

Salvation

Grace Fellowship Church

Adoption

In **Gal 4:5**, we note an important topic, the “**Adoption**” of the Church Age believer into the Royal Family of God, as an adult son. This is noted by the Greek word **HUIOTHESIA** that means, “to place a son.” As a result, we will now note the Doctrine of Adoption and see the many images and symbols Paul used in **Galatians 3 & 4**, as well as in **Romans** and **Ephesians**, to convey the understanding of the Church Age believer’s adoption into the Royal Family of God. In addition, we will see allusion to adoption by John in **Revelation 2-3**, and by our Lord in **Luke 15**. These all relate to the ancient Roman system of adoption.

Of First Mention is that Scriptures teach that God has adopted two groups of people in history:

- 1.) Israel as a people and nation in, **Deut 7:6; Rom 9:1-5**.
- 2.) The Church Age believer, **Rom 8:15; Gal 4:5, Eph 1:5**.

For the Church Age believer, at the moment of positive volition towards the person and work of Jesus Christ, (the exercise of faith alone in Christ alone, **Eph 2:8-9**), that believer is adopted Roman style into the Royal Family of God, through the Baptism of God the Holy Spirit. As a result, that believer receives the position of being an “adult son of God,” **Gal 3:25-26; 4:5; 1 John 3:1-2**, and is made an heir of God, becoming spiritual aristocracy.

The New Testament teaches that the church, the body of Christ, has been adopted into the Royal Family of God as adult sons, conferring upon them all the privileges and responsibilities that go along with this new relationship with God.

In **Gal 4:6**, the indwelling of God the Holy Spirit guarantees the believer’s position of adoption, making him an heir of God, **Rom 8:15-17; Gal 4:7**, while the filling of the Spirit enables the believer to experience his adoption. At the resurrection of the Church, also called the Rapture of the Church, the believer will obtain the full manifestation of his sonship, called the “**redemption of the body**,” **Rom 8:23; 1 Thes 4:14-17; Eph 1:14; Phil 3:20-21; 1 John 3:2**.

The significance of our adoption into the family of God is that the Church Age believer has been removed from the cosmic system as a child of the devil, and has been placed as an adult son into the Royal Family of God, of which the Lord Jesus Christ is the Head, Col 1:13. Adoption means that the Church Age believer is spiritual aristocracy now and is intimately related to all three members of the Trinity.

The adoption of the Church Age believer means:

- 1.) Privileges as an adult son of God.
- 2.) Responsibility to grow to spiritual maturity.

Definition from Isagogics of Roman Aristocracy

The Biblical connotation of adoption is based on Roman aristocratic function, which is not the same as our practice today. The Latin term **ADOPTIA** is the exact equivalent of the Greek **HUIOTHESIA**, meaning, "to adopt as an adult son." **HUIOTHESIA** means, "to place an adult son," which means the adopted child is recognized as an adult son. This was usually done when the son reached the age of fourteen.

Adoption was designed to train a child in the recognition of authority. It was a system of selectivity for heirship (**KLERONOMOS**), in which a capable person would succeed another capable person. Therefore, a Roman custom for aristocracy was to place an adult son in the family as an heir to the family's business and fortune, who was capable of handling the authority necessary to continue the family's heritage.

In the Roman system, adoption conferred adulthood on a natural child, or on a child outside the family, who would be adopted as the heir. This correlates to God the Son being an heir to the Father, as well as the stranger, the Church Age believer. A wise Roman aristocrat could adopt, as his heir, anyone he deemed worthy. So, just being the son of an aristocrat did not mean you would inherit your father's land, wealth, or title; you had to be adopted, and adoption was the ceremony of proclaiming the heir to the estate. The actual ceremony was called **ADROGATIO**.

Also of interest is that this was not just a custom but Roman law, and under Roman law, it could not be reversed. So as long as you were alive, you were the heir. Just as the believer, who has eternal life given to him, will always be God's heir that can never be reversed. This is part of the believer's eternal security.

Adoption meant selection to special privilege. Therefore, adoption refers to our equal privilege and equal opportunity, under predestination, to walk in the Plan of God for our lives, **Eph 1:5f**.

It also meant rank and aristocracy; not necessarily based on physical birth. You see, the lowest person in Roman society could be adopted, and therefore have the greatest of opportunities. This tells us that all members of the human race who believe during the Church Age are adopted into God's family giving them great privileges and opportunity.

Adoption was the ceremony of opportunity; it is the ceremony of aristocracy. For the Church Age believer, at the moment of their salvation, in fulfillment of the Father's plan, He appoints them as a legal adult son. Therefore, however you have failed, whatever your handicaps from birth, environment, or bad decisions from a position of weakness, all of that was set aside when you were adopted at salvation.

Adoption anticipates great blessing and responsibility from the integrity of God. It connotes responsibility, purpose, authority, and a planned life. It means being given the rights, power,

privileges, and authority of someone who is truly great and has all the power. This speaks to our **POLITEUMA** privileges, being citizens of heaven, **Eph 2:19; Phil 3:20**.

Eph 2:19, "So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household."

In recognition of our adoption as adult sons into the Royal Family of God, we are to advance to spiritual maturity, receive blessings, and glorify God in time and eternity

The Roman Ceremony

In Roman society, there was a great ceremony for adoption called the **ADROGATIO**, where the entire family was assembled, including everyone who might have been the heir. The father had ready on a table a beautiful white linen robe with a purple border, called the **"Toga Virilus,"** and a signet ring. During the ceremony, the father would recognize the adopted son by announcing his new name and declaring him to be his new heir. He would then give him the **"Toga Virilus"** and put the signet ring of heirship on his finger. These two gifts sealed his heirship; it was final!

Since the scripture uses adoption to explain how great our Church Age status is:

The actual ceremony of adoption provides analogies to what the Church Age believer receives at salvation.

- First, you were selected by God to be adopted as an adult son, based on the grace of God and your non-meritorious faith in Jesus Christ, **Gal 3:26** with **Eph 1:5**.
- Then the Holy Spirit entered you into union with Christ, **Gal 3:27a**.
- At that time, the Holy Spirit placed the ceremonial robe on you, having "clothed" you with Jesus Christ, **Gal 3:27b**.
- Then God the Father gave you the signet ring, which represents your Portfolio of Invisible Assets, included in the "sealing ministry of the Spirit," **Gal 4:6; Eph 1:13**.

Note that this was the process for the repentant Prodigal Son, in **Luke 15:22, "But the father said to his slaves, 'Quickly bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet.'"**

Therefore, at salvation you are placed in union with Jesus Christ, entered into the Royal Family of God, and given permanent and eternal aristocracy, as you in turn recognize God as your true Father, **Gal 4:6b**.

The manifestation of our adoption will occur at the Rapture of the Church, when we also receive our rewards and blessings for the eternal state in, **1 Cor 3:10-15**. This is also seen in the description of rewards we can receive in **Rev 2:17**, (given a new name); **3:5**, (clothed in white garments and confession of your name); **3:21**, (sitting on the throne with Christ). And as the other awards also allude to, we can have authority in the aristocracy of the eternal state.

So, I hope by studying the history of adoption in Rome, you realize this was a very big deal and important thing. And you can see that when a Christian in the first or second century discovered that he had been adopted by God the Father, this meant a great deal and was extremely significant to Him, as it should be to you today too. Also, astonishing to the early Church Age believer was that both male and female believers were adopted by God, **Gal 3:28**. In the Roman custom, only men could be adopted as heirs.

In conclusion, all Church Age believers are adopted into the Royal Family of God, as adult sons, at the moment of salvation. This adoption is made possible because we are placed in union with Jesus Christ by the baptism of God the Holy Spirit, and therefore we become joint heirs with Christ, which no one can take away. The imputations we receive at salvation are made as part of God's ceremony for adoption, recognizing that we now have a plan and purpose in life. And our adoption will be manifested at the Rapture of the Church, when we receive our final resurrection bodies and eternal rewards.

Rom 8:23, "And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for the manifestation of our adoption as sons, the redemption of our body."

Cross: The Place of Strategic Victory for Mankind

Jesus Christ made perfect peace with God on behalf of all mankind at His first advent. He will provide the basis for no more human wars at His Second Advent. There was an enemy that hindered any relations between God and man. That enemy was sin. Jesus Christ was the valiant warrior who overcame sin. The concept of Jesus Christ as a warrior began prior to His first advent and will continue until the Armageddon campaign of the Tribulation. **Zech 14:3-4.**

At the Cross The Lord Jesus Christ won the greatest battle in all of human history. He won the battle over sin.

Since the ousting of Adam and the Women from the garden of Eden, for the past 6,000 years, man has been trying to defeat the sin that is within him. Every member of the human races has known, knows, and will know he is a sinner, and every member desires to overcome that sin. It is the universal battle for man.

We try to defeat the sin in our lives with: drugs, alcohol, sex, money, power, approbation, morality, laws, and even religion. Yet, as hard as man has fought the battle with sin, man has been unilaterally defeated by it.

Ultimately, there is only one way sin can be defeated and that is through the Cross of Jesus Christ. 2,000 years ago, The Lord came to earth in the form of man and waged the greatest battle the universe has ever seen. And for once, man's fight was not in vain. This time a man defeated sin.

Because of the victory of this one man, all of mankind can gain victory. Our Lord's victory was the greatest military campaign ever witnessed in the universe. Using the analogy of a military campaign, we note that all freedom and security comes through military victory. Based on His victory, we have eternal freedom and security, we have eternal life.

Rom 5:21, "So that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord."

The victory of our Lord, which can be the victory of every member of the human race, did not come easy and did not come without a cost.

The Cost: The Father personally judging and forsaking His son, the Son willfully laying down His life. **John 3:16-18 w/Mat 27:46**

In order for Christ to win the battle that He waged, He had to prepare Himself and apply some outstanding principles. These principles have been employed by all excellent militaries throughout history to win battles and wars. And as Christ applied them to win the greatest battle of all time, we too need to emulate them in order to win the tactical battles we fight every day.

First, we need to note that Christ came to fulfill a "plan of operation" to overcome sin. He came to fulfill the Father's Plan.

The purpose of a military operation is the attainment of an objective assigned to a designated force. **Judges 7:4-7** (Gideon),

Gen 14 (Abram)

The objective determines the interpretation of orders, which guide decision making, and guide the employment of the means at your disposal.

God the Father formed the plan and gave orders to His Son. The Son interpreted the plan and made certain decisions while on earth to fulfill the plan.

This is necessary in order to:

- 1) Neutralize and destroy the power of the opposing forces in battle, Satan and Sin.
- 2) Possess a location to attain the ultimate objective. He came to earth as a Man.

The principle of the objective was the fulfillment of the Plan of God through the attainment of spiritual perfection. Christ accomplished this by employing the following Principles:

Principle of Offensive. Offensive action is the only means by which a decision is gained in warfare. When successful, the offensive brings victory; whereas, the defense can only avoid defeat. Therefore, the only effective way to win a war is to act on the offensive.

John 3:16 is the offense provided by the Father, "**He sent His uniquely born Son...**"

Principle of Mass. The term "mass" is used in the military to define combat power.

Success in warfare is attained by the employment of mass, in a main effort at the proper time, at the proper place for the accomplishment of a definite purpose.

Christ brought the power of the Holy Spirit and the power of the Word of God to the Cross to sustain Him during the battle physically, mentally, and soulfully. **Mat 4:1, 4 Deut 8:3**

'Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.'

Economy of Force. The economy of force is the application of the principle of mass. Economy of force is the means by which military mass is deployed in a main effort. The time and place of the main effort are determined; then men and means are conserved by reducing their employment in other directions to the minimum, consistent with tactical and strategical safety.

Christ grew to ultra-spiritual maturity and remained sinless. He utilized to the fullest extent the Word and the Spirit. He shed Himself of all distractions from accomplishing the objective.

Eph 2:8, "**Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.**"

2 Cor 5:21, "**He made Him who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him.**"

Principle of Movement. The term "movement" is a technical, military category referring to the maneuver of combat arms and their support units. Under the principle of offensive, it means to bring military mass into close contact with the enemy to secure a decisive result.

The man with the Word and Spirit bore our sins!

Col 2:14, "**having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.**"

Principle of Surprise. Surprise in some form is essential to obtain maximum effect in battle with minimum loss. Satan wanted Him stoned to death. The Father waited until the Roman cross was available and then acted.

Mat 27:22, "**Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said*, "Crucify Him!"**"

Principle of Security. Security is defined in military science and tactics as all measures, which are taken to guard against observations, surprise and hostile interference with effective maneuver. Security is designed to gain and maintain the power of freedom of action.

He was trained, tested, and tempted and remained without sin. (Impeccability)

He maintained His stance as the perfect sacrificial Lamb.

Heb 4:15, "**For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.**"

The Principle of Simplicity. "Simplicity" is used in a technical sense in the subject of military science. Simplicity means that all military plans, at any level of command, must be simple and free from complicated maneuvers. Orders have to be direct and free from contingencies. Frequent changes of plan should be avoided, and the unity of command should be observed.

Christ bore our sins once and for all. Salvation is only attained through Him.

John 14:6; Acts 12:4 (no other name).

Rom 5:15, "**But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.**

John 14:6, "**Jesus told him, "I am the way, the truth, and the life. No one can come to the Father except through me."**

Principle of Cooperation. Meaning that all elements of a mission work together for the accomplishment of that operation. This includes the principle of teamwork.

The Father, Son, and Holy Spirit, Adonai Elohenu, Adonai Echad – **The Lord is God, the Lord is One.**

All three members of the trinity worked in accord to fulfill the Plan.

Summary. All of this emphasizes that God has a plan for your life, a plan carefully designed by God the Father, accomplished by God the Son, empowered by God the Holy Spirit. It reflects His omniscience, His sovereign decisions, and the fact that He has not given us a plan which calls for us to operate on our own devices, our own personalities, our own concepts, and our own human dynamics.

We are to receive the work of Christ and operate under the same Divine power He did, the Word and the Spirit. Therefore, we have been given the delegation of that same Divine power.

The name of the Plan is Grace; the name of the power is Omnipotence.

The name of the Strategic Victor of the Kingdom Conflict that brought you:

Eternal life, Freedom, and Security is **Jesus Christ!**

Election

Eph 1:4, "Just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him, in love."

In our outline, we noted that there are "seven elements of the believer's position" that are part of our "spiritual blessings in the heavenlies," **Eph 1:3-14**. Those seven begin here with "**being chosen**" or elected into the family and Royal Family of God. The list of seven includes:

- Your Election, **vs. 4**.
- Being made holy and blameless (sanctified), **vs. 4**.
- Predestination, **vs. 5, 11**.
- Adopted as "**sons of God**," **vs. 5**.
- Redemption, we have been redeemed from sin, **vs. 7, 14**.
- We have an eternal inheritance, **vs. 11, 13**.
- We have been sealed with the Holy Spirit, **vs. 13**.

In **vs. 4** we first see that we have been "**chosen**" by God into His Royal Family for the Church Age. The verb "**chose**" is the Aorist tense, Middle voice and Indicative mood of the verb **EKLEGO, ἐκλέγω** that means, "choose, select or elect," which is **EKLEGOMAI, ἐκλέγομαι**. It is derived from the preposition **EK**, "from," plus the verb **LEGO**, "say." In the middle form, the word denotes "to choose or pick (for oneself)." Therefore, God chose us for Himself.

"**In Him**" is synonymous with "in Christ" of **vs. 3**, and indicates that all of God's blessings come to people "In Christ," literally "in the sphere of Christ," and our election into the Royal Family of God is one of those spiritual blessings.

"**Before the foundation of the world**," tells us that our election was provided for us by God before the creation of the world; in eternity past.

"**That we would be holy and blameless before Him**", uses the words **HAGIOS** for "holy" and **AMOMOS ἄμωμος** for "blameless."

This "**holy**" is your Experiential Sanctification. In **vs. 1**, **HAGIOS** represented your Positional Sanctification as "saints" before God. Here it is our Experiential Sanctification that we are able to walk in because of our Position in Christ. As such, your election, even though related to your position in Christ, has to do with the experiential part of God's plan for your life. Holiness has to do with separation unto God, here it is separation from sin and the world experientially for the execution of the Plan of God for your life.

"**Blameless before Him**" uses the Adjective **AMOMOS ἄμωμος** that uses the prefix of negation "**A**," plus the Noun **MOMOS** that means, "blame, fault, blemish, spot, etc."

Therefore, **AMOMOS** means, "without blemish," which although it speaks to your Positional and Experiential Sanctification, it is actually a reference to Ultimate Sanctification in the eternal state.

Holiness and blamelessness are imputed to the individual at the time of his election. That is the doctrine of Positional Sanctification, which we noted previously in **vs. 1**, as we are **HAGIOS**, "saints, holy, pure, clean," positionally before God from the moment of our salvation.

"**Before**" is the Genitive Preposition **katenōpion katēnōpion** that is a marker of a position relative to someone (i.e., God) who is viewed as having jurisdiction, whether visibly present or not. Here it means "before, in the presence of or in the sight of our Sovereign God."

Therefore, as saints, holy and blameless, we are able to stand before God pure, clean, spotless, and without blemish positionally, experientially, and ultimately, which is all made possible because of our "election" into the Royal Family of God.

So, this verse acts as a headline, along with **vs. 1**, for the three phases of our sanctification which are explained further in **vs. 5-14**. Nevertheless, all three phases are made possible because of our "election" into the Royal Family of God. Therefore, we will discuss what our elections means.

In its simplest definition, election refers to the intention, process and result of making a choice. In regard to God and the Church, it is an act of the Divine will of God.

In Henry Thiessen's *Introductory Lectures in Systematic Theology*, pg. 344, he states, "*By election we mean that sovereign act of God in grace, whereby, He chose in Christ Jesus for salvation all those whom He foreknew would accept Him. This is redemption in its elective aspect.*"

Our election is the prehistoric, pre-creative recognition by God of those who would believe in Jesus Christ as their Savior in time. Because of God's omniscient, foreknowledge of your faith in Christ Jesus, God in eternity past was able to elect you into His family and gave you salvation in time. Therefore, election is the expression of the sovereign will of God in eternity past before the universe existed and before mankind lived on the earth. It is the sovereign right of God over His creation.

God is under no obligation to elect anyone since we all were lost in Adam, (sin). Election is wholly of God's grace apart from human merit.

2 Tim 1:9, "Who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity." Our works have no relation to our historical impact.

In grace, God chose to provide salvation for man through Christ, and election is only applicable to those who are "in Christ." In other words, God chose man on the merits of Christ, not on the merits of man. As such, God looked down the corridor of time and in His foreknowledge, saw who would non-meritoriously accept Christ as their Savior and then elected them to salvation.

Under God's Divine Decree, His Sovereign Plan for mankind, He elected those who are in Christ into His family. The Biblical order of God's Decree is as follows:

- Decree to create all Men
- Decree to permit man to fall
- Decree to provide salvation for men, unlimited atonement
- Decree to elect those who believe and leave in just condemnation all who do not believe
- Decree to apply salvation to those who believe

Election emphasizes God's free choice of individuals to salvation. As Paul uses the verb **EKLEGO** in the middle voice, he is indicating that God's choice was made freely and for His own purposes, cf. **1 Cor 1:27-28**; with **Eph 1:4**.

1 Cor 1:27, "But God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong."

We were chosen before the foundation of the world to live godly lives, **Col 3:12**; **2 Peter 1:10**.

2 Peter 1:10, "Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble."

Col 3:12, "So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience."

To understand your election, you must function under grace orientation. Understanding election is orientation to the Plan of God for your life.

As a Biblical term, "election" is applied to only the believer, **Rom 8:28-30**; **Eph 1:4**. Along with foreknowledge, predestination, justification, and glorification, election expresses the sovereignty of God who wills the highest and best for every believer. Therefore, not only does it include your salvation but also the previously deposited "**spiritual blessings in the heavenlies**" for each believer in eternity past that we call our escrow blessings.

Election is a term used for the believer only and never for the unbeliever. Therefore, God does not "elect" the unbeliever to go to Hell. Their eternal condemnation is a result of their personal choice to reject God's plan of salvation; Jesus Christ.

In human history, the sovereignty of God and the free will of man coexist by Divine decree. God will not and cannot force the believer to execute His plan, nor will He force the unbeliever to accept His Son as their Savior. God does not coerce or hinder your volition by any coercion in eternity past or in time. Therefore, election alone does not result in the salvation of people.

Election assures that those chosen will be saved, but it alone does not save them. People are saved through faith in the substitutionary death of Christ on the Cross. They must learn about the death of Christ somehow in order to have content to their faith. Thus election, the death of Christ, testimony of His death, and personal faith are all necessary in the salvation of an individual. Election alone does not save.

Election's purpose is for God to manifest His glory, **Eph 1:6, 12, 14.**

The purpose of our election is not only for eternity but for service and good works, **John 15:16; Gal 1:15-16; Eph 2:10; 1 Thes 1:4-10.**

John 15:16, "You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and *that* your fruit would remain, so that whatever you ask of the Father in My name He may give to you."

Your equal privilege of election is your very own royal priesthood. A priest represents himself before God. You, as a priest, have the right of going directly before the throne of grace in prayer. You have the right of becoming spiritually self-sustaining, which is the purpose of the priesthood. Your equal opportunity of election is logistical grace blessing. This is extended to every believer, winners and losers.

The mechanics for the election of the church is the Baptism of the Holy Spirit, which occurs at the very moment we believe in Christ. This is one of the forty things we receive at salvation, by which each one of us is entered into union with Christ.

