they shall be as snow." Paul adds to it in here in Colossians 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. Here we see that the Lord Jesus bore all our sins on the cross and took them out of sight.

The Price of men's Salvation was God's only Son Jesus. God's Son, Jesus Christ, had to die to provide salvation. By the death, burial, and resurrection of Christ, He provided a way of salvation for humanity. Jesus said for this cause He came into the world. Paul again here in Romans 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. If God raised up Jesus and he did. Then it is a sure thing that he is going to make anyone that believes in Him, truly alive. John 3:16 " For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Jesus suffered for the sins of all men everywhere. Jesus suffered that He might bring us to God. Peter here in 1 Peter 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: this verse tells us that Jesus was a real man who died a real death. The spirit raised Him, "Christ also hath once suffered for sins, the just for the unjust. Being put to death in the flesh but quickened by the Spirit. His blood was shed for the remission of sin. The word remission means in this instance forgiveness. Jesus spoke of this when He instituted the Lord's Supper. In Matt. 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins the word "testament" here means a settlement by a rich man for the benefit of another.

Christ saves us from the guilt and penalty of sin. This speaks of past sins because Christ became sin for all that will believe. Listen to Paul in 2 Corinthians 5:21 "For He hath made Him (Christ) to be sin for us who knew no sin." The past life is forgiven, by the one who knew no sin. Look at Ephesians 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you here we see that we are to forgive because Christ first forgave us.

Christ Jesus can and will save all who will come to Him. Jesus always keeps His promises. He is not willing that any should perish, read these words from 2 Peter 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance here God is said to be long suffering, or patient He has all eternity, He never forces anyone. He doesn't want anyone to die without Christ as Saviour. Notice the word "slackness" this is to be slow about keeping promises compare this with Habakkuk 2:3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Notice also in 2 Peter 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is

longsuffering to us-ward, not willing that any should perish, but that all should come to repentance that the final decision is left to the individual. God never forces, even though it is His will that none should perish. The action on the part of the individual is found in the last phrase of verse 9, "that all should come to repentance."

Christ ever lives to make intercession for us. Since the Christian has been saved from the guilt and penalty of sin, the Lord Jesus provides salvation from the power and dominion of sin. Here are 3 verses to help our understanding of this.

1<sup>st</sup> Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace here Christ has provided away so that we are not dominated by sin, one who has been washed in the blood is no longer under the power of sin.

2<sup>nd</sup> Hebrews 9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; What Paul is saying is this, Jesus did not have to go into the Holy of Holies repeatedly to offer His blood one time was sufficient for every sin of every one for all time.

3<sup>rd</sup> 1 John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous We do not have to sin but we have the tendency to do so. We need to give praise to God that Jesus took care of this too.

The Christian can live a victorious life. Paul declares this conflict in his own soul in Romans 7:15-25 and this is just as true for all believers, even those who think they are sinless. Paul was victorious just look at Romans 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit we see that despite Paul's failure in chapter seven. There was still no judgment against him, there is victory in Christ Ro. 8:2-3 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. The

Holy Spirit will settle the strife in the believer's heart Ro. 8:14-16 For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God) also in (Ro. 8:26-27 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Jesus shall return to take the redeemed from the presence of sin. This speaks of the future tense. The child of God has been saved from the penalty of sin (past); is being saved from the power of sin (present); and shall be saved from the presence of sin (future). Look at Hebrews 9:28 it says, "unto them that look for Him shall He appear the second time without sin unto salvation." Peter spoke of the future inheritance in 1 Peter 1:4-5 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time There is the Story of a Scotsman who being typically economical ordered one word for his tombstone and it is from this verse the word was "kept."

John in 1 John 3:2 says Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. We know He shall make the difference when He comes for His own. I am not sure what I am going to be in the details of my new body and mind, but I know this that when He comes I will be like Him in a glorified body; this is how God sees me right now.

Salvation is a free gift from God the Father to all who believe, listen to Ephesians 2:8-9 "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God not of works, lest any man should boast. We do not need do anything except as Paul says here in Ro. 3:23 For all have

sinned, and come short of the glory of God. A person out of Christ needs to admit he is a sinner and confess it to Christ. The only thing man can earn is spiritual death Ro. 6:23. The lost have earned and the devil will surely pay. Wages are what we work for every day. The "wages of sin is death" it is man's decision. But the gift of God is eternal life through Jesus Christ our Lord." That is the grand and glorious gift of God. The choice is left up to the individual.

# Lesson Three

## REPENTANCE

### Introduction

This is the second word associated with our study of salvation. Repentance is not a popular word or subject for anyone. Repentance is however a very necessary subject toward salvation. Wherever this subject is taught, it brings forth fruit. Jesus stated that repentance was a necessity for salvation here in Luke 13:3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Webster's dictionary defines repentance as "to turn from sin and dedicate oneself to the amendment of one's life; to feel regret or contrition." This is only part of its meaning. The noun means, to have a "change of mind." The corresponding verb means "change one's mind." Repentance in the Bible means, "To turn, change one's life, and change one's direction." The meaning you should remember is "to turn in respect to sin."

Repentance and our next word Faith are the two necessities for salvation. The act of Repentance is the turning from self, faith is our turning to God; repentance looks within, faith looks above; repentance sees our turmoil, faith sees out Saviour. Repentance is a threefold action:

1. In our understanding- knowledge of sin
2. In our feelings – pain and grief over sin
3. In our will- a change of mind, a denouncing of self and sin.

Paul uses these in one brief line from Romans 7:24 O wretched man that I am! who shall deliver me from the body of this death along with Peter in 2 Peter 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

God has set the parameters for receiving His Son Jesus. There is "regeneration" this is God's work, then there is repentance & faith, this is mans side, we call it conversion. One must have the last two for the first one to have its full work.

We will cover first the repentance of God. Now the repentance of God is not the same as that of man. Let's look at it in the Old Testament first. The word "repent" in the Old Testament means, "To feel sorry." The only way we can grasp God's nature is to use terms that we humans can comprehend; the Bible uses terms that we can easily relate to. So the Old Testament writers used the word repent to refer to God's changing His mind. This is confirmed by looking at the following references.

God's repentance is based on conditional and unconditional covenants He made with man. The Bible says in some places that God never repents. In other portions of Scripture we find He does repent or change His mind, these are contrasts not conflicts.

God does repent based upon the response of people to His conditions.

Here are a couple of examples of how God does repent based on certain conditions. In Genesis 6:6 it says that God "repented," this is because of God's warning in verse 3 of the same chapter, where God says that He would not always strive with man. Here God gave man 120 years to repent of their sin. Man did not repent as they disregarded this warning. In fact, man became even more wicked as we see here in verse 5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. This is what God saw, this is what man had become. Man's continual sin brought such heartache, that God repented. He was "sorry at Heart" that He had made man and it grieved Him at His heart (Vs.6). Man's sin brought such pain; he decided it would be better to start over again.

God's repentance signifies a change of relations and circumstances. A good example of this is found in Jeremiah 18: 5-13. Here at the Potter's house, the potter shapes, reshapes and even crushes and starts over.

In this passage you read of God's repentance "if that nation turn from their evil, I will repent of the evil I thought to do unto them vs8. In verse 10 He tells Israel I said I would



plant you, and grow you. However you're evil is causing me to change my mind and withhold blessing from you.

The Lord God also repented toward Nineveh because they did turn from evil after Jonah had preached as God had instructed him to in chapter 3 verses 2, 9-10.

We can see from these few examples; you see that God repents only when the people meet His conditions. He "turns" from judgment if the people change. He also "turns" to judgment if people do not obey His word.

Now we will look at the fact that God does not repent based on unconditional covenants. When God makes an unconditional covenant, he never repents, He never "changes" it stands forever as we read here in 1 Samuel 15:29 And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent. God also made an unconditional covenant with Abraham in Gen. 12:1-3 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. This covenant shall stand forever. The covenant God made with David is also unconditional 2 Sam. 7:12-16; notice verse 16 here "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." Jesus is going to sit on that throne very soon. This covenant is immutable (Ps. 89:27-36) the entire Psalm is a confirmation of the Davidic Covenant.

Now let's look at the repentance of man, in the New Testament. The word for repentance is used in 3 ways. The first is found in Matt. 27:3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders. Notice it says "repented himself" this is a reference to remorse or regret not salvation. Judas was filled with remorse but not a change of mind about his sin.

The second word has the meaning of "change one's mind."  
The third use has the meaning of "change of mind in respect of sin." The meaning of repentance then is "a change, an act of the will, with respect to sin that leads to a change in conduct. It is changing one's direction toward God."

John the Baptist preached repentance as it was prophesied in Isaiah chapter 40: 3-5 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. John the Baptist fulfilled the prophecy in John 1:19-23 by announcing the Messiah. Notice also in Matthew 3:2 here John proclaimed to everyone that there was a place in the coming Kingdom for those who would repent!

