

BOB YANDIAN

# Theology Simplified

The Eight Foundational Truths  
of Your Glorious Redemption

ELECTION

PROPIATION

REDEMPTION

JUSTIFICATION

GLORIFICATION

SANCTIFICATION

RECONCILIATION

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# Foreword

When I was a first-year Bible school student in 1979, Bob Yandian was one of my instructors. Like so many of the students, I always anticipated his classes because we knew that we were going to receive clear, solid, and insightful teaching from God's Word. A lot has changed since 1979, but Bob still delivers high-quality and high-caliber teaching as he did then.

I was delighted when Bob asked me to review the manuscript for *Theology Simplified*, and I know it will enrich your life as you read it. I heard it said years ago that the mark of a good teacher is the ability to take what appears to be complex and make it simple. That is what Bob does in this excellent work. I especially appreciate Bob's use of practical illustrations to make various biblical truths easy to grasp and understand.

We live in a day when many seem content to listen to messages that are merely motivational and uplifting, but Bob delivers substantive, Scripture-based teaching. Do not let the term "simplified" in the title fool you; while he conveys these truths simply, he does not compromise from delivering the meat of God's Word. He presents essential doctrine in bite-sized pieces, but the life-giving nutrition is all there. Get ready to have your grasp of Scripture strengthened as you enjoy *Theology Simplified*.

Tony Cooke  
Bible teacher and author

# Introduction

I heard an argument against the teaching that God desires us to prosper financially in life. The teaching comes from 3 John 2: “Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.” The argument was that this verse was not written to us, but to the “beloved Gaius” (3 John 1), a personal friend of John. Actually, the entire book was written to Gaius. And the entire second epistle of John was written to the “elect lady.” Should both books be removed from our study list because they were written and dedicated to a particular person?

If this is the case, then both books written by Luke, which were Luke and Acts, were written to his good friend Theophilus (Luke 1:3; Acts 1:1). I guess we could even go further and throw out all the epistles because they were written to the citizens of cities we do not live in—Rome, Galatia, Ephesus, Philippi, etc. We would not need to study Hebrews unless we are Jewish. After all this, the books and scriptures we would be allowed to study would be the size of a comic book.

So it is with the “pastoral epistles”—1 and 2 Timothy and Titus. Although we declare these are written to instruct pastors and other full-time ministers, there is no heading above or introduction to the books declaring this to be so. Apparently, these books are for all of us, and the particular instruction given in 2 Timothy is for every believer:

*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work (2 Timothy 3:16,17).*

Words like *redemption*, *justification*, *glorification*, and *propitiation* may sound theological, but they are not just for theologians. If they



are found in the word of God, they are for all believers to know and understand to bring spiritual growth.

Let's take *propitiation* for an example. The Rolling Stones sang about this word, "I can't get no propitiation." The word means *satisfaction*. God was only temporarily propitiated with the blood of Old Testament sacrifices but was eternally propitiated with the blood of Jesus. Now that I am in Christ, God is eternally satisfied with me. No more sacrifices need to be made.

The eight words we will be studying in this book are complicated, theological-sounding words with simple meanings and definitions. Because we should really all be theologians in our own rights, these words are foundation stones to help make us mature and stable in our daily walk as businessmen, factory workers, students, moms, and dads.

Although this book began as a class to Bible school students, we are all students of the word. Every one of us should be hungry for "every word that proceeds from the mouth of God" (Matthew 4:4).

A handwritten signature in cursive script, reading "Ryo. J. Anderson".

## Chapter One

# The Doctrine of REDEMPTION



### We Are Born a Mess

The very fact there has to be a redemption, a purchase by God to make us His own, shows us we are a mess from birth. A number of references to our spiritual condition are given throughout the New Testament. First, we are said to be *in Adam* and need to be transferred to being *in Christ*. Second, our father is *Satan* and we need to change families making *God* our Father. Third, we are said to be spiritually *dead* and need to be made *alive*. And finally, we are *slaves* to sin and Satan needing to be *made free*.

When you were born into this world, you were born separated from God, spiritually dead. Outside of Jesus Christ, there is no hope for you or anyone else. You may think, “It’s not my fault.” You are right—it was Adam’s fault, and all the blame goes back to him. For once in your life you can truly say, “I was a victim.” But here is one

good thing about your situation in Adam and Satan. In Adam, you had no choice to be born under a curse. Adam chose for all mankind. But you do have a choice to be taken from the curse and find eternal life. Neither Adam nor Satan gave us a choice, but God is a perfect gentleman and gives us a choice to be redeemed or not. If we choose for God, Satan and all of hell cannot stop us. What reigns as supreme in our salvation and every day afterward is our will. We can choose to accept Jesus and then afterward choose to serve Him daily. We are all sinners by birth. To remain a sinner is also choice.

The Greek words for redemption, the noun *apolutrosis* and verb *exagorazo*, both imply the same thing about redemption—to *purchase out of slavery by a ransom payment*. In spiritual terms, it is the price paid on the cross for our salvation to buy back mankind from the slave market of sin.

## **We Are Also Born Slaves**

Redemption views mankind as born into the slave market of sin through Adam's original sin. Our slavery was not God's fault but the fault of our original human father who listened to Satan and disobeyed God. Adam become a slave and, thus, threw all mankind into slavery. God had to find a way to buy us back, to redeem us.

*Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in His own image; in the image of God He created him; male and female He created them (Genesis 1:26,27).*

Both Adam and Eve were created and made by God in perfection. Their spirits were created in God's image and their bodies were made or fashioned in God's likeness. Because God is a Spirit, He created their spirits in His *exact image*. The bodies of both were

made in God's likeness. Although God does not have a physical body, He does have arms, hands, feet, and eyes. So He made their physical bodies with arms, hands, feet, and eyes. Their bodies were made in God's *likeness*.

But in chapter three of Genesis, we have the temptation and fall of Adam and Eve. God had told them if they did eat of the tree of the knowledge of good and evil, they would surely die (Genesis 2:17). The word *surely* is mentioned because the word for die appears twice. Instead of saying, "you will die, die," the translation says, "you will *surely* die." The margins of some versions say, "dying (present tense) you shall die (future tense)." Two deaths came to Adam and Eve when they disobeyed God and ate the fruit. They died spiritually and it set in motion physical death, which caught up to them hundreds of years later. Had they never sinned, they would never have died spiritually or died physically.

Had they never sinned, they would have produced children in their image and likeness, which was God's image and likeness—spiritually alive and physically eternal. But they never had children in innocence. The children they had were after the fall and born into spiritual death and resulting physical death. Their children were born in their fallen image and likeness.

## **Adam's Image and Likeness**

*This is the book of the genealogy of Adam. In the day that God created man [his spirit], He made him [his body] in the likeness of God. He created them male and female, and blessed them and called them Mankind in the day they were created. And Adam lived one hundred and thirty years, and begot a son in his own likeness [body], after his image [spirit], and named him Seth (Genesis 5:1-3).*

Because Adam and Eve came from God, they were created and made in God's image. But because Seth was born after the fall, he was created and made in his parents' image. Seth was born with the

nature of the flesh, which is the source of all our sins and the temptation to sin. The flesh nature would also one day bring about physical death. He was also born spiritually dead, separated from God's presence, and born into slavery to Satan.

## **The Slave Market**

A slave market was present in the Garden from the time Adam and Eve were placed there. The entrance into the slave market was disobedience to God—eating of the forbidden tree. If they obeyed God, they would never face the double death presented by rebellion. But because they did obey the voice of Satan, they both entered into the slave market of sin.

The slave market has a door that can only be opened from the outside. Once they walked in, the door was closed and only someone on the outside could let them out. They were trapped, and all their descendants would be born inside the slave market. Satan must have thought he had pulled a great one over on God—no one else was on the outside to let them out. Adam and Eve alone were in the Garden, and all born after them were slaves and incapable of redeeming man. No one born on the inside could redeem mankind.

## **Jockeying for Position in the Slave Market**

Children of slaves are slaves. They do not grow up to be slaves; they are born slaves and thus live in slavery from birth until death. Everyone is born into spiritual slavery from our original father, Adam—*in Adam all die* (1 Corinthians 15:22).

Slaves cannot free themselves. It takes currency to free a slave, a ransom price, and a slave gets paid nothing, zero. A slave cannot say, "I will work harder than the other slaves around me, in fact ten times harder. Then I can be set free." What is ten times zero? It's still zero. You cannot be redeemed by your good works. A nice slave is in the same slave market with angry and evil slaves. The issue is not how hard you work or how nice you are. The issue is *you are a slave*.

One slave cannot free another slave. Inside the slave market are Buddha, Mohammed, and Joseph Smith. They all have declared they can redeem mankind, but they are slaves trying to free other slaves, the blind leading the blind. Only someone born outside the curse on mankind, outside the slave market, can open the door.

We are surrounded by slaves of all nationalities and colors, male and female, factory workers and bank presidents. A few slaves are local and national government leaders, diplomats and presidents of countries. As we try to outdo the person beside us for position and authority, we are simply slaves jockeying for position in the slave market. The issue is not your position, gender, authority, color, or political or business influence. The issue is *you are a slave*.

## **Born Outside the Slave Market**

Immediately after the fall, God foretold Satan of His plan to redeem man (Genesis 3:15). He would send a Redeemer into the world, born of a woman, without a man, and thus qualified to redeem mankind and be born on the outside of the slave market. Adam and Eve were created free. Jesus would be born free. By bypassing the seed of a man to produce the child, God could impregnate a woman by His Holy Spirit and thus the child would be both God and a member of the human race, a God-Man. To attack the virgin birth of Jesus is to attack Christianity at its roots. The angel told Mary the child in her would be conceived by the Holy Spirit (Luke 1:31). In this way, Jesus would be born outside the curse on all mankind. During His life, He never committed a sin; He was tempted in all points as we are, yet without sin (Hebrews 4:15). Because He did not commit a sin, as Adam and Eve did, He was qualified to pay the price for mankind and open the door of the slave market from the outside.

## **The Price Is the Blood of Jesus**

The blood of Christ was the ransom price paid for our redemption and applies to three aspects of salvation we are yet to study—redemption, propitiation, and reconciliation (Ephesians 1:7;

Colossians 1:14; 1 Peter 1:18,19). The blood of Christ does not refer to the physical blood in His veins but to His life. The life is in the blood. A blood covenant between two people represented the exchange of lives and all goods attached to it. Jesus gave His sinless, spotless life for our sinful and cursed life. His blood represents this.

*For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul (Leviticus 17:11).*

*Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matthew 20:28 KJV).*

## **The Door Is Now Open**

Once Jesus died, was buried, and rose again from the dead, the door to the slave market now stands wide open. This is the simple and “good news” of the gospel—*the door is open*. Your sins are not keeping you in slavery. Jesus died, judged, and paid for all your sins except for one. Only one sin is keeping you in the slave market—*your attitude toward Jesus*. Jesus left that one choice with you, and it is the only sin that will separate you from God’s life on earth and in eternity.

The issue is not your adultery, prostitution, homosexuality, lying, or stealing. It is simply to say “yes” or “no” to the gospel, accept the ransom payment of Jesus or not. All you have to do is walk out. Jesus took the keys of death and hell and opened the door to the slave market as He was raised from the dead. One of the most stupid things you can do is stay in a prison cell when the door to freedom stands wide open. *Just walk out*. Jesus is not imputing your trespasses against you and neither can anyone else (2 Corinthians 5:18-21). Your trespasses have been paid for. What is keeping you in the cell is your choice. I know it sounds too good to be true, but it is true. Jesus took what you deserve so you can have what He

deserves. He voluntarily accepted your sin, and all you have to do is voluntarily accept His righteousness. This is grace.

## **The Judgment**

Redemption emphasizes we are sinners, not only by choice and deeds but long before. We are born in sin as sinners. We are condemned before we are saved. Our condemnation came from Adam; our redemption comes from Jesus Christ.

*For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive (1 Corinthians 15:21,22).*

Because redemption is simple, so is God's judgment of those who are righteous and those who are not. The issue in eternity will not be the good deeds or sins a person has committed but whether or not they received Jesus' atoning work.