At the point of birth, you come under the concept of selection, not election, in that God selected you to be a member of the human race rather than an animal, (although for some of you I'm not sure you were even selected into the human race, lol). The fact that you have life is selection from the sovereignty of God.

Once selected into the human race upon physical birth, you die spiritually. When during your life, you accepted Christ as your Lord and Savior, you were then "born again," **John 3:3-16**, which is the result of your election from eternity past and a matter of common and efficacious grace. At this point, selection becomes election. This opens the door for the greatest opportunity ever known to man. You are a Royal Priest sustained by logistical grace, a person in union with Christ, and you can function under the power of the Holy Spirit, God's Power System (GPS).

This means you can capitalize on your escrow blessing that are a part of the “every spiritual blessing in the heavenlies.” As such, election is the expression of the sovereignty of God who wills the highest and best for every Church Age believer. Therefore, you have equal privilege and equal opportunity to execute the Plan of God for the Church. Equal privilege is the royal priesthood. Equal opportunity is logistical grace support and blessing.

John 15:19, “If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you.”

Rom 11:5-7, “In the same way then, there has also come to be at the present time a remnant according to *God’s* gracious choice. ⁶But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace. ⁷What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened.”

Infralapsarianism:

This is known as moderate Calvinism. The distinctive issue is that the decree to elect some and to leave others in retribution follows the fall. This order glorifies God revealing His infinite, wise, holy, and righteous will.

- Decree to create all Men.
- Decree to permit man to fall.
- Decree to provide salvation for men, unlimited atonement.
- Decree to elect those who believe and leave in just condemnation all who do not believe.
- Decree to apply salvation to those who believe.

This order correctly places election after the provision of salvation for all men, and then, based on God’s election, salvation is applied to the elect who have freely believed. Compare to **John 15:19; Rom 11:5-7; Eph 1:1-15; 2:8-9; 1 Peter 1:1-2.**

John 15:19, “If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you.”

Rom 11:5-7, “In the same way then, there has also come to be at the present time a remnant according to *God’s* gracious choice. ⁶But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace. ⁷What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened.”

Eph 2:8-9, “For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; ⁹not as a result of works, so that no one may boast.”

1 Peter 1:1-2, "To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen ²according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure."

In the interpretations of the five points, we must first note that they are:

- All-Comprehensive; they all go together and are held together perfectly.
- Eternal; the decrees always existed; God knew all the decrees at all times.
- Perfect; God is perfect; therefore, His decrees are perfect.
- Unchangeable and Certain; nothing can possibly occur to necessitate a change.
- The Free Choice of God; God determined all future events from His sovereign will in eternity past.

Eternal Life

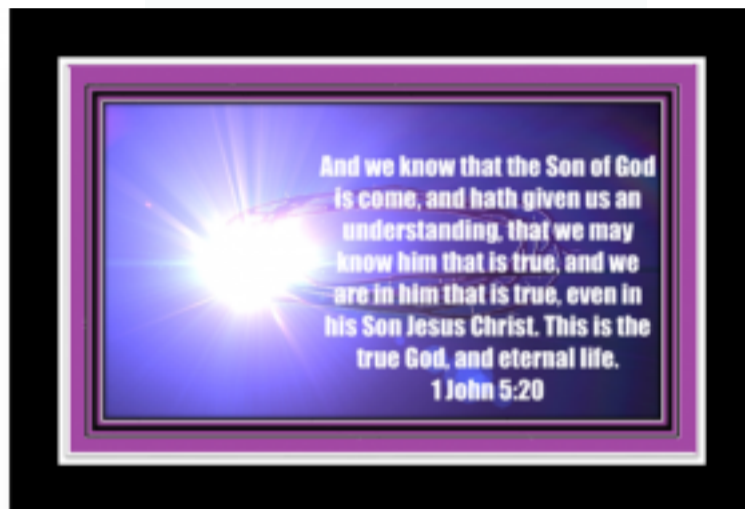
Eternal Life

- Last update on May 25, 2017 under [Doctrine](#)

Eternal Life

1 John 5:20, Fall 2009

John 17:2, Summer 2011



Definition:

John 3:36, "He that believes on the Son has eternal life, but he who does not believe on the Son shall not see life, but the wrath of God abides on him."

L.S. Chafer described Eternal Life as, "A sharp distinction must be made between human existence which by its nature continues forever, and the gift of God which is eternal life. Humanity is not wholly conformed to time. Every human being will be living on forever, even after it has been decreed that time shall be no more. Thus, humanity intrudes into eternity and must, in the end, conform to the eternal mode of existence. Each human being has a beginning. In this he is unlike God. Each human being, however, has no end of his existence. In this respect, he is to some extent like God. That human beings have no end is a solemn thought; but on those who receive God's gift of eternal life, the very life of God is bestowed. That life is a partaking of the divine nature. It is no less than "Christ in you, the hope of glory." Thus, by re-generation, all who believe become possessors of that which in God is itself eternal. In 1 Corinthians 13:12, it is declared, accordingly, that the believer one day will know even as now he is known of God, that is, the finite mind will be superseded by the mind of God. Even now it is said that he has the mind of Christ (1 Cor 2:16). Little, indeed, may be anticipated respecting the coming transcendent experience of those who now possess eternal life, when they shall enter into the experience of eternal life in full." (Systematic Theology, Vol. 7 – Eternity.)

ATTITUDE TOWARD CHRIST DETERMINES WHETHER WE HAVE ETERNAL LIFE OR NOT, **1 Tim 1:16; 1 John 5:10-13, 20**. The Greek word **PISTEUO** in **John 3:36** is in the Present Tense

which means, you have eternal life the moment you believe and continue to have it. See also **John 5:24; 6:47**. Therefore, a person has eternal life the moment he believes in the Lord Jesus Christ as his personal Savior.

There is a difference between salvation and eternal life. Salvation means purchased from the slave market of sin (redeemed), while Eternal Life is that which is bestowed onto us, as a result of our salvation. In **Luke 10:25-28**, Jesus is not speaking directly of salvation but of eternal life, and specifically the experiential aspect of our eternal life, which is eternal fellowship with God.

That is why **Luke 10:25-28** says, **“And a lawyer stood up and put Him to the test, saying, “Teacher, what shall I do to inherit eternal life?”** ²⁶**And He said to him, “What is written in the Law? How does it read to you?”** ²⁷**And he answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.”** ²⁸**And He said to him, “You have answered correctly; do this and you will live.”**

This is how we experience our eternal life in time, but it is not the means of eternal life. **John 3:36** is the means for gaining eternal life, while **Luke 10:25ff** is the means for experiencing eternal life.

To love God in this way means you must believe in His Word and what it says about gaining eternal life, **John 5:33-47; 6:68; 12:44-50; 17:3**.

In prophesying about the Cross, Jesus made the point clear, **John 3:14-16**.

John 3:14-16, “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; ¹⁵so that whoever believes in Him will have eternal life. ¹⁶For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.”

ETERNAL LIFE IS DESCRIBED IN THE EXPERIENTIAL ASPECT OF KNOWING GOD AND HAVING FELLOWSHIP WITH GOD THROUGH HIS SON, JESUS CHRIST, **Luke 10:25-28**, as also told analogously to the woman at the well in **John 4:14** and the **“eating of His flesh”** in **John 6:54**.

John 4:14, “But whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life.”

ETERNAL LIFE IS MENTIONED 43 TIMES IN THE NEW TESTAMENT. Even though “Eternal Life” was anticipated in the Old Testament, (**“everlasting life,” Dan 12:2, “age to come,” Luke 18:30**, etc.), its concept for the believer is a New Testament revelation. It is specially noted in the Gospel of John and 1 John.

Dan 12:22, "Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace *and* everlasting contempt."

ZOE, (life), is found 134 times. The verb form **ZAO** is found 143 times and is similar in meaning.

AIONIOS, (eternal), appears 78 times, usually translated "eternal."

BOTH THE TERMS ETERNAL AND LIFE ARE DIFFICULT TO DEFINE EXCEPT DESCRIPTIVELY.

ZOE used in Christianity has shades of meaning in Scripture, sometimes a little different than **BIOS**, which occurs only eleven times in the New Testament and refers to earthly life only. **ZOE** is found in the following meanings:

- Life principle, or that which makes one alive physically, **John 10:11, 15, 17; 13:37.**
- Life time, or duration of man's life, similar to **BIOS, 7:3; Jam 4:14.**
- The sum of all activities comprising life, **1 Cor 6:3-4; 1 Tim 2:2; 4:8.**
- Happiness or state of enjoying life, **1 Thes 3:8**, verb form; cf. **John 10:10.**
- As made of existence given by God, whether physical or spiritual, **Acts 17:25.**
- Spiritual or eternal life, a state of regeneration or renewal in holiness and fellowship with God, **John 3:15-16, 36; 5:24; 6:47**; the life which is in Christ and God; divine life itself, **John 1:4; 1 John 1:1-2; 5:11.**

THE WORD "ZOE" (LIFE) IS SOMETIMES USED TO DENOTE ETERNAL LIFE, **1 John 5:12**, in many instances **AIONIOS**, (eternal), is used to distinguish eternal life from ordinary physical life. The adjective **AIONIOS** corresponds to the noun **AION**, which refers to life in general, or the age in which a life is lived.

THE IDEA OF ETERNITY SEEMS TO BE DERIVED FROM THE FACT THAT ETERNITY IS A FUTURE AGE WHICH ECLIPSES OTHER AGES, and thus is the age pre-eminent. Hence, eternal life is that which anticipates and assures fellowship with God in eternity, as well as having promise of entering into that eternal fellowship in time.

THE SCRIPTURES DESCRIBE BUT DO NOT FORMALLY DEFINE ETERNAL LIFE. It is characterized as God's life, and the nearest approach to a definition is given in **John 17:3** where Christ stated: **"This is life eternal, that they might know you the only true God, and Jesus Christ, whom thou hast sent."**

ETERNAL LIFE IS CONTRASTED IN SCRIPTURE WITH ORDINARY PHYSICAL LIFE. Though human life is endless in its duration, it does not possess inherently the qualities which enter into eternal life. Hence, one having physical life without eternal life is described as **"dead in trespasses and sins," Eph 2:1.** The lack of eternal life is equated with the state of being unsaved, condemned, or lost, in contrast to those who have eternal life who are declared to be saved, and promised that they shall never perish, **John 3:15-16, 18, 36; 5:24; 10:9.**

THE FIRST MENTION IN SCRIPTURE tells us that it is not gained as a result of our works, **Mat 19:16-17, 29; Mark 10:17-18, 30; Luke 18:18-19, 30**. Compare with **John 6:27-40; Titus 3:4-7**.

Mat 19:16-17, "And someone came to Him and said, "Teacher, what good thing shall I do that I may obtain eternal life?" ¹⁷And He said to him, "Why are you asking Me about what is good? There is *only* One who is good but if you wish to enter into life keep the commandments."

The rich young ruler is first of all an unbeliever. He has a plan for salvation which includes religion: keeping the law, self-righteousness, and trying to keep the law, dependent upon his riches, which is a part of his philosophy. He is the type described in **John 12:25**.

John 12:25, "He who loves his life loses it, and he who hates his life in this world will keep it to life eternal."

Jesus did not mean that it was possible to inherit eternal life by keeping the commandments, any more than He meant that He was not good. Jesus wanted him to realize that keeping commands is not enough, human good works are not enough, self-righteousness is not enough.

We, like the rich young ruler, are imperfect beings. An imperfect being can only come up with an imperfect plan, and the best plan that we can devise is only good in time, never in eternity.

Whereas, Christ is God, and as God, He is perfect, and therefore His plan is perfect and permanent, resulting in eternal life.

Warren Wiersbe notes. "*Christ told him to keep the Law, not because the Law saves, but because we must be convicted by the Law before we feel the need to be saved by grace. This young man knew the Law, and the Law had served as a schoolmaster to bring him to Christ (Gal 3:24). Now the Law was serving as a mirror (James 1:22-25) to show the young man his real need. If he really tried to obey God's Law, the man would discover how sinful he was!*" (Expository Outlines of the New Testament.)

This also compares with **Rom 2:7**, which is not a verse about obtaining eternal life, but describes on what basis God judges, our works.

A corrected translation of **Rom 2:7** by R.B. Thieme, Jr is, "*To those on the one hand who on the basis of expectation of a good work are seeking eternal life, there is glory, honor (something of value), immortality (resurrection body).*"

Therefore, this verse describes rewards for those who have eternal life and produce divine good.

Warren Wiersbe note, *"The Jews thought they held the highest "status" among God's people, not realizing that it is one thing to be a hearer of the Law, and quite another to be a doer (Rom 2:13). Keep in mind that these verses do not tell us how to be saved. They describe how God judge's mankind according to the deeds performed in the course of life. Verses 7-8 are not talking about a person's occasional actions, but the total purpose and drift of his life, the "life-choice" as William Newell describes it. People do not get eternal life by patiently seeking it; but if they are seeking for life, they will find it in Christ."*

"The second principle of judgment is "according to his deeds." This refers to the justice of the judgment, not to the divine provision of eternal life. The passage does not teach that salvation is earned by good deeds. Eternal life is not attained by patient continuing in well-doing. That would be a violation of the whole tenor of Scripture, (Titus 3:5-7). Salvation is by faith, judgment is according to works." (The Complete Biblical Library – Romans-Corinthians.)

Although works are not the means of Eternal Life, they do lead to the enjoyment of eternal life, which is descriptive of the eternal rewards and blessings we will enjoy in eternity, **John 4:36; Gal 6:8-10.**

John 4:36, "Already he who reaps is receiving wages and is gathering fruit for eternal life; so that he who sows and he who reaps may rejoice together."

Our eternal life should be a motivator for producing Divine Good, **1 Tim 6:12; Titus 1:1-4; 1 John 3:15-16**

1 Tim 6:11-12, "But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness. ¹²Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses."

ETERNAL LIFE IS IMPUTED TO THE HUMAN SPIRIT, which is created for you by God the Holy Spirit at regeneration, **John 3:3-7; Titus 3:5-7.**

ETERNAL LIFE IS A PROMISE FROM GOD which can never be revoked, **1 John 2:25 cf. John 10:28-30.**

KNOWING YOU HAVE ETERNAL LIFE SHOULD BE THE CAUSE OF CONFIDENCE in time for your spiritual life, **1 John 5:13, 20; Jude 1:21.**

EVEN IN THE CASE OF THE ELECT, ETERNAL LIFE IS NOT POSSESSED UNTIL FAITH IN CHRIST is exercised, **Eph 2:1, 5.**

ETERNAL LIFE IS FOR ALL OF MANKIND, not just the Jew, **Acts 13:14-48; Rom 2:11.**

Acts 13:46-48, "Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God be spoken to you (*the Jews*) first; since you repudiate it and

judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. ⁴⁷For so the Lord has commanded us, 'I have placed You as a light for the Gentiles, That You may bring salvation to the end of the earth.'" ⁴⁸When the Gentiles heard this, they *began* rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed."

ETERNAL LIFE IS IDENTIFIED WITH YOUR REGENERATION and is received in the new birth, **John 3:3-6; Titus 3:5**. It is the result of your salvation, rather than the cause of it. Experientially, it is the manifestation of your new life in Christ, as you walk in God's will and plan on a daily basis.

Experiencing your Eternal Life while on earth occurs only when you are willing to die to everything in your life, including your rights, your virtues, and your religion, and become willing to receive into yourself a new life that you have never before experienced.

This new life exhibits itself in your conscious repentance and through your unconscious holiness.

So, we have to ask ourselves, "am I seeking only for the evidence of God's kingdom, or am I actually recognizing His absolute sovereign control in my life?"

The new birth gives you a new power of vision by which you begin to discern God's control. His sovereignty was there all the time, but with God being true to His nature, you could not see it until you received His very nature yourself. This occurred positionally at the moment of salvation and is realized experientially, as you learn and grow in His Word.

John 3:3, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God."

Mat 5:3, "Blessed are the poor in spirit (*those who recognize they need a savior*), for theirs is the kingdom of heaven."

Mat 5:8, "Blessed are the pure in heart (*filled with Bible Doctrine*), for they shall see God."

Mat 5:10, "Blessed are those who have been persecuted for the sake of righteousness (*spiritually mature believers*), for theirs is the kingdom of heaven." (*Parenthesis mine.*)

ALL THREE MEMBERS OF THE TRINITY ARE SAID TO IMPART ETERNAL LIFE TO THE BELIEVER.

- Eternal life is given by the work of the Holy Spirit at the moment of faith in Christ, **John 3:3-6; Titus 3:5**.
- The Father is said to beget His spiritual children, **James 1:17-18**.

- The life which is bestowed upon the believer is identified with the life which is in Christ, **John 5:21; 2 Cor 5:17; 1 John 5:12.**

As a result, Jesus Christ is the bestower of Eternal Life to the believer, **John 10:28; 17:2.**

As in the case of the incarnation of Christ, however, the Trinity is related to the impartation of life.

THE IMPARTATION OF ETERNAL LIFE IS EMBODIED IN THREE PRINCIPAL FIGURES IN SCRIPTURE.

- Regeneration is described first as a new birth, being **"born . . . of God," John 1:13**, or **"born again," John 3:3**. The bestowal of eternal life, therefore, relates the believer to God in a Father and son relationship.
- The new life in Christ is described as a spiritual resurrection. Not only is the believer **"raised together with Christ," Col. 3:1**, but is **"alive from the dead," Rom 6:13**. Christ anticipated this in His prophecy: **"An hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live," John 5:25.**
- The bestowal of new life is compared to the act of creation.

The possessor of eternal life is declared to be, **"created in Christ Jesus for good works," Eph 2:10.**

As Adam became a living soul by the breath of God, so the believer becomes a new creation. The concept of a new creation carries with it not only the possession of eternal life, but involves a new nature which corresponds to that life, **2 Cor 5:17, "The old things passed away; behold, new things have come."**

Distinction Between Human Life and Eternal Life:

A sharp distinction must be made between human existence, which by its nature continues forever, and the gift of God which is eternal life, **Rom 6:20-23.**

Humanity is not wholly conformed to time. Every human being will be living on forever, even after it has been decreed that time will be no more. Thus, humanity intrudes into eternity and must, in the end, conform to the eternal mode of existence.

- Each human being has a beginning. In this he is unlike God.
- Each human being, however, has no end of his existence. In this respect, he is to some extent like God.

That human beings have no end is a solemn thought; but on those who receive God's gift of eternal life, the very life of God is bestowed. That life is a partaking of the Divine nature. It is no less than **Col 1:27, "Christ in you, the hope of glory."**

Thus, by regeneration all who believe become possessors of that which in God is itself eternal. In **1 Cor 13:12**, it is declared, accordingly, that the believer one day will know even

as now he is known of God, that is, the finite mind will be superseded by the mind of God. Even now it is said that the believer has the mind of Christ, **1 Cor 2:16**. This is in contrast to the unbeliever who does not have eternal life but will live forever in torment, **Rev 20:13-15; Mat 25:46; Jude 1:7**.

There are Three Categories of Eternal Life for Believers Only: Each category of eternal life reveals a new aspect of God's perfect integrity and plan. For the believer who dies in time, prior to resurrection, there are three categories of eternal life.

- **The believer has eternal life while living on the earth**, having both earthly and eternal life.
- **The believer has eternal life after death while living in heaven** and waiting for his resurrection body. This can be classified as having both interim life and eternal life. So, the interim body refers to the manner of existence of the human soul and spirit in the interval between death and resurrection.

2 Cor 5:1-5 that, should this "earthly house of this tabernacle" be dissolved, "we have a building of God, a house not made with hands, eternal in the heavens," and that the human spirit earnestly desires not to be unclothed or disembodied but to be clothed upon; and to this end a body "from heaven," eternal – with respect to its qualities as anybody.

- **The believer has eternal life forever in a resurrection body**, which is resurrection life and eternal life, **1 Cor 15:20-21, 35-57; 1 Thes 4:13-18; 5:9-10**.

Those believers who, in the rapture generation, do not die physically, have two categories of eternal life.

- Temporal life plus eternal life.
- Resurrection life plus eternal life.

There is a Body for Each Stage of Eternal Life, so as Not to be "Unclothed":

Temporal life plus eternal life has the body of corruption with the Old Sin Nature, **Rom 8:21ff; Gal 6:8**.

- The interim life plus eternal life has the interim body, **1 Cor 13:12**, ("face to face" with the Lord), which experiences no more pain, tears, sorrow, old sin nature, or sickness, **Rev 21:4**.
- In this interim body, you are recognizable, **Luke 16:23ff**. This is the body you occupy while awaiting your resurrection body, **2 Cor 5:8**, "absent from the body and face to face with the Lord."
- The interim life and eternal life stage makes no distinction between winners and losers in the Christian life. It provides sublime happiness for every believer.

This gives the greatest of comfort to loved ones at a funeral, **1 Thes 4:18**. Losers and winners have it just as good in heaven in an interim body.

Resurrection life plus eternal life has the resurrection body, **1 Cor 15:35-53**. This is the final body you will have for all of eternity. There is distinction in this body between winner and loser believers, **1 Cor 15:41-42a**.

Therefore, eternal life exists in two or more categories of life. The person who does not die experiences two categories of eternal life; the person who does die experiences three categories of eternal life.

The Gift of Eternal Life:

Eph 2:8-9, clearly identifies eternal life as a gift from God based on our non-meritorious act of faith.

This is also supported by **John 3:36**, **“He that believes on the Son has eternal life, but he who does not believe on the Son shall not see life, but the wrath of God abides on him.”**

A person is given eternal life by God, and therefore has eternal life the moment he believes in the Lord Jesus Christ as His personal Savior, **John 17:2**.