Jesus also preached repentance from the start of His public ministry as seen in Matthew 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. Here the King offered a place in His kingdom to anyone who would turn (repent) from his or her sins to him. In Matthew 9:13 we find Jesus calling sinners to repent. This is a quote from Hosea 6:6; Jesus uses it here to demonstrate that he is asking all to repent.

The Apostles preached repentance. First Peter preached repentance in Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. This is a call by Peter for Israel to repent as a nation.

Peter, John and Philip all preached repentance in Samaria as seen in Acts 8:22, here they asked Simon the Sorcerer to repent or be judged, Simon unfortunately doesn't heed the warning.

Paul preached repentance in Acts 17:30 to those gathered on Mars Hill in Athens. Paul told those great thinkers that God had overlooked their idolatry, but now you must repent.

When Paul preached to the Ephesians he gave that great verse on repentance. Everyone should memorize it and underline it in your Bible (Acts 20:21).

There is also the evidence of repentance, a perfect example is in the parable of the prodigal son is a perfect illustration of repentance (Luke 15:11-32). Notice the son's words "I will arise and go to my father."

Repentance is evidenced in three ways in this parable.

First intellectually—a change of mind – "he came to himself"

Second – emotionally—a change of heart attitude– "I have sinned."

Third is volitionally – a change of will – "I will go to my father."

The evidence of repentance found in other men.

First there is Thomas who repented of his unbelief vocally with his confession, "my Lord and my God" (John 20:24-29).

Paul repented on the road to Damascus where he demonstrated his repentance in Acts 9:1-18 notice his words in verse 6 where he asks what he could do now for his new Lord.

The Phillipian jailer put both words and action together in his repentance in Acts 16: 25-34 after Paul and Silas answered his plea for help.

Lastly there are the incentives to repent first the consequences of sin. Sin leads to destruction "the wages of sin is death" Romans 6:23. There is only one way to avoid eternal destruction. Jesus said, "except ye repent, ye shall all likewise perish" Luke 13:3.

Second is the goodness of God. His goodness is revealed in daily blessings. In Romans 2:4 it says "or despisest thou the riches of *His goodness and* forbearance and long-suffering; not knowing that *the goodness of God* leadeth thee to repentance?" every day He gives us tokens of His goodness.

His goodness is revealed in His mercy and patience. Why does he contend with sinful people? 2 Peter 3:9 holds the answer.

The one supreme revelation of God's love for the lost and His goodness toward mankind is in the gift of His Son (John 3:16) the cross shows us the goodness of God and that alone should break every, mans heart and bring us to a place of repentance.

## Lesson Four

# FAITH

We now move to the third word in our word study of salvation that is Faith. In this lesson we are going to look at the doctrine of faith. Paul in the second part of Acts 20:21 states "faith toward the Lord Jesus Christ gives this step in one's conversion." Without faith in Jesus repentance turns to remorse or just being sorry you got caught, and that is fruitless. Faith in Christ is what saves, "*for by grace are ye saved through faith*" Eph. 2:8. Faith gets hold of a heart that is repentant and leads them to God. Salvation is a two fold operation; it is turning from the old sin life and to life in Jesus Christ. You see turning from is repentance and turning to is faith. Repentance looks inside of us and sees out wretched state and faith looks upward and sees our Saviour.

Conviction of sin comes from a degree of knowledge of God. Because of man's sin nature the spiritual part of us is dead, that is the part of us that is able to fellowship with God. With it dead then we cannot commune with Him and we need His imparted faith to be able to come back to life and fellowship.

To have faith one must be informed of the saving power in accepting Jesus as Lord. It is impossible to have faith apart from some verse, or passage from the Word of God. Paul said, "Faith cometh by hearing, and hearing by the Word of God" Romans 10:17. WE come to know faith and its power by knowing the source of faith and that is God not self.

Faith is trust, total trust, in Jesus and His power to save. To increase one's faith, one need only to study the Word of God, not just speak words as so many are teaching today.

Paul said in Acts 20:21 "faith toward our Lord Jesus Christ." Faith in any other thing or person or organization is not saving faith. Faith is not just a mental assent, but rather faith in the Redeemer which brings about a transformation in our lives. Lets read John 11:25 "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" in this verse Jesus

is not talking about physical death, Jesus is instead referring to spiritual death. Second faith is absolutely essential to salvation. Paul made the statement on the power of God in the gospel message in Romans 1:16 & 17 "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to everyone that believeth." Then in verse (17) he adds "For therein" referring back to (16). This is God's imputed righteousness; the only way to acquire this is by faith in God's power to save. One is, saved by faith, lives by faith, and dies by faith and will arrive in heaven by faith. In Habakkuk 2:4 we have these words "the just shall live by faith", this simply means, not only is a sinner who trusts Christ pardoned, but he stands complete in Christ. Look also here in Romans 3:22 "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference" here we see that the righteousness of Christ comes to us through our faith in Christ. Charles Hodge said "That righteousness of which God is the author which is of avail before Him, which meets and secures His approval. So the object of our faith is Jesus Christ."

The Bible gives us the definition of "faith" for us in Hebrews 11:1 "Now faith is the substance of things hoped for, the evidence of things not seen." J. Oswald Sanders wrote, "Faith enables the believing soul to treat the future as present and the invisible as seen."

Notice the word "Substance" it is "that which rests on facts" that is the word of God. Then we have the word "Evidence" this is a legal term, it means evidence that is accepted for conviction. Faith is not a hope so thing or a leap in the dark, it is to rely on God and His word even though there is no evidence in sight. Paul explained here in 2 Cor. 4:18 "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." The things we see around us are deteriorating, but those we cannot see are just growing brighter.

Faith is taking God at His word. In one's prayer life, faith is the "confidence that we have in Him, that if we ask

anything according to His will, He heareth us" 1 John 5:14, also verse 15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him

Faith pleases god, without faith it is impossible to please Him. Enoch in Hebrews 11:5 is a good example as we read By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. Enoch pleased god by his faithful walk and god rewarded him by translating him to Heaven.

Faith is a gift that comes to us from the trinity; first faith comes from God the Father as we see in Romans 12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. Each one of us is given by God a certain amount of faith to serve him. We need to operate within that faith and not to think too high of our selves. Faith also comes from God the Son as in Heb. 12:2 Looking unto Jesus the author and finisher of our faith Jesus wrote out the plan of faith on the cross and signed it in his blood bearing for all of us our sins asking us to place our trust by faith in His finished work. Then there is the faith that comes from God the Holy Spirit in Gal. 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, faith is a branch that grows from the trunk of Love for Christ. We are to be faithful in all areas of our lives. This faithfulness is to our spouses, families, jobs, our church, and its leaders.

Not often considered but still important to know is that there are degrees of faith evidenced in Christians lives. Let us consider a few, first there are those of "Little Faith" this is a phrase used by the Lord Jesus when the disciples were fearful in the storm begging Jesus to do something Matthew 8: 26 And he saith unto them, Why are ye fearful, O ye of little faith? Jesus also used this when gently rebuking Peter for becoming afraid while walking on the water and doubting in Matthew 14: 31 And immediately Jesus stretched forth his

hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt

The next level of faith we encounter is that of "weak faith" or a lack of strength. Paul taught and encouraged all the churches to take in and help those who were weak in their faith. He informed them not to argue or become angry at those areas of personal liberty as he said to the Roman church in 14:1 Him that is weak in the faith receive ye, but not to doubtful disputations. This is not faith in the facts but in the area of conduct. We have no grounds to condemn on questionable areas.

Then there is "vain faith" this is faith void of results. Faith in the truth of the resurrection of Christ is essential 1 Cor. 15:17 And if Christ be not raised, your faith is vain; ye are yet in your sins. If Christ is not risen we; you and I and all else are lost, also faith in any other is also vain, useless.

We move now to the worst kind of faith and that is "dead faith" this is faith that does not produce any good works. The Apostle James was one to place emphasis on this type of faith. He believed in a living faith which produces good works James 2:20 But wilt thou know, O vain man, that faith without works is dead? Faith without fruit is useless to those around us. Faith must be demonstrated as for example in Abraham's life when he lifted the knife to sacrifice Isaac in obedience. Also there is the case of Rahab who turned her back on her people and lifestyle in response to the two spies.

Lastly there is the "measure of faith" mentioned in Romans 12:3 but to think soberly, according as God hath dealt to every man the measure of faith. The word measure means a portion measured off. This faith is given for service. It was not given in order to make some spiritually superior to others. These are the lower forms of faith, now lets look at the forms of faith that are victorious.

First we have "great faith" this is a faith of quantity and Jesus found it in a Roman Centurion no less. This gentile had the faith to believe that Jesus could heal his servant who was sick and about to die Luke 7:9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not

found so great faith, no, not in Israel. The Roman Centurion recognized the power and authority that Jesus had. Israel couldn't see it; this caused Jesus to marvel or to be amazed.