*And anyone not found written in the Book of Life was cast into the lake of fire (Revelation 20:15).*

## **Which Tree Are You In?**

Most people think when they stand before God they will be judged as an individual, completely separate from anyone else standing around them. Like a separate stalk of wheat, they will be judged for their own production and stature against everyone else. Nothing could be further from the truth.

In eternity, a person will be judged as a branch attached to a tree, not a separate stalk. You are either "in Adam" or "in Christ." You are either a part of a dead tree or a living tree. The branch has no life of its own. If the branch is attached to a dead tree, it is dead also. If the branch is attached to a living tree, it is alive also. You are born attached to a dead tree, Adam. If you received the life of Christ, you *walked out* of Adam and became attached to Christ. Your individual



accomplishments mean nothing for your entrance into God's eternal plan; it is who you are attached to. "In Adam" *all* die. "In Christ" *all* are made alive.

## **The Only Redeemer, the God-Man**

Jesus Christ is the only qualified redeemer of and for mankind. In order to become our redeemer, Christ had to become a member of the human race. Jesus Christ is both humanity and deity in one person, united forever. He could satisfy the claims of God because He is God, and He could satisfy the claims of man because He is man. He is not 50 percent God and 50 percent man, but 100 percent God and 100 percent man, the unique member of the human race. He is different from God in that He is man and different from man in that He is God. He is *undiminished* deity. By becoming a man, God did not lower Himself. He remained the eternal, righteous God by becoming a *sinless* man.

But as only God, Christ could not save us. To become our redeemer, He must be judged for the sins of the world by becoming our sin and bearing our sins.

## **The Barrier**

The barrier between God and man was sin and all the individual sins sin produced. The barrier was placed between God and us by Adam's transgression. For Christ to become sin for us, He could not do it as God; He had to become a man to become sin and die for us. As God, Christ could have no contact with sin. Like the other two members of the godhead, Christ was:

1. Absolute Righteousness. As God only, Christ could have no contact with sin. Yet the Redeemer had to become sin as well as bear our sins.
2. Eternal Life. For Christ to save us, He would have to die. How does eternal life die? How do you drive a nail or spear into God?

3. Omnipresent. How does omnipresence reduce itself to one spot, the cross, and die?
4. Omnipotent. How does all power weaken itself and die?
5. Immutable. If, as God, Christ died, He would change. Yet He is immutable, unchangeable. He declared, "I am the Lord, I change not" (Malachi 3:6 KJV).

In other words, death contradicts every aspect of God. As God, Christ could not die for the sins of the world. He had to become a man to die. But He could not die for us as a common, fallen man who would have sin like all of us do. He had to be a man to die for us, but He must be a sinless man to take our sins and pay the ransom price by giving His blood and His life for us. To be a sinless man, a spotless man, He must come into the world apart from Adam's curse. He must come through a woman without the seed of man being involved. God must impregnate a woman through the Holy Spirit. This means the *virgin birth* (Isaiah 7:14; Luke 1:27). To deny the virgin birth is to attack Christianity at its roots. Without the virgin birth, Jesus is no better off than anyone else. He too would be born inside the slave market and unable to open the door from the inside.

Only three people have ever come into this earth outside the slave market. Adam and Eve were *created* outside the slave market and Jesus was *born* outside. Adam and Eve walked into the slave market by sin and Jesus refused every temptation to sin and remained outside. He did not sin to go to the cross, but voluntarily on the cross received our sins and died for them. After three days in Hell, He had paid for our sins and could not be held any longer. He had no sins of His own and was then raised from the dead after judging ours. He did this as a human being. But not just any human being—a spotless, sinless human being by birth and lifestyle.

As a human being, Jesus could die, have nails and a spear driven through Him, and accept our sins. It was not deity who died on the cross but a spotless, sinless human being. The work of the cross was substitution. It was perfect humanity dying for cursed humanity.

Even if God could have died on the cross for us (this is blasphemy, of course) it would do us no good. Whoever the Redeemer was, He had to be our substitute. How could God substitute for mankind? He had to come into this world as a human being to die for us. God manifested Himself as a man without sin to take away our sin.

*You know that He was manifested [became flesh] to take away our sins, and in Him there is no sin (1 John 3:5).*

It would have to be a man dying for mankind, spotless flesh dying for cursed flesh. We could identify with Jesus on the cross because He was a man. God could identify with Jesus on the cross because He was spotless, righteous from birth to death. He was tempted in all points as we are, yet without sin (Hebrews 4:15). He destroyed sin and Satan and handed us eternal life for anyone who will receive it. It is the *gift* of righteousness. You had no choice being in Adam but do have a choice to be transferred into Christ.

## **Jesus Christ the Mediator**

*Truly I know it is so, but how can a man be righteous before God? If one wished to contend with Him, he could not answer Him one time out of a thousand (Job 9:2,3).*

Job had a problem when he thought of himself compared to God. God was righteous and perfect, and Job found himself sinful and imperfect. Job might think himself as somewhat smart, but nowhere near as smart as God. God could ask Job one thousand questions that could not be answered by a man. The answer was, God is God and Job was a fallen and frail man.

*For He is not a man, as I am, that I may answer Him, and that we should go to court together. Nor is there any mediator between us, who may lay his hand on us both (Job 9:32,33).*

Job figured out that if he ever got into an argument with God, or even taken to court by God, he could never win. He was not as smart as God and there was no mediator, “daysman” (KJV), or umpire to stand between him and God and place his hands on both of them.

And there is only one mediator—Jesus Christ (1 Timothy 2:5). He can place His hands on both God and man because He is God and He is man. Only Jesus can unite the two impossibilities—infinite and all-knowing God with finite and limited man.

Because Jesus is the only mediator, we can only come to God through Him. Man can come to Buddha or Mohammed but cannot get to God. Jesus is the only way.

## **Removing the Barrier**

By becoming sin for us on the cross and removing the barrier of our sins, Jesus has now become the barrier to eternal life and freedom from the slave market.

If our sins are the barrier between us and God, we are stuck. God cannot cross the barrier; He cannot touch sin. But on the other hand, we cannot cross the barrier; we are fallen man and cannot overcome sin. The sin is impossible for God to conquer and us to overcome. Only a human being can undo what a human being did to us. But only a perfect, spotless human being can remove the barrier of sin. Jesus Christ is the One who put one hand on God and one hand on man and brought the two of us together in judgment.

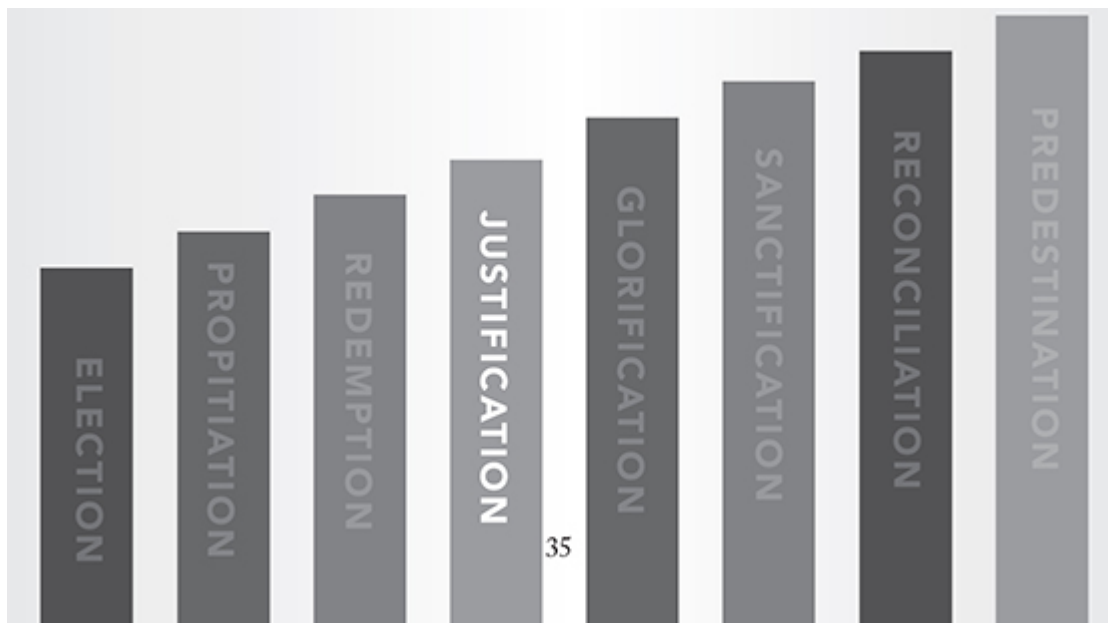
The barrier is no longer sin; Jesus conquered the barrier. The barrier is now Jesus Christ. He stands between God and all mankind as the only mediator between God and man (1 Timothy 2:5). When presented with the question by the Philippian jailer, “What must I do to be saved?” Paul did not tell him to stop beating people and start leading a respectable life and God would accept him. Paul told him to believe on the Lord Jesus Christ and he would be saved (Acts 16:30,31).

The same message has been given to us today to take to the world. The gospel is simply to come to God as you are, accept the

free gift of His Son Jesus, and your sins that were judged on the cross will now be forgiven. The door to the slave market stands wide open, and all you have to do is walk out. No one, including Satan, can stop you. The choice is yours.

## Chapter Two

# The Doctrine of JUSTIFICATION



### Facing God's Justice

Our first contact with the character of God is with His justice, not His love. Before we ask for help, we must first know we need help. Before we seek righteousness, we must first understand we are sinners.

### Justification: The Result of Obtaining Righteousness

The Greek word for righteousness is *dikaiosune*. It is the imputing of God's perfect righteousness to us at the point of faith in Jesus Christ. Justification, *dikaiosis*, is a form of the Greek word for righteousness. By definition, justification is the exchange of our sins for Jesus' righteousness. It is also the result of that exchange, being now made

righteous. Being a sinner was not something we possessed or owned, but it was in our nature—something we were. Righteousness is not something we possess or own but is now what we are. On the cross, Jesus not only bore our sins, but became them. Righteousness would not be something we own or bear, but something we now are through the work of Jesus. Just as I am a man and I am a Christian, so I am righteous.

## **The Judgment of Sin Frees the Justice of God to Give the Blessing of Justification**

*But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him (Romans 5:8,9).*

The blood of Jesus Christ refers to His life, which He gave up to justify us. He suffered separation from God so we could have eternal fellowship with God. We are justified in time because of Jesus' blood. And we are justified throughout eternity because of His blood.

## **Jacob Exchanged Hands with Ephraim and Manasseh**

*Then Israel saw Joseph's sons, and said, "Who are these?" Joseph said to his father, "They are my sons, whom God has given me in this place." And he said, "Please bring them to me, and I will bless them." Now the eyes of Israel were dim with age, so that he could not see. Then Joseph brought them near him, and he kissed them and embraced them. And Israel said to Joseph, "I had not thought to see your face; but in fact, God has also shown me your offspring!" So Joseph brought them from beside his knees, and he bowed down with his face to the earth. And Joseph took them both, Ephraim with*

*his right hand toward Israel's left hand, and Manasseh with his left hand toward Israel's right hand, and brought them near him. Then Israel stretched out his right hand and laid it on Ephraim's head, who was the younger, and his left hand on Manasseh's head, guiding his hands knowingly, for Manasseh was the firstborn. ...Now when Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him; so he took hold of his father's hand to remove it from Ephraim's head to Manasseh's head. And Joseph said to his father, "Not so, my father, for this one is the firstborn; put your right hand on his head." But his father refused and said, "I know, my son, I know. He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations (Genesis 48:8-14,17-19).*

When Joseph was sold by his brothers into slavery, his father, Jacob, was told by his sons that Joseph was dead. Jacob's reunion with Joseph and his brothers was something he thought to be impossible and the brothers hoped would never happen.