Eternal life is imputed to the human spirit, which is created for you by God the Holy Spirit at regeneration, **Gal 6:8**.

The Doctrine of Sleep:

In the New Testament, the word **“sleep”** is the softened term for the believer’s death. Christ employed it in the case of Lazarus, **John 11:11-13**, and the Apostle Paul used it likewise, cf. **1 Cor 15:51**.

Some have confused the fact that the body sleeps with a notion that the soul sleeps. No ground is found in the Word of God for the supposed sleep of the soul. On the other hand, by terms which cannot be mistaken, it is declared that those who die go on in consciousness, and in the case of believers, into the immediate presence of the Lord.

- To the thief on the cross Christ said, **“Today you shall be with Me in Paradise,” Luke 23:43.**
- The Apostle Paul, speaking of the believer’s death said, **“To depart, and to be with Christ is far better,” Phil 1:23.**

He also noted, **“Therefore, being always of good courage, and knowing that while we are at home in the body we are absent from the Lord, (for we walk by faith, not by sight), we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord,” 2 Cor 5:6-8.**

- The **“Rich Man”** speaking to Abraham in Hades, about sending Lazarus back to earth to witness to his brothers, shows consciousness of soul after death for both the believer and unbeliever, **Luke 16:19-31.**

Since death is never represented as an unconscious condition, the souls and spirits of all men, because they remain cognizant, are subject to both location and conditions.

Eternal Life is Attainable Only in Time:

- Eternal life can only be received while a person lives on earth in his temporal life.
- You cannot get eternal life once you die as an unbeliever.
- Eternal life begins in time, **2 Cor 6:2**. You cannot get eternal life in eternity; you have to get it now.

Eternal Life Belongs Only to the Believer:

- The three categories of eternal life do not apply to the unbeliever, who is described by **John 3:18**.
- Eternal life belongs only to the believer who is never without a body. You always have a body with your eternal life.

Rewards and Eternal Life:

Much Scripture sustains the truth that rewards are to be given to faithful believers for their service while in the world, **1 Cor 3:12-15; 9:16-27; 2 Cor 5:9-11; Rev 3:11; 22:12**. These rewards are to be bestowed by Christ from His Judgment Seat in heaven, after the Rapture of the Church and the believer has been received into heaven.

The Marriage of the Lamb: Rev 19:7-9:

In **Verse 7**, we have a miss translation. The word "**bride**" is incorrect. The Greek word is **GUNE**, which means, "woman or wife." The Greek word for "**bride**" is **NUMPHE** (noom-fay'). In the New Testament, the English word "**bride**" is used 6 times, and this is the only time the word **GUNE** is used. The other verses use **NUMPHE, John 3:29, Rev 18:23; 21:2, 9; 22:17**. So it should read, "*His wife has made herself ready.*"

"**Wife**" indicates that the marriage ceremony is complete. It was completed at the Rapture of the Church, when the Lord (bridegroom) comes and takes His bride which is when she becomes His wife.

There was no such thing as a marriage ceremony in ancient Israel as we have today. There was a marriage contract between two families, and after agreeing on an appropriate dowry, the groom would go to the house of his betrothed and take her to his family's home. After a time, there would then be a great wedding feast.

Therefore, in **Rev 19:7**, the noun **GAMOS** does not mean "marriage," it always means the "marriage banquet."

The moment that the believer received Jesus Christ as his Savior, that is the moment the marriage contract is entered into.

Also in the ancient world, often the bride and the groom were not acquainted until the groom picked the bride up in the chariot and brought her to his home. Because they were not acquainted, the friends of the bride and the friends of the groom had to become acquainted with each other. Therefore, there was one big party that lasted for a week or ten days, and in some cases a month called the marriage supper or feast.

The analogy here: The groom picking up the bride in the air (the Rapture or Resurrection of the Church), **1 Thes 4:14-17**. The groom is the Lord Jesus Christ seated at the right hand of the Father; the bride is the Church. So, at the Rapture when our Lord picks us up and gives us our resurrection body, we are taken to His Father's house, heaven, and we are married to the Lord.

Then there is the wedding banquet. The friends of the bride are waiting outside. Once the groom has arrived with the bride, then you have the wedding banquet. This coincides with the Second Advent of our Lord when He reveals us to the entire world.

R.B. Thieme Jr. states, *"The friends of the bride are waiting at the home of the groom, (a.k.a., Castle Zion in Jerusalem). The groom, who at that time will rule the earth, is coming to His castle with His bride, the Church Age believers, and the friends of the groom are the Old Testament saints and Tribulational saints and martyrs."*

The wedding, therefore, occurs in heaven. The marriage supper or wedding feast occurs on earth and is the Millennium.

Chronological Order: Like an interlude between the record of the judgments that are stated in Revelation chapters 17 and 18, and the description of the glorious coming of Christ set forth in chapter 19, is the statement that the marriage of the Lamb has come, or **"is come," Rev 19:7**. The Aorist Tense of **ERCHOMAI, ELTHEN**, translated **"is come,"** signifies a completed act, showing us that the marriage has been consummated at this time of speaking.

The Time of the Marriage: The marriage is revealed being tied to the Rapture of the Church. Prior to the Rapture, the Church is still anticipating this union. This marriage is also seen as prior to the events of the BEMA seat of Christ, inasmuch as when the **"wife," (GUNE)** appears, she appears **"clothed in the righteous acts of the saints," Rev 19:8**, which can only refer to those things that have been accepted at the BEMA seat of Christ, **2 Cor 5:10; 1 Cor 3:10-15**.

Dr. Lehman Strauss writes, *"Has it ever occurred to you... that at the marriage of the Bride to the Lamb, each of us will be wearing the wedding garment of our own making?" What a solemn thought!"*

Thus, the marriage itself must be placed prior to the Judgment Seat of Christ.

The Place of the Marriage can only be in heaven: It is in the air that the Church meets the Lord in the clouds, **1 Thes 4:17; Rev 19:14**, the marriage must take place in heaven. No other location would fit a heavenly people, **Phil. 3:20**.

The Participants in the Marriage: The marriage of the Lamb is an event which involves only Christ and the Church. According to **Daniel 12:1-3** and **Isaiah 26:19-21**, the resurrection of Israel and the Old Testament saints will not take place until the Second Advent of Christ. **Rev 20:4-6** makes it equally clear that tribulation saints who have been martyred will not be resurrected until that time also. While they will take part in the marriage supper, as "friends," they cannot be in the position of participating in the marriage ceremony itself.

The Marriage Supper: Rev 19:9

Isa 25:6, "The LORD of hosts will prepare a lavish banquet for all peoples on this mountain; a banquet of aged wine, choice pieces with marrow, And refined, aged wine."

The word "invited" or "called" in **Rev 19:9, (KALEO)** implies that these blessed ones have not only received the invitation, they have accepted it, as opposed to those "called" in **Mat 22:1-10**.

It is interesting that this is the marriage supper of the Lamb, and not of "the King" or "the Lord." The one title that Christ wants emphasized for all eternity is "the Lamb," for it speaks of His love for the Church and the price He paid to purchase it.

The marriage feast will be a fantastic celebration of the marriage of the Lamb to His bride, the Church. When this takes place, all the universe will know that the Church is what the Bible says the Church is, the bride of Christ. It will bring great honor and give great glory to God the Father, as a culmination of His great plan of redemption.

There are several interpretations of where the Marriage Supper or Feast will take place:

- Some have thought it to occur in heaven before the Second Advent of our Lord.
- Others have placed two suppers in Scripture, one in heaven and one on earth. In this view, L.S. Chafer stated, "*Distinction is called for at this point between the marriage supper which is in heaven and celebrated before Christ returns, and the marriage feast, Mat 25:10; Luke 12:37, which is on the earth after His return.*" (Systematic Theology).
- Yet, others have placed it on earth, that being the millennium.

Walvoord and Zuck state, "*Expositors have debated whether the wedding will be in heaven or on earth. While the difference is not that important, the interpretive problem can be resolved by comparing the wedding described here to weddings in the first century. A wedding normally included these stages: (1) The legal consummation of the marriage by the parents of the bride and of the groom, with the payment of the dowry; (2) The bridegroom coming to claim his bride (as illustrated in Matt. 25:1-13 in the familiar Parable of the 10*

Virgins); (3) The wedding supper (as illustrated in John 2:1-11), which was a several-day feast following the previous phase of the wedding.

In Revelation 19:9 "the wedding supper" is phase 3. And the announcement coincides with the second coming of Christ. It would seem, therefore, that the wedding supper has not yet been observed. In fulfilling the symbol, Christ is completing phase 1 in the Church Age as individuals are saved. Phase 2 will be accomplished at the Rapture of the church, when Christ takes His bride to heaven, the Father's house (John 14:1-3). Accordingly, it would seem that the beginning of the Millennium itself will fulfill the symbolism of the wedding supper (GAMOS). It is also significant that the use of the word "bride" in 19:7 (GUNE, lit., "wife,") implies that phase 2 of the wedding will have been completed and that all that remains is the feast itself. (The word commonly used for "bride" is NUMPHE; cf. John 3:29; Rev 18:23; 21:2, 9; 22:17.)

All this suggests that the wedding feast is an earthly feast, which also corresponds to the illustrations of weddings in the Bible (Matt. 22:1-14; 25:1-13), and thus will take place on earth at the beginning of the Millennium. The importance of the announcement and invitation to the wedding supper, repeated in Revelation 22:17, is seen in the angel's remarks. These are the true words of God." (The Bible Knowledge Commentary.)

Therefore, the marriage of the Lamb is an event in heaven in which the Church is eternally united to Christ, while the marriage supper or feast is ultimately the Millennial reign of our Lord Jesus Christ, to which believing Jews and Gentiles will be invited. This will take place on the earth (the millennium), during which time the bridegroom is honored, through the display of the bride to all His friends who are assembled there.

Dwight Pentecost states, *"In this connection it seems necessary to distinguish between the marriage of the Lamb and the marriage supper. The marriage of the Lamb is an event that has particular reference to the church and takes place in heaven. The marriage supper is an event that involves Israel and takes place on the earth. In Matthew 22:1-14; Luke 14:16-24; and Matthew 25:1-13, where Israel is awaiting the return of the bridegroom and the bride, the wedding feast or supper is located on the earth and has particular reference to Israel. The wedding supper, then, becomes the parabolic picture of the entire millennial age, to which Israel will be invited during the tribulation period, which invitation many will reject and so they will be cast out, and many will accept and they will be received in. Because of the rejection, the invitation will likewise go to the Gentiles so that many of them will be included. Israel, at the Second Advent, will be waiting for the Bridegroom to come from the wedding ceremony and invite them to that supper, at which the Bridegroom will introduce His bride to His friends (Matt. 25:1-13)." (Things to Come, Chapter 14.)*

The parable of the ten virgins in **Mat 25:1-13**, is a parallel passage from the perspective of those invited to the marriage supper, that is, the friends of the bridegroom, which are Old Testament Saints. Note how John the Baptist refers to himself in **John 3:29-30** as not the bride or even the friend of the bride, but as a "friend of the bridegroom." Abraham was called

the “friend of God” in **James 2:23**; compared with **Luke 13:28-30**. They were Old Testament saints of the Age of Israel.

The Millennial Kingdom:

The Millennium is the term used to indicate the yet future Dispensation, when The Lord Jesus Christ will personally reign on the present earth, as foretold in Revelation.

[\(Click Here & Scroll Down to See PowerPoint Slides of the Time Line of Human History in Dispensations Diagram\)](#)

This Age is also known as the Kingdom Age, which describes the age according to its purpose, rather than just using Millennium that merely indicates the time during which it is.

Rev 11:15-17, “Then the seventh angel sounded; and there were loud voices in heaven, saying, ‘The kingdom of the world has become *the kingdom of our Lord and of His Christ*; and He will reign forever and ever.’”

There are many misguided interpretations as what the Millennial Kingdom will be including:

- A synonymous time with the eternal state, or heaven into which one comes after death, so that it has no relationship to the earth whatsoever.
- A non-material or “spiritual” kingdom in which God rules over the heads of men, so that, while it is related to the present age, it is unrelated to the earth.
- Purely earthly, without spiritual realities attached to it, so that it is a political and social structure to be achieved by the efforts of men, and thus becomes the goal of a social and economic evolution to which men press.
- In the same general concept, it has to do with a nationalistic movement on the part of Israel that will reconstitute that nation as an independent nation in the political realm.
- Synonymous with the visible organized church, so that the church becomes the kingdom, thus making the kingdom both spiritual and political.
- A manifestation, in the earthly realm, of the universal sovereignty of God, in which He rules in the affairs of men, so that the kingdom is conceived as being both spiritual and material in its concept.

Given the varying views of men, we must as always, go to the Bible to understand the truth of the Millennial Kingdom, of which it says is a precise 1,000-year time frame in which the Lord Jesus Christ will personally reign on earth over an earthly kingdom, **Rev 20:2-6**.

The fact of a Millennium was held by all evangelical teachers until recent centuries, when the teachings of Post-millennialism and Amillennialism came to be received by some. As a consequence, there are today three general millennial theories including:

Post-millennialism which took shape, as a result of the teachings of Daniel Whitby, (1638-1726) in England. Though believing with the Early Church that the kingdom would

come at the second advent of Christ, Whitby went on to state that by the present gospel agencies every evil in the world would be corrected until Christ should have a spiritual reign over the earth and continue that reign for a thousand years, at which time His second advent would occur, and He come back to set up the judgment, and close the present order. The majority of those who previously believed this theory have drifted over to a second current theory.

Amillennialism or non-millennialism, which theory teaches that there will be no millennium other than that which supposedly is in progress at the present time. They incorrectly hold that the thousand years mentioned in **Rev 20** is a symbolic number, not a literal description, that the millennium has already begun and is identical with the current Church Age, (or more rarely, that it ended with the destruction of Jerusalem in AD 70, a.k.a Preterism). Amillennialism holds that while Christ's reign during the millennium is spiritual in nature, at the end of the Church Age, Christ will return in final judgment and establish a permanent physical reign. Amillennialism also teaches that the binding of Satan described in Revelation has already occurred; he has been prevented from "deceiving the nations" by preventing the spread of the gospel. This theory is born out of the theology of Roman Catholicism, which teaches that the church is the kingdom, and therefore is reigning or should be reigning now. This position was espoused by the late B. B. Warfield of Princeton and is held by many teachers of theology in seminaries today.

Premillennialism, (what we believe), teaches that the present age increases with evil and ends in judgment at the second advent of Christ, when He will set up His kingdom and reign with righteousness for a thousand years. The length of the reign is not the important thing, but the fact that the Church will reign with Him as His Bride is.

It should be remembered that the millennium is not heaven. On the contrary, it is to be characterized by a limited amount of evil, which Christ the King will judge perfectly and immediately, **Isa 11:1-16**. Neither is it the new earth, which God will yet create after the millennium, **Isa 65:17; 66:22; 2 Pet 3:13; Rev 21:1**.

The Thousand year's reign is the direct administration of Divine government on earth for one thousand years by our Lord and His saints. Its earthly center will be Jerusalem and the nation Israel, though Christ and His saints will rule in heavenly resurrection bodies in Jerusalem and will take the place now occupied by angels. Resurrected individuals, although having a part in the Millennium, are not on the earth to be subjects of the King's reign. Instead, they are participants in His reign, **Rev 20:6**.

This kingdom is seen to be:

Theocratic. The King will be Immanuel, and by human birth, a rightful heir to David's throne. Himself born of a virgin in Bethlehem of Judea.

Immanuel's kingdom will be **heavenly in character**, in that the God of heaven will rule on the earth. His will to be done on earth as it is done in heaven, see **Isa 11:6-9; 41:17-20; 55:12-13**.

Immanuel's kingdom will be **on the earth**, rather than in heaven, and centered at Jerusalem. His blessed reign will be over regathered and converted Israel and extended through them to the nations.

Immanuel's kingdom will be **realized only by virtue of the power and presence of the returning King**.

Immanuel's kingdom, though material and political, **will be spiritual** in that its subjects will walk on the earth in the undimmed light of God.

The Millennium and Israel's Covenants:

This age will see the complete fulfillment of all the Covenants that God made with Israel, and the Millennial Age is instituted out of necessity, in order to fulfill the Covenants. The Old Testament was occupied with national promises and programs and not primarily individual expectation.

L.S. Chafer observes: *"The kingdom Scriptures of the Old Testament are occupied largely with the character and glory of Messiah's reign, the promises to Israel of restoration and earthly glory, the universal blessings to Gentiles, and the deliverance of creation itself. There is little revealed in the Old Testament Scripture concerning the responsibility of the individual in the kingdom; it is rather a message to the nation Israel as a whole. Evidently the details concerning individual responsibility were, in the mind of the Spirit, reserved for the personal teaching of the King, at the time when the kingdom would be "at hand"."* (Lewis Sperry Chafer, Systematic Theology, IV)

The Abrahamic Covenant, Gen 12:1-3; 13:14-17; 15:1-21; 17:1-18; 26:3-4; Ex 6:2-8. The promises in the Abrahamic Covenant concerning the land and the seed are fulfilled in the Millennial Age, **Isa 10:21-22; 19:25; 43:1; 65:8-9; Jer 30:22; 32:38; Ezek 34:24, 30-31; Mic 7:19-20; Zech 13:9; Mal 3:16-18.** All subsequent Covenant promises are reiterations, enlargements, and clarifications of parts of this original Covenant made through Abraham with the nation and establish certain national promises and hopes. Israel's perpetuity, their possession of the land, and their inheritance of blessings are directly related to the fulfillment of this covenant.

The Davidic Covenant, 2 Sam 7:4-17; Psa 89. The promises in the Davidic Covenant concerning the king, the throne, and the royal house are fulfilled by Messiah in the Millennial Age, **Isa 11:1-2; 55:3, 11; Jer 23:5-8; 33:20-26; Ezek 34:23-25; 37:23-24; Hos 3:5; Mic 4:7-8.** The fact that Israel has a kingdom, over which David's Son reigns as King, is based on this Davidic Covenant

The Palestinic Covenant, Deut 30:1-10. The promises, in the Palestinic Covenant concerning the possession of the land, are fulfilled by Israel in the Millennial Age, **Isa 11:11-12; 65:9; Ezek 16:60-63; 36:28-29; 39:28; Hos 1:10-2:1; Mic 2:12; Zech 10:6.** These references are to the possession of the land promise fulfillment of the Palestinic Covenant.

The New Covenant, Jer 31:31-34. The promises of the New Covenant of a new heart, the forgiveness of sin, the filling of the Spirit are fulfilled in the converted nation in the Millennial Age, **Jer 31:31-34; 32:35-39; Ezek 11:18-20; 16:60-63; 37:26; Rom 11:26-29.** All the spiritual blessings Israel receives are fulfillment of this Covenant.

Therefore, the Millennial Age is the beginning of the fulfillment of all that God promised to the nation Israel.

A number of other reasons are given why this theocratic kingdom is an absolute necessity.

- As we noted above, it is necessary in order to fulfill all God's eternal covenants made with Israel.
- It is necessary in order to preserve the integrity of the character of God, since He has promised Israel these things and has foretold of them.
- It is necessary to accomplish God's purpose of demonstrating His perfect government over the earth.
- It is necessary to restore the original harmony between God and His creation, between the supernatural and the natural.
- It is necessary in order to redeem the earth from the curse imposed upon it due to sin, **Rom 8:22.**
- It is necessary in order to provide a final test of fallen humanity. Man will be placed under the most ideal circumstances, with all outward source of temptation removed, in that Satan is bound, **Rev 20:1-3**, and every want supplied, so that there is nothing to covet. It will be demonstrated through those who are born in the Millennium with a fallen, sinful nature that man is corrupt and worthy of judgment. In spite of the visible presence of the King and all the blessings that come from Him, by rebellion at the termination of the Millennium, **Rev 20:7-9**, men will prove that the heart is corrupt.
- It is necessary to make a full manifestation of the glory of Christ in the kingdom over which He rules.

The role of Church Age believers during the Millennium.

There has been general confusion, even among premillennialists, concerning the relationship that would exist during the Millennial Age between the resurrected and translated saints of the Church Age, the resurrected saints of the Old Testament, the resurrected saints of the Tribulation, and the living saints from the Tribulation, among both Jews and Gentiles who pass into the Millennium.

It has been recognized that the Church would reign as a wife with Christ. The Old Testament saints (including resurrected Tribulation saints), it is agreed, are to be resurrected and rewarded in that age, which includes leadership or ruling positions for some.

Of those that survive the Tribulation, the saved Jews, who are found to be righteous at the judgment on Israel, together with the saved Gentiles, who are declared righteous at the judgment on the Gentiles at the time of the Second Advent, are to be the subjects of the King in the Millennium.

As stated above, the church will be the wife of our Lord at this time. As such, we will share in all that our Lord is doing. As bride and consort, then wife, the Church will rightfully share with Him in His reign, **Rev 12:5; 19:15; Psa 2:9** compared with **2 Tim 2:12; Rev 2:26-27; 3:21; 5:10; 20:6.**

The purpose of this present Age, (Church Age), evidently, is not to form a kingdom by securing subjects of the King: it is the calling out and perfecting into His very image those who will be co-reigners with Him in His yet future kingdom, **Rev 2:26-27; 20:6.**

The queen is never a subject of the king: her place is to share with him in His authority and glory and to rest in the bosom of the Bridegroom in the palace of the King.