Second we find the phrase "full of faith" the Apostles encountered early in the Church age a problem and called on the people to seek out seven men to deal with it one of these was Stephen and it was said of him that he was full of faith in Acts 6:5 and they chose Stephen, a man full of faith also verse 8 And Stephen, full of faith and power we can see that Stephen was one who was totally sold out to Christ.

Third we have those "rich in faith" as stated in James 2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith there is an old saying that goes like this " rich here poor there, poor here rich there" it all depends on what you do with Christ and what He gives you. Paul reinforces this in 1 Cor. 1:26& 27 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; also in 1 Tim. 6:17-18 "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy"

Fourth there is "living faith" this is the imparting of spiritual life. Look here at Gal. 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

We are to live in Christ because we are crucified with him.

Fifth we find those who are "steadfast in the faith" Peter gives us a great verse on this in 1 Peter 5:7 Casting all your care upon him; for he careth for you this verse lets us know that God the Father really cares about you at all times. And in the very next verse Peter adds a warning "Be sober, be vigilant;



because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" and then in verse 9 Peter gives the encouragement Whom resist stedfast in the faith. It is the picture of an army standing together just as no soldier can flight alone, so no believer can stand alone this is a key reason for church attendance. Paul also said this in Col. 2:5 and the stedfastness of your faith in Christ.

Then sixth there is "precious faith" as we read here 2 Peter 1:1 to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Jesus is precious and Peter lets us know also that the gospel is also faithful.

Seventh and lastly there is "Holy faith" in Jude 20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost this is to be consecrated to God and it deals with our conduct.

Our Christian life is to be one of faith a life of total trust. This life of faith is one of knowing that what Paul said in Ro. 8:28 that "all things work together for good to them that love God." Paul adds these words in 2 Cor. 5:7 (For we walk by faith, not by sight:). He could write these words because he believed totally what the Father had said. When we are living a life of faith we find it becomes a life of victory. If your life is to be one of victory there must be a battle fought and won. This fight is winnable only by faith for example Joshua entering Canaan is a place of blessing. Won by a hard fought fight against 3 enemies, first Jericho a type of the world second Ai a type of the flesh, they thought it would be easy and third the Gibeonites a type of the Devil.

Faith should be the driving force in every believer's life. It is by faith that the Christian can act upon the Word of God. In Hebrews 11 we have the roll call of the heroes of faith they had two things in their lives we need in ours; first we need to do as they did that is live by total trust and second realize we are just pilgrims and strangers; this world is not our home.

This is the Hall of Faith  
By faith Abel in verse 4

By faith Enoch in verse 5

By faith Noah in verse 7

By faith Abraham in verses 8-19

By faith Sarah in verses 11 & 13; we need to do as the great heroes did, first to live by faith; second we should realize we are just pilgrims and strangers.

By faith Isaac in verses 17-19

By faith Jacob in verses 20-21

By faith Joseph in verse 22

By faith Moses in verses 23-29

By faith Joshua & Israel in verse 30

By faith Rahab in verse 31

By faith the unnumbered heroes 32-40

All of these great men had faith this was firmly in the promises of God.

We can learn three things of faith one in our understanding that is being convinced of redemption. Second in the feelings that is resting in His saving love and third in the will a devotion to the personal Saviour.

# Lesson Five

## Regeneration

Intorduction: Conversion and regeneration are not the same thing. They are often taught as such or as reciprocal terms. There are marked diffeences in them. In God's dealing with man, there have been two sides to His dealings. There is the divine side and there is the human side. We can compare it to a coin, there are two sides to a coin yet it is just one coin.

This can be seen as we read in 2 Peter 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. Now the human side of this verse is in the words "holy men of God spake" and the divine side is in the words "moved by the Holy Ghost."

There is a human side and a divine side to Jesus Christ. He was both 100% God and 100% man as the Word proclaims in John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God this is His divine side. Now down in John 1:14 it says And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth this is His human side. Having said all of this we come to the point that there is a divine side and a human side to salvation. The human side we most often call "conversion" and the divine side we call "regeneration." This is the subject I hope to bring to a better understanding for all of us with the most time spent on God's side of the coin "regeneration."

We start by defining what "regeneration" Websters dictionary says it is a "rebirth." This is the work of God in the heart of all those who accept Jesus Christ as Lord and Saviour. Let us notice John again in chapter one verse 12-13 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. to become a son one must receive the "new birth" or be "born again" that is repent of

ones sin and place full faith in the Saviour Jesus as Paul tells us in Eph. 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: once you do this then God does a divine work in your heart giving you this new birth.

This then is the meaning of regeneration it is a rebirth or a second birth from above go back and read John 1:13 "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" again this is what Jesus told Nicodemus about in John 3:3 Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

This regeneration is an act of God's great mercy as it cannot be produced by a person no matter how hard they try or how many good works they do. This is what Paul was talking to Titus about in 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. You cannot do a single thing to be reborn, there are no new leaves to turn over it is totally by God's mercy he saves. He does the washing and the renewing. This verse is the only one that uses this word "regeneration" in reference to man.

The motivating factor is the love and the kindness of God and this was shown abundantly in Jesus Christ. Look here at Titus 3:4 But after that the kindness and love of God our Saviour toward man appear. While we were unsaved God did this. Here also in verse 6 Which he shed on us abundantly through Jesus Christ our Saviour; God always gives in a great surplus.

Rebirth is an instantaneous experience as soon as the Holy Spirit comes into ones heart as we read here in John 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. God does not change the flesh it is not what God deals with, he deals with the spirit of man.

Let's look now for a minute at the necessity of this new birth.

The necessity of this rebirth was declared by Jesus as he told this to Nicodemus 3 times. He told Nicodemus of the great need for him to be reborn! Nicodemus could not grasp this even though he was a Pharisee a "ruler of the Jews" in John

3:1. Even though Nicodemus; was a teacher, a member of the ruling council the Sanhedrin. He was religious, cultured and educated with all of this he was yet completely lacking the grace Of God. Because of this Jesus told him, he had to be born again in 3:7 Marvel not that I said unto thee, Ye must be born again he was saying that Nicodemus should not be amazed to have to have a new birth.

This rebirth is necessary because of man's old sinful human nature. Man is born in sin hear David in Psalm 51:5 Behold, I was shapen in iniquity, and in sin did my mother conceive me David knew that even in his mothers womb he had a sinful nature. Let's also look at Eph. 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Because of Adams death men no longer seek God, they are dead spiritually this is a separation of our soul from God. Our new birth is a necessity because of the universally depraved nature of man, look here at Paul's words in Romans 3:23 For all have sinned, and come short of the glory of God.

Lets take a look at the nature of regeneration. First the new birth is a cleansing work, this is accomplished by the Spirit and Water of the Word as Jesus said in John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

I need to stress here that the water mentioned here is not the liquid of water baptism but the Word of God. The word of God; is given by the Spirit of God; through a man of God. The word cleans and sanctifies as in John 16:17 Sanctify them through thy truth: thy word is truth.

In the Bible water is a picture or type of the Word of God so when one is said to be "born of water" they are born of the Word 1Peter 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever and also in John 15:3 Now ye are clean through the word which I have spoken unto you. We are purged or flushed out by God's word that is why daily study of it is so important. Paul in Titus 3:5 has these words

“according to His mercy he saved us, by the washing of regeneration.” The word washing here is the word “laver” in the Old Testament this is where the priest went to cleanse themselves to serve in the Temple. Now Paul adds to this in Eph. 5:26 That he might sanctify and cleanse it with the washing of water by the word this is a present work of Christ who is setting apart and cleansing the true Church by His Word.

The nature of regeneration is a gift and a work of God. We see this is a very well known verse from Eph. 2:8 and that not of yourselves: it is the gift of God. Paul is saying we were dead but now because of Christ we have God’s gift to us we are made alive. One does not hope they are physically alive, you know it so. One does not hope that they had a spiritual birth they know it.

This gift is a work that God does in a repentant heart lets back up a few verses in Eph. 2 to verses 4-5 But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;). Here God comes on the scene rich in mercy and makes us alive with Christ.

Third is the fact of our becoming a new creation. Back in verse one of Chapter two we find And you hath he quickened, who were dead in trespasses and sins. We were dead spiritually because of our sins and God quickened or made us come alive.

Now this nature of regeneration or being Reborn is not a reformation which is just turning over a new leaf. It is however a making of a new creation as Paul so clearly states in 2Cor. 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. This old life is gone all of the old things we were; are gone we are no longer identified with them. Every new Christian can say I am a new person because they are now in Christ. I do not base this on experience but on God’s word ones experience is just one proof.