In Egypt, Joseph had married an Egyptian woman and had two sons—Ephraim and Manasseh. As Jacob was dying, Joseph wanted one thing to be done—have his father bless his two sons born in Egypt. By this point, Jacob was almost totally blind, so Joseph carefully positioned his two sons in his arms and stood in front of his father to have hands laid on them. He put his younger son in his right arm so it would be in front of Jacob's left hand. And he put his older son in his left arm so he would be in front of Jacob's right hand. The elder son was to receive the blessing of the right hand, the greater blessing of heirship, priesthood, and the double portion. As Joseph stood in front of his father, he closed his eyes and prepared for the prayer and prophetic word to be given. In a moment, he opened his eyes and was shocked to see Jacob had crossed his hands and put his right hand on the younger son, Ephraim. His father must have been more blind than Joseph thought. But Jacob told Joseph he knew what he was doing. Jacob must have thought back to God's



word to his mother over him and his twin brother in the womb, “The older shall serve the younger” (Genesis 25:23; Romans 9:12). The greater blessing for Manasseh went to Ephraim. And the lesser blessing for Ephraim went to Manasseh.

## **God Crossed Hands**

What Jacob did was a type of what God would do for us on the cross of Jesus. The curse that was given to us went to Jesus, and the perfect righteousness of Jesus was given to us. When God crossed hands, Jesus voluntarily took our curses and our sins so we could voluntarily take His righteousness. Jesus, the elder, came to serve us, the younger. He did so in His life, in His death, and now in eternity for us at God’s right hand.

*For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him (2 Corinthians 5:21).*

## **Justification Is Not the Same as Forgiveness**

Justification cannot be given until forgiveness has been accomplished. Forgiveness subtracts sin, removing the problem. Justification adds the perfect righteousness of God, giving the answer. The cross judged our sins. The resurrection gave us justification. The cross removed the problem, and the resurrection gave us the answer. We are not saved by the cross but by the resurrection. Romans 4:25 clearly presents this.

*[Christ] was delivered for [dia—because of] our offences, and was raised again for [dia—because of] our justification (KJV).*

When Jesus died on the cross, death and sin were conquered. When Jesus was raised from the dead, life was given. Jesus was not raised from the dead to justify us but because our justification was

already done. There was no resurrection until God had done all that was necessary to provide justification. For salvation, we do not confess the cross but the resurrection (Romans 10:9). I have often thought the symbol for Christianity should not be an empty cross but an empty tomb. Instead of a nice gold cross around our neck, we need a rock with a hole in it. The grave is empty. Death could not conquer Jesus, and now death cannot conquer us.

## **Justification Comes by God's Grace, Not Our Works**

Of course, justification was given by God's grace and not by our own works. We were dead and there was no possibility for us to put away our sins and redeem ourselves, even if we could have. It took the work of God the Father and the Lord Jesus Christ to remove our sins, justify us, and give us eternal life. God's grace provides everything His justice demands.

*Being justified freely by His grace through the redemption that is in Christ Jesus (Romans 3:24).*

*Having been justified by His grace we should become heirs according to the hope of eternal life (Titus 3:7).*

Of course, the other side of the coin tells us if we were justified by grace, then it could not be by human works. The scriptures also bear this out.

*Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin. ...We conclude that a man is justified by faith apart from the deeds of the law (Romans 3:20,28).*

*Knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ*

*and not by the works of the law; for by the works of the law no flesh shall be justified (Galatians 2:16).*

I could not take care of my own spiritual death and I could not give myself eternal life. It took Jesus' work on the cross and resulting resurrection to bring that about. My problem was taken care of by Jesus and so was my answer. I can only receive a completed package, a gift offered to me by the Son of God.

## **Justification, Obtaining Righteousness, Has Always Come by Faith**

*He [Abraham] believed in the Lord, and He [God] accounted it to him for righteousness (Genesis 15:6, see also Romans 4:2,3).*

Justification is a result of our faith in Jesus' work. It is not a result of us trying to keep the Old Testament law or any present-day set of moral or religious rules.

Salvation has always been by grace and has never come by keeping the law of Moses or any religious system of man.

*Even the righteousness of God, through faith in Jesus Christ, to all and on all who believe (Romans 3:22).*

Romans 4 uses two Old Testament characters as examples of salvation—Abraham and David. We have already seen that Abraham was saved by faith and was accounted righteous before God. But David is also quoted.

*Just as David also describes the blessedness of the man to whom God imputes righteousness apart from works: "Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man to whom the Lord shall not impute sin" (Romans 4:6-8).*

In other words, Abraham before the law and David during the law were both justified the same way—by faith in the finished work of Jesus Christ. We today, after the law, are also saved by faith in Christ, so justification has always been by God’s grace and received through man’s faith. The person who works for salvation receives nothing from God. Instead, their works are credited to them as a debt (Romans 4:4,5).

## **What Was the Purpose of the Law?**

*What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of [by] faith; but Israel, pursuing the law of righteousness [righteousness by the law], has not attained to the law of righteousness [righteousness by the law]. Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone (Romans 9:30-32).*

The law was never designed to produce salvation. If salvation could have come by keeping the Jewish law, then why did Jesus have to die? And if redemption came by obedience to the law, then why did God give the law to only one nation, one of the smallest in the world? And if the law was designed to bring salvation, then why did Israel not take the law to the nations of the world? The message of Jonah to Nineveh was not “circumcise your men” or “stop eating pork and shrimp” but “repent.” And this is what the people did. From the king to the peasants in the streets, God forgave their sins and turned from destroying them.

The responsibility of Israel was to take the *gospel* to the world, not the law. The gospel has always been the same and the only means of salvation to Jews and Gentiles alike.

*How beautiful on the mountains are the feet of him who brings good news [the gospel], who proclaims peace,*

*who brings glad tidings of good things, who proclaims salvation... (Isaiah 52:7).*

The Great Commission to take the “good news,” “glad tidings of good things,” and “proclaiming salvation” to the world did not begin with the Church in the New Testament but with Israel in the Old Testament. Salvation has always been by grace through faith, a result of hearing and obeying the gospel.

*For indeed the gospel was preached to us [Church Age] as well as unto them [Old Testament]; but the word which they heard did not profit them, not being mixed with them in those who heard it (Hebrews 4:2).*

Paul told us in Romans the simplicity of receiving Jesus by faith.

*That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved (Romans 10:9).*

But this scripture was a quote from Moses describing the method of salvation to the Jews of the Old Testament in Deuteronomy 30:11-14.

The law was never designed for salvation but to teach of the One who could provide salvation—Jesus Christ. The two problems facing all those born into this world are: first, they are spiritually dead; and second, they need eternal life. The two parts of the law do exactly that. The written law informs us of our spiritual condition and inability to keep God’s laws. And the sacrifices inform us of the answer to that problem—the sacrifice of Jesus.

In other words, the law cannot save, but is designed by God to teach of the One who can save—Jesus Christ. The law pointed Israel back to the message of God’s grace. Jesus provided salvation to those who cannot save themselves. The message of the law is the gospel. God gave it to Israel to teach them the simplicity of the

gospel. They were to take the gospel to the world, which is what the law taught.

The written law taught Israel that all were sinners and needed a savior. No one can keep the written law. The sacrifices teach Israel of God's plan of redemption, the work of Jesus on the cross for all mankind. Jesus kept the law for us and now offers us our justification as a free gift.

Then after we are justified, we no longer have need of the law. So again, even under the law, justification did not come by the law, but by faith in Christ. The gospel is everlasting.

*The law was our [Israel's] tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor (Galatians 3:24,25).*

Israel was successful at first. However, by the time Jesus came, they were not making converts of other nations but making proselytes, religious Jews, out of Gentiles (Matthew 23:15). They took the law to the world and not the message of salvation by faith. Because of Israel's failure, God took the gospel from Israel and gave it to the Church at Pentecost (Matthew 21:43). During the dispensation of grace, the Church has temporarily taken Israel's place as the custodians of the gospel and of the word of God. This will be returned to Israel at the rapture, which is the appearing of Jesus for His Church (Romans 11:25). It will be their responsibility for the seven years of the tribulation.

## **Justification Also Guarantees Our Ultimate Sanctification, a Resurrection Body**

Justification is not only related to our present salvation and sanctification but also our ultimate sanctification. Justification guarantees us one final aspect of redemption—a resurrection body.

*Whom He justified, these He also glorified (Romans 8:30).*

## **Justification Should Produce Good Works Before Men**

Faith produces justification. Justification produces good works. Justification before God comes by faith in Christ. But justification before men comes by our production when people see our good works produced in us by the Holy Spirit. We are saved unto good works (Ephesians 2:10).

Good works are our outward testimony to the world, a visible form of witnessing. Both Abraham and Rahab were saved in front of people by their good works many years after they were justified before God by faith.

*Was not Abraham our father justified by works when he offered Isaac his son on the altar? ...Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way? (James 2:21,25).*

## Chapter Three

# The Doctrine of SANCTIFICATION



### Defining Sanctification

The Greek word for sanctification, *hagiazō*, means to set aside to God for a special purpose. It is actually the removing of our lives from one place or position into another to be used by God for His purpose. Sanctification is used three different ways in the New Testament, for three different purposes.

### Three Types of Sanctification

The three different types of sanctification found in the New Testament cover the believer forever from salvation to our home in heaven. We are a three-part being—spirit, soul, and body. The three areas of sanctification cover each individual part and also cover



three time periods of our existence. There are also three different sources of each type of sanctification.

First is positional sanctification, which is accomplished in us at the new birth. This initial sanctification was purchased for us by the blood of Jesus, the giving of His life for ours, and created in us by the supernatural ministry of the Holy Spirit.

*Elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ (1 Peter 1:2).*

Sanctification that was received at the new birth is eternal, instantaneous, and cannot be improved. In other words, you do not grow in your spirit. Here, your sanctification is complete. It is not only a sanctification that came from the Holy Spirit but was placed into our human spirit. Once our human spirit is sanctified, made holy, the Holy Spirit can then move in and call our bodies His temple. This occurs at salvation through faith. Every new believer is taken and placed into union with Christ. At this point we are removed from Satan's kingdom and become a member of the Church, the called-out ones. Positional sanctification then enables us to live with God forever.

Second is experiential sanctification. This is what is produced in our lives before the world. The use of the word *sanctification* in daily life is found more often than the work of sanctification Jesus did for us at the moment of our salvation. Where positional sanctification is ours instantaneously, cannot be increased, and is eternal, experiential sanctification should be ever increasing and is only necessary during our natural lifetime. Where positional sanctification occurs in our spirit, experiential sanctification takes place in our souls. This is what Paul called the renewing of the mind (Romans 12:2). This is not an immediate transformation, like salvation, but a process over our lifetime. Another word for experiential sanctification is *holiness* or *godliness*. It is the outward and visible manifestation to the world of our inward salvation before God.

This is the “working out” of the salvation inside of us with “fear and trembling” (Philippians 2:12). It reveals the inward life of God in us to the people of the world. Walking in holiness does not make us holy. But being holy empowers us and should give us the desire to walk in holiness. What we are produces power to become what we should be and what God and the world expect to see. In other words, God wants to save us from sin but also wants to save us from sinning. The Holy Spirit in us is already holy and gives us the power to walk in holiness before the world. This process also comes through intake and application of God’s Word. “Your Word I have hidden in my heart, that I might not sin against You” (Psalm 119:11). This is the power of Jesus Christ, through the word and the Holy Spirit, witnessing through us by our actions. It is God’s unchangeable holiness in us producing an outward growing holiness from us to be seen by the world.

*Because it is written, “Be [become] holy, for I am holy” (1 Peter 1:16).*

Third is ultimate sanctification—the day we receive an everlasting resurrection body. Believers who have died and are in heaven will join those believers who are alive and remain on earth in the resurrection of saints to stand before the Judgment Seat of Christ, then enter into eternity with the Lord. Another name for this resurrection event is the *rapture of the Church*. It will occur in an instant, “in a moment, in the twinkling of an eye” (1 Corinthians 15:52). At that point we will all receive a resurrection body like that of Jesus. This is the third phase of our salvation—the redemption of our body. Our spirit was saved at the point of salvation. Our soul is renewed, saved daily, by the renewing of our mind to the word of God. The final phase of our redemption will be in the physical body. We will no longer have a body made of dust that is cursed but made from our spirit (1 Corinthians 15:44), free from all curses. For all eternity, in heaven, we will have no more temptation to sin, no more growing old, and there will be no physical death. We will be blameless in every respect before God Himself. The creation of our resurrection body will change us from the Body of Christ into the

Bride of Christ. Like Jesus, we will have a body that can eat, but doesn't have to remain alive. We can breathe, but do not have to live. Our life will come from the Holy Spirit. Romans 8:30 calls our new body *glorified*. It is a body that is miraculously made alive and transformed by God's life—His glory.