As members of His body, we are the visible representatives of the Head and the instruments of His manifestation and service, and as the Bride of the Lamb, we are yet to share in and manifest the ineffable glory and majesty of the Bridegroom-King. Therefore, the church will be with Him and share His glory and reign.

Our occupation will not be with our position or glory but with God Himself. We will be fully occupied with the One, **"who loves us and released us from our sins by His blood and He has made us a kingdom, priests to His God and Father—to Him be the glory and the dominion forever and ever. Amen. Behold, He is coming with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So, it is to be. Amen."** (Rev 1:5-7)

Conditions existing within the Millennium for those on the earth.

Untold blessing and glory will be poured out upon earth through the Lord Jesus Christ, in the kingdom, showing the **"greatness of the kingdom," Dan 7:27.**

Peace. The cessation of war through the unification of the kingdoms of the world, under the reign of Christ, together with the resultant economic prosperity, since nations need not devote vast proportions of their expenditure on munitions, is a major theme of the prophets. National and individual peace is the fruit of Messiah's reign (**Isa 2:4; 9:4-7; 11:6-9; 32:17-18; 33:5-6; 54:13; 55:12; 60:18; 65:25; 66:12; Ezek 28:26; 34:25, 28; Hos 2:18; Mic 4:2-3; Zech. 9:10**).

Joy. The fulness of joy will be a distinctive mark of the age (**Isa 9:3-4; 12:3-6; 14:7-8; 25:8-9; 30:29; 42:1, 10-12; 52:9; 60:15; 61:7, 10; 65:18-19; 66:10-14; Jer 30:18-19; 31:13-14; Zeph 3:14-17; Zech. 8:18-19; 10:6-7**).

Holiness. The theocratic kingdom will be a holy kingdom, in which holiness is manifested through the King and the King's subjects. The land will be holy, the city holy, the temple holy, and the subjects holy unto the Lord (**Isa 1:26-27; 4:3-4; 29:18-23; 31:6-7; 35:8-9; 52:1; 60:21; 61:10; Jer 31:23; Ezek 36:24-31; 37:23-24; 43:7-12; 45:1; Joel 3:21; Zeph 3:11, 13; Zech. 8:3; 13:1-2; 14:20-21**).

Glory. The kingdom will be a glorious kingdom, in which the glory of God will find full manifestation (**Isa 24:23; 4:2; 35:2; 40:5; 60:1-9**).

Comfort. The King will personally minister to every need, so that there will be the fullness of comfort in that day (**Isa 12:1-2; 29:22-23; 30:26; 40:1-2; 49:13; 51:3; 61:3-7; 66:13-14; Jer 31:23-25; Zeph 3:18-20; Zech 9:11-12; Rev 21:4**).

Justice. There will be the administration of perfect justice to every individual (**Isa 9:7; 11:5; 32:16; 42:1-4; 65:21-23; Jer 23:5; 31:23; 31:29-30**).

Full knowledge. The ministry of the King will bring the subjects of His kingdom into full knowledge. Undoubtedly, there will be an unparalleled teaching ministry of the Holy Spirit. (**Isa 11:1-2, 9; 41:19-20; 54:13; Hab 2:14**).

Instruction. This knowledge will come about through the instruction that issues from the King (**Isa 2:2a; 12:3-6; 25:9; 29:17-24; 30:20-21; 32:3-4; 49:10; 52:8; Jer 3:14-15; 23:1-4; Mic 4:2**).

The removal of the curse. The original curse placed upon creation (**Gen 3:17-19**) will be removed, so that there will be abundant productivity to the earth. Animal creation will be changed so as to lose its venom and ferocity, (**Isa 11:6-9; 35:9; 65:25**),

Sickness removed. The ministry of the King as a healer will be seen throughout the age, so that sickness and even death, except as a penal measure in dealing with overt sin, will be removed (**Isa 33:24; Jer 30:17; Ezek 34:16**).

Healing of the deformed. Accompanying this ministry will be the healing of all deformity at the inception of the millennium (**Isa 29:17-19; 35:3-6; 61:1-2; Jer 31:8; Mic 4:6-7; Zeph. 3:19**).

Protection. There will be a supernatural work of preservation of life in the millennial age through the King (**Isa 41:8-14; 62:8-9; Jer 32:27; 23:6; Ezek 34:27; Joel 3:16-17; Amos 9:15; Zech 8:14-15; 9:8; 14:10-11**).

Freedom from oppression. There will be no social, political, or religious oppression in that day (**Isa 14:3-6; 42:6-7; 49:8-9; Zech 9:11-12**).

No immaturity. The suggestion seems to be that there will not be the tragedies of feeble-mindedness nor of dwarfed bodies in that day (**Isa 65:20**). Longevity will be restored.

Reproduction by the living peoples. The living saints, who go into the Millennium in their natural bodies, will beget children throughout the age. The earth's population will soar. Those born in this age will not be born without a sin nature, so salvation will be required (**Jer 30:20; 31:29; Ezek 47:22; Zech 10:8**).

Labor. The period will not be characterized by idleness, but there will be a perfect economic system, in which the needs of men are abundantly provided for by labor in that system, under the guidance of the King. There will be a fully developed industrialized society, providing for the needs of the King's subjects (**Isa 62:8-9; 65:21-23; Jer 31:5; Ezek 48:18-19**). Agriculture, as well as manufacturing will provide employment.

Economic prosperity. The perfect labor situation will produce economic abundance, so that there will be no want (**Isa 4:1; 35:1-2, 7; 30:23-25; 62:8-9; 65:21-23; Jer.31:5, 12; Eze 34:26; Mic 4:1, 4; Zech 8:11-12; 9:16-17; Ezek 36:29-30; Joel 2:21-27; Amos 9:13-14**).

Increase of light. There will be an increase of solar and lunar light in the age. This increased light probably is a major cause in the increased productivity of the earth (**Isa 4:5; 30:26; 60:19-20; Zech. 2:5**).

Unified Language. The language barriers will be removed so that there can be free social intercourse (**Zeph 3:9**).

Unified Worship. All the world will unite in the worship of God and God's Messiah (**Isa 45:23; 52:1, 7-10; 66:17-23; Zech 13:2; 14:16; 8:23; 9:7; Zeph 3:9; Mal 1:11; Rev 5:9-14**).

The manifest presence of God. God's presence will be fully recognized, and fellowship with God will be experienced to an unprecedented degree (**Ezek 37:27-28; Zech 2:2, 10-13; Rev 21:3**).

The fullness of the Spirit. Divine presence and enablement will be the experience of all who are in subjection to the authority of the King (**Isa 32:13-15; 41:1; 44:3; 59:19, 21; 61:1; Ezek 36:26-27; 37:14; 39:29; Joel 2:28-29; Ezek 11:19-20**).

The perpetuity of the Millennial state. That which characterizes the Millennial Age is not viewed as temporary, but eternal (**Joel 3:20; Amos 9:15; Ezek 37:26-28; Isa 51:6-8; 55:3, 13; 56:5; 60:19-20; 61:8; Jer 32:40; Ezek 16:60; 43:7-9; Dan 9:24; Hos 2:19-23**).

The wide diversity of the realms in which the blessings of the King's presence is felt is thus clearly seen.

The Creation of a New Heaven and a New Earth:

[\(Click Here to See the Doctrine of New Heavens and New Earth\)](#)

The New Jerusalem, Rev 21:2-22:5

[\(Click Here to See the Doctrine of the New Jerusalem\)](#)

Some Essential Features of Eternal Life:

A LIFE OF FELLOWSHIP WITH HIM.

- *"For now we see in a mirror dimly, but then face to face,"* **1 Cor 13:12.**
- *"Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is,"* **1 John 3:2.**
- *"If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also,"* **John 14:3.**
- *"And they shall see his face,"* **Rev 22:4.**

A LIFE OF ABUNDANCE.

- *"For bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and also for the life to come,"* **1 Tim 4:8.**
- *"I will give to the one who thirsts from the spring of the Water of Life without cost,"* **Rev 21:6.**

A LIFE OF REST.

- *"And I heard a voice from heaven, saying, "Write, 'Blessed are the dead who die in the Lord from now on!'" "Yes," says the Spirit, "so that they may rest from their labors, for their deeds follow with them,"* **Rev 14:13.**

A LIFE FULL OF KNOWLEDGE.

- *"Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away. ⁹For we know in part and we prophesy in part; ¹⁰but when the perfect comes, the partial will be done away. ¹¹When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things. ¹²For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known,"* **1 Cor 13:8-12.**

A LIFE OF JOY.

- *"and God will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away,"* **21:4.**

A LIFE OF HOLINESS.

- *"and nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life," Rev 21:27.*

A LIFE OF SERVICE.

- *"There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him," Rev 22:3.*

A LIFE OF WORSHIP.

- *"After these things I heard something like a loud voice of a great multitude in heaven, saying, 'Hallelujah! Salvation and glory and power belong to our God,'" Rev 19:1, with Rev 7:9-12.*

A LIFE OF GLORY.

- *"For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison," 2 Cor 4:17.*
- *"When Christ, who is our life, is revealed, then you also will be revealed with Him in glory," Col 3:4.*

The truth should ever be in mind that heaven and hell are not attained by mere accident. They are presented in Scripture, with a view to human responsibility, as depending upon the human determination.

This truth is asserted in such passages as, **"Come. And whosoever will, let him take the Water of Life freely"** and **"Ye will not come to me, that ye might have life."** That so great a variation in destiny is possible for human beings is set forth in conformity with man's viewpoint and represents the greatest of all human responsibilities.

Conclusion:

(Rev. 7:9—12) "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sits upon the throne, and unto the Lamb... Blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen."

No redeemed individual could ever fully understand the glory of the prospect set before him. John summarized the anticipated glory by saying, **"We know that when He appears, we will be like Him," 1 John 3:2.** The glory of our expectation is that we shall be transformed into His likeness, being sinless, deathless, and experiencing the perfection of development.

There is the danger that the redeemed one will become so occupied with the anticipation of his own experience of glory that the supreme glorification of the Godhead is lost.

Our occupation in the eternal state will not be with our position or glory but with God Himself. John writes: **"We shall see Him as he is," 1 John 3:2.** We shall be fully occupied with the One **"that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father," Rev 1:5-6,** ascribing **"Blessing, and honor, and glory, and power, unto Him that sits upon the throne, and unto the Lamb forever and ever," Rev 5:13,** saying, **"Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen," Rev. 7:12,** for **'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing," Rev 5:12.**

Our words cannot describe and our minds cannot comprehend what the true reality of the eternal state will be, yet our Lord has given us a glimpse into that eternal estate that He has prepared for us.

1 Cor 2:9, "But just as it is written, 'Things which eye has not seen and ear has not heard, and *which* have not entered the heart of man, all that God has prepared for those who love Him.'"

Justification

As a result of Jesus Christ's perfect work on the Cross and the perfect work of the Father in judging our sins in Christ's body, we stand before God freed, not bearing the penalty for our sins.

Acts 13:38-41, ""Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you, ³⁹and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses. ⁴⁰Therefore take heed, so that the thing spoken of in the Prophets may not come upon you:

⁴¹'BEHOLD, YOU SCOFFERS, AND MARVEL, AND PERISH;

FOR I AM ACCOMPLISHING A WORK IN YOUR DAYS,

A WORK WHICH YOU WILL NEVER BELIEVE,

THOUGH SOMEONE SHOULD DESCRIBE IT TO YOU.'"

The justice of God is the functioning half of the integrity of God. Perfect righteousness is the principle half of the integrity of God. You must have the principle from which there is function. So, Righteousness and Justice go hand-in-hand.

What the righteous of God demands (principle), the Justice of God satisfies (function).

Justification is related to the principle of God's grace. **Rom 3:21-26; Tit 3:4-7.**

Rom 3:21-26, "But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, ²²even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; ²³for all have sinned and fall short of the glory of God, ²⁴being justified as a gift by His grace through the redemption which is in Christ Jesus; ²⁵whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; ²⁶for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus."

The Justice of God guards the perfect righteousness of God by judging sin, so that there is no compromise in God's essence in His dealings with mankind.

Rom 4:25, "He who was delivered over because of our transgressions, and was raised because of our justification."

The integrity of God is never free to bless man if there is compromise of God's essence (perfection).

The cross was the place Christ was delivered over for judgment. Justice judged sin. As a result, the judgment of sin frees the justice of God for the blessing of justification.

The total word for our relationship with God is justification, because justification reveals and describes the source of salvation.

- 1) God the Father did the judging.
- 2) God the Son received the judgment.
- 3) God the Holy Spirit reveals the judgment.

Included in salvation are redemption, reconciliation, and propitiation, which are partial words summarizing the full words justification and blood of Christ.

- "Blood" is the word that emphasizes the total work of Christ.
 - "Blood" refers to redemption, propitiation, and reconciliation as parts of salvation.
- By judging sin, the justice of God is free to bless man with salvation.

Salvation in the Bible means justification, because it reveals the source, the mechanics and grace.

God did all the work for the imputation of perfect righteousness to us.

Christ was "raised up from the dead because of our justification." **Rom 4:25**

There was no resurrection until God had done everything necessary to provide justification.

Christ first died spiritually for us. **Rom 5:1-11**

Paul's basic thesis is that the justice of God had to judge our sins on the cross before the justice of God was free to bless us with salvation, signified in victory through resurrection.

The mechanics of Justification involves:

- 1) On the part of man a non-meritorious function, believing.
- 2) On the part of God,
 - The total work of Christ on the cross, bearing sin, and
 - God the Father judging those sins.

Gen 15:6; Rom 3:22

Gen 15:6, "Then he believed in the LORD; and He reckoned it to him as righteousness."

When we believe, God must perform the added work of the imputation of perfect righteousness, so that by recognizing His perfect righteousness in us, He justifies us.

Justification of man is not related to human works.

Rom 3:20, 28; Gal 2:16-21

The person who works for salvation receives nothing from God, because the justice of God is not free from grace to give him anything. Instead, their works are credited to them as debt.

Rom 4:4-5, "Now to the one who works, his wage is not credited as a favor, but as what is due. ⁵But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,"

Rom 9:30-32, "What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith; ³¹but Israel, pursuing a law of righteousness, did not arrive at that law. ³²Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone,"

Imputed perfect righteousness comes through grace, not human merit.

God the Father always loved His Son in hypostatic union. Yet, even though His love for the Son was total and maximum, there was something more important than love: The Justice of God.

Why? Because justice is the operational part of Divine integrity. Therefore, Divine love was His motivation but not His function.

Peace

Outline:

- Peace for Mankind is Based on the Saving Work of The Lord Jesus Christ.
- Word Definition.
- The Usage of Peace in Salutation.
- Peace is Achieved Only Through Faith in the Work of Jesus Christ.
- Peace Related to Prosperity.
- Peace in Relation to Our Inner Happiness.
- Peace Can Only be Accomplished with the Application of Love.
- Having Peace is Related to the Application of the Ten Problem-Solving Devices.
- Peace Offerings Were a Part of Worshipping God in the Old Testament Times.
- Scripture Reference for Peace.

Peace for Mankind is Based on the Saving Work of The Lord Jesus Christ on the Cross:

Col 1:20, "And through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, *I say*, whether things on earth or things in heaven."

At the Last Supper, Jesus identified how peace is accomplished. It is accomplished through the life insurance contract of His sacrifice, signified by His blood shed (Spiritual Death).

Mat 26:28, "For this is My blood of the covenant, which is poured out for many for forgiveness of sins." (Also in Mark 14:24; Luke 22:20; 1 Cor 11:25)

Rom 11:27, "This is My covenant (*peace treaty*) with them, When I take away their sins."

Eph 2:14-18, "For He Himself is our peace, who made both *groups* (Jew and Gentile) *into* one and broke down the barrier of the dividing wall (Sin and the Sin Nature), ¹⁵by abolishing in His flesh the enmity, *which is* the Law of commandments *contained* in ordinances (telling us what sin is), so that in Himself He might make the two into one new man (The body of Christ), *thus* establishing peace, ¹⁶and might reconcile them both in one body to God through the cross, by it having put to death the enmity. ¹⁷And He came and preached peace to you who were far away (Gentiles), and peace to those who were near (Jews); ¹⁸for through Him we both have our access in one Spirit to the Father."

Rom 5:1, "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ." See: verses 15-17.

Phil 4:7, "And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus (His Word)."

Word Definition:

"PEACE"

eirene* – εἰρήνη** (i-ray'-nay) ***eireōneō: "peace, peace of mind; invocation of peace a common Jewish farewell, in the Hebraistic sense of the health (welfare) of an individual."

Thayer Definition:

- 1) Of the Messiah's peace, the way that leads to peace (salvation).
- 2) Of Christianity;
 - a) the tranquil state of a soul assured of its salvation through Christ,
 - b) so, fearing nothing from God,
 - c) content with its earthly lot, of whatsoever sort that is

The Greek ***eirene* – εἰρήνη**, is equivalent to the Hebrew **שָׁלוֹם** – ***shalom*** (shaw-lome') – ***shaôloòm***:

Which means, "peace and prosperity." That is, the safety of divine protection and the restfulness of human friendship.

EIRENE, which means, "peace and prosperity," also speaks to the conveyance of your escrow blessings. God cannot convey these fantastic blessings to you until you have the capacity to receive them, which comes from applying virtue-love.

In Hebrew, ***shaôloòm*** means, "peace, health;" In the Greek, ***eireōneō*** means, "peace unity, concord."

Peace is a term used in different senses in the Scriptures

- Frequently with reference to outward conditions of tranquility, and thus of individuals, of communities, of churches, and of nations. (e.g., **Numbers 6:26; 1 Samuel 7:14; 1 Kings 4:24; Acts 9:31**).
- Christian unity (e.g., **Ephesians 4:3; 1 Thessalonians 5:13– AGAPE – ἀγάπη** love).
- In its deepest application, spiritual peace through restored relations of harmony with God. (e.g., **Isaiah 9:6-7**, (Jesus as the Prince of Peace); **Isaiah 26:3; Luke 2:14; John 14:27; Acts 10:36; Romans 1:7; 5:1; Galatians 5:22**).

Isa 9:6-7, "For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace."

The Hebrew term used ***shaôloòm*** has no special reference to “peace,” but to general well-being, and strictly answers to our “welfare.”

But in later times the term ***shaôloòm*** was introduced also in the form, “Go in peace,” or rather, “Farewell.” (**1 Samuel 1:17; 20:42; 2 Samuel 15:9**).

The Usage of Peace in Salutation:

In Paul’s opening greeting “**Grace and Peace**” always occur in that order, witnessing to the truth that **peace cannot be experienced apart from the prior experience of God’s grace.**

The apostle fused the Greek word for the typical Hebrew blessing, “Peace” (***eirene***), with the noun form of the Greek blessing, “Grace” (***charis – χάρις***), to yield the distinctly Christian salutation: “Grace and Peace” (***charis kai eirene / χάρις καὶ εἰρήνη***).

By such a subtle change in the form of Greek letter writing, Paul was able to invoke the range of apostolic blessings found in Jesus: mercy from God (“grace”) and eternal well-being from God’s presence (“peace”).

The greetings of Hellenistic letters typically contained a prayer for the health of the recipients and that is what was adapted by Paul and the other Christian leader of the early church.

3 John 2 provides the best New Testament example: “**Beloved, I pray that all may go well with you and that you may be in good health, just as it is well with your soul.**”

The salutation at parting consisted originally of a simple blessing (**Genesis 24:60; 28:1; 47:10; Joshua 22:6**).

The concluding salutation consisted occasionally of a translation of the Lat. ***valete*** (**Acts 15:29; 23:30**), but more generally, of the term ***aspazomai – ἀσπάζομαι*** (as-pad’-zom-ahēe), “I salute,” or the cognate substantive accompanied by a prayer for peace or grace.

Peace is Achieved Only Through Faith in the Work of Jesus Christ:

Col 1:20, “**And through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, *I say*, whether things on earth or things in heaven.**”

2 Cor 5:16-21, “**Therefore from now on we recognize no one according to the flesh; even though we have known Christ according to the flesh, yet now we know *Him in this way* no longer. ¹⁷Therefore if anyone is in Christ, *he is* a new creature; the old things passed away; behold, new things have come. ¹⁸Now all *these* things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, ¹⁹namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word**

of reconciliation. ²⁰Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. ²¹He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.”

Peace Related to Prosperity:

Prosperity can be wealth, but if given by God, it is only when you have capacity from Doctrine in your soul, you can appreciate it.

Prosperity can be inner stability, which is always the result of Grace and this comes from appropriation and utilization of Grace. God’s plan (Phase Two) is to gather and use Doctrine.

Prosperity can be tranquility after a long hard day at work, or home with the children, or whatever, or during adversity.

Prosperity can be a shower for those not able to bath regularly; food, after starving for days. The list goes on and on, it is not only money, nor is it money at all.

Peace in Relation to Our Inner Happiness:

Gal 5:22 tells us the source of this great inner happiness: Spiritual living. **“The fruit of the Spirit is virtue-love.”** This could also be translated, “the advantage [gain, profit] of the Spirit is virtue-love.” The advantage of the filling of the Spirit is love, joy, and peace.

“Joy” is the next word. It is the omnipotence of the Holy Spirit inside your very own palace, the operational-type Divine Dynasphere that produces this joy. It is the omnipotence of God the Holy Spirit in epistemological rehabilitation, via the Holy Spirit as the teacher of doctrine.

Next is ***EIRENE***, which means, “peace and prosperity.” That is the conveyance of your escrow blessings. God cannot convey these fantastic blessings to you until you have the capacity, which comes from virtue-love.