This new creation can be seen in Eph. 1: 10 That in the dispensation of the fulness of times he might gather

together in one all things in Christ, both which are in heaven, and which are on earth; even in him. Dispensation here refers to God moving everything forward to the time when Christ will rule and to be there you must be regenerated.

Regeneration is so important the trinity is involved in the following way. First God the Father effects the new birth as seen in John 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God also let's look at 1 John 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. God's love for a depraved mankind is simply beyond explanation. He even placed us as immediate sons.

Second we find the Son who gave His life to redeem man so he could be regenerated. Look here at John 3:14-15 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. Jesus was here talking to Nicodemus and he of course follows this with that great gospel verse and then comes verse 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He came not as a king or ruler but as a suffering saviour. If you are not in Christ you are condemned. One needs to read John 12:23-31 and especially these two 32-33 And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. Jesus died a judgment death for the world so He could draw all men to Him now if you refuse you will be the reason you are judged.

The there is the Holy Spirits part in regeneration, He is the One who brings the conviction of sin on a person and then presents the glory of Jesus the Son. He dwells within all believers you can read about it in John 16: 7-15. It is the Holy Spirit who cleanses, renews, and quickens us. Jesus likens the Holy Spirit when talking to Nicodemus as the wind in John 3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Just as we don't know a lot about the wind we know

just as little about the moving and working of the Holy Spirit. He works in different ways to birth different people.

Let us now take a brief look at the marks of regeneration. The first one is that the one who has been regenerated has within himself a witness as we read here in 1 John 5:10 He that believeth on the Son of God hath the witness in himself. The Holy Spirit will if allowed make his presence and leading known especially where Biblical truth is concerned.

Second mark is that Christ abides with us look at 1 John 3:24 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. Every one who places his trust in Christ is immediately indwelt by and moved into by the Holy Spirit and he makes himself real to each of us.

The third mark is that there is a love for the brethren as we are taught here in 1 John 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. We know we are alive in Christ because there is an inherent love of fellow Christians whenever and wherever they cross ones path of life.

The fourth mark is that the one who is regenerated has overcome the world as seen in 1 John 5:4-5 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God. Our flesh doesn't overcome the world it is our spirit that overcomes the world. How? By faith, it is faith that saves and it is faith that keeps us. We should therefore hold to none of the things which even hint at the world.

Lastly the one regenerated is led by the Spirit of God Roman 8:14 For as many as are led by the Spirit of God, they are the sons of God. Those who are indwelt with the Spirit are to yield their will to His will and be led by Him.

When a person is regenerated they will have a life changing experience as their very nature, thought, and actions change 2 Peter 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of



the divine nature, this change according to Paul in Eph. 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God. Regeneration places us into the fellowship of the saints of God. It is not the church you belong to that brings salvation it is the Son of God that gives life in us. Do you have Christ that is the question? If you don't then you are dead in your sins.

One receives a new mind in Christ as in Phil. 2:5 Let this mind be in you, which was also in Christ Jesus:

One receives "the blessed hope" just read here in 2<sup>nd</sup> Cor. 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. This verse tells us that, when one dies or is raptured out of this life they will go to their new homes. We also have Paul's words in 2<sup>nd</sup> Cor. 5:6-7 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) here Paul tells us that we are only absent from His personal presence. This teaches us to walk the Christian life by faith that we may see Jesus in person and be acceptable to Him.

# Lesson Six

## Redemption

Introduction: Redemption, this is a key word for Believers'. The truths of the doctrines of Redemption and Atonement are two of the most important teachings (cardinal doctrines) in the Christian faith. This was a key word for those of the 1<sup>st</sup> century and for us as well. For there were at least 60 million slaves in the Roman Empire. This word brought great hope and joy to these people and I assure you it will if allowed bring great hope to anyone today that will learn it and apply it to their lives. Now both of these truths are the result of Christ work on the cross.

Redemption is part of the basis for the great teachings on *regeneration, justification, sanctification, and reconciliation* along with all the doctrine of grace. This word Redemption encompasses the plan of God and the work of God in Christ. The theme of the Bible is Jesus and the message is redemption.

Now Redemption is from God through the person of His son, Jesus Christ, the Lord. Our Redemption is based on "the blood of Christ" Hebrews 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. Christ's death is the price the ransom paid to redeem us for the sinful life.

A sinner is to be redeemed from bondage. Here are four kinds of bondage from which we have been set free.

1. Bondage of sin
2. Bondage to the old house
3. Bondage to the law
4. Bondage to these old bodies that love sin.

As with the forgoing teachings we need to first define what exactly Redemption means it is to be "bought back from." To do this we will go back all the way to Gen 3:15 where we find the first promise of a Redeemer. He is promised God as one who would defeat Satan.

Now this redeemer's lineage can be traced down through the Bible and it is no accident it is a scarlet thread that runs through Abel, Seth, Noah, Shem, Abraham, Isaac, Jacob, Moses, Judah, Rehab, Ruth and David and on to Christ who is Immanuel God with us.

Third we find this laid out in Lev. 25 in the law of the "Goel" which means kinsman redeemer. You see this law stated also in the companion passages of Numbers 35 and Deuteronomy 19 and 25.

To be a kinsman redeemer one had to meet three requirements.

First he must be willing to redeem or buy ones freedom back Lev. 25:25 If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

Second he must be a kinsman, a relative to have the right to redeem someone Lev. 25: 48-49 After that he is sold he may be redeemed again; one of his brethren may redeem him: Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem him.

Third he must have the means, or the power to redeem Lev. 25:52 And if there remain but few years unto the year of jubilee, then he shall count with him, and according unto his years shall he give him again the price of his redemption.

In the book of Ruth this law of the kinsman redeemer is played out in the characters of Ruth and Boaz with Boaz being the picture of the promised Kinsman redeemer from Gen. 3:15.

So we see that it was promised by God in Genesis 3 and then it was written in the law in Leviticus 25 and it was put in practical use in the book of Ruth. The application of this great message for Christians today is found in Romans 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. One must remember that every thing in the Old Testament can have a great application for us today.

## The meaning of Redemption as found in the Old Testament

We find the meaning is to redeem or to "set free, to let go" as in Deut. 21:8 "Be merciful O Lord unto they people Israel, whom thou hast redeemed." We also have it said as being "out of bondage" in Exodus 14:30 "thus the Lord saved Israel that day out of the hand of the Egyptians." We also have it in Exodus 6: 6-8 where we find it as "to ransom, recover."

There are the 7 I wills of Redemption here in these three verses of Exodus 6 as follows. 1. I will bring you out from under the Egyptian. 2. I will rid you out of bondage. 3. I will redeem you with an outstretched arm. 4. I will take you to me for a people. 5. I will be to you a God. 6. I will bring you into the land. 7. I will give it to you for a heritage

We can see from this that Old Testament means to "set free, to ransom, rescue, or recover out of." Redemption is brought about by paying a price whether a slave, widow or the nation Israel to be set free. It was the price of a lamb; a spotless lamb was that slain and the blood sprinkled.

Now let's take a look at Redemption in the New Testament.

All of the verses we have looked at so far has pointed to the one true redeemer; that one is Jesus the Christ as we see in 1 Cor. 10:11 "Now all these things happened unto them (Israel) for ensamples and they are written for our admonition, upon whom the ends of the world are come."

The word "redemption" in the New Testament means 'the price paid" or to release by paying a ransom." Paul told Titus this in Titus 2:14 "Who gave himself for us that he might redeem us from all iniquity, and purify unto Himself a peculiar people." Even in the New Testament redemption is through the blood of Christ. Paul says it this way in Eph. 1:7 "In whom we have redemption through his blood" (freed from slavery of self, sin, and Satan). This was the price Christ paid for our freedom. Here is a little illustration "a dowager was talking to Dr. G Campbell Morgan about the blood being offensive. His reply was the only thing repulsive about it is your sin and mine!

Redemption is "to buy out of the market place" which is to not redeem but to remove from sale. Paul told the Galatians this in Gal. 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: they hung our Lord on a tree knowing that he would be a spectacle, and that God's word forbid this except for the most reprehensible of crimes. Christ went through it to buy us out from under the law and its judgments.

To sum the meaning up then from both Testaments would be this "to deliver by paying a price" by a near kinsman. This price was paid by Jesus Christ on the cross fulfilling the Old Testament prophecies on this subject.

I want us to look now at the one person who fulfilled the role of kinsman redeemer for all of mankind. Those three requirements that God set forth in the law this person was and is Jesus Christ.

First: He must be willing to redeem or willing to pay the price. Jesus was made flesh to redeem all who accept Him as Paul declares Gal. 4:4-5 "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons". At the exact right moment God the father sent his son to earth born in the natural way to do a supernatural thing first to buy us out of the law and 2<sup>nd</sup> to adopt all that believe as sons. One can compare this with Phil. 2: 6-7 and in verse 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. He was willing to suffer even the death of the cross. This was most disgraceful way to die ever conceived by man.