Other scriptures describing the rapture of the Church and our gaining of a resurrection body are Philippians 3:21, 1 Thessalonians 5:23, and 1 John 3:2.

## **Three Agents of Sanctification**

The Holy Spirit is the agent of sanctification at the new birth—positional sanctification.

*For by one Spirit we were all baptized into one body—whether Jews or Greeks [Gentiles], whether slaves or free—and have all been made to drink into one Spirit (1 Corinthians 12:13).*

Because the Holy Spirit was not given in every aspect of His ministry in the Old Testament, the new creation, the indwelling and infilling of the Spirit were reserved for the Church Age. The Day of Pentecost brought about the fullness of the Holy Spirit to those who believe in Jesus Christ.

Although the Holy Spirit is the first agent of our sanctification, the Word of God is the major sanctifying agent during our lifetime, maturing our experiential sanctification.

*Sanctify them by Your truth. Your word is truth (John 17:17).*

*Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word (Ephesians 5:25,26).*

God the Father sanctifies us with a resurrection body in eternity, which is our ultimate sanctification.

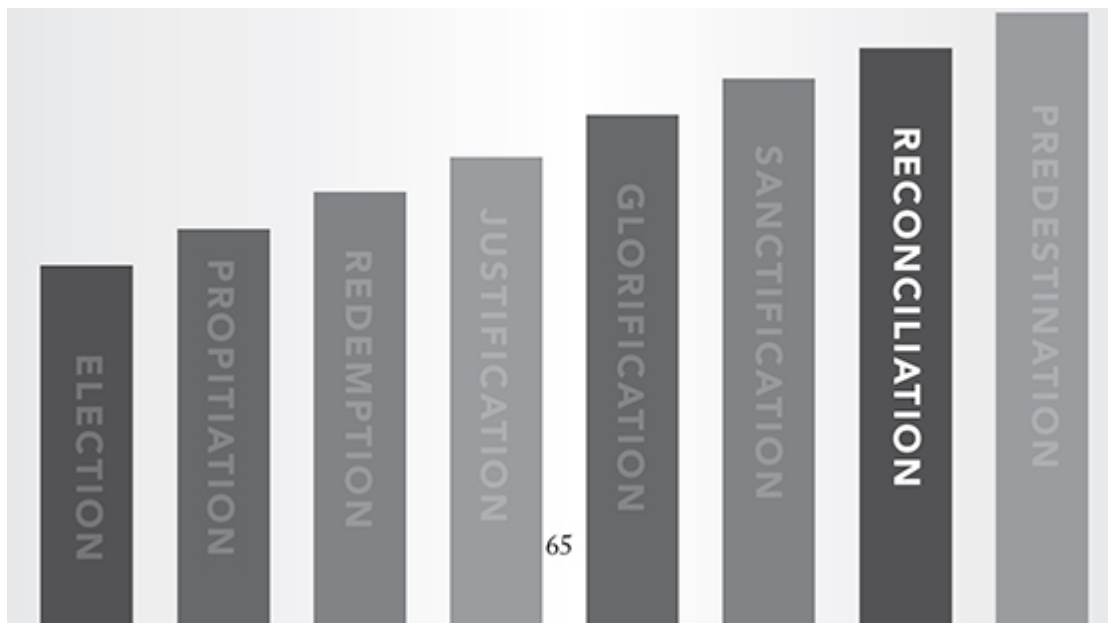
*Moreover whom He [the Father] predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified [resurrection body] (Romans 8:30).*

*Who [the Father] will also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ (1 Corinthians 1:8).*

*That we should be holy and without blame before Him [the Father] (Ephesians 1:4).*

## Chapter Four

# The Doctrine of RECONCILIATION



Reconciliation is part of the work of Jesus on the cross. The Greek word for reconciliation, *katalasso*, is the procurement of peace between two warring parties. Peace is synonymous with reconciliation.

### The War Is Over

My mother used to receive the *Reader's Digest* each month and would often read to my sister and me the interesting and heartwarming stories from it. One I will never forget was of an island in the South Pacific the United States bought to use for nuclear weapons testing. It was far from any place where radiation could be carried. Before our country bought it, they sent a team of inspectors to look at the island. It was supposed to be deserted, but to their surprise, they were shot at with rifles by two men on the island. After

being captured, they discovered these were two Japanese soldiers remaining on the island who did not know World War II was over. Eventually, more inspectors were called to the island bringing proof and pictures that Japan had truly signed a surrender treaty. The soldiers were horrified and embarrassed. They were still fighting a war that had ended years before.

Many people today believe God is angry with mankind and is in a warfare with humanity. Yet the war ended over two thousand years ago when Jesus rose from the dead after bearing and judging our sins. Jesus sat down at the right hand of God the Father because peace had been purchased through the shedding of His blood, the giving of His life for all mankind. Jesus was engaged in three years of public ministry and His message was reconciliation, not imputing the trespasses of mankind against them. His message was “the war is over” and all that was left for man to do was receive God’s peace by accepting the work of His Son. The good news is also that after Jesus left the earth to be seated next to His Father. Jesus’ message of reconciliation was given to us. We have the same message to mankind—the war is over. God has accomplished His side of reconciling the world to Himself. All that is left is for us to be personally reconciled to God. God’s will was to reconcile us. Our will is to receive and accept it for ourselves.

*Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word [message] of reconciliation. Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ’s behalf, be reconciled to God. For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him (2 Corinthians 5:17-21).*

## **It Is Time to Surrender**

Because these verses teach that God has reconciled the world to Himself, many teach that all mankind is now saved. This is universalism, meaning the universal Fatherhood of God and brotherhood of man. You must finish the thought in these verses. Once God reconciled the world to Himself, now we must be reconciled to Him. He offers salvation to us by His grace, His finished work. But we have to receive His grace with our faith. In this definition, mankind is reconciled to God, not vice versa. God is reconciled to us when we receive His Son, the author of reconciliation. The war is over, but we still must accept the peace treaty.

## **Come and Claim It**

I don't know if you have a state lottery where you live, but we do in my home state. Imagine purchasing a lottery ticket giving you the opportunity to win quite a few million dollars. On the night of the drawing and announcing of the winner, you are sitting in your easy chair, in front of the television, and your number is announced. After the shouting and excitement in the house dies down, you sit back in your chair and announce to your family that all you have to do is sit there while they deposit your millions into your savings account. Your family tells you that you have to take your ticket to the lottery office and show it to them to claim the winning. You say they are wrong and you will just sit there until the money is safely in your account. You will die broke. They announced you won, but you have to go and claim it.

So it is with the work of the cross. Jesus died on the cross for all your sins and made peace between you and God. After His resurrection, He announced to the entire world that everyone was a winner. All you have to do is claim it, receive the work of Jesus for yourself. God reconciled the world to Himself because of Jesus. Yet the world still has to be reconciled to God and receive their winnings.

## **Peace Is God's Main Message and Ours**

Peace has always been the solution man has looked for since the fall of Adam. All forms of substitutes have been tried—good works, loving others, and various forms of brotherhoods and religions. But all of man's efforts have failed to bring internal and eternal peace. All man has been able to find is momentary appeasement and temporary, superficial happiness. Every answer of man fades away. Only God can bring eternal peace that surpasses our understanding.

Angels announced God's peace at Jesus' birth: "And on earth peace among people with whom He is pleased" (Luke 2:14 NASB). He is pleased with those who accept the gift of His Son.

Peace is a title for our gospel—him who brings good tidings of peace (Isaiah 52:7). Our feet are covered with the preparation of the gospel of peace (Ephesians 6:15).

Witnesses for Jesus are called "peacemakers" (Matthew 5:9).

Daily peace is our greatest guide in life. "All her paths are peace" (Proverbs 3:17).

"You shall go out with joy, and be led out with peace" (Isaiah 55:12). "Let the peace of God rule [as an umpire] in your hearts" (Colossians 3:15). "Follow peace with all men" (Hebrews 12:14 KJV).

Daily peace grows and multiplies, as a result of obedience. Peace arrives at the new birth and increases as we apply God's word to our daily walk. Also, peace is not something we can pray for. Peace is a result of doing something right, first by receiving Jesus as our Savior and then walking in God's will daily.

*Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ (Romans 5:1).*

## **Peace Is Synonymous with Reconciliation**

Reconciliation is the result of God making peace. Where you find one word, you usually find the other.



*But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For He Himself is our peace, who has made both [Jew and Gentile] one, and has broken down the middle wall of separation, having abolished in His flesh the enmity [division], that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. And He came and preached peace to you who were afar off [Gentiles] and to those who were near [Jews]. For through Him we both have access by one Spirit to the Father (Ephesians 2:13-18).*

*By Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross (Colossians 1:20).*

All believers are reconciled to God when they believe in Christ. But the work of reconciliation took place on the cross. A life of peace between us and God and between us and mankind is the result.

## **The Old Testament Taught Reconciliation**

The peace offering of the Levitical sacrifices taught reconciliation (Leviticus 6:37-38; 8:15). Eating salt represents a peace treaty (Leviticus 2:13). God and man eating salt is a picture of reconciliation. Reconciliation, or peace, was the message of salvation in the Old Testament as well as the New Testament. Reconciliation was not only accomplished between God and man but also between man and mankind.

## **Removal of the Barrier Between Man and Mankind**

There is not only a barrier between God and man at physical birth, but there are barriers between man and mankind caused by each of

us being born spiritually dead and separated from God through Adam's fall. Therefore, natural barriers are a part of life between man and his fellow man. We had nothing to do with these barriers; we were born into them. By accepting Jesus, we have been redeemed from the barriers separating us from mankind. Understand, we did not create these barriers and we had no choice concerning them.

*And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings (Acts 17:26).*

God is the One who chose these things for us. We had no choice as to the time we would be born, in what country, state, or city. We did not choose our nationality, skin color, socio-economic environment, gender, looks, or parents. If God chose these, why do we separate ourselves from others over them? Why do we act as superior or inferior to others over things we had no choice in?

Apparently, if God chose all these things for us, He has a destiny for us that includes them all. We are born for such a time as this. God did not create us this way to separate us from others. This is what man does. This is a result of Satan and the world's system. Through the blood of Jesus, we can come together and unite with others to benefit from our differences, not use them as weapons.

Reconciliation removes these barriers at salvation and the result is peace.

*You are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ [salvation] have put on Christ [the walk of holiness]. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus (Galatians 3:26-28).*

## **What Separates a Person from God?**

The barrier between God and man and man and men was the nature of sin and the acts of sin it produced. Jesus took them all on the cross and became sin for us. He was the righteous One dying for the unrighteous. He was the spotless, virgin-born Redeemer dying for cursed humanity. Jesus became the barrier and now that barrier exists no more. Jesus is now the only barrier between God and man and man and man. Sin no longer stands between God and man because Jesus became sin. What you think about Jesus is all that separates you from eternal life. You might be crying out like the Philippian jailer, "What must I do to be saved?" Paul's answer is still the same for you today: "Believe on the Lord Jesus Christ, and you will be saved" (Acts 16:30,31).

## **We Stand in the Place of Jesus**

Jesus' message has now become our message. His calling and position with God when He walked the earth has become ours. Jesus was God's ambassador to this earth, and He had one main message—reconciliation. His message has now become our message and His calling, our calling. We are God's ambassadors in the earth (2 Corinthians 5:19,20). The office of an ambassador has existed for centuries. Embassies worldwide are filled with representatives from other countries. They are sent into each nation to be visible advertising, examples of the goodness and compassion of another nation. They also represent a safe haven for the citizens of the nation represented to flee to when injustice is inflicted on them. So how does being an ambassador apply to our calling today as ministers of reconciliation?