In the Beatitudes, **Mat 5:9** tells us, **“Happinesses to the peacemakers [evangelists], because they themselves shall receive the designation of mature sons of God.”** From the transfer of epignosis comes maturity and the ability to accurately present the Gospel in witnessing.

“The peacemakers” exert a relaxed mental attitude in the storms of life and provide others with the same opportunity for peace the way they received it, through the Gospel message.

Prov 12:20, “Deceit is in the heart of those who devise evil, but counselors of peace have joy (inner happiness).”

“Comforted” – in **Mat 5:4** also speaks of a peace. The peace and contentment we experience while on earth, as a result of naming our sins to God, with the results of

cleansing via the filling of the Holy Spirit. This also has the promise of ultimate joy in the eternal state. **Rev 21:4**

When reconciliation actually takes place in an unbeliever, and you have

Phil 4:7 "And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus."

... the peace-receivers become transformed into peace diffusers / peace givers. **Isa 6:5-10**

Then God is seen reflected in you. And by the family likeness, you, the peacemakers are recognized as the children of God.

The peacemaker cannot easily be endured by the contentious quarrelsome world.

This is how righteousness comes to be persecuted.

Mark 9:50, "Salt is good; but if the salt becomes unsalty, with what will you make it salty *again*? Have salt in yourselves, and be at peace with one another."

When as a believer in Jesus Christ, you have been faithful in the reception, retention, and recall of Bible doctrine and have advanced to spiritual maturity, you are not only a strong person, but you have great inner happiness.

You then take the peace of God with you wherever you go. It isn't dependent on environment, associations, or circumstances of prosperity or adversity; it depends on none of these things. It is a part of God's grace policy to believers in the Lord Jesus Christ.

"The standard of thinking from doctrine" is the inner happiness of your soul, i.e., perfect happiness. If you have **epignosis – ἐπιγνώσις** (ep-ig'-no-sis) doctrine in your right lobe, and you are living the life beyond **gnosis – γνῶσις** (gno'-sis), then obviously you will be able to use that mental attitude to have capacity for happiness in all circumstances. True happiness is a system of thought in the soul, not association with stimulation or pleasure.

Perfect capacity for life comes from great inner happiness, absolute happiness.

Perfect happiness is the result of spiritual living, never the result of psychological living.

Jn 3:29-30, John the Baptist is the context.

- From the psychological, human viewpoint of life, he had a tragic life.
- He had the type of ministry not associated with fun and games and happiness.
- He had tremendous opposition even though he was always right.

(It is very frustrating to always be right but never be recognized as being right, even once.)

That was the "tragedy" of his life.

- But John says at the end of **verse 29**, **“and so this joy [inner happiness] of mine.”** John was one of those rare individuals in his generation who had reached spiritual maturity.
- John was a man who lived from salvation to his death under spiritual living. He said, **“this joy of mine has been made full,”** using the same words we have in **Eph 1:23**.
- He was recognizing Jesus Christ as the Messiah, the God-man, the only source of salvation. Then he added, **“He must increase; I must decrease.”** That is the antithesis of psychological living.

In **Jn 15:11**, our Lord, during the course of the great power experiment of the Hypostatic Union, taught some doctrines to the disciples in preparation for the Church Age.

He said, **“These things I have communicated to you that My joy may be in you.”**

Inner happiness is exactly that: Something on the inside.

If you are alone, you are perfectly happy. The problem of loneliness is the easiest problem to solve for the mature believer.

If you are in a crowd, you are happy. Whether in pleasant or adverse circumstances, you are happy.

If you are alive and healthy or dying, you have perfect happiness.

The fullness of your happiness is the capacity to enjoy your escrow blessings for time. The fulfillment of the escrow conditions for receiving blessings in time is related to advance to spiritual maturity, where you have this great inner happiness.

Jn 15:11, “These things I have communicated to you that My joy may be in you, and that your joy may be full [fulfilled].”

The capacity for the prosperity, which comes from spiritual living, is an inner happiness that nothing can deter.

Christ’s perfect happiness existed during the three most intense suffering hours on the cross.

1 Pet 1:8, “And though you have not seen Him you love Him, and though you do not see Him now but believe in Him, you greatly rejoice with joy inexpressible, and full of glory.”

This is the inner perfect happiness of the mature believer.

The phrase **“and full of glory”** is the perfect passive participle of **DOXAZO – δοξάζω** (dox-ad’-zo), meaning, “to be glorified or honored,” translated, “having been honored [glorified].” Once you have this inner happiness, you have been honored! The greatest honor conveyed to you in time is this inner perfect happiness, this phenomenal spiritual capacity for spiritual living.

There can be a hindrance to this inner peace, and that is your mental attitude. Until you make peace with who you are, you'll never be happy and content with what you have.

Another mental attitude hindrance to inner peace is thinking you can lose your salvation. You can't go through life having the happiness of God thinking that at the end of the tunnel, there's a God waiting to condemn you.

Phil 4:6, "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. ⁷and the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus."

How could anyone who really believes and accepts this principle be concerned about anything that happens to him?

Rom 5:1-5, "Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ, ²through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. ³And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; ⁴and perseverance, proven character; and proven character, hope; ⁵and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us."

Even nature has a hope of peace.

Isa 35:1, "The wilderness and the desert will be glad, And the Arabah will rejoice and blossom; like the crocus."

Isa 55:12, "For you will go out with joy, And be led forth with peace; The mountains and the hills will break forth into shouts of joy before you, And all the trees of the field will clap their hands."

At the Second Advent of Christ, He will introduce the Millennial reign, when there will be perfect environment on the earth for 1,000 years and nature will be at peace.

Peace Can Only be Accomplished with the Application of Love:

As we have seen earlier, Peace is entered into when we believe on the Lord Jesus Christ. Believing on the Lord means you love Him and the work that He has accomplished for you.

Salvation brings peace between God and man. That is Phase One of peace.

Phase Two of peace is realized when you develop a Relaxed Mental Attitude (RMA). In order to experience peace in time, we need to develop a RMA. RMA is achieved through Faith

Resting in the promises of God and applying impersonal / unconditional love towards all of mankind.

Impersonal love is a relaxed mental attitude toward all of mankind.

Personal love is a possessive and subjective attitude toward a few.

Impersonal love is an objective and a relaxed mental attitude toward the entire human race.

Having Peace is Related to the Application of the Eleven Problem Solving Devices (PSD):

It begins in regards to the armor of God to help us withstand the attacks of Satan and the Cosmic System.

Eph 6:15, "And having shod your feet with the preparation of the gospel of peace;"

The Eleven PSD's are God's system for your recovery from and victory over the cosmic system. When you apply the 11 PSD's, you will be trusting in your standing with God, the promises of God, and in your relationship with God. When you utilize the 11 PSD's, you will no longer be at war with your sin nature in your soul, which leads you to a relaxed mental attitude and peace within your soul. When you do not apply the 11 PSD's, your sin nature has won a victory over your soul and will torment your mental attitude.

The 11 PSD's include:

- Naming your sins to God the Father (Rebound)

Ps 32:5b, "I said, `I will acknowledge my transgression to the Lord,' and You forgave the iniquity of my sin;"

1 Jn 1:9, "If we acknowledge our sins, He is faithful and righteous, with the result that He forgives our sins, and He purifies us from all wrong doing."

- Filling of God the Holy Spirit

John 14:26; 16:12-14; Eph 5:18; Gal 5:16 (walk in)

- Faith Rest Drill

Ps 37:4-5; Rom 4:20; Heb 4:1-3.

Rom 4:20, "yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God, ²¹and being fully assured that what God had promised, He was able also to perform."

Heb 4:2b, " But the doctrine they heard did not profit them, because they did not mix it with faith."

2 Cor 9:8, "And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed;"

- Grace Orientation

Grace toward Unbelievers (**Eph 2:8-9**), Grace toward believers (**Eph 3:20**).

2 Cor 12:9, "And He has said to me, "My grace is sufficient for you, for power is perfected in weakness."

- Doctrinal Orientation

Heb 11:1, "Now faith is the assurance of *things* hoped for, the conviction of things not seen."

1 Thes 4:13 describes his attitude as follows. **"We do not grieve as others who have no hope."**

- Orientation to Authority

Respect for all systems of authority and those in authority over you, especially the authority of God and His Word in your life.

Rom 13:1-7; Eph 6:5-9; 5:22-33; 6:1-4.

- Personal Sense of Destiny

Since you already have a destiny as a believer, you might as well have the experience of knowing that you have a destiny.

Fulfillment of that destiny depends on your perception of the mystery doctrine of the Church Age, including your portfolio of invisible assets and your politeuma (heavenly) privileges, classified as the "riches of His glory," **Eph 3:16; Phil 4:19; Rom 9:23.**

- Personal Love for God the Father

Because the Father first loved us, we are able and should love Him. **1 Jn 4:19, "We love because He first loved us."**

Rom 5:5, "Hope does not disappoint us, because the love for God has been poured out in our right lobe by means of the Holy Spirit who was given to us."

Rom 8:28, "We know, therefore, that to those who love God, He works all things together for good to those who are elected according to a predetermined plan."

1 Cor 2:9, "But just as it stands written, ` Things which the eye has not seen, and it has not entered into the right lobe of mankind all that God has prepared for those who love Him.'"

- Impersonal, Unconditional Love for Mankind

This is love for all of mankind based on your occupation with Christ. It is characterized by the Greek word **Agape** which is a mental attitude love. Your love for others is based on Christ in

you, versus love based on the object of your love. **“Love thy neighbor as you love yourself,” Lev 19:18; Mt 19:19; 22:39; Mk 12:31; Jn 15:17; Rom 13:9; Gal 5:14.**

- Sharing the Happiness of God (+H)
Jn 15:11, “I have taught you these things that My happiness might be in you, and that your happiness might be fulfilled.”

Prov 3:13, “Happiness belongs to the person who finds wisdom, even to the person who gains understanding.”

1 Jn 1:4, “And these things we write so that our state of happiness might be completed.”

- Occupation with the Lord Jesus Christ
Occupation with Christ is personal love for our Lord Jesus Christ through maximum metabolized doctrine circulating in the stream of consciousness of the heart (pre-frontal right lobe of the soul) by means of the filling of the Holy Spirit.

1 Pet 1:8, “And even though you have not seen Him, you love Him [occupation with Christ]; and though you do not see Him now but believe in Him, you greatly rejoice with inexpressible happiness [+H] and full of glory.”

These problem-solving devices are **“infinitely more than all we could ever ask or think,”** with the result that God is glorified as per **Eph 3:20-21.**

Peace Offerings Were a Part of Worshipping God in the Old Testament Times:

(Heb. ***Shelamim*** – שְׁלָמִים), detailed regulations regarding the peace offering are given in **Leviticus 3; Leviticus 7:11-21, 29-34.** They were of three kinds,

- Eucharistic or thanksgiving offerings, expressive of gratitude for blessings received.
- In fulfillment of a vow, but expressive also of thanks for benefits received.
- Free-will offerings, something spontaneously devoted to God.

“Peace offering” (zevach shelamin; “well-being” in NRSV; “shared” in REB; “fellowship” in NIV). This consisted of the sacrifice of a bull, cow, lamb, or goat that had no defect. As with the burnt offering, the individual laid a hand on the animal and killed it. The priests in turn sprinkled the blood around the altar. Only certain parts of the internal organs were burned. The priest received the breast and the right thigh (**Lev. 7:28-36**), but the offerer was given much of the meat to have a meal of celebration (**Lev. 7:11-21**). As part of the meal, various kinds of bread were offered (and ultimately kept by the priest). **The idea of thanksgiving was associated with the peace offering.** It often accompanied other sacrifices in celebration of events. such as the dedication of the Temple (**1 Kings 8:63**) or spiritual renewal (**2 Chron. 29:31-36**).

Scripture References for Peace:

Psa 4:8, "In peace (*shalom*) I will both lie down and sleep, For You alone, O LORD, make me to dwell in safety."

Psa 29:11, "The LORD will give strength to His people; The LORD will bless His people with peace."

Psa 55:18, "He will redeem my soul in peace from the battle *which is* against me, for they are many *who strive* with me."

Psa 119:165, "Those who love Your law have great peace, And nothing causes them to stumble."

Prov 3:13-18, "How blessed is the man who finds wisdom and the man who gains understanding.¹⁴ For her profit is better than the profit of silver and her gain better than fine gold. ¹⁵ She is more precious than jewels; and nothing you desire compares with her. ¹⁶ Long life is in her right hand; in her left hand are riches and honor. ¹⁷ Her ways are pleasant ways and all her paths are peace. ¹⁸ She is a tree of life to those who take hold of her, and happy are all who hold her fast."

Heb 12:14, "Pursue peace with all men, and the sanctification without which no one will see the Lord."

Heb 13:20-21, "Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, *even* Jesus our Lord, ²¹equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom *be* the glory forever and ever. Amen."

Col 3:14-15, "Beyond all these things *put on* love, which is the perfect bond of unity. ¹⁵Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful."

1 Cor 14:33, "for God is not a *God* of confusion but of peace, as in all the churches of the saints."

Rom 14:17, "for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. ¹⁸For he who in this way serves Christ is acceptable to God and approved by men. ¹⁹So then we pursue the things which make for peace and the building up of one another."

Rom 16:20, "The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you."

Rom 8:6, "For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, ⁷because the mind set on the flesh is hostile toward God; for it does

not subject itself to the law of God, for it is not even able *to do so*,⁸ and those who are in the flesh cannot please God.”

10 RESULTS OF POSITIONAL SANCTIFICATION

- The Believer is Placed Under Grace [**Rom 6:14**]
 - Believer is Released from the Bondage to the Old Sin Nature (OSN) [**Rom 6:6,7**]
 - Slaves to God [**Rom 6:22**]
 - We are the Adopted Children of God [**Rom 8:15,16**]
 - We are Heirs of God and Joint-Heirs with Christ [**Rom 8:16,17**]
 - Eternal Security [**Rom 8:35-39**]
 - Members of the Royal Family of God [**1Pe 2:5,9**]
 - New Spiritual Species [**2Co 5:17; Col 3:10; Eph 4:22-24**]
- 2 Co 5:17, **"Therefore if anyone is in Christ, *he is* a new creature; the old things passed away; behold, new things have come."**
- Resurrection Body [**Rom 6:5; 1Co 15:54,55**]
 - We All have Eternal Life or the Life of God [**Rom 6:22,23; John 11:25,26**]

Positional Truth

You cannot apply the Word to your life, unless you understand your position in Christ.

Rom 6:8; Rom 7:1-6; 2 Tim 2:11

In union with Christ, we share Christ's perfect righteousness and eternal life, in addition to possessing the perfect righteousness and eternal life of the Father by imputation.

1 John 5:11-12; John 3:36; Rom 6:23b

John 3:26, "He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him."

1 John 5:11-12, And the testimony is this, that God has given us eternal life, and this life is in His Son ¹²He who has the Son has the life; he who does not have the Son of God does not have the life."

This means we have no excuse for not building up our souls. All things necessary have been provided!!!

You have a position in Christ made possible by two aspects of Positional Truth; Retroactive and Current.

Retroactive Positional Truth

Prior to your salvation you were bound/married to your sin nature – "the flesh", **Rom 7:1-2.**

Through baptism, based on the deaths of Christ, God the Father legitimately divorced you from your bond to the flesh and placed you in a new life betrothed to Christ.

Baptism means identification with someone or something. Through baptism, you were identified with Christ's deaths on the Cross.

Retroactive Positional Truth: Is the backward-looking work of Christ on the Cross where He paid the price for every sin.

Our identification with Christ's death is broken down into 3 parts, although it all happened simultaneously.

1) Identification with Christ's spiritual death means positional **rejection** of human good and evil.

2) Identification with His physical death means positional **separation** from human good and evil.

3) Identification with His burial means positional **divorce** from human good and evil.

Your resurrection means literal rejection, separation, and divorce for all time from human good and evil, **Rom 6:4-11**.

While identification with Christ in His deaths and burial connotes breaking the power of the old sin nature, it still does not give us anything new.

Current Positional Truth

Identification with Christ in His resurrection, ascension, and session as He is seated at the right hand of the Father, **Rom 6:8-11, 14; 7:6**.

Retroactive P.T. positionally breaks the power of the old sin nature, but Current P.T. provides "**newness of life, Rom 6:17-18**."

When God takes away the old (by retroactive positional truth), He substitutes with the new (by current positional truth).

Oswald Chambers - "*Sanctification is not my idea of what I want God to do for me—sanctification is God's idea of what He wants to do for me.*" **Rom 8:1-5**

Resurrection

As we come together to celebrate something awesome that God has done, it's a good time to stop and think about what it means personally to you.

- You all have heard, most likely, the story of the suffering sacrifice of our Lord Jesus Christ upon the cross. Mel Gibson has made sure of that!
- You've probably heard the story of Mary Magdalene and the other women who saw the empty tomb three days after Christ's death on the cross.
- And you've probably heard about the race between Peter and John to see who would get their first. (**John 20:1-10**) **As if they had something at stake in arriving first.** Besides it wasn't a fair race. Peter was probably in His late 30's or 40's and John was a strong young buck in his early 20's. No wonder he got there first!

But what is interesting is that even though they had been with Jesus Christ for 3.5 years, 24 by 7, they did not understand what was going on and what was to occur.

~ John 20:9 ~

**⁹ "For as yet they did not understand the Scripture,
that He must rise again from the dead."**

¹⁰ "So the disciples went away again to their own homes."

And the funny thing is Jesus preached about what was to happen to Him many times including just three nights earlier.

~ Mat 12:40 ~

**"for just as Jonah was three days and three nights
in the belly of the sea monster,
so will the Son of Man be three days and three nights in the heart of the earth."**

It started when He was a boy of 12 years old.

~ Luke 2:46 ~

**"Then, after three days they found Him in the temple, sitting in the midst of the
teachers, both listening to them and asking them questions."**

So, Jesus was in the heart of the earth listening and asking questions of those He was with.

~ Luke 23:43 ~

"And Jesus replied, "I assure you, today you will be with me in paradise."

w/ Acts 2:27, 31; Eph 4:9

Then at the Last Supper Jesus tells His disciples and us what will happen to them upon His death. **Mat 26:31**

~ Mat 26:31 ~

**³¹“You will all fall away because of Me this night, for it is written,
‘I will strike down the shepherd,
and the sheep of the flock shall be scattered’.”**
³²“But after I have been raised, I will go ahead of you to Galilee.”

Further emphasis that they didn't get it can be found in **Mark 8:31** where Peter was acting like a blockhead.

~ Mark 8:31 ~

**³¹“And He began to teach them that the Son of Man must suffer many things
and be rejected by the elders and the chief priests and the scribes,
and be killed, and after three days rise again.”**
**³² “And He was stating the matter plainly.
And Peter took Him aside and began to rebuke Him.”**

Maybe if Peter spent more time exercising instead of thinking how important he was, he would have won that race against John.

Then we see James and John getting in on the act of ignorance, when Jesus said in **Mark 10:34:**

~ Mark 10:34 ~

**“They will mock Him and spit on Him,
and scourge Him and kill *Him*,
and three days later He will rise again.”**
**³⁵ “James and John, the two sons of Zebedee,
came* up to Jesus, saying, “Teacher,
we want You to do for us whatever we ask of You.”**
³⁶And He said to them, “What do you want Me to do for you?”
**³⁷They said to Him, “Grant that we may sit,
one on Your right and one on *Your* left, in Your glory.”**

We also see Jesus plainly telling of His death and resurrection in these verses and others like **John 2:19**.

Paul also had his day. As you know he wasn't with the original bunch of 12, but he got his own dose of wake-up medicine on the road to Damascus.

~ Acts 9:9 ~

“And he was three days without sight, and neither ate nor drank.”

So, you see in death there is anger, arrogance, blindness, and hunger. God knew this and did not stop at death. God knew that in order for there to be life there had to be a death. But death would not be the end. There also had to be life.

~ Rom 5:18 ~

“Yes, Adam’s one sin brought condemnation upon everyone, but Christ’s one act of righteousness makes all people right in God’s sight and gives them life.”

You see the analogy here and throughout Scripture is that death without subsequent resurrection is just death. In order for Jesus to complete the process of providing us all forgiveness for our sins, there needed to be life. Without the culminating resurrection three days after His death, we would be nothing more than blind and hungry even though He went through all that suffering. The forgiveness that Jesus has for you would be powerless without resurrection. His death would be just another death.

But His death was different, His death was unique, His death included resurrection to life so that through forgiveness of your sins, you would have life. So, Jesus has the right kind of remedy for you. He has the right medicine to cure all your ills, blindness, and hunger.

Jesus Christ has forgiven all !!!

As an emphasis of the need for resurrection, Jesus said to the crowd by the Sea of Galilee at mount Tabor that He had been preaching to for three days.

~ Mat 15:32 ~

“And Jesus called His disciples to Him, and said, ‘I feel compassion for the people, because they have remained with Me now three days and have nothing to eat; and I do not want to send them away hungry, for they might faint on the way’.”

The literal meaning here is their need for food. The spiritual meaning is their need for Him to be resurrected. Without His resurrection, His death would have been meaningless, and you and I would have no strength, courage, or confidence in life, and would all faint away. But because of His resurrection, we have life eternal when we believe in Him.

~ 1 John 5:1 ~

“Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the *child* born of Him...”

And based on the resurrected life of Christ, you now have a true opportunity for living life, now and in eternity.

~ 1 Peter 2:24 ~

“He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.