Second: He must be a kinsman so in Hebrews 2:11 we have this "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren". Christ left heaven and became a man without sin; He had to share our humanity to be able to affect our redemption. Jesus would not break the Father's law doing this gave Him the right to call believers in

Him brethren. As long as He stayed in glory He had no direct relationship to us.

Third: He must have the power or the means to redeem. Jesus had the power notice John 10:11 I am the good Shepherd, the good Shepherd giveth his life for the sheep. He was willing to lay His life down for us. Notice also His words in John 10: 18 No man taketh it from me but I lay it down of myself. I have power to lay it down, and I have power to take it again.

We can see from this that Jesus met every requirement to be our redeemer and He fulfilled it by paying the price on the cross.

Let us look now at the great price of our redemption, when one looks at this they will find that it was a great price that of the precious blood of Jesus. His was not just any blood but the incorruptible blood as we see in 1 Peter 1:18-19

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Christ has not yet claimed His purchased possession. We know that His blood is indestructible because it is still at work in saving souls. Not only was it incorruptible it was innocent blood Matt. 27:4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that even today people are redeemed by the sinless blood of Christ it will not lose its power.

One must always bear in mind that life is in the blood as God declared in Lev. 17:11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. It is quite obvious that without blood in our veins and arteries we could not live and it must be "after our kind" or type. All human blood is the same as we are all of one blood just different types. There was a time when it was thought that those of different skin color had different blood than Caucasian's but that was never true. All one needed to do was read the Bible as in Acts 17:26 And hath

made of one blood all nations of men for to dwell on all the face of the earth. The bible classifies humans into nations, tribes, tongues and peoples no where does it ever say anything about different races. We are the entire Adamic race separated into the nations where we live. The only difference the Bible makes is that of those who are of the fallen of Adam and those who are redeemed by Jesus. Compare these scriptures Heb.10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water also verse 14 For by one offering he hath perfected for ever them that are sanctified

Now we come to the completion of redemption and in so doing we will look at several aspects beginning with the fact that there was a possession to be redeemed. As stated before Christ did not die for some or for a few but for the whole world 1 Peter 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers

Paul tells us that we are awaiting this future redemption read Eph. 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise also 1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. The Holy Spirit is our down payment on our future inheritance in the New Jerusalem, waiting that great day when Christ returns to bring about our bodily change. There is another possession yet awaiting redemption that is creation look at Romans 8:21-22 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.

Everything about us is crying to God to redeem it, there has not yet been that and God the Father is the only one who can.

Adam lost it for us and only the second Adam can restore for us.

Next we need to see the importance of the redemption of the body. The soul has been redeemed but the body has not as yet. The resurrection body is hard at times to comprehend we have but glimpses of it in the New Testament. One of these is the transfiguration of Christ and the other is His resurrected body. Now Paul gives us something in here in Romans 8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. All those born from above are waiting ever groaning (aches, pains, stress, and pressure) for the moment when these vile bodies will be changed. Our redemption will not be complete until these vile bodies are changed as in Phil. 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. This is a body of corruption you see in the mirror. There is a day coming soon when this body will be changed in a moment to one like Christ's ascension body. One able to travel in space with out a suit this is full redemption. One needs to read 1 Cor. 15:35-50 and notice 38, 39, 42-45, 49, 50.

Once we are redeemed by Christ's blood we are sealed until "the day of redemption" Eph. 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption Paul says here that the Holy Spirit seals us by placing an indelible mark upon our spirit that only the Father can see, and at the rapture all those with this indelible mark will be raptured out.

Lastly we have the blessings that come with redemption there are two types. First are the present blessings of being in Christ such as

1. We belong to Him 1 Cor. 6:19-20 "we are not our own"
2. We have forgiveness of sins Eph. 1:17
3. He cleanses us in 1 John 1:9
4. He keeps us in Phil. 4:7



5. we have been given the power (Holy Spirit) and love and a sound (disciplined) mind 2 Tim. 1:7

6. We no longer have the spirit of cowardice

Then there is the blessing in Luke 21:28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. Jesus said these words in His Olivet Discourse when this takes place at His return.

# Lesson Seven

## Atonement

Leviticus 16: 29-30

Introduction: In this lesson we will take the word "Atonement" and we will delve into its meaning and its application to our lives in relationship to our salvation. This word is a mystery and it is not possible that our finite minds can take in the fullness of this great truth.

It is however foundational to all that is salvation. The blood of Christ is the ultimate price paid in our Atonement. This word is used a number of times in the Old Testament but only twice in the New Testament. The gospels, Peter, Paul, and John all write of its fact without using the word Atonement.

In a study of this word we will see that it Encompass's all of Christ sacrificial work. In the Old Testament the word Atonement means "to cover, to make a covering" to secure the sinner from guilt. We have looked at some words that deal with salvation, now here are a few words and their definition that we have not covered yet are a part of the Atonement.

1. Propitiation—the satisfaction of the just demands of God's holiness for the punishment of sin.
2. Substitution—the death of Christ was a substitution or in our place, because He tasted death for every man.
3. There are Types and Shadows- a person or incident which carries a prophetic significance beyond itself, such as the sacrificial system of the Old Testament. This was a type of the ultimate sacrifice in the Atonement of Christ on the cross!

In this great subject of Atonement we must start with the Old Testament sacrifice which was shadows of this Atonement. First is the Promise of Atonement, let's read her in Rev. 13:8 "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." The cross was not an afterthought of God; it was the working out of that great plan and purpose of God. The promise is in Gen. 3:15 in the curse upon the serpent.

Second are the shadows of the Atonement. The first shadow is found in Gen. 3:21 "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them" here is where God killed two animals, probably lambs to cover their naked bodies.

Then there is the sacrificial lamb and placing the blood on the door posts of the Israelite homes. This as we read here in 1<sup>st</sup> Cor. 5:7 "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us" this pointed to the cross.

In the Old Testament system of sacrifices, there is the Atonement. For all the centuries God kept before their eyes a great object lesson. The shedding of blood from the animals reminded the people of the fact that without blood there could be no Atonement of their sins. God even had a day set apart for the purpose of making of Atonement as we read in our opening passage in Lev. 16: 29-30 "And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD." This entire chapter is the great chapter of Atonement of the Old Testament as it is mentioned 14 times or 7 doubled.

However the blood of these animals only "covered" the sins of Israel looking forward to the cross. These were mere "offerings" of a temporary way to "atone" the sins of the people. Notice here in Heb. 10:4 "For it is not possible that the blood of bulls and of goats should take away sins." There could never be enough animal sacrifices to make a complete atoning. One should also read Heb. 9:1-10 for the meaning of the Tabernacle.

1. It was on earth in verse 2
2. It was a shadow in verse 4
3. It was inaccessible to people in verse 7
4. It was temporary, Christ keeps the way to God open for everyone who will for all of eternity in verse 8
5. It was ineffective to change hearts in verse 9

Next we have the very person of the Atonement in the Old Testament the central person was the High Priest. His main purpose was to make Atonement at the mercy seat of the Holy of Holies.

In the new Testament that person was and is Jesus Christ our High Priest according to Heb. 9:11 "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building". Jesus not only offered sacrifice to make Atonement for sin. He was the sacrifice. The blood of Christ is clearly the price involved in the Atonement in Heb. 9:12 "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" He took His literal blood into the Heavenly mercy seat for all of us. Here in Hebrews 9:26 "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" we see that Jesus did not just cover sin He put it away.

The person of the Old Testament must be without sin. In the Old Testament the High Priest was to wash himself and put on clean garments in Lev. 16:4 & 24 on the Day of Atonement He had to be clean to minister.

This was a shadow of Christ, our sacrifice that was without spot of blemish. He was sinless just read Heb. 4:15 "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Christ could fulfill the shadow because He was sinless. You see Satan had nothing in Him or on Him!

The person of the atonement had to be divine. The Atonement is based on Jesus deity as we read here in John 10: 17-18, & 30. His character proves Him divine as here in Col. 1:15 "Who is the image of the invisible God, the firstborn of every creature." The word "image" means a visible object of the real thing. God is invisible, but when Christ became flesh in John 1, He became the image of God to us.

The person of the Atonement must identify with man. In John 1:14 "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" here Jesus was made flesh and walked among men yet without sin. He was the divine God man. Now to be a merciful High Priest and make reconciliation he had to identify with man as in Heb. 2:17 "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" it matters not who or what you are Jesus can sympathize and empathize with you if you'll let Him. Vincent said "Jesus likeness to man was closest where the traces of the curse of sin were more apparent such as in poverty, temptation, and violent death.

There is the plan of Atonement. The Atonement of Christ removed what the Old Testament Day of Atonement only covered. In Rom 3:25 "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" here we see the Propitiation or the mercy seat. Christ was the final payment on sin.