## **Ambassadors**

1. An ambassador is a high-ranking minister of state, chosen of royalty, sent to another state to represent his own country. We are all members of the royal family of God. We joined this family when we received the Lord Jesus as our Savior. There is no higher family in the universe and no greater royalty than God's family. We are chosen from the best family to represent the Lord Jesus in this earth.

2. An ambassador does not appoint himself. The king or president of his home country chooses him as an ambassador. We did not choose ourselves to represent the Lord Jesus; God the Father chose us. If God chose us, He must have faith in us. He also must know we can do the job. He has supplied us with the message of the gospel and power of the Holy Spirit to accomplish our task.

3. An ambassador is not a citizen of the country he is in but of the country he is from. In other words, an ambassador lives in the country but is not of it. We also are in this world but not of it. Philippians 3:20 says “our *conversation* is in heaven” (KJV). The Greek says our *citizenship* is in heaven. The moment we became born again, our citizenship was changed from this world to heaven. One day we will go to our true home.

4. An ambassador does not support himself. An ambassador does not live off the economy of the country he is in; he lives off the economy of the country he is from. He is not worried about his own needs when the local economy drops; his needs are supplied from home. Philippians 4:19 tells us, “My God shall supply all your need according to His riches in glory by Christ Jesus.” This gives a whole new meaning to “take no thought (don’t worry) for tomorrow.” We know the economy of our home country is secure and God’s riches will never be depleted. Our needs are not supplied according to Wall Street or the First National Bank. If the country we are in goes into depression, God would still supply for us like He does for the birds and flowers (Matthew 6:25-30). The animals and flowers of the earth are not connected to our economy. Birds never even knew we had a Great Depression in the 1930s. They flew over the bread lines every day. We never read of birds committing suicide over the stock market falling. Why then should we worry? Are we not more valuable than birds to God? Jesus did not die for birds. He died for us. He will supply for us. And He hasn’t lost the recipe for manna. He will supply for us every day; we are His ambassadors.

5. An ambassador’s instructions are always in written form so he has no doubt as to what he should do. We have the scriptures of the word of God. The only way the world or Satan can deceive us is

when we are ignorant of our rights. We need to study our written manual, God's word, and stay current on our daily instructions.

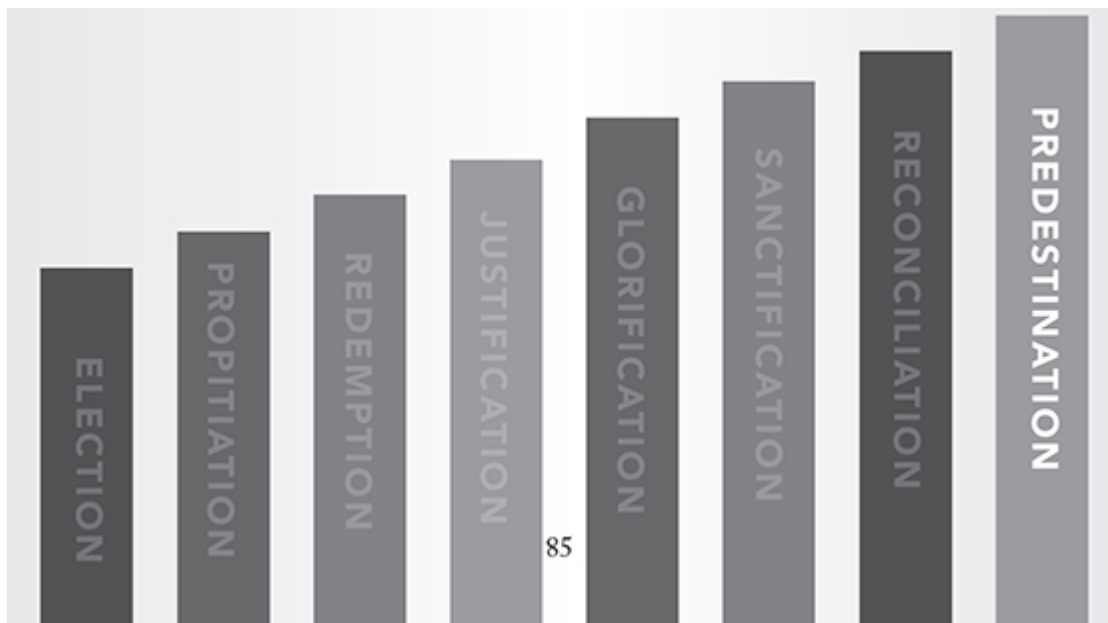
6. Ambassadors do not live off the laws of the country they are in but the laws of the country they are from. In most cases, the laws from both countries will be the same. Yet there may come a time when the laws will differ. An ambassador is obliged to honor the laws of his home over the country he is in. In this case, he is free from prosecution. He can claim *diplomatic immunity*. When the world or Satan tells us we have to accept their worry, sickness, sin, immorality, or religious philosophy, we can claim *diplomatic immunity*. Our written instructions tell us, "No evil shall befall you, nor shall any plague come near your dwelling" (Psalm 91:10). There are over seven thousand such promises in the word of God. This is another good reason to stay current with your written instructions so you can have daily success.

7. An ambassador does not live in a country for his own personal interests. He does not treat any insult to himself as personal. Our function is to represent Jesus Christ and hold no grudges. God will be our defense and He will vindicate His ambassadors. The apostle Paul called himself "an ambassador in chains" (Ephesians 6:20). He left his deliverance in the hands of the Lord, His king and master. We are God's prize possession, the apple of His eye. To touch us is to touch Him (Matthew 25:45).

8. When one nation declares war on another nation, the first ones removed are the ambassadors. In fact, the recall of ambassadors constitutes a declaration of war. You never bomb your ambassadors with the enemy. Ambassadors, good ones and bad ones, are brought back and dealt with at home. One day, the trumpet of God will sound and the ambassadors will be recalled. Satan knows what this means. God has declared war on a Christ-rejecting world. All of us, God's ambassadors, will be taken to heaven where we will all go through the Judgment Seat of Christ (Romans 14:10; 2 Corinthians 5:9,10). It is there we will be rewarded for our witness for Jesus, our works done as ambassadors while we were on the earth.

## Chapter Five

# The Doctrine of PREDESTINATION



To say there is much confusion over this biblical doctrine would be an understatement. This confusion is not new but has been around for a long time. Many of the authors I study hold to the belief that God's sovereignty guides His execution of our daily life and His control over every aspect of our life—past, present, and future. In other words, this is their view of predestination. Some of these authors date back for many decades and even centuries.

The Greek definition for predestination does not seem to help the issue either. The Greek word for predestination is *proorizo* and means *to design or plan ahead of time*. We cannot depend only on the Greek definition, but have to base our explanation of predestination on the context of the scriptures the word is found in.

The full meaning of predestination is *the work of God the Father in eternity past on behalf of all believers to execute God's plan for their life.*

Although we will study *election* in the next chapter, it's meaning is closely tied with predestination. Neither one, predestination or election, is tied to the sovereignty of God. These two words are found together in the scripture.

*Just as He chose [elected] us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will (Ephesians 1:4,5).*

## **The Prevailing Definition of Predestination**

Because the definition of predestination means *to design or plan ahead of time*, it is taught widely today that God plans and designs only certain individuals to be saved or succeed in the Christian life. To simplify, some people are chosen by God to be saved and the rest of humanity are chosen not to be saved. In other words, God does the choosing and we have no input. We might say our faith in Jesus gives us eternal life, but those who believe in this extreme definition of predestination say it is still God's choosing and you are saved by faith because God put His faith in you and causes you to be saved. It is also taught that because you do not know who is chosen and who is not, it is alright, but not necessary, to witness. Those who are predestined to be saved will find Jesus in some way whether we witness or not.

One minister I know says he talks to his children about God but does not know if they will be saved, because he does not know if they are divinely chosen to be saved or not. It is almost as if God flips a coin over every person born and heads or tails determines if they are predestined or not.

## **Who Is Worthy to Be Chosen?**

One major problem with this view is there would have to be something good in the one chosen to be saved. No matter how small this good would be, it contradicts so many verses telling us “there is none righteous, no, not one” (Romans 3:10), “their throat is an open tomb” (Romans 3:13), and “all have sinned and fall short of the glory of God” (Romans 3:23). We are born spiritually dead, part of the fallen nature of Adam, a member of Satan’s family and totally separated from God, His life, and His family. If there was the slightest good in any person, then why did Jesus have to come and die for us? He is the Righteous One who died for the unrighteous.

He died for us because there is *nothing* good in any one of us. Even our human good deeds are filthy rags in God’s sight (Isaiah 64:6). Our only hope is to die in Adam and be reborn into Christ. “In Adam all die, even so in Christ all shall be made alive” (1 Corinthians 15:22). This can only happen when we realize our utterly deplorable condition and fall completely onto the grace and mercy of God. We are saved only because of the goodness in Christ because there is no goodness in us, not even the slightest bit. But we are saved by our will to receive Jesus.

## **The Bible Foundation of Predestination**

*For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified (Romans 8:29,30).*

The foundation for predestination at the point of salvation and throughout eternity is not God’s sovereignty but God’s *foreknowledge*. We could quote the verse this way, “whom He foreknew, *them* He also did predestinate.” Predestination is not the foundation stone but the brick placed on top of the foundation stone of God’s knowledge of all things. To truly understand predestination, you must have an understanding of God’s infinite knowledge of all



decisions and events. This includes every decision of all mankind, every cause and effect on all persons involved, and every resulting situation. Only God could have this type of knowledge of the billions of people who have lived before us, the billions alive at this time, and the billions yet to be born.

[Peter] *said to Him, "Lord, You know all things"* (John 21:17).

God's plan for our lives was put together before the creation of the world. It was not based on His choice to simply save us but on His knowledge that when presented with the gospel we would say "yes." God did not make us receive Him. He leaves that to our own will. But we did not surprise God when we personally accepted the work of Jesus. The Father did not turn to Jesus and tell Him to quickly throw a plan together for our lives. No, we entered a plan that was intricately put together for us before the world began. This plan is for our life from the moment of salvation throughout all eternity. This is predestination. It was formed by God's foreknowledge of the day, hour, and minute we would accept His plan.

It is no more a surprise to God that we would accept His Son than it was a surprise to God that Lucifer would rebel or Adam would sell out to Satan in the Garden. God did not make Lucifer or Adam rebel but knew it was coming and had a plan before it did. Because of God's foreknowledge of every situation, He always has a plan of remedy, a way of escape in place before the problem exists. In fact, God even lets us in on some of His specific plans of deliverance for problems that are presently nonexistent. This is called Bible prophecy. God lets mankind know centuries in advance what Satan, human governments, world councils, and individuals have planned and will do. He then tells us what He will do through His intervention into Israel, the Church, and the return of His Son to rule the earth. God does not create the evil but is not ignorant of it either. Because He knows what Satan's plans are, He makes plans of His own to correct the evils of man, human governments, demons, and Satan himself. God has never made a wrong decision to intervene in the course of history, either through the flood of Noah, the fire of

destruction on Sodom and Gomorrah, the plagues on Egypt, or His remedy for the coming seven years of Tribulation on the earth. So why would it be a problem for God to make plans ahead of time for every individual who will accept His Son as their Savior?

I was five years old when I accepted Jesus in vacation Bible school. It was by my own will I accepted Him, not God's sovereign will over my life making me accept. God chose me from eternity past because He knew on that day I would choose Him. His choice for me was based on His foreknowledge of my choice for Him. He elected me for the same reason He predestined me—because of His foreknowledge.

*Elect according to the foreknowledge of God the Father, in sanctification of the Spirit [salvation], for obedience [daily growth] and sprinkling of the blood of Jesus Christ [daily sanctification] (1 Peter 1:2).*

This is why, while still in the womb, God could say, "Jacob I have loved, but Esau I have hated" (Romans 9:13). God does not hate anyone. He hates their choices against His plan for eternal life. Esau rejected God's plan of salvation and Jacob accepted it. God knew it ahead of time and announced it before the two were born.

## **Is the Sinner Predestined to Hell?**

Another perversion of the doctrine of predestination is to assume if the believer is predestined to heaven, the antithesis must also be true—that the unbeliever is predestined to Hell and the Lake of Fire.