~ Isa 53:5 ~

***He was wounded for our transgressions,
He was bruised for our iniquities:
the punishment of our peace was upon Him;
and with his stripes we are healed."***

~ 1 John 5:4 ~

**"For whatever is born of God overcomes the world;
and this is the victory that has overcome the world—our faith."**

~ 1 John 5:5 ~

**"And who is the one who overcomes the world,
but he who believes that Jesus is the Son of God?"**

~ 1 John 5:11 ~

**"And the testimony is this,
that God has given us eternal life,
and this life is in His Son."**

~ 1 John 5:12 ~

**"He who has the Son has the life;
he who does not have the Son of God does not have the life."**

~ 1 John 5:13 ~

**"These things I have written to you who
believe in the name of the Son of God,
so that you may know that you have eternal life."**

~ 1 John 5:20 ~

**"And we know that the Son of God has come,
and has given us understanding so that we may know Him who is true;
and we are in Him who is true,
in His Son Jesus Christ.
This is the true God and eternal life."**

And Jesus Christ said through the apostle Paul...

~ Gal 2:20 ~

**"I have been crucified with Christ; it is no longer I who live,
but Christ lives in me."**

~ Eph 2:19 ~

**"So, then you are no longer strangers and aliens,
but you are fellow citizens of God's country**

**along with the rest of God's family,
you are a part of God's home."**

God has done something fantastic for you. The God / Man Jesus Christ did something wonderful for you. Now you have to stop and ask yourself; what does it mean to me?

Will you be like the apostles and think about whether you'll be first or not, or ask Jesus to place you at His right or left. Or will you remember the awesome love He had and has for you, remember the promises He has made to you, and start to live the life He intended for you. A life filled with Him as the authority over your soul.

That reminds me of a joke...

God looked over the millions of people in heaven and said "Welcome to Heaven. I want the women to go with Saint Peter, and the men to form two lines. Make one line of the men that dominated their women on earth, and the other of men who were dominated by their women."

There was much movement, but eventually the women were gone and there were two lines. The line of the men that were dominated was 100 miles long. The line of men that dominated women had only one man.

God got angry and said, "You men should be ashamed of yourselves. I created you in my image and you were all dominated by your mates. Look at the only one of my sons that stood up and made me proud. Learn from him!"

He turned to the man and said, "Tell them, my son. How did you manage to be the only one on that line?"

The man said, "I don't know, my wife told me to stand here."

~ Eph 2:4-6 ~

**⁴"But God, being rich in mercy,
because of His great love with which He loved us,
⁵even when we were dead in our transgressions,
made us alive together with Christ
(by grace you have been saved),
⁶and raised us up with Him,
and seated us with Him in the heavenly places in Christ Jesus."**

Salvation By Grace Through Faith, Alone!

Eph 2:8, "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God."

In the Greek, this verse begins with the anaphoric article **HO – ὁ** (ho) in the Dative case used to link what has already been noted in **vs. 5** regarding **"being saved by grace."** With it is the Postpositive Conjunction **GAR – γάρ** (gar) meaning, "for" or even "because," linked with the Instrumental Dative of Cause for **"grace," CHARIS, χάρις** (khar'-ece). The Instrumental Dative of Cause indicates the cause or basis of the action of the verb, which is "having been saved," as noted below. It tells us the why and basis for our salvation, which is the grace of God. So, we translated this phrase, **"For on the basis of the grace."**

This grace refers to the Plan of God as emanating from the character of God. Grace is the operating principle of God's Plan; grace is the way in which God can provide all things for us, which He designed to provide for us in eternity past without ever compromising His character, and at the same time glorifying Himself. So, grace is the only principle to the plan of God, because grace means that God is responsible, God does the work, God does the providing. But to keep His plan perfect, God must do all of the work and all of the thinking, and take all the credit. Therefore, grace excludes man's works in the Plan of God.

The Axioms of Grace:

- God is perfect; therefore, His plan is perfect.
- A perfect plan can only originate and function from a perfect God.
- If man can do anything meritorious in the plan of God, it is no longer perfect, and obviously no longer grace.
- A plan is no stronger than its weakest link. For this reason, grace excludes human merit and human ability. Grace also excludes human good. Do-gooders never make it under the Plan of God.
- Legalism, asceticism, and human good are the enemies of grace.
- Therefore, works of human righteousness have no place in the Plan of God.

With this we have a periphrastic phrase made up of two words. First, we have the Present, Active, Indicative, 2nd Person, Plural of **EIMI – εἶμι** (i-mee') that means, "is or to be," so here it is "you are."

This is linked with the Perfect, Passive, Participle in the subject Nominative case of **SOZO – σώζω** (sode'-zo) that means, "save, keep safe, preserve, rescue, or make well."

It is the Intensive Perfect Tense that emphasizes the results or present state produced by a past action; therefore, we have "you are saved," (in the past with the present result of being saved in the present time that continues into the future).

So far, we have **"for on the basis of the grace you are saved, (with the results that your salvation will continue absolutely into the future)."** Here we see that the basis or cause for our absolute salvation is the grace of God, period, and nothing else.

Then we have the Genitive of Means from the Preposition **DIA – διὰ** (dee-ah') and Genitive Singular of the Noun **PISTIS – πίστις** (pis'-tis) that means, "through faith." This is the subjective medium for the process of salvation, indicating a necessary condition. It is the means of appropriation that emphasizes the non-meritorious function, **"through faith."** There is no definite article here which gives great emphasis to the noun **"faith."** It emphasizes the qualitative aspect of the noun, rather than its identity. The quality of faith is non-meritorious, and yet it is totally efficacious because of the object of faith – Jesus Christ. Therefore, our salvation is a non-meritorious system of perception, a system, whereby we can never receive any credit at any time.

Doctrine of Faith – For Salvation

There are basically three systems of human perception:

Faith, a non-meritorious system of perception, based on confidence in the authority and the veracity of another. Faith is not based on one's own knowledge, as the other two systems are.

Rationalism, reason from the source of knowledge in itself, superior to and independent of any other source of perception. Rationalism says that reality is what you think to be true. It is the belief that reason and logic are the primary sources of knowledge and truth, and should be relied on in searching for and testing the truth of things. Rationalism requires a high I.Q., from which systems of philosophy are often developed.

Empiricism, knowledge from perception by observation and experience, rather than by theory. All ideas are derived from some sensuous experience using the eyes, ears, nose, mouth, touch, etc., having no innate or a prior conception.

Faith is the only system of human perception, which is non-meritorious in nature:

It is the only system of perception, which will unlock spiritual truths; neither rationalism nor empiricism will do this, **1 Cor 1:18-2:16; Heb 11:6.**

Faith must begin with the fact that God is, and that He rewards those that diligently seek Him. Nothing can be known or received of God unless man first believes that God is.

Heb 11:6, "And without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who seek Him."

Perception by faith is always non-meritorious, because it depends on the authority, veracity, and ability of someone else:

Faith requires authority. Faith also means a system of Doctrine or a creed perceived by faith; i.e., what is believed.

Faith is Not:

A mental assent, a simple agreement to a set of historical and doctrinal facts about Christ, God, and the Bible. This is a "head-faith," [left lobe – **GNOSIS** – γνῶσις (gno'-sis) faith] and not a "heart-faith," [right lobe – **EPIGNOSIS** – ἐπιγνώσις (ep-ig'-no-sis) faith]. It is the faith of demons, **James 2:17-20**; cf. **Mat 8:29**; **Mark 1:24**; **5:7**; **Luke 4:34**; **Acts 19:15**. Many religious people believe in the Bible, God, and Christ, but it is merely a mental assent to facts without any real heart-faith in Christ.

Presumption, to take for granted or to suppose something to be true without positive proof. It is something believed without actual evidence. This is arrogant, insolent, over confidence, and to take liberties in the spiritual life, **Psa 19:12-13**; **Prov 21:24**.

Prov 21:24, "'Proud,' 'Haughty,' 'Scoffer,' are his names, who acts with insolent pride."

Natural Faith, which trusts itself to things seen in the realm of the natural senses and in the world of others, **2 Thes 3:2**, cf. **Heb 11:1-3, 6**.

Faith in oneself, much "faith" preaching today teaches man to have faith in himself, his own abilities and latent soul powers. This kind of faith makes man his own savior and god.

The noun **PISTIS** used as an attribute means what causes trust or faith, reliability, faithfulness, or integrity: **Titus 2:10**; **2 Thes 1:4**.

Used in the active sense, it means faith, confidence, trust, faith as a recognition of and acceptance of Bible doctrine. In the active sense, faith is used in three ways.

- Saving faith, **Eph 2:8**; **1 John 5:4, 5**.
- The three stages of the Faith Rest Drill, **Rom 3:22**; **Heb 4:3**.
- The metabolization of Bible doctrine.

Therefore, true faith is confidence in another (The Lord Jesus Christ) and His Word with committal and surrender of oneself wholly over to God, to Christ, and to His Word, trusting Him for all, embracing and obeying His Word, **Acts 16:31**.

Faith is Assurance of your Salvation:

Assurance is "freedom from doubt, firmness of mind; confidence, to make sure or certain." In addition, it is "a pledge or guarantee; the state of being sure or certain; security."

Theologically, it is the "inner knowledge" that God has forgiven us in Christ and accepted us in His beloved Son, **Eph 1:6**.

The believer should have assurance of salvation and acceptance before God, **1 Thes 1:5; 2 Tim 1:12**. As John said over 40 times, it is to **"know."** In this, the believer does not presume when he has confidence in the promises of God through Christ, **1 John 2:3, 20, 29; 3:14, 19-21, 24; 4:6, 16-17; 5:18**.

The believer is to have full assurance of:

- Faith for salvation, **Heb 10:22**.
- Understanding God's Mystery doctrines for the Church Age, **Col 2:2**.
- Hope unto the end, **Heb 6:11**.

We can have assurance of Salvation based on:

The testimony of the Word of God; the external evidence and testimony, **1 John 5:1-2; 2:3, 13-14, 20-21, 29**.

The testimony of the Holy Spirit; the internal evidence, **1 John 5:9-12; 3:19; John 16:8; Rom 8:16; Gal 4:6; 2 Cor 1:2**.

The testimony of a clear conscience; (another inner witness), **Acts 24:16; Rom 9:1; 1 Peter 3:21**.

The testimony of the Christian life; the outward evidence, living in harmony with the Word of God, the inner Christ-like life, **1 John 3:14; 2 Cor 13:5**.

Hindrances to Full Assurance:

Things that rob believers from walking in their salvation, (or even unbelievers of their salvation).

- Doubts and unbelief, **Mark 11:22-24**.
- A lack of forgiving spirit, **Mark 11:25-26**.
- Spiritual lethargy and Luke warmness, **Rev 3:15-16**.
- Grieving the Holy Spirit, **Eph 4:30-31**.
- Allowing Satan to rob you of assurance, **John 10:10; James 4:7**.
- Failure to do the will of God, **Luke 12:47-48**.
- Wrong companionships, **Prov 4:14; 1 Cor 15:33**.
- Love of the world, (Satan's cosmic system), **1 John 2:15-17; James 4:4**.
- Failure to maintain a love relationship with Christ, **Rev 2:4**.
- Willful sin, **Heb 10:25-26**.
- Walking by sight, by feelings, instead of by faith, **2 Cor 5:7**.
- Disobedience to the Word of God, **Heb 5:8-9; Acts 5:29, 32**.

Faith is the means by which we perceive reality in the invisible essence of God and His Plan for our lives, as we surrender whole heartily to Him and His Word: **2 Cor 4:18**.

2 Cor 4:18, "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."

Faith is the means of salvation adjustment to the justice of God:

As we have noted above, believing is non-meritorious perception. The merit is always found in the object of faith (Jesus Christ), and not in the subject, the one having the faith (the believer). Likewise, we have noted, that salvation is by faith and faith alone in Jesus Christ, as is documented in many passages including, **Acts 16:31; John 3:16, 18 19, 36; 6:47; 20:31; Rom 3:22, 28; 4:5; 9:30; Gal 2:16; 3:26; 1 John 3:23; 5:4-5.**

In addition, the justice of God is our point of contact with the Essence of God, because justice judged our sins in Christ on the Cross. Therefore, salvation adjustment to the justice of God is believing in Jesus Christ.

When we believe in Christ, the mechanics of receiving all blessing from the justice of God goes into action, which is called "grace." Our faith is non-meritorious, therefore, compatible with grace, **Eph 2:8 9.**

For salvation adjustment to the justice of God, the object of faith is Jesus Christ. For maturity adjustment to the justice of God, the object of faith is Bible doctrine, the mind of Jesus Christ.

The Object of Faith:

Because the object of faith always has the merit, and there is no merit in the subject, because faith is a non-meritorious system of perception, all the faith in the world secures nothing but condemnation from the integrity of God. Remember that we are born with faith, we first learn vocabulary by faith, and therefore faith itself secures nothing.

Yet, the tiniest bit of faith in Christ secures eternal salvation. It only takes a little more faith than no faith at all. It is the object of faith that counts, not the worthiness of the one with faith. There is no merit in believing; the merit lies in the object of faith. Faith is not something we do, but it is the channel by which we appropriate what God has done for us.

Through the adjustment to the justice of God and blessings from the integrity of God, Jesus Christ becomes the author and finisher of our faith, **Heb 12:2.**

Grace in salvation is the work of God:

God the Father imputed our sins to Jesus Christ on the Cross.

God the Son received the imputation and judgment for our sins on the Cross through His substitutionary spiritual death.

God the Holy Spirit reveals the plan of salvation to the spiritually dead person under the doctrine of common grace.

So, an invitation from God is extended. (Remember that God always reveals Himself to us. We do not go out and find God.) When that invitation is accepted, simply by believing in Jesus Christ, God the Holy Spirit makes our faith effective for salvation.

Therefore, the whole principle of eternal salvation is faith and faith alone in the person and work of Jesus Christ, which provides for the Grace of God to work in our lives.

** Continuing with **Eph 2:8**, we now note that our salvation is not accomplished nor maintained from our own work or power, but is purely, wholly, and completely a grace gift from God, as stated in the last half of the verse;

“and this is not of yourselves, it is the gift of God.”

The Greek transliterations reads:

KAI TOUTO OUK EX HUMON, THEOU TO DORON.

The Greek is:

καὶ τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δῶρον·

KAI meaning, **“and,”** is the Conjunction that ties the last phrase with the following one, establishing the negation of salvation by works.

TOUTO for **“this”** is in the neuter gender of the immediate demonstrative Pronoun **HOUTOS** – οὗτος (hoo'-tos) that does not refer to either grace or faith, but refers to salvation in general.

OUK is the Greek negative for **“no or not.”** It is used as a negative for a statement of fact. The statement of fact is that we absolutely did not and cannot save **“ourselves” – HUMON.** And in fact, we have been **“saved” – SOZO, “by grace through faith which is a gift from God.”**

“It is the gift of God,” uses **THEOU** as the possessive Genitive of **THEOS** which means, **“God,”** and **DORON** the noun that means, **“gift, offering, or present.”**

The first time we see DORON in Scripture is **Mat 2:11**, when the Magi from the east gave gifts to the new born King, Jesus Christ, in appreciation for God’s gift of sending His Son to provide salvation for all of mankind.

Interestingly, we also see in Scripture that any “gift” or “present,” including the votive offerings of religion, could be deemed a **DŌRON** by classical Greek writers. Sometimes “temple offerings” are called **DŌRA (see Moulton-Milligan).**

The Septuagint also bears witness to this, as **DŌRON** was frequently selected as an equivalent to the Hebrew term **QORBĀN** – קֹרְבָן (kor-bawn') that means, "an offering or gift." Therefore, it has a sense of sacrifice associated with it.

In addition, a second meaning of the word in classical Greek is "the breadth of the hand, the palm," (see [Liddell-Scott](#)); therefore, we are given an image of the hand of God that reached out toward us by having His Son crucified on the Cross for our benefit, when our Lord's hands were stretched out and nailed to the Cross.

Col 2:14, "Having canceled out the certificate of debt consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having nailed it to the cross."

John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."

2 Cor 9:15, "Thanks be to God for His indescribable gift!"

"**It is the gift of God,**" refers to the whole process of salvation, not just to the granting of faith to believe, as this grace gift is also referred to as the "gift of righteousness," made available through the obedience of one Man, Jesus Christ, **Rom 3:23-25; 5:15-19**. As such, God's love is expressed in His giving gifts to men, His greatest gift being His own Son.

Rom 3:23-25, "For all have sinned and fall short of the glory of God, ²⁴being justified as a gift by His grace through the redemption which is in Christ Jesus; ²⁵whom God displayed publicly as a propitiation in His blood through faith."

And we see that our Lord perfectly expressed this attribute of God by giving His life as a ransom for many. In turn He commanded His disciples, **John 15:13**, and us, to lay down our lives in sacrificial giving; as it is "**more blessed to give than to receive,**" **Acts 20:35**. As such, your entire Christian life should be characterized by giving, with a view toward serving God with a grateful heart in the process, because of what He has done and freely given to you, cf. **Rom 12:1; 1 Peter 2:5**.

Salvation is Not by Works

Eph 2:9, "Not as a result of works, that no one should boast."

The Greek transliterations reads, "OUK EX ERGON, HINA ME TIS KAUCHESETAI."

The Greek is: οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσῃται.

OUK EX ERGON simply means, "**not of works.**"

"**Works**" is the Genitive Neuter Plural of the Greek noun **ERGON** that means, "work, deed, action, task a thing, or a matter." It is used extensively through the New Testament and here it means our human works or effort to save ourselves. In fact, the use of **ERGA** – **ἔργα** (plural) as a technical term for "deeds" of keeping the Law, also tells us that our religious service and duties cannot and will not save us, e.g., **Rom 3:20, 28; Gal 2:16; 3:2, 5, 10.**

Rom 3:20, "Because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin."

Rom 3:28, "For we maintain that a man is justified by faith apart from works of the Law."

There is no human works, human good, human service, human action, human effort, etc. that we can do that will give us or ensure our salvation.

As Job stated in **Job 4:17, "Can mankind be just before God? Can a man be pure before his Maker?"**

One reason why God does not allow for works for salvation is human arrogance, "**that no one should boast,**" **HINA ME TIS KAUCHESETAI.** Here **ME** is used for the negation. "*In classical Greek, this negative particle is used for the negative of thought, i.e., negation that depends on a condition that is understood. It is distinct from **OUK** which denies, while **ME** rejects. When one thinks a thing is not, **ME** is used. It is subjective, involving will and thought, not fact and statement,*" (Liddell-Scott).

The thing that is rejected is man's arrogant "**boasting,**" **KAUCHAOMAI, καυχᾶομαι** (kow-khah'-om-ahee) that means, "to boast or glory." Negatively, boasting is self-centered, self-reliant, and proud. Arrogance is also a facet of its meaning, because it ignores the work of Christ and gives credit to one's own abilities. Therefore, mankind's boasting of a right relationship with God can never rest upon works, i.e., keeping the Law, which is what is also called, "human good."

Human good is associated with the great mental attitude sin of pride and boasting. Pride is the expansion of the self-consciousness of the soul in reversionism to the point of total disorientation to the grace of God. The believer who rejects the doctrine of salvation by grace through faith and its accompanying eternal security are very proud, because inevitable they think their sins are greater than the grace Plan of God. As such, they are more impressed with their sins than they are with what God has done for their sins.

Why is Salvation by Grace Through Faith and Not by Works?

Apart from the fact that God is perfect and His perfection demands He do all the work, salvation by grace eliminates all forms of human arrogance through human works. Therefore, salvation is the total grace of God, and no man can boast in himself about his works for salvation. God has done everything for man's salvation. Sinful, arrogant man can do nothing to pay for his own sins. Everything the unregenerated man produces is tainted with sin, even his faith. Therefore, any works unsaved man produces includes sin, and sin cannot pay for sins. Two wrongs don't make a right. Only the perfect unstained works of God can pay the price for our sins. In addition, arrogance and grace cannot coexist. They are diametrically opposite. One is something you produce; the other is something you receive. One is from man; the other is from God. One is from sin; the other is from perfect righteousness.

Rom 6:23, "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."

Therefore, there is no possibility of self-achieved salvation, and no reason for boasting.

Even though the Scriptures are dogmatic regarding this fact, many people, religions, Christian denominations, and evangelicals believe that works can save them and/or ensure their eternal salvation.

The following is a list of:

Erroneous Viewpoints Regarding "Salvation by Works."

Verbal Works:

"Repent and believe." Repent is a word that has been misinterpreted, especially in regard to salvation. Many misinterpret it to mean to feel sorry for your sins. That is pseudo-repentance which wrongly or erroneously construes repentance as feeling sorry for sin. As a result, they include with their gospel message to feel sorry for your sins. No one is saved by feeling sorry for his sins.

Repent means to change your mind about Christ, as occurs under the Holy Spirit's ministry of Common Grace. The Greek word is **METANOEO – μετανοέω** (met-an-o-eh'-o) that means, "to change your mind." To repent is simply the result of common grace. You

understand the gospel, and so you change your mind about Christ; that is why you believe in Christ. Repentance is a result of the ministry of the Holy Spirit in common grace and the Divine invitation; it is not a condition of salvation.

In the misapplication of the word, many preach that you must confess your sins for salvation. Confession of sins, **1 John 1:9**, is only for the believer in Rebound after salvation, never for salvation.

Begging God to save you. This is ridiculous, coming from one who is spiritually dead.