The sacrifice of Christ established the New Covenant and redeemed the transgressions under the Old. Look here in Heb. 9:15 "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." All of those of the Old Testament who looked forward to Christ coming had their transgressions put away. The Atonement was necessary to make God and man able to meet with each other. Psalm 103:12 says as far as the east is from the west one never touches the other that is how far God has cast ones sins.

Lastly there is the purpose of the Atonement. Our Atonement has in it 'reconciliation as seen in Rom. 5:10 and 2 Cor. 5:19. Atonement includes "propitiation" read here 1 John 2:2 "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" this is a different

word than the one in Romans. This word is about expiation or sins being paid for by the suffering of another.

It also includes "redemption" notice Col. 1:14 "In whom we have redemption through his blood, even the forgiveness of sins" also 1 Cor. 1:30 "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption"

It includes "justification" in Rom. 3:28 "Therefore we conclude that a man is justified by faith without the deeds of the law"

It includes 'substitution" 1 Pet. 2:24 "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" He placed himself on the tree so we wouldn't have to. We were dead in sins, Christ saw this and came and took our place. 2 Cor. 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him

It includes "sacrifice" as in 1<sup>st</sup> Cor. 5:7 "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us" and Heb. 10:12 "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" Christ could sit down because there was no more need to make sacrifice. The High Priest in the Old Testament had no chair or place to sit as his work was never finished.

The scope of the Atonement is unlimited as seen in Matt. 20:28 "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many". He came to serve us by the sacrifice of His life also in John 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved and 6:33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

The Atonement has power. Christ's Atonement conquered sin as we read here in Heb. 9:28 "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" Jesus is never going to sacrifice Himself again,

read also Matt. 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins..

The Atonement cleanses as in 1<sup>st</sup> John 1:7 "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" the word here "cleanseth" is in the present tense so His blood is right now cleansing you from sin! This should make every believer overjoyed for the Atonement.

# Lesson Eight

## Adoption

John 1:11-12

Introduction: In our natural birth we are not part of God's family, there is a separation caused by Adam's sin. In God's omniscience he provided for salvation in Jesus Christ.

When we are born again we are immediately "adopted" in our text above we see that this adoption is based on man's freewill, as we see in the phrase "as many as." This shows a choice to be adopted or not to be adopted. Some will accept Jesus as Saviour, some never will. When anyone accepts Christ they are born again and become the chosen in Christ as seen here in Eph. 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

Now adoption is based on accepting Christ and receiving the "power, privilege and the prerogative" to become a son or daughter of God.

On the human level people adopt children because they want a child. They look for specific qualities in a child. However they cannot give the child their genetic qualities and hereditary characteristics.

Spiritual adoption is very different, when one receives Christ as Saviour they become "new creatures" with a new nature a divine one if you will. Every Christian receives spiritual qualities and disposition. God's adoption through Christ is being placed as an adult son or daughter as we read here in Gal. 4:1-5 "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons" God only adopts those who have been born again. Dr. Ian Thomas said "regeneration is son making and adoption is son placing."



In the New Testament we have our greatest expression of adoption.

Paul's use of the word "adoption", the word is from two words meaning "placing" and "son". When these are put together you have the meaning as "placing a son". This word is only used by Paul and only several times. Paul brings this word out of his knowledge of Roman law. In Roman law there was a ceremony when a male child became of age, the Toga Virilis ceremony was performed. In this ceremony a child at a certain age was given a party during which his father presented him with the toga of manhood.

From this point on he would command servants that had previously been him in status and over him in his schooling as we see from our text above in verses 1&2.

Jesus used this in His story of the prodigal son. The father in the story when he saw that his son had returned from the pig sty; he then placed on him the toga virilis. This robe and the ring that went with it gave the son back his family privilege. Here below is a comparison of a child and a son

The Child	The Son
By regeneration	By Adoption
Entering the family	Enjoying the family
Under guardians	The liberty of an adult
Cannot inherit	An heir of the Father

Paul took what was a custom of the day and taught a great spiritual truth. Look again here at Gal. 4:2 But is under tutors and governors until the time appointed of the father notice two reasons why God sent forth His Son.

First: to redeem from under the law, the law never made anyone a son.

Two: that we might receive the adoption of son's. the Roman custom in Paul's day was for a father to adopt his own son.

The adoption makes us a son and an heir. One proof in the leading of the Spirit, look at Rom. 8:14 For as many as are led by the Spirit of God, they are the sons of God it says "as many as" these words show the free will of man. A true son is willingly led. A baby cannot walk, speak, or make decisions. They cannot draw on the family wealth but a son can.

Those led by the Spirit "they are the sons of God." there is the Spirit of adoption given by God, this brings a delight in Him and a dependence upon Him as the father as seen in rom. 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The word "cry" means to "pray," so adoption makes it possible to have an intimate relationship with God. The word "ABBA" is Aramaic and means Father or daddy, which the translators had to much reverence for God to do this.

In Eph. 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise here the Holy Spirit confirms ones son ship believers have the Spirit, read also Rom. 8:16. In a time of stress it is a great comfort to know that you are one of His.

Paul in Rom. 8:17 says "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" notice we are heirs and joint heirs. All that God has is ours, it is good to be an heir, but an heir of God is far greater. David in Psalm 16:5 says "The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot" Paul in Heb. 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds notice is says Jesus Christ is heir of all and since we are joint heirs and shall inherit all things as in Rev. 21:7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

There are the privileges of Adoption.

First the very gift of son ship as in Gal. 4:5 & 7

Second the leading of the Holy Spirit as in Rom. 8:14 & 16

The Holy Spirit gives victory over the old life, read Rom. 8:2-4 Gal. 5: 16-18

Third the liberty of Adoption= adoption frees us from tutors, ritual and law as we see here in Gal. 4:7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ this liberty is not license to do as we please. It is liberty from sin to freedom in Christ Rom. 8:5-9.

Fourth the supernatural care of God the Holy Spirit. There are times of emotional or physical weakness when we are speechless or with out words. God provide for such a moment in Rom. 8: 26-27 "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God"

Fifth is the privilege of having God as Father here in John 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name

Sixth adoption is the Father's good pleasure John 15:16 Ye have not chosen me, but I have chosen you, and ordained you. He adopted us "to the praise and glory of His grace as we read in Eph. 1:5

The full revelation of our adoption is still future when the resurrection, change and translation of the saints "the redemption of the body" Rom. 8:23 and Eph. 1:14 also John 3:2.

If you are saved you have a happy present and a still glorious future in Christ!

# Lesson Nine

## Sanctification

### 1<sup>st</sup> John 3:2 and Rom. 8:29

Introduction:

This is another of the great teachings of the Bible that has either been ignored or went overboard on. Because of the differences in use or interpretation, many have just put this word and doctrine aside.

I believe that the study of Sanctification is a great truth born again people will go to the Bible time and again to learn all one can about this word. Now of vital importance to a Christian's life and should be studied and applied to ones life. We must go to the Bible time and again if necessary to find the truth's of this doctrine so that we can live a Holy or Sanctified life. The first thing to know is that sanctification begins with the new birth and is a continuous process of growth and development toward having the image of Christ.

We start this study with the meaning of sanctification. First there are two false views concerning this doctrine. First: is the Antinomian View, this word means "against law" and is about the idea that the forgiveness of Christ makes it legal or legitimate for Christians. This teaching says that it is okay for a Christian to do the things that the Bible says is wrong. Basically this view says you can do as you please. The more you sin the more the Lord can show you grace. They believe that the more one sins the more grace can be shown to them. Paul speaks to this clearly in Romans 6:1-2 What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? The Romans were involved in this and Paul decries this view as being against God and very sinful. It is today just as perverted a view as then

Second is "The Perfectionist View" this view teaches that a person can become completely free of sin in this life. This is commonly called "sinless perfection" or the 2<sup>nd</sup> work of grace. There is no basis in any of the 66 books of the Bible. No one

ever lived on Earth, in a sinless state except Jesus. Certainly the Apostle to the gentiles would have said something about such a view. In reality Paul taught just the opposite in describing man's two natures in Romans 7:15-25.

The Bible is quite clear that no one is without sin as we see here in 1st John 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. When you get to this place the first clause in this verse says there is no one who is sinless before God. John even goes further and says to those who say they have no sin then you are not just lying to those around you who already know better. You have deceived your own self and there is no truth in you this is a serious charge as the word truth here carries the idea and thought of salvation truth.

A.J. Gordon once said "if the doctrine of sinless perfection is a heresy, the doctrine of contentment with sinful imperfection is a greater heresy. It is not edifying to see a worldly Christian throw stones at a Christian perfectionist." Either extreme is dangerous and unscriptural.

Now let's see the Biblical meaning of Sanctification.

First the word itself means "to be set apart" or to "separate." To be biblically sanctified always means to be set apart to something or someone for a purpose, in our case it is the purpose of God for our lives.