If God knows who will accept Him, He also must know who will reject Him. But no one is predestined to be separated from God for eternity. Although not everyone will accept Jesus, God made provision for everyone to be born again and desires for everyone to be saved (2 Peter 3:9). In the face of God's love for all mankind, He cannot and will not make a person accept His plan for their life.

*“But there are some of you who do not believe.” For Jesus knew from the beginning who they were who did not believe, and who would betray Him. And He said, “Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father” (John 6:64,65).*

Only the one who is known by God to accept Jesus is predestined. He is the one God has a plan for in time and in eternity. The one who receives eternal life throws himself on God's everlasting plan. The one who rejects God's plan falls back on his own plans. The number-one answer given by those who reject the gospel when we witness to them is, “I think I have done more good things than bad and the good will outweigh my bad when I die. So I think I will end up in heaven.” This is man's view of God and the view of all earthly religions. The one who is born again is blessed by God with salvation in life and eternal rewards in heaven. The sinner is not cursed by God, but self-cursed. When presented with the gospel, some people reject God's grace and voluntarily remain under the wrath of God they were born into.

*He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. ...He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides [remains] on him (John 3:18,36).*

In the time of judgment, the believer will be divinely blessed and remain with God in heaven because he accepted His plan. Unbelievers will spend eternity separated from God in Hell and eventually the Lake of Fire, because they chose their own plan over God's.

*All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides*

*his sheep [believers] from the goats [unbelievers]. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, "Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world [predestination]." ...Then He will also say to those on the left hand, "Depart from Me, you cursed, into everlasting fire prepared for the devil and his angels" (Matthew 25:32-34,41).*

Jesus says to those on His right, those who accepted Him, "Come you blessed of My Father." He says to those who rejected Him, "Depart from Me, you cursed." The believers are blessed of the Father, but the unbelievers are simply cursed. They are not cursed by the Father, but self-cursed. They rejected the One who could remove the curse and introduce them to eternal life.

I cannot see my future, but I know it will be alright. I know I will be secure in God's love and eternal plan for my life because I am not left to my own devices, but with the Creator of the universe and the Author of my eternal life with Him.

I do not know every detail of the future because I am not God; I am not omniscient. Even the word *future* holds somewhat of a mystery to us, but not to God. God is not all-powerful because He is strong and created the universe. God is all-powerful because He is omniscient. True knowledge is power, and all knowledge is all power. For us, there is a blessing in not knowing everything, i.e. exactly what will happen tomorrow, the specific time of our death, or what to do in every situation. If we knew everything, where would the walk of faith be? To know your future is to not have a future. My future is secure in God and knowing that if I truly love Him, He will cause all things, good and bad, to work together for my good. The biblical concept of predestination does not conflict with human will but emphasizes it.

**RSVP**

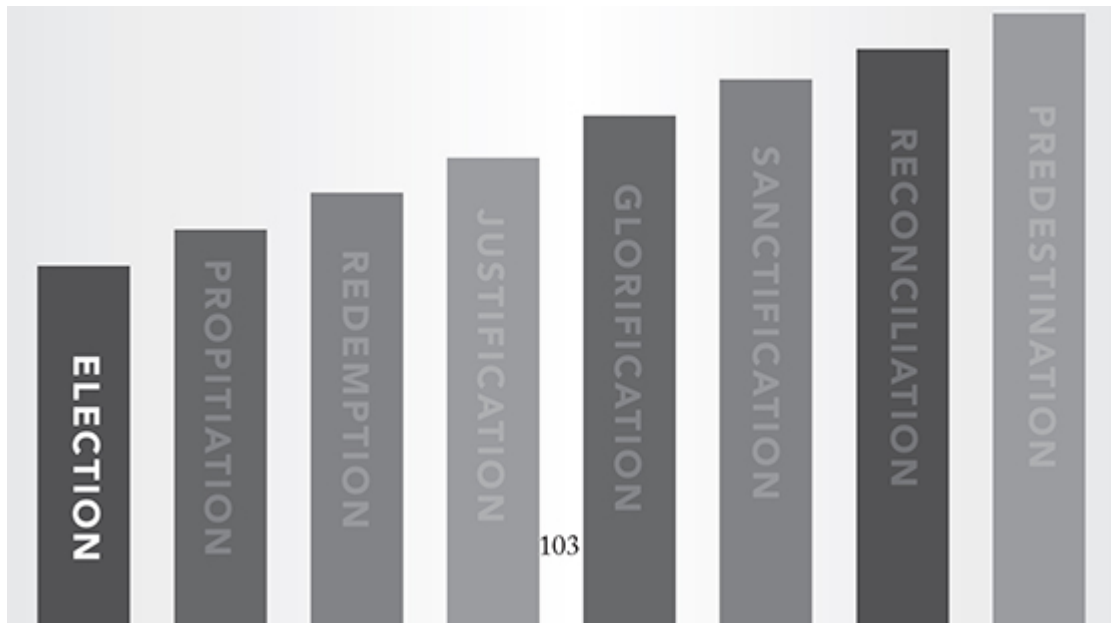
I think this last analogy will help you better understand God's omniscience and its effect on the life of a believer and an unbeliever.

I am not gifted in throwing parties. But many people I know are truly lovers of hospitality (Titus 1:8). When someone plans the perfect party and sends out the invitations, how do we know who will be attending? How does the host know how many chairs to set out and the exact names to be printed in front of each plate? It is found in four letters printed at the bottom of each invitation—RSVP, *repondez s'il vous plait*. It is French for a reply to an invitation indicating whether one plans to attend. A phone call, text, or return card sent says, "I will be there." If one responds with, "No, I will not attend" or does not reply at all, it means "I decline" for whatever reason. The one giving the party only makes arrangements for the ones who have responded "yes." The host is under no obligation to make arrangements for the ones who responded "no."

Wouldn't it be wonderful to have a special knowledge to know in advance who will come and who will not and not have to use the RSVP? So it is with God. Even though He has sent out an invitation to the entire world, "whosoever will may come," He knows by His omniscience who will say "yes" and who will say "no." He only makes plans for those who accept the invitation. He is under no obligation to make plans for those who decline. These fall back on their own plans. The marriage supper of the Lamb will have the exact names in front of each plate, the right number of seats, and just the right amount of food for each in attendance. This is predestination.

## Chapter Six

# The Doctrine of ELECTION



Although identical twins may look and act alike, they are not the same person. Each has their own identity, though the two may seem to be constantly by each other's side. And when separated, both have the same answers when presented with the same question. So it is with election and predestination. They are both birthed from God's foreknowledge but present a different side of this powerful attribute of God. Election is as much a product of God's foreknowledge as is predestination.

### The Foundation of Election

*Elect according to the foreknowledge of God the Father, in sanctification of the Spirit (1 Peter 1:2).*

God saw my choice to receive Jesus before the world was created. Because He knew I would accept Jesus, He chose me as a son in His family. He then created a plan for my life from that point on through time and into eternity. His plan for my life is predestination and is also based on

His knowledge of my choice to receive Him as my Savior. The basis for election is not God's choice, but my choice. I am blessed by God because of His omniscience—His foreknowledge.

Election tells us of the Father's choice for us in eternity past to receive eternal life and all its blessings. Predestination tells us of God's everlasting plan for us after we receive eternal life. Based on our choice to receive Jesus as our Savior, election precedes predestination. God in His foreknowledge elected, or chose, us first, then designed an everlasting plan for each of us before creation.

Although in the New Testament the word *elect* is used, two synonyms are primarily used for election—*called* and *chosen*. The Greek word for the noun *elect* is *elektos* (Romans 8:33; Colossians 3:12; 1 Peter 2:6). And the Greek word for the verb *chosen* is *elegomai* (1 Corinthians 1:27,28; Ephesians 1:4).

## **Election Took Place at God's Conference in Eternity Past**

*He [the Father] chose [elected] us in Him [Jesus Christ] before the foundation of the world, that we should be holy and without blame before Him in love (Ephesians 1:4).*

We were chosen and we were not even there. You and I had an elected representative—Christ. He needed none of the benefits gained from redemption because He needed no redemption and already possessed all that would be provided by the cross and His sacrifice. He was present as our representative. He held everything in state until the day we would accept Him as our Savior. My only link to all the benefits of the Father and heaven itself is my relationship with Jesus.

## **The First Election in History**

Although I am elected by God for salvation, I share my election with Jesus Christ. As with God's foreknowledge of my choice, the Father chose Jesus to be the first one elected.

*Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles (Isaiah 42:1).*

*Therefore it is also contained in the scripture, "Behold, I lay in Zion a chief cornerstone, elect, precious, and he who believes on Him will by no means be put to shame" (1 Peter 2:6; see also Isaiah 28:16).*

I am elected because I am in the Elect, Jesus Christ. I share my election with Him as I share all things with Him. I am begotten by God because I am in the First Begotten. I have eternal life because I share the life of Jesus. I am righteous because I am in the Righteous One, Christ. I have an inheritance because I am an heir with God the Father and a joint heir with Jesus Christ. I am seated at the right hand of God the Father because I am in the One seated at His right hand. I have nothing of my own but possess all things, natural and spiritual, because of my joint relationship with Jesus Christ. *In Him I live and move and have my being (Acts 17:28).*

## **Election Is a Present Possession and Blessing for Every Believer**

God favors those who are elect as much as He favors His Firstborn Son, the Elect One. His privileges are given to those He sees through the eyes of election.

### **1. God answers our prayers because we are His elect.**

*Shall God not avenge His own elect who cry out day and night to Him? (Luke 18:7)*



## **2. God protects us from Satan's charges against us as His elect.**

*Who shall bring a charge against God's elect? (Romans 8:33)*

## **3. We are to display God's graciousness as His elect.**

*Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering (Colossians 3:12).*

## **4. As God's Elect, Jesus Christ is called the firstborn.**

*For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren (Romans 8:29).*

As the firstborn in Israel was elect and had three privileges, so did Jesus and so do we through Him.

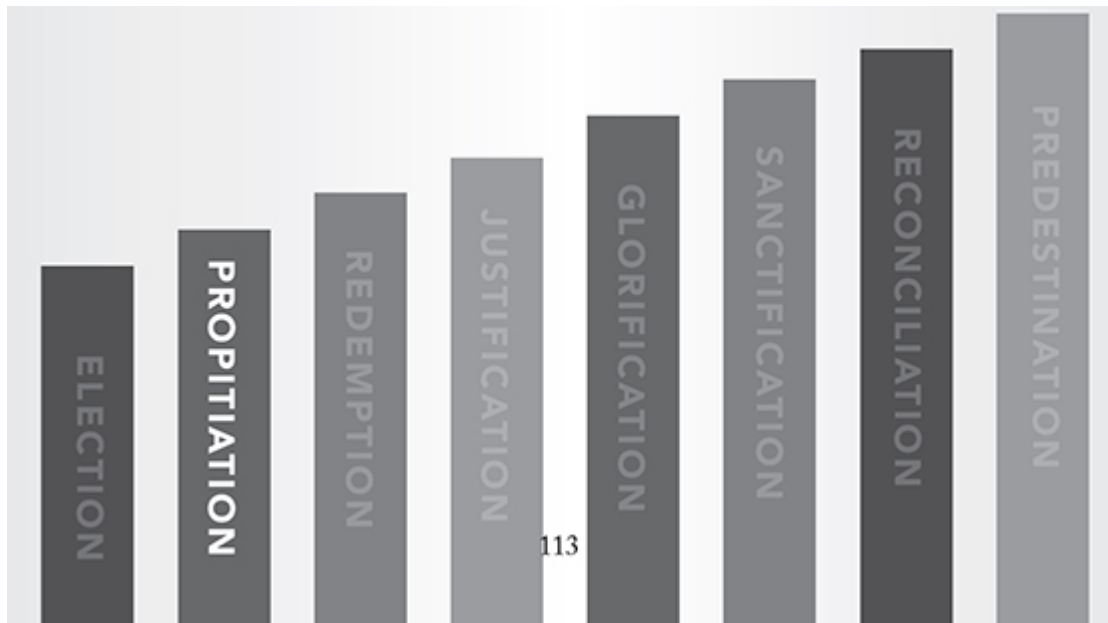
1. **Rulership:** The firstborn was given rulership over the family. The Church has been given much greater ruler-ship in the workings of God's power and authority than any of the Old Testament saints.
2. **Priesthood:** Only the members of the Church are individual priests under our Great High Priest, Jesus. This privilege never existed under the Law.
3. **Double portion:** Our blessings in life, spiritually and naturally, are far greater than any believer of the Old Testament, including the prophets, priests, and kings of Israel. God has saved His best to be poured out on the Church, the Body of Christ.