"Inviting Christ into your heart" is total nonsense and blasphemy. A spiritually dead person cannot invite eternal God, the Lord Jesus Christ anywhere! Not into his heart, his home, or his life. As Pastor R.B. Thieme Jr. noted, *"This is stupidity, asininity, emotion, and works. You believe in Christ! Do what the Bible says, not what some jackass evangelist says."*

Muttering repetitious words or phrases as, "O God, O God, O God save me!" Or "hail Mary." These do not impress God.

"Acknowledge Christ publicly." This is not effectual for salvation. This is a distortion of **Rom 10:9-10**, which is about cause and effect: the cause is faith; the result, as the believer matures, is to witness, to acknowledge Christ. But you are saved only by believing in the Lord Jesus Christ by the Grace of God. Public acknowledgement of Christ as Savior is a failure to understand **Rom 10:9-10**. Acknowledging Jesus Christ as Savior is a result of salvation; it is not the means.

All this can be called the "magic word" system. People are very superstitious, and look for the magic words for their salvation, e.g., "plead the blood of Christ." Many have carried their superstitions into the Christian life by trying to be saved by the "magic word(s)." The omnipotence of the Holy Spirit does not make verbal works an effective part of salvation.

Ritual Works:

Ritual works include water baptism, circumcision, or the observation of the Eucharist as a condition for salvation.

Most common in this category is baptismal regeneration or salvation through faith plus water baptism. Salvation by baptism is prominent with us today. This was started in the Protestant churches by the Lutherans in the reformation, copied from the Catholics, who also believe in infant baptism for salvation.

From passages such as **Luke 18:15-16; Acts 16:15, 33** and **1 Cor 1:16**, where "households" were baptized, the Catholic church believes infants were included in early church baptism and should be today too. To them and others, it replaced the circumcision commanded under the Law, quoting **Col 2:11-12** as proof of its replacement. Yet even circumcision did not save the Israelite or proselyte.

"Since the New Testament era, the Catholic Church has taught that it (water baptism) is a sacrament which accomplishes several things, the first of which is the remission of sin, both original sin and actual sin—only original sin in the case of infants and young children, since they are incapable of actual sin; and both original and actual sin in the case of older persons. In the New Testament, if one wants to become a Christian, one must believe in God and Jesus and be baptized." (Catholic Answers, www.catholic.com).

Water Baptism of infants or adults for salvation is a heresy that has always existed in the Church Age. Baptism was a testimony to retroactive positional truth and current positional truth prior to the completion of the canon of Scripture. But when the canon was completed, water baptism was no longer something to be performed. In fact, the Bible tells us there is only one baptism and that is the indwelling of the Holy Spirit which occurs at the moment of your salvation, **Eph 4:5; 1 Cor 12:13**. When water baptism is added to faith, there is no salvation, because the omnipotence of the Holy Spirit cannot and does not make water baptism effective for salvation. The ministry of the Holy Spirit in efficacious grace makes faith in Jesus Christ, and faith alone, efficacious or effective for salvation.

Circumcision was the favorite of the Jews. Galatians was written to correct this. The Galatians were typical Gaelic people. They were very excited about Paul's ministry and responded and became believers. But after Paul left, the Judaizers counteracted, telling these new believers they could not be saved until they were also circumcised. These Gentile believers swallowed this. So, Paul wrote Galatians, a letter telling them they had gone astray from the gospel. Not only that, but Paul likened them to the priests who had mutilated themselves to impress God, and it did not work, cf. **Gal 5:12**.

Another heresy is the teaching that one must partake of the Eucharist, (a.k.a. Communion), the partaking of the bread and wine, as commanded by our Lord, **Mat 26:26-28; Mark 14:22-24; Luke 22:19-20**, and later Paul, **1 Cor 11:23-26**, as a necessity for salvation. Catholic tradition believes it also is necessary for one's salvation.

"The only essentially important points remaining are the outward sign (matter and form) and inward grace (effects of Communion), to which may be added the necessity of Communion for salvation. Eminent divines, like Francisco Suárez, claim that the Eucharist, if not absolutely necessary, is at least a relatively and morally necessary means to salvation, in the sense that no adult can long sustain his spiritual, supernatural life who neglects on principle to approach Holy Communion. This view is supported, not only by the solemn and earnest words of Christ, when He Promised the Eucharist, and by the very nature of the sacrament as the spiritual food and medicine of our souls, but also by the fact of the helplessness and perversity of human nature and by the daily experience of confessors and directors of souls." (newadvent.org, Kevin Knight. Dedicated to the Immaculate Heart of Mary.)

"The Eucharist is therefore our participation in the saving self-offering of Christ. When we eat His Body and drink His Blood, we receive His divine life and abide in His salvation, receiving forgiveness, healing, transformation, and the power of the Holy Spirit. The Eucharist is thus

the fiery center of our Christian life. It is also what binds us together one with another as the Church. Indeed, the Eucharist makes us into the Church, renewing us and reconstituting us week by week as the Body of Christ.” (Catholics.com)

Even though communion is an important ritual of our spiritual life, signifying remembrance with thanksgiving for the saving work of Jesus Christ, **there is absolutely no scripture that ties it to or makes it a condition of our salvation.** The belief that it is necessary for one's salvation is "participating in" or adding a work to salvation, which is always rejected by the Holy Spirit for salvation.

Commitment Salvation:

Commitment salvation is closely related to verbal works. It is putting the cart before the horse. Commitment confuses the salvation work of Jesus Christ on the Cross with the believer's dedication, noted in **Rom 12:1**. Therefore, it makes **Rom 12:1** and similar commitment passages a condition for salvation. In reality, commitment is a function that occurs after salvation. So, distinction must be made between the mandate for salvation, which is faith in Jesus Christ, and commitment, which is actually a number of post-salvation positive decisions towards God's Word and His Plan for your life. When commitment is added to faith, there is no salvation. The ministry of the Holy Spirit in efficacious grace does not make commitment effective for salvation.

Lordship Salvation:

Lordship salvation is another "work for salvation program," in that one must recognize the Lordship of Christ, (i.e., be obedient to Him and His Word in every aspect of your life), in order to be saved. This too is adding something to faith. This false system for salvation, made most recently popular by the late Arthur Pink and John MacArthur, uses a false epigram that says, "if Christ is not Lord of all, He is not Lord at all." This statement completely ignores the true Lordship of Jesus Christ, as a result of the Baptism of the Spirit. Jesus Christ was Lord in eternity past, is Lord now, and always will be Lord. The moment we believe in Christ, the Baptism of the Spirit enters us into union with Christ. Therefore, we share in His Lordship, and therefore He is our Lord. Whether we know it or not, is not the issue. He is our Lord, whether we know it or not.

He is the "**Lord of lords and King of kings,**" **Deut 10:17; Psa 136:1-26; 1 Tim 6:15; Rev 17:14; 19:16.**

There is only "**one Lord, one faith, one baptism,**" **Eph 4:5.**

Rom 14:11, "For it is written, 'AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD'." Cf. Is 45:22.

Phil 2:10, "That at the name of Jesus EVERY KNEE SHOULD BOW, of those who are in heaven, and on earth, and under the earth."

Acts 10:36, "The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all)."

Rom 6:23, "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."

1 Cor 12:3, "Therefore I make known to you, that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit."

Therefore, you do not make a commitment of Lordship for salvation; that cancels your salvation if thought at the time you believe in Jesus. No one can make Christ Lord. Only God the Holy Spirit can do that and it is accomplished by the baptism of the Holy Spirit. The baptism of the Holy Spirit must never be confused with the salvation ministry of the Holy Spirit in efficacious grace. Logically, efficacious grace comes first.

As such, Lordship salvation is salvation by works, and therefore is not salvation. The spiritually dead person does not have the ability to make Christ Lord of anything. All he can do is believe in Christ, and then the Holy Spirit makes his faith effectual for salvation. The volition of the spiritually dead person cannot make Christ Lord or make any commitment to Him, and even post-salvation, making Him Lord, (which you cannot do), does not maintain your salvation, because He is already your Lord!

Salvation by Emotion:

Salvation by emotion alleges salvation through "feeling saved," or salvation through ecstasies or emotional activity. This is the blasphemy of adding emotion to faith for the validity of faith. However, the validity of faith in Christ comes from the Holy Spirit, never from emotion. Even after salvation, the filling of the Spirit is not associated with emotion; that only will occur in the Millennium.

The emotions of the spiritually dead are not effective for salvation. The ministry of the Holy Spirit in efficacious grace makes faith and faith alone in Jesus Christ effective for salvation. The Holy Spirit does not make any form of emotion effective for salvation. No one is ever saved because he "feels saved." Furthermore, no one is ever saved by speaking in tongues or alleging the "second blessing" through the Baptism of the spirit.

Neither emotion, nor "feeling saved," nor a rosy glow experience, nor weeping tears of repentance at the altar, nor speaking in tongues is a condition or a part of salvation. The principle is that emotion is not a valid spiritual experience, either in salvation or in spirituality. The emotion in the soul is designed to be a responder to things you enjoy, but you must never assume that emotion has a spiritual connotation. You may get emotional over understanding spiritual things, such as grace. However, that emotion does not constitute the spiritual function of your life; it is merely a response to the spiritual function of

your life. In itself, it does not indicate the filling of the Spirit. Yet, it does indicate appreciation.

How you feel is inconsequential in salvation. The gospel does not emphasize how you feel; it emphasizes who and what Christ is. Being spiritually dead, there was nothing we could do to impress God. When you believe in Christ, how you feel is never important; it is what God has done for you that is important. You may have an emotional response to your salvation, or you may feel terrible. It makes no difference.

Invitation:

We noted "salvation by invitation" under verbal works, but here we are addressing it uniquely because salvation by invitation has a right and a wrong connotation.

The right connotation is the invitation made by our Lord. He invites us to salvation. The invitation to salvation follows the principle of coming to Christ, not inviting Christ to come to you. By believing in Christ, we come to Christ at His invitation. These words were uttered by our lord Jesus Christ.

Mat 11:28, "Come to me, all you that labor and are heavy-laden, and I will give you rest."

John 6:35, "Jesus said to them, 'I am the bread of life. He who comes to Me will never hunger. He who believes in Me will never thirst'."

Note that Jesus Christ invites us to salvation; we do not invite Him.

John 6:37, "The one that comes to Me I will certainly not cast out."

John 6:47, "Truly, truly, I say to you, he who believes has eternal life."

This is our Lord's invitation to the spiritually dead. We are spiritually dead as of the moment of our birth. We cannot invite Jesus Christ anywhere. He can only invite us, which he does through common grace. This becomes efficacious grace when we believe in Jesus Christ. Dead people do not issue invitations! The spiritually dead person can hear and believe. But only God the Holy Spirit can make the gospel perspicuous and the faith effective.

And notice in the following verses that, even after our salvation, we are reminded of the fact that God has called or invited us to Himself, not that we have called Him to us.

The Greek noun for "called" is **KLESIS** – κλήσις (klay'-sis) that means, "call, calling, invitation." The Adjective **KLETOS** – κλητός (klay-tos') means, "called out, invited, chosen, or appointed."

Compare: **Rom 1:6; 1 Cor 1:9; 7:21; Gal 1:6; 5:13; Eph 4:1, 4; Col 3:15; 1 Thes 2:12; 2 Thes 2:14; 1 Tim 6:12; James 2:7; 1 Peter 1:15; 2:9, 21; 5:10; Rev 19:9.**

1 Cor 1:9, "God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord."

Gal 1:6, "I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel."

Eph 4:1, "I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called."

Eph 4:4, "There is one body and one Spirit, just as also you were called in one hope of your calling."

1 Peter 2:9, "But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light."

Rev 19:9, "And he said to me, 'Write, 'Blessed are those who are invited to the marriage supper of the Lamb'."

The wrong invitation is a reversal of the correct invitation for salvation from God and is divided into two categories: 1) Inviting Christ into your heart, and 2) Inviting Christ into your life. Both come from the erroneous interpretation of several Scriptures, first **Mat 25:31-43**, regarding the separation of the sheep (believers) and the goats (unbelievers) at the end of the Tribulation, as He establishes His Millennial reign.

Mat 25:35, "For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me drink; I was a stranger, and you invited Me in."

In fact, the word for "invite" here is a mistranslation. It's the word **ERCHOMAI** – ἔρχομαι (er'-khom-ahee) that means, "to come or go," and should be translated, "you came to Me" rather than "you invited Me."

The NASB is the only translation that uses "invite" which is wrong; the others use "**came to Me.**"

This passage speaks of works the believer should enter into post-salvation, but yet these unbelievers did not do these works, which demonstrated they were not saved in the first place. This is not a passage that tells us how salvation is gained, as it contradicts all the other salvation passages of faith alone in Christ alone. It was a reproof to these unbelievers regarding their spiritually dead life as demonstrated through dead works. Remember, sin was paid for at the Cross. Only works will be judged in the future. So, this verse aligns with **Rev 20:11-15.**

The other reason for this blasphemous idea is the misunderstanding of **Rev 3:19-20**, which addresses believers only. It is an invitation to Rebound (**1 John 1:9**) after salvation for those believers out of fellowship with God. When Jesus Christ stands at the door and knocks, He is

extending to us the invitation to Rebound. So, this is not a salvation verse, it refers to a post-salvation experience called Rebound. And even if it were a salvation verse, Jesus is the One doing the knocking. He is calling out to us.

Inviting Christ into your heart is answered in **Jer 17:9**, **“the heart is more deceitful than all else and desperately wicked; who can know it?”** When the spiritually dead person invites Christ into his heart (right lobe), it is equivalent to inviting Christ into a garbage dump. Spiritual death is not only total depravity of the heart, but total separation from God and total helplessness to invite Jesus Christ anywhere.

Furthermore, the ministry of the Holy Spirit in efficacious grace is limited to faith alone in Jesus Christ, making only that faith effective for eternal life. Therefore, inviting Christ into your heart is not a condition for salvation, but a blasphemous expression of spiritual death. Spiritual death is total helplessness to do anything for salvation, including inviting Christ anywhere.

When people say that you must invite Christ into your life, **Rom 5:12** says, **“Therefore, just as through one man sin entered into the world and death (spiritual death) by sin, so spiritual death passed upon all men, because all have sinned.”**

In other words, how can you invite Christ into your life when you are spiritually dead? Dead people cannot give invitations! The imputation of Adam’s original sin to the genetically formed Old Sin Nature at the moment of physical birth results in spiritual death, which means at least three things.

- Total depravity due to our Old Sin Nature.
- Total separation from God.
- Total helplessness to establish a relationship with God, on the basis of anything we can do, i.e., human works.

Inviting Jesus Christ into your life is equivalent to inviting Him into total depravity or spiritual death. It is like inviting Christ into a tomb.

For salvation, Jesus Christ does not accept your invitation for Him to enter your heart. Your invitation is works, and **Titus 3:5** tells us, **“not by works of righteousness which we have done, but according to His mercy He saved us.”** In addition, our verse, **Eph 2:9** notes, **“not of works, lest any man should boast.”**

You do not invite Jesus Christ into spiritual death and total depravity. Inviting Christ into your heart or life is an act of emotional or irrational legalism. It is dead works. The dead works of the unbeliever are judged at the Great White Throne, **Rev 20:11-15**.

Therefore, the spiritually dead person cannot invite Christ into his life or anywhere else. Inviting Christ into your life is not salvation. Scripture mandates for us to believe in Christ, it does not say you must also invite Him into your heart or into your life, which is salvation by works that excludes faith, which is not salvation at all. As such, wrong invitations are blasphemous. In salvation, we come to Christ through believing in Him, as per His invitation.

There is no salvation by inviting Christ to come to us. The wrong invitation is blasphemous, for it becomes salvation by works. It adds something to faith in Christ.

Jesus told us in **John 14:6**, **"I am the way, and the truth, and the life; no one comes to the Father, but through Me."**

Mat 7:13-15, **"Enter by the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it. 14For the gate is small, and the way is narrow that leads to life, and few are those who find it. 15Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves."**

John 3:16, **"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."**

Salvation by Morality:

Salvation by morality is legalism. Morality is something the spiritually dead person can accomplish on his own, including keeping the Mosaic Law, adherence to the laws of Divine Establishment, or any other man-made religious system of morality for salvation. Anything a spiritually dead person can do is not a part of God's Plan for salvation. Therefore, salvation is obviously not by morality or any form of legalism.

Rom 3:20-22, **"Because by the works of the Law, no flesh shall be justified in His sight, for through the Law comes the knowledge of sin. ²¹But now, apart from the Law, the righteousness of God has been manifested, being witnessed by the Law and the Prophets, (title for Old Testament), ²²even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction."**

Rom 3:28, **"For we maintain that a man is justified by faith apart from the works of the Law."**

Rom 4:4, **"Now to the one who works for salvation, his wage is not reckoned as a favor, (CHARIS – is not calculated on the basis of grace), but as what is due (OPHEILEMA – on the basis of debt)."**

The harder anyone works for their salvation, the further they go from it. They are only digging a hole that gets deeper and deeper. The more works they add to salvation, the deeper into the hole they go. Works "are not calculated on the basis of grace, but on the basis of debt."

Then **Rom 4:5** tells us, **"But to the one who does not work for salvation, but believes in Him who justifies the ungodly, his faith is reckoned as, (receives credit for), righteousness."**

Rom 4:14, "For if those who are of the Law (keeping law for salvation) are heirs, then faith has been made void and the promise is nullified, (have been canceled)."

This verse says that the only thing God the Holy Spirit can make effective for salvation is faith and faith alone in Jesus Christ. When you add anything to faith, you make salvation void. For the Holy Spirit cannot, under any set of circumstances, take any system of works and make it valid for salvation. When keeping the Law, (i.e., Judaism salvation), or any other system of morality that is added to faith in Christ, that faith is voided and nullified; it cancels out faith. The omnipotence of God the Holy Spirit makes only faith in Christ effective for salvation.

Gal 2:16, "Nevertheless, knowing that a man (spiritually dead person) is not justified by the works of the Law, but through faith in Jesus Christ, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified."

Rom 5:1, "Therefore, having been justified by faith, we have peace with God through our lord Jesus Christ."

Salvation by morality or by keeping the Law is legalism and blasphemy. In fact, humanistic morality is not the Christian way of life. Virtue from the Holy Spirit is the Christian way of life. Virtue includes morality but is infinitely greater. The Christian way of life is a supernatural way of life and demands a supernatural means of execution. Only God the Holy Spirit can execute the Christian way of life inside the believer. The Filling of the Holy Spirit means that something greater is produced than spiritually dead morality. Anything the unbeliever can do is not a part of the Christian way of life. Anything the unbeliever can do is not the way of salvation.

Psychological Works:

Psychological works alleges salvation through various gimmicks the potential believer must do, while also believing in Jesus for salvation. These psychological gimmicks include things like; raising your hand during prayer, coming forward, walking an aisle, weeping tears of repentance at an altar, making a public declaration of faith, or jumping through some psychological hoop.

These activities show no understanding of grace, for grace says you can be saved only through faith alone. All of these are added to personal faith in Jesus Christ for salvation, and they cancel out faith. The omnipotence of God the Holy Spirit makes only faith in Jesus Christ efficacious for salvation.

Evangelists need not know how many are saved. To say they want to know who you are so they can guide you to a local church is baloney! Once you are born-again, you will seek doctrine if you are positive. **"The newborn baby desires the milk of the Word," 1 Peter**

2:2. But the emphasis today is on the human beings rather than on the work of Christ on the Cross.

Titus 3:5, "He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and the renewing of the Holy Spirit."

His mercy includes efficacious grace. Regeneration is the creation of the human spirit to which God imputes eternal life.

Corporate Works:

Corporate works are those things some add to faith in Christ in regard to some form of participation in the local assembly, some of which we have previously noted. Corporate works for salvation include; joining a church, tithing, being baptized, taking communion, etc. In other words, corporate salvation is salvation associated with the activities of a local church. In efficacious grace, the Holy Spirit makes faith and faith alone in Jesus Christ effective for salvation. Efficacious grace does not include church membership or tithing for salvation.

Roman Catholic Salvation Adds Works to Faith in Christ:

As we have noted in several of the topics above, the Catholic Church adds many works to their system of salvation. As such, salvation by Roman Catholic faith is not salvation.

Many Roman Catholics, when questioned, claim that they believe that Christ died on the Cross for their sins. Hence, they allege to believe in Christ. But at the same time, the Roman Catholic Church has a system of penance and works which they follow for salvation. Those Catholics who follow that system of penance, indulgences, and works for salvation are not saved. They have canceled any benefit of their faith by adding the works imposed upon them by the Roman Catholic Church.

The Roman Catholic Church believes in purgatory, which they call an intermediate state after death, designed for expiatory purification, especially from venial sins, i.e., sins capable of being forgiven. Many light candles or say masses for the dead in this state. There is no such thing; all this is works. The Roman Catholic view of purgatory, mortal sins, and penances form a system of ecclesiastical works which nullifies faith in Christ.

The Roman Catholic belief that believing Christ died for their sins on the Cross, followed by adherence to penance and indulgences to get into heaven, is not salvation. Salvation is by faith in Jesus Christ alone. The practice of any form of works is contradictory. Therefore, faith is nullified by these works.

However, many Roman Catholics do not depend upon penance or a system of works for salvation. Those people are truly saved. Therefore, it is impossible to judge whether any

Roman Catholic is saved or not. Only the individual himself knows. If he is depending upon the work of Christ on the Cross alone, he is saved. But if he adds and follows the system of penance and works avowed by the Roman Catholic Church, he is not saved.