Second the Hebrew and Greek root words provide our words such as "saint, sanctify, holy, consecrate, hallow, dedicate, holiness, consecration, dedication."

In the Old Testament sanctification is most often connected with items such as the Altar, priests, and the land. In the New Testament it is both people and things that are set apart or holy for a divine purpose.

When sanctification is used with Christ it deals with our position in Christ. I will never be any more or less saved than I am now for it rests on Christ for Ex. Moses, David both were murderers but God counted them as holy. When sanctification is used with the Holy Spirit it deals with the new birth and with our daily lives.

Next we see that God sanctifies believers for Himself.

First there are three phases of in a believer's life.

There is first the believers experience (past) as seen in 1 Cor. 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. These Corinthians used to be the sinners described in verses 9 and 10 but now they were saved and set apart. This verse is talking about positional sanctification they are in Christ together. This verse rules out the idea we set out earlier that of 2<sup>nd</sup> or 3<sup>rd</sup> works of Grace.

God actually chose us before we were born since he sees all time as one moment. C.H. Spurgeon said "I am glad God chose me before I got here if He had waited until I got here He never would have chosen me." There are no surprises for God when a sinner accepts Christ; read also 1 Cor. 1:2. Here is a small illustration "a little girl was carrying a heavy baby down the street a man saw her and asked "little girl, isn't that baby too heavy for you. Oh no He's my brother this makes all the difference."

Next is 2 Thess. 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: this verse is a parallel to Romans 8: 28-31. This verse is the one to which R.A. Torrey referred to as "a soft pillow for a tired heart." "God hath from the beginning" (past tense), "through sanctification" looks to the present. In verse 14 we see the obtaining of glory, this is future sanctification. Third is 1 Peter 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, it is God who sets us apart to Him. It is His work and we are never to let this position of being sanctified give us a false air of spiritual superiority or attitude. It is God who sanctifies 1 Thess. 4: 3-4 For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour;. This admonition from Paul was for all of us. Idolatry involves sexual sin and goes back to Nimrod. It is even more predominant today. We should abstain from fornication. It is tragic to read of Christian

workers caught up in these sins especially those who promote sinless perfection. Notice in verse 4 Paul says we are to learn to possess our vessels in the physical and in the spiritual.

The second stage is our present state of growth. Jesus justifies us on the cross and sanctification is what God the Father is doing right now in each of us. It is both a past experience at salvation and a present progressive work now. We are repeatedly encouraged to grow in grace. Sanctification is a daily setting apart for Christ. This comes about through Bible study, prayer, yielding, cleansing, and seeking to become more like Christ. Look here in John 17:19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. We are sent out to bear witness Christ set himself apart to identify with us. We ought to be identified with Him. There are also verses 14 and 16 in these we are told that we are not of this world, we are only passing through.

Let's read here Colossians 1:10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; there are 3 requests here, first we are to walk worthy; second we are to please god not man and third we are to be fruit bearing vines and branches also Heb. 2:11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

The third stage is our ultimate sanctification this is yet future. When the rapture takes place or the Lord returns however you want to say it this will bring about our ultimate sanctification. This is the purpose of our redemption when we meet the Lord then we will be like Him sinless. Listen to Paul in Eph. 5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. The bride of Christ will be totally sanctified ready for the wedding feast. Look also here at 1 Thess. 5: 23-24 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. Notice Paul says "wholly" not perfectly. He is talking about our body, soul, and spirit. He is

praying God will keep them blameless (not sinless), this God is certainly able to do. Phil.3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ notice the word "conversation" this is our citizenship a total way of life. Mo Montgomery said "For our city home is in Heaven." To act as a citizen we are to live in joyful anticipation. One should read and underline 1 Thess. 3:12-13 in these you see the word "exceed in love" this is a labor of love toward holiness. Let us see here also 1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. We are sons right now and when Christ appears I will be perfect and totally sanctified, for I will be like Him.

What is the source of our Sanctification?

From the W.W. Rand dictionary we have this "In a doctrinal sense sanctification is the making truly and perfectly holy what was before defiled and sinful. The believer is gradually cleansed from the corruption of his nature and is at length presented faultless before the presence of His glory with exceeding joy.

Here is a quote from one of the teachers of sinless perfection "justification merely justified the soul there remains a sinful root which prompts to sin. Eradication of this sinful root is sanctification. The cleansing of the old sinful nature from all inbred sin by the blood of Christ and refining fire of the Holy Spirit a distinct second work of grace.

Now the source of our sanctification is not by man. No amount of praying for it will make it happen! Here is a true story to illustrate this "there was a woman on t.v. being interviewed and she said she had went to the altar 7 times for up to 2 hours at a time praying for this second work of grace.

The old nature cannot be eradicated if it could there would be ample support for it in the Bible and there is none. Carnal Christians are stated to be sanctified but their old natures are still there as in 1 Cor. 3:1-3 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither



yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

Sanctification is of a certainty of God notice Jude 1 to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Kenneth Wuest translates this "to those who by God the Father have been loved and are in a state of being the permanent object of His love. We are to have the Father sanctified in our hearts 1 Peter 3:15 But sanctify the Lord God in your hearts. We ought to know more than a little about the Bible. We also need to have a private place in our hearts, were we can go while driving, walking, in class. We need to set God apart their and be silent before Him.

Christ is integral to our sanctification he is the means in our being "set apart" for God. Haggai uses the word "set" as Holy Ones- state in which god places us He is more than just a Saviour. Notice with me Hebrews 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Jesus took a human body to be married to the church (John 17 they are mine you gave them to me). He loves us; He paid the price for us compare Ex. 21: 1-6 and Ps. 40:6-7. Hebrews 10:14 For by one offering he hath perfected for ever them that are sanctified Jesus says we are perfected forever. There are those who have trouble with this, because they teach you that even after total sanctification you might fall out at the end and lose it all. Let ask a question here if God cannot save us and keep us by Christ one offering then what else can He offer, you see there is no other way ( 1Cor. 6:11).

The Holy Spirit also takes an active role in our sanctification 2 Thess. 2:13 because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: the word "chosen" here means to chose out or to elect just as we do in our modern elections. We were elected to salvation by being sanctified by the Holy Spirit. Paul adds more in Romans 15:16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. The Holy

Spirit started with Cornelius the who was the first gentile convert he was sanctified the moment he was regenerated and so it has been with everyone since also look at 1 Peter 1:2 we are set apart to obedience.

There is one more player involved in our sanctification and that is the Word. Jesus said so in John 17:17 Sanctify them through thy truth: thy word is truth the word reveals God's mind and will for us as we read and study we are lead to set ourselves aside for a particular ministry. Holy character built up little by little through obedience. Paul preached that the Word was in our sanctification in Eph. 5:26 That he might sanctify and cleanse it with the washing of water by the word, God uses the word to cleanse us and set us apart for god's service.

Sanctification will produce evidence of its work in our lives. We start with Jesus words to His disciples in John 17:19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. What did Jesus mean by "I sanctify myself" the answer lies in verse 18 As thou hast sent me into the world, even so have I also sent them into the world. Now Jesus was sinless, perfect, and holy and He wants us to be sanctified for the purpose that He left us here for. We are not of this world system and yet we are set apart to serve God in the world.

To sacrifice ourselves in total commitment Jesus is speaking of serving with power to accomplish the mission. We are to serve even in the midst of adversity 1 Peter 1:6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations. Troubles and trials can produce joy now and reward in the future. They will produce if allowed a more holy walk.

We as saints or set apart ones are to have the fruit (singular) clearly visible in ones life Gal. 5:22-23 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. Notice it is one fruit in nine segments like an orange. There are 3 segments in relation to God, 3 segments in relation to man; and 3 segments in relation to ones inner life. In Hebrews 13:21 it says Make you perfect in every good

work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. The word “good” means profitable and “well pleasing” is agreeable or that which God recognizes

Another evidence of our sanctification is our obedience to the Word. We are cleansed by it in John 15:3 Now ye are clean through the word which I have spoken unto you. It takes the ring of sin off our robes of righteousness. Our daily sins are purged or washed out by God’s word alone, look here at Ps. 119:9 Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word

The study of the Word becomes a joy instead of a chore notice Ps. 1:2 But his delight is in the law of the LORD; and in his law doth he meditate day and night “delight” here means to find pleasure in or to desire. To “meditate” is to recite scripture while praying or singing. It is to make a low sound like a dove.

The last evidence is our separation from sin and we do this by resisting the devil as in James 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. Resisting and submitting go together. So how shall we resist the Devil? Not in our strength, we must humble ourselves before God and he will provide the grace necessary.

Also in James 4 this time verse 8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. And 10 Humble yourselves in the sight of the Lord, and he shall lift you up. God comes to the door of our heart no further, we must open that door and let him in. our problem today is we lift ourselves up instead of allowing god to do so. This is not a pious attitude holiness is to the spirit what health is to the body. We are to be robust and healthy spiritually.