Only the Church will become the Bride of Christ after the Judgment Seat is completed. And only the Church will accompany Jesus at His return at the Battle of Armageddon. We will then rule

with Him on earth for one thousand years during the Millennium and share heaven and earth with Him afterward when He will create a new heaven and new earth.

## Chapter Seven

# The Doctrine of PROPITIATION



### The Definition and Meaning of Propitiation

The Greek definition for propitiation (*hilasterion*) means “mercy seat.” It was here the blood of the sacrifice was finally sprinkled on the seat between the two carved gold angels on each side of the mercy seat. Their wingtips touched over the center of the ark where the blood was sprinkled. One angel represented the mercy of God and the other represented God’s righteousness. Both were satisfied when the blood was sprinkled under the gaze of both sets of eyes. *Mercy seat* is the definition for propitiation, but the meaning of the word is *satisfaction*. It was at this point when the sacrificial blood was sprinkled that God was propitiated, which means He was eternally satisfied.

In the Old Testament, God could only be temporarily satisfied or momentarily appeased with the blood of animals. This is because

the blood of those sacrifices could never remove sin, only temporarily cover them.

*But in those sacrifices there is a reminder of sins every year. For it is not possible that the blood of bulls and goats could take away sins. ...By that [Jesus' blood] will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God. ...For by one offering He has perfected forever those who are being sanctified (Hebrews 10:3-4,10-12,14).*

## **I Smell as Good to God as Jesus**

Because I am in Christ, God is propitiated or satisfied with me. There is nothing in me to cause God to be satisfied. Every part of my being is despised and abhorrent to God. Even my good works are as “filthy rags” to God (Isaiah 64:6). In other words, I stink to God. Only the work of the risen Lord Jesus brings satisfaction and a “sweet smell” to God’s nostrils (Ephesians 5:2). When God takes a deep breath, He remembers my sins no more. I too emit a “sweet smell” to my Father.

Soon after my wife and I were married, we went to the grocery store and I found a bottle of Jade East men’s cologne in the pharmacy department. I used to wear it in high school because it was cheap. I didn’t know they still made the cologne and bought a bottle. When I got home, I opened the bottle and took a smell. Suddenly, I was not standing in my apartment bathroom, but was sitting in a convertible with many of my high school friends going through the drive-in restaurant. I could not believe the power of memories attached to a fragrance. It seemed so real at the moment. When Jesus rose from the dead, the fragrance of a sin-free

environment came into the nostrils of God. He remembered my sins no more and only knew me now as righteous.

*Whom [Jesus] God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus (Romans 3:25,26).*

*In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins (1 John 4:10).*

Propitiation is the turning away of the wrath of God by the offering of Jesus Christ on the cross for our sins. God's satisfaction with me has nothing to do with my satisfaction toward Him. As a young child, I sang a hymn in church, "I Am Satisfied." It had to do with my personal satisfaction with Jesus' love for me. Yet I as a human being can be fickle—I can be satisfied one day and not the next. However, God is eternally satisfied with me because He is eternally satisfied with the work of His Son Jesus Christ. Because I am in Christ, God is eternally satisfied with me. To God, I smell just as sweet as the resurrected Jesus because I am one with the resurrected Jesus. That is grace.

## **Old Testament Shadows of Propitiation**

*Now all these things happened to them [Old Testament saints] as examples, and they were written for our admonition, upon whom the ends of the ages have come (1 Corinthians 10:11).*

We do not live in the Old Testament and are not bound to observe the law and sacrifices given to Moses and the children of Israel. We are not under the law or bound to keep it, but the law still

remains. Jesus did not come to destroy the law but to fulfill it (Matthew 5:17). Yet we can still study and learn from the law and the sacrifices. Old Testament laws, sacrifices, and stories are still found in the Bible and are profitable for our daily life (2 Timothy 3:16). Many Old Testament prophecies are yet to be fulfilled.

The furniture found in the tabernacle and temple symbolize many of the doctrines of the New Testament, including propitiation. One is the ark of the covenant carried by the priests through the wilderness, across the Jordan River, into the promised land to find its final resting place in the tabernacle of David and the temple of Solomon.

## **The Construction and Articles in the Ark**

The ark was a wooden box of acacia wood overlaid with gold. The wood represents the humanity of Jesus Christ and the gold represents His deity. The wood was beneath the gold, His humanity being servant to His deity. Jesus Christ was and is 100 percent God and 100 percent man, the unique person of the universe and the Savior of all mankind. He could satisfy the claims of God because He is God and could satisfy the claims of man because He is man.

The elements that were inside the wooden box never touched the gold. His deity did not die for us or become sin for us; His humanity did. His deity could not be touched by sin, but His sinless humanity could bear our sins, die for them, and then be raised from the dead because He had no sins of His own. God and man could both identify with the work of His humanity. We are human so we could identify with Him being like us. God could identify with His humanity because He was sinless humanity, virgin born, and lived a sinless life. There is salvation in no other human being.

Numbers 17:8 and Hebrews 9:4 give the three contents found in the ark. The first was a pot of manna. This is the provision of God rejected by Israel. The second was Aaron's rod that budded, showing God's choice of the tribe of Levi to be the priestly tribe. Israel rejected God's choice of the priesthood. Third were the tablets of the Law given by God to Moses at Sinai. Israel rejected God's law, broke it many times, and thus rejected God's authority.

The ark represented Jesus Christ bearing the sins of the world (2 Corinthians 5:21; 1 Peter 2:24). Always leading Israel through the wilderness and into Canaan, it was lifted up on the shoulders of the priests and always at the forefront of the attention of the people (John 3:14,15).

On top of the ark was the solid gold mercy seat representing propitiation (Exodus 25:17-22). Two gold cherubs were on each side of the mercy seat and their wingtips touched over this place of the sprinkling of the blood of the sacrifice. The two gold cherubs represent the righteousness and mercy of God.

*There [at the mercy seat] I will meet with you (Exodus 25:22).*

*Mercy and truth have met together; righteousness and peace have kissed. Truth shall spring out of the earth, and righteousness shall look down from heaven (Psalm 85:10,11).*

The New Testament confirms the importance of the mercy seat as the shadow of propitiation in Hebrews 9:5: “And above it were the cherubim of glory overshadowing the mercy seat.”

The smell of the incense in God’s nostrils represents propitiation—God’s satisfaction. Again, His satisfaction was *temporary* with animal sacrifices. But Jesus’ resurrection was the *eternal* sweet-smelling fragrance in God’s nostrils.

## **Propitiation Is the Only Approach to God’s Integrity**

According to Leviticus 16:2, except for the Day of Atonement, Aaron was not to enter inside the veil or else he would die. God’s glory would appear above the mercy seat on that day, showing divine favor to approach His presence and that only with incense and the blood of the animal sacrifice (Leviticus 2:13-16). The entrance into

the Holy of Holies apart from the blood offered on the Day of Atonement illustrates salvation by works.

In Numbers 7:89, Moses was permitted inside the Holy of Holies to speak to God. His relationship with God's integrity allowed him in God's presence. He is a type of us today and our relationship with God as children and friends of God.

## **Propitiation Is Related to Unlimited Atonement**

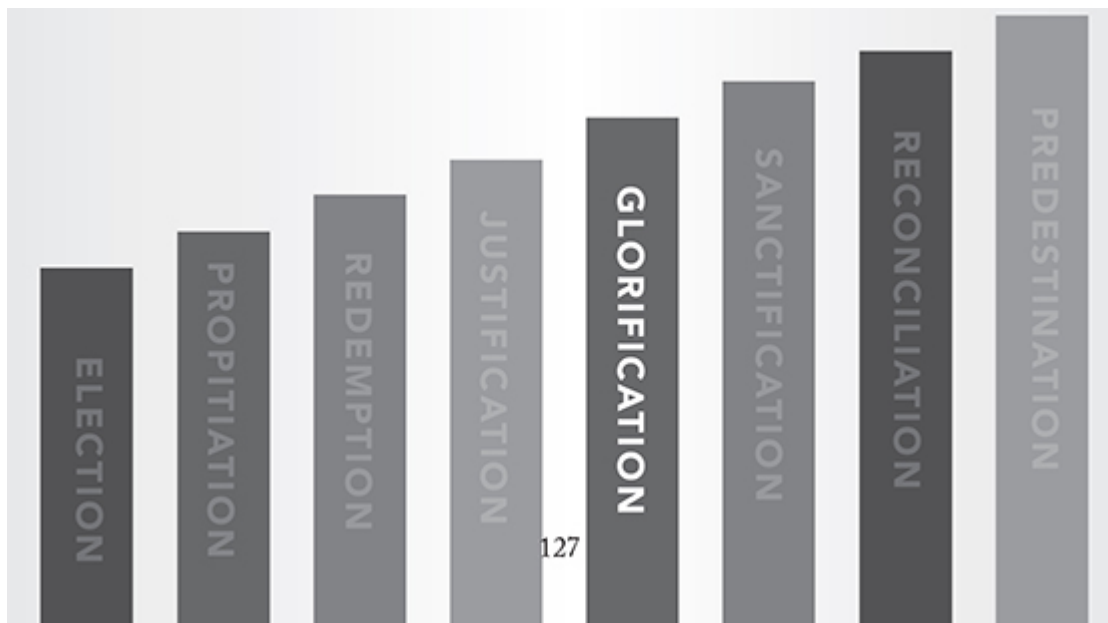
*And He Himself is the propitiation for our sins, and not for ours only but also for the whole world (1 John 2:2).*

The mercy seat, God's satisfaction with the work of Jesus, is not as some teach—limited atonement, only for the elect. It is for the sins of the whole world. This is unlimited atonement. God has declared “whoever drinks of the water that I shall give him will never thirst” (John 4:14), “whosoever believes in Him should not perish but have everlasting life” (John 3:16), and “whoever believes in Him will receive remission of sins” (Acts 10:43). This applies to you and anyone else who is a *whoever*.



## Chapter Eight

# The Doctrine of GLORIFICATION



### Our Body Is the Final Phase of Redemption

The doctrine of glorification has to do with the final phase of our redemption—a resurrected or “glorified” body.

The first part of our being that is redeemed is our spirit. We were born spiritually dead and separated from God until eternal life came into our spirit. The moment we believed in Jesus, the Holy Spirit quickened, or made alive, our spirit. Our spirit can never be made more alive, more righteous, or more like the image of Jesus Himself. We never grow in our spirit, for it is perfect and complete at salvation. The second part of salvation comes into our soul. It is also called the renewing of the mind (Romans 12:1,2). It is progressive as the mind becomes more mature each time we study the word of God and apply it to life’s situations. This is where true spiritual growth occurs. We learn to dismiss the thinking of the world in exchange for

obtaining the “mind of Christ” (1 Corinthians 2:16). This is learning to think like Jesus would have thought when faced with the *mind*, or thinking, of Satan and the world. In our lives, the salvation of our spirit was past tense, and the renewing of our mind is present tense. This process is occurring daily and will last throughout our lifetime. The final part of our salvation will be in the future—the transformation of our physical body into an eternal resurrection body.

## **Just Like the Body of Jesus**

The third and final part of our salvation is the recreation of our corruptible body into one that is incorruptible. This event is yet to come. It will occur when the Christians who are alive and those who have gone on to heaven will receive a resurrection body at the appearing of Jesus for His Church, or the *rapture* (1 Corinthians 15:51-53; 1 Thessalonians 4:13-17). We will receive a resurrection, a *glorified* body, just like the body Jesus was given just before His resurrection from the grave. Whatever Jesus could do in His new body, we will be able to do in ours.