The ministry of the Holy Spirit in efficacious grace makes faith in Jesus Christ only effective for salvation. One of the forty things you receive at salvation is eternal life. You do not have to practice a system of works to ensure or regain your salvation, as alleged by the Roman Catholic Church and many other protestant churches. Therefore, some Roman Catholics are saved, because at some moment, they believed in Christ alone for salvation, totally apart from the ritual and penance imposed by the church. At the moment, they believe in Christ totally apart from the works of the Catholic Church, they receive eternal life plus thirty-nine other things.

Conclusion:

Confusion of means and result has given the wrong impression to many spiritually dead persons as to the condition for salvation. The Holy Spirit, in His ministry of Efficacious Grace only, causes faith and faith alone in Jesus Christ to be effective for eternal salvation.

Salvation through faith in Christ is equivalent to coming to Christ, not Christ coming to you to enter your heart or your life. In salvation, the spiritually dead person accepts the invitation to believe in Christ, and God the Holy Spirit uses that. We go to Jesus Christ as the perfect God-man. He does not come to us as one who is spiritually dead and totally depraved. We simply believe in Jesus Christ and God the Holy Spirit makes our faith effective. Then we are entered into a relationship with God, not on the basis of works, but on the basis of faith.

John 3:16, "For God loved the world so much that he gave his son, the uniquely-born one, that whosoever believes in him shall never perish but have eternal life."

John 3:18, "He who believes in him is not judged; but he who does not believe is judged already because he does not believe in the uniquely-born son of God."

The correct order of evangelism is as follows. Someone communicates the gospel. Under the ministry of common grace, the Holy Spirit makes only what is accurate lucid and understandable, then follows the Divine invitation of God the Father to believe in Jesus Christ for eternal salvation.

The invitation from God the Father is taught in **John 6:44, "No one can come to Me unless the Father who sent Me draws him."** God the Father "draws" by the ministry of the Holy Spirit in making the gospel clear.

The invitation from God the Son is found in **John 10:27-28, "My sheep hear My voice and I know them, and they follow Me. I give to them eternal life. They shall never perish; no one shall snatch them out of My hand."**

Finally, in efficacious grace, the omnipotence of the Holy Spirit makes faith in Christ effective for salvation.

So, in salvation, the spiritually dead person comes to Jesus Christ through personal faith in Him plus nothing. Therefore, in principle, the spiritually dead come to Christ for salvation, not the reverse. The spiritually dead person does not invite Christ to come to him.

"When a man is born again, he knows that it is because he has received something as a gift from Almighty God and not because of his own decision. People register their vows, and sign their pledges, and determine to go through, but none of this is salvation. Salvation means that we are brought to the place where we are able to receive something from God on the authority of Jesus Christ, viz., remission of sins." (Oswald Chambers, My Utmost for His Highest.)

Sanctification

John 17:17, "Sanctify them in the sphere of Your Truth; Your Word is Truth."

When our Lord was praying for His disciples on the night before His Cross, He identified for us the means and manner of God's ultimate protection for every believer. That protection is found in the Greek word **HAGIAZO** – ἁγιάζω (hag-ee-ad'-zo) which is translated here as, "sanctify."

HAGIAZO means, "to cleanse, purify, consecrate, make holy, or sanctify," that also means, "to be set apart as sacred to God, or to be separated from profane things and dedicated to God."

HAGIAZO not only is used for "sanctify," but it is used for "holy" and "saint," especially in its root word **HAGIOS** – ἅγιος (hag'-ee-os).

L.S. Chafer defines "sanctify" with its various forms (i.e., holy and saint) as such.

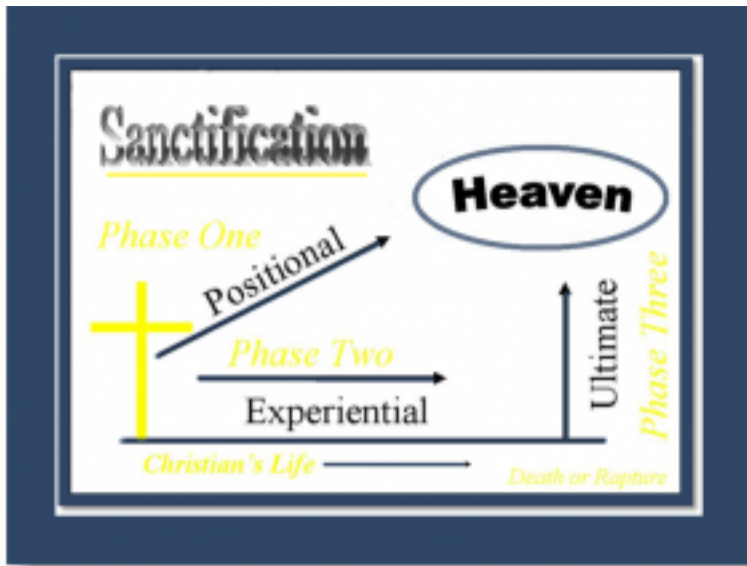
"This word, which is used 106 times in the Old Testament and 31 times in the New, means, 'to set apart,' and then the state of being set apart. It indicates classification in matters of position and relationship. The basis of the classification is usually that the sanctified person (or thing) has been set apart, or separated, from others in his position and relationship before God, that is, from that which proves unholy." (Systematic Theology, Volume 7.)

The Bible tells us that, at the moment of our salvation, we have been sanctified or set apart by God from sin and the sinner forever.

It also tells us that from the moment of our salvation until our death or rapture, (i.e., our lives here on planet earth), God wants us to walk in that sanctification or holiness that He has given to us.

In addition, the Bible tells us that when God takes us home to heaven, either by death or the Rapture, we will, for the rest of eternity, be living in that sanctification.

Therefore, we see that there are three categories of sanctification in the Plan of God for every believer; Positional, Experiential, and Ultimate.



Keep in mind that, although Positional Sanctification determines your Ultimate Sanctification, it does not determine your Experiential Sanctification.

Likewise, your Experiential Sanctification does not determine your Positional or Ultimate Sanctification; they are mutually exclusive, albeit, to experience your sanctification, you must possess it positionally.

Therefore, in the case of the positionally sanctified person, the moral change in that person's life may not be the result of sanctification; but no person or thing is sanctified without being set apart or classified as positionally sanctified.

First and foremost, any true sanctification that man receives comes from, and is made possible by, the completed work of our Lord and Savior Jesus Christ upon the Cross of Calvary.

John 17:19, "For their sakes I sanctify Myself, that they themselves also may be sanctified in truth."

Heb 10:10, 14, "By this will we have been sanctified through the offering of the body of Jesus Christ once for all.... ¹⁴For by one offering He has perfected for all time those who are sanctified."

Heb 13:12, "Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate."

1 Cor 1:2. "To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call on the name of our Lord Jesus Christ, their Lord and ours."

When **John 17:17** tells us that we are "**sanctified**" by "**truth, God's Word**" there are two things in view.

- Our Positional and Ultimate Sanctification Comes by Faith in the Gospel of Jesus Christ, which is Found in the Word of God.

Eph 5:25, "Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, ²⁶so that He might sanctify her, having cleansed her by the washing of water with the word."

2 Thes 2:13, "But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth."

- Our Experiential Sanctification Comes by Our Faith Application of the Mystery Doctrines for the Church Age when Filled with God the Holy Spirit.

John 17:17, 19, "Sanctify them in the truth; Your word is truth. ... For their sakes I sanctify Myself, that they themselves also may be sanctified in truth."

1 Cor 6:11, "Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God."

As **John 17** indicates, each type of sanctification gives us protection.

- Positional Sanctification says that we have been purchased with the blood of Christ from the slave market of sin, and therefore are protected from the penalty of our own sins (i.e., the Eternal Lake of Fire).

Acts 26:18, "To open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me."

Gal 3:13, "Christ redeemed us from the curse of the Law (sin), having become a curse for us—for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"."

1 Peter 1:18-19, "Knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers (human works), ¹⁹but with precious blood, as of a lamb unblemished and spotless, the blood of Christ."

Acts 20:28, "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood."

Rev 5:9, "And they sang a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation"."

- Experiential Sanctification protects us from the schemes of the devil, **John 17:15-17**. This protection is the result of being filled with the Holy Spirit, **1 John 1:9** with **Eph 5:18**, and having the Word of God resident within our soul and applied in faith.

John 17:15-17, "I do not ask You to take them out of the world, but to keep (TEREO – Protect), them from the evil one. ¹⁶They are not of the world, even as I am not of the world. ¹⁷Sanctify them in the truth; Your word is truth."

1 John 1:9, "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."

Eph 5:26, "That He might both sanctify her (Church – Experientially), having cleansed (LOUO – Positionally) her by means of the washing from the water of the Word (Bible doctrine)."

1 Peter 1:22, "Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart."

- **Ultimate Sanctification** protects us for all of eternity from having anything to do whatsoever with sin or evil and their results, **1 Cor 15:54-57; Rev 21:4, 27; 22:3.**
1 Cor 15:54-57, "But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "DEATH IS SWALLOWED UP in victory. ⁵⁵"O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?" ⁵⁶The sting of death is sin, and the power of sin is the law; ⁵⁷but thanks be to God, who gives us the victory through our Lord Jesus Christ."

Rev 21:4, "He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away."

Rev 21:27, "And nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life."

Rev 22:3, "And there shall no longer be any curse."

1 Thes 5:23 incorporates all three as protection provided for us by God.

1 Thes 5:23-24, "Now may the God of peace Himself sanctify you in every part, (i.e., Positionally, Experientially and Ultimately); and may your spirit and soul and body be preserved (TEREO – protected) complete, without blame at the coming of our Lord Jesus Christ. ²⁴Faithful is He who calls you, and He also will bring it to pass.

Therefore, because of our Sanctification made possible by our Lord Jesus Christ and His Work upon the Cross, death is not just a hopeless thought of loss or the end of things, actually it is a new beginning.

That is why Paul states in **1 Thes 4:13-18**, **“But we do not want you to be uninformed, brethren, about those who are asleep (have died), so that you will not grieve as do the rest who have no hope. ¹⁴For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. ¹⁵For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. ¹⁶For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. ¹⁷Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. ¹⁸Therefore comfort one another with these words.”**

John 11:25-26, **“I am the resurrection and the life; he who believes in Me will live even if he dies, ²⁶and everyone who lives and believes in Me will never die. Do you believe this?”**

1 John 4:9-10 tells us, **“By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. ¹⁰In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation, (perfectly satisfactory sacrifice), for our sins.”**

1 John 2:2, **“And He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.”**

John 3:16 says, **“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.”**

John 4:14 15 says, **“We have seen and testify that the Father has sent the Son to be the Savior of the world. ¹⁵Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.”**

Therefore, we should:

1 Peter 3:15, **“Sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence.”**

Witnessing

sooner or later every human being will ask these three questions regarding the missing piece in their life:

- Who am I?
- Where did I come from?
- Why am I here?

Although science has always sought to answer these questions, they continue to perplex mankind.

It has been said: "There is a God shaped vacuum in the heart of every man which cannot be filled by any created thing, but only by God, the Creator, through His Son Jesus Christ."

There is the answer!

Creationism, or the belief in a Divine Creator, has always been around, but with hundreds of gods being worshipped throughout the world. The question you must ask is: "Which is the right one?"

Psalm 14:1, "The fool says in his heart, 'There is no God.'"

Among the religions of the world, there exist two main categories of thought concerning one's path to reach a heavenly state in the afterlife.

- You must be good enough for God to accept you. Therefore, people ask the question, "**What does God want me to accomplish in order for Him to accept me?**"
- You can do absolutely nothing to deserve His acceptance. Therefore, your only hope of acceptance is to rely on the merits of another, i.e., Jesus Christ.

The former is what man and religion will tell you, the latter is what God and His Bible tells you.

In the first category, "human viewpoint" wants a god who will accept us based on our good works and achievements. We want god to accept the righteousness of all our thoughts, motives, and actions. In reality, if there is a God, and He is perfect in every way, there is no way we can be accepted in the light of His perfect holiness.

If God is perfect, and He is, and if He were to accept us based on our righteousness, which is tainted with sin, heaven would no longer be a perfect place. **Romans 3:23** states, "**for all have sinned and fall short of the glory of God.**"

God cannot overlook the issue of sin He must deal with it. To solve this problem of sin, in eternity past, God put together an amazing plan that is perfect in every way.

In the initial stage of the universe there existed creatures referred to as angels. These creatures were created perfect and vastly superior to humans, and they too were given freedom to make their own choice. The leader of the angels (Satan) became arrogant and wanted to exalt himself above the One that created him. This rebellion against God, and his failure to repent, violated the perfect holiness of God, who then had no choice but to pronounce judgment upon this angel.

Satan's judgment was eternal separation from God and to be ultimately placed in the Eternal Lake of Fire. The argument from Satan was then: "How can a just and loving God cast one of His creatures, (who He says He loves), into the eternal Lake of Fire?" God answers his complaint by granting him an appeal trial. This appeal takes place throughout human history.

That is why God created the first human, Adam, and furnished him with the very same freedom of choice given to the angels. Adam used that freedom and disobeyed God, just as Satan did, dragging the entire human race down with him. Every human after him will be born with a nature that is separated from God.

Romans 5:12 states, **"Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned"**.

This curse is actually a blessing in disguise, because it frees God, through His **righteousness** and **love**, to provide for his fallen creatures a way of **reconciliation**.

God then provided and revealed the missing piece of the puzzle: His Son, the Lord Jesus Christ. The Son of God flawlessly executed His Father's plan and became 100% human minus Adam's condemned nature.

Romans 5:15-16 states, **"But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many!"**

In order to accomplish the Father's plan of bearing the sins of the world, Jesus had to become a human and remain sinless throughout His life. The Father's justice could only accept another human that was completely without sin to atone for, (pay the penalty for), the sins of the entire world.

Jesus Christ was the only One qualified to complete this task. While hanging on the Cross, God the Father imputed the sins of everyone past, present, and future onto His beloved Son. Before Jesus died He said, **"It is finished,"** which means the payment for the penalty of our sins was paid for.

The saving work of Jesus was accomplished once and for all! Three days later, the Son of God rose from the dead and into glory, thus providing our so great **salvation**.

Now through Jesus Christ, God offers us all a relationship and a place with Him for all of eternity. By believing in His son, one **realizes** the sacrifice He made. We **realize** that without belief in Christ, there is no way that our sin can be accepted by a just and holy God. We **accept** that God provided us with a solution, the highest and best He had to offer. When we accept Jesus Christ as our Savior, it creates in us a new spiritual creature, so that we are born again! Now when our heavenly Father sees us, He no longer sees our sin, instead He sees the perfect work of His Son!

2 Corinthians 9:15, "Now thanks be to God for His indescribable Gift, [His, inexpressible, free Gift]!"

The Lord Jesus Christ died spiritually in our place, and therefore mankind is offered salvation as a free gift. Salvation is a private matter between you and God. Right now, wherever you are, in the privacy of your soul, you can tell God the Father that you recognize that you are a sinner and you need a Savior. You simply tell God the Father that you believe in His Son, the Lord Jesus Christ, as the Savior. In that very moment, your destiny will be secured for all of eternity and you will receive eternal life.

Dear Father, we thank you for anyone who has made the decision to believe in the **saving work of Your Son**, Jesus Christ.

If you have accepted Jesus Christ, I would like to welcome you into the Royal Family of God.

Galatians 3:26, "For you have been born again as living sons and daughters of the living God."

If you would like more information or to know what to do next, please contact us.

Witnessing Principles

Acts 1:8, "But you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

Mark 16:15, "And He said to them, "Go into all the world and preach the gospel to all creation."

Every believer is in fulltime Christian service for our Lord and Savior Jesus Christ. A main part of that service is personal evangelism of the unbelievers of this lost and dying world, which we also call witnessing. Our Lord has commissioned each and every believer to witness for Him. In this we have two main ways to witness, through our everyday lives in how we conduct ourselves in the presence of others as believers, and with our lips by telling the unbeliever of the "good news" of Jesus Christ.

The analogy to witnessing is given to us in **Matthew 4:19** where our Lord Jesus Christ said to His disciples, "**Follow Me and I will make you fishers of men.**" In this analogy, we have several simple principles in order to be effective in witnessing.

* You must have a desire to fish. You must be motivated spiritually. Consistency in learning God's Word determines both your motivation and effectiveness.

* You must be equipped to fish. You must know the true gospel. (There are many false gospels in the world today. You must know the true one which is "**faith alone in Christ alone,**" **Ephesians 2:8-9.**)

* You must go where the fish are located. Staying in your ivory tower will not cut it. Even though we are not of this world, we are in the world and need to go out amongst those of this world to reach them with the gospel of Christ.

* You must use the right bait (God's Word / Bible doctrines) and be flexible. Don't create fables and myths; the Bible has all you need in order to reach the lost.

* Fishermen stay out of sight. You never make an issue of yourself.

* You must be patient. Present the gospel, and if you get negative signals, get out of there and come back at a more opportune time. Leave it in the hands of the Holy Spirit.

Mat 10:14, "Whoever does not receive you, nor heed your words, as you go out of that house or that city, shake the dust off your feet."

Remember that no unbeliever accepts the Bible as the Word of God. No one believes the Bible is the Word of God until after he is saved. Therefore, in witnessing for Christ, the

believer need only to make the issue clear, and the issue is always the person of Christ, not sin and not trying to add something to faith for salvation, like works. So just cast the pole towards the unbeliever (tell them of the good news) and let the Holy Spirit make the issue real to them. **“The gospel is the power of God with reference to salvation,” 1 Corinthians 1:18; Hebrews 4:12; Ephesians 6:17.**

Salvation is by faith alone in Christ alone, (**John 3:16; Ephesians 2:8-9**), and has nothing to do with giving up something or trying to make others over into the kind of person you want them to be. In witnessing, people often want the unbeliever to change their habits, their personality, or something else as a part of the gospel, but this has nothing to do with the gospel.

Pitfalls to Avoid in Witnessing:

There are several common mistakes to avoid when witnessing to the unbeliever.

- * Avoid argumentation. You are to give information, not argue over its validity. You are not trying to win a debate.
- * Do not be sidetracked by false issues such as; evolution, is the Bible the Word of God, or what about the people who have never heard the gospel? These will just cloud the issue and the message. Once we are saved, we have the capability to understand these things but not before.
- * Deal with the individual alone wherever possible. Witnessing in front of others creates false issues by producing embarrassment, loss of prestige, or heckling.
- * Avoid getting in a rut by always using the same approach. Flexibility comes with maturity. No two people are alike and often must be approached differently.
- * Avoid the false concept of having to witness to a certain number of people each day, or that an evangelist must have a large audience or he is not spiritual.
- * Also, you do not have to be on a par level with the person you are witnessing to socially, economically, racially, academically, etc. Human I.Q. is not an issue in witnessing.
- * Cognizance of the unbeliever's religion, philosophy, culture, hang-ups, or prejudice is not necessary for witnessing. You simply have to understand the gospel.
- * Your motivation must come from Bible doctrine in the soul, not spiritual bullying, human pressure, or approbation lust.
- * Avoid bragging about your experiences in witnessing, you are only doing your job just as every other believer. All the glory goes to God!!!

* Do not judge other believers if you feel they are failing to witness. Apply the privacy of the priesthood.

Common Sense Issues in Witnessing:

Many believers lack in common-sense regarding witnessing, because they lack the Word of God in their soul. Some of the common-sense principles in witnessing are as follows.

* You should always stay with the subject of the gospel when witnessing. It is easy to get off the subject of the gospel because of all the questions the unbeliever will ask that are not a part of the subject.

* Do not try to get an unbeliever to live the Christian life or meet the standards of the Plan of God before he or she is born again. Do not try to superimpose Christian standards on unbelievers. Do not try to get unbelievers to give up something. Do not make an issue of the Christian way of life or commitment or Lordship or baptism or joining a church or giving money. Never put the cart before the horse.

* Provide doctrinal facts so that the unbeliever can make a decision. Provide information about the work of Christ; make it simple; make it in your own language in your own way.

* Make the issue clear. Changing your life and stop sinning is not the issue. The issue is, believing in Jesus Christ.

* Therefore, do not add to the gospel. Nothing is accomplished toward salvation by persuading the believer to give up his sins, to improve his personality, to feel sorry for his sins, to join the church, to give money.

* Do not try to force a decision for faith in Christ; this is the ministry of God the Holy Spirit.

* Remember Divine Institution number one is Freedom of Volition. This includes the right of privacy in making a decision for Christ. It is not necessary to make a public decision. Always make evangelism a private issue between God and the individual.

* Provide gospel information, but leave the results in the hands of God the Holy Spirit. The gospel must persuade the spiritually dead person to believe in Christ, nothing else. The persuasion must come from the content of the gospel; it does not come from salesmanship, begging, or emotional coercion.

* Human popularity, attractiveness, or rapport will not bring the unbeliever to Christ.

Finally, you have two areas of responsibility in witnessing for Christ, with your life (how you conduct yourself everyday), and with your lips (speaking the gospel of Christ), **2 Corinthians 3:3; 5:14-21, 6:3.**

Never be ashamed to witness for Christ, **Romans 1:16**, **"I am not ashamed of the gospel, because it is the power of God for salvation for everyone who believes, to the Jew first and also to the gentile. For in it *the* righteousness of God is revealed from faith to faith; as it is written, "But the righteous *man* shall live by faith.""**

In addition, you must have the mental attitude of readiness to witness for Christ. You should be ready at any time in a conversation to present the gospel to anyone, **Romans 1:15**, **"Thus, for my part, I am ready to proclaim the gospel to you."**

Matthew 28:19, **"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit."**