In conclusion I would remind you that you are sanctified in your position before God and cannot improve upon that. You also are being sanctified daily and one day in the future you will in Jesus presence be ultimately or completely sanctified.

## Lesson Ten Justification

Introduction: We will start 4,000 years ago there is a man in an ash heap. His name is Job, his question is this "why the trouble that he is facing? In the book of Job there are over 300 questions. The most important of all is found in 9:2 "how shall a man be just with God."

The great doctrine of justification runs through out the Bible. It is found as far back as Gen. 15: 6 where God is dealing with Abraham. In the New Testament we find it reaching its fullness. Paul interprets Justification for us in the book of Romans. During the dark ages this great truth was nearly erased from church teaching by the false teachings of one religious form or another. The great reformer Martin Luther rediscovered it and while climbing the 28 steps of the Cathedral at Rome; that traditionally came from Pilate's palace and brought to Rome by Helena the mother of Emperor Constantine. He stopped in the middle and shouted out "the just shall live by faith" he said this with new meaning and a changed heart. This great shout was the birth of the reformation of the 1500's.

Let's move up now to May 24, 1738 to an Anglican missionary that was not sure of his own salvation. He wrote these words "In the evening I went very unwillingly to a society meeting in Aldersgate Street. Here one of the men was reading the preface of Luther's Epistle to the Romans. About a ¼ to 9 while he was describing the change which God works in the heart through Christ I felt my heart strangely warmed I felt I did trust Christ, Him alone assurance was given me." John Wesley

Where the act of regeneration is the change that takes place in the inner man, this is through one's faith in Christ. Justification is a legal term picturing the new believer's status before God. This comes from the fact of a man or woman placing their sin on Christ as stated here in Is. 53:6 "and the LORD hath laid on him the iniquity of us all." It is Jesus that bears the sin of all who accept Him. He is our substitute

as seen here in 1 Peter 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. There is only one who can justify a man and Paul tells us who it is in Romans 8:33 "It is God that justifieth." Jesus said to the Pharisees "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."

Let us now take time to learn what the Bible says the meaning of Justification is. Our justification is part of God's gift of grace let us read here from Rom. 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus: notice first the word "freely" this is the first of four words describing God's method of Justification. It is freely or without cause; there is nothing in us to warrant it. Next notice "by his grace" this is the fountain from which flows living waters of God.

Redemption is always connected with grace, we are not merely restored to Adam's position, but we are placed in Christ where we shall be throughout the endless ages. The great preacher John Bunyon said "when God showed him Bunion as God saw him, he declared he was sin from the top of his head to the sole of his feet." This is a powerful statement because when we look at ourselves we think we are pretty good people. We accomplish this because we compare ourselves to those around us. There will always be those who are worse than ourselves they are the ones that make us look better, but not in God's eyes as He sees the real person as He looks on the inside of a person.

Paul told his pupil Titus in Titus 3:4-7 But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.

Now we must also come to understand that justification is the act whereby God declares the guilty sinner just before Him, this is by faith in Christ. The believer is declared righteous, not made righteous, being just is God's judicial ruling. The believer's sins were put to Christ's account and He paid the price in full. Read here in Romans 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit and also here in 8:31-32 What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? As well as here in verse 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. Look here is what is being said here, it is this; you cannot lay any sin to me. The reason you cannot charge me with sin is that you did not justify me, God did, and if He will not lay sin to me you cannot.

This does not make us pardoned criminals that would only be a halfway salvation. How God sees us is as though we had never sinned. Let's read Acts 13:38-39 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. The law can't justify or save. Jesus does neither he forgives and declares one who believes to be justified but clean. I would encourage everyone to underline this passage in their Bible's as it is one of the great one's on justification.

Our justification is based solely on the completed work of Christ. This work consists of more than His atoning death it is also His resurrection notice Romans 4:25 Who was delivered for our offences, and was raised again for our justification. All that was necessary on God's part for our justification had been affected on the cross! Matthew Henry said this "In Christ's death he paid our debts. In his resurrection he took our acquittance." Jesus died for our sins and was raised for our justification.

The second word of justification is "the blood." The devil asks how one can be declared righteous and the answer is by the blood of Jesus Christ. Notice Romans 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him. We are saved from the penalty of sin by the blood in the present and we shall be saved from the wrath in the future. The "wrath" spoken of here is what is spoken of in Zeph. 1:14-15a The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. That day is a day of wrath. This is the time of Jacobs's trouble or more commonly the tribulation.

Let go back now into the Old Testament for an example of justification. Before we do though let's take a quick look at Paul's description of three men from the book of Romans first the barbarian or pagan in Chapter 1 verses 21-23. Second in chapter 2 verses 1-3 and 14 we see the self righteous Gentile and third the Jew in chapter 2 verse 17. These 3 represent all of mankind guilty of sin before God. Paul declares it to be so in Romans 3:23 "For all have sinned and come short of the glory of God." Paul also makes it very clear that none can save themselves rather that salvation is of grace in Romans 3:27-28 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. We find here the 3<sup>rd</sup> word it is "faith" as Paul emphasizes that we are justified by faith alone. Our 4<sup>th</sup> word is in 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. Our 4<sup>th</sup> word is "unto life" so justification is not just on God's books but it results in a new standing and a new life.

Now our Old Testament illustration is that of the life of Abraham Paul uses the incident from Genesis 15. In Romans 4:3 it says of Abraham "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness" Paul as always is going to go to the scripture

for his authority. For it is God speaking and Abraham just believed the promise. Benjamin Warfield said "the Bible is the word of God in such a way that whatever the Bible says God says."

God in Gen. 15 told Abraham and Sarah that he would give them a son at an age well past the normal ability to bear children and Abraham believed Him, and "it was counted unto him for righteousness." You see Abraham only had God's word as there was no written word to go by so what God said was enough for him. I suppose that if we would all have this kind of faith, life would be so much the better for all.

Look here in Romans 4:13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith notice it is not through the law that Abraham received but by his faith here are some other verses to read Gen. 12:3; 18; 18; 22:18.

Now we move to Galatians 3:17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. God's promise was before the law, the law in no way ended that promise, or Abraham had his son and then Christ came and through Christ everyone is blessed and all this is by faith. Now if your wondering which covenant lets read here verse 18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise now the Abrahamic covenant was by promise it was not under the law. Therefore the promise of an everlasting inheritance is not founded on the law and cannot be affected by it either. So if the law had nothing to do with Abraham's justification how can it have anything to do with anyone's justification Romans 4: 11-12 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that



faith of our father Abraham, which he had being yet uncircumcised read also 4:20-24.

The one sure thing is that God has not changed salvation is still all of grace through faith in Him through Jesus Christ. There should not be any need for more evidence by a believer. Mankind cannot be justified by his deeds as seen in Gal. 3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith this last phrase is from Habakkuk 2:4 and it is to let us know that God started by faith with Adam and has not changed in the least way all the law could ever do was show us how sinful we are Romans 4:5.

Let's look at one more area and that is the method of justification. We have already read Romans 3:28 here he is driving the nail in on the doctrine of "by faith alone." Now in verse 26 we are on the other side of the cross we find that to believe meant bringing a sacrifice and on this side of the cross we don't bring a sacrifice it is only that we trust in Christ.

Now someone will say that in James 2:24 it says "Ye see then how that by works a man is justified and not by faith only" this is not a contradiction it is a contrast. It was James understanding that if you had true faith it would be demonstrated by good (acceptable to God) works. If one never produced good works then the faith they said they had was dead or not real faith. James says in 2:18 "show me and I will show thee" and Jesus said in Matt 7:20 "by their fruits shall ye know them." Here is a simple way to put it

Before God, "justified by faith"

Before man, "justified by works"

We are justified freely by God through grace we should never forget that and live worthy of this great gift.

Men look at our works for the evidence of our salvation. However our Heavenly Father looks into the heart to know whether one is saved or not, just read here these words from 1<sup>st</sup> Samuel 16:7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as

man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

For those of us living here in the world the only way we will know of a person's salvation is by their faith and works. So God looks at our faith and man looks at our work our change in attitude and actions in regard to sin.

Now just as Paul did James will turn to Abraham for his illustration of his point. The difference is where they went; Paul went to Gen. 15 however James goes to Gen. 22 to compare with his words in James 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar. This episode from Abraham's life is his demonstrating his faith in God by obeying His command to offer his only son Isaac on an altar. This takes place many years after what transpired in Gen. 15. Abraham provided not only proof of his faith but was able to show the world that faith in his obedience.

The world is looking for great demonstration of faith from those who claim to be followers of Jesus Christ. This is shown by our love for one another as Paul says here in Gal. 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love

The world needs to see our love for one another not in going to church or some meeting but the love, kindness, and our ability to smile in the face of trial and discouragement.