## **The Meaning of Glory**

The Greek word for glorified is *doxazo*. It means to honor or magnify. Our English hymn and word *doxology* come from it—the study of glory. The root of the Greek word comes from brilliance or intensity of light. Glory is the brightness or strength of light emitted from God. “God is light and in Him is no darkness at all” (1 John 1:5). God’s glory was seen in the Old Testament as the cloud of glory. It was a cloud of intense light that covered the ark of the covenant in the holy of holies in the tabernacle and later the temple. It also covered Mount Sinai when Moses received the law. His face was so bright from the light of God’s glory that when he came down from the mountain, the children of Israel had to put a cloth over his face to hide the intensity of God’s divine glory. The cloth that covered Moses’ face was seen as the law, or blindness over the people’s eyes, that blocked out God’s glory, His plan of grace, when they read the Old Testament. Paul said it still covers the eyes of the people

today who seek salvation by their own works, but it is removed when they accept Christ (2 Corinthians 3:13-16).

As Christians, our body is also like a veil covering the glory that is in our recreated spirit. "We have this treasure [God's glory] in earthen vessels [our bodies]" (2 Corinthians 4:7). Our body, made of dirt, covers the glory of the new birth inside us until we receive a resurrection body (1 Corinthians 15:43). Resurrection is the final phase of redemption when we will finally be full beings of glory.

## **Both the Earth and the Church Are Waiting for Final Redemption**

*Creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.*

*For we know that the whole creation groans and labors with birth pangs together until now. Not only that, but we also who have the firstfruits of the Spirit [new birth], even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for it with perseverance (Romans 8:20-25).*

Glorification, like our election, predestination, and justification, was accomplished before the foundation of the world. Glorification gives hope to everyday problems. We can look forward to our future knowing God has made a plan for us in grace. Part of God's future plan for us is the receiving of our resurrection bodies. We do not have it now but wait with patience for it to take place. We know it will take place because so much of God's plan has already taken place as He told us it would. If He has already kept every promise faithfully, He will also keep those promises that are yet to come to pass. We

are not to forget all His benefits (Psalm 103:2). Faith for today can often be promoted by remembrance of His faithfulness in the past.

The earth is a mirror image of the Church. The earth was created in beauty and perfection, but the sin of Adam threw the earth into a curse. Everything made of dust was cursed. Many animals turned against each other. The ground produced weeds and thorns. And some creatures became poisonous to other animals and man.

One of the things also cursed was man's body. It too is made of dust and finds itself in league with all creation. This includes Christians who even have "the firstfruits of their Spirit"—salvation. The following fruit is the renewing of our mind, the salvation of our souls. One has been accomplished and the second is being accomplished each day we grow in knowledge and application of God's word. But the third phase of redemption—a resurrection body—is yet to come. We are living in two thirds of our ultimate salvation. The Church will receive a resurrection body, redemption from our final curse, just before creation is released from its bondage of corruption because of the curse on the dust of the earth. Psalm 98 is an entire passage dedicated to the redemption of the earth at Jesus' second coming to rule and reign.

*All the ends of the earth have seen the salvation of our God. Shout joyfully to the Lord, all the earth (Psalm 98:3,4).*

*Let the sea roar, and all its fullness [fish], the world and all those who dwell in it; let the rivers clap their hands; let the hills be joyful together before the Lord, for He is coming to judge the earth. With righteousness He shall judge the world, and the peoples with equity (Psalm 98:7-9).*

## **But Until Then**

Until that day comes, the Church and all creation waits patiently for the release from their individual curse brought on by Adam's sin and fall. The Last Adam (Christ) will give us final delivery from the failure

of the first Adam. Right now, our body is in league with nature. We and nature “groan together” through the trials of our existence. The Church faces trials and tribulations for just being Christians. We are scorned, lied about, and even tortured and martyred for naming the name of Jesus Christ. We did not ask for this but were told it would happen by Jesus Himself and the writers of the New Testament. But from Jesus’ own lips we are told to “be of good cheer, I have overcome the world” (John 16:33). He overcame the spiritual world by conquering sin and will one day overcome the physical world and its evil systems at His coming to rule and reign. Because we know it is coming, we can live in “good cheer” every day until then.

The earth faces trials and tribulations because of Adam too. There are earthquakes, floods, tornados, hurricanes, tidal waves, and volcanic eruptions increasing every day. So the earth also waits in anticipation for its day of redemption from Adam’s sin. These catastrophes are called “labors” and “birth pangs” (Romans 8:22). They are getting closer and closer together as we approach the time of delivery. In other words, both the earth and the Church are pregnant. The earth is pregnant with the Millennial reign of Christ. The Church is pregnant with a resurrection body. Each trial for the believer and each catastrophe for the earth, like each birth pang, brings each that much closer to delivery. There is pain and concern on this side of delivery but rejoicing on the other side (John 16:21,22).

## **Two Glorifications and Two Comings of Jesus**

*I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom (2 Timothy 4:1).*

There are two returns of Jesus yet to occur before the Millennial Reign of Jesus begins. In this passage to Timothy, the first return is called, “His appearing,” a reference to the resurrection of the Church or, as it is often called, the *rapture*. At this return, Jesus does not

touch the earth; He only appears in the sky. He comes with the “dead in Christ,” those believers who have died before us, and we join them in receiving a resurrection body. We then return to heaven with Jesus to go through the Judgment Seat of Christ. This occurs in heaven while the seven years of Tribulation occur on earth.

The second coming of Jesus is titled in our passage “His kingdom.” At the end of the seven years of Tribulation, Jesus will return to earth accompanied with His Church, which has now become His Bride, to execute the Battle of Armageddon. This time He will come to the earth and actually touch it at the same point He left from—the Mount of Olives.

The Church is redeemed from its curse at Jesus’ *appearing*, the rapture. The earth is redeemed from its curse, seven years later, at His *kingdom*—His coming to rule the earth for one thousand years.

## **Glorification and the Resurrection Body**

*But someone will say, “How are the dead raised up? And with what body do they come?” Foolish one, what you sow is not made alive unless it dies. And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain. But God gives it a body as He pleases, and to each seed its own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of animals, another of fish, and another of birds. There are also celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, “The first man Adam*

*became a living being.” The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural, and afterward the spiritual. The first man was of the earth, made of dust; the second Man is the Lord from heaven. As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man (1 Corinthians 15:35-49).*

## **The Resurrection Body of Jesus**

As we began this chapter, we will end it. It is only right to think our glorious body will be made just like the resurrection body of Jesus.

*Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed [rapture of the Church], we shall be like Him, for we shall see Him as He is (1 John 3:2).*

We do not know exactly what Jesus' body looks like or what our body will look like, but enough description is given at the end of each gospel to give us a good idea.

We know Jesus was still recognizable and His physical appearance had not changed that much. Much has been theorized about Him, but I will only mention one I think is correct. Jesus was in the prime of His life when He was resurrected, which means we will probably appear in heaven in the prime of our life also. For some very young people that may not be good news, but for those like me it is great news. Many books have been written about Christians who died and went to heaven. Just about all of them saw relatives who appeared to be much younger in heaven. But for now, we will stick with those things which are definitely told us in the word of God.

***He Could Be Touched***

When the resurrected Jesus met the disciples in the upper room, He told them to handle or touch Him (Luke 24:39). I am sure He sensed and knew their curiosity about His glorified body. He wanted them to know that He still had a physical body, but a different kind of body. His first body was natural but sinless. His new body was made of spirit but still had substance—tangible.

### ***He Had Flesh and Bones, But No Blood***

In the same passage of scripture, Jesus told the curious disciples He was not a spirit or ghost but had a real body of flesh and bone. We are quick to notice He did not mention *blood*. We are told in the Old Testament about the offering of animal sacrifices, that “the life of the flesh is in the blood” (Leviticus 17:11). Jesus’ life was no longer in a natural body of flesh, so blood was unnecessary. The life of the glorified body comes from the Holy Spirit, just like our human spirit is alive because of the indwelling Spirit of God.

### ***He Could Appear and Disappear at Will***

We will share this ability with angels as well as Jesus Himself. Throughout the word of God, angels have appeared to God’s people and could be talked to and touched. They would then disappear and return to heaven. Although they only had a tangible body as long as they were with men, we, like Jesus, will have an eternal glorified body. Jesus appeared to the disciples on numerous occasions before He left for heaven. As He appeared, He could also disappear and be somewhere else.

### ***His Body Could Walk Through Walls***

When Jesus appeared to the frightened disciples in the room, apparently He walked through the walls. Whatever substance the resurrection body is made of, it can move right through a solid object, walls, doors, or closed tombs made of stone.

### ***His Body Could Eat***



These aspects are interesting because they were not necessary. A glorified body doesn't need to eat, but for social and friendship reasons Jesus ate with His disciples, even preparing fish and bread for them at the Sea of Galilee. Did you ever stop to think of it? At the marriage supper of the Lamb we will eat together in resurrection bodies. We will still be social in eternity and friendship will be celebrated. Memorials such as meals together will forever exist.

### ***Jesus' Body Could Also Breathe***

Breathing is totally unnecessary in a resurrection body. At His ascension, Jesus traveled through outer space to the throne room of God. You cannot breathe in space. Yet Jesus breathed on His disciples and told them to receive the Holy Spirit (John 20:22). One symbol of the Holy Spirit is breath. The scriptures are said to be "given by inspiration of God" (2 Timothy 3:16), or as the Greek says, "God breathed." Jesus' body could breathe when giving the Holy Spirit to His disciples yet did not need to breathe after that.

### ***His Body Could Travel Through Outer Space***

We have already covered this in the previous point, but it is helpful to understand our own resurrection body yet to come. When Jesus left the earth from the Mount of Olives in Acts 1, He traveled through all three heavens, the atmosphere surrounding the earth, outer space, and ended up at the throne of God in the third heaven. At the resurrection of the Church, the rapture, we will instantly receive a resurrection body and then travel through all three heavens to also be at the throne of God. We will have a body like Jesus' that can travel anywhere, including the ends of the universe. I personally believe the entire universe is given to God's family from the Old and New Testament as our playground. We can travel even faster than the speed of light—the speed of thought. We can think of a solar system, billions of light years away, and be there instantly. Distance does not matter with a resurrection body. We, like angels, can be anywhere immediately, no matter the distance. The resurrection body can exist anywhere.

## ***Jesus' Body Will Always Maintain Its Scars***

Our bodies in heaven will be complete. Any missing limbs or hair (hallelujah) will be replaced in heaven. All scars will be removed. Yet Jesus will be unique. Only He will have the stripes on His back, the thorn marks in His head, the spear gash in His side, and the nail marks in His hands. In the upper room, Jesus told His disciples to touch Him and put their hands into His side and the nail marks in His hands. Forever we will be shown the marks on His body to remind us of the love God has for us and what it cost our Father to redeem us.

# About Bob Yandian

For more than 40 years, Bob Yandian has taught the unchanging truth of God's word. He pastored Grace Fellowship in Tulsa, Oklahoma, for 33 years where he raised up and sent out hundreds of ministers to churches and missions' organizations around the world through the School of the Local Church, and Grace School of Ministry. In 2013, he began a new phase of ministry as an itinerate Bible teacher.

Bob's mission is to train up a new generation in the word of God through his "Student of the Word" broadcast, and by ministering in Bible schools, minister's conferences, and churches.

Known as an expositor of the Bible, he is widely acknowledged as one of the most knowledgeable teachers of this generation. His practical insight and wisdom into the word of God has helped countless people to grow to maturity in the Christian life.

Bob is a graduate of Trinity Bible College where he studied under Charles Duncomb, an associate of Smith Wigglesworth. He served as both instructor and Dean of Instructors at Rhema Bible Training Center. Pastor Bob serves on the board of Joyce Meyer Ministries, and Andrew Wommack Ministries.

Bob has been married to Loretta for more than forty years. They are parents of two married children and have five grandchildren.

## Contact Bob Yandian Ministries

Email: [bym@bobyandian.com](mailto:bym@bobyandian.com)

Phone: (918) 250-2207

Mailing Address:

Bob Yandian Ministries

PO Box 55236

Tulsa, OK 74155  
[www.bobyandian.com](http://www.bobyandian.com)

## **Other Books by Bob Yandian**

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